

Regarding Dreams and Ernie Knoll

SECTION ONE: INTRODUCING THE DREAMS

I first read a dream of Ernie Knoll many months ago. A large church with a variety of worship styles figured prominently in the dream. It was the Seventh-day Adventist Church in figure. Irreverence, fashion, anxiety over baptismal rates, and worldly music characterized a number of church sanctuaries within the large structure.

My values and ideas about the future were well expressed in the overall presentation. A shaking is coming that will remove unfaithful persons, restore reverential worship, and will lead to an influx of earnest Christians.

I didn't know that the dreamer thought his dream was inspired.

Perhaps you have read the dreams of Ernie Knoll. It seems that two or three persons each week ask me what I think of his dreams. Now I am committing my response to those frequent questions to print.

One encouraging aspect of this business is that anyone who reads this document carefully will come away with a wealth of truth from the pen of Ellen White that will certainly be helpful in life – even if Ernie had never had a dream that needed to be evaluated.

Testing the Dreams

My first thought is that we are not ready for this kind of test. We are not spiritually mature. We, as a whole, are “yet carnal.” And spiritual things are spiritually discerned.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . .[And] ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?
1Co 2:14, 3:3

Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust. {2SM 50.1}[1]

My second thought is that we are remarkably ignorant of thoroughly-revealed truths. We are sadly deficient in our obedience to “beware of false prophets.” We seem oblivious to the idea that

sheep's clothing recommends no man as a safe guide to the flock.

A third point: We have an entire book section of the *Testimonies* devoted to helping us in evaluating revelations and dreams. The section is neither obscure nor difficult to locate. You may find it in chapters 4 through 11 of *Selected Messages*, volume 2.

Point four: The idea that Satan would not do or teach something useful to God's cause is, well, not well thought out. What do I mean? I mean that if the devil were to make a stab at introducing a new prophet, it would be a great idea to have that prophet bring many people into the church, promote canvassing, translate the book *Evangelism* into a new tribal dialect, etc.. A believable false prophet is quite a trophy and may be worth a little loss in some other fields. We should not be so easy to trick.

A fifth point and then we will go to the dreams themselves: This kind of dream-related scenario is going to come up again. There will be true manifestations of God-given dreams in the last days.

And we have been hyper-warned that there will be an increase in the manifestations of false dreams. When one considers how many persons claimed to be led by God through dreams in Ellen White's day, the idea of "increase" is significant.

In fact, you might want to skip to Section Three before reading Section Two. There you will find a great deal more about prophets in general. And there you will find that the most prominent false prophets of 20th century Adventism were able to write and testify for quite some time making neither a single glaring inconsistency with themselves nor with the Testimonies.

It is for this reason that you will find Ellen White urging great caution to those entertaining hopeful thoughts regarding new persons claiming to have dreams from heaven.

SECTION TWO: THE DREAMS

Meaningful Elements in Symbolic Dreams

The following is a quotation from one of Ernie's dreams.

I notice on the far mountain ridge what looks like a black panther of some type. Myself and one of the men watch as this creature leaps through the air, landing just above the opening of the cave. I now notice it is an awful looking creature. Its skin looks dry and black. It looks down at me and hisses. Its teeth are long and it is drooling. It says, "I hate you! I am going to kill you!"

Let me place next to this the most similar type of writing I can find by an inspired author.

Da 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the

residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Here are a few differences that I notice between the two passages. In the second, Daniel 7:7, the beast represents a nation. This is explained a little later in that chapter. The strength of the beast represents the comparative strength of Rome to Greece and Persia. The iron in the teeth is a reference to the metal that enabled that nation to engulf other nations. The residue stamped represents the remnant – shown to be overcome by the same beast in Revelation 13. The word “diverse” is a reference to a change from the continual pattern of nations to the papacy (we find that it is the “little horn” later in the chapter that makes this beast “diverse.”) The ten horns represent ‘ten kings’ as we are told later in the chapter. In short, every element is significant. Every element is explained by scripture.

But I wonder about the mountain ridge (in the Sierras, we read earlier in the dream), the “one” person with “myself”, the leap, the “above” the “opening”, the dry skin, the hissing, the teeth, the drool. These elements are not explained in Ernie’s dreams. Nor are they explained in scripture. Nor in the Testimonies. How do we know what they mean?

My dreams are often filled with fascinating elements. I don’t tend to have scary dreams, but if I did this dream would be similar in character to something that might come to me if I had gone to sleep thinking on religious themes. Many persons that suppose they have inspired dreams are simply vivid, or even lucid, dreamers. The verse for these is:

Ec 5:3 For a dream cometh through the multitude of business;

I do not expect anything of the kind regarding Ernie’s dreams in general. But it would not surprise me if, for many persons, their prophetic walk begins with lucid dreams and ends with the devil taking advantage of their weaknesses to produce false ones.

The contrast between Daniel 7:7 and Ernie’s dream is not conclusive evidence against his inspiration. But it is a significant contrast to be kept in mind.

Evidence from Providence

There are several times on the website when the word “providence” appears. These are cases, stories, of God’s guidance of Ernie or others. The “testimonies” section and the story of Ernie’s personal healing from colitis are both interesting.

Do these indications of providence point to Ernie as an inspired individual? I am afraid that the fact that they are advertized on the website makes these providences point in the very opposite direction.

Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Habakkuk 2:14, A.R.V.). {2SM 48.1}

God's Approval of Ernie's Actions regarding the Dreams

I might be able to reason like this: "Maybe Ernie shouldn't be advertising these providences as evidence in favor of the dreams. But this was his idea, not an idea from the dreams, so it really isn't evidence one way or the other regarding the legitimacy of the dreams."

