

FUTURE NEWS

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HOW WILT THOU DO IN THE SWELLING OF JORDAN? JEREMIAH 12:5

The Conquest of Bashan

It is Thus that God Still Tests His People *Patriarchs and Prophets, 436, 437.*

When they were at the first preparing to enter Canaan, the undertaking was attended with far less difficulty than now. God had promised His people that if they would obey His voice He would go before them and fight for them; and He would also send hornets to drive out the inhabitants of the land. The fears of the nations had not been generally aroused, and little preparation had been made to oppose their progress. But when the Lord now bade Israel go forward, they must advance against alert and powerful foes, and must contend with large and well-trained armies that had been preparing to resist their approach.

In their contest with Og and Sihon the people were brought to the same test beneath which their fathers had so signally failed. But the trial was now far more severe than when God had commanded Israel to go forward. The difficulties in their way had greatly increased since they refused to advance when bidden to do so in the name of the Lord. It is thus that God still tests His people. And if they fail to endure the trial, He brings them again to the same point, and the second time the trial will come closer, and be more severe than the preceding. This is continued until they bear the test, or, if they are still rebellious, God withdraws His light from them and leaves them in darkness.

The Hebrews now remembered how once before, when their forces had gone to battle, they had been routed, and thousands slain. But they had then gone in direct opposition to the command of God. They had gone out without Moses, God's appointed leader, without the cloudy pillar, the symbol of the divine presence, and without the ark. But now Moses was with them, strengthening their hearts with words of hope and faith; the Son of God, enshrined in the cloudy pillar, led the way; and the sacred ark accompanied the host. This experience has a lesson for us. The mighty God of Israel is our God. In Him we may trust, and if we obey His requirements He will work for us in as signal a manner as He did for His ancient people. Everyone who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost. The difficulties that seem so formidable, that fill your soul with dread, will vanish as you move forward in the path of obedience, humbly trusting in God.

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The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, 'This is the work of God, that ye believe in him whom he hath sent.' John 6:29. The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you, first to believe, next to work.



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Understanding Dispensations

By H. del Rosal

Parminder and Tess have introduced the concept of dispensations as a methodology. They suggest that it is important to divide history into successive dispensations and to recognize that each dispensation progresses toward greater ideals of liberation and equality. They teach that truth for the current dispensation should be interpreted only by the dispensation we are living in, and not by what was believed to be truth in previous dispensations. This concept has been used for many years by Protestants and liberal thinkers, who see apparent difficulties and contradictions in the Bible, and want a way to explain them. Seeing history through the lenses of dispensation and historical progression leads them to define the meaning of scriptures from the perspective of shifting cultural enlightenment and progress, rather than by taking meaning from a straightforward reading of the Biblical text. The Seventh-day Adventist denomination has generally rejected dispensational theories such as this, adopted by other Protestant denominations. Only a selection of liberal Adventists use the concept of cultural enlightenment and progress to answer some of the difficult passages of scripture. The result is usually a loosening of the definition of sin and a re-definition of the restrictions of law that a plain reading of scripture offers.

Parminder and Tess have been teaching that dispensations are defined by a period of time in which new sets of information are introduced that will test people during that period. They show many dispensations throughout Bible history, Ellen White history, and our current Reform history. According to their teaching, every new dispensation brings new information, and the old information must then be interpreted “spiritually” as a parable. They teach that old information should no longer be taken literally, “as it reads”, or as a “thus saith the Lord” when trying to understand its meaning for the current dispensation. They also teach that

dispensations can even be subdivided into “failure” or “success” histories; failure histories not being a good guide for the current “success” dispensation. The concept of dividing history into dispensations is valid because both the Bible and Spirit of Prophecy describe different dispensations. But we need to understand correctly how to handle this. The old movement of FFA handles dispensations very differently than the new “omega” movement.

What is a dispensation?

How should we divide history?

How many dispensations are valid?

Once we divide history into dispensations, how should we treat them?

Does each contain different truths and different rules?

Does God deal differently with people in each dispensation?

Are dispensations in the past of any use for us today?

Meaning Of Dispensation

The Bible has 8 references to the Greek word G3622 (see Strong's Concordance), which is translated as *dispensation* in four of those scriptures. Three references translate G3622 as *stewardship*, in the sense of management; Luke 16:2-4. One reference translates G3622 as *edifying*; 1 Timothy 1:4.

The Greek word G3622 means *administration* or specifically a religious “economy”.

Webster's 1828 Dictionary defines the word dispensation as, “that which is dispensed or bestowed; **a system of principles and rites enjoined**; as the Mosaic dispensation; the gospel dispensation; including, the former the Levitical law and rites; the latter the scheme of redemption by Christ.”

A modern dictionary, Merriam-Webster online, defines dispensation as “a general state or **ordering of things** specifically: **a system of revealed commands and promises regulating human affairs** a privilege maintained under the new dispensation”. And



Wikipedia online explains dispensations as “**defined periods or ages to which God has allotted distinctive administrative principles**”.

Use of G3622 as *dispensation*:

*1 Corinthians 9:17 For if I do this thing willingly, I have a reward: but if against my will, a **dispensation** of the gospel is committed unto me.*

*Ephesians 1:10 That in the **dispensation** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*

*Ephesians 3:2 If ye have heard of the **dispensation** of the grace of God which is given me to you-ward:*

*Colossians 1:25 Whereof I am made a minister, according to the **dispensation** of God which is given to me for you, to fulfil the word of God;*

Dividing History

I don't know if there is a specific number of dispensations that can be seen in history. Depending on the perspective or set of administrative criteria, there seem to be several ways to define periods of history or dispensations.

Dispensationalists typically divide history into three, four, seven or eight dispensations.

