

FUTURE NEWS

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THOUGH NOAH, DANIEL, AND JOB, WERE IN IT, AS I LIVE, SAITH THE LORD GOD, THEY SHALL DELIVER NEITHER SON NOR DAUGHTER; THEY SHALL BUT DELIVER THEIR OWN SOULS BY THEIR RIGHTEOUSNESS. EZEKIEL 14:20

Preparing for the Judgment

Not all who profess to keep the Sabbath will be sealed *Christian Experience and Teachings*, 188, 189.

Courage, fortitude, faith, and implicit trust in God's power to save, do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from Heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom, should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.

We are too easily satisfied with our attainments. We feel rich and increased with goods, and know not that we are "wretched, and miserable, and poor, and blind, and naked."

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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MISSION STATEMENT

The ministry of Future for America 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 eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all 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 the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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Revelation 3:17. Now is the time to heed the admonition of the True Witness: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Verse 18.

PROPHECY SCHOOL UPDATE

Hello Brothers & Sisters,

The Lord has blessed with another wonderful and successful prophecy school held by Future for America & *School of the Prophets*. We were blessed with more than eighty attendees, and five beautiful days of weather. The speakers included Future for America's own Jeff Pippenger, Advancing Light Messengers' Deontay Jefferson and Timothy Pugh, and Future News Canada's Thabo Mtetwa. The topics included the omega apostasy and Daniel 11:1-39. We are happy to announce that for those who could not attend or those who desire a physical copy, the DVD box is now available for the Effect of Every Vision prophecy school. If you desire a copy please refer to our website or feel free to call the Future for America phone number provided. It can also be found digitally on the Future for America YouTube page.

We thank you for your continued support, and may God Bless you.

Future for America Team

STUDENT UPDATES

Surreal, sobering, and strengthening are three adjectives I have found to describe the vicissitudinous experiences I have had while at the *School of the Prophets*. I'm blessed to have been here; blessed to have forged lasting relationships and to have learned the importance of being sealed for myself. I regret being shy for the bulk of my tenure at the school, but I would not undo the lessons I learned through my silent observations. I end the trimester resolved

to do full-time ministry and to advance the work of the Lord wherever I can.

I extend thanks to God for His many allowances and to the vessels He worked through to reach me. An extra special friend and friends young like myself and purpose-driven are two of the best gifts I got while in Arkansas. I will never forget my time at the *School of the Prophets*. It is an earnest for experiences soon to come. I will return home with all the lessons I learned from the classes and work. I know, with great certainty that my studies of the Word have only just begun!

Be blessed! Maranatha!

—A.D. Jamaica

I had been in present truth for about 8 months before I arrived at the *School of the Prophets*. And by the way brother William Pitt and the *School of the Prophets* invitational video described and pictured the place, I had the notion that I was going to a utopia where the truth was the only word spoken; where every person though different and from many countries, who are at varying levels of maturity throughout this message, came together to study and worship God. Where daily we were surrounded by the picturesque glorious land.

Unfortunately upon arrival I found it covered with snow, freezing cold compared with Australia, brown, dead and desolate. It certainly gave no reason for me to believe it was the glorious land.

These conditions of themselves were not of any sufficient importance to dampen my experience as the beds here are the most comfortable I have slept in and the food is so delicious and cooked with such love and tireless effort it melt's your heart. But after a week I found a lot of division and arguing between two different groups of teachers who seemed to disagree on so many points of doctrine. Brothers who's video's I had watched being presented at *School of the Prophets* were suddenly not allowed to teach, and the past Youtube videos had been taken down, until these brothers had come to a decision as to which side of the argument they would take. Jeff



by diligent study and the grace of God was blessed to pronounce that the Omega Apostasy had arrived; that he had seen it personally and that it would be affecting the world during my stay at the School of the Prophets. At the same time this was taking place great light was being developed on the subject of Daniel 11.

There was a dark cloud hovering above *School of the Prophets* and it effected me greatly. Division and whispering filled the air and as two clear and distinct groups started to emerge, I was not sure of what I believed regarding the matters being spoken of, or what side, if any, I had to choose.

Now surely I had no intention of signing up for this before I arrived, and certainly was not in the promotional video, it was no glorious land to me.

The brothers were asked to leave *School of the Prophets* after they were given many weeks to decide on which side of the argument they stood and failed to come to any decision, or make clear their intentions and beliefs. My heart was broken for these souls. I did not want to see them go, especially over what I conceived in my spiritual blindness to be such a minor disagreement.

Gradually, day by day, over many weeks the Lord gave me light to see the difference between the two messages and uncover truths that I had previously been too blind or ignorant to see.

I now know for certain that God fully intended for all the students, teachers and volunteers to be here at this very time in earth's history to work through the issues and differences in doctrine that are now creating a world wide stir. That the Omega Apostasy has arrived, and I have been privileged to be a first-hand witness of the beginning of this shaking.

God rarely gives us the the Utopian experiences I was so naively expecting to have when I arrived, but I wouldn't change what has taken place; only the way I reacted to the situation. This experience God has blessed me with to establish me on the Rock of ages, our sure foundation, has been used to show me how completely we must die to self and

let Christ reign supremely within; no matter what circumstances are taking place around us.

To anyone thinking of taking part in a trimester at *School of the Prophets*, if, through much prayer God has opened the way for you to come and it is within your means to do so, I cannot recommend strongly enough, it is time, energy, and money well spent. It will be an experience that has the potential (if you allow it), to begin/continue fitting you for the kingdom of heaven.

I would like to extend my sincere and heartfelt gratitude, love, and respect to the volunteers, teachers, and laborers at the *School of the Prophets*. They cannot be thanked enough for their diligent perseverance under the most trying circumstances.

May God bless the work you take part in and continue in the grace, truth, and love of Jesus Christ.

Kind Regards

—G.P. Australia

What a disappointment it was when I came to the realisation that we were in the last month of the trimester. I have found that the time spent here at *School of the Prophets* has indeed been one of the most eye-opening experiences in my life. The encouragement to prepare our soul temple for the near judgment is sobering, yet exciting. We need to start taking our walk with Him seriously because "Christ demands all. If He required less, His sacrifice was too dear, too great to make to bring us up to such a level...It is a blessed privilege to give up all for Christ..." *Testimonies to the Church*, volume 1, 241.

It is visible to me that throughout the last few months dramatic changes have taken place as the Holy Spirit has been working amongst my fellow brothers while here at *School of the Prophets*. And to this I say "praise the Lord!". It is only through diligent study of scripture, unyielding prayer, constant self-denial and, most importantly, a determined focus on Christ, as He is our example in all things (*Testimonies to the Church*, volume 2, 201.), that we



may be made wise unto salvation (2 Timothy 3:15). This knowledge we must have, otherwise we will not be prepared to receive our place in the Heavenly Kingdom (Hosea 4:6). Therefore, I have no doubt that each student here for this winter trimester was divinely led to be here. Especially my two Australian brothers (see brother William's previous comments from *Future News*, January 2017).