But that would be faulty on one major account: Ernie claims inspiration, not only for the dreams, but even for the way the website is designed. Quoting from one of the dreams:

What Becky and I are doing with the ministry is exactly as He has planned.

There is no error in anything we have done.

These are messages that He has sent to His people. He is the author and inspiration of not only the dreams, but also the correspondence and the website. The 4 His People Ministry is very important.

This phrase, "no error in anything we have done" seems contrary to the spirit and tone of all that is written in the writings of apostles and prophets.

Spirit-Guided Bible Study versus Spiritual Impressions

Now consider one of the most significant troubles I find in the dreams. Ernie and his believers are led to expect guidance and answers from the Holy Spirit and from angels and from dreams. And where they might be directed to do earnest Bible study or searching of the Testimonies, they are often rather directed to seek direction from a more direct communication from heaven. This is sometimes subtle, yet pervasive throughout.

Here is the crux of the matter: Satan fears the effect of earnest Bible study. He has always been gratified if he could lead men to seek for *impressions* of the "Holy Spirit." Ellen White never cooperated with this aim. Her warnings are filled with calls to earnest Spirit-powered Bible

searching.

False messengers of the past have led the people, as we might expect, to seek for spiritual feelings, for the guidance of the "Holy Spirit." They confound *the feelings* for *the Spirit*.

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.--Letter 68, 1894. {2SM 95.3}

Those who search the Scriptures will find explicit instruction as to what God requires of them on points of practical religious life. You are making a mistake in calling the attention of the flock of God from the Word, the unerring word of prophecy. Take heed what you hear, and be cautious what you receive. {2SM 88.1}

Now contrast this idea, that the Spirit is given to make the Word impressive, with the idea held by some persons that had dreams in Luther's day:

Luther had presented to the people the word of God as the rule by which their character and faith should be tested. These men substituted for that unerring guide the changeable and uncertain standard of their own feelings and impressions.

"What is the use," asked they, "of such close application to the Scriptures? Nothing is heard of but the Bible. Can the Bible preach to us? Can it suffice for our instruction? If God had intended to instruct us by a book, would he not have sent us a Bible direct from Heaven? It is by the Spirit only that we can be enlightened. God himself speaks to us, and shows us what to do and what to say." Thus did these men seek to overthrow the fundamental principle on which the Reformation was based,--the word of God as an all-sufficient standard of faith and practice. By this act of setting aside the great detector of error and falsehood, the way was opened for Satan to control minds as best pleased himself. {ST, October 18, 1883}

Contrast how the "Herald" responds to Ernie's objection regarding his limited Biblical knowledge with the following statement by Ellen White:

Ernie:

As for me not having a broad understanding of the Bible and Spirit of Prophecy, the Herald says that I have a broader understanding than I might know *The angel says that the Great Teacher has many ways of teaching other than what one can read in what He has written.*

White:

There is constant danger of allowing something to come into our midst that we may regard as the workings of the Holy Spirit, but that in reality is the fruit of a spirit of fanaticism. So long as we allow the enemy of truth to lead us into a wrong way, we cannot hope to reach the honest in heart with the third angel's message. We are to be sanctified through obedience to the truth. I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. {2SM 43.2}

Of course, what the "angel" says is true. God has many means of teaching. But that is not a truth intended to comfort persons who are aware of their poverty of scriptural knowledge. Even honored prophets are expected to study diligently (Daniel 9:1-5). Even Jesus was a diligent student of the scriptures.

When Ernie made reference to his lack of breadth in knowledge he could have been directed by the angel in the same way that Godly men have always been directed. The "many ways" is not the way they have been directed to supplement their lack of Biblical breadth.

Many of our ministers can present to the people only a few doctrinal discourses. The same exertion and application which made them familiar with these points, will enable them to gain an understanding of others. The prophecies and other doctrinal subjects should be thoroughly understood by them all. But some who have been engaged in preaching for years, are content to confine themselves to a few subjects, being too indolent to search the Scriptures diligently and prayerfully, that they may become giants in the understanding of Bible doctrines and the practical lessons of Christ. {GW92 169.1}

This key point – that men ought to seek direction and answers through scripture rather than through angels and impressions and dreams – seems to be most vital.

The Spirit was not given--nor can it ever be bestowed--to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. {GC vii.3}

Now consider the source of authority suggested to Ernie in some of the statements from his dreams.

How can Ernie know if something he does is wrong? No need to compare himself with scripture. He will be *told*.

The angel states that Jesus and the Father are very well pleased with how we share the dreams. If there is something wrong He will tell me

How does Ernie know he is on the right road when others are going the opposite direction? Not because of scripture study, but because of the encouragement of the *angels*.

I ask those in the car I am in about those in the other cars, "Why is everyone not seeing these angels? Why are they saying we are going the wrong way when the angels are pointing for us to keep going the way we are going?"

Satan, the one of "great disguise" is "placing traps for all." But how may we escape his snares? The angel says "by having a discerning eye and ear" and by placing one's heart in God's hand. That is how we "will know" regarding divisive questions such as feast-day keeping.

The angel continues by stating that the one of great disguise is placing traps for all, but the discerning eye and ear of those who have placed their heart in the hand of God will know when the evil one has them worshipping pagan and old laws—things that were done away with when Jesus was nailed to the cross and died.

One named Jesus in his dreams responds to Ernie's many questions. Where does this Jesus suggest Ernie seek answers? Not through diligent study, but by the Spirit's guidance.

"I know you have many questions. Did I not send the Holy Spirit to guide and be with you?"

Some cities will be destroyed in the coming judgments. Some won't be. Ernie knows, he believes, which ones will be destroyed but is not permitted to tell us. How does the Herald indicate that Adventists may be safe? If he had directed us to study we might learn that we are to move out of the large cities into smaller towns and country settings. But the angels that talk to Ernie are emphatic that we should learn how to be guided by the spirit. And I am very suspicious.