As previously mentioned, Parminder has divided history into many minuscule portions, even separating the history of Ellen White as an old dispensation. He has divided the 30 years of the movement into 3 different dispensations, 1989-2001, 2001-2014, and 2014-2019.

As shown on the Present Truth chart “Proclaiming Prophets and Gathering Prophets”, Elder Jeff has divided history into five dispensations; Garden of Eden, Altars, Earthly Sanctuary, Heavenly Sanctuary (Holy Place), and Heavenly Sanctuary (Most Holy Place). He has also mentioned other changes in

dispensation at different points of time, defined when Michael stands or rises. These dispensational changes can occur at a closed-door of probation, such as when Stephen saw Christ standing in 34AD (Acts 7:55), or when the Judgment of the living began at 911 and God rose to “shake terribly the earth”, or when probation closes for all humanity.

Change in dispensation at 911

How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place **when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to **what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power.** From the light given me, I know that destruction is in the world. One word from the Lord, **one touch of his mighty power**, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine. *The Review and Herald*, July 5, 1906.

Change in dispensation when probation closes for humanity

The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. **When this substitution becomes universal God will reveal Himself. He will arise in His majesty to shake terribly the earth.** *Last Day Events*, 135.

The two major dispensations referred to by the Bible and the Spirit of Prophecy are the Old Testament and New. The word dispensation in Greek can also mean “economy” and Sister White sometimes uses the phrase “Jewish economy” for the old. The New



Testament dispensation means the “gospel” or Christian dispensation after the time of Christ. Another way it is said is the old covenant and new covenant dispensations.

The prophet John was the connecting link between the **two dispensations**. As God’s representative he stood forth to show the relation of the **law and the prophets** to the **Christian dispensation**. *The Desire of Ages*, 220.

In the **Old Testament dispensation**, as well as in the **New**, He was the only one who could speak pardon to the sons and daughters of Adam. *Manuscript 88*, 1898.

We are living in the **dispensation of the Spirit**; we hold in our hands the promise of His Spirit, and ministers may be qualified to give the trumpet a certain sound, to arouse the sleeping people and set them at work for themselves and for others out of the fold. *Letter 15*, 1889.

The **gospel** dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. They will have no second trial. *Manuscript 40*, 1900.

Rules For Dispensations

What is the best way to define the rules for how to handle dispensations? Let the Bible be a rule of itself (See Miller’s Rules). This can be done by comparing how Bible writers in their dispensations treated the truths given by other writers in different dispensations. We can also look at the Spirit of Prophecy to see how the inspiration of Ellen White handles the truths given in previous dispensations of the Bible. Using this method, we can get two or three witnesses from different dispensations that establish the truth. The following are some rules I have found.

Rule 1: All Dispensations Have The Same Administrator And Teacher – God. God Never Changes His Way Of Dealing With Men.

He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount... **The teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. For all proceed from Him “with whom is no variableness, neither shadow of turning.”** *The Faith I Live By*, 88.

Christ is the center of the great **plan of redemption, a plan which is a unit, and covers all dispensations**. He is the “Lamb slain from the foundation of the world.” He is the Redeemer of the fallen sons and daughters of Adam in **all the ages of human probation**. “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” *The Bible Echo*, January 1, 1887.

He has taken humanity upon Himself and has placed Himself at the head of a new dispensation, in order that He may reconcile justice and compassion. *Manuscript 19*, 1892.

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



Rule 2: A Plain Reading Of Scripture And “Thus Saith The Lord” In All Dispensations

Although the Bible was written throughout different dispensations, we should take all of it “just as it reads”. We should not spiritualize plain statements of truth. In the following quote, Ellen White explains that the Bible was written throughout different dispensations. She then gives the method for reading and understanding it, making no exceptions for interpreting it in different dispensations. She simply says to take the Bible as it reads.

I am glad the word of the Lord is in language to be understood. Scripture truth is given us to study. Here is a rich volume of inspiration for old and young. **Here are writings running through different dispensations, and in order to understand their meaning we must become Bible students, and search prayerfully and critically for light upon the revealed word.** There are inexhaustible streams of light to reward the research of the greatest minds. The Bible is an expression of God to man, in language simple and easy to be understood. Six days of labor were given to man, but the seventh God set apart for himself. **If men will take the Bible, just as it reads,** they will make no mistake in regard to the true Sabbath of Jehovah. The question with all should be, “What is truth?” *The Review and Herald*, May 25, 1876.

The whole Bible should be given to the people just as it reads. *Darkness Before Dawn*, 7.

Satan is ever ready, and he presents plausible reasons why it would not be best to obey the Word of God just as it reads. Thus souls are fatally deceived. *Faith and Works*, 41.

Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap. *Maranatha*, 156.

Rule 3: The Requirements Of God’s Law And The Way To Obtain Salvation Does Not Change From One Dispensation To Another.

Protestantism has used arguments of dispensation to say that the law was fulfilled in Christ or abolished at the cross. They say that the “dispensation of grace” in Ephesians 3:2 is a dispensation of free grace in which they are no longer “under the law.” This is incorrect.

Christ established a new dispensation as He fulfilled the types and shadows of the Old Testament. Did He say that he came to change the law in His dispensation? No. See Matthew 5:17-18.

The work of salvation in both the Old and the New Testament dispensation is the same. *The Bible Echo*, February 8, 1897.

The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. **God requires of all His subjects obedience, entire obedience to all His commandments.** *The Faith I Live By*, 88.