The new light that has been gleaming from Daniel 11 and the insight into the Omega Apostacy have certainly been highlights this trimester. Whether it has been in the classroom studying line upon line, in the kitchen learning how to create healthy and nutritious food, raking leaves outside, in the greenhouse making seed pods, doing construction work with brother Bud, or helping out with several other maintenance duties, I have found that the Lord has His own lessons to teach us, even in the smallest things that we do from day to day. Christ says "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:10-11.

Today is preparation day, and we are to make ready our own spiritual house for when the Bridegroom returns (Midnight). Therefore we must be gaining new victories each day (*Testimonies to the Church*, volume 4, 429).

"We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey." *The Great Controversy* 1888, 601.

The Christian "mateship" (as we call it down under) that I have formed with my brothers and sisters here has truly been a blessing and I will be staying in contact with them after I leave. All glory be to God for replacing the friends that I have lost ever since I came into present truth, and I am sure that

every soul here has the identical praise. Therefore, I believe it of utmost importance that at such a time as this we all must "Press together, press together!." (*Testimonies to the Church*, volume 5, 488) for "the night cometh, when no man can work." John 9:4.

Lastly, I would like to render my most sincere appreciation for all the staff and those that invest their time into each trimester. All glory be to God for the many talents that each individual here uses to keep this school running. Here at *School of the Prophets*, I believe, is undeniably the "true education" (Chapter 1, *Education*) that Christ requires us to acquire so we may be fitted for Heaven.

—L.S. Australia

Time is flying! I can't believe the trimester is almost over. I thank God every night when I go to sleep for the experiences I go through in the day. I have been spending the bulk of my manual labor hours helping Bud with the construction projects, and it has been a blessing. I admire Brother Bud a lot as he reminds me of my grandfather who was also a hard working man straight through his later years. He has a ton of energy, a great attitude, and I have learned a lot about the trade working next to him. Sister Tamina has been very kind in sharing her knowledge and skill with gardening and herbs. Her leadership and understanding of the prophetic message has also been a blessing. I know that if I have a question or thought she is always willing to share her understanding, and give explanations that are clear and to the point. I can't say enough about how great it is to be at *School of the Prophets*, words aren't adequate to express it. The Lord is doing an amazing work here and I'm glad I have a chance to be a part of it.

—N.L. United States

Hello, again. The school is almost over. It is a great trimester. The Lord is helping me a lot, and He is educating me in the different areas of live. Since the last time I wrote, there have been some changes. I work now the most of my time in the green house



and I am very excited to learn about gardening. (Raking leaves was very exciting also. It is such a joy when you see the clean area once you take the dead leaves. The same in life, it is so joyful to live when sins are overcome.) Sometimes I learn patience and perseverance in picking plants for the drier. It is because I must be careful that the leaves of the plant have no aphids or that they are healthy. But also in watering palm trees. While the old stems now died, by God's grace two others shoots forth came out of the earth. And is a beautiful view to notice the growth. It is such a blessing to work in gardening. It is calming and peaceful. Your ideas change also. And you are happy when you harvest the fruit of your labor. (Even though it is not only my labor because it is a team work.)

The weather is very different from France, so I could enjoy a very hot winter and eat greens that would only be found in the spring time. Another weather is that of the school itself. The staff and the students are very warm hearted, and sometime we have good laughs. New friends are created and even though we may not see each other anymore, the hope is that we see each other in heaven.

In my doctrinal issues, the school is a blessing also. One example, would be that with the help of some brothers, I understood better the difference between "Mareh" and "Chason". Even though for some it may not be such a big deal, for me it is. And I'm thankful to the Lord for that.

In the spiritual way, it helps me to depend more upon God, and to go to Him for help. It helps me to have not a zeal without knowledge and to be more sympathetic. Now my prayer is that I should be a good example to the others, as Jesus was an example for the humanity.

—V.S. France

The end of the 2017 Winter trimester at *School of the Prophets* has is come! I have had a blessed time here since arriving on 31 December 2016. I feel I have really grown in my ability to teach and present the Lord's final message of mercy and warning in this

most crucial and solemn time of the 45th President, whose reign shall usher in Midnight, the Midnight Cry and the Sunday Law.

It has helped me immensely that I have been blessed with the opportunity to teach, run evening worships, present sermons, bible studies and lessons, take Sabbath School, drive the students in the *School of the Prophets* van as required, engage in daily manual labor in the garden, around the school grounds and on construction and, when needed, act as a backup superintendent at the school. These are all experiences and skills I know will be put to good use in the present truth ministry in Australia! What's more, they have helped me to better see and understand my own strengths and weaknesses and, through the grace of God, work to develop a character fitted to watch and stand as a faithful and wise servant whom his Lord when he cometh shall find so doing (Matthew 24:44-46) at Midnight, the binding-off for the Priests.

I look forward to continuing to do my part in proclaiming the three angels messages in verity, line upon line, as we spread the Lord's final present truth message of warning and mercy to souls in Australia and beyond.

It is incredible to realize that I and my fellow Australian brothers Graeme and Luke will be back home in a little over two weeks. But there is important work the Lord has for us in his vineyard in the Southern hemisphere and having been at *School of the Prophets* we are all so much better prepared to fulfill His great commission. I want to take this opportunity to thank all the brethren over here at Future for America and *School of the Prophets* in Arkansas for the kindness, love and support, including all at the Lambert Fellowship, but especially the staff and those who have done so much to make our stay here a truly blessed one. To Jeff and Kathy, Jason and Bronwyn, Larry and Angelia, Rick and Pam, Toby and Nyla, Tyler, Tamina, Duane, Daniel and all those who cooked such healthful food for us, we thank all of you for everything you have done for us.

We all went through quite a shaking here at the school



this trimester regarding the Omega apostasy. I'm sure you are aware of this from morning prophecy classes and other discussions in online forums. It seems incredible to me that some around the world in present truth have taken to accepting these teachings, but it is a deadly web of deception that doctrinal error weaves so I would like to briefly address some of this error. It is my prayer that those caught up in it turn away now and seek the Lord in truth, with a humble heart; for our Lord art good, and ready to forgive; and plenteous in mercy unto all them that call upon him (Psalm 86:5) but the time is coming, and will soon be upon us, when men and women in this message will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah. (*Testimonies to the Church*, volume 9, 12.)

