

FUTURE NEWS

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GUARDING THE TRUTH

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, "Here is the truth," "I have the truth; follow me." But the warnings came, "Go not ye after them. I have not sent them, but they ran." (See Jeremiah 23:21.)

The leadings of the Lord were marked, and most wonderful were His

revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.—Manuscript 31, 1896.

Selected Messages, book 2, 102-103.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth no; and it shall be given him. But let him ask in faith, nothing wavering."

James 1:5-6





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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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FROM *the* EDITORS

Here in Arkansas, spring has arrived and we are reminded of the following words from the book of Isaiah:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. ... For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isaiah 55:10, 11; 61:11.

May all of you dear readers be richly blessed this season, both in study and in the enjoyment of nature's beauty!

The spring trimester at *School of the Prophets* has reached its halfway point, and what a blessing it has been thus far.

Elder Thabo Mtetwa has been leading out in a thorough study of the historical narrative behind Daniel 11 for the morning prophecy classes, all of which have been recorded and provided on the school's **YouTube Channel: School of the Prophets**. Brother Filip Iordan from Romania has been teaching upon the subject of parables in his afternoon classes and soon plans to embark upon various other topics including the laws of nature and the laws of God, as well as time setting. The theme of Brother Tyler Sena's afternoon classes is defining the role of the Islam at the end of the world by covering the history of ancient Rome,

Islamic history, and biblical parallels. Our spring program also offers massage therapy classes with the help of Sister Alyssa Summey and Elder Richard Coleman, both of whom are local church family. Our children's program has also been extremely blessed as we have had the help of our Sister Tyasia Hamilton from New York. A primary focus for the manual labor portion for this trimester has been mission-related, in that our staff and students have had the opportunity to assist in the renovation project at our local church, Lambert Community Fellowship, which is currently undergoing remodeling to the kitchen and fellowship hall on the main floor.

O give thanks unto the Lord; for he is good; for his mercy endureth for ever. 1 Chronicles 16:34.

—Future News Editorial Team

"I think our enjoyment of the summertime is heightened by the memory of the long, cold months of winter; and on the other hand, the hope of summer helps us to endure more cheerfully the winter's reign. If we were to permit our minds to dwell upon the barrenness and desolation with which the ice king surrounds us, we might be very unhappy; but, being wiser than this, we look forward in anticipation to the coming springtime, which is to bring back the birds, awaken the sleeping flowers, clothe the earth in her robes of green, and fill the air with light and fragrance and song.

"The Christian's sojourn in this world may be fitly compared to the long, cold winter. Here we experience trials, sorrows and disappointments, but we should not permit our minds to dwell upon these. Let us rather look forward with hope and faith to the coming summer when we shall be welcomed to our Eden home, where all is light and joy, where all is peace and love.

"Had the Christian never experienced the storms of affliction in this world, had his heart never been chilled by disappointment or oppressed by fear, he would scarcely know how to appreciate heaven. We will not be despondent, though

often weary, sad, and heartsick; the winter will not always last. The summer of peace, joy, and eternal gladness soon will come. Then Christ will dwell with us and will lead us to fountains of living waters, and will wipe all tears from our eyes.

"Let nothing ... hinder you from making thorough work for eternity.... There will be no chilling winds, no wintry colds, but an eternal summer. There is light for the intellect, love that is abiding, sincere. There will be health and immortality, vigor for every faculty. There will be shut out forever every sorrow and every grief."

Our High Calling, 158.



STUDIES

THE CHURCH TRIUMPHANT

by JEFF PIPPENGER

- REPRINT -

False views of the church triumphant have crept into this movement because of the misinterpretation and misapplication of Line-Upon-Line methodology. Refuting such arguments is rather rudimentary, as long as we have eyes to see and ears to hear. Nevertheless, it is imperative that it be placed in the record for the sake of the impact it is now having on this movement.

An individual who professes to follow this message has submitted the following claim on the internet (not to mention others who hold similar beliefs):

“Where exactly is this church triumphant then if it’s been here since 9/11? I sure haven’t seen or heard of one! And that is definitely contrary to the SOP... and the lines.. if you did the lines correctly.

“The church militant is not in this world the church triumphant. RH, July 26, 1898.’

“The members of the church triumphant,—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity. SW, September 8, 1903 – Power from Above.’

“The Church militant is not the church triumphant, and earth is not Heaven. The church is composed of erring, imperfect men and women, who are but learners in the school of Christ, to be trained, disciplined, educated for this life, and for the future, immortal life. ST, January 4, 1883.’

“And WHEN do we get eternal life? When Jesus comestotake us to heaven...and wejoin the Church Triumphant in heaven. There will be no Church Triumphant on earth until the end of the 1000 years.”

Below is the rebuttal to such an argument:

The ensign that is lifted up draws the entire world. (See Isaiah 5:26; 11:10-12; 18:3; 30:17; 31:9; Zechariah 9:16.)

Both the glorious holy mountain spoken of in Isaiah and the ensign are lifted up. This ensign is comprised of the outcasts of Israel. See Psalm 147:2; Isaiah 11:12; 56:8; Jeremiah 30:17. The ensign must also be John’s remnant that Satan is so angry with because of the shortness of time.

