

FUTURE NEWS

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FOR UNTO EVERY ONE THAT HATH SHALL BE GIVEN, AND HE SHALL HAVE ABUNDANCE: BUT FROM HIM THAT HATH NOT SHALL BE TAKEN AWAY EVEN THAT WHICH HE HATH. MATTHEW 25:29

The Talents

God will accept only those who are determined to aim high *Christ's Object Lessons, 329, 330.*

In the parable he that had 'received the five talents went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two.'

The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable.

The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavor to work out His plan, He chooses His agents not because they are perfect but because, through a connection with Him, they may gain perfection.

God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes.

And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.

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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1 CORINTHIANS 13 - THE LOVE FOR THE TRUTH

T. Blaesing

1 Corinthians 13 is known by most as the "love" chapter in the Bible. It is often quoted at wedding ceremonies. But in this article we would like to consider this chapter in another way.

Spoke Less for Their Own Time

"The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. "Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." **"All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."** The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful luster than ever before." *The Signs of the Times*, January 13, 1898.

This principle, that everything in the Bible is written more for us here at the end of the world than for the people back then, gives us the permission to take 1 Corinthians 13 and look at it through the lense of present truth and apply it to our reform line. But first we want to make note of the emphasis Sister White puts on this chapter.

Read This Chapter Every Day

"The Lord desires me to call the attention of His people to the thirteenth chapter of First

Corinthians. **Read this chapter every day, and from it obtain comfort and strength.** Learn from it the value that God places on sanctified, heaven-born love, and **let the lesson that it teaches come home to your hearts.** Learn that Christ-like love is of heavenly birth, and that without it all other qualifications are worthless." *The Review and Herald*, July 21, 1904.

The Lord through His messenger tells us that we are to read this chapter every day. This chapter must have not only deeper meaning, but also a lesson to impart to us, other than simply what is read at a wedding ceremony. In this article we will show that chapter 13 of 1 Corinthians addresses the love for the truth and how, when we obtain this love, it will transform our character.

An Expression of Obedience

"In the thirteenth chapter of First Corinthians the apostle Paul defines true Christ-like love... This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer." *Letter 156*, 1900.

Reading Sister White's definition of Christ-like love in this chapter, we see a distinction from what love is normally considered. The world teaches through media and books, that love is a wonderful feeling. People fall in love with other people or things and they have this wonderful feeling, but once the feeling is gone they seek to find it again in another person or thing. The same emotion is also very often applied to their faith (as we will see in the next quote). The result of such a weak foundation is pain and misery. In contrast, Sister White has defined real love, as found in 1 Corinthians 13. Love is an expression of obedience. Love is staying to principles by keeping the commandments, and it shows us that love is action brought into the life. She writes nothing about love being a feeling, but rather that love is led by principles and that feelings may be chaff.

"Many have no foundation for their faith but emotion. **Their religion consists in excitement; when that ceases, their faith is gone. Feeling**



may be chaff, but the word of God is the wheat. And 'what,' says the prophet, 'is the chaff to the wheat?'" *The Review and Herald*, November 25, 1884.

Love as the world teaches is continual excitement, but the Bible declares this as chaff. We see that strongly depicted in the Charismatic movement which has also come more and more into Adventism. Their faith is based upon a good feeling, but when a crisis hits, their faith is gone. The word of God is wheat. The word of God is light, it is the latter rain which comes to us by a message. The latter rain is the Holy Spirit and His work is to convict the world of sin, righteousness and judgment (John 16:8) which will cause obedience in us.

A family pet loves all the family members. But usually that pet loves the one who feeds him food daily. Since 9/11 Christ is offering us the heavenly manna. We are being tested. Will we eat the heavenly manna that produces in us a love of God that results in obedience to His word? This is to build upon a sure foundation to love the truth which causes us to be obedient. When a crisis comes our faith will not be swept away, for we know that whom God loves He chastens. As we cling to Him by faith and in perfect obedience, we will be changed into His image.

Let us begin our study of chapter 13 of 1 Corinthians.

The First Group - Leaders of Adventism

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

1 Corinthians 13:1.

In the present truth message we are taught to line up different lines of truth. I would suggest that we do the same here. I suggest that there is an individual line of thought, addressing the personal life of each one of us; and there is a line of thought which addresses prophetic groups in Adventism on our reform line. Now we will consider Sister White's comments on the first verse in 1 Corinthians 13. These statements are in reference to the individual.

