

**“PRUDENT-POLY-PETER ANTICS: Defense of E G WHITE”**

*Seasonal Dispatch*



**CAPTION ONE:** “...Remember, the Lord issued the edict of unpardonable sin in response to the evil and ‘malignant’ ‘debate’ that waged amongst the ‘whisperers’ of His day, the claim made by the ‘wise and prudent’, ‘educated’ detractors of the Lord who accused Him of demonic inspiration, of casting out devils by the power of Beelzebub, and it may serve to give pause to say that the false arguments of those Pharisees were just as compelling —yet, as shown by this letter, just as green, callow, and unsophisticated— as those of EGW’s detractors. They too uttered injuriously misleading reports...”

**CAPTION TWO:** “...but, as proven, to this end did EGW prepare—not a cult but a culture of Bible refinement—a house in Christendom, a small core of disciples indeed, men who, according to Luke 19, traded their talents so as to be made ‘rulers over cities’, over less progressive saints whom they are to teach. The talent which they traded represents faith, but faith contrasted from that which Christ purveyed to them 2000 years ago. Instead, at His return, He is seen as ‘austere’, as only rewarding Christians who’ve discarded the (Pauline) milk doctrines. They reap to Him ‘that (He) did not sow’, and this is defined as their faithfulness. Being so honored by the Lord, they needn’t apologize for—but rather salute—the cultivating work of EGW...”



■ ■ **Preface:** All of the below light is original to the author; none has been plagiarized. My name is Derek West; and I was born and raised in the Seventh-day Adventist (SDA) Church and, despite the work done by my independent ministry, a scholarly outpost that is opposed by the SDA Church, I have now stepped forward to defend the name and the divine calling of that same organization. As you shall see, I present a vigorous, scriptural, original defense that upholds the arm of EGW’s prophetic ministry. I must further assure the reader that I have no pre-authorization from, communion with, or affiliation to the “mother”, SDA Church. Nonetheless, just as David did not work for Saul’s army, you will find that this small publication is equally successful in defeating the bloviated and blasphemous mouth of the Goliathians who attack EGW and the church which she has established.



Dear Brethren,

In my 50 years of ministry (I am 57 now) I have been exposed to many detractors of the faith, and the Lord has always graced me with unique arguments and insightful points of logic to defend the faith. Vinnette, my faithful wife of 32 years, often reads and corresponds with detractors of the faith. In so doing, she came across one of several websites. One that shall be addressed in this Newsletter is called, “Exposing Adventist Fables”. Best as I can tell, it is founded by former Adventists named therein as Robert K. Sanders, William Hohmann, Dale Ratzlaff, Colleen and Richard Tinker and an assortment of various other pastors and lay persons who have left the faith because their confidence in the Spirit of Prophecy (SOP) has, in their minds, betrayed them. Vinnette wrote to them and received a reply from brother, Kerry Wynne, primary author of the book, *Lying for God*. His letter to Vinnette explains his views best:

*Thanks so much for writing to us about Ellen White. I was a staunch believer in Ellen White for over 50 years of my life, and I understand your commitment to her very well. The problem with Ellen White and belief in her is that SDA's tend to get their information from only one source, and that is the*

*Prudent-Poly-Peter Antics, a Defense of EG White*

*Seventh-day Adventist Church. There is an almost unbelievable history of Ellen White that Adventists know nothing about. It takes years of mind conditioning in Sabbath School, church, and school to come to the point where, in an Adventist's mind, there is no possible challenge to the "fact" of her direct, divine inspiration.*

*I have taken the liberty to attach a copy of a book that I have written in conjunction with Robert K. Sanders and William H. Hohmann that will tell you the story of Ellen White that the General Conference is so anxious that it is a very long book, but it proves our premise that Ellen White was a false prophet to the point of over-kill. I suggest you take about a year to read the book, avail yourself of the additional resources mentioned in the book, and give a prayerful consideration to your acceptance of your belief in the Sabbath and Ellen White.*

*Until you have read our book or something very much like it, there is not much of a basis for dialogue between someone who is a staunch EGW believer and those who have studied their way out of Adventism-- a process that takes most people about two years of focused study.*

*When you have completed the book from cover to cover, you may e-mail me directly, if you wish. My e-mail address is as follows: \_\_\_\_\_ . If you do write, please make sure that the first line of the body of your e-mail contains a statement to the effect that you have read the book from cover to cover.*

*You will discover some amazing things. For example, did you know that during Ellen White's earlier visions, there was a lot of supernatural activity as attested to by those who believed in her and those who did not. One thing the Adventists won't tell you is that tables in the room defied gravity and levitated off the floor during those visions. That is really weird, isn't it?*

*Again, thanks for writing, and I hope you enjoy the book. It is difficult reading for anyone who has believed in the Sabbath, Ellen White, and the Investigative Judgment for a long time.*

*Thanks!*

*Kerry Wynne*

*Primary Author*

*LYING FOR GOD*

I, Derek W. West, do comply with the conditions to respond as I have, nearly 35 years ago, read from cover to cover a book that was given to me which was written by Robert D. Brinsmead. It is called, *Judged by the Gospel*. Over the past 35 years, Vinnette, my help-meet, has also perused much of the anti-SDA material and websites, especially, of recent vintage, that of the above author, and she has reported her findings to me. Likewise, in the body of this written work, I will prove that none should feel compelled to investigate the claims of Brother Wynne until he manifest a commitment to Christianity and, as defined by the *Testimony of Jesus*, a love for the Lord. We should investigate all claims of new light that are given to us; however, such is not a mandate if the purveyors of literature, from the outset, professedly esteem any gospel, including that of Paul's, above that handed to us by Christ. As I said, absolute proof positive that Brother Wynne does not manifest a love for the Lord by this Bible-established perspective is shown below. Subsequently, we are both versed enough to answer the issue at hand. Preliminary to that answer, I will disabuse Brother Wynne of much of his evidence by discrediting him of the central key-stone of his contention in:

**Section I: Accusation of Stolen Booty.**

Much has been written by the above author and his associates that EGW plagiarized her work from other authors. E. G. White (EGW) wrote a vast array of material; one small portion of it, a portion called the *Conflict of the Ages Series*, is apparently the portion of which is accused of being loaded down with written work, borrowed or "stolen" from other authors. They do not, as far as has been my findings, launch such a charge against her other written counsel to Adventists, the vast array of her life's work, writings such as the nine volumes called *Testimonies to the Church* —all of which I have dutifully read.

Yet, I cannot detach myself from any of her ascribed writings —this even assuming that the charge of "stealing" is true— any more than I can denounce the divine source which yielded to America her

freedom simply because Thomas Jefferson plagiarized 95 percent of *The Declaration of Independence*; nor can I denounce the US military simply because the source of its force, gun powder, was plagiarized (sic) from the Chinese. Italians “stole” pasta from the orient. Algebra was originated from the Arabs; libraries were invented by the Egyptians, etc. All of these benefits, and many other examples of work that has enriched the lives of humanity, have been so plagiarized. This exposes the asinine simplicity of the efforts of those men, Brother Wynne and his cronies, who seek to tarnish the name of Adventism. In a nutshell, I do not accept their insinuated proposition that EGW, in order to teach the church and the world, must do so devoid of the pre-established and pre-cultivated ground upon which she stood. I do not believe that she is required to re-invent the wheel so that her carriage may deliver the saints to their destiny.

Especially cannot I deny such contributions to be a source of light from God for Bible-based precedence: The Lord’s church was established by men authorized by Him to steal, men such as Jacob, the man to whom the Lord promised to eternally protect (Gen 28: 15, 16). He stole his birthright from his brother, Esau, and all of his wealth, his herds, from his uncle Laban. Such was the very reason for his name, Jacob—until the day that he overcame when his name was changed to Israel. EGW—if proven guilty as charged—can likewise overcome. She did not profess that she had completed her wrestling match with the Angel, Christ; she did not teach that she had overcome so as to have her name changed. Consider another example, Moses, as will be mentioned in more detail below, compelled Israel, by the Lord’s counsel, to steal the jewelry from the Egyptians as well. Harmony between these facts and the Law of God will also be shown, but suffice it to say now that these things were done, all with the Lord’s endorsement.

Some may get fancier by seeking to discredit the Comforter’s hand on the work of EGW by critiquing the characters and ideas of the authors from whom she is accused of illegally borrowing/plagiarizing. I ask: Who among us, even Jesus, can pass the test of their maligning scrutiny? As Jesus proved, when wolves attack, they want innocent blood; they are not concerned with the sanctity of their victims. In the eyes of the “beam-blinded” judges, she may have borrowed from men-tarnished doctrines, ideas like the notion that some men have been amalgamated with beasts (*Spiritual Gifts*, V3, p. 64) or the EGW statement that Christ is white (The Gospel Herald March 1, 1901 par. 20). Doctrines such as these can now be so deemed objectionable, but EGW’s signature on them, this letter will show, in no way should be used as evidence to disprove the source of her prophetic gift. Again, the Bible comes to her aid: It shows the quality of Jacob’s stolen booty. Remember, despite his unsavory character, he was given by Christ, power with God and man (*Gen 32*). All of the cattle that he stole from Laban were symbolized as being corrupted; they were all “**ringstraked, speckled, and grised**”—Gen 31: 12. This corruption was the very reason why the Lord commanded Jacob to leave Laban’s ranch. Cattle are prefigurative of doctrine and of people as shown in an earlier MSC book, *Jacob’s Triumphant Trinity*. Indeed, because none of Laban’s cattle were pure and because Laban was disreputable gives to us the very reason why the Lord endorsed Jacob’s work of pilfering and then absconding from him. He was the Lord’s only man on earth with cleansing skill. Jacob’s path, by the way, is the proverbial path of the redeemed according to *Isa 58*.

To boost the point to the next derivative, the Lord professed that, “**All that ever came before (Him) are thieves and robbers**”—John 10: 8. This being the case, why then is EGW isolated from the other inspired and venerated tools of God, people such as Abraham, Jacob, Moses, David, Daniel, et al? Did not the Lord bury His own gold in the earth (in the hands and hearts of men)? Why then do EGW critics repine that, to retrieve it, she needed to therefrom excavate and refine it? If mining it or “stealing” it is a legitimate reason enough to debunk EGW’s claim of divine inspiration, then the above mentioned authors whom the MSA calls the howling, sheep-coated wolf pack must reveal to us what sins or sinners the Father can endorse to enrich or to enlighten humanity. He, on one occasion, even used a seemingly very disreputable source, one that was also keen to discern the presence of the Lord; He did so by speaking through Balaam’s ass (*Num 22*). The problem with the accusation of stealing is undeniably now reduced to a simple Bible-based, *Testimony-of-Jesus* certified conclusion: The attackers of EGW have never had the beam removed from their eyes; resultantly, they cannot distinguish between good

### Prudent-Poly-Peter Antics, a Defense of EG White

and evil so as to remove the mote from their brother/sister's eye. Suffice it to say, no matter how dirty the hands of he who possesses the gold, it was endowed to them by God, and He cannot steal from Himself; He is licensed to repeat Himself as often as He would so desire.

Having divested from the EGW critics, this simple argument of plagiarism, I can devote the rest of this letter to respond to the other criticism which they have launched against her, against Adventism, and against other doctrines such as the Sabbath, the 2300 days, the Judgment, etc. This letter shall be circulated around the globe and become placed in the hands of many Adventists; they will be urged to forward it onward to others. It will be circulated to media stations that have aired, unanswered, the attacks launched against Adventism.

### Section II, Bible Primacy.

Since this author, AKA, the *mustard seed*, unlike any other Adventist publication, has resoundingly proven that EGW's work was to turn the hearts of Christianity away from human leadership and toward the Bible—I show that it is her most dominant theme—then, reading the work of the above-cited critic is designed to detract from that commission of hers. He urges people to take two years to read his work and his sources, but, if they so do, then they are turning away from her appeal to find one's faith in the Bible as a basis for salvation. EGW urged Bible primacy and not the primacy of her work. Resultantly, the only benefit that one can receive from reading Bro. Wynne's book, he promises, is that, after finishing their years of study, they will no longer base their faith on EGW and the SDA experience. A true Adventist, one who has been converted by the ministry of EGW, never would have placed their faith in her work from the beginning. He claims to have studied Adventism for 50 years; however, this problem predates his birth; since its inception, many have failed on this point of conversion. From a reference unchallenged in its authenticity, from her writings for the church, she shows that many in the SDA Church were never reached by the *Spirit of Prophecy*:

**“Brother and Sister White are striving for purity of life, striving to bring forth fruit unto holiness; yet they are only erring mortals. Many come to us with the inquiry: Shall I do this? Shall I engage in that enterprise? Or, in regard to dress, shall I wear this or that article? I answer them: You profess to be Disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He dwelt among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you”** — EG White, *Testimonies for the Church*, V2, 119.

**“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guide, instead of searching the Scriptures to learn their duty for themselves. Then by controlling the minds of these leaders, he can influence the multitudes according to his will”** — EGW, *Great Controversy*, 595:2, chpt 37.

More EGW quotes of Bible primacy are cited as follows:

**“We all need a guide through the many strait places in life as much as the sailor needs a pilot over the sandy bar or up the rocky river, and where is this guide to be found: We point you, dear brethren, to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and holy joy to the spirit. The Bible presents a perfect standard of character: it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life”** — EG White, *Testimonies for the Church*, V5, p 264.

**“The testimonies of Sister White should not be carried to the front. God's Word is the unerring standard. The Testimonies are not to take the place of the Word. Great care should be exercised by all believers to advance these questions carefully, and always stop when you have said enough. Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed Word of God.—Letter 12, 1890”**—EG White, *Evangelism*, 256.

**“Flee to the neglected Bible; the words of inspiration are spoken to you: pass them not lightly by. You will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word”**—EG White, *Testimonies for the Church*, VI, 508.

Can God show mercy to those in the church who have ignored this EGW appeal from Him? The closing of this letter shows how He will so do. But suffice it to say for now that many similar quotes can be cited to show that securing truth from the Bible has been EGW's most dominant theme—more than the *Second Coming*, more than *Dress Reform*, more than the sanctuary, more than diet, more than

the Sabbath. One can barely flip a page in her work without being exposed to that incessant drumbeat. The *mustard seed* lists on its website 82 such references; however, in the interest of advancing its own teachings, it stopped its chronicle of such quotes some five years ago even though many others have since been uncovered. But it must be quickly added, EGW did not need to incessantly repeat the purpose of her calling; she merely needed to define her work once and allow the attentive reader to teach it. She could say, at the beginning, the middle, or the end the following: “Though I have written and taught for 70 years, my divine calling is to point the world back to the Bible.” This she said many times. Another such reference unchallenged in its authenticity, is as follows:

**“I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning”** — EG White, *1Selected Messages* (1SM), p 192.

In this statement, EGW alludes to *Rev 14*, the chapter which defines the Adventist call, the *Three Angels’ Messages*. In brevity, it states, **“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man ...And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap...”**—Rev 14: 14, 15. EGW, in her quote from 1SM, did not claim to be the promised, gospel-finishing “third angel” nor the promised “Mighty Angel”; instead, she promised to be the one to prepare the way for the “heavenly refreshing”, prepare the way for them. Therefore, the failure of the author in learning this lesson points to his lack, after nearly 50 years in the church, to assimilate her message of *Bible Primacy*. To him, I say, Please, my dear brother, do not be offended, EGW, in 1894, years before your birth, said that many in the church were not converted, and rather than increasing its roster of faith—such would have been the natural impulse of the devil, had he been her source of inspiration— she called, again in her writings for the church, for a diminution, if not a halt, of evangelism.

**“The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?”** — EG White, *Testimonies for the Church*, V6, p 371.

Again, the **“God-given message which His people are to bear”** is the duty to circumvent scholars and garner their light from the Bible. In 1894 when this statement was made, there were probably fewer than 50,000 Adventists in the church. I would submit that you and all of your celebrated cohorts have left the SDA faith because the brethren ignored her counsel, a thing in which they have historically been prone to do, and flooded the church with the unconverted. Furthermore, being once baptized as a new convert, your path of salvation was accordingly thwarted by the unconsecrated members, already therein contained, who influenced you—just as EGW promised.

Consider an added dimension: Your appeal to my wife to read your work so as to divest herself of the benefits of EGW’s inspiration, is an appeal that, once placed under careful examination, has the makings of a dark altar call and a plea that is devoid of intellectual turpitude. It reflects the mind of an unclear thinker and careless reasoner. Coincidentally, it exemplifies the fruition of EGW’s prophetic gift for she said, **“Close reasoners and logical thinkers are few for the reason that false influences have checked the development of the intellect”** — EG White, *Testimonies for the Church*, V3, p 142. Who then can doubt that your stance (the stance of the EGW critics) towards EGW has not been corrupted by the “unconsecrated members” added to the church since 1894? What specifically do I mean by this charge?—you propose that one should take two years of “focused study” in order to abandon their commitment to the Spirit of Prophecy (SOP). This is preposterous on many accounts: The first of which is that Adventism, like all organizations, has a conservative and liberal wing; some cherish her works; others greatly disdain it within her body of believers. It is also preposterous because Adventists have never needed to, as you suggest, strain in study so as to divest themselves of EGW. My experience has shown that they have so abandoned the church with very little studied provocation; they merely followed their hearts and dropped their commitment to the faith in accordance to the whims which govern their emotions. Jesus’ ministry uncovered the same reaction for, in one sermon, He, a Man who, unlike the

### Prudent-Poly-Peter Antics, a Defense of EG White

SDA founders, had unquestionable credentials, lost the support of many disciples, and they, like you Brother Wynne, pointed to Jesus' work to justify their departure: “<sup>56</sup>**He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him...**<sup>60</sup>**Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?...**<sup>66</sup>**From that time many of his disciples went back, and walked no more with him**” —John 6: 56, 60, 66. To drink His blood, we shall see, is to embrace the words that He spoke while He walked amongst the disciples. Yet, the faint-hearted disciples could not abide in the Lord's language skills, His ability to speak proverbially. Despite the fact that those men saw the Lord's power, their narrow and myopic view of inspiration caused them to reject Him. Would your skill to critique inspiration have given you greater power to surmount the snare which entangled Jesus' fleeing disciples? Or are your arguments as imperceptive and banal as were theirs? Additionally, if the Son of the Highest, with all of His miraculous evidence, could so easily lose His audience, then much less provocation is required for divestiture from the SOP by church members today. The church does not need to study your book; it needs to be reformed to the solid rock of Bible faith, as EGW demanded.

Added to this point, with two years of “focused study” a person can lose weight, improve health, make home improvements, get a degree, but all that you offer is —not salvation, not Bible understanding but— a negative judgment on EGW, that which the preponderance of the Adventist brethren already have. This you offer to a people who are commanded to not judge. My wife has exhausted a lifetime learning to respect the Bible; EGW's influence was instrumental in that achievement. Asking us to read your work wins for us no benefit; we have already placed her work into proper perspective. Though we recognize her divine inspiration and her prophetic gift, we do not ascribe divinity to her. The only difference between her and the other members of the SDA Church is that EGW claimed the title, prophet. Others claim to be Bible students, Sabbath-school teachers, ministers, deacons and elders, presidents, evangelists, etc. Did not Paul ascribe divine inspiration for many of those categories (see *Eph four*)? If so, should we likewise spend two years of “focused study” seeking to judge the credentials of the other officers in the church? Also, should we reject EGW because she claims inspiration only to, in turn, accept your findings when you promise to have no such divine credentials? Your appeal is simply reduced to the following, “Reject EGW because she claims divine inspiration; instead, accept me, I guarantee you that I have no such gift.” Vinnette and I, the *mustard seed*, have proven from the Bible that we have fulfilled the Lord's requisite to judge; we have removed the beam from our eyes (See *Matt seven*). Can you and the scholars in whom you trust make the same claim? If not, why should any read your judgments of the church? Instead of pursuing the folly that you recommend, we have a maturity that you and your cohorts need: We fully realize that all patriarchs, prophets, priests, kings, disciples, commoners, et al., are performances rated by the Lord —such was the very reason for the *Day of Atonement* discussed below— thus does Christ promise, at His coming, to make some rulers over cities; while others are merely given citizenship to be ruled by the faithful. If Peter, Paul, EGW, Wm Miller, et al. receive an A+ or a D- in the Lord's judgment, such will stand on its own merit. EGW's grade by the Lord cannot, any more than the grade given to Balaam's ass, diminish the fact that she was deployed by Him to her prophetic office. This finding will be explored in the next super paragraph as the Bible unfolds to you in

### Section III, the Definition of a Prophet.

You claim in your letter that EGW was a false prophet. Referring to your book, you say, “...*it proves our premise that Ellen White was a false prophet to the point of over-kill* .” But, in this, you have a major problem which, in kindness, I will define as subterfuge: Based upon deeper reading of your sources and a perusal of your work and those who champion such work, rather than a Bible definition of a prophet, you deploy a presumptuous meaning to the office. In fact, on page seven you make the following declaration which exposes your error and speaks to my point: “*The biblical standard for a prophet is 100% accuracy.*” Your claim against EGW, if honesty and biblical scholarship were your guide, should be more correctly stated that, “EGW violates my presumptuous definition of a prophet, a definition which elevates Paul's writing as premiere and the theology therefrom extracted by my associates to be the highest above all other Bible prophets”. EGW argues Bible primacy; in fact, she argues Christ's primacy, an argument that the devil, he whom you insinuate inspired her, would never

make—for Christ is the devil’s arch enemy. In furtherance of this point, EGW subordinates her own teachings to that of the Lord’s and says that Christ is the *Pearl of Great Price*; all ought to be relinquished and sacrificed so as to procure His approval and meet His defined path to salvation and righteousness.

*“The blessings of redeeming love our Savior compared to a precious pearl. He illustrated His lesson by the parable of the merchantman seeking goodly pearls ‘who, when he had found one pearl of great price, went and sold all that he had, and bought it.’ Christ Himself is the pearl of great price...Every page of the Holy Scriptures shines with His light...No work of man can improve the great and precious gift of God. It is without a flaw. In Christ are ‘hid all the treasures of wisdom and knowledge’ ”*—EG White, *Christ Object Lessons*, p 115.

I will, in the ensuing pages, validate from Scripture EGW’s claim of Christ and correspondingly dash those that you present. This conflict between your work and hers has now been isolated and clarified: Instead of exalting Christ, you slyly suggest that Paul’s work, as presented by you and your spiritual, mal-shepherds are to be our pearl of great price. This is your insinuation, even against his, Paul’s, own self-assessment of the value of his work to Christology (shown below). You desire to **CON**vince all that they ought to bask in Paul’s definition of righteousness—that is, as you define his teachings. This expands the reason why none are compelled to investigate the literature of yours and your cohorts.

Beyond that, you presume that a prophet only serves the Lord by declaring future events that are fully understood and that always come to pass; this you call “accuracy”. You further presume that the Lord is always approving of their deeds. According to your definition, Moses’ sister Miriam and his brother Aaron were not prophets even though the Bible claims that they were: “...**the children of Israel went on dry land in the midst of the sea. And Miriam THE PROPHETESS, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances**” —Exod 15: 19, 20. Aaron, like EGW, also was deemed to be a prophet: “**And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet**” —Exod 7: 1. Interesting indeed! —Aaron provided to us as an image, an icon, a symbol of God’s prophets.

But back to the female prophetess, Miriam, she could not have passed the prophetic test of the SOP critic; yet, she passed that of the Lord’s for she, by inspiration, preserved the baby Moses for the day of Israel’s liberation. Likewise did EGW so do for the antitypical Moses, the *mustard seed*, the *third angel*, who has now grown from the roots of the church that she established.

I ask: Aught not the first declared prophets for the church, Miriam and Aaron—instead of surreptitious scholars—become the test for a true prophet? Neither of those two hand-picked leaders could be deemed “100 percent accurate”, because they plotted against Moses and Zipporah, Moses’ wife. Resultantly, Miriam was smitten with the curse of leprosy (Num 12: 10-16), and Aaron was shortly thereafter laid to rest (See Deut 9: 20 & 10: 6). Without a doubt, the thesis that, according to “scholarly” research, EGW could not be inspired by evidence that she sinned, she copied the work of others, she ate shellfish and chicken soup, is rendered to be un scholarly subterfuge and sleight of hand. This we know because—not according to scholarly research but—according to the Lord’s own verdicts, the ancient prophets who established His church likewise greatly sinned and were accordingly punished. To my knowledge, in her 75 years of prophetic work, EGW was never so punished for any of her excesses, but since Miriam was, then we can conclude that if a renown prophet of the Lord can commit grievous crimes which offend the Lord, then likewise, they can easily commit offenses which can be construed/misconstrued as salacious and evil to the perceptions of “unconverted”, beam-blinded eyes of men who seek to judge the Lord’s servants. Such men must therefore have their own reputations analyzed and can no longer present their work behind a cloak which conceals their own characters saying, in essence, Reject the work of EGW by virtue of her exposed sins, but accept our work by virtue of our hiding skills.

I know that the critics, as well as many other anti-Old-Testament theologians, hypocritically seek to rush to *Deut 18* to define a prophet, but they should calm their zeal and “slow their roll” for this letter will definitely disarm them of any ammunition therefrom which they “presume” to have—so much so that Bro. Wynne will have wished he had not included that Text to further his attacks on EGW. But,

*Prudent-Poly-Peter Antics, a Defense of EG White*

first things first: In our path to define a prophet, the examples of Miriam and Aaron help in another dimension for the Lord uses them as quintessential icons of the office. He actually, in affirmation of EGW's back-to-the-Bible appeal, defines for us the qualities of a prophet by their examples. The record shows the following:

*“<sup>1</sup>And Miriam and Aaron spake against Moses because of the Ethiopian woman...<sup>2</sup>And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. <sup>3</sup>And the Lord came down in the pillar of the cloud...and called Aaron and Miriam...<sup>4</sup>And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream. <sup>5</sup>My servant Moses is not so, who is faithful in all mine house. <sup>6</sup>With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?”*—Num 12:1, 2, 5-8.

Interesting indeed, all three sought the proverbial *Pearl of Great Price*; that is, they sought the Lord's affirmation of their work. But, in ratification of EGW's inspiration, we are here told that only the *prophet like unto Moses* is to uncover “*the similitude of the Lord*”. Ergo, before one can assail the prophetic gift of EGW, he must first discern which category of the prophetic office did the Lord assign to her, that of Miriam or that of Moses. Was she deployed under the first category of a prophet, one who receives vague, in-definitive, unclear prophetic messages—that which the Lord called, “dark speeches”—or the ultimate category ascribed to Moses? Did the Lord define her work as that of the “merchant man” seeking the Pearl who sells all that he has to obtain it and who is ultimately graced with the Pearl, the similitude of the Lord? We must first ask the question that has evidently escaped the notice of the SOP-attacking scholars: Was EGW the *prophet like unto Moses*, one who beholds and unfold Christ's name, His personality, what He is like, His similitude? Moses (antitypical Moses), evidently having the “beam” extracted from his eye in our day, was promised by the Lord to judge us for He said, “**Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses in whom ye trust...if ye believe not his writings, how shall ye believe my words?... the word that I have spoken, the same shall judge (you) in the last day**” —John 5: 45, 47; 12: 48.

Both types of prophets, Miriam and Moses, we, the living saints, must respectfully hear so as to gain Kingdom entry. This is shown when the Lord, in proverb (dark speeches), depicted the Kingdom as the bosom of Abraham and expressed that his, Abraham's, descendant will be given the keys to the Kingdom (as was promised with Peter). Showing that the Lord still distinguished between the two definitions of the prophetic office, He tells us that—unlike the deceased, i.e. the rich man of the proverb—the living, in the day of Kingdom entry (those men and women who can be persuaded), must hear both; they must hear Moses and the prophets:

*“<sup>22</sup>And it came to pass that (Lazarus) the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried...<sup>24</sup>And he cried and said...I am tormented...<sup>28</sup>I have five brethren; that he may testify unto them, lest they also come into this place of torment. <sup>29</sup>Abraham saith unto him, They have Moses and the prophets; let them hear them...<sup>31</sup>If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead”*—Luke 16: 22, 24, 28, 29, 31.

Supernatural purveyance is denied to them, the SDA Church, as a medium to secure conviction in the day of judgment, the day when “...*Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him*” —Gen 18: 18. Evidently then, Moses could only represent a servant who circulates amongst them in their day for Abraham refused to titillate them, the church, with the dynamism of a supernatural presence. Also the major point of the deployment of this Text must be emphasized, the living saints, in the judgment, to gain entry into the Kingdom must hear two types of prophets—it is no wonder that enemies of the church seek to blunt the voice of EGW.

According to her above reference, ISM 192, (and many others available upon demand), EGW could not represent the antitypical Moses whom the church must hear because she told us that her work was not that of the *third angel* (Moses, the judge, the one who is to lighten the earth) nor was she the “Mighty Angel” whom she promised would come down so as to unite with the *third angel*. If she were false, then surely, by Satan's own aspirations, she would have given to herself those titles. Is this not exactly that which others such as Joseph Smith, the founder of the Mormons, and the purveyors of the Jehovah's



Witnesses' message have done? They did not point us back to the Bible but sought to promote their work as an addendum to it. The Mighty Angel, the MSC proves, is Christ. He unites with the ever-searching "merchant man". Instead of those two offices, her work, again by her own profession, was to prepare us for that day of refreshing or unity—and this finding is that to which the critic, in final analysis, seeks to dispute: He, while seeking to be her lofty Performance Appraiser, by subterfuge, desires to purvey that she did not prepare the church correctly to find the merchant man or the Pearl. Hence, I must correspondingly ask all who sympathize with the doctrines of the above described critics: Did not Miriam and Aaron successfully aide the church to find freedom through Moses?