There are many towns and cities that are not destroyed. I ask the Herald if I may tell which cities. He answers, "No, that is not permitted." He explains that each must learn the guidance of the Holy Spirit concerning where God would have them live.

What if someone confronts Ernie regarding his revelations regarding tithe? (I will address the tithe issue later). How should Ernie direct them to resolve the apparent discrepancy between his vision and Ellen White's counsel? Careful study is not suggested. They are to pray and ask "for God's guidance concerning whom and what they support."

Someone is probably thinking, "But we *do* need to pray, *do* need to ask, *do* need to rely on God's guidance, *do* need the Holy Spirit. How can the dreams be faulted in this way?"

Where we should pay our tithe, where we should make our homes, the answers to just such questions as Ernie poses regarding feast-keeping, whether we are doing well to share our dreams – these are all questions with plainly revealed answers for those who will search diligently.

These are not the kind of questions where impressions should be sought for a solution. As a colporteur leader I pray for wisdom from the Spirit to know which students to place on which streets. I want to be Spirit-guided. But for wisdom to know how to conduct the canvassing programs I am directed by earnest study of God's counsels.

When we pray well for guidance on doctrinal and practical issues on which He may have communicated His will through the Testimonies, we are praying that God will help us understand His revelations. We are asking that He will guide us to the relevant counsels and truths. We are asking for help in finding Bible teachings that would help us test the spirits who are suggesting thoughts to our minds.

It is when we lose the sense of God speaking to us in Scripture that we long for Him to speak to us some other way. Ellen White writes:

Let those who are inclined to [seek guidance from men] read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us. {RH, March 22, 1906 par. 2}

Interestingly, Ellen White shared something similar to what the Herald said. Namely, Satan is seeking to trip us up. First, "God has messengers and messages for his people." (The ones she refers to below are Jones and Waggoner.) But notice how she suggest that listeners should relate to God's messages through God's messengers when they differ doctrinally from "our former doctrine."

God has messengers and messages for his people. If ideas are presented that differ in some points from our former doctrines, we must not condemn them without diligent search of the Bible to see if they are true. We must fast and pray and search the Scriptures as did the noble Bereans, to see if these things are so. We must accept every ray of light that comes to us. Through earnest prayer and diligent study of God's word, dark things will be made plain to the understanding. {ST, May 26, 1890 par. 12}

Some fanatics in the past have repudiated the need for scriptural study. Ernie has not done this.

But a more subtle error is not a safer one. Notice the effect of the former fanaticism and beware of any milder version that points in the same general direction.

[Some] are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt upon the work of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided. {GC vii.4}

During [Adventism's early] trying days some of our most precious believers were led into fanaticism. I said further that before the end we would see strange manifestations by those who professed to be led by the Holy Spirit. There are those who will treat as something of great importance these peculiar manifestations, which are not of God, but which are calculated to divert the minds of many away from the teachings of the Word. {2SM 41.2}

But though this issue regarding scripture is a key and central issue, it is not the last one we will notice.

Taking Time to Study and to Evaluate the Messages

I have hesitated to say plainly that Ernie is a false prophet. That is because I remember that Ellen White counseled us to take our time in evaluating persons claiming inspiration. We are to give them time to develop their fruits. We must not be urged into accepting or rejecting their messages. False prophets may initially appear true. True prophets may appear false because of my misunderstanding of scripture. I must take time.

A. T. Jones thought he took enough time to evaluate Anna. Apparently he did not.

I am more sorry than I can express to you that the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience. . . . In such cases as these, it is essential that we let our moderation be seen. The Lord is at hand. We cannot afford to work in such a way as those have done who have given the productions of Anna Phillips to our churches without clear and certain evidence that God is speaking to His people through her. For our ministers to rush a thing before the people as bearing the divine credentials, unless they know

for a surety that it is of God, will do a work that God has told them not to do. Many things intended to deceive will come, bearing some of the marks of truth. Just as soon as these shall be set forth as the great power of God, Satan is all ready to weave in that which he has prepared to lead souls from the truth for this time.... {2SM 92.2}

This cautionary counsel to Jones is one reason why I was so interested in the dream Ernie had regarding Noah.

A friend of mine raised some valid questions regarding the “what if” ending of the dream. [2] My friend noted that Jesus had promised Eve that of her seed he would raise a Deliverer. Enoch was already in heaven. Would God’s promise to Eve fail?

But my question regarding the Noah dream is of an entirely different nature. Satan, it is obvious, would be at a disadvantage if those he was deluding were to be evaluated over a significant volume of time. He would have a motive to encourage people to accept the dreams, the messages, uncritically, quickly.

How are we to judge messages? By comparing them with scripture. Then it would serve the Devil just well to draw an illustration from the days prior to earth’s first written revelation, and use that time as an illustration of how we should accept God’s messengers quickly. And those commissioned by God to guard the church from pretensions like those of Anna Phillips, the “leading men” of the testimony above, Satan would like to discredit for their healthy skepticism.

This discrediting of caution is just the picture that is painted by the Noah dream.

The man explains that God told him to build an ark. He said he was given the dimensions as well as specific instructions on how to build it. The men turn to each other and discuss the matter. Then one of them says, “No, Noah, we need to think, pray, and evaluate this discussion you say you had with God. We need to wait and see. We should not rush into these things. We must make sure that was not Satan talking to you.”

I watch as Noah comes in over and over and over again. He goes before the men to say that God repeatedly told him that it is imperative that he build an ark. The “Great Educators” are insistent that a message like this should not be rushed into but that sometimes it takes many years to understand. They state that one has to contemplate through thorough prayer as to the validity of these talks he says he has with God. They continue to question if that was Satan talking to him.

