

FUTURE NEWS

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THE PERFECT LAW

The law of God, as presented in the Scriptures, is broad in its requirements. Every principle is holy, just, and good. The law lays men under obligation to God; it reaches to the thoughts and feelings; and it will produce conviction of sin in every one who is sensible of having transgressed its requirements. If the law extended to the outward conduct only, men would not be guilty in their wrong thoughts, desires, and designs. But the law requires that the soul itself be pure and the mind holy, that the thoughts and feelings may be in accordance with the standard of love and righteousness.

"In his teachings, Christ showed how far-reaching are the principles of the law spoken from Sinai. He made a living application of that law whose principles remain forever the great standard of righteousness,—the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. He came to fulfil all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God. Through the measure of his grace furnished to the human agent, not one need miss heaven. Perfection of character is attainable by every one who strives for it. This is made the very foundation of the new covenant of the gospel. The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.

"When the Spirit of God reveals to man the full meaning of the law, a change takes place in his heart. The faithful portrayal of his true state by the prophet Nathan made David acquainted with his own sins, and aided him in putting them away. He accepted the counsel meekly, and humbled himself before God. 'The law of the Lord,' he said, 'is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.'..."

"Sin did not kill the law, but it did kill the carnal mind in Paul. "Now we are delivered from the law," he declares, "that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "Was that then which is good made

death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." "Wherefore the law is holy, and the commandment holy, and just, and good." Paul calls the attention of his hearers to the broken law, and shows them wherein they are guilty. He instructs them as a schoolmaster instructs his scholars, and shows them the way back to their loyalty to God.

"There is no safety nor repose nor justification in transgression of the law. Man cannot hope to stand innocent before God, and at peace with him through the merits of Christ, while he continues in sin. He must cease to transgress, and become loyal and true. As the sinner looks into the great moral looking-glass, he sees his defects of character. He sees himself just as he is, spotted, defiled, and condemned. But he knows that the law cannot in any way remove the guilt or pardon the transgressor. He must go farther than this. The law is but the schoolmaster to bring him to Christ. He must look to his sin-bearing Saviour. And as Christ is revealed to him upon the cross of Calvary, dying beneath the weight of the sins of the whole world, the Holy Spirit shows him the attitude of God to all who repent of their transgressions. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" *The Review and Herald*, April 5, 1898.



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MISSION STATEMENT

Our mission is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future; for it is taking place before our very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of the counsel of God’s Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God’s law and faith in His promises, we are to receive that experience.

Future for America (FFA) and its educational institution of *School of the Prophets* (SOTP) fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshipers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

FFA is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by SOTP, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

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INFORMATION

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FROM *the* EDITORS

The primary theme of this month's publication is baptism into the Church Triumphant and the preparatory work done within the heart that must precede it. It would behoove us all as students of God's word to have a desire to enter into a more complete understanding of this blessed ceremony, especially since its implications for these last days bear more weight than perhaps we first thought it did.

The process of sanctification is a daily work and requires our most persevering efforts.

"There must be earnest, persevering effort to break away from the customs and maxims and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. There must be no idleness. Life is a sacred trust; and every moment should be wisely improved...." *The Youth's Instructor*, February 19, 1903.

We must be overcomers; life will never exempt us from temptation.

"It is not the order and will of God to shield His people from temptation.... When truth takes possession of the heart, the Christian will be brought into conflict....There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory." *Our High Calling*, 87.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1:12.

To claim such victory, it requires that we have a living faith—a faith that grasps hold upon the precious promises uttered from the mouth of God; one that gives us the confidence that we have the petitions that we desired of Him (1 John 5:14, 15) through the exercise of fervent prayer. May all of us continually ask for an increase of faith and keep before us that blessed hope that buoys up the spirit of the weary travellers we are in this world.

★ SPECIAL ANNOUNCEMENT ★

Future for America is hosting its annual spring camp meeting. The theme of the seminar is "Pillars of Our Faith," and the featured speakers will be Sister Tamina Blasing (Portugal), Brother Filip Iordan (Romania), Elder Richard Coleman (USA), Elder Thabo Mtetwa (Canada), Elder Jeff Pippenger (USA), Brother George Seaman (USA), and Brother Tyler Sena (USA).

All of the presentations will be recorded for distribution in order that all (both attendees and those who cannot make the journey here to Arkansas) may share in the experience.

Registration: OPEN

Dates: March 31-April 7

Location: SOTP Campus
Glenwood, AR

1 Week Package Cost: \$250
(lodging, meal plan, booklet)

Children's Program: Ages 3-12

For further details regarding airport transportation, lodging reservations, package deals, and other information, please visit: futureforamerica.org

For registration and questions:
bronwynpeck@gmail.com

We hope to see you there!

—*Future News Editorial Team*

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STUDIES

BE YE BAPTIZED INTO THE CHURCH TRIUMPHANT

by TAMINA BLÄSING

A recent topic of discussion within the movement is that of rebaptism. The question most often asked is: Do I need to be re-baptized to remain in the Church Triumphant? This article is purposed to shed more light upon the subject and equip its readers with biblical justification for rebaptism today. The symbol of baptism will be reviewed and showcased in various reform line examples that we may properly identify what baptism means and its significance. To start, let us begin with the story of Abraham.

ABRAHAM

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Genesis 17:10, 11.

And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Genesis 17:14.

God entered into covenant with Abraham and his descendants. The token, or sign, of this covenant was circumcision, thereby making circumcision a symbol of a covenant with God. A second witness to God entering into covenant with Abraham was when God gave Abraham and Sarah new names in Genesis 17. A name change in the Bible signifies a covenant that was made.

Commenting on Genesis 17, Sister White says:

“When Abraham had been nearly twenty-five years in Canaan, the Lord appeared unto him, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ In awe, the patriarch fell upon his face, and the message continued: ‘Behold, My covenant is with thee, and thou shalt be a father of many nations.’ In token of the fulfillment of this covenant, his name, heretofore called Abram, was changed to Abraham, which signifies, ‘father of a great multitude.’ Sarai’s name became Sarah—‘princess;’ for, said the divine Voice, ‘she shall be a mother of nations; kings of people shall be of her.’

“At this time the rite of circumcision was given to Abraham as ‘a seal of the righteousness of the faith which he had yet being uncircumcised.’ Romans 4:11. It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry.” *Patriarchs and Prophets*, 138.

Circumcision is the seal of righteousness by faith. It is the sign that a person has fully separated themselves from idolatry and belongs to God as one of His peculiar people. Bearing this in mind, we will now examine the line of Moses.

MOSES

Many years had passed since God covenanted with Abraham. The people of God gone into Egypt, where the pure became mingled with the vile. God’s children went into captivity, and as time passed, their spiritual condition continued to deteriorate as they laid aside God’s law and that special covenant He made with them. At this time, Moses was chosen to be the deliverer of God’s people out of Egypt. God had called Moses to the wilderness to teach and instruct him there. When the time was right, God told Moses to return to Egypt and give His message to deliver His people. On Moses’ journey there, however, the angel of God appeared to Moses and sought to kill him. Why? Because Moses had neglected to circumcise his son.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. Exodus 4:24, 25.

“On the way from Midian, Moses received a startling and terrible warning of the Lord’s displeasure. An angel appeared to him in a threatening manner, as if he would immediately destroy



him. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God." *Patriarchs and Prophets*, 255.

In the study of the reform lines, we place this incident of circumcision at the empowerment of the first angel. This the time in which a divine being descends to give the appointed message power, and it is also the same point in which God enters into covenant with his people.

It is interesting to note that Moses' neglect to circumcise his son would have lessened the power of his message and left him without the protection of the angels of God. The visible token of having entered into a covenant with the Lord gives power to the message and protection against danger. Later on, when we apply this principle to our line, we will speak to what this means for us.

BAPTISM A SIGN OF THE COVENANT

The rite of circumcision was replaced with the custom of baptism. This transition took place in the time period of Christ. Before we examine the line of Christ, let us establish how baptism has substituted the need for circumcision, and how both are signs of a covenant with the Lord.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;

“Those who have by baptism given to God a pledge of their faith in Christ... have entered into covenant relation with God.”

which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.'

"Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and

their efficiency in their new life in Christ Jesus." *Australasian Union Conference Record*, October 7, 1907.

In the passage above, Sister White quotes Jeremiah 31. When Jeremiah says "after those days," "those days" are the seventy-year captivity which is the time period of darkness in terms of a reform line. When the days of spiritual darkness end (at the Time of the End in any reform line), the Lord desires to enter into a new covenant relationship with His people, since the old covenant is broken. Hence, we see from the above quote that baptism is a sign of a covenant relationship with God.

"During the forty years of wilderness wandering, the Lord was true to the covenant He had made with His people. Those who were obedient to Him received the promised blessings. And this covenant is still in force. Through obedience we can receive heaven's richest blessings. Those who claim to be Christ's followers pledge themselves to obedience at the time of their baptism. When they go down into the water, they pledge themselves in the presence of the Father, the Son, and the Holy Ghost that they will henceforth be dead unto the world and its temptations, and that they will arise from the watery grave to walk in newness of life, even a life of obedience to God's requirements." (Manuscript 80, 1903, 2. ("Whoso Offereth Praise Glorifieth God," August 1, 1903.)) *Manuscript Releases*, volume 1, 222.

The covenant the Lord wants to enter into with His people has never changed throughout the years; only the sign for the covenant has changed. And those who are obedient to the covenant requirements receive the promised



blessings. Under the old covenant, the sign for that covenant relationship for the Jews was circumcision. By the time Christ came to Earth, the Jews had departed so far from Him, that there was a necessity for the Lord to enter into a covenant relationship with a new church—the Christians. For this relationship, a new sign was needed, since the symbol of circumcision was already “taken”. This is when baptism became the symbol for entering into a covenant relationship with the Lord. Knowing this, let us move now into the line of Christ and look for baptism in that dispensation.

CHRIST

In the following verse we can see the relationship between circumcision and baptism. Baptism replaced circumcision as a symbol of a sinless life.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: **In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.** Colossians 2:8-12.

John the Baptist, standing at the beginning of the reform line of Christ, was the one who introduced baptism. Here we see that baptism is also the sign of the remission of sins. As Christians, we must first experience the process of conversion. Afterwards, baptism will be the result of that process. Although Jesus had never sinned, He was baptized by John:

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. Mark 1:4-11.

BAPTIZE THE SINLESS?