The issues with the Omega apostasy are broad but it is the erroneous teachings on the binding-off that I wish to briefly address as probation for the Priests is soon to close at Midnight. As I see it, in general terms, those teaching Omega apostasy error regarding the binding-off argue as follows:

1. That you can't see (or distinguish between) the wheat and tares before Midnight (Binding-off for the Priests).
2. That the Priests binding-off doesn't truly happen at midnight, rather it continues beyond midnight.

I will now briefly address these arguments in turn:

3. The first false argument that you can't see (or distinguish between) the wheat and the tares before Midnight (Binding-off for the Priests) is based inter alia on the false premise that there is not a falling away first before Midnight. Rather, they argue falsely that the servant in the parable of the wheat and tares can only see and distinguish the two classes of crops (typifying two classes of worshipers) after midnight thus they argue the falling away first of 2Thessalonians 2:1-4 happens in three steps after midnight.

But the Bible and Spirit of Prophecy make it plain that you must see the tares (inter alia false doctrine) before midnight per all the eight parables of Matthew

13, *Christ Object Lessons*, 70 (and many other scriptures) but most clearly Mark 4:28-29 and *Christ Object Lessons*, 68-69 – where from 911: the earth bringeth forth fruit of herself; first the blade (can't see a difference), then the ear (can't see a difference), after that the full corn in the ear (here is where the servants in the parable of the wheat and tares can see before Midnight - because it is "by their fruits ye shall know them" – (Matthew 7:20). Then at Midnight when the fruit is brought forth immediately he putteth in the sickle because the harvest is come (Close of Probation for the Priests)!

2). The second false argument is that the binding-off for the Priests (the Lord's shut door) doesn't occur at midnight. Rather, they argue it "only starts" at midnight with the Judgment of the Living, whereat you shut your own door (not the Lord), followed by three steps after Midnight when, they say, the Lord does a special work (Close of Probation) to take away sin, and then probation closes.

Essentially this is a deadly peace and safety message because it moves the immovable foundations of 911 (the Angel of Revelation 18:1-3 and Judgment of the Living) to Midnight and shifts the Priest's Close of Probation forward beyond the point at which, line upon line, the Lord shuts a door no man can open (for the Priests) and opens a door no man can shut (for the Levites). To the undiscerning eye this error looks appealing until one digs into these teachings and realizes it is without root in the word of God - indeed it is deadly error sown by the wicked one.

The truth of the matter is the Bible and Spirit of Prophecy make it plain that one must discern and see the fruits (of the wheat tares) before Midnight, because it is the corrupt fruits (tares) that in their corruption fall away first (2Thessalonians 2:1-4) before Midnight. Why? Because it is the tares who, by their falling away, do the very work of betrayal typified by Judas which leads to the harvest (litmus test) when Ellen White confirms Christ was bound (John 18:12) in the garden of Gethsemane, not after but rather at that awful Midnight hour! (*Medical Missionary*, December 11, 1907)



Thus it is before the harvest time at Midnight that, line upon line, each Priest's personal work of character development to fit them for heaven must already be done – or figuratively, the Passover Lamb must have been consumed and the blood must be on the doorposts, as it is then, at Midnight (Exodus 11:4 and 12:29) that the angel of death passes over. It is then, at Midnight, that Jacob wrestled with Christ (*Patriarchs and Prophets*, 196.). Indeed, it is then, at Midnight, when the fruits have fully ripened, that the sickle is immediately put in because the harvest is come (Mark 4:29).

And what shall I more say?... I shall close with the divinely inspired words from the pen of Ellen G. White, our Lord's messenger to His people at the end of the world:

"God is sifting His people. He will have a clean and holy church. We cannot read the heart of man. But the Lord has provided means to keep the church pure. A corrupt people has arisen who could not live with the people of God. They despised reproof, and would not be corrected. They had an opportunity to know that theirs was an unrighteous warfare. They had time to repent of their wrongs; but self was too dear to die. They nourished it, and it grew strong, and they separated from the trusting people of God, whom He is purifying unto Himself. We all have reason to thank God that a way has been opened to save the church; for the wrath of God must have come upon us if these corrupt pretenders had remained with us.

"Every honest soul that may be deceived by these disaffected ones, will have the true light in regard to them, if every angel from heaven has to visit them, to enlighten their minds. We have nothing to fear in this matter. As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong. The sieve is moving. Let us not say: Stay Thy hand, O God. The church must be purged, and it will be. God reigns; let the people praise Him." *Testimonies to the Church*, volume 1, 99-100.

—W.P. Australia

LUTHER PART III - THE MIDNIGHT CRY FRACTAL

T. Blaesing

Several Newsletters ago there was an article published about prophetic fractals. We want to look once more at the definition of what a fractal is: "A fractal is a natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. If the replication is exactly the same at every scale, it is called a self-similar pattern. Fractals can also be nearly the same at different levels." Wikipedia.

This allows us to take the big picture (the three steps of the everlasting gospel) for example from 9/11 to the Sunday Law and place it in the smaller picture, from 9/11 to the Midnight Cry. This method opens up the scriptures in a powerful way and allows us to see our timeline with more detail.

We also find fractals in the timeline of Luther. The Midnight Cry of Luther's timeline reflects the big picture in the small. In the Midnight Cry itself we find another two fractals. One at the beginning and the other at the end of the Midnight Cry. But before it gets too complicate to understand, let's slow down and go step by step so everyone will be able to follow.

The Midnight Cry Fractal

The Midnight Cry in Luther's timeline goes from March 3rd of 1521 to May 26th. As we already know Luther gets a safe conduct from Charles V to travel to Worms, to testify of is faith in front of the rulers. This safe conduct was sent out to Luther on March the 3rd but gets empowered on March 30th. From March 30th we have a time period of seven weeks or 49 days till May 16th. We see here the characteristics of the 2520 in the Midnight Cry of Luther's timeline. We know from other timelines that it took 49 days until pentecost where the spirit was poured out on the people. So also was the spirit poured out in Luther's time. After the diet of Worms the reformation started to be on fire. Sister White tells us in the Great Controversy that



Soldiers, common men, women and children knew the Bible better than the priests.

In the Bible we often find the number seven. For example God's word gets purified seven times (Psalm 12:6; Proverbs 30:5). The diet of Worms was part of a progressive process to purify God's word; Nebuchadnezzar ordered to make the furnace seven times hotter for Daniel's friends but God was with them and nothing happened to them. At the diet of Worms the pressure on Luther was seven times greater but God sustained him; Naaman had to dive seven times into the water to be healed of his disease. The beginning protestant church had to be healed/cleansed of the false doctrines of the catholic church. There are many more examples in the Bible but for the sake of time we will only mention these for now.