When you (reminder: the pronoun "you" refers to the plurality of EGW critics) correctly define for your readers the duty of a prophet, you will, counterintuitively, need to prove—not that such a servant was without sin but—that, in this case, EGW was not a receptacle of "dark speeches", obscure Miriamic themes, like the *Shut Door*, utterances which needed to be interpreted and which only the MSC, Moses, can now validate (and does so below) for this is the very reason why he is defined as the seeker of the Pearl. EGW, as with the prophetess, Miriam, was to prepare the proverbial baby, Moses, for his work way into the future for this is what Miriam did anciently: She watched Moses as he rested in the Nile, and she, as a school principal, arranged for him, the child who was in need of scholarship, to be taught allowing him to become an expert writer. She even picked his closest teacher; she picked Moses' mother. She likewise financed Moses' education for, in addition to picking his teacher, she bankrolled his education at the complete expense of Pharaoh, so that, nearly 80 years afterwards, Moses could liberate Israel from the ravages of his, Pharaoh's, very own clutches—what a great prophet! Miriam's detractors, like those of your ilk today, could argue that Moses did not find the Pearl because Miriam and her mother taught Moses in Pharaoh's disreputable courts of idolatry; therefore, such presumptuous and ignorant scholars of duplicity could further assert that, both she and Aaron were of the devil. Pharaoh being a devil worshipper, a son of the devil, a Ma' son, by simplistic implication, impeaches Miriam's inspiration by a greater magnitude than your claims that EGW plagiarized. Yet, Miriam did her job marvelously. This we know, not by the work of false scholars but, by the Lord's own testimony: "***O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam***"—Mic 6: 3, 4. Likewise does EGW deserve the Lord's commendations. Putting it another way: Miriam was also to prepare the Egyptian-captivated church for the day of liberation, "the refreshing" from the presence of the Lord. Hence Israel's Kingdom walk, similar to our walk today, was aided by Miriam, Aaron, and Moses; they needed to hear both and so do we—just as stated in the proverb of Lazarus and the rich man.

Antitypical Moses is the *third angel* by the strength of the Lord's testimony, a testimony which EGW corroborates. We only need her corroboration because her name—despite your efforts—is still somewhat esteemed within the SDA Church. Sadly, to them the Bible becomes more believable when EGW confirms its teachings; but in final analysis for the redeemed, such is not a discredit; it merely shows Father's love and His willingness to deploy all His tools to save the world. He used EGW to assist the simple to grow to wisdom so that they could hear both the prophets and Moses. If you and your cohorts have so failed to emulate this growth, then that merely speaks to the paltry degree of your failed conversion.

The Lord promised in the Old Testament (OT) that He would reveal His similitude to Moses; He reiterated that theme in the New Testament (NT) in the above verses and in many others, and EGW confirms those findings. To name another such Bible "proof Text", Christ said, "***He that hath my commandments, and keepeth them, he it is that loveth me: and...I will love him, and will manifest myself to him...<sup>23</sup>If a man love me, he will keep my words...<sup>25</sup>These things have I spoken unto you, being yet present with you***"—John 14: 21, 23, 25. "***Manifest myself to him***"—is not this expression merely an exact reiteration of the definition of the upper tier prophet whom the Lord, to Miriam, defined Moses to be? It is indeed another way to say "***the similitude of the Lord shall (Moses) behold.***"

### *Prudent-Poly-Peter Antics, a Defense of EG White*

In this hour of beam-free verdicts, I must say to Brother Wynne, the findings of you and your cohorts pertaining to EGW must be judged to be simplistic and naïve. You seek to discredit EGW's inspiration by sighting what you perceive to be failures. This shows that you have poorly defined the office of the prophet. This we can know because Miriam, Aaron, and, indeed all of the seventy elders were gifted with the prophetic endowment of inspiration; yet, they all had characters which were impeached by the Lord.

*“<sup>24</sup>And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. <sup>25</sup>And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease”*—Num 11: 24, 25.

These same elders, even after the spirit rested upon them, united with Korah to rebel against the Lord. Knowing this, none can deny that the office of inspiration has many dimensions which only the strong-meat purveyors, those who, according to Christ first and Paul secondarily, can discern between good and evil, can integrate into the path of salvation their communications and works. The NT also affirms the *mustard seed's* findings that prophets do not always, in the human beam-blinded eye, manifest unimpeachable righteousness. To discuss more of this, we need to further explore the lessons of

#### ***Section IV: Dark Speeches & Pauline Schizophrenia.***

If the Lord spoke plainly to all of His prophets, then others, devoid of humility, would not have the opportunity to deploy their minds to seek interpretation. The church would not then advance in humility for the righteous would not be tested, and the Calebs and Joshuas could not distinguish themselves to leadership by the exhibitions of their faithful toil in Christ. In other words, the faithful merchant men would not toil in their search. They would be cheated from the opportunity to, on their own integrity and power, gain victory from perplexity and to confess their formerly erroneous opinions so as to accede to the more righteous, Bible-based interpretation. This is the process mandated by the law and is called “heart circumcision”. It is what is required of the church. *“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul...Circumcise therefore the foreskin of your heart, and be no more stiffnecked”*—Deut 10: 12, 16 (more fully cited below).

We must have expanded vision, the very thing which the ministry of EGW's detractors, as made apparent from a reading of the above author's website, seems to lack. This we can rest assured because of the illustration of the neck brace. With it, we have quite the metaphor as seen in those who have suffered from whiplash and who thereby are called to wear such a device. It forbids them from full vision: They cannot flex the neck to look left or right, up or down; they are stiff necked. It takes a very flexible neck to appreciate all NT prophets, EGW included. To pass the scrutiny of their detractors, one must have the *third angel*, Moses, to make plain that which has been formerly taught in darkness. But it is impossible to embrace the work of the NT prophets unless the heart is circumcised: unless he can take a man to the Bible to expand his vision. Even the disciples were stiff-necked; thus, they could not be blessed by the things they saw and the lessons that they heard. Only today, when the Lord raises again His testimony and makes it plain—just as He promised in John 6: 26-41—will our necks be made flexible. Of the original disciples, He said, *“Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them”*—Luke 10: 23, 24. Did you, the reader, get it, or did this subtle statement again escape your attention? Neither the disciples nor the OT prophets were blessed for the hearing and seeing of the Lord's words. Only those who were to, in the future, hear and see what the disciples witnessed are called “blessed”. Only they were to be given the blessing of Abraham. EGW affirms, in her unchallenged testimonies for the church, this complexity of revelation:

*“Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver.”*—EGW, *Testimonies for the Church*, Vol. 8, p. 157:1.

Why could not the OT prophets or disciples be called blessed? It is because it was revealed to them in dark speeches or subtle meaning. **“These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father”**—John 16: 25. Also **“All things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:”**—Matt 13: 34. The point is further elucidated by the fact that the Lord created man with a foreskin covering his diminutive head, and then, to affirm before heaven his commitment, He required man to remove the foreskin. Such serves to bring the “head” to the light.

Additionally, the Lord conceals His meaning as well from the Devil for he cannot decipher the meaning of the Lord’s word. If he could, then he would do his work of deception by corrupting the uncircumcised hearts of the faithful, and men would continue to follow them, their leaders, to eternal banishment. Remember, before His reappearance to rest clandestinely upon the *third angel*, Christ declared that all who ever came before Him were defined as thieves and robbers—showing that, if the charge proved to be true, then EGW was not the only plagiarist! All other NT teachers have taken the work of the Bible and have inadvertently spun it to their liking so as to promote their own teachings. Texts which affirm their ideas, they embellish; Texts that refute their ideas, they ignore. In so doing, they have boosted their own reputations by diminishing the Word of the Lord—a tactic which Christ calls thievery and robbery. The critic’s charge of plagiarism against EGW only proves that he approves of those teachers who steal from God: He seeks to guard the work of men more than the work of God. But heaven, in its plan of salvation, has wisely made shrewd accommodations to cancel the human zeal for supplantation. The truth, by dark speeches, was hidden, and this forces the leaders to first establish their position, and then, display before all of heaven their humility—or lack thereof—when the plain and simple truth is revealed by Moses.

**“I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image...hath commanded them. Thou has heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb”**—Isa 48: 5-8.

Clearly, the Lord reveals that Bible doctrines were declared years before they were to be understood: Again, they were spoken darkly. Then, in the day of salvation, ears are opened to what He said from the beginning of the church; in other words, the *disciples indeed* are to be blessed by what they hear. As a result, proud fools who elevate their reputations by their supposed Bible scholarship are exposed in their folly. But, in this, the faithful are preserved for the truth had been hidden until the day of their Test. They can merely argue, “I did not know; the truth was never taught to me until now, Lord.” Provided they were faithful in their other missions, the things made plain to them, then Jesus can, as shown by the parable of Lazarus, apply His blood for their sins of ignorance and seat them in the bosom of Abraham. After all, He, Jesus, was the *Sin Offering*, and it was given to cover only sins of ignorance (discussed more fully below). Therefore, dark speeches are given to win for us mercy. But to the deceiver, he will be rejected by his assaults against the Bible-based light that the prophets released. They will be judged by incontrovertible doctrines such as the 2300 days, the *State of the Dead*, the Sanctuary, the Sabbath, etc. They will fall in the judgment unless they confess their errors in view of the newly exposed light. But such will be a loftier challenge for many because they have achieved a higher theological pedestal.

**“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid”**—Isa 29: 13, 14.

No doubt, they will argue, from Paul’s work, by suggesting that EGW teaches in violation of his renderings. Imagine, the arrogance of such scoffing “scholars”, people daring, by discounting the work of Daniel and John, to dash Christ so as to uplift their narrow view of Paul! This they must do for their attack on EGW is almost entirely predicated upon his work. In this, they, the preachers who have

*Prudent-Poly-Peter Antics, a Defense of EG White*

orchestrated their attack on the SOP, cast themselves as workmen covered in shame for their failure to rightly divide the Word of truth as Paul, himself required in 2Tim 2: 15. They are poison pedaling preachers who presumptuously push perishable precepts of pretention. But it gets worse than that, they do so with the aid of revisionary translators, contemporaries who, unlike King James of the 17<sup>th</sup> century, are biased men who find themselves cast in the current, historic context of the discourse; thus, according to Isaiah, they honor Christ in thievery; they do so by the precepts of men. Hence, unlike EGW, they urge upon the church the need to distrust the Bible and to place our faith in men whom they consider to be objective —some even deploy Jesus-Christ-dismissed Jewish scholars and historians— can any now doubt the Lord’s wise deployment of EGW, His needed mandate to compel us through her to secure all doctrines from the Bible? By the way, the *mustard seed* does the seemingly impossible: it proves from Scripture that the KJV was inspired by the Lord. Accordingly, predicating our faith on the KJV, only comes by heeding EGW’s commission to turn away from the human hand of scholarship and back to the Bible.

Eager to venture to *Deut 18*, let us first disqualify Bro. Wynne’s prophetic definition by that which he considers to be his strong hold, the New Testament. I must first substantiate my denunciation of a policy of Pauline primacy, that in him we can find the *Pearl of Great Price*. Paul himself qualified the entirety of His work as being milk doctrines, dark speeches, and partial prophecies. Therefore, we, in this narrow realm, have a license to be ignorant. We can ignore Wynne’s book and those of his companions because it is based upon Pauline primacy, and Paul thereby preempts the reading of his, Paul’s, work by identifying his writings to be a work which cannot convey discernment to discriminate between good and evil. Instead of reading Wynne’s appeal, all merely need to more carefully read Paul’s overriding conclusion of the value of his own divine inspiration. In so doing, they will be able to heed Paul’s counsel by rightly dividing the Word of truth. For all who, by this, are offended because they believed Paul’s writings, then they should do the very simple thing that has, until now, eluded them: They should believe his writings. One cannot have it both ways: They cannot esteem his work, and then disqualify his own summary statement of his work. Such inconsistencies make a man a Pauline schizophrenic, a believer who doesn’t believe. This psychological diagnosis comes to you from a *Matt-seven-ordained* “beam-free judge”. The antidote for this spiritual malady has been given to us in EGW; we must heed her overriding theme of Bible Primacy.

Paul, by the divine pen of inspiration, promised that all prophecies, including his and EGW’s, would fail. Preliminary to that reference, first consider his below statement:

**BIBLE REFERENCE, (A)**

*“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”* —1Cor 3: 1, 2, 4.

**NOTE, A<sub>1</sub>:** Paul defines that he fed the church only milk. Hence, to laud his work is to laud eternal immaturity. He further claims that to choose one prophet above another is the manifestation of the carnal heart. Then he expresses the end results of all who are carnal, death. He says,

*“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit...For to be carnally minded is death: but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God”* —Rom 8: 4, 6, 7.

**NOTE, A<sub>2</sub>:** People who do not grow, people who subsist on milk, are eternal babes. Their salvation must come by passage through the grave which comes by way of the SDA-validated doctrine of the *Judgment of the Dead*. Paul’s work offered no other remedy for salvation. Everybody under his administration prophesied presumptuously, and they indeed have died. This is why Jesus, Daniel, John, and EGW, et-al, pointed the church to this hour, the hour of the *Judgment of the Living*, the hour of our “*life and peace*”.

**NOTE, A<sub>3</sub>:** In this hour, we have license to ignore the writings of the milk-fed babes, those who say, “I am of Paul”. This license is conveyed to us because they, by Pauline definition, cannot discern between good and evil; they are susceptible to the delusions of the devil’s magic show; they think that he truly can pull wealth from behind their ears or a rabbit from his top hat. Paul further stated:

**BIBLE REFERENCE, (B)**

*“For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both*

*good and evil. Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection...Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment” —Heb 5, 13, 14; 6: 1, 2.*

**NOTE , B<sub>1</sub>:** Hence, in Wynne’s spiritual infancy, no matter how wise and prudent he may magically laud himself, he cannot cross-examine EGW for he, by Paul’s inspired edict, can discern neither good nor evil. Only the *third angel*, the one for whom she was called to prep the church —having his eyes free of the beam— can remove the mote from her eyes.

**NOTE , B<sub>2</sub>:** In this letter, we can know of the failures of ‘discernment’ of Wynne and his cohorts for a certainty because they cannot even discern the essential need and the great benefit of dark speeches issued by Christ to His prophets. Beyond that, they certainly cannot do that which Adventist detractors seek to do: Dash doctrines such as the Judgment, the Sanctuary, the Sabbath by use of Pauline theology. Remember, Paul defines the *Doctrine of Judgment* to be a strong-meat doctrine, and since, by his own profession, we are judged by the Pentateuch, the Law, (See Romans 2: 12, cited below) he, Paul, cannot accordingly even define for us the legal requisite of Sabbath worship. It was simply beyond the scope of his, Paul’s ministry.

**NOTE , B<sub>3</sub>:** Anyone who seeks to now vaunt themselves as a Pauline-defined, strong-meat purveyor, should, by the mandate of Paul’s claim of *Heb five & six*, certify their license by simply doing that which the *third angel*, the *mustard seed* has done; they should exemplify the requisite of a strong-meat purveyor: They should explain which doctrines of Christ that they have, by his recommendation, left behind, doctrines which they have had their hearts therefrom circumcised in their advance into Christian maturity. The *mustard seed* proved that Christ was the Dove who abode upon Jesus and spoke through Him for the duration of His, Jesus’ ministry —just as promised in *Deut 18* by Moses. Remember, the Lord said, “*If ye believe not (Moses’) writings, how shall ye believe my words*”—John 5:47. The *mustard seed* has accordingly left the principle doctrines of Christ and has, as Paul mandated, ventured onward to perfection. Upon receiving the certification of Wynne and his companions, then we will consider reading more of his work and qualify him to cross-examine the works of yesterday’s prophets, the proverbial Apollos. Continuing with Paul’s self-assessing writings we come to:

#### **BIBLE REFERENCE, (C)**

*“And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” —Eph 4: 11-13.*

**NOTE, C<sub>1</sub>:** Again Paul categorically defines all workers in the NT era, apostles, prophets, evangelists, pastors, teachers, as having their gift delivered to them by God. If one does not claim Holy-Spirit inspiration, then he is not a certified gospel worker. This gift was to lead to perfection by circumcision for the gifts would only endure until the second advent of the Mighty Angel when He invisibly returns. For this gift will work until the perfect man conveys to us knowledge of the Son of God and the fullness of Christ. The *mustard seed* is the only one to dash the Constantinian doctrine of Christ with Bible resolution. David assures all of this merchant man:

*“<sup>30</sup>The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. <sup>31</sup>The Law of his God is in his heart...<sup>34</sup>Wait on the Lord, and keep his way...<sup>37</sup>Mark the perfect man, and behold the upright: for the end of that man is peace” —Ps: 37: 30, 31, 34, 37.*

**NOTE, C<sub>2</sub>:** Christ defined for us perfection; hence, we need not deploy our own imaginations to understand that term. He told the rich, young ruler the requisite of perfection is heart circumcision. It agrees with EGW’s identity of the *Pearl of Great Price*: Christ said in proverbial speech that we must discard our wealth, yesterday’s doctrines: “**If thou wilt be perfect go and sell that thou hast, and give to the poor, and...follow me**” —Matt 19: 21. Accordingly, none can be considered perfect if they base their doctrines on Paul, EGW or any other prophet except that of the *third angel*.

**NOTE, C<sub>3</sub>:** Each of the Texts, so far, and the one to follow show —not a stagnant path, a spot light of Christianity, but— an upward progression. It shows gentile advances from first, then second...11<sup>th</sup> then 12<sup>th</sup> grade educational syllabus. Therefore, one shan’t think that he can dispel the teaching of today’s higher educators by citing yesterday’s lessons. If, for example, you learned in the third grade to always spell by putting the letter “i” before the “e” except after the letter “c” or to never subtract a higher number from a lower number, then the wise and mature student would, based upon Paul’s counsel, never deploy those tenets of education to impeach EGW, God’s ninth-grade-professor’s seemingly contradictory lessons.

**NOTE, C<sub>4</sub>:** Speaking again of perfection by following Christ, none can follow Christ until they learn of Him. Following Christ is not the same as following Jesus for He abode upon Jesus and spoke through Him. Jesus was sent to the gentiles...*“for God so loved the world that He gave His only begotten son”*... Christ was not begotten; He is eternal. As promised, He hid His identity upon Jesus only to expose that clandestine operation today, the “last day”. Now we must heed His command and learn of Him. He is the God of Israel, the God of the OT. Jesus did not preside over the OT church; instead, He presided over the seven gentile churches of Revelation.

**BIBLE REFERENCE, (D)**

*“...whether there be prophecies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly: but then face to face: now I know in part: but then shall I know even as also I am known” —1Cor 13: 8-12.*

---

Here we have it from the fourth of these references which summarize the entirety of Paul’s work: Paul was also Miriamic in his prophecy: He too prepared the baby resting in the land of the gentiles, on the hazardous Nile river, for the day of its liberating adulthood, his day of “life and peace” from enslavement to sin. He defined the church as being in the childhood stage of human development. Peter also makes a “dark” and hidden reference to the same progression of gentile education in Acts 15: 9. Elaboration will be given below. Back to Paul, in these Texts, again like Miriam, he confesses that he was deployed by the Lord to declare dark speeches. He said, Now we see through a glass darkly. How then dare any do the unthinkable and cancel doctrines of the Judgment, the Sanctuary, the Atonement, the Sabbath, the *State of the Dead*, the *Nature of Christ*, based upon his work? How dare they impeach their ninth-grade teacher, when in Language Arts, he gives them words which do indeed require that the “e” be placed before the “i” and he shows them, in math, that there is no such thing as subtraction; there is only addition in two directions on a number line? To do such as this is to profess to believe Paul, while, at the same time, discrediting his work: It is to teach under the mental debility of Pauline Schizophrenia.

Without prolonging the point, the reader must become further disabused of the magic show, the theological sleight of hand, done by the EGW critics. They must continue to sweep away the equally false conclusions of her critics which they seek to derive from *Deut 18* as cited below in

**Section, V: Death Sentence of the Presumptuous Prophet.**

Israel complained to Moses about the Lord. They said that He was too loud and too bright. They urged Moses to negotiate a resolution. The resolution was that Christ should never speak to them directly but through a human shield, Moses. Amazingly, there are two sides to every contract, and Christ respected their appeal. The acceptance is recorded as follows:

**Part One:** “<sup>15</sup>*The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;* <sup>16</sup>*According to all that thou desiredst... in Horeb...saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.* <sup>17</sup>*And the Lord said unto me...* <sup>18</sup>*I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.* <sup>19</sup>*And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*”

**Part Two:** “<sup>20</sup>*But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.* <sup>21</sup>*And if thou shall say...How shall we know...?* <sup>22</sup>*When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him*” —Deut 18: 15-22.

None can ever understand the death sentence placed on the presumptuous prophet until he understands the first part of this prophecy. It shows two Personalities to be merged into One: It shows Christ to be hidden upon Jesus so as to shield His light and muffle His thunderous voice. This fact, heretofore unbeknownst to the hearer, forces the need to understand precaution against the presumption, expressed in Part two, the notion that Jesus is the same as Christ. Therefore, when Jesus, after Calvary, sent the disciples to teach the world, they were not sent by a Power who, for three-and-one-half years prior, Christ, spoke through Him, Jesus. Christ left Jesus on the cross, before Jesus’ death; yet, ignorant of this former duality, all NT prophets, until spiritually circumcised, presumed that it was Christ who sent them. Indeed then, we must pay close attention to the promise of the Prophet in the first part of this prophecy of *Deut 18*. It pertains to everyone, and this fact impeaches the work of the antagonists of EGW who use this Text to disclaim her validity. They wrongly assume that, by *Deut-18* definition, because her prophecies did not yet come to fruition, that she was not inspired by heaven. The careful student will conclude that this prophecy of Jesus is to have an echoing resonance, first for the Jews in

the day of Jesus and then, 2000 years later, today, the day when it is reiterated, for the Hebrews and the gentiles. All are required, today, to hear this *Prophet like unto Moses*. It says —not Hebrew-soever or Jew-soever, or Cathloic-soever, or Protestant-soever but— “**whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**” All must be reminded that it was neither Jesus, nor Father, nor the Comforter, but Christ who promised to conceal Himself upon another Man, Jesus, and speak to the world those words —by the way, words which reaffirm the standard of the Law— of salvation. Several references can be cited to validate, by the Lord’s testimony, the power of this Text; however, we will allow the unjustly-discredited prophet, EGW, to do her self-professed job and point us back to the Bible and so as to uncover to us the Text that we need to more deeply explore so as to provide *Testimony-of-Jesus* certification. From a reference unchallenged in its authenticity, from her writings for the church, she says:

**“The editors of our periodicals, the teachers in our schools, the presidents of our conferences, all need to drink of the pure streams of the river of the water of life. All need to understand more fully the words spoken by our Lord to the Samaritan woman: ‘If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ John 4:10-14”** —EGW, *Testimonies for the Church*, Vol. 7, p. 153.

Another metaphor, water —the fountain, is added to this study making it even a more difficult chew, a stronger meat. For now, the fountain merely refers to the *Testimony of Jesus* when it is reissued and made plain. EGW commands the converted in the church to examine the **non-Hebrew** woman at the well. This we must do to secure everlasting life; therefore, this we must do to meet the Lord’s “requisites” for salvation. After professing to the Samaritan woman the virtues of the fountain, Christ revealed to her that He was the voice promised to speak through the Prophet, Jesus. This is why that testimony is called the *Testimony of Jesus Christ*. The account reveals, “**The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that** ♦♦♦**SPEAK**♦♦♦ **unto thee am he**” —John 4: 25, 26. We can now see the riveting dimension of EGW’s work by pointing us back to this Scripture and do so —not by her own interpretation but— by merely re-examining the Lord’s testimony.

The promise was that Christ would hide Himself on Jesus, the Prophet, and would in turn speak His words through Him. Until this facet is understood, no Christian can judge; they cannot see the *Light of the World* (*John one*); they suffer from spiritual myopia for they cannot discern Christ, the Word, becoming Flesh to dwell amongst us; a beam blocks their vision; a divinely-installed foreskin covers their hearts. Therefore, the beam-free judges, the *disciples indeed*, under the leadership of the spokesman, antitypical Moses, the similitude-of-the-Lord-beholding prophet will see clearly by circumcising themselves from the teaching that Jesus, the Only Begotten Son of the Father, was/is the same as Christ, the Eternal, pre-existing Son of the Father. He will know that there is only one God, Father Himself, and that both Jesus and Christ are One with Him to promote His Kingdom. Armed with that strong-meat theology, such a saint will elevate the words of Christ above those of Paul for he, as Paul promises, will know to choose the good and refuse the evil. *John four* shows us, with a little unnecessary help from EGW, that Christ, just as Moses promised, spoke His words through Jesus’ lips; else He would have told the Samaritan woman differently: He would have said, “I that stand before you am He” or simply, “I am He.”

The woman said, ‘I know that Christ cometh.’ Therefore, the Lord’s response, “**I that speak unto thee am he,**” pertained to Himself, Christ —not Father, not Jesus, not the Comforter. His, not Paul’s or EGW’s words, are our requisite for salvation. He rested in the form of a Dove and abode upon Jesus for the entirety of Jesus’ ordained ministry until the day when Jesus said, just before His death, “**..Father, into thy hands I commend my spirit**” —Luke 23: 46. Thus did Christ, in compliance with His covenant to Israel and while concealing His bright light and His thunderous voice within the flesh of Jesus, say that which was cited above: “**If ye believe not (Moses’) writings, how shall ye believe my words.**” His words —not Peter’s, Paul’s EGW’s, et al— are the requisites of life for He received them from a different Personality, the Highest. He said,

*Prudent-Poly-Peter Antics, a Defense of EG White*

**“And if ♦♦ANY MAN♦♦ hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is LIFE EVERLASTING: whatsoever I speak therefore, even as the Father said unto me, so I speak”** —John 12: 47-50.

Again, this applies to —not Israel only but— “any man”. Despite what one may think that Paul said, gentiles are judged by the Law as re-articulated and as encompassed through the *Testimony of Jesus*. Any deviation from the OT model is only manifested in the Atoning sacrament, a topic thoroughly explained in a prior publication, *Atonement and Amazingly Sufficient Grace*. It is the hearing and believing of the *Testimony of Jesus* which gives a man passage in the judgment. But, as shown in prior studies, it was declared in proverb and accordingly hidden from the eyes of the church —like the penial foreskin, the Lord placed the beam and He can remove it— for it was only to be raised in the last day. Accordingly, only in that day, today, the last day, are we to know that Christ spoke through Jesus. So carefully hidden was this finding that the disciples, the devils, and even the angels were all commanded to conceal this truth and retain in the eyes of the former-day saints this beam-blocking, visual impediment:

**“...<sup>33</sup>an unclean devil...cried out with a loud voice, <sup>34</sup>Saying, Let us alone...I know thee who thou art: the Holy One of God. <sup>35</sup>And Jesus rebuked him, saying, Hold thy peace, and come out of him...<sup>41</sup>And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ”** —Luke 4:33-35, 41.

Also, **“Then charged he his disciples that they should tell no man that he was Jesus the Christ”** —Matt 16: 20. Another Text, **“But though we, or an angel from heaven, preach any other gospel unto you...let him be accursed”** —Gal 1: 8— etc. Tying these acclamations back to the penalty of the presumptuous prophet of *Deut 18*, we can accordingly know that absolutely no prophet in the NT era could teach in any other way than to teach presumptuously; they all, until the day of heart circumcision, the day when we can learn of Christ and follow Him for our perfection, were required to die. I challenge any to cite for me an exception. Short of hearing of such, we can conclude that —not just EGW but— all NT prophets fell under the Lord’s pronouncement of *Deut 18*; they have prophesied presumptuously, and all have accordingly died.

You, (again, the pronoun “you” here refers to the companionship of EGW critics who condemn Adventism and all others who are blinded by their magician sideshow, their sleight-of-hand doctrines), and all other purveyors of the Gospel who have wolf-ganged themselves together so as to blaspheme the Spirit of Prophecy, cannot find any support for their attacks in *Deut 18*. It does not say that the prophet who presumes to speak in His, Christ’s, name is of the Devil or that he/she will go to hell. Certainly, such ones are included in that pronouncement, but it is not limited to them. Instead, Moses merely promises that they cannot receive the gift of God, everlasting life, life without death, life which the Lord used to appeal to the Samaritan woman. For the Lord said of Father, **“God is not the God of the dead, but of the living”** —Matt 22: 32. Father looks to the day of harvest, the last day, when billions can pass from death to life without ever seeing the grave (See John 5: 24). The prophet who enlightens them shall not die. Remember, according to John 3: 16, the gift of God is everlasting life —it is not what we’ve presumed which is life, then death, then life again. And one cannot meet the test of John 3: 16; he cannot believe in Jesus if he confuses Him with Christ, Father, the Comforter, or someone else. But if you believe in *Testimony of Jesus* when it is presented to you today, the last day, then you have life without death. **“Verily, verily, I say unto you, If a man keep my saying, he shall never see death”** —John 8: 51.

Also, *Deut 18* gives another dimension of the test of a presumptuous prophet: It says that if their prophecies do not come to pass, then they are not to be feared. I challenge anybody to show me one prophecy that any NT prophet, including EGW, has made that has come to pass. In this challenge, I am seeking to uncover any such prophet who has opened the Bible and therefrom made a futuristic prediction (for only in such a way can they prophesy in Christ’s name), and then we, in the 2000 years of Christianity, witness it afterwards come to fruition. Such is the challenge presented in the *Deut-18* definition of the presumptuous prophet. This was that which WM Miller, EGW, VTH tried to do for



such is a more glorious gift than what we have so far seen as manifested in their prophetic work such as the stars that fell or the Lisbon earthquake for those prophetic pronouncements require a different, albeit inferior, skill, the skill to examine a worldly event and then venture back to the Bible so as to establish it from prophecy. Such is a gift of the Spirit, but it is less-qualified than is the gift of affirming Christ's righteousness, of affirming His word, by telling the church that one of His Bible pronouncements will occur tomorrow. None have been able to do so for the Lord has reserved this glory for the *third angel*:

**“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth, I have put my spirit upon him: he shall bring forth judgment to the Gentiles...<sup>8</sup>I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images...<sup>9</sup>Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them...<sup>13</sup>The Lord shall go forth as a mighty man”** —Isa 42: 1, 8, 9, 13.

