

FUTURE NEWS



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THE TEST OF DISCIPLESHIP

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Corinthians 5:17

"A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.' John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony

with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

"It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

"Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with

Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

"Those who become new creatures in Christ Jesus will bring forth the fruits of the Spirit, 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated they now love, and the things they once loved they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the 'outward adorning,' but "the hidden man of the heart, in that which is not corruptible, even the ornament



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FROM *the* EDITORS

of a meek and quiet spirit.' 1 Peter 3:3, 4.

"There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has passed from death unto life.

"When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of Righteousness.

"The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour's life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. 'We love, because He first loved us.' 1 John 4:19, R.V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love,

cherished in the soul, sweetens the life and sheds a refining influence on all around.

"There are two errors against which the children of God--particularly those who have just come to trust in His grace--especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

"The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

"But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in

the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, 'I will put My laws into their hearts, and in their minds will I write them.' Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience--the service and allegiance of love--is the true sign of discipleship. Thus the Scripture says, 'This is the love of God, that we keep His commandments.' 'He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.' 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith. "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 3:5, 6. Here is the true test. If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law." *Steps to Christ*, 57-61.



STUDIES

HARLOTS

by HEBER FRANCA BUSS

As far as I understand at the present moment, the movement has the position that the Seventh-Day Adventist Church, God's denominated people, is not a part of Babylon and will not be a part of Babylon. Due to advancing light, we are required to verify if our position is a clear, Scriptural position or if it is based on the traditions we received from our fathers.

THE SCATTERING AND GOD'S DENOMINATED PEOPLE

I believe that to identify the SDA church as Babylon is to reject the 2520. The 2520 shows us that God's denominated people were scattered and that God only entered into a covenant with a new denominated people again at the end of this scattering (1844), the remnant of this scattering time.

We could provide more details here and try to understand what the 70 weeks would mean in this period, but that would be out of the scope of this document.

To identify that the churches that existed during the scattering time were not God's special denominated people will help us to understand that, notwithstanding the fact that our church complies with nearly all (or even all) of the characteristics that turns a church into Babylon, as can be seen delineated in Chapter 21 of *The Great Controversy: A Warning Rejected*, the church is not Babylon and cannot become Babylon, if we are applying Babylon as the great whore of Revelation 17.

It is not my purpose to comment on that chapter in this document but I contend that the way the Lord deals with the SDA church is different from the way the Lord dealt with other churches seeing as it was the way God dealt with His covenant people in the past was different from how He dealt with the other nations in that period.

To sustain this argument a lot could be written; I could only attest to the fact that we were selected from the heathen and entered into a covenant with God to fill the earth with His glory in preparation for His second coming; the other churches did not receive this commission. I believe that this is the reason why EGW says that the SDA church is not to be called Babylon because this church received a different job function than the other churches. We were to be guardians of the oracles of God; I think that this concept may be derived from several portions of inspiration but the one that comes to my mind at this moment is Chapter 20 of

Testimonies for the Church, volume 8 called Forgetfulness. A quote from this chapter is as follows:

"Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. **In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." *Testimonies for the Church*, volume 8, 115.

I believe that if this point cannot be sustained, all the argumentation against any prohibition of calling the church Babylon is without foundation. So, I will briefly draw another line of thought.

God first entered into a covenant with Abraham that his seed would be a blessing to the whole earth (fill the earth with God's glory). Later, God entered into a covenant with a people after redeeming them from the captivity of Egypt.

The 1260 teaches us that just as God guided Israel from Egypt, the church was also guided in this period (Rev. 12:13-14; Ex. 19:4) and she finally arrived in the Glorious Land where the church of Philadelphia was first established—they being corrupted into a Laodicean state—and from this Glorious Land the church was to grow and illuminate all of the earth with His glory.

This church is identified by God's prophet as the remnant of the seed of the woman (Rev. 12:16-17); I think that this substantially proves that this church is different from the other previous churches that existed during the 1260.



Another short point that leads us to this conclusion can be formed from Daniel 8:13, in which is stated that "the host" would be trodden under foot for 2300 days which is a portion of the "trodden under foot" that had already begun when Daniel is receiving the vision. The "host" that was trodden was God's covenant people and the people that were released from the spiritual captivity in Babylon and entered into a covenant with God were the Seventh-Day Adventists.

To end this subject I would submit to the reader that if we do not believe that the way God has dealt with the SDA church is different from His dealing with the other churches then we do not have a message of "no public evangelism" and of an "exclusive internal gospel". These truths are derived from the understanding that the way God has dealt with the SDA church is not the same as the way God has dealt with the other churches during the scattering. We understand that the way God deals with the SDA church is the same way He dealt with the Hebrew Church.