"If the Word of God is enshrined in their hearts, they will give a practical demonstration of the power and purity of the gospel. The testimony thus borne to the world is of much more value than sermons, or professions of godliness that do not reveal good works. Let those who name the name of Christ remember that individually they are making an impression favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact (SW Jan. 17, 1905)." *The Seventh-Day Adventist Bible Commentary*, volume 4, 1181.

"The Lord's workers cannot be too careful that their actions do not contradict their words, for a consistent life alone can command respect. **If our practice harmonizes with our teaching, our words will have effect; but a piety which is not based upon conscientious principles is as salt without savor. To speak, and do not, is as a sounding brass and a tinkling cymbal.** It is of no use for us to strive to inculcate principles which we do not conscientiously practice." *Counsels in Health*, 559.

"The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding. **The state of the heart reveals the quality of the religion of the professor of godliness.**" *Letter 1a*, 1890.

All three of these quotes put a heavy emphasis on doing what we are preaching, rather than just talking. If we practice what we preach, our influence will have a greater effect. That is why the ensign, the 144,000, will be so outstanding. They will be the ones who love the message and live it in perfect obedience. God will use them to demonstrate His character to the world. And as the world sees that they are living what they are teaching, their words will have a great effect on the minds of others.

Let us now consider a different line of thought in which we will place this first verse of Corinthians 13 on our reform line. First, one more quote from Sister White.



"It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, **the love of truth, the fear of God**, that has a telling influence. A testimony from the heart, coming from lips in which is no guile, full of faith and humble trust, though given by a **stammering tongue**, is accounted of God as precious as gold; **while the smart speech, the eloquent oratory, of the one to whom is entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the spirit of Jesus is not in it.** All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity." *Letter 38, 1890.*

This quote is about two different groups of people. Those who speak with stammering tongues are the same group we see in Isaiah 28. It is they who teach line upon line, and have the fear of God (the three angels' messages, which are the beginning of knowledge (Proverbs 1:7)) and the love for the truth as mentioned in the previous quote. Make note of these people, it is they who will have a telling influence. Then Sister White describes another group of people. These are the those who know how to speak. They are educated in speaking and they amuse the audience. She even says they play upon feelings, but Christ is not in it. Who are these people? These are the leaders of Adventism. They are trained in oratory, but they do not have the love for the truth, nor the fear of God. Therefore they do not have a "telling influence" and Christ is not in it. The leaders of Adventism became Pharisees, and their sermons and talks became to Christ as sounding brass and a tinkling cymbal. When on our reform line did their sermons become so shallow? At 9/11. That is when the leadership of Adventism was passed by; which we see in the line of Saul and Miriam. The message was then given to those who love the truth, fear God and speak with stammering lips.

The Second Group - The Foolish Virgins

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 Corinthians 13:2.

First we want to identify prophetically the people described in this verse.

Gift of Prophecy

The gift of prophecy is the ability to understand prophecy. We see that in the book of Daniel.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Daniel 1:17.

What did Daniel understand? He understood what would take place in the future. Therefore he had understanding of prophecy, he had the gift of prophecy. As a second witness to that we see the queen of Babylon saying the same thing about Daniel.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Daniel. 5:10-12.



"The apostle cautioned the Thessalonians not to despise the **gift of prophecy**, and in the words, 'Quench not the Spirit; **despise not prophesyings**; prove all things; hold fast that which is good,' **he enjoined a careful discrimination in distinguishing the false from the true**. He besought them to "abstain from all appearance of evil;" and closed his letter with the prayer that God would sanctify them wholly, that in "Spirit and soul and body" they might "be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you,' he added, 'who also will do it.'" *The Acts of the Apostles*, 263.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth**. But shun profane and vain babblings: for they will increase unto more ungodliness. 2 Timothy 2:15.

We already mentioned that the gift of prophecy is the ability to understand prophecy. But we are only able to understand prophecy when we study and rightly divide the word of truth. In order to know how to rightly divide the Word, we need rules. We need to study the Bible using William Miller's 14 rules of Bible interpretation. These rules gave William Miller the help of prophecy and he was able to give the prediction that Christ was soon to return. Therefore, we see that the second verse of 1 Corinthians 13 refers to those who know the prophecies, they also claim to use the 14 rules of William Miller. Let us see what other characteristics this group has.