Interesting side note, it is this elect of God —not Paul— which brings that quality, judgment, which Paul precluded from his own ministry, that which he defined as strong meat; the elect of Christ brings forth judgment, and he brings it to the gentiles. Good thing that Father instructed the Lord to tell us, through Jesus' lips, that He, Christ, came to fulfill the prophets for Isaiah falls squarely within the ranks of that spiritual delineation, and the faithful need only to escape the grave by believing Christ's words, His promise to not destroy the Law and the prophets (*Matt five*). Christ came for the express purpose —not of Himself dying on Calvary but— to, in this 2000-year-long time of the gentiles, fulfill all of the OT prophecies. Yet, to reiterate so as to not digress, our principle point must be sustained and retained: All NT prophets have prophesied presumptuously, not just EGW. All presumed, by Father's genius design of dark speeches, that Christ was the same person as Jesus; such was a bold presumption that was declared by the Apostles, ratified by Catholicism, re-echoed by Protestantism, declared by the highest candlestick in Jesus' hand, the SDA Church, Laodicea.

Notwithstanding, by *Testimony of Jesus* pronouncement, as limited as a man may perceive their work, one who desires salvation dare not blaspheme the prophets; one must not accuse them of being from the devil, for Father demanded that, to be saved, all must hear both **THE PROPHETS AND MOSES** so as to win a seat in the Kingdom; a.k.a, the bosom of Abraham; and so as to escape the torment of the rich man, the man over-latent with doctrines. Today, to achieve perfection, this pattern of failed prophecies is circumscribed by the *third angel*. But, the righteous of yesterday's partial prophets, those like Paul who today 'shall know even as also they are known', must await the day of resurrection; even still, it cannot be denied, they all have died. This is the legacy of the rule of prophecies according to *Deut 18*: **“The prophet which shall presume to speak a word in my name, which I have not commanded him to speak...that prophet shall die.”** They all spoke presuming that Christ, Jesus, and Father were One-in-the-Same Person. When Jesus, for instance, commanded them to teach all nations, they presumed that they were sent by Christ. They did not discern that Christ inherited Israel from Father, that Jesus was commissioned to inherit the gentiles, and that, in the *Judgment of the Living*, Jesus' inheritance is to be turned over to Christ so that He can go forth as a mighty man so as to become the God of the entire earth.

EGW was governed by the Comforter under Jesus' administration. He, Jesus, held the seven candlesticks in His hand; they were His churches; He led them step by step higher and higher in their education —just as do all righteous parents. The saints will not ignore His words in the book of Revelation for He demanded that the man who has an ear must use it and, in turn, hear His teachings; ergo, only spiritually deaf and dumb people are not required to therefrom discern truth. Therefore, one cannot impeach the work of EGW, a prophet to His last church, Laodicea, as the critic has done on his website, by saying that her prophecies have failed. Her death is proof that she presumed to speak for Christ; however, it does not indicate that her ministry was not orchestrated by Jesus' work with the Holy Spirit. Neither can it be asserted, as the critic so does in his book, that Paul has replaced Father in the purveyance of the Gospel. He says the following:

**“The Judiazation of Christianity cannot be the truth because it clearly opposes everything Paul stood for as God's personally chosen spokesperson for interpreting Christianity to the Gentiles”** —*Lying For God*, 7th Edition, July 17, 2012 Revision, Kerry B. Wynne, Wm Holmann, Robert Sanders.

*Prudent-Poly-Peter Antics, a Defense of EG White*

Your conclusion here, Brother Wynne, is laughable in view of the evidence for Paul himself denounces it as an improper definition of his work. If you insist on conveying respect for Paul's writings, then you must reverse your practice of Pauline schizophrenia. You can begin your spiritual therapy by commencing to respect his writings and conceding to him and to the Holy Spirit the very overview that they both have ascribed to his lower-level teaching assignment. You must learn to rightly divide the Word of truth, and you can begin this novel assignment by ceasing to elevate that which Paul termed to be milk to the level of that which he termed to be strong meat. You must respect that which Father commanded us to hear, the prophets and Moses, so that we may receive a place in the Kingdom, but most urgently, you must do that which Korah and the 250 princes (*Num 16*), Moses' antagonists of yesteryears, failed to do: You must, as a little child, heed the counsel defined in

**Section, VI: *You must Partake of the Ordinance of Humility.***

This you must do so as to escape the charge of blasphemy against the Holy Spirit, the unpardonable sin, and so as to win salvation for yourself and those to whom you have influenced. The *Ordinance of Humility* is also known as the Last Supper, and it was installed to ordain the disciples whom the Lord would send to represent Him to the world. Thus, you have the ordained 12, then the subordinate disciples, also known as the 120, these gathered, at two different times in the same upper room, the proverbial cloud of *Rev 14* that is —to make the proverb whole— elevated above the earth. Paul was not included in the upper room in either category. Next, the 120 evangelized devout Jews at Pentecost, then finally the gospel went to the world. This was all due to the Lord first abiding upon Jesus and declaring through Him His Father's word. Then He closed His ministry with a meeting, at Passover, to ordain the 12; next He closed His ministry with prayer; then at Calvary, moments before Jesus passed, Christ was commended back to the Father. All who read must consider this to be their altar call by Moses to join the 120. It is a call—not to join the SDA Church, but—the *mustard seed*, the ordained branch which has sprouted from its roots (*Isa 11*) and has now been lifted above the Church into—not the basement nor the main auditorium but—to the Upper Room.

The Lord, at the specific behest, indeed, at the direct command of Father, promised to Peter the keys to the Kingdom. According to Luke 22: 8, Christ, to secure this partnership, sent both Peter and John to locate—neither an angel, nor Jesus, nor the Holy Spirit but—another earth-bound human being. This very special man who is added to the Gospel dispensation, they were commanded to follow. Surprising indeed, it was he who was to lead them into his “fully-furnished” house to facilitate His, the Lord's, closing work. They were to identify him simply by his appeal to them in the city streets and by observing the pitcher of water that was to be hoisted upon his shoulder. This was the water that was to cleanse the disciples by the process of the Lord washing their feet. It obviously pertains to the living fountain—that which the Lord recommended to the Samaritan woman at the well. Suffice it to say that this mysterious man whom the disciples were commanded to follow obviously worked for none other than the Father—for only in his, the pitcher-bearing man's, house could they be prepared to be cleansed by the washing of their feet, the eating of the bread and the drinking of the wine. All those items, he was to furnish. He depicts the final gospel worker, the man seated on the cloud of *Rev 14*, who will ordain the disciples to save the world, the one with whom the “Mighty Angel” will unite in partnership. He likewise must be antitypical Moses because, from his Miriamic-prepped house, the fullness of the Passover, Israel's redemption from end-time oppression, is to be orchestrated. Indeed, it is his clean water that is to be also sprinkled upon Israel. We must discuss him in passing to assess the meaning of Peter's futuristic gift of the keys to the Kingdom. But, already the wise see the point: How dare any man seek to resist the Father by relegating such an assignment to another servant of the Lord, Paul?

Christ, by His covenant of the keys to Peter, issued an irrevocable promise which conveyed to Peter the very blessing of Abraham, for Abraham's seed, according to *Gen 18* was to bless the nations, and anyone who holds the keys obviously has, under their power the managerial authority of that very blessing. Furthermore, to fulfill the promise to Abraham, such a blessing could only pertain to membership in the Kingdom as it pertains to Hebrew and the gentile nations. Thus did the Lord's conveyance point back to that covenant when He said,

*“...whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona...upon this rock*

*I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven ...”*

—Matt 16: 15-19.

What is the meaning of this concealed prophecy, one that has not been understood until now? It means that the promise to Jacob, the same that was relayed to the son of David, also to Moses, likewise to the perfect man described by Paul, that promise was expressed to Peter. Thoughtfulness demands acknowledgment that keys are used to open doors, and Christ defines Himself to be the Door (*John 10*); therefore, the keys to the Kingdom imply the keys to discerning the “similitude of the Lord”, the identity of Christ, His name. After all, was it not Peter who was lauded by Christ for discerning what none others in the church could recognize: that Jesus was “the Christ”? At the time of utterance, Peter did not have the keys to Christ, the keys to open the “shut door”; He was not then given the keys to the Kingdom; instead, at some future date, they were promised to be given to him. One clue can help us as we drill deeper into this promise: The keys, by *Testimony-of-Jesus* pronouncement wins for a man everlasting life, life without the grave; therefore, we must now acknowledge that, just as the Lord did with Moses, likewise has He so done with Peter, He used him to represent another man, again, the crowned, sickle-holding man depicted in *Rev 14* who is seated on the cloud, the *third angel* who is aided by the mighty Angel, AKA. the elect of God unfolded to us in *Isa 42*, the one whom the Lord shall deploy so as to go forth as a mighty man. Before proceeding, we must know that, although EGW did not give to us this analysis, her prophetic ministry was instrumental to point “the converted” in her ministry to the promise given in her authenticated writings. She said,

**“The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance”** —EGW, *7 Bible Commentary*, 978:10, (Also, R& H Oct 13, 1904).

Such, by the way, is another reference that proves that she pointed the saints to the Bible, and another reference, cited herein, that should be added to my extensive list.

Apart from that finding, we can reasonably infer, by virtue of the fact that Peter died at the hands of the devil, and that he denied the Lord, that he refused to assimilate the gentiles into his ministry according to *Acts 11*, (described below) etc, that he, the Lord’s disciple, though he received salvation, could not be the actual man to whom the Lord desired to point us, the one who is actually to receive the Keys to the Kingdom. He was not the man bearing the pitcher of water for, remember, both he and John were sent to find that man. Christ spoke proverbially; He used Peter as an icon to depict the Lord’s last-day elect. Peter, David, Moses, Elijah, Zerubbabel, the *third angel*, the *mustard seed*, the pitcher-bearing man, et al., were all deployed as multi-icons and symbols to represent one man, the Lord’s Last Supper man of faith, the divinely assisted mighty man described in *Isa 42* and cited above.

Let us use this conclusion, not only to further our new commission to “walk by the Spirit and not by the flesh”, but to also show our maturation. Like a discordant orchestra, Peter cast off many conflicting messages. His polyphonic antics, when used to identify to us his favor with the Lord, leave us in a confused quandary. We legitimately wonder, how can such a man be given the keys? His death at the hands of the devil allows us to infer that he was deployed by the Lord to be an icon. This inferential resolution may have been enough yesterday to forge a doctrine, but we today, having matured by EGW’s commission, are larger than men who subsist merely on inferential conclusions. We need not, any longer, use human wisdom to establish doctrine. The *Testimony of Jesus* once made plain—not our human powers to surmise— show to us that Christ spoke of Peter iconically. We must drink of that fountain to receive our life. This fact can be expressed by the commission given in the Last Supper. Therein, the Lord pointed to His cup of wine; He told us that it was figurative of His blood; He further told us that it was the “new testament”; then He commanded His disciples to **DRINK ALL OF IT**. The “new testament” should not be misconstrued as a reference to what we commonly call the New Testament, the books of the Bible after Malachi. Instead, it speaks directly to the promise of *Deut 18*, the requisite of salvation, the message which Christ would reveal while hiding Himself on the Prophet. Therefore, to forge a conclusion, we must not take a sip and then put it down. Such would be our sin if we forge a doctrine on the “keys of the Kingdom” by merely referencing only that profound utterance found in *Matt 16*. To the contrary, we must integrate all of the Lord’s teaching on a subject as if they

*Prudent-Poly-Peter Antics, a Defense of EG White*

were a homogenous beverage contained in one cup; meaning, we cannot just say that “the Lord promised the keys to the actual man, Peter; therefore nothing more can be said on that subject.” Such a finding can only be established after we heed the command to consume all of the new wine: **“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins”**—Matt 26: 27, 28.

Indeed, the simple-minded, professed followers of Christ, like the detractors of EGW, dropped their commitment when their carnal ears heard what they could not understand. They said, **“This is a hard saying; who can hear it.”** Christ’s blood and His flesh represent His testimony for He said, **“the words that I speak unto you, they are spirit, and they are life”**—John 6: 63. Its consumption remits our sins giving us yet another connection to the Atonement. Yesterday His detractors, after hearing His words, eternally abandoned the Lord, the Door was shut to them, as was the case with those who likewise did the same with the *Spirit of Prophecy* who revealed hard sayings through Wm Miller and the early, First-day Adventists. But that aside, the term “new testament” requires further elaboration. At Sinai, He gave us the Law, and Israel objected to His vociferous presentation. Christ wanted us to know that more was to be said; thus, instead of saying, **“No problem, I am through speaking to you; I’ve said enough,”** He pointed them to future utterances to come and come in a more subtle manner: He pointed to Jesus, the *Prophet like unto Moses*, as the manifestation of His next release of doctrine. Jesus spoke Christ’s words, and they represent the new testament making the Lord’s work beforehand the Old Testament. Consequently, we, to be faithful in our discharge as *disciples indeed*, cannot forge an opinion pertaining to the promise of Peter as an isolated citation in *Matt 16*; to the contrary, we must heed Father’s dictates and drink the entirety of the *Testimony of Jesus*, the new testament. In affirmation of this, did He not also promise that His speech was dark unto the disciples, that they could not understand but will one day fully comprehend. During the same Communion ritual, the Lord said,

**“What I do thou knowest not now; but thou shalt know hereafter...<sup>14</sup>If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. <sup>15</sup>For I have given you an example, that ye should do as I have done to you...<sup>17</sup>If ye know these things happy are ye if ye do them”**—John 13:7, 14, 15, 17.

Please take pains to note from these Texts: It conveys that the only happy Christians —by the express dictate of the Highest— are those who do the following: They understand the communion and learn its full meaning; they drink all of the cup and eat the bread; and they wash the disciples feet. But, even beyond that, they do as did Peter and John by discovering the pitcher-bearing man for otherwise, the Lord’s end-time disciples would never be able to even locate the cloud, the upper room. By reading this publication, one has set themselves on this path to happiness. If anyone fails to achieve all of the above components to happiness, then at least he has located the one whom the disciples are commissioned by the Highest to follow: The *mustard seed*, not Paul, is the first to convey to humanity the intricacies of this promise of such happiness, and already the righteous can begin to feel the blossoming of its promised joy for he has divested the saints from the entanglements of the Lord’s enemies, the critics of the *Spirit of Prophecy* who made them feel defensive and lost, and he, the *mustard seed*, has validated the path of EGW, has washed her feet so that all who love the Lord can again feel confident in heaven’s leadership through her inspiration. Now the reader must determine to read on because this flower has only just begun to open, and before he finishes this reading, he will have complete joy in all of the validated, EGW doctrines including the 2300 days.

Before speaking more of Peter’s designation and the joy which comes by heeding the Lord’s commission, I must further express my joy to correspond with the critics of EGW. Such joy is no pretense; it is real. For, from this the upper-room perch, I can thank them for exposing EGW’s shortfalls, things that she may have intended to conceal. In so doing, they facilitated my work to follow the Lord’s example to ‘do as He has done’. EGW, being deceased needed this work done for her; correspondingly but unwittingly, they have removed her proverbial socks and shoes and have exposed the path of her historic journey, the path of her feet. Resultantly, I can, with this letter, heed the Savior’s command and wash her feet with the fountain. I can show that, in the same way that they bless Thomas Jefferson, the Lord has blessed her in spite of her alleged plagiarisms; her consumption of shellfish and chicken soup; her hypocrisy; her presumed, failed prophecies; her emersion into the *White Anglo Saxon*

*Protestant* (WASP) ethics and whatever the charge. In fact, like as was done for Peter, her work and her future path is also now ordained of God by virtue of this fountain, for the communion service not only cleanses the path but it certifies one's walk into the future. Thus she can work again for the Lord in purity as she promised when she said, "***Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more***" —EGW, *Testimonies for the Church*, Vol 7, 17. David, a prophet premiere, spoke of this day and this hour when the sins and the reproaches of the saints will be exposed and then expunged when he, while pointing to the mighty man, said, "***Blessed is the man unto whom the Lord imputeth not iniquity...I acknowledged my sin unto thee...I will confess my transgressions unto the Lord...for this shall every one that is godly pray unto thee in a time when thou mayest be found***" —Ps 32: 2, 5, 6. Thank God that the Lord promised to fulfill all things that were written of Him in the Psalms (See Luke 24: 44) and that He gave to us an occasion to learn of Christ so that we can now have the occasion to 'find Him'. Sad it is with the case of her detractors though, for their righteousness is founded in self-professed scholarship, in Paul; in new, non-biblically certified translations (unlike the KJV); in hiding their own history of sin; and in everything but in communion with Christ. Instead of finding joy in washing the feet of their brethren, they exalt themselves by pointing to the stains of EGW's feet. The horror that they will experience, I dare not attempt to imagine, when the Lord removes their socks and shoes for them and the corns, and bunions, the fungus and barnacles, and the foul aroma of their own history is exposed. Then their supporters will cry out in sadness, we traded EGW for these filthy, unwashed and sinister scoundrels! —but it will be too late; they will have blasphemed the Holy Spirit and will have no place in the bosom of Abraham.

Again, I remind the reader, happiness comes from the communion. To achieve this joy from the *Ordinance of Humility*, we must uncover, by drinking the entirety of the *Testimony of Jesus*, the themes pertaining to the Kingdom inheritance, the gift promised to Peter. Having so done, we can then know, without inferential conclusions, that it pertains to the Lord's last-day disciple whom He promised to raise; it pertained to His elect. In essence, militant Peter, which is merely pre-figurative of the Christian Church under Paul, meets triumphant Peter, the church circumcised, when he and John locate the man bearing the pitcher of water. The test is, will they follow him as commanded. EGW does not tell us this information, but, being converted by her work, we can, by her inspiration become pointed —not to elitist teachers, nor to presumed expert interpreters but— to the Bible. She, from her unchallenged work, said the following:

***"The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false. Each one should be on his guard, studying and practicing the lessons given in the seventeenth chapter of John, and preserving a living faith in the truth for this time. We need that self-control which will enable us to bring our habits into harmony with the prayer of Christ."***

***"The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study. Every gospel minister, every medical missionary, is to learn the science of this prayer. My brethren and sisters, I ask you to heed these words and to bring to your study a calm, humble, contrite spirit, and the healthy energies of a mind under the control of God. Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments, which no future training will ever fully correct."***—EGW, *Testimonies for the Church*, Vol 8, 239.

Wow! Bro. Wynne professes to be a former SDA devotee of the third generation; evidently, he, by failing to become converted, ignored his duty to study *John 17* as the SOP mandated. Indeed there is science to salvation as manifested in the Lord's closing prayer which helps us to resolve our confusion over our "one-sided developments" from Paul's station in the church. We can also see the fullness in the promise to give to Peter the keys to the Door. I praise the Lord for EGW because she, as duty demanded, indeed prepared us for the refreshing, the day of our eternal joy. It is just that the unconverted failed to heed the Spirit's counsel. Without quoting the Text now in its entirety, let us simply summarize most of it so as to not over tax the reader with too much writing. Just before Calvary, Christ prayed to Father telling Him that He, and not Jesus, finished His work, and He asked Him to bless Jesus in His future work. Then He thanked Father for giving to Him the 11 disciples. Afterwards comes the portion that is pertinent to this discussion: He asked Father —mind you, these

*Prudent-Poly-Peter Antics, a Defense of EG White*

are words which Father commanded Christ to speak through Jesus, He prayed to Father— to bless those who believe on Him through the words of the 11. You may have missed it: He did not ask Father to bless the 11 so that the world may know Him, but Christ asked Father to bless those who would believe on Him through the ministry of the 11. He asked Him to bless the *disciples indeed*. He did not stop there: He also petitioned to Father to give to them, the *disciples indeed*, the very same glory which Father gave to Him, to Christ.

Consequently, Peter, once all of the cup is consumed pertaining to the gift of the Kingdom, is relegated to be an icon who depicts the saints who are to emerge, free of the blinding beam, in the last day. They are the ones who will save the gentiles for Peter was merely one of the 11, and the world was to be blessed by another group, the disciples who were to believe Peter and John's work, their testimony about Jesus/Christ. The Lord asked Father to bless them so that the world may believe.

*“<sup>1</sup>These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son...<sup>4</sup>I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup>And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world...<sup>3</sup>For I have given unto them the words which thou gavest me...<sup>9</sup>I pray for them: I pray not for the world...<sup>4</sup>I have given them thy word; and the world hath hated them...<sup>20</sup>Neither pray I for these alone, but for them also which shall believe on me through their word. <sup>21</sup>That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. <sup>22</sup>And the glory which thou gavest me I have given them; that they may be one, even as we are one...<sup>23</sup>and that the world may know that thou hast sent me...”*—John 17: 1, 4-6, 8, 9, 14, 20-23.

Today, a special collection of saints are to believe on Christ through the purveyance of the original disciples, and such disciples are to be deployed to convince the world that the Father sent the Son. If you teach Constantinian Triunity, then you teach that the Father was the Son; you teach that Christ sent Himself or that Father came Himself. All who fail to circumcise their hearts from that doctrine, as EGW predicted, are in danger of making one-sided developments, which no future training will ever fully correct. But the point must be made, the glory which Father conveyed to Christ, the Kingdom, was not given to the actual man Peter but to a future leader who would believe on Christ through the *Testimony of Jesus* given to him by Peter, Matthew, Mark, Luke, John. These saints will be given the Glory which Father gave to Christ, not the least of which is the keys to the Kingdom; through them, Christ honors His elect and will go forth like a mighty man. The world will believe on Christ through their words. This belief is our *Righteousness by Faith*.

The main point pertains to Peter: By drinking all of the “new testament” we know that the promise of glory did not pertain to him personally. But there is a powerful and corresponding message contained herein to defeat the elevation of Paul by the critics of Adventism making him to be the Gospel purveyor to the gentiles. Paul, as well as all NT prophets including the 11, led humanity to the grave by presumptuous prophecy. Their resurrection and salvation will be determined by the *Sanctuary Doctrine* as manifested in the *Judgment of the Dead*, a doctrine which the *mustard seed* likewise teaches better than any other professor—especially better than the hypocrites who pretend to trumpet Paul's work but who do not even know that he excluded such doctrines from his syllabus of Gospel teachings. All must bear in mind, the world of the gentiles has swelled to more than seven billion, all of whom Father anxiously desires to save into everlasting life. He does not need to haggle over the few thousand deceased, irreverent Christians, who had the door shut to them because they called the work of His Holy Spirit the work of the devil. Thus, when the *third angel*, mighty man, begins to reap, he will garner, under the banner of the *Judgment for the Living*, a harvest of the gentiles that far exceeds the work of any other Christian including Paul. These will be saints, through this ministry, who will be taught that the Father sent the Son; they will be taught to drink the entirety of the cup, they will receive the gift of God, life without ever tasting death. True indeed is the Savior's words, *“If ye know these things, happy are ye if ye do them.”*

We also can know that Peter, when promised the keys, was deployed iconically by the Lord because he was told the following after the *Last Supper*: *“Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when*

**thou art converted, strengthen thy brethren**” —Luke 22: 31, 32. As shown in a prior newsletter, 13 VIII, Peter never received this strength. He rejected his commission to “arise, slay and eat.” He refused, through bigotry, to fully embrace the gentiles; hence, he did not meet the Lord’s test of love for Jesus, the requisite to feed Jesus’ gentile sheep. Accordingly, Paul became His substitute teacher and taught to us the importance, not of love, but, according to King James’ inspired, Bible authenticated version, he taught charity. Notwithstanding, the actual man, Peter, despite the Lord’s closing prayer, never gained the strength required, for, to restate again, he also was crucified. But the point can never be ignored for those who heed the Father’s mandate and drink the entirety of the testimony: It is Peter’s mission to strengthen the church. All those prophecies which the Lord promised to fulfill, the ones which show the saints emerging in strength as **“a great people and a strong there hath not been ever the like, neither shall be any more after it...”**—Joel 2: 2— could only refer to the beneficiaries of antitypical Peter’s work. This must be our faith because Father is bound to answer the Lord’s prayer for him and give to him strength. In our teachings after 1888 pertaining to *Righteousness by Faith*, we did not discern that the faith was our belief in the Testimony. Thus we inately taught that we can only have strength in Christ. This is not so; to believe salvation in such a way is to lose life; for Christ prayed that none other than Peter would be the one who would strengthen his brethren.

Who then can doubt that Peter prefigures the end-time, ordinance-of-humility practicing servant whom Christ, in His invisible return, will rest and abide upon to bless the world? It could not refer to Paul for the actual Peter predicted this day of conflict and promised that, though Paul was inspired, feeble-minded men would wrest his writing unto their own damnation.

**“...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness”**

—2Peter 3: 15-17.

Though Peter was not the promised elect of the Lord, the ultimate man of deliverance, he did emerge from the upper-room experience having been declared clean by the Lord. In his inspired assessment of Paul’s work whereby he categorically defined all of his, Paul’s, doctrines to be hazardous for unstable students, we are compelled to certify as wisdom his, Peter’s, perspective. This we must do by virtue of his personal, hand-of-the-Lord washed and Bosom-of-the-Lord embraced ordination. Paul, on the other hand, being secondarily embraced after Calvary, was not included in the upper-room experience nor did he walk with the Lord personally. He was never defined as one of the 11 whom Father handpicked and gave to Jesus, this according to *John 17*. He is not even one from whom we can be blessed, per the Lord’s closing prayer, by the embrace of his presentations of the Gospel. Consequently, he speaks from a subordinate position of authority when compared to Peter. As shown already, his work, like Miriam’s beforehand, was not without divine appointment and edification. In fact, in our study of it, even from the days of Martin Luther, we have seized upon a special jewel, the victory which is to come when we master the lessons of

### **Section VII, *Righteousness by Faith.***

As central to our understanding and as simple as it may be, we have never understood the meaning of “faith”; yet we sought to declare the doctrine of *Christ our Righteousness* which is *Righteousness by Faith*. None have ever cemented for us a firm, scriptural meaning of the seemingly simple concept, faith. We, based upon human presumption, confuse faith with our confidence that the Lord will answer our prayers, and it was this that we presumed was required to please God. We guessed that because we were baptized into a Christian ministry, that such a deed qualified us as true Christians, ones who were bona-fide disciples of the Lord. This connection to God we so did by the false premise that we, in our prayers for assistance, knew the best results to preserve our joy. We were not “real Christians”; we were not saints who know “to discern both good and evil”. To the contrary, though we may have been on a path to resurrection so as to garner membership in the Kingdom—a judgment decision that was to be made by Jesus—the real Christian is one who has matured to never die, to receive everlasting life; he comes to the Father having never passed through the grave. As stated above, this class will number

*Prudent-Poly-Peter Antics, a Defense of EG White*

in the billions and will easily be the vast majority of saints to be saved, the great multitude to be saved without the grave. Should not our perplexities regarding the salvation of the gentiles envelop around them? After all, they will far out-number yesterday's collection of gentile saints. Their victory in this moment of earth's history, the last day, is the primary objective of heaven. This is the gift of God. It is the proverbial diploma graced to the triumphant church at the end of the educational process. Thus it is useful to reiterate as we begin this section: Only those who embrace the Lord 'in the day that He may be found' are to have all their prayers answered; they are the only ones with the power to "name it and claim it". All others are victimized by presumptuous prophets, baptizing milkologists of the Word. After all, none, not even Peter before his faith is strengthened, can baptize a soul in the name of the Father, the Son, and the Holy Ghost as commissioned by Jesus after Calvary. This command they cannot do if they do not know those Personalities and Their identities, Their names. Better then that we learn it today when real baptism is to take place! Consequently, that commission from *Matt 28* pertains to the cloud-riding, enthroned and coronated, sickle-wielding, mighty son of Man.

This resolution begs the question: If you pray for deliverance—you can easily believe that Peter and John so did before being crucified—then to affirm your faith, you first must discern the answer to the following question: "***Am I a true believer, a disciple indeed?, one who believes on Christ through their, the original disciple's, testimony?***" If heaven registers you as such, and today, if the man, antitypical Peter who has become converted and who can now strengthen you, if he includes you to be amongst the faithful, then you can anticipate the Lord's affirmative answer to your prayers. "***And when ♦♦THE DISCIPLES♦♦ saw it, they marveled...Jesus answered and said unto ♦♦THEM♦♦...all things, whatsoever ye shall ask in prayer, believing, ye shall receive***"—*Matt 21: 20- 22*. The careful student will acknowledge that the words "ye shall ask in prayer" refers to the disciples, and the promise to receive is a function of their "belief" or faith in the *Testimony of Jesus*. If your prayers have remained unanswered, it is because you have yet to meet this criterion. After all, even the original 11 never saw the fulfillment of this dark, proverbial speech; they were told that those who hear what they have heard would be blessed; but the end-time ones indeed shall so see. Think then of the absurdity of the critics of EGW and Adventism: men who do not teach, and thus do not believe, the words which Jesus delivered. How can any ever consider them to be disciples when they ignore the Lord's command to, "***Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill***"—*Matt 5: 17*? How can any presume themselves to be disciples when they ignore the Lord's requisite for the saints to hear Moses and the prophets, when He promised that Peter will one day become victorious and receive the keys to the Kingdom, when He said that the Sabbath was made for man; when He commanded bean-blinded men to never judge, and so many other doctrines which will be identified below?

Another statement of the Lord is the promise that His testimony will only be raised in the last day. The first day, according to Genesis, was the first period of humanity, the epoch when man, by virtue of his failure on this very issue, his distrust in Christ's word, became afflicted with death. He said to Adam, "***...in the ♦♦DAY♦♦ that thou eatest thereof thou shalt surely die***"—*Gen 2: 17*. Of course, it must be stated to professed scholars with simple minds that the term "day" refers to the dawning of a new age and not a literal time span of 24 hours, i.e.: We live in a "day" of technological innovation, or the "day" when monarchies ruled is long past. Yet the *Testimony of Jesus* was intended, by the 'strengthened hand of antitypical Peter', to usher in everlasting life for those who thereof partake. He said, "***...If a man keep my saying, he shall never see death***"—*John 8: 51*. The only problem is that His testimony will only be raised in the last day, the day when Adam's curse is reversed and death, for the **FAITHFUL**, prevails no longer. Carefully and respectfully note the saving words of the Lord which show that someone else, other than Christ Himself, is to be ordained or "sealed" by Father to deliver to the saints life without death:

***“...<sup>27</sup>Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed...<sup>39</sup>And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, <sup>40</sup>may have everlasting life: and I will raise him up at the last day...<sup>45</sup>And they shall be all taught of God”***—*John 6: 27, 39, 40, 45*.