The points brought to view until now were not presented in an extensive way as to defend each of them but instead to record some truths that I think we already agree upon and believe.

So, back to where we started. Part of the reasoning of the arguments to call the church Babylon, despite the warnings against it, is based upon the fact that God's church is acting as a harlot. But, the purpose of this article is to demonstrate that to be a harlot is not the same as to be Babylon and the reason why it is important to see this difference is so as to correctly apply the symbols so that we can correctly understand what is about to happen.

At this point, I expect to have elaborated the following:

1. The 2520 shows that during the scattering among the heathen, God did not have a denominated people that would fulfill the work of filling the earth with His glory, a people who were to be the depositories of His law and of the oracles of prophecy. [I appreciate the fact that the disciples filled the earth with God's glory but this is because the 70 weeks were "determined" or "cut off" from the 2300 so the prophecies may be fulfilled but the destruction of the Hebrew Church was already predicted, as we can clearly see in Daniel 9:26-27.] That it was impossible to accomplish this commission of filling the earth with His glory during the scattering is clearly demonstrated by Paul in 2 Thessalonians 2, and by EGW in *The Great Controversy*, 356.

This would lead us to the following conclusion:

2. We cannot derive our conclusions of what turns a church into Babylon by looking at how the other churches became Babylon.

The suggestion I am making is that we have to look to how the Lord dealt with His previous denominated people, the Hebrew Church. This is the same reasoning that can sustain our conclusions about an "exclusive internal gospel".

GOD'S DEALINGS WITH HIS DENOMINATED PEOPLE

The Hebrew church clearly went into apostasy. Despite this fact, the Hebrew church did not become Babylon. It could be argued that it could not have happened in that dispensation because Babylon was a literal kingdom but if we look at our dispensation we may have more clarity. When a church becomes a daughter of Babylon in our dispensation, God is not working for them anymore to bring light to them. This did not happen to Israel when that nation entered into apostasy. In fact, one of the tests Moses had was that God would consume Israel and make of Moses a great nation. Moses was tested twice on this subject, first at the beginning of the Exodus and second at the borders of Canaan. But Moses knew that prophecy must be fulfilled and passed through the test (Ex. 32:9-14; Num. 14:11-19).

When the Hebrew church entered into apostasy, God sent them prophets to bring them back and the prophets were not to leave the nation and start a new nation; this was established by Moses, and this was to continue until the appointed time of the prophecies concerning Israel were fulfilled (Gen. 18:14; Rom. 9:9; Rev. 12:4-5), and the earth was to be enlightened with the glory of the Messiah fulfilling God's prophecies for Israel (this is one of the reasons why the apostles needed to be Israelites).

During the last week of the seventy, God is confirming the covenant with many of Judah during one week. Christ is "Moses" in this dispensation and the real Israel (the Israel of the promised seed) is being gathered during this scattering period (John 8:38-39; Rom. 9:7-9; Gal. 4:26-28). They are being gathered from the apostate Hebrew church to the new Christian church, from Laodicea to Ephesus, so that this gathered flock from Israel could fulfill the promises made to Abraham. This point is important to see so that we can justify our present work of organization and of forming another church while still recognizing that the SDA church is not Babylon.

The Hebrew Church appeared to have fallen yet it did not, but instead remained, while the sinners in Zion were sifted out (5T 79.4; Matt. 3:12; Rom. 9:6).

What happened to the Hebrew Church after rejecting the covenant?

It is suggested that after the rejection of Christ, the Jewish church became part of Babylon. If the suggestion is referring to being a part of Babylon in the widest sense ("the various forms of false or apostate religion"), I can agree with some kind of application done in this way but I do not see the benefit of using this widest sense if we want to be precise



in our understandings. So, if this is being used to infer that ancient Israel fulfills the descriptions of the woman Babylon of Revelation 17 and her daughters and is also a part of that woman, I disagree.

This symbol in Revelation has a clear agenda and job function. Babylon was "hired" to chastise and scatter God's people for their apostasy. The Jews were chastised by "the daily" for their apostasy (the killing of God's prophetic messages) and after they filled the cup of their iniquity, the desolating power of "the daily" fulfilled its job and destroyed Jerusalem.

To say that the Jewish people became a part of Babylon when they rejected Christ is to mix the symbols since Christ clearly applied their destruction as a punishment for rejecting the Abrahamic covenant (Luke 21:22). Thus, the Jews were being punished in that dispensation and not acting as the punisher.