“When Jesus came to be baptized, John recognized in Him a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring. Among the multitudes that had gathered about him at the Jordan, John had heard dark tales of crime, and had met souls bowed down with the burden of myriad sins; but never had he come in contact with a human being from whom there breathed an influence

so divine. All this was in harmony with what had been revealed to John regarding the Messiah. Yet he shrank from granting the request of Jesus. **How could he, a sinner, baptize the Sinless One? And why should He who needed no repentance submit to a rite that was a confession of guilt to be washed away?**

“As Jesus asked for baptism, John drew back, exclaiming, ‘I have need to be baptized of Thee, and comest Thou to me?’ With firm yet gentle authority, Jesus answered, **‘Suffer it to be so now: for thus it becometh us to fulfill all righteousness.’** And John, yielding, led the Saviour down into the Jordan, and buried Him beneath the water. ‘And straightway coming up out of the water,’ Jesus ‘saw the heavens opened, and the Spirit like a dove descending upon Him.’

“Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us.

“Upon coming up out of the water, Jesus bowed in prayer on the river bank. **A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life.** Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. The kingdom He had come to establish was the opposite

“ JESUS IDENTIFIED HIMSELF WITH SINNERS, TAKING THE STEPS THAT WE ARE TO TAKE, AND DOING THE WORK THAT WE MUST DO. ”



of that which the Jews desired. He who was the foundation of the ritual and economy of Israel would be looked upon as its enemy and destroyer. He who had proclaimed the law upon Sinai would be condemned as a transgressor. He who had come to break the power of Satan would be denounced as Beelzebub. No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude." *The Desire of Ages*, 110, 111.

Christ was baptized by John, even though Christ had no sin in his life. Yet baptism is the sign of righteousness, the outward token that the sins committed have been forgiven. So why was it then, that Christ was baptized?

I AM COME TO FULFILL

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matthew 5:17, 18.

Christ came to fulfill the law, not to change or do away with it. From the foundations of the world, God has used various ways to illustrate a covenant relationship with His people. From the time period of Abraham leading all the way down to the Jewish church, that sign was circumcision. Yet the Jews broke that covenant by introducing Greek customs and traditions, which consequently led to them being bypassed by Christ (*Selected Messages*, book 1, 386). John the Baptist introduced the new form of the covenant: baptism. Christ came to fulfill the law. "He is our example in all

things" (*Evangelism*, 183). Since Christ is our Example and we are sinners, then even though Christ was spotless and without sin, it was necessary that He take the very steps we as sinners must take in our conversion experience in order to fully live out His life as our Example. This is why Christ needed to be baptized and show the outward sign of righteousness, even though He had never committed one sin.

NOT AN ACKNOWLEDGEMENT OF SIN

Baptism is often the step one takes who had formerly left the kingdom of God and has now returned to the path of righteousness. Christ's baptism, however, was not performed because of sin, but rather to acknowledge the proper steps we as His people should take. So it is with rebaptism into this movement. Recognizing the need for baptism into the Church Triumphant is much more than just the acknowledgement of sin; it shows that we are following the path that was laid down by Christ.

CHRIST SUPPORTS BAPTISM

This act of baptism was supported by Christ. After Christ began His ministry work, He never baptized people Himself, yet He supported His disciples in performing this act. We can therefore see the harmony between the work of John and Christ.

"Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. The number of His disciples increased daily. **Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner.** But the disciples of

John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all." *The Desire of Ages*, 178.

In the above passage there is an argument about baptism and if it would really wash away sin and the right of the disciples to baptize at all. This argument is all about the new sign of entering into a covenant with the Lord. We see the same issue today. There is a discussion over the necessity of baptism in order to be a part of or remain in this movement. In the rest of this article we hope to establish, without any room for doubt, the need to be baptized or rebaptized into this movement—the Church Triumphant.

ARE YE ABLE TO BE "BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH?"

At this point, we would like to address a different aspect of baptism. Christ spoke to His disciples of another baptism when an argument had arisen over who would be allowed to sit at the right or left of Christ when He is on the throne. Please note, that we suggest this argument about who will be the greatest in Christ's kingdom parallels the struggle over organization. Christ's answer to the request of a high position is the following:

But Jesus answered and said, Ye know not what ye ask. **Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?** They say



unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. Matthew 20:22-23.

These verses show that Christ was informing His disciples that they will need to drink a cup and be baptized with a baptism that requires much courage. He is asking "are you able to...?" Again, as Christ is our Example in all things, all of His followers must drink the same cup and be baptized with the same baptism. Which prompts the question, what is this cup and baptism?

"When the request was made for the two sons of Zebedee to sit the one on His right hand and the other on His left in His kingdom, Jesus answered: 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father.' How many can answer: We can drink of the cup; we can be baptized with the baptism; and make the answer understandingly? How many imitate the great Exemplar? All who have professed to be followers of Christ have, in taking this step, pledged themselves to walk even as He walked. Yet the course of many who make high professions of the truth shows that they

make but little reference to the Pattern in conforming their lives thereto. They shape their course to meet their own imperfect standard. They do not imitate the self-denial of Christ or His life of sacrifice for others' good." *Testimonies for the Church*, volume 2, 32.

To drink the cup that Christ drank and to be baptized with the same baptism He had been baptized with means to live out the truth you are professing. Intellectual knowledge alone will not save us. However, we need this knowledge to be convicted of our true condition. Once we are convicted, we are supposed to go through the steps which will cause us to live up to the newly gained standard. But, to drink of this cup and be baptized means even more than that:

"Jesus bears tenderly with them, not rebuking their selfishness in seeking preference above their brethren. He reads their hearts, He knows the depth of their attachment to Him. **Their love is not a mere human affection; though defiled by the earthliness of its human channel, it is an outflowing from the fountain of His own redeeming love.** He will not rebuke, but deepen and purify. He said, 'Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?' **They recall His mysterious words, pointing to trial and suffering, yet answer confidently, 'We are able.'** They would count it highest honor to prove their loyalty by sharing all that is to befall their Lord.

"Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with,' He said; before Him a cross instead of a throne, two malefactors His companions at His right hand and His left. John and James were to share with their Master in suffering;

the one, first of the brethren to perish with the sword; the other, longest of all to endure toil, and reproach, and persecution." *The Desire of Ages*, 548.

To drink this cup and be baptized means to take part of the persecution Christ experienced. We know that we live at the end of the world, and as present truth believers we also know that our persecution begins at Raphia. Bearing this in mind, it is evident that we will be drinking of the same cup that Christ drank from and also be baptized with the same baptism. We will be persecuted, just as He was. We will be charged with blasphemy and intentions of overthrowing the government, just as He was. Yet through all of this, we are to endure these trials as a lamb without spot or blemish, just as He did. These trials will cause others to believe. Just as Christ's trial and death caused many to enter the faith, so also the experience of the persecution we are about to face will cause many who are watching to be convicted that Christ is about to come, and that He indeed has a chosen and faithful people.

"But though so willing to make a personal application of the lessons of Jesus, James and John were by no means ready to abandon their ambitious designs. Soon after this, accompanied by their mother, they came to Jesus with the petition that they might be permitted to occupy the position of greatest honor in his kingdom. Jesus answered them, 'Ye know not what ye ask.' He knew the infinite sacrifice that awaited him; that before the kingly throne there was to be humiliation and shame, and the agonizing death of the cross. And yet he would willingly endure the terrible ordeal for the sake of seeing souls saved in his kingdom to enjoy untold bliss throughout the ceaseless ages of eternity.



"This was the joy that was set before Christ, the glory that he was to receive, and that the two disciples had unwittingly requested to share. Jesus asked them, 'Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?' Little did they comprehend the bitter cup of which their Lord spoke, or realize the fiery baptism; but they fearlessly responded, 'We are able.' Jesus said unto them, 'Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.'

"And when the ten heard it, they were moved with indignation against the two brethren.' They were not less anxious than James and John to secure the chief places in the kingdom of Christ; they were therefore angry with the two brothers for taking, as they thought, an undue advantage. Aware of their ambition and their resentment, Jesus reasoned with them. 'Ye know,' he said, 'that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.' There was to be a difference between his kingdom and the kingdoms of the world. 'The princes of the Gentiles' were ambitious, and sought for place and power; but their course in this respect resulted from false ideas of greatness and the pride of the human heart. Among the disciples

of Christ an entirely different state of things was to exist. One was not to aspire to dominion over his brethren, and to seek to be lord over God's heritage." *Signs of the Times*, January 15, 1885.

In the last paragraph of the quote above, we see how the disciples were seeking a special position in God's kingdom, but Christ told them that His kingdom's criterion for holding a position is different than that of the world's. We see here the work and struggle of organization. God's church, the Church Triumphant, will not be governed by the same principles of greatness as the world governs. God is looking for servants who are pure in heart and humble, for these traits are great in His eyes.

“They would count it highest honor to prove their loyalty by sharing all that is to befall their Lord.”

Let us look at one more passage where Sister White uses the Bible passage about the cup and baptism of Christ and applies it to a situation she is in:

"We learned from one who had heard the document read in Boston and Roxbury, that H. had gone to Carver to read it there. At first I felt distressed. I could not see why God should suffer me thus to be reproached. I had to suffer anguish of spirit for others, and now my character was attacked. For a short time I sunk in discouragement. But as I went before the Lord with this severe trial, he gave me grace to bear it. His strong arm supported me. I was not suffering as an

evil-doer, but for Christ's sake, and how many had suffered the same before me, even Jesus, the Saviour of the world, was reproached and falsely accused, and these words seemed ever before me, 'Are ye able to drink of the cup?' Can 'ye be baptized with the baptism?' I felt, as I was bowed before the Lord, that I could say, Let me know the fellowship of Christ's sufferings. I knew what was reported as being in that document was false, and Jesus knew it, then why should I be troubled? I fully believed that Jesus was soon to come, and then my name, which was handled so maliciously here, would be justified. I there consecrated myself, my name and all, to God, and with reconciliation could say, Only let my poor name be written in the Lamb's book of life, and men may handle it just as God suffers them. Let me suffer with Christ that I may reign with him." *Spiritual Gifts*, volume 2, 70.

Here again we see how this cup and the baptism of Christ are connected with "persecution".

When Sister White's character was attacked, though this caused her much heartache, we see how she reacted: by simply taking it to the Lord without trying to defend herself. This is exactly what Christ had done when He was walking here on earth amidst the fiercest trials.

This same struggle is represented in the parable of the wheat and the tares. The tares growing among the wheat bring much suffering to the wheat. Yet, this struggle is designed to strengthen the wheat and cause it to bear fruit.

"The growth of the tares among the wheat would draw special attention to it. The grain would be subjected to severe criticism. Indeed, the whole field might be set down as worthless



by some superficial observer, or by one who delighted to discover evil." *The Spirit of Prophecy*, volume 2, 248.