Christ promised to answer the prayers of His last-day disciples, those who have the “faith of Jesus Christ”, and He carefully defined what it means to be a disciple throughout His ministry—one such statement (John 8: 31) is the continuance in His word—and He distinguishes between the smaller group of disciples and the vast throngs who are to merely win Kingdom entry. Our disciple faith must be in His word. After all, if we are not His disciples, and we cannot presume to so be, then we have no basis to assume that He is poised to answer our prayers. He may be poised to lead such a man to His disciple, as EGW’s below-cited vision promises and as this letter so does, allowing such a one to find the fountain and to accordingly win everlasting life in His Kingdom, that which is to be governed by antitypical Peter, but the rulers, aka the inheritors, all will be required to initiate the Kingdom by their reception and belief in His testimony. This fact places many in dire straits for to win salvation, without death, the faithful, in this spiritual embrace, are required to actually believe in Christ’s promises, His power, and His connection to the Highest, and if one does not so believe, then he cannot receive.

Because one may call himself a Christian does not affirm such a conclusion in heaven’s judgment; instead, it may merely be a presumption, one handed to them by teachers of presumption, or, as Moses put it, men who prophesy presumptuously in the Lord’s name. Such men, by the way, cannot escape culpability by not attaching to their work the title, prophet; they merely need to function as one by unfolding doctrine, and the title is adjudged in heaven to be the synonymous claim of their work. In other words, because author, Kerry Wynne, does not claim the gift of prophecy does not matter so long as he pretends to speak righteousness for the Lord. But, back to the issue of faith, some examples from the Bible substantiate that it applies to our belief in the Lord’s authority:

- 1) Who would challenge the status of the 12 disciples; yet, Christ rebuked them for fearing imminent destruction. Does He have rebuke for you? Amidst the tempest, when He, the creator of the earth, was on board their ship, they panicked. Since the Lord cited them to be hand-picked by Father, do any dare to presume themselves higher in heaven’s eyes than were they? Their rebuke came because they did not believe in His personal involvement in their lives. Having been awakened, He arose and said, “**Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea...**”—Matt 8: 26.
- 2) Israel, having witnessed firsthand Christ’s power, became frightened because of the giants of Canaan. The Lord pondered to Moses, “**How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them...and will make of thee a greater nation...**”—Num 14: 11, 12. Evidently, though scholars, by “lip service”, claim to have faith and belief in Christ’s words, they too are irksome to Him and susceptible—not to His deliverance but—to His wrath unless they believe His word. Let us not hoodwink ourselves to think that every Christian believes the minority report of the spies! What is your stance on SDA, Bible-validated evidence that has been reported to you?
- 3) The centurion appealed to the Lord for healing of his servant. He, by faith, urged Him to not journey to his house but to, instead, merely speak the word of healing. It was his trust in the Word that won him praise for The Lord said, “**I have not found so great faith, no, not in Israel**”—Matt 8: 10. We have an inkling of the EGW critic’s faith in Paul, but what is his confidence in the Lord’s word?
- 4) Christ told Martha that belief in Him, belief that He is the resurrection and the life, wins for us our salvation. This definitively manifests that such belief should be our faith—for what benefit is faith if it cannot redeem and give life? He said, “**...he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die, Believeth thou this?**”—John 11: 25, 26.

**NOTE:** Apparently, to die, as did Peter and John, does not mean to float off into heaven as a ghost; this we know because some who are professed believers, the Lord calls them dead people who shall be resurrected—signifying that Peter does not now monitor the gates of heaven, as many have presumed, for we have no affirming statement, from the 11, that he was resurrected. Equally apparent is that none since that statement 2000 years ago have met the specified criterion for escaping the grave by virtue of the fact that all Christians until today have died. What is on your schedule in the years to shortly come?

- 5) “**And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood...And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ**”—Rev 12: 15-17.

**NOTE:** John the Revelator was likewise an ordained, foot-washed disciple. In this Text, he describes the devil’s angry wolf-gang assault, the one akin to the barrage launched against Adventism, as doctrines of devils blasted from his, the devil’s, mouth to destroy the church. Victory comes, as promised, by belief and adherence to the *Testimony of Jesus*, the Commandments of God, the sayings that God instructed Christ to utter to His church. This is what is called our saving faith.

Prudent-Poly-Peter Antics, a Defense of EG White

- 6) Also, in another of his Texts, *Rev 14*, John defines the patient saints, those who endure the totality of the *Three Angels' Messages* —a gospel unique to Adventism— defined in the same Texts, he says, “*Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus...And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man having on his head a golden crown and in his hand a sharp sickle.*” —Rev 14: 12, 14.

**NOTE:** The white-cloud-seated man emerges after the climax of the SDA experience. He conducts the harvest of the earth with the empowerment of Christ. He has the faith of Jesus; he believes all that Jesus taught during His ministry aided by the Dove and His ministry declared by Jesus in the book of Revelation. He declares, according to the *First Angel's Message*, the everlasting Gospel. Therefore, let all be put on notice: To not heed the appeal of the antagonistic author; one must not join in his rebuke of Adventism. It is a soul-damning risk to sell all that one has to purchase Paul.

- 7) Speaking of Paul, because he affirms this new light in the statement below, we can know that this newly-defined aspect of his work that has been cited in his writings was beforehand hidden in the darkness. Ergo, it is an exception: It is not scheduled for nullification when construed in the light of the *Testimony of Jesus*. For Jesus articulated the same theme: that salvation comes by that which Paul called —not faith in Jesus but— the faith of, **OF, ♦♦OF♦♦** Jesus Christ meaning believing the way and the things that Jesus believed and taught, the confidence in Christ to lead Him, Jesus, to compliantly go to Calvary: “*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin...Even the RIGHTEOUSNESS OF GOD which is by FAITH ♦♦OF♦♦ JESUS CHRIST unto all and upon all them that believe: for there is no difference*” Rom 3: 20, 22

**NOTE:** Paul speaks of Jesus, Christ, and Father in the same breath. He calls the faith of Jesus the “righteousness of God”. It, he also calls our justification. Is this not exactly that which the *mustard seed* has harmoniously taught: that Christ, through the lips of Jesus, declared, not His own words but, the words of Father?

---

These points, and many others, express *Righteousness by Faith* or *Christ our Righteousness*. They express His righteousness because they approach Father in Christ's way; They defeat the devil; they harvests the world; and they give the living saints that which Christ promised, life without ever seeing death. Thus, our faith is to be vested in the non-presumptuous ministry of the *Prophet Like unto Moses*. These examples also encompass the fullness of Jesus' work, His declarations when He walked with the disciples, His declaration expressed through John, and both of those dark speeches made plain by antitypical Peter.

Like a clean-cud-chewing beast which has been roasted on a spit, the scrumptious and savory sirloin, now safely sliced and segmented, can satiate the small, yet sanely-serene and sober, saint with senior satisfaction in sensational scholarship of salvational sonship. Christ is identified to humanity as the Son of the Highest; He professes all power, and He assures those who believe His word that they are under His complete care and that they too can become sons of God. Such a trusting recline in His testimony is not only called *Righteousness by Faith* but is synonymously called *Christ our Righteousness*. Consequently, regardless of what we as Adventists thought or what we learned from either the 1844 or the 1888 experience, we could not practice *Righteousness by Faith* until we learned of the identity of Christ. He said, “...no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and ♦♦he♦♦ to whomsoever the Son will reveal. Come unto me, all ye that labour and are heavy laden, and I will give your rest. Take my yoke upon you, and learn of me...and ye shall find rest unto your souls” —Matt 11: 27-29. . A special man, “He to whom the Son will reveal”, is also identified as “the son of Man” or as antitypical Peter. He is, according to Christ, here promised to reveal Christ's identity just as literal Peter so did to win the keys when the Lord asked the disciples, “whom say ye that I am” —Matt 16: 15. In this finding, we must, in turn, believe his “**God-the-Father sealed**” ministry so as to win Christ and Father's favor.

**SUBSECTION VII, 1: The Holy Spirit's Work** ~~~~~ This assessment cuts at the heart of the detractors of EGW as expressed in the writings of the EGW-critical author and all of his cheerleaders. Examine the confusion on this point of righteousness expressed by him:

*“Paul made it very clear that the freedom from the fear that the LAW will be used to determine our salvation cannot be used to justify sinful living, and he even went so far as to list a group of sins that will keep a person out of Heaven. The Holy Spirit is the new LAW for the Christian, and the Holy Spirit would never lead a person into sin...The Holy Spirit works on the heart to lead the Christian*

*because of his or her love for both God and other people. This love 'fulfills' the law; a concept hard to grasp for those ensconced in the letter of the law*" — Kerry B. Wynne, *Lying for God*, p 195.

"*Ensnconced in the letter of the law*", is this not exactly what Christ demanded —by the dictate of the Highest—He told the lawyer who inquired about the inheritance of eternal life, "**What is written in the Law? how readest thou?**"—Luke 10: 26. Paul may not have, but did not Jesus mandate the ensconce-ment in the Law? Did He not likewise deem that it would accordingly win for Peter his promotion? Did He not say, "**Verily I say unto you...whosoever shall do and teach (one of these least commandments), the same shall be called great in the kingdom of heaven**" —Matt 5: 18, 19— "the Kingdom", the very bastion to which Peter was to be given the keys? Beyond that immediate response to the above statement and before deeper analysis of those words can be given, it is useful to reaffirm that the author, by making the assertion, teaches of an alternate salvation —not that of faith, not that of *Christ our Righteousness*, but— that which the gentiles always presumed to have had, 'freedom from the arm of the Law'. What contradictory babble is the EGW critic seeking to serve up to Christianity? If there is no Law, does he not realize that there is no sin for, even according to Paul, the Law identifies sin. How then any can dare assert that the abolition of the Law does not yield for a man the right to freely sin!? To be, by use of an example, even more stark in our analysis, such a conclusion would affirm the gentile practice of cannibalism whereby they consume deceased relatives who have passed, by natural causes (a practice actually done in some lands today) for only the Law, in *Lev 11 & 20*, mandates the distinction between clean and unclean, and since humans neither chew the cud nor divide the hoof and since they have neither fins nor scales, then it is only therein that the flesh of humans is deemed forbidden for dietary cuisine. Even more is this stark assessment of the author's conclusion made salient since he, and the SDA critics whom he upholds, accurately profess that Jesus died to clean up humanity. The only possible derivative from their findings is that, since the Law was canceled and unclean humans were accordingly made clean, then Jesus' mission served the purpose of making people suitable for human cuisine. The only cure to such heresy is to teach the theological lessons of *Christ our Righteous*, teach that man **must become** "ensconced in the letter of the law" and must not diverge from even that which is considered least.

Exploring even beyond, imagine now the free fall into hell which they have served up to the Christian world simply because they refuse to grow in the Comforter's ministry. How did they miss such a black hole, a bottomless pit in their Christian exegesis? They obviously and egocentrically presume that Father's intention to bring salvation to the gentiles only applies to gratuities which pertain to only those who abide in 21<sup>st</sup> century, western culture —being unmindful and unaccommodative to the quagmire of sin which grips other cultures of humanity. Thankfully, the wise have heeded His commission and have refused to ever even think that He came to destroy the Law.

Furthermore, if the "**Holy Spirit is the new law for Christians**", then is He not, by such a subtle suggestion, relegated to be a Power, like the snake in the Garden, whose goal it is to counter the Lord's word, to deceive men to believe that Christ cannot effectively communicate His will in righteousness? If Eve could fall to such a temptation, will not then her sons and daughters who ignore Christ's testimony today and venture outside of the Word be susceptible to meet with the same delusion? That is, does not the author's claim that the "**Holy Spirit is the new law for Christians**" suggest that Christ made a mistake in His standards to Israel, and that Satan, by luring them into the gentile sins of idolatry and correspondingly yielding their resultant dispersion, proves the serpent to be the wiser? After all, should the EGW critics prevail in their exegesis, then in so turning Israel from Christ, he, Satan, has won for the world more generous terms of salvation. Do not such fallacies of logic suggest that Satan should be protected from the flames of hell prepared for him (Matt 25: 41) and instead, be promoted, as his heart does so yearn, to replace Christ as the most honored of the Highest? Is not this analysis clearly one of the evils which Paul promised that the "real Christians" will grow to discern upon their consumption of strong meat? It must be subsequently asked, How can the Holy Spirit compel Christians to be good if there is no definition of good; after all, His mission, as shown below, is to "**reprove the world of sin, and of righteousness, and of judgment**"? Of a truth, He does not lead men to sin; they fall therein by their own recognizance and ignorance, but when they do, He reproves by *Christ our Righteousness*, by Christ's testimony and the Law, that against which Satan has warred

*Prudent-Poly-Peter Antics, a Defense of EG White*

all these 6000 years. Beyond this, all must now be told that the testimony, the faith of Jesus Christ, does not allow addendums for salvation because it was graced to the world by the Power of the Highest, and none can edit Father's work —especially not the snake in the garden!

Additionally, if the Comforter is to inspire love for God and for other people, how will such inspiration work by His efforts for the gentiles when it, love, could not, at Christ's behest, inspire the same in Israel when He, Christ, issued that very command for His people —the very command which the author, Kerry Wynne, seeks to abolish? One merely needs to do a computer word search of the Pentateuch under the words "neighbor" or "stranger" and they will see many mandates to treat them with love. To herein show a couple of references, Israel was commanded, by the Law, "**Love ye therefore the stranger: for ye were strangers in the land of Egypt**" —Deut 10: 19— also "**...thou shalt in any wise rebuke thy neighbor...Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thy self: I am the Lord**" —Lev 19: 17, 18. See also *Luke 10*, Jesus therein defined for the leaders of the church the term neighbor manifesting that, to win everlasting life, one must heed His command to accordingly become loving.

The Holy Spirit was not sent to supersede Christ with the implication that Christ failed in His love-inspiring leadership. He cannot issue "new laws for the Christian". Such was not His God-the-Father-stated manifesto, and Father's statements through Christ, sayings which reveals the mission of the Holy Spirit, are to be our faith, the demonstration of *Christ our Righteousness* in our lives —for even Paul said, "**Even the righteousness of God which is by faith of Jesus Christ**". Remember, "**...Without faith it is impossible to please him...**" —Heb 11: 6. Man cannot please God and win salvation if he disbelieves His word and/or if his faith seeks alternate channels of salvation. Below are some of our points of faith, aspects which the Holy Spirit was assigned to advance in His appeal to us:

- 1) The Spirit does not merely compel men to be good; He tools a ministry to define good and evil. Speaking, not to the world or the church, but to the 12, the Lord said, and saints, by faith, believe that "**the Spirit of truth whom the world cannot receive...shall be in you**" —John 14: 17. "**When he is come, he will reprove the world of sin, and of righteousness, and of judgment**" —John 16:8. "**I have yet many things to say unto you, but ye cannot bear them now... he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come...he shall receive of mine, and shall shew it unto you**" —John 16: 12-14.

**NOTE:** The Spirit only abides within the disciples; thus, a disciple is defined, per Christ's closing prayer, as those who believe on Him by virtue of the teaching —not of pretentious "wise and prudent men but"—of the 11 disciples. They are the world's best "lovers" for the world is taught to believe Christ through their efforts. The above reference also expresses that the Spirit likewise exposes sins such as Sabbath breaking, swine eating, etc. He also does that which Paul was disqualified to do but which Wm Miller, EGW, VTH, and the MSA does: He unfolds to us the judgment.

**NOTE<sub>2</sub>:** The Spirit is not an independent contractor. He has no new law to relay for salvation which cancels Christ's laws. One must ask the following: The claim that a new Law has been installed, a law of love by the Spirit, is a Law to love whom or what!? If one does not love Christ, as manifest by his reception of His saying that He, Christ, declared while He was with the disciples, then he cannot love others for the Lord stated that the world hates His disciples because of His words —meaning, they treat them the way the above-cited author treats EGW— they micro analyze all their efforts from a beam-blinded perspective. "**...I have given them thy word; and the world hath hated them...**" Bottom line —the above Texts from *John 14 & 16* shows that the Spirit is to receive instructions from Christ and in turn reveals such things to the church.

**NOTE<sub>3</sub>:** He guides the church in the truth; therefore, He reveals light as it can be borne. He does not inundate all at once; resultantly, all could have expected that Wm Miller's inspired testimony about judgment —judgment, a promised, Holy Spirit purveyance— would have exceeded Paul's teachings, that EGW's would be in advance of Miller's, that VTH's would be in advance of hers, and that the *third angel*, would be advanced of all of theirs. This is the Comforter's game plan: to guide the church as they can bear the truth. Each step along the educational syllabus the saints grow to bear more and more. And as men of wisdom, they do not foolishly denounce their third-grade teacher because of what they have learned in fourth grade or beyond.

- 2) "**If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, BEING YET PRESENT WITH YOU. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever, I have said unto you**" —John 14: 23-26.

**NOTE:** The Spirit comes to remind you of that which Christ said while He dwelt with the disciples on earth. He does not contradict Christ. IE: Christ said, “*think not that I am come to destroy the Law...*” —Matt 5: 17. Those who ignore this command are defined as men who do not love Christ.

**NOTE<sub>2</sub>:** Contrary to Jesus’ testimony, the above critic professes that the Spirit is a new law and that He replaces the old Law with love. Such an assertion is rendered foolish for Father commanded Christ to gently tell the true disciples that inspiring in the hearts of men love for Christ —pointing them to His words spoken during His walk with them— is the Spirit’s commission. Those who receive this appeal are defined as those who love Christ. Quite logically, if one does not love Him —which is specified as failing to keep Christ’s words and His sayings— then what would be the point of them loving others? Such an endeavor, as shown in *Isa 29*, is merely “lip” service by “wise and prudent” men who, ‘with their lips do honor Christ, while their hearts are far removed from Him’. Consequently, all should re-consecrate themselves to embrace the words of Christ, the things that He told His disciples “*being yet present with (them)*”. If, instead, one chooses to **ignore** Christ’s sayings declared 2000 years ago while He clandestinely rested upon Jesus for three-and-one-half years, then He defines such an “ignorant” man as one who does not love Christ, one who is devoid of the Spirit, rendering invalid his (professed, lip-service) love for his neighbor.

**NOTE<sub>3</sub>:** By the author’s ministry, he sets Paul at variance with the above testimony and thereby urges all men to heed the lessons of yesterday’s purveyor of milk. Therefore, this being his de-facto profession, and now, by analysis, being exposed as one who hates the Lord, why should any devote even one second of time —let alone his recommended two years— to read his work or heed his counsel?

**NOTE<sub>4</sub>:** The *mustard seed*, being the first to reveal the identity of Christ and to distinguish Him from Jesus, and being the first to explain His testimony in clarity and hold it as the standard for life without death, then he must be the one inspired by the Comforter for he comes to the church in Christ’s name and —most noteworthy— he comes with the mission to remind them of Christ’s sayings, exactly as promised. Such explains why he is “like unto the Son of Man”. If one fails to believe this, then such a man disbelieves the Lord’s words; they have no faith.

**NOTE<sub>5</sub>:** Christ promised to abide —indeed make His abode— with the one who loves Him and whose love is made manifest by his belief in the sayings of Christ. This affirms EGW’s promise, a prophecy that was validated by the Bible pertaining to the *third angel*. She said that The Mighty Angel will come down and unite with the *third angel*. This pertains to the invisible return of Christ and not the visible return of Jesus, an advent/event that is to follow afterwards.

- 3) The above author says that the Holy Spirit would never lead a person into sin. But who then amongst us can He deploy so as to teach? In this claim by Adventist antagonists, they suggest that sinful men cannot be inspired by Him. This finding allows them, as was the case with the howling wolves at Calvary, to cancel any inspired appeal which disagrees with their “carnal” impulses by merely citing the perceived sins of the teacher —as if they were in some political, presidential campaign. This they do, ironically, while claiming that there is no definitive axiom for sin, there is no Law. The document to which EGW sought to point us, the Bible, disproves this, their claim. The examples of Miriam and Aaron are sufficient; although, additional Bible evidence to the contrary can be presented. Such flawed thinkers cannot ever be deemed to yield the “strength” so to discern between good and evil.
- 4) John, a Jesus/Christ-ordained-and-foot-washed disciple saw the following rebuttal to the above author’s claim pertaining to the deployment of the Comforter. He knew that saints of the NT era who did not test doctrines by the Bible would be deceived by the devil. Thus He said, “*Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world*” —1John 4: 1. Evidently, the issue is not whether men with the Spirit can sin, but, are men who claim to have the Spirit true or presumptuous? The *disciple indeed* will believe on Christ through this, John’s words. And mind you, many men are duplicitous: So as to avoid scrutiny, they are, by teaching the Bible, de facto prophets, men who serve the very functions of that calling, but men who slyly do not claim the gift. Such a modus operandi points directly to their falsehood. These men, John says, are not to be believed.
- 5) The author ignores the place of Peter. At the communion Peter was promised partnership with Christ. “...*Jesus answered (Peter) If I wash thee not, thou hast no part with me.*” —John 13: 8. Christ even promised that, once Peter is to become converted, he will strengthen his brethren. Christ could have prayed that all disciples would become converted and then gain strength; this, He did not; instead, He ascribed any strength to be exhibited by the disciples to be made manifest in the day of antitypical Peter’s conversion. Consequently, his first duty, once given great strength from Father, will be to teach love and comply with the Law as this letter so does. Lest you be confused, this is not a Catholic doctrine for it does not teach that Peter, or the man whom he prefigures, has ever, until this day, been so strengthened.

**NOTE:** This shows that one can be deployed by the Spirit and yet not be converted, for Peter, in a time before the Gospel was to be given to the gentiles, evangelized 5000 Jews in one day. This he did by the power of the Spirit; yet, by virtue of weakness in the church, he, Peter, until the promulgation of the *mustard seed*, has failed to convey strength to the church.

*Prudent-Poly-Peter Antics, a Defense of EG White*

**NOTE<sub>2</sub>:** Also, Paul says, “**For what the law could not do, in that it was ♦♦WEAK♦♦ through the flesh, God sending his own Son...condemned sin in the flesh**” —Rom 8: 3. Therefore, weakness, in the flesh, has precluded the Church from attaining full compliance. The remedy of the above detractor is to accordingly abandon the Law. However, Father has a different strategy: It is to answer Christ’s prayer and strengthen (Antitypical) Peter. Therefore, the answer by Father to Christ’s prayer is that Peter will do what this letter now does: strengthen his brethren to keep the Law. Christ said, “**Simon, behold, Satan hath desire to...sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren**” —Luke 22: 31, 32.

**NOTE<sub>3</sub>:** In these two Texts, *Rom eight & Luke 22*, we see why it is impossible to obey the Law for the lawless: The faith and power to comply comes only from a converted teacher, a “perfect man”, according to David (see *PS 37* cited above), who has it written in his heart. Was this not in compliance with EGW’s claim in 1894 as cited above? She asked, “...*What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?*” Sometime future to 1894, a message which they were scheduled to “bear” was to come to the SDA church, and the unconverted would become a great obstacle to that light. Prophecy has been fulfilled by the work of the above-cited author and companions.

**NOTE<sub>4</sub>:** In this Text, *Luke 22*, which defines Peter’s day of empowerment, we revert back to the definition of faith, the belief in the *Testimony of Jesus*, the disciple-John-wrought formula for victory over Satan. This we appropriately deploy to aid in our understanding because it is Peter’s faith which the Lord prayed would not fail; therefore, it is his faith that was to be his strength; subsequently, it is likewise Peter’s faith that Satan seeks to sift as wheat. Undeniably, someone whom Father symbolized by His deployment of ancient Peter is to embrace into his life the words of Christ, the very words that he will in turn convey to his fellow disciples to give them their strength, their power to keep the Law. ‘We must eat the bread of the one whom the Father hath sealed.’ Consequently, triumphant Peter will teach *Christ our Righteousness* unlike any who have beforehand tried.

---

By virtue of Christ’s firm statements affirming the Law, He makes no mention of a covenant, then to facilitate the Holy Spirit’s work of reminding us of the Lord’s words that we must carefully distinguish between the Law and the Covenant so as to embrace His righteousness. This is the focus of the next

**SUBSECTION VII, 2: The Law and the Covenant** ~~~~~. The OT deployed the terms “Covenant” and “Law” as synonyms, and gentile ministries, having a different theological engenderation, instead of heeding EGW’s counsel and “digging beneath the surface” to ascertain the distinctions in meaning merely presumed that the two terms conveyed the exact-same concept. There was no need to so do since the two ideas enveloped each other. But, carefully excavated, Bible evidence proves that the Covenant was not the Law; instead, it was a commitment, the agreement, to comply with the Law. Consider it like a new US citizen at his swearing-in hearing: He is asked to promise to uphold the Constitution so as to gain citizenship. Such an oath should not be construed to be the Constitution; yet both are aspects of the law. If the new citizen does as did Israel and violates the oath, he is accordingly punished, but the government does not change the Constitution. Therefore, we can know pertaining to a new covenant, being armed with this deeper penetration of the Bible, that it does not mean a new Law but a new contract of compliance, one that is written on the heart.

*Exod 19* defines the event which led up to the declaration of the Commandments, and it was an event, the Sinai fire and thunder, which can also be described as the swearing in of the elders to their oath of office. It shows us that, with the marriage of Christ and Israel, the bond was certified by Israel’s agreement of compliance to the Law. Proof positive is found in the promise below:

*“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts: and will be their God, and they shall be my people”* —Jer 31: 31-33.

Again, as a footnote to this “prophecy”, Christ promised to fulfill it in *Matt five*. It shows the Covenant to be the agreement between two parties with a different obligation: Christ was to be their protector, their husband, and Israel was to honor His Commandments. Why then does He often use the terms commandments and covenant interchangeably, as in the following Texts?: “**And the priests brought in the ark of the covenant of the Lord unto his place...into the most holy place, even under the**

wings of the cherubims...There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with...Israel” —2Chron 5: 7, 10. The terms are used in this way to manifest that the Commandments were the centerpiece of their agreement. Only in this light can we appreciate that the “new covenant” is actually a new formula for Israel to comply with the old Law, that which David called perfect. You can guarantee that, before closing this letter, we will more carefully define this promised inscription of the Law on Israel’s hearts.

Before so doing, we must be reminded that the Lord, before He declared the Law from Sinai in *Exod 20*, first proved to them His valor so as to court His people and win their acceptance of Him as their God. Courtship usually precedes marriage. This is what *2Chron five* describes and what was likewise expressed in the preliminary events before Sinai as recorded in *Exod 19: 3-9*. Therein, the Lord, in the third month of their freedom, declared that by baring them up on eagles’ wings to freedom, He manifested His devotion to them. How were they to reciprocate? He gives the answer by saying, “**Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings...Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people...**” —*Exod 19: 4, 5*. The signature of Israel to the contract was obtained by the following Text: “**And all the people answered together, and said, All that the Lord hath spoken we will do.**” —*Exod 19: 8*. We have a marriage between Christ and Israel which is manifested by the union of the concepts of the Covenant and the Law. All can be assured of this for afterwards the Law was given to them as the next verses, 10, 11 express: “**...And Moses returned the words of the people unto the Lord... And the Lord said unto Moses, Go unto the people, and sanctify them to day...for the third day the Lord will come down in the sight of all the people upon mount Sinai**” —*Exod 19: 8, 10, 11*. The sum of the matter: They became one until the day of divorce took place. Consequently, the terms Law and covenant are used synonymously even though they were separate components to the contract expressing that when the Law was placed in the Ark, it was emblematic of the agreement between Christ and Israel. The Bible basis for this finding is cemented in *Jer 31* cited above whereby we are told, “**...this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts.**” After the future fulfillment of this verse, Israel is to govern the gentiles. It is a Text that is promised to be fulfilled, and to “rightly divide the word of truth”, no Pauline statement can countervail this conclusion.

As a short interjection, some have argued in infantile simplicity that Jesus’ death abrogated the Law based upon *Matt five*; however, it does not there say that He would die to fulfill all things but that He had come to so do. He commands us to never think —let alone teach— otherwise. Keen attention to the latter technical distinction allows for Christ to exhaust 2000 years, at least, after that very coming so as to complete His mission. He said, “**Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil**” —*Matt 5: 17*. At least three statements by the Lord affirm that He intended to fulfill certain OT prophecies years after Calvary: referring to AD 70, He said, “**For these be the days of vengeance, that all things which are written may be fulfilled**” —*Luke 21: 22*. Referring to Israel’s last-day liberation, He said, “**With desire I have desired to eat this Passover...I will not any more eat thereof, until it be fulfilled in the kingdom of God**” —*Luke 22: 15, 16*. Finally, He made a statement pertaining to the 2300 days that will be cited before this letter is closed.

This background makes the covenant the agreement between Christ and Israel: Israel of old was to comply with the Law and Christ was to continue to be their house band. As cited above, Christ said that He kept His end of the bargain but Israel reneged. Thus does He say, “**...which my covenant they brake, although I was an husband unto them...**” This breach is what required the new covenant, but in the interim, their marriage was interrupted by Christ returning to the Father and by Jesus’ work, the gospel being sent to the gentiles. The gentiles were not given a covenant but a culture, a place to develop her to maturation; remember, the Bible, speaking of the gentile church, said of it the following:

**“And there appeared a great wonder in heaven; a woman clothed with the sun...And the woman fled into the wilderness. Where she hath a place prepared of God, that they should feed her...<sup>14</sup>and to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished...”**—*Rev 12: 1, 6, 14*.

What could her nourishment be; what could she be fed in her ordained quadrant among the gentiles other than doctrines? From this fact we can safely conclude then, by virtue that the Comforter established a purifying Christian culture, that their compliance to His nourishment forbade the church from her blasphemy against His work and that determined her standing in heaven—not a legal contract.