This sounds much like sophistry. It sounds like the same innuendo found in the vision of the ascending birds. There one bird in 800 make it. Escaping the valley is an illustration of salvation in the bird dream. I am not confident that the ratio, 1 in 800, is a poor one. But there the one bird that makes it is the one that flies straight up. What about the birds that pause to do diligent study? They are pictured also. It is not clear what “ancient” writings they are studying. But one thing is clear.

The careful students don't make it.

I watch as others stop to discuss the ancient books of the best ways to fly. They get out charts to plot and study the wind currents and try to figure out what is the best way to ascend.

The Sacred and the Common

Another warning Ellen White gave about false messengers is that they might mingle the solemn and the silly, the holy and the common. God has always worked to keep these distinct. Satan has always sought to confound them.

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, commingled common, cheap things with important subjects. {2SM 89.1}

Their visions were Satan's work. The things revealed were often common, earthly matters, such as, who should get breakfast the next morning, who should prepare the dinner, who should wash the dishes. Mingled with these frivolous things were sacred truths, which they had found in the Bible and testimonies. Satan's hand was in all this, to disgust people, and cause them to spurn everything in the nature of visions. Thus the false and the true would be rejected together. And even those who were engaged in the deception, when they should become weary of it, would be inclined to doubt all visions. {2SM 77.2}

This mingling of the common and sacred, of the "sublime and the ridiculous" (2SM 89), caught my attention several times while reading the dreams of Mr. Knoll.

When I read his sublime illustration of how God will prepare persons for the end (it is illustrated by the process of baking bread), I was surprised to read the Herald speaking regarding a symbolic bakery baking symbolic bread:

He looks at me, smiles, and replies, "It smells good in here, doesn't it?"

From Genesis 1 to Revelation 22, from Ellen White's first visions until her death, humor forms no part of angelic communications to men. Much less would an angel distract a man from a solemn spiritual lesson by a reference to a trivial passing aroma.[\[3\]](#)

Ernie seems to appreciate the light side of things himself. After hearing a dream that used a "clear" clipboard as a symbol, one of Ernie's friends made a humorous quip. Ernie quoted it.

(Brother J, from the Go Forth dream, noticed this represents the “clear testimony” no matter how you look at it.)

You may search in vain for this kind of lightness regarding revealed truths on the part of truly inspired persons. But it shows up even in the angelic demeanor in Ernie’s dreams.

Not long ago there was a lady named Soo that had dreams that were widely regarded as from heaven. One of the interesting features of her dreams was that angels waved at her and she at them. This was a warning sign to me. Angels, holy ones, have always acted with the greatest solemnity and dignity when communicating openly with men. But angels in Ernie’s dreams have the same buddy-buddy flair as they did in Soo’s.

Inspiration

Another point that strikes me with force relates to one of the most crucial issues in our church today. The question is the nature of inspiration. One of Ernie’s dreams shows Jesus inspiring Ellen White by kneeling “on one knee” next to her.

I see Ellen White sitting in a chair with a pen in her hand. It is early in the morning and all is quiet. She is surrounded by many, many, many angels. Jesus kneels on one knee next to her and is instructing her what to write.

Compare this to the statement he makes about the wonderful little book *Creeping Compromise*.

I see Jesus kneeling on one knee next to [Joe Crews]. He is telling him what to write. The angel says, "He is writing *Creeping Compromise*. This is what ‘those which are they’ should be. This instruction is needed to perfect the character of those striving to be one of the 144,000. . . . [Crews’] book, inspired by Jesus, is a foundation of what to do."

What caught my attention immediately was the muddling of the water in regard to the meaning and working of inspiration. Does the reader realize that this was the argument used by many in the South Pacific who, in a hollow manner, claimed to believe in Ellen White’s “inspiration?” They understood her to be “inspired” in the same sense that a consecrated preacher is “inspired.”

Of course, if Ernie is promoting the idea that Joe Crews is a prophet, the above argument would become meaningless. All prophets are equally inspired.

I don’t think Ernie claims this for Joe.

Nu 12:6 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.

This shows that no one becomes a prophet unawares. Prophets speak for God on His authority. They do not have the same kind of inspiration as animates consecrated authors and musicians.

Talking to Evil Spirits

Other writers have called attention to a glaring issue in Ernie's dreams. In one of them he encounters three evil angels. They appear to him in his dream. (How did they get there?). He talks with them. It is no symbolic talk. For a time Ernie supposes they are good angels. Then he becomes suspicious and challenges them to say his "new heavenly name" which he supposes no evil angel could know. They fail to pronounce it and Ernie calls for heavenly assistance against them.

These evil angels don't make eye contact with Ernie. And they plainly state that what they say should be accepted over the authority of – Ernie's dreams. And they add that "the *enemy* wants all to love and worship God in their own way!" (I doubt that evil angels would be that clumsy in their words on accident. In fact, the talk of the evil angels in this dream is so very clumsy as to be similar to the productions of a 7th grade trickster. This seems even a bit too low for a reverse-psychology scenario and makes me wonder if Satan is quite limited in his ability to control the details of dreams. Then again, perhaps he has learned well that 7th-grade level reverse psychology works just fine with the average reader.)

Now think these things through for a minute. Since when is Satan unable to make eye-contact with someone he is tricking? And since when should we identify evil angels by their ability to say our new name? And how do evil angels get into a God-inspired dream? And is all heaven watching the dream at the same time? The Herald says:

The Herald looks at me and smiles so that his dimples show. I look into his eyes and see such love and patience! He calls me by my heavenly name (the name I wanted to hear, but can only remember during a dream). He says, "All of heaven was watching and waiting until you cried out for help."