"The sincere believers of truth are made sad, and their trials and sorrows greatly increased, by the elements among them which annoy, dishearten, and discourage them in their efforts. But the Lord would teach His servants a lesson of great carefulness in all their moves. 'Let both grow together.'" *Testimonies*, volume 3, 113.

Within the present truth movement today (as well as within the Seventh-day Adventist Church), we often see professed believers openly attack their brethren (be it in person, video clips, group chats, social media, etc.) over character defects or moral issues. This very thing attests to what time period we are living—that we will see God's faithful people begin to partake of that bitter cup of persecution that Christ drank from, and also likewise partake of the same baptism. Thus, Christ asks the same question to us today as He did back then: "Are ye able to?" Are we aware that this earth is not our home? Do we recognize that we are not to strive for worldly gain and live by the standards of the world? Our reward will not come from this earth, neither

will it be obtained while we are living on this earth. The path (the line) put before us is filled with trials, difficulties, and danger, and we tend to focus on these afflictions. This is when we get discouraged, afraid, and then proceed to draw back from the high calling Christ has given us: to drink of the same cup and be baptized with the same baptism. This seems to be one of the reasons why many turn away from this movement in some manner or another. We are not to look or dwell upon the affliction ahead of us, but rather to think upon our reward. Let us behold Christ who is leading us toward the city and lifting His right arm, shedding the Midnight Cry light upon us. If we behold this light and walk in it, no darkness around us will harm us, but rather make us more firm, strong, and decided.

"The word of God often comes in collision with man's hereditary and cultivated traits of character and his habits of life. But the good-ground hearer, in receiving the word, accepts all its conditions and requirements. His habits, customs, and practices are brought into submission to God's word. In his view the commands of finite, erring man sink into insignificance beside the word of the infinite God. With the whole heart, with undivided

purpose, he is seeking the life eternal, and at the cost of loss, persecution, or death itself, he will obey the truth.

"And he brings forth fruit 'with patience.' None who receive God's word are exempt from difficulty and trial; but when affliction comes, the true Christian does not become restless, distrustful, or despondent. Though we can not see the definite outcome of affairs, or discern the purpose of God's providences, we are not to cast away our confidence. Remembering the tender mercies of the Lord, we should cast our care upon Him, and with patience wait for His salvation.

"Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm clouds and darkness." *Christ's Object Lessons*, 60, 61.

LUTHER

We can also see the subject of baptism exemplified in the reform line of Luther. The year 1519 was a remarkable year because it marks the empowerment of Luther's message.

Q: What is justification?

A: When one is converted, God justifies them. The Greek word translated as 'justify' means to 'acquit.' To acquit someone is to absolve them of guilt for a given offence. It is described by the Spirit of Prophecy as follows:

"As the penitent sinner, contrite before God, discerns Christ's atonement in his

behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

"Pardon and justification are one and the same thing. Through faith, the believer

passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: 'This is My child, I relieve him from the condemnation of death, giving him My life insurance

policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.' Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.' *Faith and Works*, 103."

—Mtetwa, Thabo. "The Movement Does Not Sin." *Future News*, Aug. 2018, pp. 3-11.



It was only two years prior that Luther nailed his 95 Theses on the Wittenberg church door. Luther's theses were the spark that ignited that marvelous fire of the Great Reformation—a religious separation from Romish doctrines. In the year 1519, the reigning German emperor died and a new one was to be elected. Knowing this, the pope was hindered in his efforts to destroy Luther; his primary focus now was to secure his power with the new German emperor. Coincidentally, the newly elected emperor was also unable to focus his attention on the Reformation, as the borders of Europe were occupied by Turkish activity and demanded his attention. During this period, Luther was afforded time to study John Huss' material, who had died about 100 years beforehand. It was through these studies that Luther came to the realization that he and Huss believed in and taught the same principles.

"It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian Reformer. 'We have all,' said Luther, 'Paul, Augustine, and myself, been Hussites without knowing it!' 'God will surely visit it upon the world,' he continued, 'that the truth was preached to it a century ago, and burned!'—Wylie, b. 6, ch. 1." *The Great Controversy*, 140.

The historical narrative provides several symbols that direct us to where we can locate certain events on a reform line. One of the primary waymarks on every reform line is that of the empowerment of a message at which point a divine symbol descends. In the line of Luther, such symbols for this waymark are represented by the change of leadership, the activities and restraint of Islam, and the return of Luther to the old paths (Huss' writings).

This waymark is also associated with the message of justification by faith, which is the first step in living in accordance with the plan of salvation. Justification is one of the main doctrines that Martin Luther disseminated. In the year 1519, a man named John Eck arose and challenged Luther on his ideas about justification by faith. Eck's aim was to declare Luther a heretic and burn him like Huss was burned. But, after three weeks (21 days), Luther prevailed and the pronouncement "Neither popes nor church councils are infallible" was born. This marks the point in which Luther officially separated from Rome (which can be paralleled by Ezra leaving Babylon and marked by the message of "Babylon is fallen fallen").

Though baptism is marked at the first step as seen in the line of Moses and Christ, it is also a demonstration of the righteousness by faith message (which is a characteristic marked at the second step), which we saw in the history of Abraham.

THE STRUGGLE OF THE ANABAPTISTS

During the time period of the Great Reformation, a group of believers called the Anabaptists was formed. This group promulgated the doctrines of Luther, but they opposed his and other reformer's views on the validity of infant baptism over adult baptism. Their position on baptism was that one needs to possess faith in Christ in order to be baptized, hence the reason that they circulated the view that an infant is incapable of understanding or possessing such a faith. Therefore, they adopted and disseminated this as one of their religious doctrines.

The Amish, Hutterite, and Mennonite groups are direct descendants of the early Anabaptist movement. The name Anabaptist means "one who baptizes again". They took this name because they believed that the baptism one receives as an infant is not valid, therefore requiring a rebaptism. But,

what denomination did they baptize into? It was not the Roman Catholic Church. It was the "new church"—the Protestant church, which protested Rome's false doctrines.

The struggle of "infant baptism" and "adult baptism" can also be seen in ancient Israel. Every Jewish baby was supposed to be circumcised (baptized) eight days after birth, yet John the Baptist's message was devoted to the baptizing of adults. So, here we see how the early Christian church faced the same struggles over baptism as the early Protestant church.

MILLERTIES

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:8-11.

It is a matter of public record that the angel of Revelation 10 is Christ descending in 1840 to empower the first angel's message. This angel gives John a book to eat. The book is first sweet to the taste, and then becomes bitter in the belly. This depicts the experience of the Millerites. When the first angel's message was empowered by the fall of the Ottoman Empire on August 11, 1840, the message was sweet because the year-day principle was confirmed. However, on April 19, 1844 (the first disappointment), the



message grew bitter for the Millerites because Christ had not returned when they expected Him to. But, the angel told John that he will prophesy again, thus implicating a repetition of this sweet and bitter experience. This recurrence transpires in our time, since the line of the 144,000 is the reform line following that of the Millerites (and it is also the last reform line of earth's history). Bearing this in mind, let us now delve into what events unfolded in the Millerite time period.

"The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers 'were of one heart and of one soul,' and 'spake the word of God with boldness,' when 'the Lord added to the church daily such as should be saved.' Acts 4:32, 31; 2:47.

"If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which

Christ prayed, that which the apostle describes, 'the unity of the Spirit in the bond of peace.' 'There is,' he says, 'one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.' Ephesians 4:3-5.

"Such were the blessed results experienced by those who accepted the advent message. They came from different denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shivered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were

"If God's professed people would receive the light as it shines upon them from His word, they would reach that unity for which Christ prayed..."

corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. If this doctrine did this for the few who did receive it, it would have done the same for all if all had received it.

"But the churches generally did not accept the warning. Their ministers, who, as watchmen 'unto the house of Israel,' should have been the first to discern the tokens of Jesus' coming, had failed to learn the truth either from the testimony of the prophets or from

the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an instrument against it. As of old, the plain testimony of God's word was met with the inquiry: 'Have any of the rulers or of the Pharisees believed?' And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue.' The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.

"In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death



which existed in the churches in 1844." *The Great Controversy*, 379, 380.

In the passage above, Sister White writes about the first angel's message and the experience it is designed to impart: to show us our true condition. From John 16:8 we know that the Holy Spirit's first work is to convict the heart of sin. This heart work is designed to reveal to the sinner the necessity of separating from the world. In every reform line, this very message is revealed to God's people. During the Millerite time period, God's professing people were the Protestant churches. If the Protestant churches accepted the warning message, they would have been a part of a special experience—an experience of unity in body and spirit. But instead, they rejected that warning message, thereby rejecting Heaven's means of providing for their restoration. Nevertheless, there was a company who did obtain that special experience. It was those who had accepted the warning message and joined the present truth message of that time period. Of this group, Sister White tells us that they had this experience: **"There is, he says, 'one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.' Ephesians 4:3-5."** Even though the individuals who were gathered under the banner of the first angel's message had come from various Protestant churches, the advent message created a sanctified unity among them—the very unity Christ prayed for in John 17. Truth unites God's people.

This small group of believing people were soon "persecuted" by the Protestants and were consequently cast out of the Protestant churches (June 1842). Thus, they pressed together and continued pushing their blessed work forward. Around this time, there was one man in particular who stood out amongst them. This man was Charles Fitch. He is well known for his help with the production of the 1843

chart, as well as his testimony about how to overcome sin; his testimony is very powerful and a much needed read by us today. Since Brother Fitch will be the main focus for this next portion, let us note that the Millerite movement had been baptizing people prior to October 1844.

BAPTISM AMONG THE MILLERITES

"Early in 1844 contemporary newspaper editorials tell of Fitch's acceptance and preaching of the doctrine of the final destruction of the wicked, brought to him by George Storrs. This was similarly true of baptism by immersion, leading to some twenty, including Fitch, being baptized; and then of an instance when Fitch baptized twelve persons in the Ohio Canal in the piercing cold of March, amid a driving snowstorm.' His own understanding of baptism is revealed in a letter to his wife: 'Since I last wrote you I have been buried by baptism into the death of Christ.'" Froom, *Le Roy. The Prophetic Faith of Our Fathers*, volume 4, 541.

Again, it is important to note that in June of 1842, those who believed in the Millerite message and movement were being removed from their Protestant churches, therefore creating a band of people devoid of an official church body. Such a circumstance begs the question—how do you organize this kind of congregation? The solution is this: baptize them into the "faithful movement". There is not an adequate record of when the Millerite baptisms began, but it appears that it may have been some time after the Protestants closed their doors to the advent message and the Millerites subsequently realized that the Protestants were now daughters of Babylon. On the other hand, during the dissemination of the Midnight Cry message, it is clear to see that there were baptisms taking place

then. Charles Fitch himself caught pneumonia from baptizing many people before the expected date of Christ's return.