Using Line-Upon-Line, that ensign (which is the glorious holy mountain) is made up of Seventh-day Adventists who were somehow separated (or cast out) from Adventism, which is modern Israel. With this small use of Line-Upon-Line application, there are many things that can be addressed. But, what I want you to now see is that the expression “outcasts of Israel” represents a specific period of prophetic time. This phrase “outcasts of Israel” is referencing the remnant of Adventism that has been separated from the rest of Adventism by being cast out in some kind of fashion. It is neither referencing the Second Coming, nor is it referencing the time when God’s people stand upon the sea of glass. Many other symbols that represent this same “remnant” emphasize specific periods in the history of the remnant church, which ultimately will stand upon the sea of glass and enter into New Jerusalem.

The “outcasts,” the “remnant,” the “ensign,” and “the glorious holy mountain” are simply four lines of many that, when brought together, provide the complete characteristics of the church triumphant. If one chooses to employ Greek reasoning (which is the same reasoning that the early Christian church of Ephesus was confronted with in their interactions with both the Jewish and the Gentile world), then in agreement with Greek logic you must take a subject and divide that subject into as many parts as possible. Then, you isolate one of those many parts and build a definition or model of that one part. This is then employed to attack and reject the correct definition of the subject that had prior been dissected into many parts. I suspect that there are at minimum twenty various symbols in Inspiration of the church triumphant. To define the church triumphant by solely using passages that contain the expression “church triumphant” is undeniably employing a technique of Greek logic.

The subject of the church triumphant as represented by the line of the glorious holy mountain informs us that others besides the outcasts of Israel will be gathered.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. Isaiah 56:8.



The period of prophetic time represented in the above verse includes the gathering of the outcasts of Israel, and extends through the time when the Gentiles are also gathered. Other lines of prophecy establish that the gathering of the Gentiles takes place during the fall of Babylon.

During the period of history when Babylon falls, the “remnant” is also represented by several other various symbols. Many times, those symbols are associated with the terminology of warfare. The remnant is the “threshing instrument” in the hand of the Lord. It is also His “battle ax,” that as “a stone cut out of a mountain” is destined to fill the whole earth and strike the foot of the statue of Daniel 2. Thus, turning the kingdoms represented therein into chaff that will be blown away by the wind. The battle ax in the Lord’s hand represents the escaped of Israel who the Lord will glorify Himself with and in. (See Isaiah 44:23; 49:3; 60:9.)

The prophetic light derived from the line of truth represented by the glorious holy mountain identifies that the mountain is a kingdom; for mountains represent kingdoms. Miller’s rules identify this symbolism. But, his rules also identify that symbols may have more than one meaning. Therefore, a mountain in Scripture is not only a kingdom, but also a church.

Thus, the church represented by the glorious holy mountain is also the kingdom of priests which, according to Peter, is a spiritual house, a holy nation, and a royal priesthood. A holy nation is an obedient nation. So, the antitype of Peter’s prophecy is perfectly fulfilled during the time period when the tares have been removed and the only element remaining is the wheat. In agreement with time period that Peter is identifying, Sister White records that a trying process will come when the remnant church may appear to fall, but it will not; for it remains through the entire process of tare removal. This is of course a paraphrase, but it is accurate. When the tares are gone, it is a holy nation.

Isaiah speaks of a time in the context of Zion (which he also calls Jerusalem) when no sinners will enter into that glorious holy mountain. Zion and Jerusalem are interchangeable symbols with the symbol of the glorious holy mountain. He marks a specific time when the tares are removed by saying that from “henceforth there shall no more come into thee the uncircumcised and the unclean,” Isaiah 52:1. But if we read all of chapter 52, we find that this purified church is marked during the history of the second angel’s call out of Babylon.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see **eye to eye**, when the Lord shall bring again Zion. Isaiah 52:7, 8.

At this point, the watchmen lift up their voices in unity, which among other things identifies that the tares have been previously removed. This is what is identified in Isaiah 52:1 when Isaiah stated from “henceforth there shall no more come into thee the uncircumcised and the unclean.” The glorious holy mountain is “tare free” well before the Second Coming.

Other lines of truth that identify the remnant use terms of warfare to describe the glorious holy mountain. These lines, as in Isaiah 52, place the symbol of the remnant in the history of the latter rain—the history following 9/11 when the second angel had arrived. Thus, the context of Isaiah 52 is speaking of the state of unity that exists among the outcasts of Israel. This unity is accomplished sometime post-9/11 when the tares are removed from the wheat. Zechariah speaks of this time as well, and represents the remnant as a “goodly horse in battle.”

Ask ye of the Lord rain **in the time of the latter rain**; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as **his goodly horse in the battle**. Zechariah 10:1-3.

Therefore, the outcasts (the remnant) who are the glorious holy mountain are also the Lord’s “goodly horse” in battle; and of course, that goodly horse will be triumphant. This begs the question: Is that horse triumphant at the conclusion of the warfare it engages in, or is it triumphant from the beginning of the warfare all the way through to the end and beyond?

All the books of the Bible meet and end in the book of Revelation. This book informs us that the church of Ephesus was the horse that conquers (also understood as the horse that triumphs). The church of Ephesus, as represented by the white horse that goes forth “conquering and to conquer,” is Zechariah’s goodly horse in battle. This goodly horse in battle is also the Lord’s battle ax and the threshing instrument that the Lord will thresh Babylon with during the history of the second angel that arrived at 9/11.