God does not change his plans and devise new expedients to save man in different ages or dispensations. With him “is no variableness, neither shadow of turning.” He does not abolish the law to bring man into harmony with himself. If he had proposed to destroy the jurisdiction of the law over man at any time, he would have done so when Adam’s failure to keep its requirements brought him under its terrible condemnation. But God does not provide any such escape in this emergency. He expels the guilty pair from the garden. The law says the penalty of sin is death, and they have brought on themselves, by deliberate choice, the loss of eternal life. The course of God toward the rebellious has not changed. **There is no way back to innocence and life except through repentance for having transgressed God’s law, and faith in the merits of the divine sacrifice,** who has suffered for your transgressions of the past; and you are **accepted**

in the Beloved on condition of obedience to the commandments of your Creator. *The Signs of the Times*, December 15, 1887.

The word “expedients” above may be restated to make this clearer. In other words, God does not change his plans and devise new **ways or means** to save man in different ages or dispensations. In every dispensation the requirements for salvation are always the same; repentance for the transgression of the law, faith in the merits of Christ, and obedience to the commandments.

It is the sophistry of Satan that the death of Christ brought in grace to take the place of the law. The death of Jesus did not change or annul or lessen in the slightest degree the law of Ten Commandments. That precious grace offered to men through a Saviour’s blood establishes the law of God. Since the fall of man, **God’s moral government and His grace are inseparable. They go hand in hand through all dispensations.** “Mercy and truth are met together; righteousness and peace have kissed each other” Psalm 85:10.

Jesus, our Substitute, consented to bear for man the penalty of the law transgressed. He clothed His divinity with humanity and thus became the Son of man, a Saviour and Redeemer. The very fact of the death of God’s dear Son to redeem man shows the immutability of the divine law. How easily, from the transgressor’s standpoint, could God have abolished His law, thus providing a way whereby men could be saved and Christ remain in heaven! **The doctrine which teaches freedom, through grace, to break the law is a fatal delusion.** Every transgressor of God’s law is a sinner, and none can be sanctified while living in known sin. *Faith and Works*, 30.

The Sabbath is then a sign between God and his children, and is to be a perpetual memorial of his creative power in making the world, in creating man in six days. “For in six days the Lord made the heaven and earth, the sea, and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.”

Who spoke these words to Moses? No less personage than the Son of God. **Did the son of God under the gospel dispensation give a lower standard than he gave to Adam in Eden?**- No. *Manuscript 104*, 1893.

It was Jesus Christ Himself who gave special directions to Israel. Do these specifications testify of a Christless dispensation? **Is this code of statutes of a lower order than are the statutes which are given in this age?** The Lord guards the interests of His people. He gives special directions concerning the poor. How impartial are His ways! How exalted are all His requirements! *Manuscript 126*, 1901.

True religion under the former dispensation was just as essential and thorough and full in its requirements as under the gospel dispensation when Christ Himself became the minister of the better covenant. “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward of the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” “For in every nation he that feareth God, and worketh righteousness, is accepted of him.” *Manuscript 233*, 1902.

Rule 4: All Dispensations Must Be Accepted Together As A Harmonious Whole.

The Bible and Spirit of Prophecy were written by authors living in different dispensations. Yet all of the writers give a message in harmony with every other dispensation. (1 Corinthians 14:32)

Many who claim to believe and to teach the gospel... set aside the Old Testament Scriptures, of which Christ declared, “They are they which testify of me.” John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an **inseparable whole**. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the



root, the gospel is the fragrant blossom and fruit which it bears. *The Faith I Live By*, 88.

Written in **different ages**, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where **the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.**

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a **different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.**

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” *The Great Controversy*, Introduction vi, par. 1-3.

Rule 5: Light Progresses From Dispensation To Dispensation. Greater Light Means More Is Required.

There is not the slightest ground of inference that our beneficence is to be more stinted under the **gospel** than under the **old dispensation**, but as much more abundant as the light and blessings are enlarged.

Christ announced the principle which men were to acknowledge. Where much is given of God, of him will much be required. *Letter 39*, 1874.

From age to age he has raised up men and qualified them to do a special work needed in their time. But **to none of these did he commit all the light** which was to be given to the world. Wisdom does not die with them... **The work of reform is progressive.** *The Spirit of Prophecy*, volume 4, 186.

Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. **The meaning was to be unfolded, from age to age, as the people of God should need the instruction therein contained.** *The Great Controversy*, 344.

God has... promised to give visions in the “last days”; **not for a new rule of faith**, but for the comfort of His people, and to correct those who err from Bible truth.

As the Spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed.

There are those who will be glad to lull you to sleep in your carnal security, but I have a different work. My message is to alarm you, to bid you reform your lives and cease your rebellion against the God of the universe. **Take the Word of God, and see if you are in harmony with it.** Is your character such as will bear the search of the heavenly investigation? *The Faith I Live By*, 293.



As light unfolds, this places a higher expectation on the church, not a breaking down of the high standards.

All the teachings and manifestations of Christ's glory in the ancient economy are to be respected as the revealing of Christ in symbols. All things pertaining to the order, the discipline, the elevated spiritual worship, are as so many sacred, hereditary trusts and emblems of the order and unity and working power which shall be brought into the gospel dispensation. The **zeal, earnestness, devotion, and consecration of the church are to be proportionate to the greater glory** that excelleth that of the Jewish economy, blessing the world with an **exalted spirituality** and a **perfect and complete unity** in all her efforts, **superior** to that of the Jews, because Christ has come to our world confirming all the types pointing to Himself. He came as the living embodiment of truth and righteousness, to reveal the Father in His paternal character to the world. *Manuscript 51*, 1890.

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage and became a light in the desert, showing the Egyptians the way. If God's people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, His people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere. *Letter 121*, 1902.

Rule 6: Order And Organization In All Dispensations

Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel. *Letter 32a*, 1892.

Rule 7: Every Dispensation Is A Test

In all dispensations, the **one great object of God has been to test and try the men and women** whom He has created and **lead them to understand His purpose** concerning them. *Letter 178*, 1903.