Despite the fact that our church is in apostasy, as clearly identified by EGW (the alpha apostasy implies that a progression of apostasies would exist that would lead us to the omega apostasy), the church is not Babylon and will never be a part of Babylon.

The implications of this are more lethal to the church.

Matthew 11:20-24 tell us that God will be more tolerant with the heathen than with the SDA church in the day of judgment.

EGW clearly says that our church will be the first to feel the judgments of God.

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God..." Testimonies for the Church, Volume 5, 211.2

It is said "the church". If this church is not God's covenant people that is rejecting the new covenant, then which church does? Is it God's new covenant people, the true sons of Abraham in the SDA church that accepted the message of this movement, or is that church Babylon? Nonetheless, I think we cannot find any evidence that Babylon is "the church" or even "the Lord's sanctuary". We also cannot find any evidence that God's new covenant people, we could say "the church of Ephesus", would feel the stroke of the wrath of God for they were the ones who escaped from the destruction of Jerusalem.

As the Hebrew Church was cursed for rejecting the Abrahamic Covenant the SDA church will also be cursed for rejecting the Abrahamic Covenant.

Christ, in many parables and sermons, taught about what happens to God's denominated people when they reject His covenant and the result is not that they become a part of Babylon but instead that they are destroyed (Matt. 5:13; 22:7; 23:32-38...).

The model of the vineyard (Isa. 5, 27; Matt. 21; Luke 13; John 15) teaches this quite clearly and in very different ways. It is my personal belief that the study of this model can clearly explain our transition from Laodicea to Ephesus and will even show the characteristics of those that will be able to follow the Lamb in this process.

APPLICATION

Now that we have identified what happened to the Hebrew Church and that their rejection of the covenant turns them into a cursed church and not into Babylon, we can begin to understand the scenario of what we are about to face. For this, it will be profitable to examine the destruction of Jerusalem in a more detailed fashion.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.' Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. 'All these things must come to pass,' said Christ, **'but the end [of the Jewish nation as a nation] is not yet.** For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.' Christ said, **As the rabbis see these signs, they will declare them to be God's judgments upon the nations for holding in bondage His chosen people. They will declare that these signs are the token of the advent of the Messiah. Be not deceived; they are the beginning of His judgments. The people have looked to themselves. They have not repented and been converted that I should heal them. The signs that they represent as tokens of their release from bondage are signs of their destruction.**" *The Desire of Ages*, 628.

As the Hebrews thought they were defending the "Temple of the Lord" when they resisted the Romans, and even died as martyrs for the cause of the nation of Israel, many of the SDAs will with courage resist the Romans and will die as martyrs for nothing. They will only be martyrs of their own pride, as were the Jews in the destruction of Jerusalem.

"Christ came to save Jerusalem with her children; but Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose. Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. **He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse**



submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was plowed like a field. Well might the Saviour weep in agony in view of that fearful scene." *The Desire of Ages*, 577.

The same stubbornness and moralism that SDAs show when they reject this message of salvation will lead them to refuse moral submission to the invading armies of Rome.

"The people of Israel had made their choice. Pointing to Jesus they had said, 'Not this man, but Barabbas.' Barabbas, the robber and murderer, was the representative of Satan. Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. **Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.**

"Looking upon the smitten Lamb of God, the Jews had cried, 'His blood be on us, and on our children.' That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, **a perpetual curse.**

"Terribly was it realized in the destruction of Jerusalem. **Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,**—a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!" *The Desire of Ages*, 738-739.

With the above quote we can see that the condition of the Jewish nation, even for twenty hundred years since the destruction of Jerusalem, is a type of a cursed nation and not a type of a persecuting nation. What happened to the Hebrew Church will also happen to the SDA church.

CONCLUSION

My suggestion is that the subject of the church being or not being Babylon, and the possibility of the church being a part of Babylon in the near future can be understood by a comprehension of how the Lord dealt with the Hebrew Church because the SDA church is God's denominated people as were the Hebrews.

As they, we too have entered into a Mosaic Covenant from 1840-1850; as they, our church is now rejecting the Abrahamic covenant. The results for the Hebrew church for rejecting the new covenant were not to become a part of Babylon—it is even sadder than that. They were cursed forever. As the SDA church rejects the Abrahamic covenant, they will be cursed and will be the first to feel the wrath of God.

THE MIDNIGHT CRY MESSAGES: MILLERITES & PRIESTS

by ANTONEISHA DUNN

Affairs within the movement have been astir since the proclamation of the Midnight Cry Message in October, 2018. At that point in time, a swirl of concepts entered our prophetic consciousness and redesigned our understanding of end time prophecies. Theories by which we were once memorialized shone differently under the light of this message and a "ruled" approach [an approach that leans heavily on rules] has characterized our theology

ever since. The importance of these observations cannot be overemphasized and neither can they be ignored as our past histories are perused.