Early on in this message and movement, we began to employ a passage from The Great Controversy that states “one saying is not to be used to destroy another.” For one to use an incomplete description and definition of what the church triumphant is by insisting that their consideration of the subject must be confined to the narrow compass of the inspired discussion of the church militant and the church



triumphant is exercising a technique of Greek philosophy. This approach wrests the true biblical definition of the church triumphant that has been established through the Line-Upon-Line methodology in Isaiah 28. The rejection of Line-Upon-Line is therefore a rejection of the latter rain.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9-13.

Therefore, the foolish argument that we are now speaking to has been directed against the church of Ephesus, as represented by the Lord's goodly horse that goes forth to conquer. Furthermore, this argument is a direct attack against the application of Line-Upon-Line, which equates to a rejection of the latter rain message as typified by the ministry of Jones and Waggoner in the time period of 1888. What might be the most insidious element of this satanic teaching is that it places the church triumphant into a future history when it will be far too late to leave the church militant and join the church triumphant.

The following passages were employed by this individual to destroy the correct understanding of the church triumphant. But we must understand that when using the correct methodology of Line-Upon-Line, these same passages are not at variance with what we have been teaching about Ephesus.

"The church militant is not in this world the church triumphant." *The Review and Herald*, July 26, 1898.

Both the church militant and the church triumphant are two separate symbols. There is no contradiction there. That is how we teach it. But the next passage employed by this opposition simply does not uphold the position that they suppose it identifies. Notice which segment of the following sentence they choose to emphasize:

"The members of the church triumphant—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity." *Southern Watchmen*, September 8, 1903.

Their claim is that the church triumphant is "the church in heaven," as if the members of the church in Heaven are strictly either angels or overcomers that are now in Heaven. Separately, this church in Heaven is "permitted to draw near to the members of the church militant," so the members of the church in Heaven must exist during the history of the church militant. The supposed claim made with this lone sentence does not uphold the correct understanding of the passage. Such an idea can be compared to the Protestant claim that Lazarus is in Heaven while the rich man is alive in hell communicating with God. The context of this isolated sentence is taken from the following passage. I will underline the sentence that was dissected and placed in a false light from this passage, while also placing in bold-type the words that identify the church in heaven as representing a membership of humanity that have joined themselves unto divinity. In this quotation, unity is called a "heavenly union."

"As the end draws near, **the work of God** is to increase in strength and purity and holiness. The **workers** are to be filled with love for **God** and for **one another**. **They** are to cherish principles of strictest integrity. When the true keynote is struck, God will reveal himself as the God of mercy and love. **Angels of heaven** will ascend and descend the ladder of shining brightness, **to cooperate with human workers**.

"*The members of the church triumphant—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity.* Let us ever remember that **we are laborers together with God**. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. **Company after company will leave the dark standard of the foe, to come up to the help of the Lord, to the help of the Lord against the mighty.**

"**God's workers** must gain a far deeper experience. If they will surrender all to him, he will work mightily for them. They will plant the standard of truth upon fortresses till then held by Satan, and with shouts of victory take possession of them. They bear the scars of battle, but there comes to them a comforting message **that the Lord is teaching them** terrible things in righteousness. He will lead them on, **conquering and to conquer.**

"When God's servants with consecrated zeal **cooperate with divine instrumentalities**, the state of things that exists in the world will be changed, and soon the earth with joy will receive her King. Then **'they that be wise** shall shine as the brightness of the firmament;



and they that turn many to righteousness as the stars forever and ever." *Southern Watchmen*, September 8, 1903.

The definition of the church triumphant in this passage is tied to the church of Ephesus, among other things. For as we have already noted, it is the church of Ephesus that goes forth as the Lord's goodly horse "conquering and to conquer." This passage also defines the church triumphant as a church that represents a membership which lives out the reality of the combination of humanity with divinity. This Church is composed of members that have secured a "heavenly union" between themselves and heavenly agencies. These members are clearly marked as existing in the prophetic history when the Gentiles are called out of Babylon.

Quoted early on in this article is the following claim, which might sound convincing for some if they heard it: "Where exactly is this church triumphant then if it's been here since 9/11? I sure haven't seen or heard of one! And that is definitely contrary to the SOP... and the lines.. if you did the lines correctly...". This antagonist has yet to provide any evidence to uphold their claim that they are correctly applying Line-Upon-Line, with the possible exception that they have selected three passages that contain the expression "church triumphant". At best, that is simply a counterfeit of genuine Line-Upon-Line methodology.

The first reference they cite after their claim about the church triumphant does nothing more than confirm what everyone already believes—that the church militant is different than the church triumphant. The second reference is just an isolated sentence void of any surrounding context. In reality, the actual context of that very passage demonstrates that their private interpretation of the definition of the church triumphant is indeed "contrary" to the simple and clear definition within the passage.

Then, their third passage of choice is added into the mix:

"The Church militant is not the church triumphant, and earth is not Heaven. The church is composed of erring, imperfect men and women, who are but learners in the school of Christ, to be trained, disciplined, educated for this life, and for the future, immortal life." *Signs of the Times*, January 4, 1883.