Rule 8: Once Truth Is Revealed And Established, It Is Always Truth For Dispensations That Follow. New Light Never Contradicts The Old.

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. *The Review and Herald*, March 2, 1886.

Pointing to the Word of God which was written over a long period of history, Sister White says, "that which was truth in the beginning is truth now." She was saying that truth in her time had been truth in the beginning of history, a different dispensation than her own. She also says "present revealings do not contradict those of the past." That means new light cannot contradict the old.

One saying of the Saviour must not be made to destroy another. *The Great Controversy*, 370.

The **word of God covers a period of history** reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. **Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.**

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses



as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly divine wisdom. *The Review and Herald*, March 2, 1886.

While there are **different degrees of development** and different manifestations of His power to meet the wants of men in the different ages, **God's work in all time is the same.** *Education*, 50.

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. **One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit....**

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that

have come to the people of God. *Selected Messages*, book 1, 161.

In his Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of his will. They are the standard of character, the revealer of doctrines, and the test of experience. **“Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction** which is in righteousness; that the man of God may be complete, furnished completely unto every good work.” 2 Timothy 3:16, 17, Revised Version.

Yet the fact that God has revealed his will to men through his Word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to his servants, to illuminate and apply its teachings. And **since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.**

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.” *The Great Controversy*, d.4, d.5, e.1.

So, as we review history, we can see a development of the understanding of truths that were not formerly understood. The progression from one dispensation to another, therefore, can be in regard to new understanding of truth, but what was established by the Holy Spirit as truth in one dispensation cannot be discarded and re-interpreted in a following dispensation in such a way that it contradicts any previous understanding of truth.



Example: homosexuality

A liberal agenda uses dispensationalism to say that homosexuality, while condemned as an abomination in the Bible dispensation, is not now sin and is permissible. They say that we must interpret those old scriptures differently today in our modern enlightened dispensation because God wants us to provide liberty and equal rights to all men. The Bible is clear about the sin of homosexual practice (see **Leviticus 18:22, 20:13**; Deuteronomy 22:5; **Romans 1:18, 26-27**; 1 Corinthians 6:9-10; 1 Timothy 1:10).

Compare the following two verses, each written in a different dispensation.

*If a man also lie with mankind, as he lieth with a woman, both of them have committed an **abomination**: they shall surely be put to death; their blood shall be upon them. Leviticus 20:13*

*And likewise also the **men, leaving the natural use of the woman, burned in their lust one toward another; men with men** working that which is **unseemly**, and receiving in themselves that recompence of their **error** which was meet. Romans 1:27*

Do both teach the same truth, that it is wrong for men to have sexual relations with other men? Or did the New Testament writer feel at liberty to interpret homosexual acts differently from the Old Testament dispensation? Leviticus calls it an “abomination”, and Romans calls it “unseemly” which means indecent or shameful in Strong’s Concordance. Both call the homosexual act wrong. That is two witnesses establishing that it is wrong in any other dispensation.

For further study, examine how inspired writers interpreted truth in dispensations prior to themselves. Did the New Testament writers uphold the law and other revealed truths as it was given in the Old Testament? Did Ellen White interpret the law or any other truths established in prior dispensations differently in her dispensation? You

will find that the principles of the law and the truths of scripture have always been taken as a plain reading or “thus saith the Lord”. Murder then is still murder now. Adultery then is still adultery now. The Sabbath is God’s Holy day the same in our dispensation as in Eden.

Rule 9: Old Dispensations Are Not To Be Diminished In Their Importance, Seen As Useless, Nor Discarded.

Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles before their own temple, and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to **destroy the old dispensation, but a Messiah who came to develop the Jewish economy** in accordance with the truth. *Manuscript Releases*, volume 6, 324.

Transfiguration

The presence of Moses and Elias was wonderfully significant. These servants of God represented the law and the prophets. The disciples were to understand that the teachings of the Old Testament were not to be done away with the preaching of the gospel of Christ. They were fully in accord with the teachings of the New. **The new dispensation embraced the Old.** *Letter 354*, 1907.

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But **it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present.** In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and **making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with.** It is the working out of the divine will in the salvation of man.



While we rejoice today that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, **we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God....** *The Review and Herald*, March 2, 1886.

Using The Rules?

So, going back to the way Parminder and Tess use dispensations, are they using the concept correctly or not? When compared to the above rules, there are several which they do not follow.

What we have been witnessing is that the movement of Parminder and Tess is systematically lowering the standards of the law, bringing in ideas that contradict and destroy truths that were previously established in dispensations past.

As light unfolds, this places a higher expectation on the church. The teaching of Parminder and Tess's dispensationalism actually has the opposite effect, despite the claim that they are progressing toward a higher standard. Parminder and Tess's followers are actually lowering the standards of truth and law, bringing their standards closer to the world. There are people in Parminder and Tess's movement who have expressed a willingness to question everything they have thought to be truth in the past. They express willingness to change their views of homosexuality and accept it if their theory of dispensationalism guides them to change. If the liberal agenda is their guide, and it is, they will indeed become unwilling to call the homosexual practice a sin. There are also evidences that Parminder and Tess are on the same path. Before the movement broke apart, Elder Jeff's daughter Bronwyn was told by someone close to Parminder that they intend to accept and ordain practicing homosexuals.

Because of dispensational ideas, the movement of Parminder and Tess no longer accepts a "thus saith the Lord" or a plain reading of Scripture. To do so,

they say, is spiritualism.

They have been casting doubts and contempt upon the foundations of truth that were built during the first 30 years of Elder Jeff's ministry.