All Mysteries — The Parables

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matthew 13:10,11.

The mysteries are the parables. And why did the people not understand the parables? Because they

wanted to apply the parables literally, but the parables teach a spiritual lesson. Who is given to understand the parables here at the end of the world? It is given to the ten virgins. They were the ones who were prepared for the bridegroom's coming. Therefore we have a second witness that this group of people are the ones who know the present truth message.

Faith

"Hearken, my beloved brethren, **Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?** But ye have despised the poor." "**What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?** If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? **Even so faith, if it hath not works, is dead, being alone.**' **You may believe all the truth; yet if its principles are not carried out in your lives, your profession will not save you. Satan believes and trembles.** He works. He knows his time is short, and he has come down in great power to do his evil works according to **his faith**. But **God's professed people do not support their faith by their works. They believe in the shortness of time, yet grasp just as eagerly after this world's goods as though the world were to stand a thousand years as it now is.**" *Testimonies to the Church*, volume 2, 160.

Faith without works does not save us. Faith alone cannot save us. Even Satan has faith. He knows even better than we do, that what the Bible says was, is and will come true. At the end of the quote Sister White refers to the fact that God's professed people, Adventism, and even, the people in this present truth message, believe that time is short, yet many do not act like it. Why? Because they lack the love for the truth which results in a change of your life, your habits, thoughts and actions.



Love Demonstrated in Acts

The group which is spoken of in 1 Corinthians 13:2 seems to have everything, but they lack one thing. They lack the love for the truth which transforms lives. We also find this in other parts of the Bible.

Not every one that saith unto me, **Lord, Lord**, shall enter into the kingdom of heaven; **but he that doeth the will of my Father** which is in heaven. Many will say to me in that day, **Lord, Lord, have we not prophesied in thy name?** And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. **Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.** Matthew 7:21-24.

Who are the ones which say unto Christ 'Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works.' Are those not the ones who profess to belong to the present truth message? They understand the second angel's message (doubling of Lord, Lord at the Midnight Cry), they understand the prophecies and perhaps even will be part of giving the prediction. It is even said of them, that they do a wonderful work. We know that at the Midnight Cry is when Adventism will go into the cities and do a wonderful work. But Christ tells them 'I never knew you.' Why? Because they do not have the love for the truth to do the will of God.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy

mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: **what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.** Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. Matthew 19:16-23.

Here we see the same situation. This young man had everything he needed. He was a perfect commandment-keeping Jew, yet he loved his possessions more than the truth. If he had loved the truth, he would have been like the man who sold everything he owned in order to purchase the land where he had found the treasure in the ground. From Revelation 3 we read that Laodicea is the church which thinks that it is rich and has need of nothing. But this church, which is Adventism today, does not realize that if they do not have the love for the truth which enables them to see their condition (the Holy Spirit convicts of sin, righteousness and judgment) and to change their lives, become obedient and buy the remedies of God, then all their faith, possessions, knowledge, and understanding are for nothing. Sister White says that the parable of the ten virgins represents the experience of the Advent people. Therefore the ten virgins represent Adventism today. But in the knowledge of the present truth we know that the parable of the ten virgins applies to the priests on a fractal level. Therefore, I believe that 1 Corinthians 13:2 primarily talks about the foolish priests, but on a secondary level, the foolish virgins in Adventism as a whole. Let us consider the following quote in light of the next group of the priests.

"The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in



which they are placed. **The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent, it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward everyone with whom we are connected** (Letter 20a, 1893)." *The Seventh-Day Adventist Bible Commentary*, volume 4, 1181.

If the virgins who understand all things (prophecies, parables) and even have faith in the message, faith that the Sunday Law is coming soon and that our probation is about to close, but have not the love of the truth to give up everything, and bring the present truth message in their daily life, they are nothing. In one line of thought those are represented by the foolish virgins which have not enough oil, they are lacking the love of the truth.

The Third Group - A wonderful work

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
1 Corinthians 13:3.

This is the third and last group of people mentioned in 1 Corinthians 13. Let us first consider a few of Sister White's quotes and then draw a conclusion of who this third group represents.

"Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. **When we are united to Christ, we have the mind of Christ.** Purity and love shine forth in the character, meekness and truth control the life.

The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. **Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God.** The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God." *Selected Messages*, book 1, 337.

"(1 Corinthians 13:1-3 quoted) No matter how high the profession, he whose heart is not filled with love for God and his fellow men is not a true disciple of Christ. **Though he should possess great faith and have power even to work miracles, yet without love his faith would be worthless. He might display great liberality; but should he, from some other motive than genuine love, bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if not actuated by love, he would be regarded by God as a deluded enthusiast or an ambitious hypocrite.**" *The Acts of the Apostels*, 318.

We see that we can do all kinds of things, even good and positive things, but if we are not in union with Christ, all our works are for nothing. Sister White says that someone can even meet a martyr's death, but if he does not have the love for the truth, it is for nothing. We see also if we do not possess the love of the truth we might even do good things, but we are not in union with Christ. Doing evangelism is a good thing, but we are to be in union with Christ. And Christ tells us that we should not do public evangelism from 9/11 to the Sunday Law. If we still do it, disregarding Gods command, what good is



it? It only shows that we do not have the love for the truth, which would cause us to be obedient and not to do public evangelism. Abraham loved God so much, and knew that he had to be obedient, that he was even willing to sacrifice his son, which he knew was not lawful. If we have the love for the truth we are in union with Christ, doing His will in perfect obedience, whatever it might take. But what does the Seventh-day Adventist General Conference do? They continue at full capacity in the work of public evangelism!

"In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. **I was shown a platform, braced by solid timbers--the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform.** Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.'" *Selected Messages*, book 1, 204.

"The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.** Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written.** A system of

intellectual philosophy would be introduced. **The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement.** The leaders would teach that virtue is better than vice, but **God being removed**, they would place their dependence on human power, which, **without God, is worthless.** Their foundation would be built on the sand, and storm and tempest would sweep away the structure." *Selected Messages*, book 1, 204.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 1, 205.

We see here clearly that Adventism will do a wonderful work in the cities but God is removed out of their midst. In giving up the doctrines that stand as pillars of our faith, which by the way will be removed by someone in the medical work, they demonstrate that they do not have the love for the truth. It was discussed in the morning classes at the *School of the Prophets* that at the Midnight Cry, Satan will come as the great healer since many cities will be destroyed and lots of people will be very sick in that time period. People will gladly accept Satan, disguised as a healer, as their leader and will follow him to the Sunday Law. We also know that at the Midnight Cry the first Sunday Law will be passed, therefore we also see the Sabbath being 'lightly regarded' at that time. We know that the quote above was fulfilled between 1900-1930. Nevertheless, I believe that it also has a fulfillment at the Midnight Cry, where Adventism will go into the cities and do a wonderful work (medical missionary work) right when Satan is doing his mighty miracles. Adventism, because they do not have the love for the truth, because they are not in



union with Christ, will receive strong delusions at the Midnight Cry and will believe the lie that Satan will give them.

The Fruits of Love

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. 1 Corinthians 13:4-7.

"Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that their offerings to God can atone for their defects of Christian character. Says the great apostle: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Again, he sets forth the **fruits of true charity**: 'Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.'

If we would be accepted as the followers of Christ, we must bring forth the fruits of His Spirit; for our Saviour Himself declares: 'Ye shall know them by their fruits.'" *The Signs of the Times*, January 21, 1886.

"No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in kind words and a refined, courteous deportment... **External change will testify to an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the character.** But those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, overbearing,

faultfinding man is not a Christian; for to be a Christian is to be Christ-like." *The Signs of the Times*, November 11, 1886.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. 2 Corinthians 3:18.

By beholding we become changed. The characteristics which define true love are not characteristics we already possess because we love other people. The characteristics of true love are developed in us when we behold Christ. They are the result of living in perfect submission and obedience to Christ's will. We quoted verses 4-7 from 1 Corinthians 13, but in the first words of verse 8 it is mentioned that "charity never faileth." If we count all the characteristics of love from verse 4 through verse 8, we see that love has 16 characteristics. We mark the number 16 at the Sunday Law, since the Sunday law is the spiritual fulfillment of the feast of the first fruits which took place on the sixteenth day of the first month. Who is being lifted up at the Sunday Law? The 144,000 will be lifted up as the ensign at the Sunday Law. It is they who walked in perfect obedience to God's will and obtained the characteristics of pure love as described in 1 Corinthians 13.