We have already presented the passage from *Southern Watchmen* that stated:

"The members of the church triumphant—the church in heaven—will be permitted to draw near to the members of the church militant, to aid them in their necessity. Let us ever remember that we are laborers together with God. In this heavenly union we shall carry forward his work with completeness, with singing and rejoicing. In every soul will be kindled the fire of holy zeal. Company

after company will leave the dark standard of the foe, to come up to the help of the Lord, to the help of the Lord against the mighty." *Southern Watchmen*, September 8, 1903.

Both the militant and triumphant churches exist in the same history—one church is associated with the earth, and the other with Heaven. The heavenly church is comprised of members who possess the experience marked as the combination of humanity with divinity. Inspiration repeatedly teaches that this is the condition of those who do not sin.

"Christ came to make us 'partakers of the divine nature,' and His life declares that **humanity, combined with divinity, does not commit sin.**" *The Ministry of Healing*, 181.

When an individual secures the experience represented by the combination between humanity and divinity, he is seated in Heaven.

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of **disobedience**: Among whom also we all had our conversation in **times past** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath **quickened** us together with Christ, (by grace ye are saved;) And hath **raised us up together**, and **made us sit together in heavenly places in Christ Jesus**. Ephesians 2:2-6.

Those who secure the experience of justification by faith are seated in Heaven. (Note that Paul did not place the sitting with Christ in a future tense.) If we are justified, we are seated in Heaven. We are not simply seated in Heaven, but we are **sitting** (present tense) with Christ. The process whereby we might be seated with Christ is the process of overcoming.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Revelation 3:21.

The heavenly union associated with the church in Heaven is accomplished through the combining of humanity with divinity.

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made



‘in the likeness of sinful flesh’ (Romans 8:3), He lived a sinless life. Now by His divinity **He lays hold upon the throne of heaven**, while by His humanity **He reaches us**. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our ‘Father which is in heaven is perfect.’” *The Desire of Ages*, 311.

Those who “attain to the glory of the character of God” are “perfect,” even as God the Father is perfect. Whereas the church militant, or the earthly church, “is composed of erring, imperfect men and women, who are but learners in the school of Christ, to be trained, disciplined, educated for this life, and for the future, immortal life.” The target audience to be “trained” and “educated” for “this life, and for the future, immortal life” is the church militant. Some in that church will receive the message from the heavenly church, but some will not. The heavenly church is Ephesus, and the earthly church is Laodicea. The following quotation is speaking of the church of Ephesus just one day after Pentecost:

“They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, **they sat with Him in heavenly places**. With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made.” *Acts of the Apostles*, 46.

The disciples during the time of Pentecost were “brought into close communion with Christ” and that close communion is represented as being seated “with Him in heavenly places.”

There are many lines that witness to the definition of the church triumphant. Not every line speaks to every aspect of truth associated with the church triumphant. In Hebrews 12 we are informed that that Jesus endured the sufferings of the cross and the associated shame because of the joy that was set before Him. Jesus is our Example in all things, and if we are to overcome and be seated in heavenly places with Him, we will overcome as He overcame. His overcoming was made possible for Him by His focus on the prize or “the joy set before Him.” As our Example, He has shown us that the principle of overcoming is accomplished by looking forward

to a reward that exceeds any present suffering. Apropos of the church triumphant description, we have several prophetic lines of testimony that provide us with “a cloud of witnesses” on the subject.

Wherefore seeing we also are compassed about with so great a **cloud of witnesses**, let us **lay aside every weight, and the sin which doth so easily beset us**, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; **who for the joy that was set before him** endured the cross, despising the shame, and is **set down at the right hand of the throne of God**. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Hebrews 12:1-3.

In this chapter of Hebrews, after Paul speaks of Moses’ coming to Sinai, he then speaks of heavenly Jerusalem. In so doing, he uses the first Pentecost (Sinai) to illustrate the latter rain at the end of the world by writing this:

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and **church of the firstborn**, which are written in **heaven**, and to God the Judge of all, and to **the spirits of just men made perfect**, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Hebrews 12:22-25.

If we think that the church of Heaven (which is the church triumphant) only exists at or beyond the Second Coming, then we have destroyed our ability to recognize the qualifications that allow us to become members of that Church. Take this analogy for example: If you need to shop for groceries, but the town near you does not have a grocery store, will you go to that town for grocery shopping? No. The same principle applies. If you do not believe that you have been called into the covenant promise of the Church of the firstborn (which is the church triumphant), you refuse the call by default.

The characteristics of the church triumphant are set forth in many lines of prophetic testimony. One essential characteristic that has major implications is that a purified people are used to gather the Gentiles when the message of the glory of God is conveyed to the world through His triumphant people who are lifted up as an ensign. The members of the church triumphant must be triumphant over their own sins before they can be employed as an ensign



to gather the other flock. This truth is a major theme in prophetic history. Consider a few passages that emphasize the necessity of purity (being triumphant over sin) in God's Church before they can call in the Gentiles.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in **Zion**, and he that remaineth in **Jerusalem**, shall be called **holy**, even every one that is written among the living in Jerusalem: **When** the Lord shall have **washed away** the filth of the daughters of Zion, and **shall have purged** the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. Isaiah 4:2-4.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord **hath** redeemed Jacob, and **glorified himself in Israel**. Isaiah 44:22, 23.

And he hath made my mouth like a **sharp sword**; in the shadow of his hand hath he hid me, and made me a **polished shaft**; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, **in whom I will be glorified**. Isaiah 49:2, 3.