So far we we put the seven times/49 days in place. Now we want to look at the typical waymarks. As we already mentioned Luther gets an invitation to the diet of Worms and a safe conduct from King Charles V. This safe conduct was empowered on the 30th of March. Which also marks that he is being called. Therefore we mark the 30th of March 1521 as 9/11 where the first angel was empowered and we are being called to the wedding. Luther starts traveling to Worms on the 4th of April. He travels through seven cities and with him are three friends as support. We see here a 3+1 combination. This short space of Luther traveling to Worms marks the short space we see so often before the Midnight Cry. The Midnight Cry itself marks the arrival of Luther in Worms. Luther arrives on the 16th of April in Worms. His arrival was a bigger event than when the king arrived. All the people crowded in the streets to see the reformer. We know that Ezra and Samuel Snow arrived on the first day of the first month; the midnight cry, we also know that Jesus arrived in Jerusalem and a big crowd greeted him. We also see these characteristics as Luther arrives in Worms.

As Samuel Snow had to present his message two times, Luther also had to present his message two

times. He was to present his message before the diet of Worms on the 17th of April but he asked for time to consider. Then on the 18th he presents his message. In that night Luther struggled a lot. Sister White compares this time of distress for Luther with Jacob's time of trouble. And just as Jacob prevailed so did Luther. Peace filled his heart and he was able to present his God given message with clarity and power. Sister White also tells us that, while Luther was speaking, Christ was shining through him. We see here that Luther is being chosen by God.

The safe conduct Luther got from the king was 21 days long. This safe conduct ended on the 19th of April 1521. Luther wasn't safe in Worms after the 19th of April anymore. On the 20th the rulers which favored Luther went to the king to ask for another safe conduct for Luther. On the 22nd of April Charles V promises Luther another safe conduct and allows him to stay another three days in Worms which ended at the 25th of April. On the 26th Luther had to leave Worms which also marks the beginning of another twenty-one day period.

In the Bible we find that twenty-one days/three weeks are a symbol for the battle between good and evil. The battle between Gabriel and the king of persia took twenty-one days till Michael comes and helps him and they prevail. We know also that Ellen White was often sick laying in bed for three weeks/ twenty-one days. So we see also the battle between good and evil in both of the twenty-one day safe conduct periods. Later we will talk more about those twenty-one day periods since both these periods are each a Fractal.

Luther stayed exactly ten days in Worms, from the 16-26th of April. The number ten marks a testing time in Bible prophecy and surely Luther was being tested at that time. The 16th of May 1521 marks the Sunday Law in Luther's timeline. Even though there are no sources about what happened on that day, the structure tells us that this has to be the Sunday Law. On this day the forty-nine and twenty-one day periods end. We know also that the number sixteen marks the Sunday Law based on the purification of the sanctuary



which takes sixteen days, from 9/11 to the Sunday Law. Luther and his followers are being tested now if they are faithful. Luther was kidnapped a few days earlier on the 4th of May and brought to the castle of Wittenberg where he was given a new name so no one was able to recognize him as Martin Luther, after the safe conduct was over, he was outlawed.

At the diet of Worms, Luther was only one of the points the rulers had to deal with since this meeting was to discuss all kinds of problems in the empire. The diet started before Luther arrived and continued after he left Worms. After Luther left, the King and many others wanted to outlaw Luther but weren't able to do so till all the rulers left the diet, which favored Luther. Therefore the decree that outlawed Luther was created on the 26th of May but it was dated back on the 8th of May. From now on everyone who sustained Luther, spoke with him, gave him food and shelter, who favored his beliefs, was to be punished. This decree marks the death decree. Interestingly this took place exactly ten days after the 16th of May/ the Sunday Law. We know that at the Sunday Law the ten kings of Bible prophecy start to rule till the death decree. The ten days here, mark a testing time but also the rule of the ten kings in our timeline. The 16th of May is also the forty-ninth day. We know from the timeline of Moses and Christ that it took forty-nine days to pentecost and pente meaning fifty marks pentecost. In Moses timeline the law was given to the people on two tables. While Luther was at the castle of Wittenberg he translated the new testament and later, the old testament. This marks pentecost in Luther's timeline. The law was given back to the people in the old and the new testaments which caused a great enlightening of the people's knowledge about God.

It's also interesting that it took exactly thirty days from where Luther starts his journey to Worms (4-4-1521) to he is being kidnapped (5-4-1521). We also see another thirty day time period from when he arrives in Worms (4-16-1521) till the end of the forty-nine and the twenty-one day periods end (5-16-1521).

Fractal of the 1st safe conduct

We want to look now at the first safe conduct. Since we know that God shows the end from the beginning we see that the beginning of the forty-nine days is the same as the end. Just as the line of the last seven kings of Judah shows the beginning of the 2520 so the line of Millerites shows the end of the 2520. The Millerites again show the beginning of Adventism and since 1989 we have been living in the timeline of the end of Adventism. The first safe conduct demonstrates more the time of the Millerites and the second safe conduct demonstrates more our time.

We showed already that the 30th of March 1521, where Luther is being called to Worms and the safe conduct starts, is 9/11. We also showed that when Luther starts his journey to Worms on the 4th of April, this is the short space before the Midnight Cry. The Midnight Cry itself is progressing but it starts at the 16th of April when Luther arrives in Worms just as Samuel Snow arrived at Exeter. It is also interesting that Samuel Snow arrived at the camp meeting in Exeter which means "watery town/place". Luther testified of his faith in Worms which is placed directly next to the river called Rhine which means to "flow". It is one of the biggest rivers in Europe and one of the most used rivers for shipping in the world. Before Huss was burned at the stake he made a prophecy saying: "You may cook this goose, but there will come a swan who will not be silenced." in the Czech language, Huss means "goose". Luther's symbol was a swan, Luther was the swan which was not silenced. Huss' ashes were poured in the Rhine which flowed to Worms.

The safe conduct Luther got from the king was 21 days long, it ended on the 19th of April 1521. Sister White tells us in *The Great Controversy* that the Spirit of God pleaded with many for the last time while Luther was speaking at the diet of Worms. Then exactly 323 years later, the 19th of April 1844 marks the fall of Babylon, the protestant churches. Babylon is fallen and judged and judgment is always the third way mark. The time Luther gets outlawed marks the death decree after the Sunday Law.