The fact is that we should never never never talk to evil spirits. It is the most dangerous thing we could do. They are incredibly skilled at overmastering our minds. That God would permit Ernie, in a dream, to talk to them; that God would model how to identify false angels in such a way as to make it easy for Satan to take advantage^[4], is unthinkable.

Literal and Symbolic

Ernie sees a number of future events that can't be too far off from correct in the way he presents

them. But interlaced through a narrative of a decent guess of what the future may hold you may find phrases and images borrowed from the Spirit of Prophecy and from the Bible.

That is great, in general. But some of those images are used in a way that confounds the literal and the symbolic.

I am thinking of the pictures of mass execution by an engineered mass guillotine. As each person dies, surrendering all, the Herald bids Ernie “watch closely.”

I watch as each assigned guardian angel has placed in his left arm a white robe to hold for the individual that just surrendered all. The robe is pure white with a large red border at the bottom. {9} In their right hand is placed a pure silver tablet with a pure gold border and a red ribbon wrapped around it. The tablet reads Revelation 2:10.

Martyrs will get literal white robes with red hems. This is true. They get these, however, at the resurrection.

Martyrs also get symbolic white robes – no red hems. This is pictured in Revelation 5. This happens when their name comes up in the judgment. Some face the judgment in heaven before they die. Some face it after they die. But no one faces it at the moment of death. So this picture is a disturbing mixing of metaphors – it is either a spiritualizing of a literal robe, or the literalizing of a symbolic one. And either way, it is confusing the timing.

Such confusion prevents people from understanding Revelation 5 and Revelation 3:5 correctly by leading them to associate the white robes in those passages with the memorable robes Ellen White saw on individuals in heaven.

And such confusion over elements in scripture appears also in the Herald’s statements relating to Jesus’ beautiful statements on faith.

One of these statements is that faith should have the same characteristics of a mustard seed. Mustard seed grows from the smallest of herb seeds into a tree-like bush. Jesus taught, by this illustration, that great faith is cultivated and grows like a plant.

So a statement by the Jesus in Ernie’s dream is odd. It seems to refer to the teachings of Jesus about great faith and mustard seeds and mountains – but it mixes the metaphors in a way that removes the force from what Jesus was teaching in scripture. Great faith becomes measured by an ability to perform odd miracles. This is the way Satan has always wanted the Bible passages to be understood and, again, it makes me quite suspicious.

Placing both hands into the pitcher again, Jesus turns to Anonymous and places His hands on this person’s head. He then says, “Great is the faith of one who commands that a mustard seed will

become a mountain.”[\[5\]](#)

Tithe

Ernie’s most violent opposition has come over the statements he has made regarding tithe.[\[6\]](#) The contrast between Ernie’s Herald and the Testimony of Jesus is notable. As you read both, ask yourself the following: What if I know that part of my tithe is being used to support unworthy ministers that are employed by my conference? What should I do?

The Herald turns to me and says, "It is important that His people understand while it is important that we are to return a tithe to God’s storehouse, it is equally important that they understand what the funds are being used for. If an individual is providing funds and they understand that the funds are not being used according to His will, that person will be held accountable. The Great Creator has said to pay a tribute to those who do His bidding. The Herald explains that many tributes are used toward Lucifer’s work of using spiritualism from within God’s church by those who collect and place the funds in a storehouse. The Herald says, "That is not God’s storehouse. Those that give a tribute will be able to see the blessing they give in faith when it is placed in God’s storehouse."

. . . He says, "Let us leave here, as many will not understand what you have been shown. Anyone who does not understand, you are to only tell them that each has to pray and ask for God’s guidance concerning whom and what they support. They are to understand that they will be held accountable for what and whom they support. Again, I am to tell you to tell them that they are to support and pay a tribute to those who do His bidding." I tell the Herald that this is a very controversial subject, and that there is much confusion as to God’s storehouse. He calls me by my heavenly name and says, "They are to understand that you, like I, are a messenger. I was instructed to share exactly what I have. You are to share exactly what I have shared with you. Those who have questions are to take it to the One who holds the keys to the Great Storehouse."

The dream refers to God as holding “keys” to a “Great Storehouse.” It refers to tithes as a “tribute.” This is odd. The tithe belongs to God. It is not a tax. It is not a thank offering. It is not a confession that we have been conquered. In short, how is it a “tribute?”

But that is a small issue compared to the questions I suggested you ask yourself. These Ellen White answers plainly.

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God’s reserved portion. {CS 93.2}

Some have been dissatisfied, and have said, "I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work." But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.--9T 249. {CS 93.3}

Summary of Section Two

There is more than enough in Ernie's writings to conclude that he is not someone to become enthusiastic about. The angels he speaks to seem oblivious to the fact that we will be tested over impressions-vs-scripture. Evil angels have access to his dreams. He contradicts Ellen White on the issue of tithe. He mixes Biblical metaphors in a way that makes odd miracles look like the evidence of virtuous faith. He pipes in on the ongoing issue of inspiration – and muddies the water. He introduces lightness and trivial observations into solemn messages. His dreams urge uncritical acceptance and belittle studied evaluation. His symbolic panther story is full of non-explained symbols.

But suppose I just misunderstand all these things – every one of them. You should know the contents of the next section. It warns that false prophets certainly will come, certainly will advocate something. Handled wrongly one or two will multiply into a "tidal wave" of fanaticism that will make our work for the world very difficult as wordlings look at us as a bunch of weird persons.