"The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing** those who believe the truth **sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

After the glorification of His people that there is yet to be a call to the nations.

Behold, **thou shalt call** a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; **for he hath glorified thee**. Isaiah 55:5.

And the Lord their God shall save them in that day as **the flock of his people**: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited **his flock the house of Judah**, and hath made them as **his goodly horse in the battle**. Zechariah 9:16-10:3.

Notice in the passage from Zechariah that the remnant is represented as a "goodly horse in the battle;" as John's "white horse" that goes forth "conquering and to conquer;" as God's flock; as "stones of a crown" (Peter's "lively stones" that build up a "spiritual house," which is a "holy priesthood"); and as an ensign that is lifted up.

Sister White comments on this passage of Zechariah:

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, **until the righteousness thereof go forth** as brightness, and the salvation thereof as a lamp that burneth. And **the Gentiles shall see thy righteousness**, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God;' 'And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, **lifted up as an ensign** upon His land.'

"Those here represented have found Christ, the gift of God, for whom the world should be surrendered. Those who seek for peace and rest will be unsuccessful unless they find Him, the One of whom John said, 'Behold the Lamb of God, **which taketh away the sin of the world**.' But the soul that finds Jesus feels that all his wants are satisfied. In Him the words are fulfilled, '**A new heart also will I give you, and a new spirit will I put within you**.' **This is the reward of obedience**.'" *Signs of the Times*, November 24, 1898.

The ensign is comprised of those who have acquired the experience and the "reward of obedience," placing them into membership of the church of Heaven. Here, by faith as overcomers, they are seated with Christ in heavenly places. Membership in the church of Heaven requires that just like



Christ overcome by focusing on the goal that was before Him, we also must overcome. Comparatively, our goal is to secure the experience of the combination of humanity with divinity, and to participate in the gathering that is accomplished when "company after company" "leave the dark standard of the foe" and "come up to the help of the Lord" "against the mighty.

We must be in the church triumphant before the final ingathering of the Gentiles. On the contrary, if we are led to believe that the church triumphant exists only **after** the final ingathering of the Gentiles, then the experience of victory over sin—the key element of the symbolism in the lines of the church triumphant—is deferred to future history when probation has already closed.

Therefore, this misguided application is a rejection of Line-Upon-Line methodology; a rejection of the latter rain; a rejection of the third angel's message as represented in the ministry of Jones and Waggoner; and a rejection of the everlasting covenant which, simply stated, is "obey and live. Disobey and die." Oh, why will you choose death, oh house of Israel? Why would you assign the triumphs of the cross that are accomplished by the remnant people of God to the future when the opportunity to repent has passed? Why would you argue to uphold the concept that all the way to the Second Coming, God's church is composed of wheat and tares?

The church triumphant is to be purified before the gathering in of the Gentiles. (I am not addressing any distinction between priests, Levites, or Nethinims.) At the conclusion of the purification God's triumphant church, the members will see eye-to-eye in unity. That unity was represented in the church of Ephesus during the time when the early church went forth conquering and to conquer. That unity included a work of organization. That history illustrates our history today.

"Only as they were united with Christ could the disciples hope to have **the accompanying power of the Holy Spirit and the co-operation of angels of heaven.** With the help of these divine agencies they would present before the world a united front and would be **victorious [triumphant]** in the conflict they were compelled to wage unceasingly against the powers of darkness. As they should continue to labor unitedly, heavenly messengers would go before them, opening the way; hearts would be prepared for the reception of truth, and many would be won to Christ. So long as they remained united, the church would go forth **'fair as the moon, clear as the sun, and terrible as an army with banners.'** [Warfare] Song of Solomon 6:10. Nothing could withstand her onward progress. **The church would advance from victory to victory, gloriously fulfilling her**

divine mission of proclaiming the gospel to the world. [Triumphant from beginning to end]

"The **organization of the church at Jerusalem was to serve as a model** for the organization of churches in every other place where messengers of truth should win converts to the gospel. Those to whom was given the responsibility of the general oversight of the church were not to lord it over God's heritage, but, as wise shepherds, were to 'feed the flock of God, . . . being ensamples to the flock' (1 Peter 5:2, 3); and the deacons were to be 'men of honest report, full of the Holy Ghost and wisdom.' These men were to take their position unitedly on the side of right and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.

"Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, **the organization of the church was further perfected**, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts—first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' 1 Corinthians 12:28. But all these classes of workers were to **labor in harmony.**

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.' 1 Corinthians 12:4-12.

"Solemn are the responsibilities resting upon those who are called to act as leaders in the church of God on earth. In the days of the theocracy, when Moses was endeavoring to carry alone burdens so heavy that he would soon have worn away under them, he was counseled by Jethro to plan for a wise distribution of



responsibilities. 'Be thou for the people to Godward,' Jethro advised, 'that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.' Jethro further advised that men be appointed to act as 'rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.' These were to be 'able men, such as fear God, men of truth, hating covetousness.' They were to 'judge the people at all seasons,' thus relieving Moses of the wearing responsibility of giving consideration to many minor matters that could be dealt with wisely by consecrated helpers.

"The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle. 'Every great matter they shall bring unto thee,' Jethro proposed to Moses, 'but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.'

"In harmony with this plan, 'Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.' Exodus 18:19-26.