Fractal of the 2nd safe conduct

As we already mentioned the second safe conduct represents the end of Adventism. The twenty-one days of the safe conduct start on the 26th of April when Luther leaves Worms. This demonstrates Ezra leaving Babylon. When do we have to come out of Babylon and separate from the strange wives? Right, at 9/11! From Luther leaving Worms we have an eight day period till he gets kidnapped on the 4th of May. We already know from the purification of the sanctuary that the priests take eight days to to clean the sanctuary. Sister White compares the kidnapping of Luther and his time at the castle of Wittenberg with John being on Patmos. Both were separated from the rest of the world and were

able to fully devote themselves to God. Luther gets a new name there and he is being hidden for ten months from the world. The people who followed Luther were disappointed that he was gone. They had to live by faith since the person they looked up to was not there anymore. From the kidnapping of Luther till he was outlawed on the 8th of May are four days, marking the short space we see so often in the reform lines before the Midnight Cry. Luther being outlawed shows that there will be a decree at the Midnight Cry in our timeline. The eight day period plus the four day period are together a twelve day period which we see as well from 9/11 to the Midnight Cry. From the 8th of May (M/C) till the 16th of May, which we already showed is the Sunday Law, where the safe conduct and the forty-nine day period ends, is another eight day period which marks the Levites cleansing the courtyard from the Midnight Cry till the Sunday Law. We have already talked about Pentecost where the law was given to the people and how the Bible was given to the people which marks the full outpouring of the later rain in our time, where the common men, women and children will have more knowledge about the Bible than all the theologians, pastors and priests in the world. The 26th of May is technically the same decree as the one on the 8th of May but we still mark it here as the death decree. As we already

mentioned above it is interesting that the decree was created exactly ten days after the 16th of May/ the Sunday Law. Then we know that at the Sunday Law the ten kings of Bible prophecy start to rule till the death decree. The ten days marks a testing time but also the ruling of the ten kings in our timeline.

It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night, Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. O LORD, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art most high for evermore. Psalm 92: 1-8

ULRIC ZWINGLI'S FOUR ANOINTINGS

N. Nyoni

Introduction

"The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test." *Manuscript Releases*, volume 10, 314.

The third angel's message identifying the final scenes connected with the working of the man of sin (the Papacy) constitutes the present truth to be given to the Seventh-day Adventist people. The message is to be proclaimed "with increasing power" as the history of this final reform movement progresses. This increase of power is repeatedly illustrated in God's prophetic word, and a classic example of this truth



is the study of David's four anointings. It highlights the progressive establishment of David's kingdom which typifies the progressive establishment of the church triumphant in the final generation. Anointing signifies a manifestation of the power of the Holy Spirit (*Christ Object Lessons*, 406). Thus David's four anointings denote an escalating manifestation of the power of the Holy Spirit in the development of the Loud Cry message from the inauguration of this final reform movement to its close. The account of Ulric Zwingli in the ninth chapter of *The Great Controversy* illustrates this same truth, and it is the burden of this article. Ulric Zwingli's Four Anointings.

Ulric Zwingli - The Setting

It is a principle of inspiration that names are a symbol of character (Exodus 33:18; 34:6,7). Therefore, the meaning of the name "Ulric Zwingli" sheds light on the character/nature of his ministry, and the divine setting of his reform history. "Ulric" means "a rich and mighty heir" and "Zwingli" means "a fenced land of a farmer;" the alternate meaning of "Zwingli" is "twin." These names become important in substantiating the premises set forth concerning the prophetic application of this reform line. In the Scriptures, the "rich and mighty heir" of a "fenced land of a farmer" is Christ, the Heir of the vineyard. In the parable of the vineyard given by Christ Himself, the theme taken up is the passing by of an unfaithful leadership and the raising up of a new leadership to manage the privileges and responsibilities of the gospel (Matthew 22:33-46; Luke 20:9-18). The Savior identified this principle in the following words:

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matthew 21:43.

The same principle is noted in the history of Saul and David when the Lord was passing by the former and raising up the latter:

And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." 1 Samuel 15:28.

These words formed the backdrop of the subsequent anointings of David. This application is also made apparent in the history of Ulric Zwingli, not only through the meaning of his name, but based upon the introduction of his story in *The Great Controversy*:

"In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of the earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be molded to sympathize with their fellow men and to become colaborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed: 'Follow Me, and I will make you fishers of men.' Matthew 4:19. These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service. So in the days of the Great Reformation. The leading Reformers were men from humble life—men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure." *The Great Controversy*, 171.

Thus a strong connection is formed between David's four anointings and Zwingli's four "anointings." And the waymarks which correspond with David's four anointings also correspond with those of Ulric Zwingli. The first anointing is placed at the time of the end (1989) and it is elaborated on as follows.



Zwingli's First Anointing - 1989

"A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary." *The Great Controversy*, 171.

The meaning of Zwingli's names connects him prophetically to Christ. Therefore, as the birth of Christ marked the time of the end in His history, so was the birth of Zwingli a symbol of the time of the end in his history. According to Daniel 12:4, the time of the end is characterized by an increase of knowledge. And Zwingli's childhood was characterized by the same in the "precious Bible stories" taught to him by his grandmother. This was the commencement of his first anointing.

Zwingli's Noise and the Monks' Shaking

"Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favor. This they

endeavored to secure by the showy adornments of their churches, the pomp of their ceremonials, and the attractions of famous relics and miracle-working images.

"The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther, while a student at school, had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay." *The Great Controversy*, 172.

When David was anointed the first time, he was hidden from view (1 Samuel 16:1-3). And as soon as he was anointed, a spirit of jealousy took possession of king Saul (Patriarchs and Prophets, 650). From that point onwards, Saul suffered paroxysms of rage which were only soothed by the music of the youthful David. Thus, David's noise on his harp caused a fluctuating feelings (or a shaking) in Saul's experience. The first anointing of David represents the arrival of the first message and the increase of knowledge at the time of the end. This first message is also represented in the testimony of Ezekiel 37:1-8. And the first message of that chapter involves a noise and a shaking; and this message parallels the manifestation of the power of the Holy Spirit represented by David's first anointing. The period of Zwingli's first anointing involved a similar experience. His natural ability and "genius for music and poetry" answered to the "noise" of the first message. This fueled the rivalry of the various



religious orders within the Roman church in trying to espouse Zwingli to their cause. Thus was manifested the spirit of jealousy that took a hold of friars, and the "shaking" of the first message was in this manner illustrated. His second anointing is depicted as follows.

Zwingli's Second Anointing - 9/11

"Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, he 'devoted himself with his whole soul to the search after divine truth; for he was well aware,' says a fellow Reformer, 'how much he must know to whom the flock of Christ is entrusted.'—Wylie, b. 8, ch. 5. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer." *The Great Controversy*, 173.