"But Fitch did not have much longer to live and labor. He was in Buffalo, New York, in **October, 1844, when a large number of new believers requested baptism.** Others had not yet fully made up their minds. **Arrangements were made, and the company who were ready went with him to the lake shore and were baptized in the chilly autumn water.** A cold wind was blowing as Fitch started for home in his wet garments—for they had no protective baptismal robes or waterproof waders in those days. **But just then he was met by another company of tardy candidates, on their way to the lake, who similarly desired baptism.** So, cold as he was, Fitch went back with them and immersed them. And then came a belated third company who had at last made their decision. **At their request he turned back a second time, and baptized them also.** But Fitch was seriously chilled.

"Ill as he was from the effects of this prolonged exposure, he nevertheless rode several miles the next day in the cold wind to meet another appointment. This proved too much for him, and he was stricken down with fatal illness, doubtless pneumonia, which speedily brought on his death at the early age of thirty-nine. **His last triumphant words on October 14, shortly before the day of expectation, were, 'I believe in the promises of God.'** It may confidently be said that none of the Adventist preachers was more widely loved than Charles Fitch. Courageous and resourceful, helpful and hopeful, he interpreted the love of God in word and deed, in the light of the second advent,



to the thousands to whom he ministered." *Ibid.*, volume 4, 545.

As with the lines of Moses, Christ, and Luther, we can also see the role of baptism within the Millerite reform line. The subject of baptism in the Millerite line is emphasized through the fact that God bypassed one church and entered into covenant with a new church that faithfully believed and obeyed the truth for that time.

COVENANT BROKEN, COVENANT RESTORED

And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach

of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. Numbers 14:26-35.

During the time period of Moses, God entered into a covenant relationship with the Israelites. But because of their rebellion in the desert, that relationship was broken. All of the Israelites in that generation were condemned to die in the wilderness. Therefore, the Lord entered into a covenant relationship with Joshua's generation shortly before they entered Canaan.

"A short distance from Jordan the Hebrews made their first encampment in Canaan. Here Joshua 'circumcised the children of Israel;' 'and the children of Israel encamped in Gilgal, and kept the Passover.' **The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that their covenant with God, of which it was the appointed symbol, had been broken.** And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord's displeasure at their desire to return to the land of bondage. **Now, however, the years of rejection were ended. Once more God acknowledged Israel as His people, and the sign of the covenant was restored. The rite of circumcision was performed upon all the people who had been born in the wilderness.** And the Lord declared to Joshua, 'This day have I rolled away the reproach of Egypt from off you,' and in allusion to this the place of their encampment was called Gilgal, 'a rolling away,' or 'rolling off.'" *Patriarchs and Prophets*, 485.

The Lord entered into covenant with this group of people following their 40 years of wandering in the desert. This period of 40 years can be shown as a time period of darkness, therefore paralleling the 1260 years of papal darkness (which is depicted as a wilderness in Revelation 12). Earlier, we expounded upon the principle that God enters into covenant with a "new people" after a time period of darkness. In the line of Moses this period of darkness was the Egyptian captivity; in the line of Christ it was the Laodicean condition of the Jews; under Luther it was the 1260 years of papal rule; and finally in the Millerite time, it was also the 1260 years of papal rule. Therefore, we should expect the same pattern to be fulfilled in our time period—the line of the 144,000. This new covenant relationship took place in 1989, when the period of darkness as represented by the seven times of scattering from William Miller's dream had come to an end and God appointed a new group to be His covenant people.

It is interesting to see how ancient Israel and modern Israel parallel each other. In the beginning of ancient Israel (under Moses) the Lord entered into covenant with the Israelites; this covenant was broken while they were in the wilderness, and then it was restored shortly before they entered Canaan. We see the same pattern within modern Israel. During the time period of the Millerite movement the Lord entered into covenant with modern Israel. Again, the covenant between God and His people was broken. This time it was broken in the time period of the seven scatterings spoken of in William Miller's dream, beginning in 1863 when we see the 2520 symbolically (through the number 126) representing the covenant rejected, and ending in 1989 when the period of darkness ends. Today, we are now spiritually on the verge of Canaan, therefore the Lord must enter into a new covenant



relationship with His faithful people—the Church Triumphant.

THE CHURCH TRIUMPHANT

Since the historical narrative illustrates such strong parallels between every great reformation or religious movement throughout time (see *The Great Controversy*, 343), we should expect those same patterns to be exhibited in the last reform line of earth's history, which is that of the Church Triumphant (our present-day line). And, therefore, we are permitted to make the same applications from the other reform lines to the reform line of the Church Triumphant. It is a matter of public record that the Time of the End waymark for the Church Triumphant is 1989. From that moment onward, the Lord led His people out of darkness into His marvelous light. In the line of Moses, circumcision (baptism) is marked at the empowerment of the message for that

time, and the same can be seen in the line of Christ at His baptism. In taking this principle, we are able to apply this event to September 11, 2001 because this waymark is the empowerment of the first angel's message for our time, which was accompanied by a divine symbol that descended on that day as well as a restraint of Islam (which can be paralleled to August 11, 1840 in the Millerite reform line). (For further study on this, see *Life Sketches of Ellen G. White*, 411; Revelation 18:1-3.) Therefore, the characteristics of this waymark (9/11) will include baptism (or circumcision) and righteousness.

The line of Moses shows that if the duty of circumcision was not performed, Moses' message would have lacked the power it required to be presented in Egypt and he would have been void of God's protection. In the reform line of Christ, God's old covenant people were passed by and a new symbol of a covenant was introduced—baptism—for

God's new covenant people. Christ is our Example in all things, so when He was baptized, He was demonstrating that He entered into a covenant with God. All of these aforementioned characteristics can be applied to 9/11. The message of 9/11 illustrates that the Lord has covenanted with a new people (the Church Triumphant), and that this very covenant will empower the message that God's people will take to the world (represented by Egypt, just as Moses took his message to Egypt), and it will permit them to receive God's protection in the time of fierce trial and tribulation. The reform line of Luther shows how justification and righteousness by faith (baptism) can be marked at the empowerment of the message (symbolically 9/11 for our time period). Another witness to baptism was seen in the line of the Millerites; baptisms into that movement were occurring prior to October 22, 1844 (the close of probation).

Q: What is the connection between baptism and justification?

A: When one is converted and justified they will seek the ordinance of baptism. Baptism is an outward declaration of the spiritual renovation and cleansing from sin that they have experienced.

"Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become

members of the royal family, children of the heavenly King.

"Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name's glory.

"Those who are baptized in the threefold name of the Father, the Son, and the Holy Ghost, at the very

entrance of their Christian life declare publicly that they have accepted the invitation, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 'If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.'" *Seventh-day Adventist Bible Commentary*, volume 6, 1075.

Justification and baptism point to the new birth experience when the penitent sinner passes from death to life. His submersion in the waters of baptism represents the grave

to which the old man of sin is consigned by death. The raising up out of the waters represents the new man, newly born in Christ and living a life of faith—walking with Him and doing His will.

Justification and baptism are marked at 9/11 where the baptismal waters of the Holy Spirit are shed upon God's people in the latter rain. In the reform line of Moses, this answers to the Red Sea crossing which is also a symbol of baptism and is also located at 9/11 prophetically (1 Corinthians 10:2). In the line of Christ, this answers to Christ's baptism in A.D. 27 which is also a type of 9/11 for the final reformatory movement."

—Mtetwa, Thabo. "The Movement Does Not Sin." *Future News*, Aug. 2018, pp. 3-11.



All of these witness to how righteousness can be marked at 9/11 on our reform line. It is the sign/token of the covenant God has made with the Church Triumphant. This principle of covenant relationships also teaches us that 9/11 marks the point in which there is no longer sin (false doctrine) within the true movement. The sins (false doctrines of our forefathers) were dealt with from 1989-9/11. This is the time period in which we are to be convicted of sin by the Holy Spirit (in reform line terminology, this would be called the “increase of knowledge”), confess and repent of these sins (the formalization of the message), and finally convert from our previous ways as a church. (For further information on this, please consider the studies on the seven steps of salvation and the wheat and the tares.)

It is important to note that we have been examining these truths from a corporate church perspective, not from an individual standpoint. From *The Great Controversy*, 343, it is easy to glean that God deals with mankind consistently in the same manner, no matter what time period we may be living in. Knowing this principle, we can safely say that His dealings with a corporate body of people will be the same as that of an individual person. Thus, the inspired patterns and structures delineated within all of the reform lines are not only applicable to a corporate body of believers, but also to individuals. So, what exactly does this look like? How can a reform line show that there is no sin after 9/11 when we clearly see that there really is sin? Often times when 9/11 is presented as the point in which sin ceased to exist in the movement, we tend to examine our own lives and see that this cannot be the case because we have sinned after 9/11. Here lies the problem. We need to learn to distinguish between the line of the Church Triumphant and our personal line, even though they are governed by the same pattern.

Another important thought to ponder is this: Do we allow the lines to govern our lives, or do we let our lives determine the structure of a line? Hopefully, we are able to see that these lines are given by God and that we will acknowledge that by beholding them as such, we can become changed. Therefore, the lines should govern our lives. If the line demonstrates that since 9/11 there is no more sin, then we are to believe it and understand it as a symbol and its implications as a symbol. We do not have the prophetic right to insert our own experience and make it the governing influence of reform line interpretation.

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrew 10:35-39.

The just shall live by their faith. Just as Sister White saw the pathway getting increasingly narrow in her vision, the band of believers needed to exercise their faith and take hold of the ropes that were suspended from Heaven.

OUR GREATEST NEED

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

In the context of a reform line that delineates the experience of an individual, it is imperative that our hearts are revived because the end of our probationary time as the Lord’s Priests is imminent. Most of us have

been living post-1989 with sin left upon our garments. It is high time for us to elevate the standard in our personal walks with the Lord and cease from sinning, for our salvation is nearer than we first believed.

The course of this study will now be turned toward the subject of the nature of man and the seven steps of salvation, which both shed light upon how to overcome sin and to obtain and keep the robe of righteousness. All of this begins with a revival within our hearts, which we are told is our greatest need. Let us see what exactly a revival is and its connection to our salvation.

WHAT IS A REVIVAL?

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. **Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices.** Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. **Revival and reformation are to do their appointed work, and in doing this work they must blend.**” *The Review and Herald*, February 25, 1902.

The works of revival and reformation go hand in hand. The quickening of the powers of both the mind and heart ignite action. In other words, the soul is revived and a reorganization and change in ideas, theories, habits, and practices takes place. This is what we need—a changed life! So, how does a revival arise in the heart on a personal level?