Charity Never Faileth

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 1 Corinthians 13:8.

Often people argue that prophecy is not as important as love. But is it true that prophecy will fail? Or that knowledge will vanish away? And only love will never fail? Let us see what Jeremiah and Ezekiel say about this.

Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail. Jeremiah 15:18.



Jeremiah goes through a bitter experience and inquires of the Lord, why does it seem like His message (water representing a message) fails. But does the Lord's message fail? No! God gives him the answer in the next verse.

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. Jeremiah 15:19.

If Jeremiah stays faithful through his trials, even though it seems that God's message fails, God will make him as His mouth. Let us see what Ezekiel says.

And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, **The days are prolonged, and every vision faileth?** Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. **For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it,** saith the Lord God. Ezekiel 12:21-25.

God is very clear in that what He says, He will bring to pass. Was it not also like that in the Millerite time? Were they not disappointed on April 19, 1844? It seemed to them that the message they had from God failed, but God's word does not fail, it will come to pass, and it came true on October 22, 1844.

Sister White also comments that the sure word of prophecy will never fail.

"The earnest pleadings and the encouragements given through Haggai were emphasized and added to by Zechariah, whom God raised up to stand by his side in urging Israel to carry out the command to arise and build. **Zechariah's first message was an assurance that God's word never fails and a promise of blessing to those who would hearken to the sure word of prophecy.**" *Prophets and Kings*, 576.

God's message, His word and prophecy never fails but false prophecies, teachings and knowledge will vanish away. There are people who predict some event that is to be fulfilled at a certain date, but when the date comes, nothing happens. Why is that? Because it was not a message from God. There are false prophets in every age. We see it in the time period of Jeremiah. He predicted the fall of Jerusalem, but false prophets arose and proclaimed that Jerusalem would not fall. The message of the false prophets failed. We see this in Moses' time (the magicians) and in Christ's time. False prophets will also arise in our time. We are to be diligent and cling to God's sure word of prophecy. Doing so enables us to not know the truth, but to give the right prediction God is giving to His people at Midnight. His prophecy will never fail.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:3.

When the Perfect Comes

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

1 Corinthians 13: 9,10.

Everything Imperfect Will Be Put Away

"When our earthly labors are ended, and Christ shall come for His faithful children, we shall then shine forth as the sun in the kingdom of our Father. **But before that time shall come, everything that is imperfect in us will have been seen and put away.** All envy and jealousy and evil surmising and



every selfish plan will have been banished from the life.—Letter 416, 1907." *Selected Messages*, book 3, 427.

I believe that the perfect fulfillment of the coming of the perfect, will be when the thousand years has ended and the last battle is over and God has made the earth new. Then everything is perfect. But as Sister White quotes above, there will be a time when we are perfect before Christ returns. This will happen when we are sealed.

When Perfection of Character Is Reached

"Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? **When God's servants reach this point, they will be sealed in their foreheads.** The recording angel will declare, "It is done." **They will be complete in Him** whose they are by creation and by redemption.—Manuscript 148, 1899." *Selected Messages*, book 3, 427.

The Priests will be perfect at Midnight, the Levites at the Midnight Cry and the 11th Hour Workers at the Sunday Law. Also God's church will be perfect at the Midnight Cry, since that is when it changes from the church militant to the church triumphant. No more sinners will pass through the church triumphant, it will be perfectly clean.

The Need of Growing Up

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 1 Corinthians 13: 11.

"We are not always to remain children in our knowledge and experience in spiritual things. We are not always to express ourselves in the language of one who has just received Christ; but **our prayers and exhortations are to grow in intelligence as we advance in experience in the truth.** The language of a child of six or ten years of age would not be pleasing to us; how painful would

it be to hear expressions of childish intelligence in one who had arrived at years of maturity. When a person becomes of age, we expect from him a corresponding intelligence, according to his years and opportunities... But if we expect this manifestation of growing intelligence in the child, as he advances in years, should we not also expect to see the Christian grow in grace and experience?