The cultivation of the gentiles is appropriately not called a covenant; instead, it is compared to a completely different phenomenon, a field of wheat, the very metaphor which the Lord deployed for them. In the maturation process thereof, having absolutely no beforehand experience, the gentiles were to grow in the Law and the prophecies, as did the SDA Church; they were to be intermingled with tares; and this was to be the hot bed of their developing culture. This process is defined more precisely in

**SUBSECTION VII, 3: Gentile Purification** ~~~~~. For now we must ask, how can we explain more fully the objective of Paul's work and its purpose in Christian history? And why have we, all these years, misunderstood *Righteousness by Faith*? The answer will be unfolded more fully in this section; it lies in the history of Israel's engenderation in Christ as juxtaposed to that of gentiles and the reason why Christ chose Israel.

The Hebrews were drawn by a special and unique lure. They miraculously descended from a singular, historic, paternal lineage, Abraham—miraculous because Isaac was engendered only when post-menopausal Sarah and her brother, aged, impotent Abraham, produced a child in their old age by Christ's intervention (*see Gen 17 & 18*). This made Israel a unique people in earth's history, a people who already had a homogeneous culture and kinship of solidarity amongst themselves. Resultantly, the Lord could, with a display of His might and with references to their father's embrace of Israel, more easily front-load His standards to them: They were born with a history in Christ that the gentiles did not have. In addition to that, they, like Adventists were spiritually cultivated; Christ likewise took Israel through humiliation in the form of Egyptian Slavery. This gave to them a communal, vested interest in their freedom; put another way, it gave them solidarity as well as a deep-seated understanding for affliction. Then, after nearly 200 years of that toil, He therefrom freed them giving them even more common cultural ground. Simultaneous to His macro work of Israel's redemption, He had a microscopic work with the man, Moses, the proverbial Peter of their faith, and He did so from Moses' very birth. This further embellished the Lord's resume to His church allowing for a successful covenant. He raised Moses, in the courts of the world's then most-renowned and pre-eminent government. Next, on this parallel track of Israel's final developments, He took Moses and taught him shepherding. When this work was finished, the "child-development process", the time when Moses 'spake as a child, understood as a child, thought as a child' was likewise complete; he became a man and sought to "*put away childish things.*" He became a mighty man. As such, the Lord displayed to Israel His mighty power to liberate them. Unlike any other nation, this forged them into a homogeneous people with solidarity of purpose that was only challenged by those amongst them from different lineages, strangers whom they were commanded to also love. The outcome of this cultivation prepared Israel for liberation and promotion to self-governance so as to represent heaven on earth for, as shown above, they were preferred above all people. Resultantly, in a few short months, the Lord was able to express to them His laws. It must be added as a major distinction, Israel was given by the Lord elders as liaison between the Lord and the people, and most of the laity depended upon their leadership for direction. Jesus, using metaphors of "hen" and "chickens", said as much when He spoke condemningly of Jerusalem, the antagonist to Christ, the hen who sought cooperation from the elders, but they failed to protect the laity, the chickens. "*O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not*"—Matt 23: 37. To the contrary, the gentiles who were to join the church were to individually all become educated; they were not to be dependent upon their elders as their intercessors. This would grow them from pluralism to unitary, monolithic culture.

1500 years later, such a tactic was never intended to exist for the spiritually newly-to-be born gentiles. Their engenderation is defined as seeds of wheat which the disciples and the 5000 plus, Pentecostal, Jewish converts, cast into a field. For proper perspective, it might be added that the reader should now expand his thinking beyond the "box" of his limited context: The term "gentiles" does not



merely refer to Europeans. It included people from around the globe for Father gave His Only Begotten because He loved the world!!! Therefore, as the hotbed of Christology, Western Culture, surged ahead on the educational syllabus and may accordingly be prepared to do the WM Miller thing and leave the other, less-advanced cultures behind, Father has an opposing burden. With them, the entire collection of gentiles, their child development required more time than did that of Israel. They needed 2000 years of nurturing, and only now is their harvest ripening. Christianity was delivered to the gentiles, to the world, in a time when they had a diversity of cultures, of governments, of religions, of population, of scattered and diverse colonies, of wisdom, of climates, of technologies, of transportation, of race, of ancestry, of wealth and poverty, of affliction and oppression, etc. And many were far too pre-occupied with self-preservation from disease, starvation, aggression from neighboring enemies, natural disasters, etc. These issues competed with their time of divine devotion to a God whom they did not know. Beyond that, collecting membership in the church was not done with any bargaining chip: The disciples could not evoke the loyalty of the gentiles by professing themselves to be their liberators, mighty men. The only lure was a spiritual one: the milky story of Jesus—and what a captivating story it was for them! They required/require the mouth of a strong teacher, Peter, to assimilate them, through spiritual consumption, into the body of Christ. Remember, those who joined the church were not fleeing from task masters to a Mosaic super hero who offered a mighty hand and a protective shield to guard and guide them; instead, after baptism, they went back home to the mundane realities of their lives. Sure, there were some miracles; after all, the gentiles, as an aspect of their immaturity, love magic. This is why EGW likewise began her ministry with supernatural manifestations. Moses, with only temporary success, also did the same for these things draw immediate attention allowing the quick formation of a base of believers. But the most persuasive tool was the sermon, and we all know how the lessons therefrom can be only temporary. Consider the sermon preached by Caleb and Joshua, “We Can Take the Land by faith!” It did not move too many people, and their reply nearly exhausted the Lord’s desires for them. Therefore, in the Christian era, faith had to be carefully installed. Accordingly, Jesus graduated them in steps and educated them slowly. As shown above, this theme is much expressed in Paul’s work, but, much like Caleb and Joshua’s sermon of 3500 years ago, it has been thoroughly ignored.

Peter gave to us the overview to understand the integration of the gentiles into the faith and assists in our endeavor to discern the meaning of this subsection, gentile purification. At the Jerusalem conference, amidst much disputing he took the floor to speak pertaining to their evangelization. In affirmation to his dream of *Acts 11* whereby he was commanded to rise and slay and eat unclean animals, he makes the following interpretative analysis pertaining to the gentiles:

**“...Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith”**—Act 15: 7-9.

Not surprisingly, in a section deemed to cover *Righteousness by Faith*, faith is the operative word in Peter’s sermon; gentiles are to overcome the world, the flesh, and the devil by faith, and we have now defined their justification. What is their faith to be: It is to be the *Testimony of Jesus* unfolded for “...**WHOSOEVER will not hearken unto my words which he shall speak in my name, I will require it of him.**” Paul and Peter essentially agreed: The ministry was graced to the church so as to graduate the saints to the day when they would learn the fullness of Christ. This was the work of the Spirit, and He was appropriated 2000 years—working with His hands in the mud, so to speak—to accomplish it, to recreate man in the image of God. This explains His deployment of Paul. It is the same as that of all NT prophets until the perfect man of whom Paul referred in at least two places (*2Tim 3: 15-17 & Eph 4: 13*). As proven above, he gave to them the milk to grow them to adulthood. Peter’s above words give to us added special meaning to forward this venture in *Righteousness by Faith*: He showed that they were given the Spirit even in a polluted state for he said, they, the gentiles, were to undergo heart purification by faith. Heaven invested in their eventual graduation for the Spirit would begin to do that which the SDA founding fathers sought to do: increase the churches in the faith of Jesus. This was the entire point behind that which Israel never did as a church, the weekly Sabbath gatherings of men women and children; it was to ensure, by the efforts of preachers, growth in Bible truth—again, one

*Prudent-Poly-Peter Antics, a Defense of EG White*

had a covenant and the other had a wheat field. But at least now all can see: You cannot understand fundamental Christology unless you understand the slow growth or graduation in knowledge, just as Paul defined above in *Eph four*. He listed the gifts given to the church that were to continued ‘..*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man...*’ Israel had their faith front loaded; the gentiles had it gradually back loaded until their day of graduation, the day defined below in *Mic four* when they come to Zion to learn of the Law. This explains why you cannot use Paul to cross-examine EGW and why it is silly to discuss the gentile church in terms of a covenant. EGW advanced the church in the theme of judgment, and she did so from books in the Bible that were theretofore completely ensconced in mystery, Daniel and Revelation, and the gentiles who walked therein were given an enhanced, Christian culture.

Yet, as it is the case with all children, they come to eventually deeply resent school; only the wise of them, in their self-interest, continue to persevere. This resentment, the beam-free, *mustard seed* so judges, is the reason why EGW’s educational assignment has met with so much resentment: Children all think that they know enough. Of a truth, from this school, there will be no graduation for those who feign sickness, cut class, or drop out. Evil indeed it is for the detractors of Adventism to assail the Bible, the tool of EGW and Wm Miller, as the source of cultic behavior because, in their endeavor to make excuses to avoid learning, such a critic has found selected Texts from Paul which, by his/Paul’s own admission, yield, at best, only temporary, milk doctrines. The Principal will not accept such a charge against His duly installed teachers. At the behest of the Highest, Christ spoke of this sin when He said, “**Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me**” —John 5: 39. We have already authenticated the work of 11 ordained which includes Matthew, Mark, Luke, John, Peter, and perhaps even James. By drinking the entire cup, we can know of their divinely appointed benefit to the church. Their testimony was to be honored afterwards by the foot-washed disciples; yet, to learn of Christ requires the search of the Old-Testament “Scriptures”. The work of Paul, as vital as milk is to a child, cannot, by his very own profession, yield “...*unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ*” —Eph 4: 13. We have not been commissioned by Father, through Christ, to search Paul’s work to receive understanding on Judgment, on unifying faith, on life, and/or on testimony about Christ —in a nutshell, on higher education.

But the lesson from Peter pertaining to the heart purification of the gentiles by faith remains solid: Heaven desired to clean them up and make them pure. They, in their spiritual infancy, greatly violated standards of righteousness and were accordingly far from the standards of *Righteousness by Faith*. Their dietary habits were corrupt; their sexual habits were twisted; their worshipful habits were hauntingly macabre and ghoulish. Every house had idols, and every idol gave license to the devil to manipulate, if not possess, the members therein contained. Even their jewelry was devoted to false gods. We call it jewelry, but the wearing of trinkets was historically done as a form of idol worship, and even today, many wear the icons of their pagan ancestry for “good luck” charms. This is why Peter, when commanded three times in vision to rise slay and eat, a message which pertained to the evangelization of all the various gentile nations, he reacted like a typical, conservative Jew and refused. Three times being prompted, the commission was finally taken from him. It was a “dark speech”, a communication by dream and vision, which many milk-fed students of the Bible —showing their gentile proclivity for turmoil— inately confused for dietary license and counsel. Laughably, such bewildered teachers call themselves Bibles scholars. They wrongly presume that Peter was too clean for the Lord’s liking, and the Lord, having spent three-and-one-half years to effect his cleanliness (John 13: 10; 15: 3), sought to reverse His work and corrupt Peter’s body, the “temple of God”. Instead of that, the Lord had a different intention. To slay and eat meant to destroy one’s resistance to education in the Gospel of Jesus as it was to be declared with his, Peter’s, mouth. Peter, should he have elected the post, was to be what Christ through Moses was to Israel, their husbandman. Absent of that, Paul, as shown already, became their substitute teacher.

The metaphor of slaying and eating neatly makes reference to the digestive functions of the human body for many gentiles would unite, and again, Peter’s assignment was to assimilate them into the body of Christ. Thus did Jesus, after the resurrection commission him, as a test of his love, to feed His,

Jesus', gentile flock, His lambs (John 21: 15). Of course, digestion and assimilation begins with mastication, eating. Those prospective saints who could not complete the process by growing in faith, those who could not be bound on earth by Peter, were to be loosened from the body by his excretion, the ultimate and unsavory end of the dining process. Those who could be assimilated, in this way, would be made more pure. But the point stands: Heaven, by the power of the Spirit, wanted them to be "purified" and made clean in the same way that, according to the Last Supper, Jesus pronounced the disciples clean: They were cleansed by His teachings and His feet-washing ordinance. Peter and the disciples were to likewise teach and then wash the gentile's feet: They were to cleanse them from their past spiritually-degenerate journey and bless their future walk in the Lord. There was to be no covenant for the gentiles until the day of antitypical Peter's conversion, the day when the church meets the man bearing the pitcher of water, the cleansing fountain: "**He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water**" —John 7: 38. The gentiles were established by the Spirit to be on a path of graduation to purification, a path facilitated by the work of the substitute teacher.

This path of graduation is summarized by Peter when he declared, "**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**" —2Pet 1: 19. EGW contributed to this advance of the light and directed us to the *third-angel's* commission, and when Christ unites with the *third angel*, then the world will be lightened, and the gentiles, while living, will receive their purification. Thus did Paul affirm when he plagiarized (sic) from Moses, and said, "**...what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them...and they shall be my people...and touch not the unclean thing; and I will receive you**" —2Cor 6: 16, 17. The promise points to a significant development: the day when Christ would make an invisible return and walk amongst us as He did with Israel. He is to dwell among the gentiles. This will be done as Christ is hidden upon the *third angel*, upon the mighty man, and he begins the process of reaping the world with his sickle. This will be their new covenant, their marriage to the Law, in its fullness. Micah spoke of this day which some people, Christians who are eager to dodge the Law and others who are eager to go to heaven without first doing their appointed work, may disdain:

*The Law to be Back loaded to the Gentiles.*

**"In the last days it shall come to pass, that...many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem"** —Mic 4: 1, 2.

The Law is to be back loaded; it is to be reserved for the nations in the "last days" and if our faith is to be in the *Testimony of Jesus* whereby He promised to fulfill all prophecies including this one in Micah and the one cited by Paul from *Lev 26*, then how can any take seriously the claim that the Law has been replaced, removed, or abrogated? Such is impossible unless one is beguiled by the serpent and believes that Christ cannot communicate difficult meaning to His church.

There is something more to be said by the presence of the Holy Spirit to orchestrate the purification of the gentiles. Peter stated that He was, in the beginning of the work for the gentiles, given to bring them to the Lord; undeniably, then he was their front-loaded source of light that would grow them to appreciate the Law, grow them to the day described in *Mic four*. He was assigned to them so as to bring them to purity to receive the Lord. His calling, in this sense, was the same as that of EGW's: to prepare the church for the refreshing, the visitation of the Mighty Angel. Such an errand then was comparable to that of Miriam whose work it was to prepare the church to receive Moses, the Law giver, at a future date. To resist this concept of growth is to eternally consign the gentiles to impurity. Rather than presuming that this educational strategy means that the Law was replaced by the Holy Spirit, we should instead grasp the organization of heaven and Father's deployment of the Holy Spirit to purify those who are trapped in filthiness and to patiently begin the tedious machinations required for child development. Remember, Paul said that the church began on milk doctrines. In modern vernacular, the Comforter willingly accepts the mission to leave the spiritually opulent dwellings of the wealthy neighborhoods on earth, the Pentecostal Jews, and abide amidst the urban blithe and filthiness of the spiritual slums

*Prudent-Poly-Peter Antics, a Defense of EG White*

and ghettos. Not so with Christ: He expressed great repugnancy to gentile practices of eating, worshiping, sexing, living, and governing. Thus did He say that He abhorred them, and we may be able to ignore this aspect of His personality except for the fact that we are commanded to “learn of (Him).” In fact, He informed Israel through Moses that He even desired that they bury their own excrement because of His demands for purity. This He did so that He could walk among them. Therefore, if He and Jesus ascended to heaven, then the need for such high standards was accordingly mitigated until the day of Their eventual return, a time when the slums of earth can be made clean. Peter had 2000 years to prepare the church for that day of return. But speaking of the Lord’s demands for purity, Christ said,

**“And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee”**

—Deut 23: 13, 14.

This Law was given only to accommodate Christ’s desire to traverse amongst His people. Should He/when He was to return to heaven, such a need, by the precise, unambiguous expression of this very Law, was not to be in vogue. What can be said? —Christ doesn’t like to abide in the presence of excrement; He doesn’t like to see it and is satisfied only when it is covered in dirt. It must also be said that purity is not merely ethereal; it is also physical. Such, in deeper analysis can likewise be applied to Peter’s commission for the gentiles, but ignoring the abstract application to this Text for purposes of brevity, all can at least discern that cleanliness was an integral facet of the Lord’s communion with His people before He ascended back to Father. This points to the reasons why *all disciples indeed* today have removed animals from their abodes; they anticipate the return of the Lord and desire to welcome His invisible presence. He demands cleanliness; hence, He could not have abode among the gentiles, and Paul even confirms this in *2Cor six* cited above: **“touch not the unclean...and I will receive you.”**

Examine yet another sensitivity, a somewhat physical but also a more ethereal aspect of the pollution of the gentiles in the days when Christ abode with Israel; it is expressed in their jewelry. The Lord said:

**“The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, or take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing”** —Deut 7: 25, 26.

The wearing of gentile jewelry so as to commune with other gods greatly polluted them in ways that perhaps we as physical beings cannot understand. During the *Time of the Gentiles*, how then could the saints be protected from the claims of Satan? The SDA church, in a move of graduation above their gentile roots, was established under the precept that no jewelry could be worn by its adherents. Then, the compliant saints, those converted to that ministry and thereby assimilated —those not excreted— would create a cultural environment that would invite the Lord’s presence, a people who were not ensnared by the devil’s lures. In this way they became prepared for the Bible-promised, EGW-affirmed refreshing, and in this way the “accuser of the brethren” could not argue his right to his intercession within the corridors of their ministry (unless included in by other channels) for they would have symbolically refused his entry by detaching themselves from his pre-ordained trinkets; they would not be made accursed like their jewelry. How can the other Christian Churches gain the same protection? They can by making the same sacrificial investment. Some have so done. This they must do until the day when heaven ordains our jewelry, the day when the Lord puts a ring on the prodigal’s finger (See *Luke 15*).

There are other aspects of gentile pollution which the church would need to remove by excretion before they could receive Christ and before the *third angel* could be graced with the Mighty Angel so as to forge a ‘cut-out-of-the-mountain stone’. That other thing is the gentile diet. It is particularly offensive to Christ; it caused Him to abhor them (See Deut 7: 26 & Lev 20: 23). Peter, by use of symbolism, was shown to have —in the view of heaven— shared the Lord’s sentiments; hence he, by legal right refused to “slay and eat” the gentiles.

How then were the gentiles for the past 2000 years to be saved? They, the faithful, once baptized who did not blaspheme the Comforter and accordingly did not have the door of salvation shut against them, were, unlike Israel, individually educated and responsible to grow in the church culture established for them by the Comforter. Unable to complete the full growth in their lifespan, they were saved by passage through the grave and through the judgment. In a dark way, it was to be their substitute shepherd, that which would give them successful passage through the “valley of the shadow of death”. Unable to make the necessary breakneck and immediate changes away from their inherited and customary practices, this inferior form of salvation—one for which, by the way, they all seem to yearn and pray—would become their saving grace and their purification. Therein, the worms would perform the work of physical purification by eating away their physical contamination allowing them, those adjudicated as worthy, to be resurrected as clean physical beings. Then, in the Kingdom, inherited by the *mustard seed*, those proverbial “birds of the air” can lodge in its branches and can in turn be taught *Righteousness by Faith* before they are taken to heaven. This, by expanded analysis that should not now be explored, shows the need for two aspects of the judgment, the *Judgment for the Dead* which comes by Paul’s work, and the *Judgment for the Living*, the fruits of the mighty man’s mission. So we now have it: We sought to discern Paul’s efficacy, and we see that he prepped the church to pass through the grave to meet Christ. Time and space will not afford a full exegesis of the distinctions between the *Judgment for the Dead* and the *Judgment for the Living*. Suffice it to say, the latter is superior salvation to the former for none who know the full truth, which is the reality that there is no interim journey to heaven, desire the trauma and the disruption of death.

In deeper reiteration, the harvest, the work of triumphant Peter as he thrusts in his sickle from his throne on the proverbial cloud, is going to produce many saints, billions, who will be given life without the grave—they will not need the purifying worm but will be purified by faith as they are trained under the ministry of antitypical (converted) Peter and his strengthened brethren (the sickle in his hand). The wise will ponder: How can such people, billions of gentiles, untrained in Kingdom law, become integrated in the bosom of Abraham and thereby be blessed? Much can be written to answer this question, but, as proven, to this end did EGW prepare—not a cult but a culture of Bible refinement—a house in Christendom, a small core of *disciples indeed*, men who, according to *Luke 19*, traded their talents so as to be made “rulers over cities”, over less progressive saints whom they are to teach. The talent which they traded represents faith, but faith contrasted from that which Christ purveyed to them 2000 years ago. Instead, at His return, He is seen as “austere”, as only rewarding Christians who’ve discarded the (Pauline) milk doctrines. They reap to Him “*that (which He) did not sow*”, and this is defined as their faithfulness. Being so honored by the Lord, they needn’t apologize for—but rather salute—the cultivating work of EGW. And, as shown by VT Houteff, the SDA prophet who came after EGW (1930 to 1955), such disciples will train in Palestine, in the Kingdom restored, those over whom they will be promoted before any can be transported to heaven to meet the Father. For to meet Him, they must complete the work of the Comforter and purify the gentile hearts faith. They will teach the newly-evangelized, the people whom the Lord promised will be called “*least in the Kingdom of heaven*” because of their refusal to honor the Law. After all, does not every bee hive or ant hill have its soldiers to do the grunt work for the rulers? By this plan, all men desiring life without death will, in the bosom of Abraham, be able to hear both Moses and the prophets, and since such is their requisite for salvation, then it is their end-time, last-day-articulated, back-loaded covenant.

**SUBSECTION VII, 4: Nazarite Culture** ~~~~~ The Adventist-installed culture is akin to the *Order of Nazarites* mandated by law in Israel; accordingly, it has a legal basis. In this venue, they distinguished or separated themselves for the Lord and became His specially ordained servants. Who were the Nazarites? They were one of many subsets of pious people in the church. Israel, as a whole, could drink wine and strong drinks; Israel could trim their hair; Israel could attend the funeral of their deceased relatives; but the Nazarite, having greater cultivation or restrictions, could not do these things along with other actions normally construed to be legal. “**This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation**” —Num 6: 21. Samson was a Nazarite (Jud 13: 7); so too was the prophet Samuel (1Sam 1: 11);

### Prudent-Poly-Peter Antics, a Defense of EG White

there were many others. It was apparently a standard of sanctification for leadership as a judge. Amazing indeed! —it is no coincidence; instead it is providence that Adventists are called to fulfill the Comforter's commission to declare the judgment of God. Among all of Christendom, they uniquely profess unto themselves the mission to declare the *Three Angels' Messages of Rev 14*, the first of which is that of the *first angel*, the call to 'fear God for the hour of His judgment is come.' Adventism, under EGW and VTH's calling were likewise separated and called apart for special dedication to declare judgment. After all, historic precedence manifests that, in the order of leadership in God's church, the office of the judges was installed before the office of David (Peter), the office of the kings. Thus, none can argue that they were excessively fanatical or cultish in their commitment to the Law; for they met the Lord's law of separation to accommodate His requisite for purity and devotion.

Like wheat, it grows naturally as an unrefined grass in the meadow, but that which is grown in an organized field is much more efficacious to feed the world. Jesus needed to establish a culture of cleanliness that could grow the *mustard seed* and then accommodate His high standards of cleanliness allowing Christ to "walk in them". Their diets would need to be acceptable; their homes would need to be clean; they would have a tradition of Sabbath observance; demon-conjuring jewelry would require of them abandonment; and strong drinks as well as other intoxicants would be precluded. They had been given no corresponding Nazarite mandate pertaining to hair length or funeral attendance. Though all Christians were invited to join, Jesus, for reasons already shown, could not grow the entire Christian movement to such high levels of purity; however, He could prepare a standard to uplift among them so that they can see the effects of legal compliance. Moses can lift up the brazen serpent (*Num 21*) so as to heal the on-looking, serpent-smitten world. These things are not attainable overnight and faith is required to embrace such doctrines. But, if the Lord is to have a core of 120 disciples, they must be rooted and customized in cleanliness so that it is instinctive and second nature. After all, to win the Olympic race, one dares not to step before the starter pistol without years of prequalified training. This does not mean that the Law is impossible to obey; it just means that habits-for-good require training —believe it or not, as proven below, the same was required of Christ by Father. For example, to a jungle-dwelling native of the Amazon who is removed from modern culture, a prospective saint whom Father likewise yearns to save, the laws required to drive an automobile may seem unbearable, but to millions of people every year in America, people of a different culture, it provides no intolerable burden; instead it is second nature. Such is the distinction which comes by the process of acculturation. Likewise it is second nature for faithful Adventists, those who are converted, to avoid unclean flesh, alcohol, Sabbath breaking, etc. They have been prepped to not only run the race but to win the gold. Many in the jungle may have equal challenges with the simpler rigors of daily physical and oral hygiene. They may find temporary comfort in the cry of the EGW critic: It is impossible to keep those laws. But in America and other nations, such standards do not seem to be intolerably legalistic? This is so simply because they have grown in a different culture. From an early age, they learn to yearn to master such skills, skills of driving, of eating, of reading, of working, of hygiene, of exercise, etc, and they see the great benefits thereto pertaining.

Back to driving, as one who has trained four children, I can attest that, at age 16, driving lessons are fraught with extreme anxiety, but after a few years, some can almost do it in their sleep —but to the jungle gentile, no matter the age, it is nearly impossible. Relating this to the discussion, to a person used to eating swine, shellfish, lobsters, crabs and other unclean foods —a malady which afflicted nearly all early Adventists— it is an ultimate challenge to break with those ingrained habits without an established culture, without the Nazarite restrictions contained in a house of refinement. Therefore, it is malicious and crass for beam-blinded judges to assail EGW for her occasional backslide in standards, i.e. for eating shellfish, if such charges by her maligning critics are true. To illustrate, in this New Year, watch and see how quickly many break their own resolutions, their own Nazarite discipline of separation. Likewise, without the cultural impetus, one who has never observed a Sabbath rest from sunset to sunset, may find it nearly impossible to refrain from doing household chores, from shopping, from the football game and other TV entertainment; they may have great difficulty refraining from the family picnic or the amusement parks so as to become restful and worshipful during that span. For a person who is not acclimated in paying tithe, that too seems to be an impossible standard. There are

many other examples, but the point still stands: Training and community reinforcement cause these things to become a natural joy, a walk by the spirit and a denial of the fleshy instincts. But it all starts—not by legalism but—by faith, by the belief that the *Testimony of Jesus* is from Father and that His Spirit guides into all truth. It begins by an inspired teacher pointing a saint to Christ and explaining to him that these things, the stringent requirements, are mandated to please the Father, and only in the day when Peter’s faith is strengthened will the righteous find the power to do as Christ has done: That is, sacrifice their own will for that of the Father. This is *Christ our Righteousness* for He said, “...**I do nothing of myself; but as MY FATHER HATH TAUGHT ME, I speak these things...for I do always those things that please him**”—John 8: 28, 29. This is the righteousness of Christ.

In continued affirmation of this point, He also, while pointing to the disciples, said, “...**whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother**”—Matt 12: 50. There you have it in a nutshell, to become a *disciple indeed*, to be one of 12 elected saints today, means to become the Lord’s brother which makes you a son of Man—Father being the Man—you become sons and daughters of God and inheritors of the earth to rule the less spiritual, the servants of God, the least in the Kingdom, least because they taught men to ignore the Law. For remember, Christ is the Son of God; hence, to be His brother brings you into the family of God. Then, as either Hebrews or gentiles who sacrifice themselves for Father’s sake, Christ can receive them; He will no longer abhor such saints, people who abide by Christ’s righteousness as they sacrifice their wills to please God. But, the cultural imprinting of human nature, is that which distinguished the Jew from the gentile yesterday, and it is the reason why the gentile was placed under the discipline of advancing education, the path of child development. Such is essential, not because God is exacting and demanding, but because of the theme of

### **Section VIII. The Law was Given for Man’s Good.**

With two Texts in Deuteronomy, the Lord gave to Israel the reason for the Law, a preamble to express His intent and purpose. It showed to them exactly what was required of them by Him:

“<sup>12</sup>**And now Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.** <sup>13</sup>**To keep the commandments of the Lord, and his statutes, which I commanded thee this day FOR THY GOOD...**<sup>16</sup>**Circumcise therefore the foreskin of your heart, and be no more stiffnecked**”—Deut 10: 12, 13, 16.

“**And now, Israel, what doth the Lord thy God require of thee...To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good.**” This gives the diligent student the opportunity to broaden his perspective, to remove the spiritual neck brace of optical restriction so as to expand his vision and loosen the stiffness of his neck. He must begin by discerning his incapacity to choose the good and refuse the evil. Victory over this debility was the path that Adam chose for his children. As the message becomes “adult”, let us discern that when he fell from grace, Adam did so because he, against the Lord’s counsel, elected to partake of the *Tree of Knowledge of Good and Evil*. Adam was the father of all nations, Hebrew and gentile. Resultantly, our path to redemption began with him; he set upon us the reality of intercourse (intimate knowledge) with the perplexities of this path. Some say that EGW’s work was good; others call it evil; yet, none have given Bible-based reason for us to confide in their own jurisprudence. For this study, suffice it to say, if man is to escape Adam’s curse, the grave, it will only come through one of two options: resurrection or “translation”. Such could only be done through our newly elected, educational syllabus, our continuous advancement to this, Adam’s chosen ambition. The Bible exclaims, “**And the Lord God said, Behold, the man is become as one of us, to know good and evil...**”—Gen 3: 22. After the fall, using the same operative word, the Bible stated that Adam **KNEW** his wife and she conceived. This rendering unlocks the full meaning of the word, knowledge. To impregnate her, Adam learned Eve’s hidden code, her then-to-fore, difficult-to-decipher, deeply-concealed method to win her heightened passion, the secrets to her arousal. He learned how to nuzzle her so as to induce her cooperation by causing her to pre-moisten for, only in so doing, could she accept his penetration. This he did, but knowing women, it came with perhaps a tacit or coy resistance which women, burning within, love to feign. They do so, oftentimes, out of a sheepish need to disguise the secrets of their hearts and conceal their vulnerability.