SECTION THREE: A TIDAL WAVE OF FANATICISM

Let me briefly leave the topic of Ernie and speak of great general truths about the end of time. Ellen White writes:

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. *If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed.* It is because of the many and varied dangers that would arise, that this warning is given. {2SM 16.4}

The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord. If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "Preach the word." We must not regard it as our work to create an excitement. {2SM 16.5, emphasis added.}

More enthusiasm “than we can possibly know how to manage”? What did she have in mind?

We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. There are persons of an excitable temperament who are easily led into fanaticism; and should we allow anything to come into our churches that would lead such persons into error, we would soon see these errors carried to extreme lengths, and then because of the course of these disorderly elements, a stigma would rest upon the whole body of Seventh-day Adventists. {2SM 43.2}

Ellen White wrote to A. T. Jones regarding his encouragement of Anna:

How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men and women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism. . . . {2SM 86.3}

One thing, Ellen White wanted to say as little as possible about Anna. Fanaticism is better treated with a calming influence than with an agitation. And Ellen White knew that scores of similar cases would arise in the future. She wrote of “tidal waves” that would come were leading men to take up a prophet like Anna and support his or her claims.

I want to say just as little as possible in regard to Anna Phillips. The less this matter is talked over and agitated, the better. There is a "dead fly in the ointment." Before this reaches you, you will have received a letter giving a more complete statement in regard to what we may expect in the case. I am more sorry than I can express to you that the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience.

With these and a few other statements it is easy enough to picture what Satan is trying to do. First, he works through a hyper imagination to create an impressible “prophet.” Then he advocates being led by the “Spirit.” Then he pours out a mighty gushing of this kind of enthusiasm, a false latter rain of dreams and visions.

It is that tidal wave that Ellen White sought to avert.

Ernie seems to allude to the wave, and the possibility that his allusion is based in fact is scary.

The Herald calls me by my heavenly name and says, "If you could only see and understand the impact these messages are making on new souls and the awakening they are having on old souls. Many are beginning to awake from their sleep. *You are one of many that Jesus is working with all over the world. There are others who speak a different language with whom the Great King is working.* You are not alone. You are being led by His Spirit. Those who make accusations against you will have to give an account before the Great Judge.

Yes, I will have to answer before the Great Judge. So also, reader, will you. You can not be too careful how you hear, how you accept. If there are no "glaring inconsistencies" nor "untruthful utterances" in Ernie's work, that will not be cause enough to advocate his dreams. That is how Jones fell into advocating the false dreams of the young lady.

And what if you have resolved the issue of Ernie already? Ellen White indicates "scores" of similar experiences would occur. I can count about a score of them. Maybe there are a score I know nothing about it. That would still leave room for several more. Why did Jesus say "beware?" Because the false would not be obvious – that is how Ellen White explained it.

SECTION FOUR: SMALL THINGS

This section isn't really for the average reader. As I read through Ernie's dreams (and I did read all of them carefully), I noted a number of small things. These are the kind of observations that gave me hints that something was not quite right with the dreams. But some of them are not obvious contradictions of true principles. Noticing them might even be nit-picking.

But, then again, they might be helpful to those seeking to shake a misplaced trust. So I record them here.

Interrupting the Dream

Can a prophetic dream be interrupted by an outsider? In Ellen White's visions no one was able to disturb her communion with heaven.

"As I was unconscious to all that transpired around me while in vision, I will copy from Brother Nichols' description of that meeting. {LS80 232.2}

"Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present, until about sundown. The opposition was much exasperated, as well as excited, to hear Sister E. talk in vision, which they declared was of the devil; they exhausted all their influence and bodily strength, to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that she might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible. But amidst all this

confusion and noise, Sister Ellen's clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But Robbins said, "You are bowed to an idol; you are worshiping a golden calf." {LS80 232.3}

What about Ernie's dream? It seems one dream was interrupted by his wife, Becky. It makes one wonder.

We are now in the corridor again. The Herald says, "What I show you now, I was showing you when Becky awoke you from your dream. Permission was given then to share a little of what was shown you."

Bible Versions

I use the King James Version for study and memory work. And I consider it to be based on the highest quality of Greek manuscripts. It is an excellent version.

Ellen White used it generally. When other versions came into existence late in her ministry, she also made significant use of them.

Ernie's visions emphasize, in a way very different from Ellen White's relation to the various versions, the chosenness of the King James Version. Why the difference between Ellen White and Ernie on this point? There are many that would find in this very point evidence of Ernie's legitimacy. I hope we are not tricked that easily. The devil knows how to preach to the choir.

Flattery

Ellen White described how Anna's visions would flatter persons that had been rebuked earlier. Flattery is not a good thing. But the Herald absolutely flatters "Anonymous." You will find nothing like it in all the thousands of encouraging statements to individuals in the *Testimonies*. And what he says to him is a twisting of Bible metaphors similar to the one mentioned earlier.

He talks about Anonymous^[7] and how He is very well pleased with this person. He says how He would like to see others just like this person. He explains that this person's faith is so strong that this person can "tell a mustard seed to become a mountain." And by this person's faith it would happen.

Witnesses

Ernie was shown that some prominent person would rise to be his helper in the work of promoting

the dreams. He was shown the name of that person, but has not revealed it because he wants that person to join of his own free will. However, to give confirmation to God's foreknowledge of the person's decision, Ernie has shared the name with "a few select persons to be used as witnesses."

The fulfillment of some predictions is not, of course, an evidence of the truthfulness of the claims of the predictor. Incredibly, some of the predictions of false prophets came to be fulfilled during Ellen White's time:

In one place, four in one family professed to have communications from the Lord, reproving wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. Whence did these receive their inspiration?--From satanic agencies, which are many. The Lord laid it upon me to meet these things, and bear a decided testimony against them.... {2SM 76.4}

Still, it would be helpful to know the names of those entrusted with the name of the individual.[\[8\]](#) Their reputation for integrity and honesty would be something interesting to check into. Why? Because none other than Joseph Smith relied heavily on "witnesses" to confirm events that tended to back his claims. But after a decade many of these "witnesses" had repudiated their statements of affirmation and were shown to be generally unreliable persons even at the time they were chosen as witnesses.