“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience... One thing will certainly be understood from the study of Revelations- that the connection between God and His people is close and decided.” *The Faith I Live By*, 345.

“When we as a people understand what this book (Revelation) means to us, there will be seen among us a great revival.” *Testimonies to Ministers*, 113.

A revival is kindled when we come to an understanding of the present truth message for our time. In order for the powers of mind and heart to be quickened, Sister White stated that this is only made possible when we better understand the books of Daniel and Revelation. What this signifies to us is that it is the prophetic message that revives the soul. When we truly grasp the thought that our probation is about to close and we realize that our lives do not meet the required standard, it pricks the heart and motivates us to change our course of action so that we can be ready for the day of judgment. This process leading up to the close of probation is called the “plowing” of the field, according to Jeremiah 4 and Hosea 10—our hearts are the field that needs to be plowed so that the tares (sin) may be uprooted before the good seed can be planted.

In the language of the study on the seven steps of salvation (drawn from *Steps to Christ*), conviction (revival) is the first step, followed by repentance, confession, conversion (reformation), and then finally baptism. Baptism is the sign of completion of the preceding steps.

This pattern can be observed in the reform line of Millerite history. An application of this pattern is as follows: In 1798, the first angel arrived, making this the first step in the pattern. What does the first angel give to the people?—a prophetic message. In 1846, step two in this process takes place. What is given in 1846?—the law, or the Sabbath. The final step in this application would be 1863 when the health message is given. Here we see how the original prophetic message of the close of probation is now affecting the lifestyle of its professed believers.

The warning message given to us needs to become a part of us—it needs to affect us from within so that we may

“ **W**hen the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience... **”**

become partakers of the divine nature. In the personal life of God’s children, the Lord first connects with us through His prophetic message of the close of our probation (1798). Then, He leads us to live in obedience to His law (1846). And finally, that message and work of obedience develops into a transformation of the character and personal life (1863).

THE SIGN OF ENTRANCE

Baptism is often looked upon as the end of one’s obligations in their spiritual journey. But that is not what Sister White tells us:

“Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, ‘The Lord Our Righteousness.’ Jeremiah 23:6.

“Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: ‘Come out from among them, and be ye separate, ... and touch not the unclean thing.’ And to them is fulfilled the promise: ‘I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.’ 2 Corinthians 6:17, 18.

“The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and



self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory." *Counsels for the Church*, 295.

- Covenant with the Lord
- Bears God's signature, therefore you become a partaker of the divine nature.

After one has fully completed the steps precluding baptism, and then afterward being laid in the grave and resurrected at baptism, there is still a significant amount of growth that is yet to take place, since we know that sanctification is an ever-progressing development. Sister White parallels this scenario with the cycle of a plant and a new born baby.

"The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, 'as new-born babes,' to 'grow up' to the stature of men and women in Christ Jesus. 1 Peter 2:2; Ephesians 4:15. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall 'be called trees of righteousness, the planting of the Lord, that He might be glorified.' Isaiah 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life." *Steps to Christ*, 67.

"The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without

Let us summarize what baptism signifies:

- Entrance into the spiritual kingdom of God
- Sign of righteousness
- Solemn renunciation of the world
- Public declaration of the forsaking of service to Satan, thereby becoming a member of the royal family
- Demonstration that you have heeded God's call to come out of the world and be separate

THE SEED DIES – NEW BORN BABY

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24.

The seed is cast into the ground at baptism, at which point a new life in Christ begins.

Q: What is sanctification?

A: Following the cleansing from sin at baptism, the Christian lives a new life in Jesus Christ. Now the Bible is clear that Christ did not sin, and those in whom He abides do not sin.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 1 John 3:4-6.

This is sanctification: a continual and growing walk in holiness. Sanctification has been described as the work of a lifetime and can thus be seen to be progressive in nature.

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy ight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our con ict the next. So long as Satan reigns, we shall have self to

subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience." *Acts of the Apostles*, 560.

"The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sancti cation, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and

peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them." *Ibid.*, 532.

Someone who is growing in a sancti ed experience is growing in holiness. They are as a sapling that is perfect in its present form, but expresses more fully its Creator's purpose at each successive stage of growth. Someone who is sancti ed, according to the correct denition of the term, does not sin. And it is Christ's will that the Christian abides in Him from the very onset of his walk until its close at his death.

–Mtetwa, Thabo. "The Movement Does Not Sin." *Future News*, Aug. 2018, pp. 3-11.



growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges." *Christ's Objects Lessons*, 65.

Baptism is just the beginning. It is at this point that the believer embarks upon the process of sanctification. Throughout the growth process of a plant, it remains perfect at every step. Likewise, as we grow in Christ we are perfect at every step along the way leading up to the final harvest of the righteous.

OUR TITLE AND FITNESS

"Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." *The Review and Herald*, June 4, 1895.

We first need to be healed and made right on the inside in order for our outward behavior to reflect true righteousness. In the passage above, Sister White states that righteousness

is our title to Heaven, and we receive this at baptism. In simpler terms, righteousness is our passport to Heaven. In *The Pilgrim's Progress* by John Bunyan, the character of Christian receives a roll (his title or passport) near the beginning of his journey after he beheld the sight of the Cross. This roll was required for him to keep throughout the entirety of his journey in order for him to enter the gates of Heaven.

So, righteousness is our title to Heaven. But our fitness for Heaven is the work of sanctification. It is not enough to obtain the right (title) to be in Heaven. Why?—because if we do not continually live a sanctified life while here on Earth, the lifestyle in Heaven presents a stark contrast to what an unsanctified lifestyle is accustomed to. The work of sanctification prepares us for and makes us fit to live there. Hence, it is our fitness for Heaven and is just as necessary as our title to Heaven.

ORIGIN OF THE WORD BAPTISM

The word baptism comes from the Greek word "baptō" which means "to dip" or "immerse". This expression was used to describe when clothes were dyed or metal was tempered. Both of these instances provide a nice object lesson of what baptism is. Any cloth that is dyed possesses a different color from what it originally was. This provides the perfect analogy to illustrate the conversion experience of a Christian—his garments change color and he becomes a new person. The other example we are led to examine from the word "baptō" is the process of tempering metal. When metal is tempered, it is heated and then dipped or "immersed" into water to cool down. This process changes the color of the metal and it hardens it, making it very durable. Again, we see a striking resemblance to the experience we are to have as Christians. We are to be tempered; that we may be a strong and enduring tool in the Lord's hand.

REBAPTISM OF ELLEN WHITE

Let us consider another interesting point about baptism. Perhaps some of us are already aware that Sister White was baptized for a **second** time after October 22, 1844, but before we delve into this, we will study her first baptism. Sister White heard William Miller's lectures on the doctrine of Christ's second advent. She was convicted of the importance of that message, and after personal internal struggles she was then baptized into the Methodist Church.

"But the lessons in the simplicity of faith and the importance of implicit trust came to Ellen slowly. **Soon after her return to Portland from the camp meeting, she was taken into the Methodist Church on probation, with baptism to follow in due time. At that period baptism as a means of full acceptance into the Methodist Church was performed either by sprinkling or immersion.** Ellen chose immersion; on Sunday afternoon, June 26, 1842, she and eleven others were baptized in the rather rough waters of Casco Bay. She described the important event:

"The waves ran high, and dashed upon the shore; but my peace was like a river. When I arose out of the water, my strength was nearly gone, for the power of God rested upon me. Such a rich blessing I never experienced before. **I felt dead to the world, and that my sins were all washed away.** The same day a sister and myself were taken into the church. (Spiritual Gifts, 2:13.)" *Biography*, volume 1, 37. (Ellen G. White: Volume 1 - The Early Years: 1827-1862.)

Sister White was convicted by the present truth message and subsequently became baptized into the church. This was prior to the Protestant churches closing their doors to William Miller's message,



which had happened after Miller had made a second round of visits to the churches in his area.

“At about this time—in 1842—William Miller was back in Portland for a second series of meetings on the Second Advent. As before, the meetings were held in the Christian church on Casco Street. Of his reception and the manner of his work Ellen White wrote:

“This second course created much more excitement in the city than the first. **The different denominations, with a very few exceptions, closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer.** But crowds of anxious listeners attended his meetings, while many were unable to enter the house, which was literally packed. The congregations were unusually quiet and attentive.” *Biography*, volume 1, 37. (Ellen G. White: Volume 1 - The Early Years: 1827-1862.)

This rejection of the message was followed by the disfellowship of the Harmon (Sister White’s maiden name) family:

“The next Sunday, [According to the church records, September, 1843.] at the commencement of love-feast, the presiding elder [Charles Baker] read off our names, seven in number, as discontinued from the church. **He stated that we were not expelled on account of any wrong or immoral conduct,**

that we were of unblemished character and enviable reputation; but we had been guilty of walking contrary to the rules of the Methodist Church.

“He also declared that a door was now open and all who were guilty of a similar breach of the rules, would be dealt with in like manner.—Ibid.

“Some of the members who held in their hearts the Advent hope soon withdrew from the church, but, observed Ellen, by some ‘the favor of God was sold for a place in the Methodist Church.’

“This is one of the early cases in connection with the proclamation of the soon coming of the Lord that the message of the second angel of Revelation 14 seemed to apply: ‘Babylon is fallen, is fallen, that great city’ (verse 8). (The message was repeated in Revelation 18, with the added warning: ‘Come out of her, my people’ [verse 4].) It was to become clearly recognized a few months later, in the spring of 1844.” *Biography*, volume 1, 44. (Ellen G. White: Volume 1 - The Early Years: 1827-1862.)

Sister White and her family were now “left without” a church family. It is quite solemn to see what the argumentation for the act of their disfellowshipping was:

“Our family were notified of the church-meeting, and we met in the vestry of the meeting-house. **The only charge brought against us was that we had walked contrary to their rules. It was asked, ‘What rules**

have we violated?’ After a little hesitation it was stated that we had absented ourselves from the class-meeting, and had attended other meetings, and they considered that we had violated their rules.” *Spiritual Gifts*, volume 2, 23.

The issue the church took with the Harmon family was not of any moral relation, but rather their disapproval of the message of Christ’s imminent return. The church had no founded reason to call such a message fanaticism, thus they could not accuse the Harmon family of believing in something fanatical. Instead, they claimed that the Harmon’s had violated church rules in attending meetings other than their own, and therefore they were no longer welcome to attend their church. We should take notice of such an accusation, for this is what we should expect to see in our time from the Seventh-day Adventist Church as the penalty for clinging to present truth.

After October 22, 1844, Sister White requested to be rebaptized in the year 1846. On August 30, 1846 she married James White. In the autumn of the same year, both accepted the Sabbath truth and began to observe it.