We too, must learn to peer beneath the surface to find our delight. This was his advance in knowledge. She became the first woman to receive a man, and that caused her to conceive through intercourse and by Adam's knowledge. We too have been prescribed to partake the path of intercourse, intercourse with good and evil to uncover our joy, and it can likewise be complex. Therefore, the imposition of rigorous standards accompanied with the understanding, the knowledge, of their benefit in our life, has now been opened up to us, the true disciples, and we are about to climax in ecstasy. Jesus, speaking of this very event, told His disciples, **“Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy...And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you”**—John 16: 20, 22. The enemies of Adventism reject the intricate and careful path to knowledge given to the righteous; they repel from the sorrows inflicted upon the *disciples indeed*; they want immediate self-gratification, self-abuse, without exhausting the effort to learn the sophisticated intricacies that yield bliss and peace from a pursuit that, because of the church's coyness, often requires greater perception.

Before the fall, we, like the unfallen angels, were deemed to abide out of loyalty and not first-hand, experimental knowledge. Christ, while resting upon Jesus, gave to us, by this subtlety, the path back home making Him the Second Adam, the One who is to restore our power. Preparatory to this end, He put His words in Jesus' mouth and did so as a requisite that we should, once enlightened by their meaning, keep those sayings, sayings which uphold the Law and the prophecies. Believe it not, this is the path for the heart-circumcised saints to climax in eternal happiness. **“Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away”**—Isa 51: 11. The day when this path back home is realized, is the day, according to the Lord and Paul, in which we can have the knowledge to discern between good and evil. We, the cultivated elders of the church, the *disciples indeed*, who are merely antitypical Nazarites, saints that have had the blinding beam removed from their eyes and who have, accordingly, become qualified to remove the mote from our brother's eyes; only we are the divinely appointed judges. We are men after the order of Samson, judges who stand erect with Peteresque, supernatural, spiritual potency.

In this aspect, we can transit into the next subsection to express our investment of faith in the Mercy Seat—to introduce another metaphor—the seat of the Highest. Ergo, we are justified by the Mercy Seat, Father's throne; in it we receive our everlasting joy. It is fastened above—not under—the vessel which contains the Law known as the Ark; accordingly, the faithful, men and women who keep the faith of Jesus—by use of their limber necks—have their vision lifted higher, and they are accordingly no longer under the Law by the economy of the Atonement. For any to fully understand this intricate subject in its fullness, he must discern the lesson of

**SUBSECTION VIII, 1: Two Cherubims of Atonement** ~~~~~ . To do so not only requires that a man learn of Christ by his search of OT Scripture but that he also embrace the “strong-meat” *Doctrine of Judgment*, the 2300 days, and salvation in the Sanctuary—that which is defined in symbolism of the Atonement and in prophecy in Daniel and Revelation. Such a study on the *Antitypical Day of Atonement* is beyond the scope of this letter. As mentioned already, an entire paper entitled, *Atonement and Amazingly Sufficient Grace*, has been devoted to that subject. Suffice it to say that it brings sinful man into harmony with heaven, and it removes our sins, but it only does so by the symbolic Mercy Seat that was positioned above the Ark of the Covenant. Only thereby can the world have their sins removed. It, the Atonement, was a Law that has been ordained forever and necessary for both the Hebrew and the gentile for it, by legal definition, cleanses the church. It speaks to that very faith which Peter promised would thereby, for the gentiles, **“purify(ing) their hearts”** as it likewise removed their sins from the church.

Therefore, why would heaven need to cancel the Law? Instead of so doing, heaven teaches us of Father, Christ, and Jesus and Their participation in our salvation. The Ark contained the Law, and upon it were two Cherubims of gold facing each other with their wings covering the Mercy Seat. Just as none other except the Father could assume the post of the Mercy Seat—After all, Jesus/Christ prayed,



“**Father forgive them for they know not what they do** (Luke 23: 34)”, He prayed to Father for our mercy— likewise, there could be no other power in the universe, not any angels nor human saints, who could be prefigured by the two Cherubims. They can only represent Jesus and Christ working together by standing above the Law to win salvation for man and yield to him his path back to Eden, his appointed mercy from Father making such a person ‘like one of them’ —Gen 3: 22.



“**<sup>18</sup>And thou shalt make two cherubims of gold...<sup>19</sup>And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat...<sup>20</sup>And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. <sup>21</sup>And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. AND THERE WILL I MEET WITH THEE, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony...**” —Ex 25: 18-22.

According to Lev 16: 2 the Ark was a fixture in the Most Holy Place, and Aaron only officiated in its presence once per year on the *Day of Atonement*. It served the purpose of removing all

of Israel’s sins; it was a law; therefore, the wise would never seek to breach the Law for the Law, regardless of man’s sins, brings the Church, Hebrew and gentile, to be at one with God.

“**<sup>2</sup>And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark: that he die not...<sup>29</sup>And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: <sup>30</sup>For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord**” —Lev 16: 2, 29-30.

The SDA experience revealed to us the symbolism of this sin-removing, economic transaction by explaining, within the limits of their dark and partial understanding, the beginning of the judgment for the world as defined and described ritualistically by the *Day of Atonement*. This was only a partial stimulus to our full knowledge. In 1844 this work, as pronounced by the *First Angel’s Message* (*Rev 14*), began for the church so that it may, at its completion, yield to God the roster of the dead of all ages who were to be deemed worthy to receive resurrection to eternal life. Jesus, we are told in *Dan seven*, was to ceremonially receive them and then, instead of retaining them as His own trophies, He is described as handing them, the successfully adjudicated, albeit deceased saints, to another group, a living collection of saints, people called “**the saints of the most High**” —another way of saying the sons and daughters of God. “**And there was given him...a kingdom, that all people...should serve him...But the saints of the most High shall take the kingdom, and possess the kingdom for ever**” —Dan 7: 14, 18. These sons add a deepened meaning to the judicial process: They bring to the world the fullness of the Atonement ritual, one which is applicable to the vast majority of souls from Adam’s lineage in this day when seven billion walk the earth; it applies to the *Judgment of the Living*, the aspect of the judgment which allows saints to pass from Adam-inherited death to life without the grave. This is to be the ultimate climax of joy in Adam as his posterity gains full knowledge of good and evil from their union with the Christian Church, Eve. To do so, all must meet the pre-requisites —not the electives defined as Paul’s work— on the educational syllabus: They must embrace the *Testimony of Jesus*, which Christ promised to give to them. This they must receive to win atonement for their sins. For it is only in Atonement that Christ promises to meet with the whole house of Israel. In a nutshell, such capsulizes the doctrine that is only now being revealed from the Atonement ceremony by this

*Prudent-Poly-Peter Antics, a Defense of EG White*

ministry. It is not canceled by Jesus' work; it fully explains His mission. But the conclusion is inescapable: To abandon the Law is to remove from man his ability to become at one with God, to receive salvation, peace and happiness, to have the eternal joy that is to rain upon their circumcised heads. Consequently, only a "fool" of the lowest order (*Matt seven*), one who cannot discern between good and evil, would seek to throw out the proverbial baby with the bath water —pun intended— by removing the Law and thereby abolishing this cleansing remedy for humanity.

Paul gave to us words of affirmation to this conclusion. Lest one inquire, how is it that the MSC uses Pauline Scripture after it has taught of the nullification of his works; is it then being duplicitous by citing him for its convenience? The MSC honors all prophets; it does not blaspheme any of the Holy Spirit's work. This is why it respects the limits that the Spirit, through Paul, put upon his work. When the *mustard seed* cites Paul as he cites EGW, he does so with keen cultural refinement. The words of affirmation to be quoted were hidden from our eyes until today, and consequently, they were never extrapolated to become doctrines that could even qualify for nullification. After all, the church cannot do as Paul recommended and put away his doctrine if that church has never beforehand perceived that very doctrine. Yet, at least in this case, after explaining them, the MSC will indeed nullify them for a special class in the Christian church: the Kingdom stone, a.k.a., the saints who are to possess the kingdom. This may be confusing, but before unraveling, let us first uncover exactly what were Paul's words that eluded the Christians yesterday? He listed several sins in *Rom one* which he promised would yield death. By the way, plagiarism is not even included on that list. One offense is that of "malignity" [**Malign: to utter injuriously misleading or false reports about : speak evil of...Webster**]. He condemned this as evil whether the maligning work was true or false. Two other offenses are that of "debating" and "whispering" —the very sins of the EGW's attackers who "malign" by debate and by whisperings against the very work of the Comforter through her. Imagine, if you will, Paul, in *Rom one*, placed the sins of malignity, debate, and whispering —acts freely practiced and even extolled by many Christians— on the level with acts greatly decried such as homosexuality, murder, and adultery! This, Christians did not understand as evidenced by their incessant applause of the former offense; while, at the same time, their expressions of great abhorrence for the latter offenses. We know that we shan't practice homosexuality, murder, adultery...but does this mean that we cannot even debate, speak evil of, or relay information to a brother in confidence (whisper)? It does if one accepts Paul as his *pearl of great price* and does not embrace the MSC's nullification of his work and its exaltation of the Law. Paul's law is indeed impossible to obey, and worse, he said that all of these sins will lead to death. True to his inspired word, all under his ministry until today have indeed died. It is this prophecy, the pronouncement of death, that the MSC nullifies in view of the *Judgment of the Living*. To see the lesson more fully, we are compelled to look for the promise of Christ, His promise of everlasting life, a promise of forgiveness of all sins save blasphemy against the Comforter (*Matt 12*). Having not received that "gift of God", everlasting life, the question for the already deceased Christian is —not will they die, instead it is— will they come forward in the *Resurrection of the Just* having had their sins, by Atonement transaction, expunged? Only the strong-meat doctrine of judgment can answer this question. After all, the Law, the Pentateuch, does not forbid malignity, debating, and whispering; consequently, we have uncovered a reason to become like David and lovingly look for the day of its re-enforcement. Sadly, eliminating its mercy from their adjudication, those men who fail to grow in this grace will receive Paul's reward, death: his milk purveyances, for them, will eternally meet exact fulfillment.

In affirmation to this conclusion, he said as much: "**For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law**" —Rom 2: 12. Here Paul makes the Law the centerpiece of His ministry. In other words, speaking of the living today, all those who have rejected the Law and yet have committed the offenses that Paul described in that same context (fornication, covetousness, envy, murder, maliciousness, homosexuality, debate, malignity, whispering, backbiters, proud, boasters, without understanding, etc.) are gentiles who, even though baptized into the church, are Pauline-condemned sinners without any remedy for acquittal. Consequently, having rejected the Mercy Seat and the work of the symbolic Cherubs who honor that seat by Their over-spread wings, they cannot have the benefit of Atonement, a central feature of the Law. They sin without the law and cannot benefit from the MSC's nullification of Paul's pronouncement of death. Yet, the other class, those who

embrace the Law, whether they be Hebrew or “stranger” (gentile), even though they have, through sin, violated its precepts, even if they be murderers, adulterers, homosexuals, idolaters, Sabbath breakers, etc., they are measured by the Law for salvation through Atonement as heaven’s cleansing remedy.

But caution must be heeded: In 1844, the mercy afforded to the saints at the end of the 2300 days, a doctrine explained below, came by that which is stationed above the Law, above the *Ark of the Covenant*; thus indeed are they not under the Law. This point cannot be minimized as we advance this doctrine; it shows that Atonement requires the Ark of the Covenant. A man’s salvation instead comes by the new flexibility of the necks as the penitent man theologically cast his vision upward above the Ark by embracing the work of the two Cherubs. Yet, the highest of them, those who walk in Peter’s ministry, will also become thereby strengthened so as to live by the Law. They will become the world’s teachers of righteousness. Clearly, if for no other reason, the Law, by its cleansing power, was for our own good.

Before the advent of the comforter’s work with the 1844 experience, each Christian generation, regardless of the denomination, was measured by the light that was graced to them in accordance to their educational level. This speaks to

**SUBSECTION VIII, 2: The Shut Door** ~~~~~~. The term, “shut door”, makes reference to saints who profess to be Christians, but to their chagrin, realize their eternal loss; the door of salvation has been closed to them. This fate they receive by the crime alluded to above, the blasphemy of the Holy Spirit and His work. Four classes of Christians must be considered to understand:

- 1) **Those who rejected the 1844 doctrine of the *Cleansing of the Sanctuary* and died**
- 2) **Those who accepted it and died**
- 3) **Those who live today and reject it**
- 4) **Those who live today and accept it.**

What this means in the economy of salvation is that, after 1844, the SDA Church was the only one of the seven gentile churches that could enter or register the saints into the books of heaven. Those who were baptized into her ministry were to be judged by the Law should they die after their baptism in the time from 1844 until today. Those who do not die, i.e., recently baptized saints, are measured by their response to the advancing Gospel as revealed by the Holy Spirit to the Adventist culture for, as this ministry has revealed, more light on the Atonement has been extended to the Church by the Lord’s ordained *mustard seed*. To reject it is to deny the appeal of the Comforter. The other class of Christians, those who rejected the allure of the SDA call decrying it as doctrines of the devil, were never entered into the books of heaven; thus, they had no opportunity to have their sins removed by atonement. They are those to whom Paul referred when he said, **“For as many as have sinned without law, shall also perish without law”**—Rom 2: 12. Having rejected the *2300 day Doctrine of Atonement*, they rejected the Law of Atonement, the only legal provision established by heaven to give them access to Jesus’ atoning sacrifice.

This is a very valid teaching of Christianity: As learned above from *Isa 29*, not everyone who gives “lip service” to Christ wins everlasting life. Those who are accordingly offended by EGW’s introduction of the *Shut Door Doctrine* must give to us their own definition of who is then to be lost; who are the unredeemable? If they profess openly the doctrines which they suggest in their whisperings and debates, that is, every sinner received atonement from the *Sin Offering*, then they diverge even from Paul and set themselves on a path that will never grace to them proverbial knowledge in the church; they will never know Eve to produce children through the evangelization of the world. To the contrary, they are on a path of spiritual masturbation, a path which is salvation of their own engenderation or, worse yet, that of an even darker power. If they say, all who believe on Jesus shall be saved, then they have answered correctly with a simple caveat: They have not qualified the Gospel of Jesus so as to discern what it means to believe on Him. This they have failed to do by virtue of Jesus’ Paul’s, and John’s statement cited above that expresses that you must have the faith of Jesus. How can any profess to believe on Jesus, if they think that He is the same as the Father? Also, how can one profess belief in

*Prudent-Poly-Peter Antics, a Defense of EG White*

Him if they deny His station in the Atonement, if they ignore One of the Two Cherubims placed above the Ark of the Covenant?

Beyond that, in the fullness of revealed light, the determinant of redemption in the *Judgment of the living* has been left —by Father’s edict— in the hands of one singular man to emerge in the last day, a man, as shown quite extensively above, who is prefigured by the man, Peter. The *mustard seed* fulfills this mission for he explains the entirety of the Atonement and, in so doing, expresses the meaning of the incessant Christian refrain that Jesus died for our sins. He indeed so did; however, such an acclamation makes Him the *Sin Offering* in the Atonement sacrament, and to understand so as to open the Door to oneself, one must peer more deeply into the symbolism to uncover the full meaning of that ritual of salvation for humanity’s redemption is therein prescribed. In so doing, all will praise the Holy Spirit for His revelations, through EGW, pertaining to the “shut door”. Speaking of the *Sin Offering*, the Bible says,

**“And the Lord spake unto Moses, saying...If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done...If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin...a young bullock without blemish unto the Lord for a sin offering...if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments...When the sin...is known, then the congregation shall offer a young bullock for the sin...”** —Lev 4: 1-3, 13, 14.

Before giving further explanation, we must remember that, according to the *Testimony of Jesus*, we cannot believe His word, the words of Jesus Christ, if we cannot believe what Moses wrote of Him. Certainly we can, with just a little more rationalization, now also specifically apply that pronouncement to Moses’ statement from *Lev four*: By defining, with that symbolism, that which the *Sin Offering* represents, he wrote of Jesus, the One upon whom Christ clandestinely abode. To believe on Jesus fully, one must embrace this finding pertaining to Him as soon as it is revealed to such an individual.

To show the mythology which prevails on this issue, one former Adventists sister who united with the EGW-maligning, throng declared, “...***I will tell (my brother) the differences I saw between SDAs and other churches was SDAs have the Sabbath but other churches have Jesus. I am elated to say, I now have Jesus***” —Former Adventists Fellowships (Website). By rejecting Adventism, she also rejects the Atonement and the 2300 days —the very saving graces which God has given to bring her to Himself through Jesus. By her pronouncement, she is, in actuality, expressing that Paul became her *pearl of great price*, and she has placed him between herself and Jesus. In fact, she has placed him in the Mercy Seat. Such a transaction she received by the subterfuge of men, promoters of eternal baby-sitting milkology. For any to reject the 2300 days and the Atonement doctrine, is for them to deny the world’s only *Sin Offering* —that which was to be defined, not by Pauline scholars, but, according to the *Testimony of Jesus*, by Moses.

To help that sister, she should be reminded of that which was shown above from *John 14*: It relayed to all the proof of the Comforter’s inspired work. It showed to us that when Father was to send Him, aka, the *Spirit of Prophecy*, it would be for the express purpose of reminding us of the statements which Jesus made 2000 years ago while He dwelt with the disciples. This is why John told us, “***Worship God: for the testimony of Jesus is the spirit of prophecy.***” —Rev 19: 10. One such statement was “...***the sabbath was made for man...***” —Mark 2: 27. Can we ignore this proclamation and still have Jesus? We certainly cannot. Hence, one cannot have that which even Paul recommended, “***the faith ♦♦OF♦♦ Jesus***”, if he/she allows spiritual shysters to snake them away from the direct *Testimony of Jesus*. More on the *Spirit of Prophecy*: Also remember that, according to *John 14*, Jesus said, “***He that loveth me not keepeth not my sayings...These things have I spoken unto you, being yet present with you. But the Comforter...shall...bring all things to your remembrance, whatsoever, I have said unto you***” —John 14: 24-26. Obviously and conclusively then, to reject the Sabbath is accordingly to not have Jesus; instead, it is defined as hating Him, as spurning the *Spirit of Prophecy*, and as denying His faith —that is, unless one does not consider himself to be part of the human species, “man”. EGW, in her yearning to point the church back to the Bible manifest that her pen was influenced by the same *Spirit of*

*Prophecy* when she gave affirmation to this theme and when she acknowledged the overriding value of the *Testimony of Jesus*:

**“Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures”**—EGW, *Christ Object Lessons*, 110.

**“I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give to everyone who asks a reason of the hope that is in them”**  
—EGW, *Testimonies for the Church*, Vol 8, 296.

Let us discern more of the intricacies of the Christian’s path to redemption and his endeavor to have his sins removed by Jesus, the *Sin Offering*. Heaven’s commitment to the deceased saints before 1844, what is it? This we must know because, as correctly implied by EGW when she sought to enlighten us pertaining to the *Shut Door Doctrine*, the righteous Christians before 1844 did not have the door of salvation shut to them. The lure of Christianity to the gentiles these past 2000 years has been the prospects of salvation, but not all were guaranteed to be assimilated into the body of Christ. Why is it that this conclusion shocks the critics of Adventism? After all, even the mythology of Santa Clause does not guarantee that everyone receives a gift on Christmas morning; some, being “naughty and not nice”, only are promised a lump of coal, a perfect symbol from gentile-Christo mythology of burning. Though the saints, before the Adventist cry of the *Three Angels’ Messages*, went to the grave, they did so with a heavenly performance appraisal, a record of their faithfulness to the Christian Creed which corresponded to their educational level—a record, if you will, which defines who has been naughty and who has been nice. In other words, they were scheduled to pass through the grave, and while therein contained, they were to be measured by Jesus’ caprice, His personal whim, the independent evaluation which He was to argue to the Father when the 1844 judgment, the *Antitypical day of Atonement* was to convene. Remember, He was given all power. This was expressed in *Rev five* whereby no man in heaven or in earth—Father is a Man; Christ is a Man (Luke 10: 22)—absolutely “no man”, except Jesus, could either look thereon, take therefrom, or open therein the book contained in Father’s hand. But when, in 1844, Adventism emerged, it was graduation day for Christianity, at least for those who did not skip class; it represented the day when a Man, Jesus, emerged to perform judgment, and all who rejected, ridiculed, reviled, and “maligned” the light that was opened to them from the Bible by the early, First-day Adventists—Bible light which heaven deemed to be sufficient—were, by their response, guilty of blasphemy against the Holy Spirit, the unpardonable sin defined in Matt 12: 31, 32; guilty of rejecting their *Sin Offering*; only they—and not those Christians who did not receive the test—were excluded from receiving a Christmas-day gift. Remember, the Lord issued the edict of unpardonable sin in response to the evil and “malignant” “debate” that waged amongst the “whisperers” of His day, the claim made by the “wise and prudent”, “educated” detractors of the Lord who accused Him of demonic inspiration, of casting out devils by the power of Beelzebub, and it may serve to give pause to say that the false arguments of those Pharisees were just as compelling—yet, as shown by this letter, just as green, callow, and unsophisticated—as those of EGW’s detractors. They too uttered injuriously misleading reports. In a capsule, all who, in that hour, desired salvation and eternal life in the Kingdom were to be saved only by virtue of the newly forged, Adventist ministry. And why not; did not those early Adventists make a sin offering? When their sins of ignorance were made known by the Holy Spirit, He whose mission it is to **“convict the world of sin, and of righteousness, and of judgment”**, did not the early Adventists—even in the throes of ridicule and revilings—embrace the Bible; did they not stand alone for Jesus; did not they soften their hearts to incontrovertible, Bible evidence? As they advanced in the light, when their past sins were made known, when they learned that they had been Sabbath-commandment breakers; unclean-food consumers; non-tithe payers; state-of-the-dead, false purveyors; eternal-burning, false teachers; etc, they confessed their sins and suffered under the social vexation of their acknowledgment. This trauma was their *Sin Offering*, the sacrifice that they made in the day when their sin was made known. To receive Jesus’ blood as the only cover of their sins, to receive Father’s atoning mercy, they did not do as did their detractors; they did not deny

*Prudent-Poly-Peter Antics, a Defense of EG White*

their past sins of ignorance by maligning the inspired ministry of the Holy Spirit; instead, they confessed them.

Laodicea is the seventh gentile church, the last candlestick in Jesus' hand as depicted in *Rev three*. They are appropriately defined as the Lord's judgment-declaring church for none before them proclaimed the *Three Angels' Message*. Laodicea, being the only gentile church to announce the last event in world history, the hour of God's judgment, represents the Seventh-day Adventist Church, the culture established by EGW. They are not promised an open door either, but the church of Philadelphia, the sixth church which preceded them from 1833 to 1844, the church which represents the Millerites, so was. The Lord said of them, **"I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little ♦♦STRENGTH♦♦, and hast kept my word..."**—Rev 3: 8. Note: They are not lauded for keeping Paul's word but for keeping Jesus' word. Without any support, "strength", for they were new-light purveyors who were without any cultural foundation upon which to stand in the Christian community, they did what all other Christian leaders could not: They kept or stood by the Lord's word that was expressed to them through the Comforter. This valor of faith won for them an open door to the Kingdom. By Jesus' caprice, Peter, the man to be given the keys to the Door, was precluded from locking out of the Kingdom the faithful of the Millerite church—no man can shut the Door to them. But to say, 'no man could shut the door against them' implies that some man could shut the door against others. The 2300-day-declaring Millerites will, in the *Resurrection of the Just*, receive entry to life eternal. Just because the prophecies which they trumpeted did not occur in accordance to their dark slant as perceived from what has been defined by Paul as a view through a "glass darkly", such did not mean that it was not Holy-Spirit-inspired, Bible truth. They were no different than were the disciples, Moses, Joshua, Daniel, and all other Bible-initiated movements. They were likewise established on partial knowledge and the there-to pertaining disappointments as they journeyed along the purifying path of faith. Jesus promised the faithful that they would have sorrow. Therefore, any deceased (take care to note the **operative word, deceased**) persons who have, since 1844, refused the SDA appeal, and have maligned and debated away their Bible evidence stand as sinners without the Law, saints devoid of a *Sin Offering*, naughty Christians who have won for themselves a lump of coal. They received no entry into the book contained in Father's right hand; they were not to be measured in the judgment; they sinned without the law; hence, they are also promised to perish without the Law, the Law which includes Atonement remission by the Mercy Seat. This is the fullness of the *Shut Door* revelation now made plain. EGW, in Miriamic prophetic fashion—as well as Pauline mode of inspiration—saw the matter darkly.

Those who are alive, even those Adventists who have been deceived to follow the howling malignities of sheep-coated wolves, are now called, by this trumpeting cry, to step forward and present their *Sin Offering*. They must accept the unblemished bullock now slain for them. By this, they must, to mix metaphors, circumcise their hearts; which means they must nullify—be they ever so formerly honored—all of their past gentile-Christian beliefs for past teachings of Jesus by gentiles are represented, not as the Lamb, but the bullock that must be slain. If you presume that your teacher preached Paul or even Peter to perfection so that you have vested your eternal destiny in his oracles of salvation, then to you, his gentile doctrines are "unblemished" and must accordingly be sacrificed. The analogy here is perfect for the unblemished bullock was highly prized in ancient Hebrew culture. Only in so sacrificing it can the merchant man purchase the Pearl. In this vein, without rewriting the previously alluded to, MSC document, more must be said pertaining to the slain bullock. The bullock does not represent Jesus; for Hebrews are defined as flock animals, namely sheep and goats (see *Ezek 34*). A bullock is a species of herd animals, of cattle; an unblemished bullock, the requisite in the oracle of the *Sin Offering*, represents the gentile cattle who have been ordained, yesterday, to declare the Gospel, the life, death, and resurrection of Jesus. It does not come from the flock but from the clean herds—but not to despair, the Atonement calls for some flock and some herd animals (see *Lev one*). This they must slay, nullify, so as to consume the strong meat, to consume the meat to which Christ referred when He said to His disciples, **"I have meat to eat that ye know not of"**—John 4: 32. Subsequently, for living Christians today, real Christians, to have the Door opened to them, they must not only distribute this letter, with their commendations, to all whom they have influenced; they must also do so while

confessing their former sins of ignorance; they must send a notice of their confession to this office and do so with the prospects of it being broadcast or publicized; and they must read all of the literature made available by the *mustard seed* and accept its incontrovertible, Bible evidence. This they must do to open to themselves the Door.

But today, all other nominal (in name only) Adventists are given no guarantee of passage through the portal; the *Shut Door* looms large on their spiritual horizon as mentioned above. We mustn't forget: There is to be —not just a *Judgment of the Dead*, but also— a *Judgment of the Living*. As was the church yesterday tested with a message, likewise will the saints in the “last day” also have their opportunity to walk by the Spirit which is to reject the promptings of the flesh by shunning malignity, debate, and whisperings. It will be orchestrated —not by Jesus but— by Christ, the Lamb of God who gave His life, His blood, for the world (He gave His word, John 6: 63). When the reins of the church are handed over to Him according to pre-ordained protocol, He, the companion Cherub who stands above the Law, will honor His multi-dimensional promise to Peter, and make him His mighty man: He will give to Him the keys. He will then shut the Door to Adventists; their day to account for their rejection of the Spirit will have then arrived. The question then will be, did you increase your talents, or did you embrace unto your bosom the same hostile demur of Wm Miller's Christian detractors and shun the advocates of the Holy Spirit's advancing Gospel? Did you do wickedly by burying your faith in a napkin in the earth, or did you exchange it with the ‘trading banker’ (*Matt 25, Luke 19*)? Against all that Christ revealed by Father's command, some will “malign” this truth by their profanities; they will cry “cult”, “cult” —our faith is to be vested in Christ; it is not to be vested in any singular man, not even antitypical Peter. Christ, in reply will say, “Why do you as men bereft of Christian cultivation, seek to judge the antics of my polished and prudent, Peter-esque, servant? It is you who are the cult; it is you who lack culture” Did not I promise that, “...**He that receiveth whomsoever I send receive th me; and he that receiveth me receive th him that sent me**” —John 13: 20? You claim to follow Christ with lip service; your hearts have not even attempted to consider His words. Your cries of “cult”, only exposes your failure to be converted. EGW, in vision saw this very path to the Door of which the *mustard seed* speaks; and remarkably, in confirmation to the prophecies of Peter holding the Keys, she saw him leading the saints to Jesus by opening the Door, Christ. She reported to us her Bible-validated vision:

“Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands...Just then the door opened, and a person of beautiful form and countenance entered. HE looked upon me pityingly and said: ‘Do you wish to SEE JESUS? ...Take everything you possess and FOLLOW ME I heard this with unspeakable joy and gladly gathered up all my little possessions, every treasured trinket, and followed my GUIDE. HE led me to a steep and apparently frail stairway...”

“Finally we reached the last step and stood before the **◆◆DOOR◆◆**. Here my guide directed me to LEAVE ALL THE THINGS THAT I HAD BROUGHT WITH ME. I cheerfully laid them down; HE then opened the **◆◆DOOR◆◆** and bade me enter. In a moment I stood before Jesus...As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings... My GUIDE now opened the **◆◆DOOR◆◆**, and we both passed out...I ...joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met...” —EGW, *Early Writings*, p. 79-81, emphasis added.

Headline, Headline —a man relieves Adventists abject despair and leads, not everyone but, the faithful Adventists to Christ so that they can embrace Jesus and then he, Peter, descends from that cloud to teach others; he thrusts in the sickle. We do not need EGW to tell us these things; as shown from this letter, we only need the Bible; yet she clearly concurs: She shows that a man led her to the two Cherubs of Atonement; a man then led her back down to evangelize the world. After the faithful Adventists follow their guide back through the Door and descend, their Gospel will go to the entire world. Peter will then slay and eat so as to offer them Kingdom entry. But he will shut the door to all of EGW's detractors, those who have cast a pall of despair upon the SDA Church. The *Testimony of Jesus* speaks to this day when Jesus' highest church is judged by the *mustard seed*, this author, the one whom they have likewise denounced and denied by malignity, debate, and whisperings. In concurrence, let the Spirit remind all of another statement that Christ made while yet with the disciples, a statement pertaining to the “straight testimony”:

*Prudent-Poly-Peter Antics, a Defense of EG White*

*“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us...we have eaten and drunk in thy presence, and thou hast taught in our streets...There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”* —Luke 13: 24-26, 28, 29.