Zwingli's second anointing was his ordination as a priest, and this is representing the dispensation of the sprinkling of the latter rain which commenced at 9/11. This is consistent with the prophetic narrative, for the Priests are called at 9/11 (2 Chronicles 29:16). In this period of his ministry, Zwingli's work was to see the contrast between the truths of the Scriptures and the heresies of Rome. Thus he was illustrating the work of the Priests of 9/11 in the post 9/11 tarrying time—that of separating truth from error (Jeremiah 15:19). Therefore, the emphasis of his second anointing would be prophetic methodology as confirmed by the words "he saw that it [the Bible] must be its

own interpreter." This is similar language to William Miller's fourteen rules of prophetic interpretation. It therefore follows that part of the test that the Priests are confronted with is that of employing Miller's rules correctly, in conjunction with Isaiah's "line upon line" methodology, as a way of understanding and assimilating the latter rain message into their experience. Another point worthy of notice is that in Zwingli's study of God's word, "he invoked the aid of the Holy Spirit." Thus is illustrated the centrality of a genuine prayer experience and a complete dependence upon the Spirit of God for a meaningful understanding of the principles and implications of the latter rain message.

Zwingli's Third Anointing - M/C

"In 1516 Zwingli was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of the corruptions of Rome and was to exert an influence as a Reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the Virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, 'Here a plenary remission of sins may be obtained.'—*Ibid.*, b. 8, ch. 5. Pilgrims at all seasons resorted to the shrine of the Virgin; but at the great yearly festival of its consecration multitudes came from all parts of Switzerland, and even from France and Germany. Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bondslaves of superstition." *The Great Controversy*, 174.

The third anointing of Zwingli was his appointment as preacher in the convent of Einsiedeln. Inspiration identifies that his influence was to extend far beyond his native Alps. Thus is illustrated an escalation or increase of power in the messages of God's Spirit represented by these progressive anointings. Particularly, this illustration typifies the double measure of the latter rain which comes at the Midnight Cry. Zwingli was also to come into closer contact with the corruptions of Rome in the form of "an image



of the virgin." This symbolizes the test which will confront the wise virgins of Adventism in the form of the Image of the Beast. That this image was purported to have the power of working miracles illustrates the prophetic truth that false miracles will be brought into requisition during the Image of the Beast testing time in the United States to deceive the people into joining the movement for Sunday Legislation. God's people will then be brought into close combat with the combined forces of church and state, and will be constrained by the Holy Spirit to proclaim a message of protest against that arrangement. This message is the Midnight Cry which is represented as follows in the passage of consideration:

"'Do not imagine,' he said, 'that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you.... Can unprofitable works, long pilgrimages, offerings, images, the invocation of the Virgin or of the saints, secure for you the grace of God?...What avails the multitude of words with which we embody our prayers? What efficacy has a glossy cowl, a smooth-shorn head, a long and flowing robe, or gold-embroidered slippers? ... God looks at the heart, and our hearts are far from Him.' 'Christ,' he said, 'who was once offered upon the cross, is the sacrifice and victim, that had made satisfaction for the sins of believers to all eternity.'—Ibid., b. 8, ch. 5." *The Great Controversy*, 175.

Zwingli's message also illustrates the arrival of the third angel's message into prophetic history at the Midnight Cry. His was a warning which exposed the futility of worshipping images (which is the warning of the third angel). It was a binding-off message which separated two classes of worshippers in his day as evidenced by the following words:

"To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to heaven which

Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart.

"But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the Virgin's shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused him only joy as he saw that the power of fanaticism and superstition was being broken." *The Great Controversy*, 175.

That Zwingli's message at Einsiedeln represents the Midnight Cry is further substantiated by the effect of the message. It progressively made its way "from hamlet to hamlet, from town to town," breaking "the power of fanaticism and superstition." This was the effect of the Midnight Cry message in Millerite history:

"In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers. Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the



controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400.

The history of Millerite Adventism is repeated to the very letter in our history. Therefore, it follows that the Midnight Cry of this history will progressively bind off two classes within Adventism (from the Midnight Cry to the Sunday Law), and destroy the power of fanaticism in God's church. When Ulric Zwingli proclaimed his message, part of the results was a falling off in his salary. In like manner, the proclamation of the Midnight Cry message during the Image of the Beast testing time, will inaugurate a progressive withdrawal of earthly support from God's people (*Manuscript Releases*, volume 12, 324). An additional point which complements the foregoing prophetic application of Zwingli's third anointing is the meaning of the location to which he was appointed preacher. Einsiedeln means "to settle" or "to settle in." This confirms the premise that it is during the Midnight Cry-Image of the Beast testing time that the people of Adventism "settle" their final decisions on either side of the issues of the Great Controversy. Inspiration describes this point in the following words:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided." *Manuscript Releases*, volume 15, 15. (see also *Early Writings*, 67)

Zwingli's Fourth Anointing - S/L

"Zwingli's labors at Einsiedeln had prepared him for a wider field, and this he was soon to

enter. After three years here he was called to the office of preacher in the cathedral at Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt. The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties." *The Great Controversy*, 176.

Zwingli's elevation to pastor of the cathedral at Zurich answers to his fourth anointing. Here his influence was of greatest importance and would be "widely felt." Thus is illustrated the swelling of the Midnight Cry into the Loud Cry message when the Sunday Law crisis arrives. Zurich means "strong one," and the "strong one" of Bible prophecy is the Papacy. Her final work in the closing scenes of earth's history is marked at the Sunday Law, thus confirming the Sunday Law as the way-mark at which to locate the Swiss reformer's fourth anointing.

The Great Death - Islam's Role at the Sunday Law

"A strong impetus was given to the reform by the appearance of the plague, or Great Death, which swept over Switzerland in the year 1519. As men were thus brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervor than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the



sick and the dying, and they felt, as never before, the value of the gospel. Zwingli had arrived at a clearer understanding of its truths, and had more fully experienced in himself its renewing power." *The Great Controversy*, 179,180.

"A strong impetus" was given to his message of reform in the time of his fourth anointing, and this was caused by the appearance of the plague or Great Death in Switzerland. This plague was also termed the "destroyer" and symbolizes the role of Islam at the Sunday Law in empowering the third angel's message as it swells into a Loud Cry. Consistent with the above description, Radical Islam is represented as a plague in the Scriptures, and it is characterized by death and destruction (Revelation 9:11, 20). God's prophetic word predicts a major strike of Islam on the United States at the Sunday Law which will bring the United States to national ruin and catalyze the spread of the Sunday Law crisis to the rest of the world (Genesis 16:11, 12). This will also confirm the validity of the warning of the third angel's message because God's faithful people would have predicted the foregoing events in advance of them taking place. This will be a repeat of the work of Josiah Litch who published an Islam prediction in advance of the event taking place. Its fulfillment resulted in the empowering of the Millerite movement and its message of approaching judgment (*The Great Controversy*, 334, 335). In similar fashion, a strong impetus will come into the triumphant Seventh-day Adventist Church, and God's children still in Babylon will be called to separate from her communion (Revelation 18:4). And that Zwingli was smitten down almost to the point of death, and yet arose from the brink of the grave is an illustration of the prophetic experience in the Binding-Off periods which humbles God's people in the dust and raises them up prepared to give a message (The Review and Herald, December 24, 1889, paragraph 13). This is confirmed by the fact that Zwingli had come to a "clearer understanding" of the truths of the gospel, and had more fully experienced in himself their renewing power. He was thus prepared to advance the Reformation in Switzerland more effectively.