"Later, when choosing seventy elders to share with him the responsibilities of leadership, Moses was careful to select, as his helpers, men possessing dignity, sound judgment, and experience. In his charge to these elders at the time of their ordination, he outlined some of the qualifications that fit a man to be a wise ruler in the church. 'Hear the causes between your brethren,' said Moses, 'and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.' Deuteronomy 1:16, 17.

"King David, toward the close of his reign, delivered a solemn charge to those bearing the burden of the work of God in his day. Summoning to Jerusalem 'all the princes of Israel, the princes of the tribes, and the

captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men,' the aged king solemnly charged them, 'in the sight of all Israel the congregation of the Lord, and in the audience of our God,' to 'keep and seek for all the commandments of the Lord your God.' 1 Chronicles 28:1, 8.

"To Solomon, as one called to occupy a position of leading responsibility, David gave a special charge: 'Thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever. Take heed now; for the Lord hath chosen thee: . . . be strong.' 1 Chronicles 28:9, 10.

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David, were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church 'must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.' Titus 1:7-9.

"The order that was maintained in the early Christian church made it possible for them to move forward solidly as a **well-disciplined army clad with the armor of God**. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the



apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted.

“God is not the author of confusion, but of peace, as in all churches of the saints.’ 1 Corinthians 14:33. **He requires that order and system be observed in the conduct of church affairs today no less than in the days of old.** He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, **the human instrumentality co-operating with the divine**, every agency subordinate

to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God.” *Acts of the Apostles*, 91-96.

It amazes me that the individual’s argument that I am addressing in this article believes that we receive eternal life at the Second Coming. I assumed it was basic Christianity for one to believe we have eternal life when we know Christ. I also assumed every Adventist especially would know this basic fact of salvation. If one secures a justified experience through the reception of Christ’s Spirit into their heart, they will have eternal life in that moment. What a claim this individual makes when they say we “get eternal life” “when Jesus comes to take us to heaven.” If this is the position any of us hold, we will never be in Heaven.

BOTH PRIEST & SACRIFICE

by ANDREA SEAMAN

Jesus is the Shepherd that leads as He is the Door we enter through—He is both Priest and Sacrifice.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I

the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10:1-18.

“Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld ‘the Lamb of God, which taketh away the sin of the world’ (John 1:29), and through Him they are brought within the fold of His grace. Many have come presenting other objects for the faith of the world; ceremonies and systems have been devised by which men hope to receive justification and peace with God, and thus find entrance to His fold. But the only door is Christ, and all who have interposed something to take the place of Christ, all who have tried to enter the fold in some other way, are thieves and robbers.”

The Desire of Ages, 477.

Judas was both a thief and a robber, and he represents the wicked of the two classes.



Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. John 12:4-6.

The murderer rising with the light killeth the poor and needy, and in the night is as a thief. Job 24:14.

"In all ages, philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has had its great teachers and religious systems offering some other means of redemption than Christ, turning the eyes of men away from the Father's face, and filling their hearts with fear of Him who has given them only blessing. The trend of their work is to rob God of that which is His own, both by creation and by redemption. And these false teachers rob man as well. Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might re-create the image of God in man; and whoever turns men away from Christ is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. He is a thief and a robber." *The Desire of Ages*, 478.

We are to properly comprehend the nature of man. We are to properly comprehend its components and what makes man what he is. We are to understand that the nature of man was turned upside down at the fall, and that the image of God in man has been blurred and damaged; but Christ came to restore this image. It is as Sister White says: though a coin may become rusted and caked with layers of dirt and debris, it is a coin still and how wonderfully will it shine once someone takes the time and effort to remove the debris and reveal its originally inscription. That someone is Christ. But thieves and robbers, "Judas's", seek to defraud men of this by leading them away from the only Door that men may safely pass through and the Shepherd watches over them.

"He that entereth in by the door is the shepherd of the sheep." Christ is both the door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep. "To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth

before them, and the sheep follow Him: for they know His voice." *Ibid.*, 478.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ... For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Hebrews 9:11-15; 19-26.

"It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the heart of the beholders. They hear His voice, and they follow Him." *Ibid.*, 430.

We behold Christ in the lines of prophecy, in the lines of history. His love for fallen man is manifested in the tender pity that flows in His manner of dealing with erring men. Indeed, He is a tender Shepherd that leads each little lamb along



the line. When others mock and jeer because they claim to not see Christ in the lines, point them to the illustration of the Shepherd and the sheep. Point them to the sacrifice that he made when He laid down His life and the joy that was fulfilled when He took it up again to minister for us in the Sanctuary that was made without hands. Point them to the fact, nay the reality, that He now ministers for us in the Most Holy Place and that all of this was foretold through types and symbols and that this critical information was passed down through the ages and fulfilled in prophecy after prophecy.

“In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld ‘the Lamb of God, which taketh away the sin of the world’ (John 1:29), and through Him they are brought within the fold of His grace....

“Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. ‘I am He that liveth, and was dead; and, behold, I am alive forevermore.’ Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. ‘The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.’ Isaiah 54:10.” Ibid., 477, 483.