“Soon after accepting the Sabbath truth, Ellen White requested rebaptism—undoubtedly into the third angel’s message. James White writes of this in *Life Incidents*, page 273, in connection with his presentation of Ellen White’s visions:

““On receiving baptism at my hands, at an early period of her experience, as I raised her up out of the water, immediately she was in vision.’

“This is the only reference to this step in her experience; the date of the rebaptism is not known.” *Biography*, volume 1, 121, 122. (Ellen G. White: Volume 1 - The Early Years: 1827-1862.)



So, it was after Sister White understood and accepted the Sabbath truth that she decided to be rebaptized, and it was noted that her baptism was under the third angel's message. This is important to see because the Sabbath is connected to the third angel's message. In the time of the sounding of the third angel's message, we either receive the seal of God (which is the Sabbath according to *The Great Controversy*, 605, 640) or we receive the mark of the beast (Revelation 14:9). Since October 22, 1844, the Most Holy Place has been open. This marked the point in which the third angel's message was to be given and the investigative judgment of the dead began. In *Early Writings*, 254 Sister White marks the arrival of the third angel on October 22, 1844 when Christ moved from the first apartment of the sanctuary (the Holy Place) to the second apartment of the sanctuary (the Most Holy Place). Knowing this, we can see that Sister White was indeed baptized into the third angel's message. So, what does this mean for us?

For some time now, this movement has taught that the number 126 is a symbol of the 2520. To do so, we look to the year 1863 when James White rejected the truth of the 2520 (the covenant). This we mark as the beginning of the scattering of William Miller's dream. This scattering lasts until the Time of the End in 1989 when the gathering time of God's people in the line of the Church Triumphant commenced. From 1863-1989 are 126 years that represent the scattering of God's people, just like 2520 does. The 126 is one tenth of the 2520. Another way we parallel these two time prophecies is understanding the significance of both

2520-year prophecies, thereby giving us the prophetic right to look for two 126-year prophecies. The first 2520 ends in 1798 (Time of the End) and the second ends in 1844 (on October 22nd). When we parallel this history with our reform line, we should expect to see two 2520 prophecies also, but rather in symbol. So, symbolically there would be two 2520 prophecies in our reform line in the form of two 126-year prophecies. As mentioned earlier, the first 126 years ends at the Time of the End in 1989. The second period of 126 years began in the year 1888 when the Lord offered His latter rain message, but it was rejected. 126 years later brings us to the year 2014. From other studies, we can mark this year to be the commencement of the latter rain for the Priests. This would allow us to make a parallel between October 22, 1844 and 2014, since both are the ends of said time prophecies. Therefore, the third angel's message for the Priests arrives in 2014.

What does Sister White do after the third angel's message arrives? She was rebaptized. Therefore, the suggestion of this article is that the question of rebaptism came right on time; it came after 2014 (if we parallel it with the rebaptism of Sister White). So, what does she say about her rebaptism?:

Manuscript 5, 1850–[July 29, 1850, Oswego, New York]

"A Vision the Lord Gave Me in Oswego, July 29, 1850."

"Portions of this manuscript are published in Ellen G. White, *Manuscript Releases*, volume 18, 10-13.

"General exhortation; warnings against spiritualism; instruction on rebaptism; the cases of Richard

Gorsline and R. R. Chapin." *The Ellen G. White Letters and Manuscripts*, volume 1, 203.

"Said the angel, Can ye stand in the battle in the day of the Lord? Ye need to be washed and live in newness of life. (Then I saw those whose hands are now engaged in making up the breach and are standing in the gaps¹¹ that have formally, since '44, broken the commandments of God and have so far followed the Pope as to keep the first day instead of the seventh, would have to go down into the water and be baptized in the faith of the shut door and keeping the commandments of God, and in the faith of Jesus¹² coming to sit on the throne of His father David and to redeem Israel. I also saw those who have been baptized as a door into the professed churches will have to be baptized out of that door again, and into the faith mentioned above, and all who have not been baptized since '44 will have to be baptized before Jesus comes, and some will not gain progress now until that duty is done and then they must live anew unto God and serve him faithfully.)" *Ibid.*, volume 1, 205.

What is Sister White telling us here? She is saying that before Christ's return, everyone belonging to any church that professed the 1844 message needed to be rebaptized as well as those who were baptized in nominal Protestant churches. Our movement today corresponds to the Millerite movement. We profess to believe in the present truth, and we know that it will not be long before church doors are shut to our message as well. The

11"An allusion to the theme of restoration and, in particular, the restoration of true Sabbath observance, found in Isaiah 58:12: 'Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' As early as 1846 Sabbatarian Adventists saw their task as that of restoring long-neglected truths, including the Sabbath, before the Second Advent. See: P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, pp. 138, 139, 250-25."

12"Damsteegt notes that 'the phrase "the Sabbath and the shut door" was frequently used' at this time 'to identify the specific theological position of Sabbatarian Adventists.' See also his discussion of the integration of Sabbath, shut door, and sanctuary in the visions of Ellen White after 1849. See: *Ibid.*, pp. 153-155; introductory article 'The "Shut Door" and Ellen White's Visions'; EGWEnc, s.v. 'Shut Door.'"



requirement is loud and clear. All of us are called to go down into the water and be baptized into the third angel's message. The calling and standard is high. Let us see how this subject is to be treated.

THIS SUBJECT WILL WORK LIKE LEAVEN

"Let none of our zealous brethren overdo this matter. They will be in danger of getting before the Lord and making tests for others which the Lord has not bidden them to make. It is **not the work of any of our teachers to urge rebaptism upon anyone.** It is their business to lay down the great principles of Bible truths, especially is this the case in regard to rebaptism. Then let God do the work of convicting the mind and heart....

"Every honest soul who accepts the Sabbath of the fourth commandment will see and understand his duty in time. But it will take time for some. It is not a subject to be driven and forced upon those newly come to the truth, but this subject will work like leaven; the process will be slow and quiet, but it will do its work, if our ministering brethren will not be too fast and defeat the purpose of God.

"Those who have long looked upon this subject see it quite clearly and think all others should see it just as they do. They do not consider that with some newly come to the faith this matter looks like denying all their former religious experience. But in time they will come to regard the matter differently. As the truth is constantly unfolding to their minds, they will see advanced steps to be taken; new light will flash upon their

pathway; God's Spirit will work upon their minds, if men will not interfere and seek to drive them to the positions which they think are truth.

"Now let it be distinctly understood, from time to time all through our experience, God has given me testimonies of caution to our brethren in regard to handling the subject of rebaptism. Our good Brother _____ and several others of our ministers I was shown were making a mistake at some point in their experience in putting in the front and making a test question of rebaptism. This is not the way that

“Reconversion must take place among the members, that as God's witnesses they may testify to the authoritative power of the truth that sanctifies the soul.”

the subject should be treated. It is a matter to be treated as a great privilege and blessing, and all who are rebaptized, if they have the right ideas upon this subject, will thus consider it. These good brethren were not bringing those newly come to the faith along step by step, cautiously and guardedly, and the result was that some were turned from the truth, when a little time and tender, careful dealing with them would have prevented all such sad results.—Letter 56, 1886." *Evangelism*, 374, 375.

The reform line as we see it portrayed upon a white board primarily addresses a cooperate body. However, we already addressed this subject earlier, and concluded that that all of us have our own individual line. Everyone has a "Time of the End," or a "Formalization of the message," etc. in their own lines. This needs to be considered when we speak about rebaptism. All of us in this movement are at different places in our personal lines, or our personal experiences with the Lord. We are not to push people to be baptized. This is what Sister White addressed in the quotation above. But everyone will be led to the same conclusion (baptism); it will work like leaven—slowly but steadily. The manner in which the subject of baptism is presented to the flock is to be carefully considered, and it should be presented as a great privilege and blessing.

RECONVERSION AND REBAPTISM OF SEVENTH-DAY ADVENTISTS

"The Lord calls for a decided reformation. And when a soul is truly reconverted, let him be rebaptized. Let him renew his covenant with God, and God will renew His covenant with him.... Reconversion must take place among the members, that as God's witnesses they may testify to the authoritative power of the truth that sanctifies the soul.—Letter 63, 1903." *Evangelism*, 375.

We are living at the end of the world and we know that the living testimony is to be revived. The living testimony is the combination of divinity and humanity, and this combination does not sin. Our high calling at this moment is to be individually converted and overcome sin (ultimately leading to baptism) that we may be partakers of this living testimony which is being lifted up to the world as an ensign.



John the Revelator tells us when this will take place:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

When the seventh angel sounds, the mystery of God will be finished. What is this mystery? The answer is found in Colossians:

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Colossians 1:26-28.

The mystery of God is Christ in you, the hope of glory. It is the combination of divinity and humanity. When does it take place?—under the sounding of the seventh angel. We know that we can parallel the seven angels with the seven seals. Therefore, this phenomena will take place under the opening of the seventh seal. When did this take place for the Millerites?—in 1840. But, it was more complete during the Midnight Cry, which they had referred to as “the true Midnight Cry”. Bringing this into our time period, we can mark the opening of the seventh seal at 9/11 (paralleled to 1840). However, for the Priests we can see a more complete fulfillment of this at their Midnight Cry, which began in 2014. The seventh seal is the last seal. We can apply the Alpha and Omega principle and see that the message of the seventh seal (omega) will lead us back to the message of 1989. This very thing happened in 2016 when our understanding of Daniel 11:40-45 (the

same message from 1989) grew to include truths like Raphia and Panium, which could not have been understood without our previous studies from 2014 onward. Therefore, we can mark the opening of the seventh seal (which is progressive) from 2014 onward. This means that since 2014, the Lord has been showing us that the mystery of Godliness will be finished. It is high time to live up to that standard and take our stand among the numbers of the army of the Lord, so that when the time comes and we will be lifted up before the earth, we will be able to “testify to the authoritative power of the truth that sanctifies the soul.”

All of this said, let us now return to examine what Sister White says about baptism.

BAPTISM, NOT GRADUATION

“Every opportunity, every advantage, every privilege, has been given to us to gain a rich Christian experience; **but we do not learn everything all at once. There must be a growth.** Many, having learned a little in school, think they are ready to graduate. They think they know about all that is worth knowing. **We are not to think that as soon as we are baptized we are ready to graduate from the school of Christ.** When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge themselves that every facility shall be given to us if we carry out our baptismal vows to ‘come out from among them, and be ... separate, ... and touch not the unclean thing.’ When we are true to our vows, He says, ‘I will receive you’ (Manuscript 85, 1901).” *Seventh-day Adventist Bible Commentary*, volume 6, 1075.