The Church Triumphant and the Fires of Persecution

"Step by step the Reformation advanced in Zurich. In alarm its enemies aroused to active opposition. One year before, the monk of Wittenberg had uttered his No to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the papal cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must be silenced. Accordingly the bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, 'which was more quiet and peaceful than any other town in the confederacy.' 'Is not, then,' he said, 'Christianity the best safeguard of the general security?'—Wylie, b. 8, ch. 11.'...As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice and the promotion of order and harmony. 'Peace has her habitation in our town,' wrote Zwingli; 'no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?'—Ibid., b. 8, ch. 15." *The Great Controversy*, 180, 181.

The advance of the Reformation in Zurich kindled the fires of persecution. This is what the apostle Paul refers to when he says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). Similarly, the progress of the Loud Cry at the Sunday Law will trigger the persecutions of the past against its advocates. The three deputies that were dispatched in opposition to the work of Zwingli typify the three unclean spirits like frogs which emanate from the threefold



union of the Dragon, Beast and False Prophet (Revelation 16:13, 14). These are the false religious manifestations of Spiritualism, Catholicism and Apostate Protestantism which are brought together at the Sunday Law in the United States:

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." *Testimonies for the Church*, volume 5, 451. (see also *The Great Controversy*, 588)

The Romanists resorted to false accusations in an attempt to destroy the effect of the truth proclaimed by Ulric Zwingli. But Zwingli's response, describing the effect of his message attested to the divine origin of the Reformation. His description of peace and quiet without hypocrisy, envy or strife is a description of the sanctified experience of the church triumphant which will tell for itself in the final crises notwithstanding the many witnesses opposed to it (1 Kings 4:25; Micah 4:1-4; Zechariah 3:9, 10). And this also shows that the true church will only comprise those who are sanctified by the truth when the final crises arrive. This, according to inspiration, is the only way that the world can be effectively warned:

"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.

The Loud Cry, the Shaking and the Bloodbath

"The victories gained by the Reformation stirred the Romanists to still more determined efforts for its overthrow. Seeing how little had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if they could once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed." *The Great Controversy*, 181.

"The victories gained by the Reformation" and the "still more determined efforts for its overthrow" which were aroused, typify the dynamics of the Sunday Law crisis. The victory attending the third angel's message will increase the opposition against it. A disputation was arranged between the forces of Rome and those of the Reformation. This is a symbol of the shaking over truth and error, Sabbath and Sunday, which will move from Adventism to confront the world at the Sunday Law. The details of the disputation are noted in the following words:

"The disputation was appointed to be held at Baden; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the papal cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome



might send; but to go to Baden, where the blood of martyrs for the truth had just been shed, was to go to certain death. Oecolampadius and Haller were chosen to represent the Reformers, while the famous Dr. Eck, supported by a host of learned doctors and prelates, was the champion of Rome." *The Great Controversy*, 182.

"Baden" means "bath" and is a symbol of the bloodbath that results from the shaking caused by power of the Loud Cry message. It is identifying the destruction and utterly making away of many caused by the Papacy as a result of the tidings out of the east and out of the north described by the prophet Daniel (Daniel 11:44). The beloved John also describes the same experience when he pinpoints the death which is to come upon all who do not worship the Image of the Beast nor receive the Mark of the Beast (Revelation 13:15). That Baden, where "two armies" stood "separate and distinct," is representing the bloodbath of the Sunday Law crisis is confirmed by the fact that it was the place "where the blood of martyrs for the truth had just been shed." And the Spirit of prophecy summarizes the foregoing thoughts as follows:

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, 'As thy days so shall thy strength be.' (Deuteronomy 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19." *1888 Materials*, 484.

Oecolampadius and Haller were representatives of the army of truth, whereas Dr. Eck stood at the head of the Roman forces of error. Oecolampadius means "house of the shining lamp" which is a symbol of the church triumphant (Psalm 132:17; Isaiah 62:1) which stands for the truth during the Mark of the Beast crisis. Haller means "salt" and also represents the church triumphant which is to be the salt of the earth in the foregoing crisis (Matthew 5:13). "Eck" means "corner" in German. This Dr. Eck was the same guy who had a debate with Luther in the year 1519, trying to prove Luther as a heretic since Luther believed in the doctrines of Huss. Here we see the same Dr. Eck being again part of a debate. This debate is illustrating the debate over Sabbath and Sunday that will engage the entire world during the Sunday Law testing time:

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." *The Great Controversy*, 605.

Zwingli's Increasing Power

"Though Zwingli was not present at the conference, his influence was felt." *The Great Controversy*, 182.

Zwingli has been established to be a type of Christ based on the meaning of his name, but he also represents the work of the Holy Spirit as the primary representative of Christ on the earth in the final reform movement. This work is illustrated by his



four anointings. The fact that he was "not present" at the disputation but that "his influence was felt" also substantiates this claim. He was as an "unseen agency" in Baden, but he worked effectually in favor of the Reformation. This is similar to the work of the Spirit of God as identified by the following words of inspiration:

"By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ... Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus." *The Desire of Ages*, 172.

Zwingli's increasing influence or increasing power is also illustrated by other characters of sacred history. Two of the notable ones are David and Mordecai:

So David waxed greater and greater: for the Lord of hosts was with him. 1 Chronicles 11:9.

For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Esther 9:4.

All these are an illustration of the escalating manifestation of the power of the Holy Spirit in the development of the Loud Cry of the third angel's message. This is a portrayal of the light that progressively lightens the earth with its glory at the end of the world.

Zwingli's Constant Communication

"The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, Zwingli received daily a faithful account of what was said at Baden. A student in attendance at the disputation made a record each evening of the arguments that day presented. These papers two other students undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. The Reformer answered, giving counsel and suggestions. His letters were written by night, and the students returned with them to Baden in the

morning... Thus Zwingli maintained the battle with his wily antagonists. He "has labored more," said Myconius, 'by his meditations, his sleepless nights, and the advice which he transmitted to Baden, than he would have done by discussing in person in the midst of his enemies.'—D'Aubigne, b. 11, ch. 13." *The Great Controversy*, 182,183.