As we approach the 9th of November this year, we must live with the eye of faith piercing through the clouds and perplexity, knowing that we are being led, step after step, by the Shepherd-Priest all along the line of this closing history. He leads us on through the rugged path but it is a path that He has trodden before and His grace is sufficient to strengthen us, though the path be as treacherous as it is. Remember that He never promised that we would not have to endure disappointment and pain, for this earth is not our home; but He promised to lead us as we encounter each approaching waymark. His sacrifice was sufficient, and we are endeared to our Heavenly Father through this sacrifice. Our Shepherd-Priest now ministers for us in the Holy of Holies and soon enough will return. Little sheep, stay close to your Master.

“Therefore doth My Father love Me, because I lay down My life, that I might take it again.’ That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

“I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.’ While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. ‘Surely He hath borne our griefs, and carried our sorrows.... He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.’ Isaiah 53:4-6.” Ibid., 483-484.

“There should be a decided change in the spirit and character of the work in the places where men and women have received increased light. What are they doing to warn those who do not understand that the Lord is soon coming? “Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” Isaiah 26:21. Who, I ask, is carrying a burden for the souls that are perishing out of Christ? Who will go forth without the camp, bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to far-off lands? Every day, every moment, comes to those to whom have been entrusted the light of truth, weighted with the terrible significance that men and women in every land are preparing themselves for weal or for woe, fixing their destiny for eternity. Testimonies, volume 8, 53.



THE CHURCH OF SARDIS

by CAROL ALAVESOS

In doing research on Sardis, I came across this article by Sister White which seemed especially relevant in light of the movement's recent understanding relating to the church of Sardis for our time. The following is an excerpt from *The Review and Herald*, in which I have reformatted by adding emphasis to key points via the use of bullets. Any text that I have added (which are primarily quotations from Revelation 3) will be in brackets.

A MESSAGE TO THE CHURCH

["And unto the angel of the church in Sardis write;"]

"These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent.

[PRINCIPLES FOR TODAY]

"Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist...

- but who had lost the faith in which they once rejoiced.

"There were others who had received the truth from Christ's teaching, and who were once ardent believers...

- but who had lost their first love, and were without spiritual strength.
- They had not held the beginning of their confidence firm unto the end.
- They had a name to live, but as far as exerting a saving influence is concerned, they were dead.
- They had a form of godliness without the power.
- They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another.

"These things saith he that hath the seven stars." These words show the origin of the message. Then a plain truth is stated: 'I know thy works, that thou hast a name that thou livest, and art dead.'...

- With God outward show weighs nothing.

- The outward forms of religion, without the love of God in the soul, are utterly worthless.

"Be watchful, and strengthen the things which remain, that are ready to die.' This is our work....

- There are many ready to die spiritually, and the Lord calls upon us to strengthen them.
- God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them.
- Never are they to spend their time in accusing and condemning one another.

["Remember therefore how thou hast received and heard,"]

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

- There must be a waking up among our people.
- Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

"There are today in the church of God...

- those who do not discern their spiritual need,
- those who do not keep the pure principles of the truth uncontaminated by worldly influences.
- They are careless in regard to their spiritual standing.

"To them comes the urgent message, 'Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.'...

- Receive the messages of warnings brought by the Lord's ambassadors.
- Let not these warnings become dim in your memory.
- 'Hold fast, and repent.'



"Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have co-operated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift.

"Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. 'He that wavereth is like a wave of the sea driven with the wind and tossed.' The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside.

"The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, 'I know thy works.' How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.'...

- Because of their faith this honor is bestowed on them.
- In this life they did not boast, nor lift up their souls unto vanity.

- With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches.
- Their one desire was to be like Christ.
- Ever they kept the standard of righteousness uplifted.

"To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, 'They shall walk with me in white, in the world that I have prepared for them.' 'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.'

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, ... and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth....These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

["He that hath an ear, let him hear what the spirit saith unto the churches"]

-*The Review and Herald*, August 10, 1905.



QUOTES *By* INSPIRATION

If we mistake the wisdom of man for the wisdom of God we are led astray by the foolishness of man's wisdom. Here is the great danger of many in ----- They have not an experience for themselves. They have not been in the habit of prayerfully considering for themselves, with unprejudiced, unbiased judgment, questions and subjects that are new and that are ever liable to arise. They wait to see what others will think. If these dissent, that is all that is needed to convince them that the subject under consideration is of no account whatever. Although this class is large, it does not change the fact that they are inexperienced and weak-minded through long yielding to the enemy, and will always be as sickly as babes, walking by others' light, living on others' experience, feeling as others feel, and acting as others act. They act as though they had not an individuality. Their identity is submerged in others; they are merely shadows of those whom they think about right. Unless these become sensible of their wavering character and correct it, they will all fail of everlasting life; they will be unable to cope with the perils of the last days. They will possess no stamina to resist the devil, for they do not know that it is he. Someone must be at their side to inform them whether a foe or a friend is approaching. They are not spiritual, therefore spiritual things are not discerned. They are not wise in those things which relate to the kingdom of God. Neither young nor old are excusable in trusting to another to have an experience for them. Said the angel: "Cursed be the man that trusteth in man, and maketh flesh his arm." A noble self-reliance is needed in the Christian experience and warfare.

"Men, women, and youth, God requires you to possess moral courage, steadiness of purpose, fortitude and

perseverance, minds that cannot take the assertions of another, but which will investigate for themselves before receiving or rejecting, that will study and weigh evidence, and take it to the Lord in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Now the condition: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." This petition for wisdom is not to be a meaningless prayer, out of mind as soon as finished. It is a prayer that expresses the strong, earnest desire of the heart, arising from a conscious lack of wisdom to determine the will of God.