"God has given us many advantages and opportunities, and when the last great day shall be ushered in, and we shall see what we might have attained, had we taken advantage of the helps that Heaven vouchsafed to us; when we see how we might have grown in grace, and look upon these things as God looks upon them, seeing what we have lost by failing to grow up into the full stature of men and women in Christ, we shall wish that we had been more in earnest.

"God does not desire you to remain novices. He needs in His work everything that you can gain here in the **lines of mental culture and clear discernment.** He desires to have you reach the very highest round of the ladder, and then step off it into the kingdom of God.

"The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the heavenly King." *Sons and Daughters of God*, 330.

"Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined." *Testimonies for the Church*, volume 3, 195.

Maturity of Experience Called For

"A father must not be as a child, moved merely by impulse. He is bound to his family by sacred, holy ties. **What his influence will be in the home will be determined by his knowledge of the only**



true God and Jesus Christ whom He has sent.

"When I was a child," Paul says, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with manly character and with his passions controlled. **He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the word of God. Then he will grow up to the full stature of a man in Christ Jesus.**" *The Adventist Home*, 213.

Being a spiritual child means to react by impulse, not having a clear understanding of truth. But God wants us to work by principle and to come to an ever clearer understating of His truth. This will cause each one of us to grow up.

Face to Face

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Corinthians 13: 12.

There are several people in the Bible who knew God face to face. One of them is Moses.

And there arose not a prophet since in Israel like unto Moses, **whom the Lord knew face to face.** Deuteronomy 34:10.

And the **Lord spake unto Moses face to face, as a man speaketh unto his friend.** And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. Exodus 33:11.

Another person is Jacob. He wrestled with an angel all night till day break, which we mark at Midnight. At Midnight we will come face to face with death and will go through the same fear as Jacob did that night. As a second witness we see that in the line of Luther. Luther being standing before the Diet of Worms is marked at the Midnight Cry. Sister White says the day before Luther was to speak about his doctrines, during that night he went through the same fear and trial as did Jacob.

And Jacob called the name of the place Peniel: for I have seen **God face to face**, and my life is preserved. Genesis 32:28.

Peniel= The face of God; God's face; (root= to behold). Turn ye (to) God.

Jacob sees God face to face at night in his time of trouble. The priests will see God face to face at midnight when the temple is opened and the mareh vision comes. For the levites this is at the midnight cry (their midnight) and for the 11th hour workers this will take place at the Sunday law (their midnight).

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Psalm 27:8.

We are to seek the Lord's face. We have to ask for the mareh vision (appearance of Christ) and the marah experience (which is caused by the mareh), which will not take place if we do not have the chazon vision (prophetic history). We have to know this present truth message in order to prepare ourselves to see Christ face to face and by this obtain the experience of all the prophets.

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25.

"When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. **The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding.**

"But the disciples had not yet received the complete fulfillment of Christ's promise. They received all the knowledge of God that they



could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them." *Testimonies for the Church*, 267.

When will Christ acknowledge His faithful workers before the Father? The Priest will be acknowledged as faithful at Midnight, the Levites at the Midnight Cry and the 11th Hour Workers at the Sunday Law, since those are the points in time when they are completely settled into the truth and are sealed in their forehead.

"God's greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, **that we might come forth from the tomb to a glorious companionship with heavenly angels**, to meet our loved ones and to recognize their faces, for the Christ-likeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there.

"When we are redeemed, the Bible will be understood in a higher, broader, and clearer sense than it now is. The veil that has hung between mortality and immortality will be rent away. We shall see His face.--Letter 79, 1898." *Selected Messages*, book 3, 316.

This last passage from Sister White refers to Ezekiel 37 when God's people, represented as dry bones, will be raised out of their graves. The Priests will come out of their tomb in the third step (Midnight-Midnight Cry), the levites at the Midnight Cry-Sunday law and the 11th Hour Workers from the Sunday law-Close of Probation. It is in the Binding Off Period of each group that that particular group is redeemed, their sins have been removed and they are sealed. It is then that the curtain of the most holy place is lifted and they see God face to face. In

this time period we will also see the combination of divinity and humanity demonstrated.

The Greatest is Charity

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Corinthians 13: 13.