From this we can see that a man with the power to shut the door, one who was formerly lowly and who taught, not in their pulpits but in their common religious circles, their streets, the avenues of their common commute and communion, ascends and then he is recognized as the “master (Lord) of the house”. He rejects a small circle of saints amongst whom he formerly circulated; meanwhile, he invites and receives people from all directions of the globe, and they favorably respond to his harvesting appeal. Only living people can appeal for entry; only those who have not passed in death can come from the four corners so as to sit down in Palestine, the place where Jesus stood when promised that very same mass gathering. They were to come from the east, west, north, and south of the geographical site where He, Jesus stood to make that promise. Yet dead people, all the holy prophets, are therein raised as well —this by virtue of their successfully-adjudicated passage in the *Judgment of the Dead*. On proverbial Christmas morning, they receive this gift. Since this day of EGW-expressed-unspeakable joy has yet to happen, it must refer to the day of antitypical Peter’s conversion, the day when he is given authority to bind and loosen in heaven and in the earth. He is authorized to judge, and with judgment you have clemency for some and condemnation for others —depending upon the adjudicated status of the man— for though he saves the world in mass, he condemns those to whom he beforehand sought to teach in the halls of their Sabbath-School classes. This he did with no success when he was, in their eyes, small and insignificant.

*“Mustard seed being the smallest of all seeds this parable shows that that which is to start the Kingdom will be very insignificant, contrary to all human expectation. Nevertheless, like the mustard plant becomes the biggest of all herbs, so the Kingdom shall grow and become the greatest of all kingdoms. This being contrary to all human planning, it is but natural that those who are like Nicodemus, and continue to be ashamed to be identified with something that is unpopular, hated, and insignificant, will as a result be left out of the Kingdom.”* —VT Houteff, *2Timely Greetings*, 1948, 11, p. 6.

This is the day when man is made at one with God. It is coded, by symbolism, in the Law, and many who have turned from Paul and turned to the Kingdom-key-holding Peter will, though they have sinned in the Law, now find refuge in the earthly-established Kingdom in Palestine, Father’s Mercy Seat on earth. Paul’s pronouncements of death **FOR THEM** being void of judgment eschatology, is easily nullified. Beyond that, their palpitations and jitters concerning their actual breeches of the Law are removed because they have found, in the 2300-day teaching of atoning judgment, inexpressible joy.

The question may now still loom large: How can saints before 1844 who did not live to install the inspired, Adventist, Bible-validated doctrines have their sins removed by Jesus’ discretion, while those afterwards have the door shut to them? The answer is that the pre-1844 Christians are given clemency by legal technicality: They sinned in ignorance in a time when the Holy Spirit did not make their sins known to them. As a matter of precise legal technicality, Jesus being their *Sin Offering*, the One to whom His then-to-fore gentile ministry, the bullocks, pointed, He, Jesus, has a divine calling to remove from the church “unknown sins”, or sins of ignorance. Again, He does this at His discretion. To reiterate the thrust of the above Text that proves this doctrine, it says **“...if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments...When the sin...is known, then the congregation shall offer a young bullock for the sin...”** The Adventist messages to the Christian community since 1844, a.k.a, the *Three Angels’ Messages*, that which has been vehemently opposed by many Christian leaders, was, under more careful analysis, actually an appeal by the *Spirit of Prophecy* to make their sins known, and their resistance thereto represents their desire, against the Law of Atonement, to justify or conceal their sins of ignorance so as to dodge their scheduled meeting with God —Remember Christ promised to only meet with them in a place defined as above the Ark of the Covenant called the Mercy Seat. Yet, the carnal man seeks to avoid this meeting. This we can know



because the unveiling of sins is a thing which all men, except true Davidians, hate. Did not David profess the following?

**“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile....I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in the time when thou mayest be found”**—Ps 32: 1, 2, 5, 6.

It may be helpful to remember, as shown above in *Luke 24*, that Christ promised to fulfill all that was written pertaining to Him in the Psalms. Pursuant to this endeavor, it was the Comforter’s defined mission, as shown above, to **“reprove the world of sin, and of righteousness, and of judgment”**. To assail that work as the work of the devil, even though so done by wrongly dividing the word of truth, removes from such a saint their *Sin Offering* as they refuse to give a sacrifice—which can be simplistically construed to mean to suffer drastic, sometimes even 180 degree changes in life or heart circumcision—so as to preclude the malady of a “stiff neck” and accordingly alter one’s behavior, when the sin is made known. Such is the very thing which all, “converted”, Adventists, today, in the day when Christ is found, when His identity, His name, is revealed, shall undergo. This is the Day when we uncover the truth that both Cherubims, Christ and Jesus, hid the Father’s identity with their overstretched wings. They are true Davidians; they are men after the Lord’s own heart. They are living saints who are defined as being “Godly” by virtue of their surrender to His word and His will—mind you, it should be reiterated, Father’s word conveyed by the ministry of Jesus/Christ.

Ever must one bear in mind that the Law is for our own good, not just due to the legal machinations of atonement, but for the reasons shown in

**SUBSECTION VIII, 3: The Benefits Pertinent to our Lives**~~~~~. Put simply, the Law was given to Israel—not to satisfy the Lord’s quirks or to gratify His personal pleasure but—for their own benefit as perceived by Him, and He was One who already knew to distinguish between good and evil. To effect this end, He appoints judges of dedication, Nazarites, to interpret the basis of legal application. They are men who are authorized to remove the mote from the eye of their brethren.

**“<sup>17</sup>Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee. <sup>18</sup>And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee....<sup>20</sup>And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? <sup>21</sup>Then thou shalt say unto thy son, We were Pharaoh’s bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: <sup>24</sup>And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive...”**  
—Deut 6: 17, 18, 20, 21, 24.

This appeal encompasses the message of this very letter, and it can be thusly decoded when one considers the *mustard seed’s* efforts to validate the writings of Moses to the children, saints born into Christianity after their experience under the enslaving power of sin, their Egypt, for Jesus said, **“...whosoever committeth sin is the servant of sin”**—John 8: 34. They are appropriately called children because they are immature and accordingly can discern neither captivity and freedom nor good and evil. Accordingly, the teachings of the Law, even to men considered wise with doctorate degrees in theology, evokes their youthful inquisitions. Until now, all were forced to abide by Christ, One who had our best interest at heart, by His definition. He commanded Israel **“thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee.”** Today, we must, on our own volition, grow to discern right from wrong. With the Lord’s affirmation, Paul said that such a transition in wisdom would occur—not in the beginning of the gentile age but—at the end, in the day when man manifests His wisdom, his ability to discriminate by leaving the milk, the principle doctrines of Christ (See *Heb five* above). In other words, it would not be front-loaded but back-loaded.

Now that we know that the Law was given for the good of humanity, we can better discern the love of Father and the reason why He gave His only begotten Son: He desired that the goodness purveyed to Israel become likewise extended to the entire world. The angelic host uttered this very theme 2000 years ago when Jesus was born:

*Prudent-Poly-Peter Antics, a Defense of EG White*

*“For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men”* —Luke 2: 11-14.

Patient saints learn what the heavenly host understand: Things take time. This promise of Jesus’ birth has not been realized in 2000 years, but when peace arrives from His ministry to the gentiles, it will occur at the most appropriate time, the time when the population exponentially exceeds that which existed 2000 years ago —from an estimated 100 million then to seven billion today. The greatest peace to be offered is life without death for nothing else haunts man or disturbs his tranquility more than the prospects of death. But death, since Adam, is mostly self-inflicted; therefore, peace on earth by the second Adam will entail the discernment between good and evil so that we no longer “shoot ourselves in the foot”, so to speak. This promise of peace and goodwill by the heavenly host manifests that Jesus will install within humanity the ability to obviously have goodness, and such was not just the reason why the Law was given to Israel, but it also was/is to be the underpinning theme of the education of our converts, our children. All along, the Lord’s motives were misunderstood. His Law was thought to be a cliff, a precipice, whereby, should a man, perhaps in carelessness or drunkenness, stumble beyond, he must fall to his untimely demise. Instead, the Law was a guiding rail for us to cling to so as to preclude our destruction. The wearing of gentile jewelry illustrates the point and shows our propensity to destroy our own peace: If Israel violated this rule, then the devil would have just cause to claim them. The world in their day could not understand this because they did not know even of the existence of the devil; hence, they worshiped false gods, the very beings who stole peace and life from Adam showing the height of their stupidity. Today’s wise and prudent men shockingly are no better: They extend certification of this folly by advocating for the self-decoration by use of the same contaminant, jewelry, that has been dedicated to the devil’s honor. Likewise would it be the case if they stored graven images in their homes. This is the reason why 2000 years ago so many Jews suffered from demon possession for, as proven by the righteous in the OT, absolutely no demon could then possess the faithful! But when Jesus walked in their streets and even sat in their temples, He was surrounded by demoniacs (see *Luke four*). From their torment, all can see the efficacy of the Law. But they could wear jewelry or make graven images if Christ commissioned it. In that case, Satan, the accuser of the brethren, could not argue his right to them as his possession for such a deed could not be construed as an effort by them to succour Satan’s favor. Ultimately, to win peace, therefore, someone will need to do that which Adventist culture sought to do, denounce the wearing of jewelry.

Like the US Constitution, the Law was given with some flex. Sure, we in America have freedom of worship, freedom of speech, freedom of press, but judges define the intricate limits of those codified freedoms. With regard to the Law, the same pertains to it. In this we can understand how the entire Hebrew nation, as shown above in *Lev four*, could sin unknowingly. It is possible that the rendering of a judge or a king may have been in error. In which case, the Lord, through His prophet, would make the matter known from His elevated perspective, from “His eyes”, then Israel would have remedy. But the prohibitions expressed in the Law required interpretation in wisdom. For an example, we can again allude to Israel’s original liberation from Egypt: The Law forbade lying and bearing false witness, but Christ, to exact punitive damages upon Egypt for their past afflictions, deemed to, by His jurisprudence, compel Moses to mandate that Israel borrow the jewelry of the Egyptians and do so with absolutely no intent to return it back to them (Ex 3: 22). Think what the wolf pack, in their state of minuscule and immature judgment, would say about that! If EGW did such a thing, many stiff-necked, beam-blinded judges would accuse her of lying and stealing. They would do so never being mindful of the preamble of the Law. Additionally, consider the Jewish experience under Nebuchadnezzar some 600 years before Jesus: When the Jews were delivered into Babylonian captivity, they were absolved from the sin of bowing down to Nebuchadnezzar’s image as we shall see. Counterintuitive to this finding, the Law, the second Commandment, seemingly without equivocation, prohibits such bowing to graven images: It states, *“Thou shalt not bow down thyself to them...”* —Exod 20: 5. Yet, the entire church so did: The only exceptions mentioned were those thrown into the fiery furnace for their faithful obstinacy, Shadrach, Meshach, and Abednego. Should we by this presume that the Law had been abrogated even before Jesus? Of course we should not be so silly, but to understand, we need to discern the preamble

to the Law. Evidently, Christ led them into captivity under the yoke of Babylon with the pre-stipulated intent of some legal clemency due to this hardship imposed upon them by their Shepherd. The Jews were forced to violate the Second Commandment and worship the Babylonian image, but Christ well-understood the limits placed upon Satan, the accuser of the brethren: He knew that Satan could not prevail with a boast of Judah's love for him and thus his right of ownership/possession of Christ's church. This he could not do because they only bowed by compulsion and under extreme duress. Even in American law, a contract is not enforceable when made under duress. Thus, Christ, by virtue of the Law's preamble, could continue to exercise His covenanted rights and maintain His license as Judah's Protectorate.

The Lord gave the Jews clemency in that instance and, also with regard to the diet: Only Daniel and the three Hebrew boys refused the king's provisions (see *Dan one*). The fact that those Jews against whom the three were compared ignored the Law and ate the unclean Babylonian foods that were forced upon them further shows that forced compliance, especially when done by penalty of death, could never be construed to be a violation of the Law as Christ imposed it upon His church. Confusion on this facet of the Law prevails because, the church, in the *Time of the Gentiles*, not having, for the first 2000 years, the benefit of a universal contract with Jesus, was given a different and opposite standard; considering the low ebb which began their journey, they were commanded to "...**fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell**" —Matt 10: 28. Jesus in His message to His seven churches expresses more of the same uneasy burden: "***Fear none of those things which thou shalt suffer...ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death***" —Rev 2: 10-11. This message was intended to be assimilated; it should not be ignored for Jesus commands one individual, "***he that hath an ear***", to unravel and integrate this lesson into his ministry, to hear. In other words, this message from Jesus to the gentiles should not be dismissed as an indecipherable, apocalyptic, biblical hieroglyph. The message to be "heard" is that 2000 years had to be expired before the gentiles could receive Christ's protectorate from affliction. Such is comparable to Israel's 200 years of affliction before Moses' liberation; it is the "time of trouble such as never was" for the gentiles, the time in which the promised tribulation would eventually come to an end. In this message which the *mustard seed* has "heard" as commanded (remember, he that hath an ear let him hear), Christians were required to stand tall for the Lord even in the threat of persecution and to uphold the cross in the face of any duress, regardless of the potential harm, until the end of their sorrows. Such was the enforceable standard under Jesus' gentile governance. It was, simply put, the standard to graduate the faithful from sorrow to joy, but the lesson is sustained: Christ's yoke is easy and His burden is light.

What about today as the church abides —not in political, social, moral autonomy, but— within the enclosure of gentile culture? To give a light example: Can a football player who is moved by the Adventist gospel still deploy his God-given gifts and play in the NFL? Or should he forfeit his lucrative and wealthy employment which may require of him to violate the Law by working on some Sabbaths and, equally as forbidden, requiring him to touch a football made of pig-skin? Must he subordinate himself to the judgment of the SDA ministry and accordingly deny to himself the benefits graced to him in this gentile land by full deployment of his talents? Should he or should he not honor his 10-million-dollar contract? The analysis of this quandary will manifest if one has heeded the *Testimony of Jesus* and has correspondingly learned of Christ so as to embrace His easier yoke. Having so embraced the preamble of the Law, then they can become as David and celebrate its perfection. Adventism, in the genre of their Sabbath-observance appeal have been imprudent and overreaching in their application of that Law: Being injudicious, beam-blinded judges, they never integrated into their doctrine the aspect of the Law's purpose, goodwill for humanity. The Lord's purpose in liberating Israel from Egypt was never to reduce them to eternal poverty; such was not the lure deployed by Him to win their loyalty. This myopic, stiff-necked rigidity has compelled many to seek for ways to reject Adventism, and, by this process, their own application of the Law became an anti-Christian force field of repulsion inspiring some gifted people to reject their appeal. The Law should neither favor the rich nor the poor. But then, to perfect the analysis in this day of perfect light, who could blame the SDA brethren? (antitypical) Moses

*Prudent-Poly-Peter Antics, a Defense of EG White*

was to be their judge (John 5: 45) as this letter so does. Until his emergence, the day that he was scheduled to be raised to stature, they unwisely sought to enforce the standards covenanted to Israel as if they themselves had equal parity of analysis, as if they had—not just a culture within a culture but—their own political, social, and economic autonomy. Unlike ancient, liberated-from-Pharaoh Israel, they are confined to the gentile parameters gracefully afforded to them. By so failing to judge accurately, they are themselves in violation of the Law as expressed in *Deut 6 & 10*. But their sins of ignorance can be remitted because they did not know the difference between Christ and Jesus. This ignorance precluded them from seeking atonement from the two Cherubims who stood by the Mercy Seat. They did not know *Christ our Righteousness* and, resultantly, they could not thereby benefit from His easier yoke. Fortunately, for them, they are under Jesus' governance and under an epoch of ignorance of their violations, offenses which only now have been revealed, "...**the thing (has been) hid from the eyes of the assembly...**" This being the case, with eyes being blinded by a beam, they cannot judge their Sunday-keeping brethren who have diverged to a different, if not opposite, extreme. Anciently, there was no comparable scenario; the Hebrews had no million-dollar contracts; men needed not to suffer under the hardships of a super culture. In the Kingdom restored in Palestine today, Peter will enforce and interpret the Laws: Sabbath football and pig-skinned leather will be outlawed.

What about abortion? Forget about vehement, societal pressure. If a woman's livelihood is on the line, if she was susceptible to great distress, then by the approval of a beam-free judge, she is free to operate under the Law by her own interest, her own good. Father should not be made the heavy by placing the burden of relieving her distress and conducting the abortion at His command and discretion. In other words, don't rely upon Mother Nature to do your work. We chose the path to knowledge. Men and women, in the six days allotted to them, should do their own difficult work; this too is Sabbath-Law observance. He has given to them their own power of attorney in such matters. Absent of such a presiding judge or counselor, the courts of the land will have to do, but the Lord will not assail such a distressed woman with the charge that some in society so injudiciously do by assailing fetus-aborting doctors and mothers with the charge of "murder"—this, even though the Law from Sinai says "thou shalt not kill." If the advocates of such vociferations, the American conservatives, can, for political reasons, attack the Nation of Iraq as they did in 1991 and again in 2003 and abort (sic) the lives of hundreds of thousands of soldiers and other innocent people, and so do for economic concerns such as the control of the free flow of oil, then such abusers of power should not seek to afflict women of their own land with guilt when they decide to act in their own economic interest so as to abort the life process of their developing child. The clause, "for thy own good" means that Christ will never condemn one who argues that failure to comply with the Law heaped upon the "outlaw" extreme hazard. This is why He did not give to Israel the law until He liberated them from the yoke of another government, until He "**bare them on eagles wings**", and established them under the auspices of their own culture. The same reason is why Jesus forged—not a cult but—an Adventist culture within the general Christian culture, within the overall world culture, why He nurtured them in the wilderness. Yet, heaven is honored by the Nazarites, the zealots, the Shadrachs, Meshachs, and Abednegos of the church who courageously give a free-will sacrifice denying to themselves comfort and imposing upon themselves suffering distresses in honor of the Lord.

A law with such deep consideration for the peace and goodwill should never be abolished; it is no wonder that the angelic host of heaven sang with joy in the prospects that, someday future to Jesus' birth, the gentiles would likewise have such peace on earth installed. And, it is best that such a Law was not front-loaded to them, for now, in the last day, it can be applied—not to a miniscule number of gentiles but—to the vast population of earth, perhaps billions, who will decide to come making their salvation the original intent and the central purpose of heaven's *Plan of Redemption*. Consider some other examples which show that the Law, as enforced in the OT, was flexed for the benefit of the people:

***Permissible, Sabbath-Law breaches***

- Israel did not interrupt their warfare on the Sabbath: At Jericho, they doubled their efforts. It was adjudicated by their rulers to be for their own good.

*The Mustard Seed Chronicle, Feb 14, 2014, 14: I*

- Devoid of an expressed law, the Lord, during His ministry, cited as honorable the beforehand renderings of judges in Israel's past, wise men who, on their own wisdom, deemed it appropriate to rescue an animal from a pit on the Sabbath (Mark 14: 5).
- Circumcision was mandated on the eight day after birth without regard to the Sabbath.
- Priests, by working in the Temple "**profane the sabbath, and are blameless**" —Matt 12: 5.
- Christ allowed His disciples to pick corn on the Sabbath.
- When accused of working on the Sabbath by healing, Christ could have claimed that such was not truly work. Surprisingly, He instead conceded that healing was an aspect of work and instead said, "**My Father worketh hitherto, and I work**" —John 5: 10-17.
- Christ says, "**...the Son of man is Lord also of the sabbath**" —Luke 6: 5. Accordingly, His vice gerent, in this case He referred to David's violations of the Law, have power of attorney to adjudicate legal issues —even in times of partial, Pauline prophetic knowledge. Therefore, the real question is, did the Comforter convey such authority to the SDA Church? The MSC teaches that He so did by virtue of the fact that the "Door" was not "shut" to their ministry. Their adjudicate mistakes must simply be confessed in the day that they are made known.
- Christ commanded that the disciples pray that the invasion of Jerusalem not come on the Sabbath. Asking them to pray for such a thing suggests that Father would honor the Sabbath in the Christian era to facilitate their arduous escape on that day of solemnity.

**SIDE BAR: *We must not reject the Sabbath or the Law because we behold it through the dark gaze of Christian ministries—even EGW, SDA-inspired ministries—for, just as Jesus came hundreds of years after the renderings of the elders of the Jewish church, "lawyers" who issued their own jurisprudence on legal issues, likewise the renderings of Christian ministries, lack jurisprudence, and they have come before the, "last day", the time before the advent of the Lord's divinely appointed judge, Moses. Remember, baby sitters are given authority over the house and the children until the master returns.***

**Other Permissible Breaches to the Law**

- David, who was starving, violated the Law, with the Lord's acknowledgment, by eating the dedicated Shew Bread in the temple, food legally dedicated only for the priest. (see 1Sam 21: 6 & Mark 2: 25, 26/Luke 6: 3-5).
- Hundreds of years before the Law was given to Israel, Abraham married his sister, his father's daughter to another mother. Both Abraham and Sarah were cited as examples in righteousness (see Isa 51: 1, 2, & Luke 16: 24); yet, the Law forbade such a marriage (See Lev 18:9). This shows that moral standards, like that of plagiarism, even if honored by heaven, have beginning time parameters. It also shows the principle of advancing education.
- While His children were sent, by Him, into captivity in Babylon, Christ suspended the sanctuary sacraments, Laws that were, by commandment, to endure forever.
- Israel was commissioned to make a graven image, the brazen serpent, so as to bring to them relief from venomous snakes. (Num 21: 8). They were also commanded to make at least two other images, the Cherubims.
- David killed many people, including Goliath, yet, in the Lord's performance appraisal of his career he amazingly only cites him with one legal demerit: for slaying Uriah to take his wife (See 1King 15: 5). Did David in his abortion fest (sic) violate the law which says "thou shalt not kill?"
- The Lord commanded Israel to not kill but, in an explanation given in a different study, He commanded breaches to that Law requiring them to kill certain people. Only a beam-free judge can explain such divergent standards, but it does show a flex in the Law.

Many more examples can be sited from the Old Testament. The point is multi-fold:

- First, it shows that we need an ordained judge, a Davidian, a man who loves the Law for David said that which none beforehand understood, "**The law of the Lord is perfect, converting the soul...**" —Ps 19: 7. Such men are required to apply the Law to the people's well-being.
- The second point is that many detest the Law because they do not understand its enforcement by standard of its very installation: that it was given for our own good.
- The third is that such complexities do not warrant the nullification of the Law but instead the need to show the parameters of Adam's victory, that of becoming like God, becoming a "son of Man", a Lord of the Law, one who can discern both good and evil.

Upon arriving at these conclusions, the wise will exalt Christ as righteous, the only One to work out their full joy and eternal happiness. Antitypical Moses is a man, as you can see by this letter, who does not have a stiff neck.

Just like a parent may severely reprimand a child for acting to their own detriment by eating off of the floor, for splashing in the toilet, for inserting a nail into an electrical outlet, for improperly eliminating waste, for refusing to eat the wholesome food placed before them, for failure to get their rest, for failure to cross the street properly, for denying to themselves proper education, for consuming the prescription pill intended for others, etc, just so did Christ give to His children the Law along with prophets, kings, and judges to teach and enforce its compliance, and He reprimanded them for their breaches in the Law, their stubbornness to act in their own best interest. He did so for their own good. This malady of immaturity was to be corrected under the auspices of

**Section, IX: Heart Transplant, the Sum of the Matter.**

Parents forbid such youthful folly and strictly monitor their children's behavior all while fully anticipating the day when wisdom will finally govern their walk. This is another way to express the Bible's figure of speech given in the Old Testament, in *Jer 31*, as shown above, when it prophesied the following: "...*I will put my law in their inward parts and write it in their hearts: and will be their God, and they shall be my people.*" In a future day for Israel that is even now upon us, that day of heart circumcision, Israel will then deny to themselves their whims anticipating the consequences of their self-destructive impulses and actions: the day when they, with great conviction and indomitable resolve, grow to abhor even the thought of bad behavior. Not only are they cautious to avoid hazards, they also learn of the One to whom Christ prayed: They stand with the Lamb, Christ, and have —not Jesus, not Christ, but— "...*his Father's name written in their foreheads*" —Rev 14: 1. They honor Christ's/Jesus' Father, God Almighty. Beforehand, they did not know Christ; they did not know Father; their foreheads were saturated with folly such as the fallacies spawned by the antagonists to EGW, those men like the author under question and his cronies who dare to impugn the Holy Spirit's work as purveyed through the Adventist experience, silly men who make the Apostle Paul their pearl of great price. When the gentiles grow to the proper level of maturation, then the devil will no longer be able to deceive them by his sophistry as he so easily did with Eve. Then, the gentile church with her 120 disciples who have grown from EGW's Adventist culture can, as a stone cut out of her without hands, have a second Pentecost. They can begin to evangelize the world; they can be deployed by Christ to train His children, the 144,000, wayward Israel that are to shortly re-blossom. This will be the day of their legal atonement, the day of their cleansing. The Lord spoke of this day when Israel will receive this growth in wisdom and enlightenment. By revisiting the below Texts we can expound upon it from a different dimension:

*"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts: and will be their God, and they shall be my people"* —Jer 31: 31-33.

Before proceeding, let none presume that this prophecy pertains to the identifiable Jews amongst whom we circulate today. It pertains —not just to Judah but— to the whole house of Israel; scattered and unidentified as they may be, and it pertains to the day of harvest when they are made to be the first fruits when the sickle is thrust in the earth. Furthermore, the Lord says that He was their Shepherd, their Husband, who formerly protected them. He, Christ, is to resume that role through His sickle-thrusting servant, the *third angel*. He does not promise to change the Law. Instead; He, in the last day, promises to change the covenant, the contract pertaining to Israel's duty to comply with the Law and the thereto pertaining rewards. In essence, the children will have developed to properly govern their own lives by Bible standards. To explain this more fully, we need to absorb the lesson of

**SUBSECTION IX, 1: The Sermon on the 2300 Days**~~~~~. Few in the SDA Church discuss, promote, teach, or defend her original gemstone of a doctrine, the 2300 Days. This is because it is has been made a lesson of complex mathematics. It is nearly impossible to win the attention of an educationally-diverse Sabbath crowd with a sermon of that ilk. Accordingly, the use of such a doctrine, though it may appeal to the intellect of some, has been nearly impossible to reach the

hearts of the saints. The MSC will now summarize this letter with a heart-warming sermon to defeat the SDA antagonists and to inspire love for the 2300 days:

After nearly 900 years of the Lord's protection, the sins of the church yielded for the Jews their expulsion from the holy land: The Lord's church lost the political autonomy granted to her when she was liberated from Egypt. In 607BC she was taken captive into Babylon by Nebuchadnezzar, the world ruler. Even in that we can see a parallel in analogy: They became a culture within a culture; the church and the world were fully conjoined in unholy intercourse. It was a day of multi-cultural cataclysm which only God, in His genius, could blossom into good. It began when the prophet Daniel won distinction in the king's eyes. How did he become promoted? One morning, Nebuchadnezzar was awakened with trebling tremors. Shocked to the core by a riveting dream, he demanded to know from his counselors its meaning. As kings can often be, He was unreasonably demanding. To make matters worse, he did not even remember the details of his dream. This meant that the gig was up for the lofty wise men of the land because they could not explain the king's dream, and, now being exposed as charlatans, Nebuchadnezzar ordered the roundup and execution of them all. Unreasonable, maybe—but Nebuchadnezzar, was no fool: He knew that, even if he could relay to them the details of the dream, then the wise men of the world would do that which they do best, hoodwink the king by conjuring for him their own dreamed-up explanation. Such gives to us the reason why God hides His truth from the wise and prudent for to be wise does not mean that one is honest and true—a central lesson for all today who listen to the antics of scholars in doctrinal debates. EGW gave her Holy-Spirit-originated insight on this point. She showed that the final champions of this work, triumphant Peter, will not be the scholars in the traditional order, but men, to mix icons, like David or Davidians, if you will:

*“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect... Those who have rendered supreme homage to ‘science falsely so called’ will not be the leaders then. Those who have trusted to intellect, genius...did not keep pace with the light...In the last solemn work few great men will be engaged...”*

*“...Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare...”*—EGW, *Testimonies for the Church*, V5, 81.

As an answer to his prayer-meeting appeal to the Lord, Daniel, by dreaming the same dream, was able to re-revealed it to Nebuchadnezzar. He saw a great statue of a man with a head, representing Babylon; it was of pure of gold. Representing other world powers to follow his empire, he also saw that the image had a breast of silver, belly and thighs of brass, and legs of iron and feet of iron and clay. Sadly for Nebuchadnezzar, the entire statue crumbled as it was smitten in the feet by the Lord's Kingdom. The stone-offending Kingdom was depicted in the dream as being cut out of a mountain without hands. So you see, God's message to the king was that world governments shall not always control His church, and as Nebuchadnezzar overthrew His, the Lord's, Kingdom, the favor would one day be returned. The *2300-day Doctrine*, as we shall see, facilitates the understanding of the advent of that day.

After hearing the details and learning the meaning, being ever so joyous, Nebuchadnezzar gave honor to Daniel and to the Lord. Now he was a convert—not a saint but a pseudo Christian—people of the same ilk that run the land today. In that venue and being unhappy that, according to Daniel's interpretation, other kingdoms were to triumphantly follow his, or put another way, being zealous to defeat the *Second Angel's Message* that Babylon would fall, Nebuchadnezzar did the Spirit-of-Prophecy-criticizing, gentile thing: He changed the Word of God, gave it a new scholarly translation; he did so to eternalize Babylon's power in the earth. Determined that God's kingdom would not prevail, that no stone cut from the church, aka, cut from an earthly mountain, was going to defeat his glory, he erected his own image, all of gold. Then, he made matters worse: He called every dignitary—not just of his kingdom but—of the then-known world to gather in assembly so as to bow in worship to his image. Any who refused were to be burned alive. It is futile to seek knowledge on the *2300-day Doctrine* without the integration of this point into your study.