Repentance

John the Baptist and Jesus and the Disciples, and Jesus through John to Laodicea all call men to repent. To repent is to turn in heart and practice from a confessed sin. When preachers cry aloud and show the church "its transgressions and the house of Israel" their sins, the people should be called to repent of those same sins.

And in Revelation 3 when Jesus says to our church, "be zealous and repent" it is a good question to ask, "repent of what sins?" This is why the Testimonies were given.

So when we read in the Bible of men calling others to repent, we understand that the call to repentance involved instruction on how to live. Both Paul and John the Baptist mentioned "works meet for repentance." Ac 26:20; Lu 3:8.

So I was very interested at the added word (capitalization in the original) "just" given to persons commissioned to share the spirit's messages. There is just something strange about adding the word "just" in a place where it doesn't belong, in a place where it changes a summary into a contradiction.

He goes quickly to Brother and Sister M, places His hands on their head and says, "Go and JUST tell them to REPENT."

Without an Intercessor

Ernie has also had instruction about the close of human probation. That is a time, we learn from Ellen White and from the sanctuary symbols, when men will stand before God without an intercessor. One popular author has written a book titled *Never without an Intercessor* and has criticized the idea of living without one. Satan has tried to word the question about that time like this, "Will we have the help of Jesus or not have the help of Jesus during the Time of Trouble?"

But that is the wrong question. Jesus offers more than one type of help. To heavenly angels Jesus gives power and wisdom and might. To humans He is giving these and more. He is pardoning our sins and blotting them out.

Will we have help during the Time of Trouble? During that time there will be no pardon for sins. But we, like all holy intelligences throughout eternity, will be dependant on Christ's power and light, his wisdom and indwelling Spirit. It will be Jesus' authority, for example, that commissions angels to feed and protect us during that time.

It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while He was in the most holy place were placed upon Satan, the originator of sin, who must suffer their punishment. {EW 280.2}

I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. *Angels provided them food and water*, while the wicked were suffering from hunger and thirst. . . . In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but *Jesus bade His angels watch over them*. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and *Jesus would be honored by translating, without their seeing death, the faithful, waiting ones who had so long expected Him*. {EW 282.2}

When Ernie's guide writes of this time the guide's words do not help clarify this truth. Those inclined to think that they will be unsupported during that time are left to think that way still. And what does it mean to "smile like Christ"? And, honestly, what will a saint see in the moral mirror when he compares himself to Jesus? Contrast the dream and the scripture.

How can you be like Christ and not look like Him? You say you want to be one of the 144,000, and yet how can you when you cannot stand without Christ holding you up to the Father? If you look like Christ, walk like Christ, smile like Christ, then you will be able to stand in that last day when Jesus cannot hold you up to the Father. When you look in a mirror and you see a clean vessel without any filth, then you will receive the blessing Jesus has commanded to pour forth."

Job 9:20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

No, a sanctified man will never perceive himself as a "clean vessel without any filth." And certainly that will not be the condition of receiving the Latter Rain.

If I were to be totally honest, the teachings of Ernie, and of Soo before him, are so strange, so odd, that I at times wonder if they are like the hired prophet in the story of Nehemiah. Have a small group of men, anxious to make believers in Ellen White look silly, hired Ernie and Soo to make up these stories and act them out? It seems like a silly hypothesis even to me. I am not advocating it.

But neither would I be surprised if the silly hypothesis turned out to be true. Satan could have done better, it seems to me.

In summary, there are many small things that have caught my attention while reading Ernie's dreams. These range from subtle twisting of scriptural phrases to evidence that his dreams were interruptible. They include the use of flattery and the misuse of Greek. They involve end-time confusion. But these are not the real reasons to reject Ernie. They are, rather, the reasons to not accept him. They are reasons to take time to wait for more telling evidences.

And they are a warning that we must be more diligent in our studies.

Section Five: The Herald Replies to Criticism

Within 48 hours of the original completion of this paper, sections 1-4, Ernie had and published another dream, one of the longest.

It is fascinating. I do not expect to update this paper at each future dream's release. But this most recent one suggests one more significant warning.

Before getting to that warning I will point out that the inspiring agent behind the dreams is a bit political. This dream had, for example, a carefully muted implication that persons should *study*. And it replied to questions about the title "Herald" by adjusting that to read "herald." (But I am the one that removed the capitol. The dream just said "Herald" is not a name.)

There were other adjustments that seem reactionary to criticism. But they are all small things.

The big thing is a *false test*. First, Ellen White:

Whenever I have been called to meet fanaticism in its varied forms, I have received clear, positive, and definite instruction to lift my voice against its influence. With some the evil has revealed itself in the form of man-made tests for ascertaining a knowledge of the will of God; and I was shown that this was a delusion which became an infatuation, and that it is contrary to the will of the Lord. {2SM 28.3}

In the past the false prophets suggested that their truthfulness could be tested by signs. But the Herald has suggested a false test that is . . . very Biblical. In the dream the following Bible passage is quoted:

1Jo 4:1-2 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

I have preached on this passage before. If we take it the way that Ernie suggests I am afraid we would have to acknowledge the Spirit behind most Adventist false prophets – Victor Houteff^[9] not excepted.

The way the Herald understands John's test, a false prophet can be tested by asking him "Did Jesus come in the fallen nature of Adam, or not?" If the prophet says "yes" then he is a true prophet.