We are not to consider baptism as a form of graduation or completion. Remember, when looking through an agricultural lens, baptism is the point in which the seed is cast into the ground. It is then that the plant begins to grow unto full maturity until harvest time. The plant itself is perfect at every stage of development. Graduation is not a biblical principle. From Sister White, we know that we will study the Bible throughout eternity, ever obtaining and increasing in knowledge. There is no graduation.

THE CHRISTIAN'S OATH OF ALLEGIANCE

“As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. **This vow is their oath of allegiance.** They are baptized in the name of the Father and the Son and the Holy Spirit. **Thus they are united with the three great powers of heaven. They pledge themselves to renounce the world and to observe the laws of the kingdom of God. Henceforth they are to walk in newness of life. No longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God's honor. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfill all righteousness.** ‘As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.’—Letter 129, 1903.” *Evangelism*, 307.

A CLOSER TEST OF DISCIPLESHIP

“The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. **It should be understood whether those who**



profess to be converted are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side to come out from the world and be separate and touch not the unclean thing. When they give evidence that they fully understand their position, they are to be accepted. But when they show that they are following the customs and fashions and sentiments of the world, they are to be faithfully dealt with. If they feel no burden to change their course of action, they should not be retained as members of the church. The Lord wants those who compose His church to be true, faithful stewards of the grace of Christ." *Testimonies to Ministers*, 128.

THOROUGH PREPARATION FOR BAPTISM

"There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe,' but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole

sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience.—*Testimonies For The Church* 6:91, 92 (1900)." *Evangelism*, 308.

PREPARING YOUNG PEOPLE FOR BAPTISM

"Candidates who have grown to manhood and womanhood should understand their duty better than do the younger ones; but the pastor of the church has a duty to do for these souls. Have they wrong habits and practices? It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. Read to them the teaching of the Bible in regard to conversion. Show what is the fruit of conversion, the evidence that they love God. Show that true conversion is a change of heart, of thoughts and purposes. Evil habits are to be given up. The sins of evil-speaking, of jealousy, of disobedience, are to be put away. A warfare must be waged against every evil trait of character. Then the believing one can understandingly take to himself the promise, 'Ask, and it shall be given you.' Matthew 7:7.—*Testimonies For The Church* 6:95 (1900)." *Evangelism*, 311.

DEDICATED TO GOD

"Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted

capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory.

"The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with whole-hearted obedience, they have a right to pray, 'Let it be known, Lord, that Thou art God in Israel.' The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit, is an assurance that if you will claim their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness.—*Testimonies For The Church* 6:98, 99 (1900)." *Evangelism*, 316.

CONVERSION, NOT JUST BAPTISM

"Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him.—*Letter* 55, 1886." *Evangelism*, 319.

The intellectual knowledge of the present truth message alone will not save us, but it is the only way to reach our hearts and work a transformation therein. Let us give the Holy Spirit room to do this work in us. If not, we will become the most efficient agents of Satan.

"Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in



order to put on a form of godliness, and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way. If we would enter into life, we must follow the same path which Jesus and His disciples trod,—the path of humility, self-denial, and sacrifice.—

Testimonies For The Church 5:172 (1882)." *Evangelism*, 319.

What Sister White is referring to here is the same truth that we can draw from studying Matthew 13 when we see tares sown by the enemy. Those tares are the most efficient agents of Satan which are trying to change the path leading up to Heaven. There is no other way of obtaining salvation than the path Christ walked before us.

SATAN DISCOURAGES JOINING THE CHURCH

"It is his [Satan's] studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish this are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say so. They are amenable to no man. It was and now is Satan's special work to lead men to feel that it is God's order to strike out for themselves and choose their own order independent of their brethren.— Letter 32, 1892." *Evangelism*, 318.

The arguments Sister White lays open here are the very same arguments we have been hearing in the recent past. This movement is being accused of kingly power and that the people within the movement are merely following men. Here we see the source of these arguments. They come directly from Satan. Why? Because he knows that the Lord is forming the Church Triumphant and that our probation is imminent.

NOT A FEELING BUT A CHANGED LIFE

"Many who speak to others of the need of a new heart do not themselves know what is meant by these words. The youth especially stumble over this phrase, 'a new heart.' They do not know what it means. They look for a special change to take place in their feelings. This they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, 'Ye must be born again.'

"Satan leads people to think that because they have felt a rapture of feeling they are converted. But their experience

Q: What does it mean to be glorified?

A: At death, the sanctified one sleeps in the grave awaiting Christ's second coming; at which point he will be glorified, raised to new life with a glorified body.

"Graves are opened, and 'many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt.' Daniel

12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him' (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." *The Great Controversy*, 637.

"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together His elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend

together to the City of God." *Ibid.*, 645.

Glorification is marked at the Sunday Law in a prophetic application as the Sunday Law marks the close of probation. Those who close their probation with a sanctified experience will be glorified at Christ's second coming. They also glorify God in the testimony that they give during the final crisis.

—Mtetwa, Thabo. "The Movement Does Not Sin." *Future News*, Aug. 2018, pp. 3-11.



does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than feeling. They build upon the sand, and when adverse winds come their house is swept away.

“Many poor souls are groping in darkness, looking for the feelings which others say they have had in their experience. They overlook the fact that the believer in Christ must work out his own salvation with fear and trembling. The convicted sinner has something to do. He must repent and show true faith.

“When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart? A changed life. There is a daily, hourly dying to selfishness and pride.” *Messages to Young People*, 71, 72.

This change of heart and life is what we are in dire need of. Let us be convicted by the present truth message that probation is soon to close upon us and let it have its designed effect of changing our being. We are not to be emotionally motivated or look upon other’s character defects. We need to have faith in the Lord that when we

have repented he is faithful and just to forgive us. By Christ overcoming sin, we have received the power to do the same. Let us walk by faith. Believe that Christ has already granted us the power and all that is left is for us to do is use it (see *Steps to Christ*, 46 for a more thorough understanding of the true force of the will). True faith brings forth good works of righteousness.

When we receive a new heart, we will have a changed life. When we have withdrawn our affections from the world and focus upon heavenly goals, it does not mean that our lives will be easier. Our circumstances will not change. **But, what a change of heart does for us is that it transforms the way we approach our everyday difficulties and challenges.** Our thinking and acting will change, and **this is what makes life easier.** It brings great encouragement to know that we are not carrying this burden alone. Christ says:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matthew 11:28-30.

HELP OTHERS

“There can be no growth or fruitfulness in the life that is centered in self. **If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others.** Talk of the love of Christ, tell of His goodness. **Do every duty that presents itself.**

Carry the burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ—the Spirit of unselfish love and labor for others—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely.” *Christ’s Object Lessons*, 67.

This present truth message is a two-edged sword, designed to show us our true condition—that we are lost. It also shows us the way unto salvation. Once we have gone through the steps of revival and reformation and have obtained the robe of righteousness and entered into the kingdom of Heaven by baptism, we are saved. (Note: Our work is to keep this robe of righteousness during the entire work of sanctification). We are part of the Lord’s kingdom. Our job is to save others. When Christ called His disciples, He said the following:

And he saith unto them, Follow me, and I will make you fishers of men. Matthew 4:19.

This Bible verse refers to the same principle as Sister White in the previous passage. Once we have become part of the Church Triumphant, we are to labor to bring others in. May it be our prayer that we will all allow the Holy Spirit do His appointed work in every one of us, convicting the mind of our high calling and present duty.

If you are considering baptism or would like to learn more about it, you are welcome to read through the baptismal vows and contact your ministry of choice for more information. The vows were written in accordance with the present truth understanding of the Bible and Spirit of Prophecy.



FAQ

THE KEY TO A NATION'S POWER & PROSPERITY

featured from **FUTURE NEWS: FREQUENTLY ASKED QUESTIONS, PART 1**

QUESTION:

Dear Jeff,

I attended your meetings at Pugwash, Nova Scotia. Here is a thought that crossed my mind after reading *The Great Controversy*, 441:

“And he had two horns like a lamb.’ The lamb like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to

this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.”

Mrs. White makes it clear that the will of the people in choosing their leaders is key to the nation's power and prosperity. Newsweek's December 25 issue had this to say:

“After a narrow win in the US Supreme Court and a Gore concession, President-elect George W. Bush spoke from the Texas House.”

Al Gore is quoted as saying:

“Now the US Supreme Court has spoken. Let there be no doubt, while I strongly disagree with the court's decision, I accept it.”

This does not sound like the people choosing its own government. This court action goes directly against the Declaration of Independence; it violates the very principles of democracy. Also each of the previous governments which did not win the popular vote but won the electoral college, had very poor mandates with bad economies. From my way of thinking the first key has been broken: Republicanism has fallen, and surely Protestantism cannot be too far behind with a Sunday Law and fully breaking the last key! Please send me your thoughts on this. Thanks. –T

ANSWER

I think the Constitution does provide for the Supreme Court's involvement in the last election. My views about the election run in a different line of thought. If we study the martyrdom of Stephen in the book of Acts, we see a

very consistent pattern for how God accomplishes His executive judgment. By “executive judgment”, I am referring to the punishment aspect of judgment.

In the story, Stephen is used by God to rehearse the covenant, which ancient Israel had agreed to uphold. Stephen's speech was in agreement with a courtroom verdict. God set forth the initial arrangement, then through Stephen, demonstrated how Israel had broken the agreement. All this was done before executive judgment was pronounced. This is the Biblical pattern of how God deals in His executive judgments. In the story of Stephen the Jews were familiar with the covenant and the history that followed. Part of their anger was their recognition that Stephen was delivering a legal summation against them.

According to Sister White, the United States has been the most highly favored nation upon earth. She states this truth many times and in many ways:

“The Lord has done more for the United States than any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive



productions, should represent the freedom of gospel privileges." *Maranatha*, 193.

Connected with this truth is the responsibility the United States has been given to protect religious liberty. When the Sunday law of Bible prophecy is enacted, in fulfillment of Revelation 13:11, 'national apostasy, will be followed by national ruin'. This national apostasy, which destroys religious liberty, is directly connected to the document which we know as the Constitution. When the Sunday Law arrives simultaneously, the Constitution will be overturned. At the stoning of Stephen, the Jews knew the covenant, and their national history. Stephen simply placed these in the context of a legal pronouncement.

In the United States, previous to last October, the citizens of this country barely knew the Constitution at all. Suddenly, the election arrives and within a few short weeks, virtually everyone in the United States has been given the most intensive crash course into what the Constitution is, how and why it works, its history and development, and on and on. The news reporters during that time period, were often commenting on how much of the Constitution we did not understand prior to the election. Then began the crash course in "civics and the Constitution".