Example Of Leadership

Parminder and Tess have made strong efforts to convince the people that their leadership and authority are fully supported by the lines. One of the lines they use is Moses. They say that Elder Jeff is prophetically dead, like Moses, because of the prophetic sin of "striking the rock", and that Parminder represents Joshua who replaced Moses. Let us examine that claim.

When Joshua took the place of Moses (in a "new dispensation" as Parminder would say it), he did not alter anything in the law and instructions given to Moses by God. He fully accepted and taught all that God had given the people during 40 years of Moses' leadership, and commanded the people in the same manner as Moses.

*And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. **There was not a word of all that Moses commanded, which Joshua read not** before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. Joshua 8:34-35*

*As the Lord commanded Moses his servant, so did Moses command Joshua, and **so did Joshua; he left nothing undone of all that the Lord commanded Moses.** Joshua 11:15*

In the days of the wilderness wandering the Lord had made abundant provision for His children to keep in remembrance the words of His law. After the settlement in Canaan the divine precepts were to be repeated daily in every home; they were to be written plainly upon the doorposts and gates, and spread upon memorial tablets. They were to be set to music and chanted by young and old.

Priests were to teach these holy precepts in public assemblies, and the rulers of the land were to make them their daily study. "Meditate therein day and night," the Lord commanded Joshua concerning the book of the law, "that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8.

The writings of Moses were taught by Joshua to all Israel. "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them." Joshua 8:35. This was in harmony with the express command of Jehovah providing for a public rehearsal of the words of the book of the law every seven years, during the Feast of Tabernacles. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates," the spiritual leaders of Israel had been instructed, "that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." Deuteronomy 31:12, 13. *Prophets and Kings*, 464, 465.

Parminder does not meet these characteristics of Joshua, because he has not upheld and taught the same message as Jeff. In fact, based upon his dispensational theories, he has now begun changing or denying the message that was given during the first 30 years of *Future for America's* ministry.

We know that in every reform line there is a foundation that is put in place. The Ten Commandments represent the foundation of the reform line of Moses. These two tables of the law are represented in the Millerite line by the two prophetic charts containing the three angel's messages. In the final reform line, this foundation is represented by the two charts along with additional truths that were established between 1989 and 2014. This

foundation was completed in 2013 when the series Habakkuk's Tables was recorded; a series which put together in the public record all of the truths that had been established up to that year.

In every reform line, the foundational truths are established so that God can build more truth upon them, as a building is built upon the foundation. In no reform line do we find that the foundations are laid only to be set aside, diminished, or denied when a new dispensation or messenger arrives.

Example Of Slavery And Segregation

It is true that there has been progress in certain aspects of society toward enlightenment and liberty. It is also true that there are difficult passages of scripture to explain, such as those instructing God's people how to deal with slavery. It is not correct to use those scriptures to justify slavery in today's enlightened world. But we do not believe it is necessary to use dispensationalism and theories that Parminder and Tess are introducing to explain how to believe about these things. Simply taking a careful look at the context and the underlying principles usually can help us understand what is truth.

One example we can examine is slavery and liberation. Parminder and Tess teach that the Bible advocates slavery, and never provides any guidance to the contrary. This is completely erroneous. Although God instructed the Israelites on how to handle slaves, this does not mean that God was the original instigator of slavery, nor does it mean that God gave no other principles to break down this practice. The apostle Paul in his time did not try to fight against slavery. He did not enter into any radical movement to overthrow it, but he planted the seeds of truth that had the power to break it down. The Bible contains the principles of liberty.

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. **But he taught principles which struck at the very foundation of slavery**



and which, if carried into effect, would surely undermine the whole system. “Where the Spirit of the Lord is, there is liberty,” he declared. 2 Corinthians 3:17. When converted, the slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow heir with his master to the blessings of God and the privileges of the gospel. On the other hand, servants were to perform their duties, “not with eyeservice, as men pleasers; but as the servants of Christ, doing the will of God from the heart.” Ephesians 6:6. *The Acts of the Apostles*, 459.

Another thing that Parminder and Tess teach is that Ellen White was against slavery yet advocated segregation, and therefore her counsels on this issue cannot be appropriate for our dispensation. This is a half-truth at best. Ellen White did say that slavery should be done away with and that God was punishing the U.S. for advocating slavery.

During the time of the Civil War in the United States, Ellen White wrote,

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the **sin of slavery**, and the North for so long suffering its overreaching and overbearing influence. *Testimonies for the Church*, volume 1, 264.

But Ellen White was not supportive of segregation in the way that Parminder and Tess say she was. She taught that slavery, segregation, and any kind of prejudice is wrong in the eyes of God.

The challenge is that there are quotes where Ellen White instructed people to be segregated, such as the following.

The colored people should not urge that they be placed on an equality with white people. *Testimonies for the Church*, volume 9, 214.

...there should be no intermarriage between the white and the colored race. *Selected Messages*, book 2, 343.

There are to be schools established in the South for the whites and blacks-separate schools in the South because of the particular prejudice. *A Place Called Oakwood*, 88.

These quotes can easily be used to say that in Ellen White’s dispensation, God wanted segregation. Therefore, if this is true, how can we in today’s more liberated dispensation believe that this would be good advice for today? But these quotes have been stripped of their context. They need to be harmonized with the entire counsel of God.

God had a specific reason to counsel in favor of segregation in the time of Ellen White. It was the same reason as in Paul’s time.

It was not the apostle’s work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. But he taught principles which struck at the very foundation of slavery and which, if carried into effect, would surely undermine the whole system. *The Acts of the Apostles*, 459.

- First, God did not want Paul to get involved in social activism. “It was not the Apostle’s work.” God’s people have another more important commission; to do the work of the gospel.
- Second, because of this gospel commission, God does not want His people to do anything that will “prevent the success of the gospel.” If God’s people get involved in social activism, which is often controversial or pushes to extremes that people are not ready to accept, He says it can harm their influence and hinder the gospel work.
- Third, God must work with society slowly over time, so He plants the seeds of truth in His Word which, when they are put into practice, will overturn the wrongs of society.