Yikes. Either the devil is supernaturally forbidden to say "yes" in that scenario, or this is a false test. And not only must the devil be forbidden to say "yes", every lying man, every schizoid, every hired "prophet" must be absolutely forbidden to say "yes, I believe Jesus came in the flesh."

And if we take this same premise, we would be forced by 1Jo 4:15 to admit that Joseph Smith and every pope and most Pentecostal prophets must be included among the faithful.

1Jo 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Does the Bible explain what kind of confession is required to indicate that Jesus Christ is come in the flesh? That He is the Son of God? Indeed, it does. John introduces no new test. It is the same test taught through-out scripture.

The summary is that our works may say something very different than our words. What our words say is a profession. What our works say is also a profession. When they speak (*legeo*) the same

thing (*homo*), that is a confession (*homelegeo*). When they differ, that is a *denial*.

Tit 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Jesus was given power over all flesh. (John 17:3). When I live in a way that is merely a form of godliness, my works deny the power that Jesus has been given.

2Ti 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

Jude 1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Lip service has never been the badge of legitimacy for God's people.

Isa 29:13 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:

How did the patriarchs confess that they were strangers and pilgrims? By living a life that showed their values.

Heb 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Now I am not sure that this is the best way to explain 1 John 4:1-3.

It might be more accurate to say that the in-the-flesh test is a one way test. In other words, if someone denies the Law of God, then we know that there is no light in them. But it doesn't follow that if someone acknowledges the Law of God that they are true. The to-the-law test is a one-way test, capable of invalidating a prophetic claim, but incapable of validating one.

If this is the case with 1 John 4 then the key is in the meaning of the word "spirit." The passage would be saying "Don't believe every one claiming to be inspired. If a person admits that Christ is come in the flesh, that idea was revealed to men by God, so it doesn't give cause for worry. But if a person denies this, that idea has been prophesied to be a defining characteristic of antichrist, and we should beware of it."

In summary, though I am not sure which way to understand 1 John 4:1-3, I am certain that Ernie's way is an open door to the tidal wave mentioned in section three. Any lying spirit can say "I know

you, you are the Christ.” Consider the Herald’s test and what conclusion it would have brought someone to 2000 years ago:

1Jo 4:15 Whosoever shall confess that *Jesus is the Son of God*, God dwelleth in him, and he in God.

Mt 8:29 And, behold, they cried out, saying, What have we to do with thee, *Jesus, thou Son of God?* art thou come hither to torment us before the time?

Mr 5:7 And cried with a loud voice, and said, What have I to do with thee, *Jesus, thou Son of the most high God?* I adjure thee by God, that thou torment me not.

I wouldn’t want to be led to a parallel conclusion today.

Section VI – The Conclusion

This won’t be long.

First, Ernie has gone far too far to be evaluated as a confused dreamer – someone that has common dreams and mistakes them for divine pictures. His two-way conversations and the reactionary nature of the dreams brand him as one of three: Either a true prophet, or one in communion with evil spirits, or one hired to confuse the workers with outright lies.

Second, big issues in the dreams eliminate the “true prophet” option. His relation to impressions of the “Spirit”, his false tests of “Do you know my name?” and of “What of 1Jo 4:1-3?”, his contradiction of the Testimonies on tithe, his mixing of the sacred and the common, and more, his mixing of Biblical metaphors, these and other major issues leave me no choice but to consider him false – whether in cahoots with demons or merely men.

Third, his most important paragraph in any dream, perhaps, was the statement that many like him in other places, and speaking other languages, are having the same experience. May God, our Father in heaven, prepare us for the tidal wave of sensational fanatical outpouring. It is time to search our hearts, almost too late if we have been neglecting this work.

Fourth, future claimants to inspiration may not have the “big issues” apparent in anything they say. We must not be hurried into accepting any message from “heaven.” We have time to study, time to watch. Little things may be our only clue to wait longer still. We can not be too careful how we hear, how we receive.

Fifth, we should not test spirits by talking to them, nor by listening to them talk. Think it through. Satan was a liar from a very early date.

Sixth, see the second point. I am through with www.4hispeople.com. The devil has no right to distract me from my work by making up new and confusing dreams. I grant that he is able. But not that he has the right. I will not be further distracted.

[1] Throughout this document Ellen White's quotations have standard references. To avoid confusion, Ernie's dreams (the entirety of which, by April 4, 2008, were only three times the length of this document) have no references to them.

[2] For those unfamiliar, Ernie was shown that if Noah had heeded the cautionary elders of his day that every human in the world would have been destroyed in the flood and that God would have started over by recreating man from the mud at the bottom of the flood, as it must have been on the "46th day."

[3] One reader of this article commented that the scent might be, itself, a symbol. I grant it could be. And that would cancel this argument. But my reading of the passage does not lend itself to this view and so I retain the paragraph with this footnote.

[4] Step A – appear to man as holy angel and tell him his heavenly name. Step B – appear to man as bad angel and be frustrated to not be able to know the heavenly name. Step C – appear as holy angel, use heavenly name as alternate source of authentication, and proceed to teach whatever you want. A very simple trick.

[5] For more on faith, see www.audioverse.org where I have two sermons on the topic that will explain more particularly why I object to this statement.

[6] Several have written me regarding Ernie and tithe. Some have argued, at length, that tithe may legitimately be paid through irregular channels. These, I think, miss my point altogether. My studies tend to point in the same direction, that tithe may be legitimately paid directly to a needy mission field, for example.

[7] Someone wrote me, “What is wrong with flattering someone who is anonymous?” My reply is simply, “Anonymous is not anonymous to Anonymous.”

[8] Since writing this, one has come forward – Linda Kirk. Interestingly, she no longer has confidence in the dreams.

[9] The founder of the Shepherd’s Rod