The election from my point of view was more significant in that it was apparent that God was allowing light to go forth to the people of the United States concerning their responsibility as the citizens of this country, to

uphold religious liberty, by protecting the principles enshrined in the Constitution. I believe this is evidence that God's executive judgment against this country is about to take place. He has given light about the Constitution, just before we deny it, and bring upon ourselves national ruin. God never changes. The Constitutional crash course was, in one sense, His mercy and another His pronouncement.

"The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism and give countenance to popery the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be national ruin." *The Review and Herald*, May 2, 1893.

RESOURCE MATERIAL

BOOKS

Future for America

The Time of the End Magazine

Jeff Pippenger

Prophetic Keys

Jeff Pippenger

The Final Rise and Fall of the King of the North

Jeff Pippenger

The Midnight Cry

Francis D. Nichol

The Foundations of the Seventh-day Adventist Message and Mission

P. Gerard Damsteegt

Facts of Faith

Christian Edwardson

Truth Triumphant

B.G. Wilkinson, Ph.D.

Future News: Frequently Asked Questions, Part 1 & 2

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Future Is Now (English)

Viso Verum Pamphlet Series

FIN

Tempus Fugit Pamphlet Series

FIN

Fundamentum Fedei Pamphlet Series

FIN

The Exhaustive Dictionary of Bible Names

Dr. Judson Cornwall & Dr. Stelman Smith

CHARTS

Future for America

Millerite Parallel

The Little Book Ministries

Islam

The Little Book Ministries

2520

The Little Book Ministries

Number 4

The Little Book Ministries

Prophetic Fractals

FFA

1843 Chart

J.V. Himes

1850 Chart

O. Nichols

OTHER

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Questions & Answers

Future News - FFA

The Time of the End Magazine: eBook

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Ellen G. White Estate

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whiteestate.org

SPANISH

Historia y Profecia

historiayprofecia.wordpress.com

Cosas Nuevas y Viejas

thingsnewandold.weebly.com



QUOTES *By* INSPIRATION

It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Romans 8:7. But 'God so loved the world, that He gave His only-begotten Son,' that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, 'he cannot see the kingdom of God.'

"The first step in reconciliation to God is the conviction of sin. 'Sin is the transgression of the law.' 'By the law is the knowledge of sin.' 1 John 3:4; Romans 3:20. In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character and enables him to discern the defects in his own.

"The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains 'remission of sins that are past' and becomes a partaker of

the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries: 'Abba, Father!'

"Is he now free to transgress God's law? Says Paul: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' 'How shall we, that are dead to sin, live any longer therein?' And John declares: 'This is the love of God, that we keep His commandments: and His commandments are not grievous.' Romans 3:31; 6:2; 1 John 5:3. In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then 'the righteousness of the law' will 'be fulfilled in us, who walk not after the flesh, but after the Spirit.' Romans 8:4. And the language of the soul will be: 'O how love I Thy law! it is my meditation all the day.' Psalm 119:97.

"The law of the Lord is perfect, converting the soul.' Psalm 19:7. Without the law, men have no just conception of the purity and holiness of God or of their own guilt and uncleanness. They have no true conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.

"Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine and dangerous in practical results; and the fact that they are so generally finding favor, renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

"True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares: 'This is the will of God, even your sanctification.' And he prays: 'The very God of peace sanctify you wholly.' 1 Thessalonians 4:3; 5:23. The Bible clearly teaches what sanctification is and how it is to be attained. The Saviour prayed for His disciples: 'Sanctify them through Thy truth: Thy word is truth.' John 17:17. And Paul teaches that believers are to be 'sanctified by the Holy Ghost.' Romans 15:16. What is the work of the Holy Spirit? Jesus told His disciples: 'When He, the Spirit of truth, is come, He will guide you into all truth.' John 16:13. And the psalmist says: 'Thy law is the truth.' By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is 'holy, and just, and good,' a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: 'I have kept My Father's commandments.' 'I do always those things that please Him.' John 15:10; 8:29. The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification." *The Great Controversy*, 467-469.



EVENTS

MARCH

Le Grand Cri (France) Seminar

Dates: March 23-30
Speaker: Parminder Biant
Location: Reunion Island
Info: legrandcri.org

Future for America (USA) "Pillars of Our Faith" Seminar

Dates: March 31-April 7
Speaker: Tamina Blasing, Richard Coleman, Filip Jordan, Thabo Mtetwa, Jeff Pippenger, Tyler Sena
Location: Glenwood, AR, USA
Info: bronwynpeck@gmail.com

APRIL

Le Grand Cri (France) Seminar

Dates: April 1-7
Speaker: Parminder Biant
Location: Martinique
Info: legrandcri.org

Le Grand Cri (France) Seminar

Dates: April 9-14
Speaker: Parminder Biant
Location: French Guyana
Info: legrandcri.org

Seminar (Germany) Seminar

Dates: April 18-22
Speaker: Mark & Lisanne Witzier
Location: Bremen, Germany
Info: sb@future-is-now.net

La Verite Qui Scelle (Guadeloupe) Camp Meeting

Dates: April 18-25
Speaker: Parminder Biant, Tess Lambert, Thabo Mtetwa
Location: Guadeloupe
Info: legrandcri.org
laveritequescelle.org

Repairers of the Breach (USA) "Gold Country Convocation" Seminar

Dates: April 24-27
Speaker: TBA
Location: Rescue, CA, USA
Info: repairersofthebreach7.com

MAY

DEB-Ministries (Netherlands) "Trim Your Lamps!" Camp Meeting

Dates: April 28-May 5
Speaker: Terri Lambert, Tess Lambert
Location: Netherlands
Info: deb-ministries.org

Ministério El Librito (Bolivia) School of the Prophets

Dates: May 1-July 28
Speaker: Gabriel Barrios, Marco Barrios, Brittani Krebec
Location: Tacuarembo, Santa Cruz, Bolivia
Info: librito.org

Le Grand Cri (France) Medical Missionary Seminar

Dates: May 4-6
Speaker: Parminder Biant
Location: New Caledonia
Info: legrandcri.org

Escola dos Profetas (Brazil) School of the Prophets

Dates: May 12-August 12
Speaker: Arjan den Heijer, Brittani Krebec
Location: Governador Valadares
Minas Gerais, Brazil
Info: escola.livrinho.org

Le Grand Cri (France) Camp Meeting

Dates: May 19-26
Speaker: Parminder Biant
Location: Tahiti
Info: legrandcri.org

Canadian School of the Prophets (Canada) School of the Prophets

Dates: May 26-June 9
Speaker: Marco & Solange Barrios, Parminder Biant, Thabo Mtetwa
Location: Alliston, ON, Canada
Info: futurenews.ca

JUNE

Future News Canada (Canada) Camp Meeting

Dates: June 23-30
Speaker: TBA
Location: Rundles Mission Retreat Centre, Thorsby, AB, Canada
Info: futurenews.ca

Seminar (Czech Republic) "Daniel 11" Camp Meeting

Dates: June 28-July 4
Speaker: TBA
Location: Czech Republic
Info: sb@future-is-now.net

Ecole des Prophètes (France) School of the Prophets

Dates: June 30-August 2
Speaker: Parminder Biant, Tess Lambert
Location: Neuvic-Entier, France
Info: legrandcri.org

AUGUST

Alpha & Omega Advent Ministries (Zimbabwe) Camp Meeting

Dates: August 11-18
Speaker: Tess Lambert, Thabo Mtetwa, Marshall Nkomo, Tyler Sena
Location: Harare, Zimbabwe
Info: alphaandomega@gmail.com

Future Is Now (Germany) "Sola Gratia" International Camp Meeting

Dates: August 25-September 2
Speaker: Parminder Biant, Thabo Mtetwa, Jeff Pippenger
Location: Engelsbach, Germany
Info: future-is-now.net

OCTOBER

Le Grand Cri (France) Medical Missionary Seminar

Dates: October 20-26
Speaker: Alison Thoms
Location: Manoir de Longeveau
Longeveau, France
Info: legrandcri.org

Le Grand Cri (France) Camp Meeting

Dates: October 27-November 3
Speaker: Thabo Mtetwa
Location: Manoir de Longeveau
Longeveau, France
Info: legrandcri.org

GOT AN EVENT COMING UP?

Share it with us!

(Include: dates; speakers; location; contact; information link)



ANNOUNCEMENT

★ Calling All Writers ★

The present truth movement is steadily expanding, and it is our privilege to publish works submitted by you in hopes to further our intellectual and spiritual understanding in this message. *Future News* publications are currently undergoing design and formatting modifications. In this process we intend to add sections of content that encompass all areas of this message, including: prophecy; worldwide ministry events and news; pioneer backgrounds and information; true education; country living; gardening; health and natural remedies; testimonies; FAQs.

There are only a small number of brethren who have been submitting content for publishing, and now that we are planning to expand the breadth of this publication, we solicit your help

that we may continue to put forth such publications on a monthly basis. We know there is a wealth of knowledge amongst the brethren in this movement and we invite you to share it! Therefore, during this time, we encourage those who are interested to write and submit material on any of the aforementioned topics for our newsletters. Additionally, your feedback regarding the changes taking place in the design, formatting, and content is appreciated.

For writers, please submit your articles in an editable format, preferably a Microsoft Word document. We will not accept PDF files or other related formats, as we are unable to edit them. If you have a diagram or chart in your article, it must be submitted as a .png file. If you have a photo, a .jpeg file. Please include the title and author of

the article directly in the document, otherwise we will publish your article as 'Anonymous'. All submitted material is proofread and doctrinally checked by our editorial staff, therefore we ask for your patience in the publication of your material.

Submit article here:
futureforamerica@gmail.com

Thank you for your patience in this transition process as we attempt to add the above changes to our newsletter and provide this movement with material that will fit us up for Heaven.

–Future News Editorial Team



STUDIES & TESTIMONIALS

Share your studies and special testimonies with us! We would love to hear them.



ADVENT PIONEERS

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



GARDENING

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



WORLDWIDE NEWS

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



TRUE EDUCATION

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



HEALTH & NATURAL REMEDIES

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.!



EVENTS

Have an event coming up? Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



COUNTRY LIVING

The Lord calls His people to separate from the city life and move to the country—often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



FAQ

Do you have questions or need help understanding a particular area of present truth? Send in your questions!

AFFILIATED MINISTRIES

AFRICA

The Time of the End Magazine
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Binding Off Messengers
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repairersofthebreach7.com

SOUTH AMERICA

The Little Book Ministries
South America
little-book.org

Ministerio El Libro
Bolivia
librito.org

Ministério O Livrinho
Brazil
livrinho.org

"From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. and many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?' Esther 4:14." *Education*, 262.