In furtherance of that wisdom, it is essential to make mention of the number three; it never means four or more! Since only three men, from his vast empire, defied the order to worship the image, since

*Prudent-Poly-Peter Antics, a Defense of EG White*

only Shadrach, Meshach, and Abednego refused to honor the king's Spirit-of-Prophecy-defying, Word-of-the-Lord-rejecting demands, we must reluctantly reform the reputations of some of our other Bible heroes, men whom we formerly presumed to be icons of pure virtue: We must ask, what happened to the rest of Judah who was also under captivity? Where was Daniel? What about Ezekiel? Surely the elected prophets of God would stand in courage. The only possible answer is that, just as the Bible implies, they all honored the king's command. Daniel, as we shall see, even confessed this their sin. Unlike those days, today, being under Jesus' administration, the *First Angel's Message* forbids the church to violate principles of Law even if under duress: They mustn't fear any power but God. But back then, Christ's Hebrew flock did not discern the preamble of the Law that was enforceable in His administration. This was discussed above. But in a nutshell, being "stiff necked", being unable to see the full perspective, the Jews after succumbing to threats, became burdened with the guilt of sin, idolatry.

To discern the impact on the sermon, one must mentally travel back through time and put themselves in that context. Only Shadrach, Meshach, and Abednego defied the spiritually-fornicating voice of hell; only they were resultantly cast into the fiery furnace, a furnace that, to intimidate, was made seven times hotter. Even more essential to the *2300-day Doctrine* is to realize the utter shame that gripped the entire church when they saw their Lord intervene on behalf of the faithful. I know that you, the reader, have been there, so I ask, is your religion real enough that you can feel their anguish, the burden of sin that haunted them? How is it, we must ask, that Israel, as a culture, remove their guilt in Christ? How did they remove their stain of sin? They did so then only by Atonement, but in Babylon they had no sanctuary, no Ark of the Covenant, no Cherubims, etc. Christ's salvation of the three, made known to the entire Jewish nation their perceived sin, and they needed a *Sin Offering*. To know how so, let it be emphasized, Christ's intervention was done most dramatically: It was perhaps one of the greatest interventions—not just in Hebrew history but in— world history. Accordingly, the humiliation of the church was made even worse: Not only did Christ persevere Himself strong as their Husbandman, but the king unintentionally shamed them the more by openly proclaiming the Lord's valor above all other god's; in this, even the heathen king stabbed at their hearts. Worse, still, the dignitaries, whether domestic or international, witnessed their hypocrisy. The message which those gentile dignitaries took back home echoed the refrain of Israel's own theme song: "Christ is the Husband who shepherds the faithful."

I know that Daniel learned his lesson: Decades later he, under cruel death threats, stood firm and likewise witnessed the Lord's intervention for him in the lion's den. But, in this moment in time, not only did the Jews violate the Covenant; not only did they miss an opportunity to honor their God, but they did so being devoid of any Christian theology or Pauline exegesis of propitiation to bring to them remission and exculpation: They stood as condemned strangers in a strange land, as embarrassed, filthy sinners without the prospects for cleansing. Even more Bible evidence to follow will show their pain in the reality that they had no Mercy Seat to absolve them of their desecrations; they only had dirty priests who paid obeisance to a false god in a polluted land. To them, they must have felt eternally lost especially since they did not understand the lesson delivered to the world some 2300 years later by EGW, the abstract moral, the antitypical application, the lesson intended to be derived from the Atonement. Only could her lesson show to them the dawning of the new day that came—not with the Crucifixion that was 500 years in the future but— with their beforehand dispersion. Only in her Bible-validated teachings does it now become even more obvious: Meeting with Christ in Atonement, as expressed in *Lev 16* and *Exod 25*, was only a ceremonial ritual basked in prophetic symbolism, a depiction of the real day when they would meet with Him in the Kingdom restored. Similar to the Last Supper, the Atonement was likewise an emblematic or tokenistic, ritual to express the actual cleansing to be bestowed, but it takes a limber neck and a circumcised heart to recline in this explanation. When understood this way, they could discern that they no longer needed the human-orchestrated Atonement ritual to be saved. In the day of antitypical Atonement, by virtue of its cleansing prospects, they could thereafter, by resurrection, receive Father's mercy. In fact, this was the only way that their forefathers, men who actually had access to the practical formality of the ceremony, could likewise receive redemption. So far, the fiery-furnace episode which found the Jews trapped in sin seemingly without



a cleansing sanctuary has brought to us this essential lesson of Adventism: Israel's stiff necks impaired their vision pertaining to their salvation: They underestimated the Lord's power and will to redeem them. Father sought peace and goodwill for earth, and nothing can halt His ambitions! Abraham saw the same lesson: He too did not have a temple or a sacrifice. But he told Isaac what EGW told the world by the unfurling of the 2300 days: The Lord has provided a sacrifice.

Now, when all take time to read Daniel, they can more readily discern the grief which plagued him, the reason why he yearned to return to Palestine. Daniel did not comprehend the preamble of the Law, the mandate by Christ to keep the Law **“for (their own) good always, that he might preserve (them) alive”**. Babylonian dispersion, in this sense, was akin to their former, Egyptian captivity: Full culpability was mitigated without full freedom [MITIGATE : to make less harsh...less severe : Webster]. But ignorance can torment, and devoid of this wisdom, Daniel and his people felt polluted. Like toiling dirt farmers at the end of the day, they needed ‘clean water sprinkled upon them’; they needed a shower. But to make matters worse, Daniel was the prophet; there was no one else to whom he could turn for peace. To this end did he incessantly find himself on his knees in prayer for knowledge. But even the answer to his question would increase his burden; he, a basic student, could never understand the college calculus of human redemption; he could not appreciate the symbolism of Atonement rituals, and 2300 years for a cleansing shower could not bring peace to him and his people. Accordingly, as dark speeches go, he was told that the cleansing would occur in 2300 days, approximately, six-and-one-half years. Such was the righteous strategy of heaven for Daniel was unprepared to spring forward to receive the knowledge slowly graced to the church in the Christian epoch.

Except for the lesson recorded in *Dan seven*, whereby Daniel was shown the judgment scene and whereby he witnessed the redeemed of all ages, men and women who were judged while they were deceased, and whereby such people from all nationalities were made to comprise of the Kingdom given to Jesus —Jesus, the one called by the following title, **“one like the Son of man”**, who in turn gave the redeemed to another people, a people called **THE SAINTS** of the Most High; I say except for that revelation— Daniel only received visions of the geo-political struggles of nations. Because of this, he must have wondered, What do the empires of Babylon, of Media and Persia, of Greece, and of Rome, of the king of the North and South, etc, have to with the cleansing of my people? The irony is noteworthy: Daniel resolved the perplexities of Nebuchadnezzar's dreams, but even Gabriel could not give him the same peace. In fact, after much discussion with Gabriel, he ended the book of Daniel by telling him,

**“<sup>4</sup>But thou, O Daniel, shut up the words, and seal the book, even to the time of the end...<sup>8</sup>And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? <sup>9</sup>And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried...<sup>13</sup>But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.”**—Dan 12: 4, 8- 10, 13.

Many lessons can be extracted from these Texts, the first should be the closing words promised to Daniel: that he would rest (die) and then be resurrected so as to **“stand in (his) lot at the end of the days.”** Accordingly, he is given Kingdom theology, the same as taught by Jesus in *Luke 13* when He promised the day of the emergence of all the holy prophets to be assembled in Jerusalem. Therefore, it can easily be concluded that the entire book of Daniel is one of Kingdom theology: Judgment and Atonement lead to the real Mercy Seat, and it leads to eternal salvation.

As part of the 2300-day vision in the Text below, Daniel witnessed a discussion between some saints; obviously, they are the same ones, the saints of the Most High, described in the previous chapter who are to inherit the Kingdom that was to be given to them by Jesus:

**“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto **◆◆ME◆◆**, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”**—Dan 8: 13, 14.

Just like Daniel, these communicating personalities —men who were not described as angels but— were saints who wrestled amongst themselves with the very same perplexity that Daniel had. After discussing the issue amongst themselves —believe it or not— the one saint spoke to Daniel while he

*Prudent-Poly-Peter Antics, a Defense of EG White*

was still in the vision. Essentially, Daniel witnessed our debate today in this very moment in time, 2014. Whom else could he have been shown but the teachers of theology far in advanced of that of Daniel's and even EGW's, men who have graduated from the low levels and have learned mastery of the Adventist message, the doctors of the *2300 Days Doctrine*? Only they could/would seek to enlighten Daniel about the 2300 days. I know, it seems preposterous, but I must ask, why? Did not Nebuchadnezzar likewise witness the Kingdom in his vision? Did he not see "***the stone (that) was cut out of the mountain***" destroy the image? We must also ask, how could the one saint help Daniel to understand the 2300 days unless he, Daniel, was depicted in vision to be resurrected in the latter days, as Gabriel so promised, in the day of this Kingdom stone? To relay to Daniel or to any other "saint" beforehand would mean, contrary to Gabriel's profession, the dream was not sealed until the time of the end.

Daniel, being told by Gabriel on three separate occasions "...***thou art greatly beloved...***" (See Dan 9: 23; 10: 11, 19) was likewise told to ignore the vision and go his way. To reiterate, Gabriel said the vision was sealed until the time of the end. Therefore, if heaven could not reveal it to Daniel, then it certainly would not explain its lessons to men of lesser estimation in the eyes of heaven —especially not Jesus' arch nemeses, Jewish scholars after the crucifixion. Besides, Daniel's burden enveloped around the need for Atonement cleansing, and such could never happen without the *Ark of the Covenant* which contained the two Cherubims and the Mercy Seat. This is a thing that only the *mustard seed*, today, can explain. Since the Babylonian exploit, those fixtures were never recovered or re-installed adding clarity to the reason for Daniel's fiery-furnace perplexity. Regardless of how many times the temple was reconstructed, the cleansing aspect of Atonement was lost, and the "**DESOLATION**" persisted. In the newly reconstructed temples, sacrifices could continue, but the blood could not be sprinkled, as commanded, upon the Mercy Seat. Daniel accordingly could not do as did the three Hebrew boys; he could not meet with Christ: "***And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony...***" —Ex 25: 22. This is the Law. Their animal sacrifices could never be exonerated in Atonement as originally prescribed in the Law. And by virtue that the Lord assisted His church in the rebuilding of the Temple allowing a continuation of sacrifices shows that Christ, some 500 years before Jesus, moved Judah into a new epoch of propitiation theology, a day when the sanctuary was used merely for church services of fellowship and a sermonizing pulpit for rabbis. This is exactly how Jesus used it: see *Luke four*. Such is the greatest evidence that the Atonement was beforehand done to purvey a symbol of human redemption; otherwise, had He not prescribed it as a depiction of the future judgment session in heaven, that which was tied to the fulfillment of the *2300 days*, then the Lord would have re-installed the *Ark of the Covenant* when He re-commissioned the erection of the temple. This is the aspect of the SDA Doctrine pertaining to the *2300 days* which is only now made clear.

Be it ever so steadfast and certain: The book, Daniel, is a book of Kingdom restoration. All who have sought understanding since the dream was unsealed had, in darkness of mind, the same burden which, to one degree or the other, haunted Daniel. To Wm Miller, it was the return of the Lord to save a few and destroy the rest of the world of sinners; to EGW, it was the *Second Coming* to escape the sinners; to VTH it was the *Ezek nine* to slaughter the sinners, but to the *third angel*, it is geo-political empowerment to convert the sinners. Only thus can the cut-out stone become a mountain. The message has become more refined: It now reveals from the partial light of all of those worthies the necessary return to Palestine in empowerment to harvest the earth before the *Second Coming*. It is the eternal removal of Satan, the scape goat of Atonement, to give refuge to those who seek freedom from his tyranny. None have ever interlocked as one-in-the same the two doctrines from Daniel, the sanctuary and the Kingdom. They failed to articulate that the church, beginning with the Babylonian dispersion —the day when they lost the Kingdom— could never be saved without first being cleansed, the cleansing for which Daniel yearned. Yet, all have had the same burden that Daniel had: All wanted to know the answer to his simple question: "When can we get our enemies off of our backs?" "When can we realize 'peace and goodwill on earth'?" To put simply: All of Adventists until the *mustard seed* perceived a heaven-assisted, earth-escape strategy while ignoring the Gift of God, peace on earth through Jesus. Remember the Text cited above: "***And suddenly there was with the angel a multitude***

of the heavenly host praising God and saying, *Glory to God in the highest and on earth peace, good will toward men.*” None, perhaps with the exception of VTH, discerned that which the 2300 days promised: peace in the midst of the churches enemies or the church’s victory over the devil. You see, the lesson of victory over Nebuchadnezzar’s fiery furnace can only be expressed in Kingdom theology, in the day when the saints, unmolested, go marching in. Daniel could not be given that answer, but it did not mean that his sins would never be expunged; they would be in 2300 days, in 1844. Afterwards, he and all the holy prophets promised by Jesus in *Luke 13* could be resurrected so as to return to Palestine, and they could return being fully cleansed and with the fiery-furnace threat eternally removed. Their cleansing would begin in 1844.

Daniel, along with all the members of the church who would come thereafter, Jew or gentile, did not need to again legally meet with Christ in the Most Holy place; instead, they needed to understand the symbolism of the Atonement. But they did need their sins removed; consequently, this debate was stoked by heaven some 2500 years ago, by use of Babylon, and is only now being brought to resolution.

Yet another point can be made to answer the raging debates within Adventism: The saints are not always fully informed. Daniel, Paul, Peter, William Miller, EGW, VTH, et al. were no different. But what they do know is delivered to them by divine inspiration, and to mock them is to blaspheme the Holy Spirit. As shown in Daniel’s vision, the saints always have questions to ask, and the *Testimony-of-Jesus*-believing saints (Rev 14: 12) patiently await the answers. This they do, even if, like Daniel, they are divinely appointed prophets for, until the perfect day, they still see through a glass darkly. EGW was no exception; she too was a “saint” who had many questions to ask and many more to patiently wait upon to be answered. She said the following:

**“This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world...A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines.”**—EGW, *Testimonies for the Church*, 1904, Vol 8, p 159.

Even though Daniel’s answers will not be fully blossomed from the writings of either EGW or Wm Miller but from that of the *third angel* as he ‘UNROLLS THE SCROLL’, once it is fully revealed by the more sure Word of prophecy, we will learn that a period of death, of trouble, of persecution of the church by the world, will not preclude heaven from cleansing, in judgment, the faithful in the church. Heaven has a plan to save even though the powers of the world now have dominion and tread them underfoot.

In real time, 2300 days was a little more than six-and-one-half years. And the critics have derided Adventists for expressing it as *a day for a year* to show that it ended in 1844. To answer this letter, they have a new assignment: They must prove that Daniel and his people had their fiery-furnace burden legally removed and have met with Christ between the Cherubs. Pursuant to that explanation, the critics should remember Nebuchadnezzar’s humility: Before the entire world he was embarrassed. Instead of clearing the hall to protect his pride, he sheepishly approached the fiery furnace himself before all the assembly, and he meekly beckoned to the three to come out. He went further; afterwards, he commanded honor to be bestowed by the nations for Christ. Now is our chance to do the same thing: We all must honor Christ in the light of the *Testimony of Jesus*. This we must do for, nearly 500 years after the 2300 day prophecy, Christ spoke through Jesus while He walked among the disciples. The Comforter now dutifully recalls to the minds of the readers the Lord’s validation of the Adventist finding. In reference to the transgression of desolation, Christ said, **“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) Then let them which be in Judea flee into the mountains”**—Matt 24: 15, 16. Wm Miller is here proven to be correct: The term day in the prophecy was intended to not be interpreted as a literal 24 hour day but, instead, *a day for a year*. Such is the only reasonable interpretation since Christ acknowledged that in His day, the prophecy was still unfulfilled. Remember, Daniel’s use of the synonymous term, **“transgression of desolation”**, was engendered from the 2300-day vision that he had.

He borrowed it from the saints who were in his vision. What did the Lord mean? Desolation refers to the destruction of the temple. Of a surety, the gentile powers did not begin their mission of trampling the temple with Rome in AD 70, and the Lord's words cannot be construed to have that meaning. The domination of the gentiles over the church was the event that separated Christ from His people. It was a continuing saga which began with the ravages of Nebuchadnezzar and continued under all the world powers that Daniel witnessed in his dream, the dream which led up to the revelation of the 2300 days. It continued from Babylonians to the Persians, then to the Greeks, then the Romans, then the pseudo-Roman nations to follow. They, including the pseudo-Romanic empire of England, have all waged a steady war against the Lord's temple, the church, and have done so with impunity. Such is the reason why the Puritans came to America. It is true that, after Jesus caused the sacrificial system to cease as promised in Dan 9: 27, Rome installed a substitute priesthood for the sacrament of cleansing; they set up the abominations after AD 70, but the desolation of the temple began under Nebuchadnezzar, the Empire which removed the church from her Savior, the Mercy Seat. Therefore, proper worship cannot prevail until the Lord establishes both a proper house and a proper priesthood. Likewise, He requires proper saints, people like the three Hebrew boys who embrace the Law. Without them, there is no point to re-establish our meeting with Christ for there would then be no mercy.

More on the term "desolation": Proof that the desecration of the temple, in Daniel's mind, precluded the cleansing of his people and that such was the burden of Daniel's heart, is found in his prayer for understanding of the 2300 days:

**"<sup>17</sup>Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>18</sup>O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies....<sup>20</sup>And whiles I was speaking, and praying, and confessing my sin and the sin of my people....<sup>21</sup>the man Gabriel...touched me..."** —Dan 9: 17, 18, 20, 21.

The question from one saint to the other began this whole debate for he essentially asked, 'when will the church receive political autonomy or freedom from the control of foreign powers, forces that tread the church people underfoot.' The reply was, in essence, political autonomy or freedom from oppression cannot occur until the church has been cleansed for the Lord will not re-establish the House of David until His people are made eternally clean. This was the promise given to David as well:

**"<sup>8</sup>Now therefore so shalt thou say unto my servant David...<sup>10</sup>Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime....<sup>12</sup>I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom...<sup>16</sup>And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever"** —2Sam 7: 8, 10, 12, 16.

When read in the light of the prophet Nathan who recorded this promise to David, then the answer to the inquiring saint from the lecturing, professorial saint of *Dan eight* not only points us to the Lord's mighty man, the *third angel*, the pitcher-bearing man who was depicted as the master of the upper-room, fully-furnished, Passover house, but it also affirms the judgment call of Adventism. His answer expresses that the sanctuary would be cleansed; sins would be atoned in 2300 days so that afterwards the church can be made eternally free —not just by going to heaven but first— it was to be made free on planet earth. Realizing the complexity of this doctrine, the Lord Himself, as expressed in *Matt 24*, demands assimilation by urging one reader, obviously the professorial saint, to explain and to understand. But when Christ, in *Matt 24*, made mention of the word desolation described by Daniel, He spoke it; He did not write it. How then could He demand understanding of one who was to read it saying "***whoso readeth, let him understand?***" It is therefore evident that the Lord intended His statement to be recorded —not by world scholars or anti-Christian Jewish teachers but— by His disciples, the only people to whom He spoke that utterance so that, sometime future to the statement, in the day when it was already written, one who reads it shall understand it. Subsequently, none in Jesus' day on earth, not even the disciples who heard His statement but did not, at least at that time, read His words, could understand the statement pertaining to desolation that was first recorded by Daniel and then reiterated by the Lord at the behest of the Highest.

More meaning can be discerned from the appeal that Christ makes to the saint who shall eventually commune with Daniel. By virtue that He said, “*whoso readeth, let him understand*” we can know that those who reject the day-for-a-year answer to the 2300 day question and who, instead give the writings of historians, scholars, men of renown, et al., as their countervailing proof, likewise come under the Lord’s rebuke for dishonoring His word. The Lord demanded understanding from the reading of His word. Armed with that fact, we can venture back to Paul’s harmonious counsel: Not only does he disqualify his own ministry from being accepted as a source to discern judgment, but he also chimes in with the Lord’s admonition by condemning to death people who lack understanding; thus, both Paul and Christ tightened their focus to identify the people endangered of that penalty for their failure to understand. To explain further, Paul qualifies for us the people of his curses. He said, “*...debate, deceit, malignity; whisperers...WITHOUT UNDERSTANDING...Who knowing the judgment of God, that they which commit such things are worthy of death*” —Rom 1: 29, 31, 32. “*...Who know judgment..*” —this means that there will be some Christians who have intimate knowledge of the judgment, but because of their malignity and deceit, they debate and whisper away its efficacy and cause others to falter in their understanding of it. Thus the maligning Sabbath-keepers and those who stupidly succumb to their deceit are therein condemned to death. People who are either current or former Adventists, should they not immediately reverse their position, meet this definition because they have failed to apply themselves to the Word and, so as to spite the SOP, they denounce *the 2300-day Doctrine*. This we can know for sure because the Judgment was only declared by the Church of Laodicea, the last of Jesus’ seven churches, and it, the punishing judgment of God, having yet to be blasted upon the earth, makes the Seventh-day Adventists, the very people who declare the *First Angel’s Message*, to be that last church; they are the people who ‘know the judgment of God’. Why are such saints eternally condemned? They are because not only have they blasphemed the Comforter and have ignored the Lord’s testimony, but also because they have denied to themselves the Ark of the Covenant and its accompanying Mercy Seat, the seat upon which Jesus’ blood, according to the Atonement sacrament, was to be sprinkled. This finding comes with triple affirmation: Jesus, Paul, and now Peter. He said, “*For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not THE GOSPEL OF GOD?*” —1Pet 4:17. Who could be men more worthy of this counsel than those, by the Lord’s definition, in this judgment hour who read the Lord’s comments on Daniel’s writings pertaining to the “*abominations of desolation*”, comments that He received from Father, aka, “*the Gospel of God*” and who ignore Bible righteousness, who refuse to rightly divide the word of truth, and accordingly fail to understand? They make themselves worthy of the Christmas-day lump of coal.

Now having completed this historic sermon on the 2300 days, we can move forward with our closing remarks in

**SUBSECTION IX, 2: The Cleansing Shower**~~~~~. Now that we know that the literal ceremony of sacrifices had eternally-enforceable, heretofore-hidden meaning which was coded in the symbolisms, none should claim that such ceremonial sacraments were nailed to Calvary’s cross —or for that matter, burned in Nebuchadnezzar’s fire hundreds of years before Calvary. This we should not do because now we are made to realize that the intended, symbolic meaning continues to have efficacy and validation. Therefore, the reasons why Gabriel closed Daniel’s work with the command to go in peace is because the actual ritual had made its point. All that was left was for the Adventist movement to unfold its meaning. Several OT Texts explain that the whole house of Israel will be saved, dead and living, and they come to the point of eternal righteousness —not by abandonment of the Law, but— by maturation to learn to choose it over evil. This educational process is called the healing fountain, the fountain which, in symbolism, washed the disciple’s feet and made them clean in the upper room. Since this was done in honor of the Passover, then it expresses heaven’s efforts to fulfill the original Passover intent by redeeming Israel from their sins. Such is likewise referred to —not just as the healing fountain but also— the cleansing fountain.

*“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit*

*Prudent-Poly-Peter Antics, a Defense of EG White*

*will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” —Ezek 36: 24-28.*

The Lord cleanses them by giving to them a shower: He sprinkles clean water upon them. This prepares them to learn to love the Law, to love their neighbors, to love themselves, and to supremely love their Lord. It gives to them a new spirit and a new heart. The righteousness of the Law is fulfilled in them to walk not after the flesh but after the Spirit. Israel, with their new heart, learn from today's *disciples indeed*, men and women who emerge from Jesus' seven gentile churches the wonderful benefits of the Law; they learn to do as did David, and fall in love with it for they discern that their ignorance is what caused them to stray.

Any diligent, right-thinking student will overcome a hesitancy to question God as they entertain the next appropriate query on their minds: If Christ is right so that we must embrace His righteousness for ourselves, and if He had a remedy to preclude Israel from breaching His covenant, then why did He not use that remedy with them, 3500 years ago, in their beginning? Then they would not have needed to be dispersed from the land so as to be returned, with Daniel, in the last days. Why suffer them to undergo their troubles? Would not that be the "righteous" thing to do? The answer to this question is beset in the tenor or ambiance of this letter. Christ could not do then what He promises to do today so as to redeem Israel: He could not write the Law on their inward parts because they did not know to discern between good and evil. They could only obey it out of obligation, out of a contract, and not out of love; hence, as stated, the love of the Law is their new covenant. Yesterday, they did not have the heart of a man; they had the heart of a child. The heart is the source of a man's passion, and Israel's passions needed these 3500 years of torment to mature. When you know the hazards which come with lawlessness, with committing adultery; killing; eating unclean foods; cannibalism; shedding innocent blood, oppressing one's neighbors; having sex with siblings; conjuring demons; breaking the Sabbath—to cite a few examples of abhorrent deeds advocated by the Law haters—then knowing the hazards, such things become detestable to you as well. Like the adult, you no longer have a proclivity to put a paper clip into the wall outlet; you no longer joy in using the toilet as a play basin; you no longer neglect to look both ways before crossing the street; you no longer drink intoxicating beverages to your hazard; you no longer deprive yourself of rest, etc. But greatest of all, you no longer need mom and dad, the church and Christ, to slap your hand, and you avoid the stern gaze of their duly appointed babysitters, Paul, EGW, and VTH. You avoid all of these inconveniences and many other hazards "off by heart".

The inscription of the Law on the heart—how can we decipher more of this "dark speech"? Christ will do so when Father finally answers Christ's prayer of *Luke 22* by strengthening Peter in the Gospel dispensation. But Peter, why is he used as the metaphor, the icon, to represent the triumph of this sacred work? The names of Moses, David, Ezekiel, Elijah could have been deployed by the Lord; in some cases they were in other studies, and they all seem to be more appropriate as icons. The problem is, once their names are mentioned, the church automatically recoils in vain veneration as such names ascribes to those men a reverential aura. A halo is presumed to be above their heads. We assume that God cannot raise another amongst us with a calling to exceed the spiritual valor of those elite champions of yesterday. Any man today is automatically discounted for none of our contemporaries could dare to elevate themselves from the proverbial barrel. In this, our dark hearts are tested better than any other test, and our humility is challenged to follow the man bearing the pitcher of water. Only in so doing will we walk after the Spirit and not after the flesh. Yet, anyone who dares to apply the names of such esteemed men of the Bible to their own ministry is denounced. The carnal impulses of the church automatically, under the suffrage of extreme heart palpitations, blaspheme such a ministry with cries of cultism. Applying the name, Peter, to the Lord's ordained ministry is proven to be prudent because it causes no such reaction; to the contrary, his name, rather than being hallowed, is associated with many infamous, if not disreputable, antics. He sought to walk on water and then failed; merely hours before his betrayal of the Lord, he boasted of his undying loyalty, even unto the grave; shortly thereafter, he, with cursing, denied the Lord; he was a lowly fisherman; just before the Lord's trial, he slept when the Lord urged him to remain awake (Matt 26), etc. With all of this, we still have a difficult

time discerning how is it that a man like Peter could be promised the keys to salvation? He was elected by God 2000 years ago to blunt the expectations of God's last-day, sealed servant, the man who prevails over ancient Peter's antics.

We then have our eyes opened to know the prudence of poly-Peter-antics. Peter today is victorious; he is called perfect; he has emerged from a humble background to prove that God is the source of his strength, and all of his antics are deemed as such merely because of his great faith, faith as a grain of mustard seed. Hence we now see the day of conversion of his, Peter's, antitype, the one ordained as the vessel to save the world in the *Judgment of the Living*. The wise and prudent, men who have deceived the world to trust in their scholarship, can be exposed in their folly. Father can then surprise the universe and dazzle them with His genius, His ability to groom a man, right under the nose of the erudite professors of religion, to exhibit His glory and defeat their attacks on His church. Such can only come after His church which has been placed in a special culture of development, the SDA culture, can learn to, by EGW's influence, disdain worldly scholars; distrust secular, human opinion; pride of life; and societal customs in their search for Bible truth. As a result, their wisdom and prudence surfaces above all of those other sources as they master the skill to decipher sin, righteousness, and judgment. They will teach the world that the Father sent the Son. This gift of the enlightening Spirit was promised to be the source of our change of heart, our victory over the flesh, our everlasting life.

What shall be the keystone lesson for them to convey to the gentiles? It is the refrain of EGW. They need to confess their failure to trust in the Word of God. No other scholarship can supercede the Bible as translated by King James. Why then should this document and the writings of the MSC, written by a man, be circulated to others as acceptable for doctrines and reproofs? Because the *mustard seed* is the only one from the SDA experience to glean from EGW's work this very duty and commission. All others have failed to garner home this keystone orientation; all others have failed to uncover the *Righteousness of Christ*. The *mustard seed* has, as shown in this very publication, heeded EGW's appeal and unearthed the jewels contained in the Word —particularly in those themes that the Lord articulated “...**when He dwelt among men upon the earth...**” Instead of reading the Bible for themselves, the church has, in true cultish fashion, trusted in the opinions of other men, professors whom the enemy controls. If Adam could not trust Eve to feed him, how is it that Christians trust the findings which strangers hand to them? Something simple like definition of prophet, or of perfection, or EGW's purpose for the church, indolent men have failed to read on their own and have allowed the devil to serve up to them his doctrines. Father could opt to reject their appeals for salvation having failed in this their duty, but all must bear in mind, the Mercy Seat is His, and mercy does He ever seek to pervey. Therefore, In God's mercy He has given the men who have ignored EGW's appeal to return to the Bible even another opportunity to win salvation: Just as promised in the *Testimony of Jesus*, Father has given to them the *mustard seed*, the “sealed man”, the *third angel*, a saint who has succeeded in this duty to hold fast to Christ. In reading his, the *mustard seed's* findings, all can now reverse the lost and squandered opportunity. Those who do not can continue to cling to their idols until the day when they weep and gnash their teeth. When the Lord, seven times in Revelations, commanded that “**he that hath an ear, let him hear what the spirit saith unto the churches**”, If such slackards of faith did otherwise and entrusted their eternal destiny in the eyes and ears of others, so called scholars, then why cannot they be honored to accept the Lord's efforts to reverse their failure by trusting in His appointed teacher? May the Lord thereby elevate the hearts of the readers.

Derek W. West, Sr