We find a second witness to these three principles in the time of Ellen White with the issues of slavery and segregation. Take notice of the same three principles in the following quotes.



Not helpful to be a social activist:

As time advances, and opposition strengthens, circumstances warn us that discretion is the better part of valor. If unwise moves have been made in the work done for the colored people, it is not because warnings have not been given. From Australia, across the broad waters of the Pacific, cautions were sent that every movement must be guarded, that the workers were to **make no political speeches, and that the mingling of whites and blacks in social equality was by no means to be encouraged.** *Testimonies for the Church*, volume 9, 205.

Gospel work is primary above agitation of prejudice which will hinder the work:

We are not to agitate the color line question, and thus arouse prejudice and bring about a crisis. The light of the third angel's message is to be given to those who need light. We are to labor calmly, quietly, faithfully, trusting in our Elder Brother. **We are not to be in haste to define the exact course to be pursued in the future regarding the relation to be maintained between white and colored people.** The truth for this time is to be proclaimed before the thousands of people in the Southern States. The way is to be cleared, as far as possible, of all obstruction. Let the gospel message be given to the people. Let white and colored people be labored for in separate, distinct lines, and **let the Lord take care of the rest.**

But **we must not unnecessarily arouse prejudice** that would close the way against the proclamation of the third angel's message to the white people. They need this message; for a time of trouble is before us, such as never was since there was a nation.

Great care must be exercised that nothing be said or done to inflame the feelings of the colored people against the whites. **Let us not aggravate the difficulties that already exist.** However wisely the workers labor, they will have opposition to meet, without creating an agitation over the color

line. **Let us clear the King's highway. Let God have a chance to work. Let men keep out of His way. He will plan and manage better than human beings possibly can.** Let us remember that our first great work is to preach the word of God, to give the warnings of the Bible. *Testimonies for the Church*, volume 9, 209-211.

I am burdened, heavily burdened, for the work among the colored people. The gospel is to be presented to the downtrodden Negro race. But **great caution will have to be shown** in the efforts put forth for the uplifting of this people. Among the white people in many places there exists a strong prejudice against the Negro race. **We may desire to ignore this prejudice, but we cannot do it. If we were to act as if this prejudice did not exist we could not get the light before the white people. We must meet the situation as it is and deal with it wisely and intelligently.** *Pastoral Ministry*, 94.

No extremes:

The time has not come for us to work as if there were no prejudice. Christ said: "Be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. If you see that by doing certain things **which you have a perfect right to do**, you hinder the advancement of God's work, refrain from doing those things. **Do nothing that will close the minds of others against the truth.** There is a world to save, and we shall gain nothing by cutting loose from those we are trying to help. **All things may be lawful, but all things are not expedient.**

The wise course is the best. As laborers together with God, we are to work in the way that will enable us to accomplish the most for Him. **Let none go to extremes.** We need wisdom from above; for we have a difficult problem to solve. If rash moves are made now, great mischief will be done. The matter is to be presented in such a way that the truly converted colored people will cling to the truth for Christ's sake, refusing to renounce



one principle of sound Bible doctrine because they may think that the very best course is not being pursued toward the Negro race. *Testimonies for the Church*, volume 9, 215.

We have no right to do anything that will obstruct the light which is shining from heaven; yet **by a wrong course of action we may imperil the work**, and close the door which God has opened for the entrance of the truth. The final issue on the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to His disciples, **“I have many things to say unto you, but ye can not bear them now.” We must not go into a place, open our satchels, show all we have, and tell everything that we know at once. We must work cautiously, presenting the truth by degrees, as the hearers can bear it, but keep close to the Word.** *The Southern Work*, 71.

Seeds of gospel truth:

The following are the seeds of the gospel truth given to Ellen White; which will break down the errors of segregation and prejudice. These counsels are for all dispensations!

The cross of Calvary should make the distinctions of society fade away and become contemptible. If the Lord is so gracious as to accept sinners from the white race, and to forgive their sins, holding out to them the assurance of the higher life, the hope of a place in the redeemed family when He comes in the clouds of heaven, and the righteous dead rise from their graves, to meet Him, will He not accept sinners from the black race, and will He not forgive their sins? Does He not hold out to them the same hope that He holds out to the white race? Will He not, if they believe on Him, receive them as His sons and daughters? Will He not raise them from ignorance and degradation by the working out of His plan? Does He not, through the instrumentality of the

more favored white race, who claim to be children of the same Father, wish to uplift and ennoble them?

All people, of whatever nationality, are amenable to the same law. All will be judged according to their deeds. All, both white and black, have the same offer of salvation. God has given to all the promise of the same heaven on the same terms. What right have we, then, to pass the colored people by without doing our best to save them? *Manuscript 70*, 1902.

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves, as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial love to their neighbors.... *Pastoral Ministry*, 93.

There is too much at stake for human judgment to be followed in this matter. **If the Conference should say that no difference is to be recognized and no separation is to be made in church relationship between the white people and the colored people, our work with both races would be greatly hindered.** If it should be recommended and generally practiced in all our Washington churches, that white and black believers assemble in the same house of worship, and be seated promiscuously in the building, **many evils would be the result.** Many would say that this should not be, and must not be.

But who will press the question of entire exclusion? Both white and colored people have the same Creator, and are saved by the redeeming grace of the same Saviour. Christ gave His life for all. He says to all, **“Ye are bought with a price.” God has marked out no color line**, and men should move very guardedly, lest we offend God. **The Lord has not made two heavens, one for white people and one for colored people.** There is but one heaven for the saved.