"After the prayer is made, if the answer is not realized immediately, do not weary of waiting and become unstable. Waver not. Cling to the promise, "Faithful is He that calleth you, who also will do it." Like the importunate widow, urge your case, being firm in your purpose. Is the object important and of great consequence to you? It certainly is. Then waver not, for your faith may be tried. If the thing you desire is valuable, it is worthy of a strong, earnest effort. You have the promise; watch and pray. Be steadfast and the prayer will be answered; for is it not God who has promised? If it costs you something to obtain it you will prize it the more when obtained. You are plainly told that if you waver you need not think that you shall receive anything of the Lord. A caution is here given not to become weary, but to rest firmly upon the promise. If you ask, He will give you liberally and upbraid not. Here is where many make a mistake. They waver from their purpose, and their faith fails. This is the reason they receive nothing of the Lord, who is

our Source of strength. None need go in darkness, stumbling along like a blind man; for the Lord has provided light if they will accept it in His appointed way, and not choose their own way. He requires of all a diligent performance of everyday duties. Especially is this required of all who are engaged in the solemn, important work in the office of publication, both of those upon whom rest the more weighty responsibilities of the work, and of those who bear the least responsibilities. This can be done only by looking to God for ability to enable them faithfully to perform what is right in the sight of Heaven, doing all things as though governed by unselfish motives, as if the eye of God were visible to all, looking upon all, and investigating the acts of all.

"The sin which is indulged to the greatest extent, and which separates us from God and produces so many contagious spiritual disorders, is selfishness. There can be no returning to the Lord except by self-denial. Of ourselves we can do nothing; but, through God strengthening us, we can live to do good to others, and in this way shun the evil of selfishness. We need not go to heathen lands to manifest our desire to devote all to God in a useful, unselfish life. We should do this in the home circle, in the church, among those with whom we associate and with whom we do business. Right in the common walks of life is where self is to be denied and kept in subordination. Paul could say: "I die daily." It is the daily dying to self in the little transactions of life that makes us overcomers. We should forget self in the desire to do good to others. With many there is a decided lack of love for others. Instead of faithfully performing their duty, they seek rather their own pleasure."

Testimonies, volume 2, 129-132.



EVENTS

JANUARY

Escola dos Profetas (Brazil)

School of the Prophets

Dates: January 8-April 7
Speakers: Parminder Biant, Tess Lambert
Location: Governador Valadarea, Minas Gerais, Brazil
Info: livrinho.org

FEBRUARY

School of the Prophets (USA)

School of the Prophets

Dates: February 3-March 31
Speakers: Thabo Mtetwa, Filip Iordan, Jeff Pippenger
Location: Glenwood, AR, USA
Info: bronwynpeck@gmail.com

Future Is Now (Portugal)

School of the Prophets

Dates: February 3-March 3
Speaker: Tamina Blasing
Location: Portugal
Info: future-is-now.net

MARCH

Ministerio O Livrinho (Brazil)

"O Verdadeiro Clamor da Meia Noite"

Camp Meeting

Dates: March 1-6
Speakers: Marco Barrios, Parminder Biant, Wesley Correia, Tess Lambert
Location: Governador Valadarea, Minas Gerais, Brazil
Info: livrinho.org

Future for America (USA)

"Pillars of Our Faith"

Camp Meeting

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

Le Grand Cri (France)

"The Last President"

Weekend Seminar

Dates: March 16-17
Speaker: Thabo Mtetwa
Location: La Rochette, France
Info: legrandcri.org

Seminar (Slovakia)

Camp Meeting

Dates: March 24-28
Speaker: Arjan den Heijer
Location: Bratislava, Slovakia
Info: sb@future-is-now.net

APRIL

Future for America (USA)

"Gold Country Convocation"

Weekend Seminar

Dates: April 24-27
Speaker: TBA
Location: Rescue, CA, USA
Info: futureforamerica.org

DEB-Ministries (Netherlands)

"Trim Your Lamps!"

Camp Meeting

Dates: April 28-May 5
Speaker: Terrie Lambert, Tess Lambert
Location: Netherlands
Info: livrinho.org

MAY

Ministerio El Libro (Bolivia)

School of the Prophets

Dates: May 1-July 28
Speakers: Gabriel Barrios, Marco Barrios
Location: Tacuarembó, Santa Cruz, Bolivia
Info: librito.org

Escola dos Profetas (Brazil)

School of the Prophets

Dates: May 12-August 12
Speakers: Arjan den Heijer, Britanni Krebec
Location: Governador Valadarea, Minas Gerais, Brazil
Info: livrinho.org

JUNE

Future News Canada (Canada)

Camp Meeting

Dates: June 24-30
Speaker: TBA
Location: Pigeon Lake, Alberta, 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 Prophetes (France)

School of the Prophets

Dates: June 28-August 21
Speaker: Parminder Biant
Location: Limoges, France
Info: legrandcri.org

AUGUST

Future Is Now (Germany)

"Sola Gratia"

International Camp Meeting

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

GOT AN EVENT COMING UP?

Share it with us!

(Include: dates; speakers; location; contact info)



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 publishment of your material.

Submit articles here:
schooloftheprophets@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!

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Ministerio O Livrinho

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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.