Zwingli, though physically absent, kept a constant communication with the Reformers at Baden. This is a symbol of the constant communication which the Lord keeps up with His people on the earth through the "messages of God's Spirit":

"By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men." *The Review and Herald*, February 3, 1903.

Zwingli also means "twin" and the two students through which he kept up a dialogue with those in Baden are symbols of the two or twin witnesses represented in Zechariah 4 and Revelation 11. In the time of Zechariah, these twin witnesses were the law and the prophets, but in the time period of Revelation 11, they were the Old and New Testaments. At the present time, they are the Bible and the writings of the Spirit of prophecy. But in the time represented by the disputation at Baden (the Sunday Law crisis), the twin witnesses will be God's written word (the Bible and writings of Sister White) and God's word through the medium of at least one living prophet. This is because the church will be triumphant. And when the church is in such a state, all the gifts, including the prophetic gift, become active (*Loma Linda Messages*, 33.). The people of God will also keep up a constant communication with the Lord through earnest prayer. Because they would have settled into a genuine prayer experience in the previous hours of their probation, they will turn to God in the final crisis as naturally as a flower



turns to the sun. They will know what it means to "cry day and night" unto the Lord for deliverance, and the Lord will avenge them of their enemies:

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them." *Testimonies for the Church*, volume 5, 210.

Oecolampadius or Eck — Christ or Barabbas?

"The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gaiety and reveling. In marked contrast appeared the Reformers, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius's landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and greatly wondering, reported that the heretic was at least 'very pious.'

"At the conference, 'Eck haughtily ascended a pulpit splendidly decorated, while the humble Oecolampadius, meanly clothed, was forced to take his seat in front of his opponent on a rudely carved stool.'—Ibid., b. 11, ch. 13. Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded by a handsome fee. When better arguments failed, he had resort to insults, and even to oaths. Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the solemn avowal: 'I acknowledge no other standard of judgment than the word of God.'—Ibid., b. 11, ch. 13. Though

gentle and courteous in demeanor, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to the customs of the church, the Reformer adhered steadfastly to the Holy Scriptures. 'Custom,' he said, 'has no force in our Switzerland, unless it be according to the constitution; now, in matters of faith, the Bible is our constitution.'—Ibid., b. 11, ch. 13.

"The contrast between the two disputants was not without effect. The calm, clear reasoning of the Reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions. The discussion continued eighteen days. At its close the papists with great confidence claimed the victory. Most of the deputies sided with Rome, and the Diet pronounced the Reformers vanquished and declared that they, together with Zwingli, their leader, were cut off from the church. But the fruits of the conference revealed on which side the advantage lay. The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that the important cities of Bern and Basel declared for the Reformation." *The Great Controversy*, 183, 184.

At the Sunday Law, the 144,000 will be lifted up as an ensign and will be contrasted with the man of sin that will be lifted up by the ten kings. The controversy that ensues between these two camps will contribute to the final decision of the Gentiles or eleventh-hour workers. This contrast is what is represented in the contest between Oecolampadius and Dr. Eck. The latter could only resort to boasts, threats and insults, having rejected the truth. Whereas the former adhered strictly to the testimony of the Scriptures as the standard for all doctrine and practice. In like manner, the controversy of the Sunday Law will revolve around the "customs of the church" and the "Holy Scriptures." It is over these themes that final battle will be waged. And just as in the days of Zwingli, "the contrast between the two disputants" will not be "without effect." As important cities in the Swiss



confederacy decided for the Reformation, so will the greatest ingathering of all time be effected by the life and work of the 144,000. The Reformation will thus gain a signal victory and will be brought to its perfect fulfillment to conclude the Great Controversy.

"And in the fourteenth chapter of Revelation we read, 'The third angel followed them, saying with a loud voice,...' This message embraces the two preceding messages. It is represented as being given with a loud voice. That is, with the power of the Holy Spirit. The impression made by this message will be proportionate to the earnestness with which it is proclaimed." *Manuscript Releases*, volume 14, 158.

"The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God." *1888 Materials*, 754.

Closing Remarks

"And how is this matter to end? The Satanic agencies are to combine with, and inspire, the professedly Christian world. Those who have the form of godliness without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. The whole world will have the opportunity of choosing between Christ and Barabbas. Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as the power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived." *Bible Echo*, January 25, 1897.

The entire world is to be brought to the point of final decision. Already the movements of the Holy Spirit and those of Satan which are leading to the final conflict are underway. All, by the choices of each day, are deciding the part they are to play and the side they are to take in the crisis that is "right upon us." "Many will be deceived," let us therefore watch and be sober.

JUDGMENT OF THE LIVING - FAQ -

Question:

Hi Jeff,

Trusting you made it home safely. I enjoyed your fellowship this past weekend. I came across some quotes and I have a question in regards to your presentation of the "Judgment of the Living" beginning on 9-11. In searching the Spirit of Prophecy for light on this subject I found this following quote:

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon -none know how soon it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' '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.' *The Gospel Herald*, August 1, 1910.

It also appears that if any date would be the one for the Judgment of the Living it would be the National Sunday Law. Here is the quote that seems to prove this prior statement:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided..."



(Rev. 13:11-17 quoted.) This is the test that the people of God must have before they are sealed.” *Bible Commentary*, vol. 7, 976.

What is your thought on these truths that I have found?

JL.

Response:

Dear JL,

Your first quote does not say that we will never know that it has started, but that none could predict how soon it would start, or how much time before it began. She has statements where she says, “Who knows if the judgment of the living has not already began?” She does not say we will not know once it begins, but that we could not know in advance.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies*, vol. 5, 216.

Concerning your second quote; God’s people are sealed at the Sunday law, not before. The very quote you are citing states this very fact: “the image of the beast will be formed before probation closes.”

The image of the beast test is the second of three tests. The third test is where we are sealed, and that is the Sunday law test. It is at this third test that probation closes and the image of the beast is a test that precedes the Sunday law test. How many tests did the Millerites have? Three. How many tests did Christ have? Three. How many tests did ancient Israel have in the time of Christ? Three. See *Early Writings*, 259. We also have three tests. The second is the image of the beast and this is the test we must pass before probation closes at the Sunday law, and this is the test by which our eternal destiny is decided, for if we fail this test we are unprepared for the Sunday test. Jeff.

EARLY WRITINGS 259 - 261

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all



the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions

prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." *Early Writings*, 259 - 261.

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. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Hebrews 12:1-6