Those white people who appreciate the ministry of Christ in their behalf, can not cherish prejudice against their colored brethren.

These people did not have to do with their color. They are not accountable for the fact that they are not white; and how foolish it is for human beings that are dependent for every breath they draw, to feel that we should have nothing to do with the colored people! **We have a duty to perform toward them**, and in the fear of God we are endeavoring to discharge this duty by providing in every possible way for them to hear the third angel's message and to fit themselves for proclaiming the truth to their own race. The Lord is working with us as we plan for the advancement of this portion of the Lord's vineyard....

In past years the colored people have been terribly neglected. The time is coming when we can not easily give them the message. Restrictions will be placed about them to such an extent that it will be next to impossible to reach them, but at the present time this is not the case, and we can go to many places where there are colored people, and can open the Scriptures to their understanding, and lead them to accept the truths of God's Word. Christ will make the impression upon their hearts....

There will be colored people there in heaven. Do you think that Christ has a separate apartment for them? Not at all. Heaven is broad, and they come right in. They have labored to overcome their difficulties, they have proved faithful to the end. We must labor diligently to bring them to the position where they will recognize and accept the truth for this time; and then we must labor and plan to fit them up to work for others of their own race.... *Manuscript Releases*, volume 4, 32-34.

These principles do not only apply to the white and black races. They apply to any nationality and social status.

I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of

cultivating love and unity. **I tried to present the danger of building up separate interests between different nationalities.** *Pastoral Ministry*, 94.

When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. **Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up. Man is to obey the Word of God declared in the seventeenth chapter of John. He is to be one with his fellow man and with Christ**, and in Christ one with God. Then of him can be spoken the words, "Ye are complete in him." *Manuscript* 83, 1899.

Summary

To say that Sister White was pro-segregation is incorrect. The Spirit of Prophecy makes it clear that there is no segregation in heaven, and that the only reason why God advised His people to not radically break down the lines of distinction at that time was so that the gospel work would not be hindered. God gave the principles designed to break down distinction and prejudice, but advised His people to advocate them only as fast as society could handle the advancement and not lose confidence in the work He was trying to accomplish.

As we can see with these quotes and examples, it is not necessary to use dispensationalism to understand God's inspired counsels and to apply the counsels to us in our time. It only requires us to follow the inspired rules for dispensations, harmonize the entire context of counsels, and prayerfully extract the eternal principles of truth for every dispensation.

Letters From the Little Flock

Friends,

I believe I have found a second witness to a few aspects of Brother Steven's message. Although I am not the most seasoned user of the rules of prophetic



interpretation so please correct me or explain to me what I might be doing wrong.

I believe that 2 Samuel Chapter 13 to 21 (Bathsheba to Sheba, Absalom's Rebellion-Civil War), is present truth and has a lot to teach us about the time we are currently living in. I would encourage you to read these chapters to see what I'm talking about. The reason and timing of me randomly reading these passages was all God's providence.

What I found: I believe David represents the "old movement" because he was chosen by God. Amnon and Absalom represent the "new movement", who were apart of the chosen people of God, but have rebelled. Amnon rapes Tamar and we also see incest. 2 Samuel 13:19 we see Tamar putting ashes on her head. This ordeal causes Absalom to murder Amnon. Amnon is murdered in Ephraim where Absalom ends up dying (representing the end from the beginning of the rebellion). 2 Samuel 14:27 we see a second Tamar (Absalom's daughter not David's) perhaps a doubling? 2 Samuel 15: 24 we see David "old movement" fleeing with the ark of the covenant. 2 Samuel 16, Ziba brings David two asses and two hundred loaves of bread. 2 Samuel 16:16 (doubling) we see "God save the king, God save the king". Samuel 17:11-12 we see Absalom takes the advice of Hushai "be gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea of the multitude" which equates to sand versus the Rock of Ages. 2 Samuel 17:18 Johnathan and Ahimaaz hide from Absalom's servants in a well (no idea what this means but seems like something important). 2 Samuel 17:23 Ahithopel finds out his counsel was not taken and rides his ass to go hang himself.

2 Samuel 18:7 is why I felt so compelled to share this and I believe it's a solid witness to the nature of the attack of 7/18. "So the people went out into the field against Israel: and the battle was in the wood of **Ephraim**; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all

the country: and the wood devoured more people that day than the sword devoured. And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a **Great Oak**, and his head caught hold of the **Oak**, and he was taken up between the heaven and the earth; and the mule that was under him went away."

2 Samuel 18:18 we see a pillar. 2 Samuel 19:4 is the loud cry "the king cried loud, O my son Absalom, O Absalom, my son, my son." Another example of representing the end from the beginning is the revolt of Sheba in 2 Samuel 20. Sheba blows a trumpet to start the revolt against David and Joab blows a trumpet at 2 Samuel 20:22 to end the revolt when he receives Sheba's head.

I hope we can find this useful for our studies and thought to share this while Steven and Odylio's messages are still fresh in our minds. God Bless. MC

- I know there are a lot of rumors and accusations going on and we would like you and your family to know that we are praying for you. I have always been of the mindset that there are 2 sides to every story. Please let us know if we can help in any way, other than our prayers, to help you through this.
- Hello and thank you for the video. Can you please send me a copy of the notes for Jeff's sermon on Sabbath? I am very saddened to find out what has gone on with the movement although not all together surprised. Please let Jeff know that all of you are in my prayers and have my full support. If you don't have my phone number here it is... May God bless you and keep you.
- Dear friends in the Lord and His last time message I'd be very grateful if you'd send the magazine Jeff's referring to. Yours in God's will by grace limitless.
- Thank you. I watched it and will give it a lot of thought. Right now I need to draw closer to God more than anything. Elder Jeff is a dear



friend. May we all have mercy from God.