There is a peculiarity and uniqueness, akin to that of the Millerites', that characterized this recent experience. The following words, borrowed from Sister White, can adequately describe what has been happening: "The message was [is] heart-searching, leading the believers to

seek a living experience for themselves. They knew [know] that they could [can] not lean upon one another." *Early Writings*, 238. While today's demonstration of this fact comes in a different form, many cannot believe how much they relate to the words penned so many years ago. The comparability between both Midnight Cry experiences is striking! However, the profundity of this truth is best observed, not in the experience, but in the message itself.

In the most recent past, approaches have been taken to synthesize this expansive October message into something more succinct and simplistic. However, we seemed to have embarked on a dispensation that denies the accomplishment of this. For that reason, this article disclaims the comprehensiveness which characterized Samuel Snow's True Midnight Cry article of August 22, 1844. It does, however, hope to adopt the format by which



that ancient message was represented.

Our multi-layered, multi-dimensional and voluminous Midnight Cry Message has ten identifiable concepts, additional to its methodology. It will be observed that the nature of its information is political compared to the religious-natured message of the Millerites. This noticeable difference has been a source of consternation for many within the movement and is a matter resolvable from the level of Daniel chapters 8 and 11.

In Daniel 8, the histories surrounding the families of the north and the subjugation of God's people is narrated from the perspective of a counterfeit, religious imagery. Here at the Ulai, Daniel observes events unified under the symbols of sacrificial animals and the Day of Atonement. This religious undertone, additional to the experienced fall of the Protestant horn on April 19, 1844, colored the final message given within the summer of 1844. Five concepts of undeniable religiosity punctuated the prediction of that historic season. They were:

1. The 6,000 years
2. The Times of the Gentiles
3. 2,300 days
4. The Seventy Weeks
5. The Types

All five concepts have a direct relation with the people of God and rely upon the Jewish economy for interpretation. Each is a channel from which the time factor of October 22, 1844 was developed and presented throughout the summer of 1844. But of all the concepts named, only one is primary to our current comparison-Ezra 7:9.

The bedrock of Snow's prediction, Ezra 7:9, has provided the principal evidence to the argument of the 2,300 days. The quotation referenced below is a witness to the importance of this Scripture passage.

"We learn that Ezra began to go up on the first day of the first month, and arrived at Jerusalem on the first day of the fifth month, in the 7th year of Artaxerxes, B. C. 457. Having arrived at Jerusalem, he appointed magistrates and judges, and restored the Jewish Commonwealth, under the protection of the king of Persia, as he was fully authorized to do by the decree of Artaxerxes. This necessarily required some little time, and brings us to the point when, the restoring having been effected, the building of the street and wall commenced. The 70 weeks are divided into three parts: 7 weeks, 62 weeks, and 1 week-see Dan. ix. 25. The connection shows that the 7 weeks were allotted for the building of the street and wall. They therefore commenced when they begin to build, in the autumn of B. C. 457; from that point 2300 years reach to the autumn of A. D. 1844." Samuel Snow, *The True Midnight Cry*, 2.

Fast forward to the next one hundred and seventy-four years-2018-and observe with me the resurging importance of Ezra 7:9. This passage of scripture is again among the core fundamentals that lent to the birth of another Midnight Cry Message: ours. The integrality of its contribution is noticeable in the manner through which it layers the concepts taught last October. The idea of the four groups or fractals cannot be truly understood without Ezra 7:9 and neither can key waymarks like 9/11 and Midnight Cry hold their integrity without said Bible verse. For both Midnight Cry Messages, religious and political, Ezra 7:9 is a key passage of scripture.

The vision by the Hiddekel offers another point of comparison and contrast, akin to a thought previously mentioned, between the two messages and dispensations. The differences in the nature of or themes in chapters eight and eleven of Daniel are great. Why do you suppose this is the case? The proffered reason, though hinted at earlier, will be restated for emphasis. Daniel 8, the Millerites' first angel's message, has a religious theme. This religious theme had its impact on how Samuel Snow's message was formulated and taught. It (the theme) ran as a golden thread through each of the concepts enumerated above and undergirded the time element. However, the converse is true for today's version of that message. A political theme colors the entire chapter and symbols of Daniel 11: King Cyrus, Alexander the Great, the four generals and finally the kings of the North and South. Nothing of a religious substance is used among the symbologies of this chapter. Therefore, is it a wonder that we have a Midnight Cry Message of the order taught by Sister Tess? The very act of juxtaposing the two histories and chapters shows a truth understandable only through contrast. Yet, one may insist on arguing that this answer is overly simplistic and does not satisfy their frustration with our "extra-biblical" approach to prophecy. But I believe Daniel and the very Bible offer a justification for why we are observing external events so strongly; none can miss the religious and secular undertones in either messages or chapters of Daniel.