- Thank you. Watching now. Praise the Lord! Elder Jeff has woken up. I have been praying for this. Great start can't wait to watch the rest leave no stone unturned. Forgive me for not directly sending my many questions and concerns sooner. Praying for strength for Elder Jeff. And let us not be weary in well doing: for in due season we shall reap, if we faint not. Galatians 6:9 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:3
- Thanks for the video. It confirms what bugged me for months and Jeff phrases it the way I sensed what was happening. I believe there were some issues but not yet know much about it. If any wrong was done I trust it will be or has already been corrected and explained too. I am always suspicious of those who need to blacken so much an individual they want to overpower. Body language in the videos I watched revealed more about the two people involved than even false use of lines and scriptures. The hidden agenda appeared so obvious to me even for quite some time but the last two videos they circulated revealed such prudence that I have a really hard time watching them in their entirety. Thank you for clarification and not compromising. Learning in His truth.
- Hope you are well. I just had news that *Future for America* and Parminder are no longer teaching together and if I understood Future for America ceased its ministry. My friend's baptism has been suspended and certain staff no longer works with *Future for America*. I could see for quite some time from studying the videos that there was some disagreement but I wonder why it has turned in such a rift. I have only heard one side of the story and would like to know exactly why it has come to that point. Knowledge is progressive and the movement is God's movement, shaking must occur, and change is inevitable. But we must at every step of the way

keep our eyes upon Him that guide us, and steer the boat we are on, propelled by the Holy Spirit and floating on water which is the ever more flowing revealed knowledge. I would appreciate having more information. Much of His love to you. Ever learning in His truth.

- I am working through the video. I've forwarded it to my brother, Jeff knows him very well. He has studied the presidents of the USA and Adventism. He is developing some information to be shared. He sees Jeff coming out of retirement as prophetic...I'm trying to understand Zerubbabel laying the foundation and he will finish it. Despite no campmeeting, If possible, we would still like to come. We can help around the grounds or anything. We want to attend church and be baptized. We need no one to prepare anything for us, I am an excellent cook and have herbal knowledge and am very resourceful... Please know that we have studied with *Future for America* and Jeff for more than 10 years, and despite the storm now we will always value the work of Jeff and his family that has been done for the movement. Jeff has a special place in my heart. Please let me know if we can come to visit. I will be in touch. I hope that you are keeping well. Thanks much.
- Thank you so very much! Thank for bringing us out of the fog. My family is seemingly alone here. We are so relieved to hear your words. God please send your blessings to this message and this family in Arkansas. Bring them health and strength and unity.
- Yes, yes, yes! This I can with conviction declare from the mountain top, knowing that both my feet are planted solidly on the Foundation of the Old Paths that our Lord has given to His people! I have but one question: I hear the music of David as he danced with celebration of the ark being carried to the Temple of God; and, to my Guardian Angel I ask: May I have this dance with you?"
- I realize you are most surely inundated with

emails right now, but I wanted to take a moment and write to you so that when you have the time, you can read this message. I just wanted to say how good it has been to hear Elder Jeff's voice. I have been struggling for the past couple of months, trying to understand what is happening. There have been things that haven't made sense to me, and things that have concerned me. The first video gave me a great deal of clarity and relief. I am still having a hard time knowing exactly what to expect and what to believe, but I am reserving judgment until Elder Jeff has released all of his videos and I can study all of this for myself. I cannot imagine the turmoil your family is in right now. I cannot imagine how hard Germany must have been. I cannot imagine how hurtful some of the things that have been said are. I am so very sorry you all have to go through this. Please know that you are not alone. You are being heard. You do have supporters. God is with you, and we are praying for you. I know we have never met, although I certainly hope we will, if not on this earth, then in heaven. But if you should ever need a friend, please feel free to call me anytime. With thankfulness and love.

- Thank you! I stand with Elder Jeff and *Future for America*. What a relief it was to listen to his message tonight. It brought much relief and clarity to what has been confounding me for what seem like endless months. God has His eye on the truth and His truth will be revealed. Your families are always in my prayers. The Remnant will stand. God bless.
- Thank you. We watched the video when it was released. Someone had sent us the links for the Germany presentations and they did make a good presentation to make themselves look good and *Future for America* not so good. We are shaking our heads. There are so many questions but Lord willing Jeff will be able to collect his thoughts and that the Lord will be able to get his message clear. This has caused doubts, confusion, and we don't want to be on the wrong side. The devil has really figured out how to mangle this movement. We need to study for ourselves and allow God to do his mighty work. You all are dealing with a lot and will be in our prayers. Keep strong and keep the faith.
- We have been watching the presentations. We are so thankful to you for what you are doing. As we watch what is happening we feel regret as it is sad to see that people we once thought of as friends have turned their backs on us. We love the people there in Arkansas. We are praying that many will come to recognize the part they have played. The truth, at this present time, seems so hard to find. People are spinning their stories, weaving tales to excuse their actions. We speak of truth but do not act as if we believe the things we say. We want you to know how much the videos over the last few days have helped. We support you in your decision to stand for right. Thank you again, in love.
- I believe the messages I have heard from Jeff Pippenger are truly based on the Bible and the Spirit of Prophecy. I wanted to understand even deeper and I want my questions answered now and then. Truth is never popular. Remnants are always few. Thank you for the videos.

March 2020 Weekend Conference in Arkansas

We are holding a March 2020 conference at *School of the Prophets* in Arkansas. We would love to host anyone that can join us. Hold the date on your calendar for March 19-22, 2020 and consider coming to join us. Speakers and cost is not yet confirmed but we will keep you informed as we get closer to our date. Contact Bronwyn at 501.762.7025 with any questions you may have.