For the remainder of this article we will look, in a summative way, at the concepts of our Midnight Cry Message and the contribution they each made to the time factor; ten concepts were the numeral amounts suggested earlier, but it must be understood that this was true only in October for since then the message has integrated other concepts too complex to identify by singular phrases or words. Let me hasten to say, within this vein, that the message became more colossal to the thoughts shared in 2018. While many concepts and teaching approaches remain familiar, others are leavened with complexities previously unknown. That being said, the concepts of October and their relation to time are as follows:



1. Fatima or Satan's Counterfeit Reform Line- This made no definite contribution to our arrival at a date. Instead, it furnished us with expectations on the future direction of the papal conflict with communistic Russia.

2. Acts 27- This gave us a date in antiquity, 273 BC. From this timestamp, other histories became unsealed to our minds and their parabolic contribution was by way of expectations and not definite time.

3. Fourth Diadochi War- No date was given by this concept. Instead, and like the previous two, it furnished us with symbolic information on what the future looks like, namely Ipsus and the elephants.

4. Pyrrhic Wars- Similar in nature to the former three concepts, the Pyrrhic Wars gave us nothing on predictive time. All that they did was give us alternative names to the battles of Raphia and Panium as well as inform us of a third battle, Heraclea. Please do not understand this description as a trivialization of the solid information we received from this history. This crude explanation is only precursory to a more detailed, future explanation.

5. World War 2- This concept gave us the understanding that the war is on two fronts and is fought as invasions. No time was given to us through this concept either.

6. Information Warfare- From Information Warfare, we were taught the machination and structure of today's modality of war. Time did not characterize its information.

7. Midway/2014- Sister Tess' first coverage of definite time was in her proof of 2014 being a Sunday Law. Her defense of this fact laid the groundwork for the other presentations she did on time.

8. Ten Years- Remaining true to the work began by 2014, this concept continued Sister Tess' presentation on time. Within this approach, however, she taught time as a repeating pattern extending down to 2019.

9. Prophetic Spans- This concept was a nice blend of the time element and the experiences to be expected in the future: it was a clandestine delivery of November 9.

10. November 9s- The Revolutionary lines were the best and primary witnesses for November 9. The other was concept number nine.

Before we comment and/or analyze the information above, let us take a similar approach to Snow's Midnight Cry Message.

1. The 6,000 years- This concept gave the Millerites the year 1844 and said nothing on the experiences to be had within the year.

2. The Times of the Gentiles- The Times of the Gentiles was where 'autumn of 1844' was first mentioned. It too gave no details on the experiences of that time.

3. 2,300 days- This concept gave the Millerites a second witness to the 'autumn of 1844.'

4. The Seventy Weeks- Here we received the month of autumn wherein Christ was to be expected to come: the tenth month 1844.

5. The Types- The last concept, the types, gave us the definite date of 'tenth day of the seventh month' 1844.

Do you observe a difference, dear reader? Did you note where the average emphasis of the two sets of concepts were placed? Was it observed that one had a preoccupation on defining what the future looks like while the other focused on time? Only four of our ten concepts gave us time, the greatest weight of our evidence was placed on applying symbolic details to what lies ahead of us. Is it therefore reasonable, based on this small observation, to agree with the two primary teachers when they say our test is not time but the two streams? This is the thought we will broach within our next article.

Let us summarize; the Midnight Cry Messages of the Millerites and the Priests are comparable one with the other. Through the use of juxtaposition, we have come to observe the following points:

1. Both have, at its core, Ezra 7:9

2. Both are directed by the chapter of Daniel that fulfills their First Angel's Message

3. Both have a different emphasis on definite time

4. Both messages are multi-conceptual

In a future article, we will take another look at our Midnight Cry Message and the test of the two streams. Until then, please read the first chapter of The Time of the End Magazine written by Elder Jeff Pippenger.



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

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

SPANISH

Historia y Profecia

historiayprofecia.wordpress.com

Cosas Nuevas y Viejas

thingsnewandold.weebly.com

OTHER

Future for America

Electronic Content Library Hard Drive

FFA

EVENTS

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

GOT AN EVENT COMING UP?

Share it with us!

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



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 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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"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.