We see three steps in this verse: 1) Faith, 2) Hope, 3) Charity. These steps relate to the everlasting gospel. And we know that there can be no third without the first and the second. First comes faith at 9/11. All the prophets had to have faith, to take the book and eat it. At 9/11 we also see the foundations marked and faith is marked by Sister White as a sure and steadfast anchor. A sure foundation.

"...Living faith grasps the **hand** of divine power, and **faith is as an anchor to the soul, sure and steadfast...**" *In Heavenly Places*, 106.

The second step is hope at the midnight cry. We have to have hope in us, ever looking on Jesus, that we might be able to go through the valley of the shadow of death. At the Midnight Cry Christ had to have faith and hope in order to drink the cup. Also the virgins had faith and hope that the bridegroom would come, otherwise they would not have waited for him. The last step is charity at the Sunday law, the **greatest test** of all. Here it will be shown on which foundation you have been building. Have you been building on love which is founded on feelings, which are chaff and will be swept away when the storm comes, or is your Love grounded on principles which will not move, even when we come face to face with death? So we see in 1 Corinthians 13, that which appears to be a topic other than prophecy, is prophetic. Every part of the Bible reveals the everlasting gospel. God loves us, and desires that we love Him through perfect obedience, and thus be transformed, obtaining the characteristics of true love of the truth.

Faith, Hope, and Love are Sisters

"Men who have faith and hope and love are partakers of the divine nature and **have overcome**



the corruption that is in the world through lust. Such men are successful workers; **for they build upon the sure foundation, gold, silver, and precious stones.** They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the **last days.** Their work results in redeeming souls that shall stand before the throne of God." *The Southern Worker*, 28.

"Now abideth faith, hope, and charity, these three,'- faith, which takes hold of Omnipotence and refuses to be baffled; hope, which turns the future triumphs of the good and the true into present encouragement and joy; and love, which consecrates all to God and for God." *Sons and Daughters of God*, 193.

"All our powers belong to God. They are His by creation, and by redemption. God has given to every one His measure of power, and He expects each to put it forth on the side of truth. Thus it is to shine forth. The Christian is to stand with undivided interest on the Lord's side. "Now abideth faith, hope, love." **Faith looks through discouraging difficulties, and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith, hope, and love are sisters, and their works blend perfectly to shine amid the moral darkness of the world.** The children and the youth are to be instructed, the ignorant are to be taught by patient effort **to know what is truth. It is to be given them line upon line.**-Manuscript 46, May 2, 1897, "The Entrance of Thy Word Giveth Light." *This Day with God*, 131.

Because they received not the **love of the truth**, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Thessalonians 2:10-12.

THE PARABLE OF THE TALENTS

T. Blaesing

Today we will consider the parable of the talents found in Matthew 25:14-30. The parable of the talents comes right after the well-known parable of the ten virgins, which for sure is no coincidence. First Corinthians 10:11 tells us that everything written in the Bible, is written as an ensample for those who live at the end of the world. This, along with the principle of first comes the natural followed by the spiritual (1 Corinthians 15:46) gives us justification to apply this parable to our time.

Sister White comments on the parable of the talents in her book *Christ's Object Lessons* (page 327). As I read her comments I was amazed at the deep spiritual lesson this parable teaches and how it puts the truths we learn from prophecy into our practical daily living. Therefore, as we go through the chapter, we will draw two lines. One line will be a spiritual application of our reform line from 9/11 until the Sunday law and the other will have application for our personal life.

We will see that the three types of servants we find in the parable demonstrate the different types of people in Adventism which exist at the end of the world. But before we go further into that, we want to start with an introduction of the parable from Sister White.

"Christ on the Mount of Olives had spoken to His disciples of His second advent to the world. He had specified certain signs that were to show when His coming was near, and had bidden His disciples watch and be ready. Again He repeated the warning, 'Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.' Then He showed what it means to watch for His coming. **The time is to be spent, not in idle waiting, but in diligent working.** This lesson He taught in the parable of the talents." *Christ's Object Lessons*, 325.



Sister White establishes here that the parable of the talents is talking about the servants who are waiting for their Lord's second advent. We are waiting for the second advent of the Lord today, therefore, along with the principles laid out above, the parable applies to us at the end of the world. She even tells us in this quote how we are to wait. She says that the time is not to be spent in "idle waiting, but in diligent working." This shows us clearly that we are not to just sit around and wait for the Lord, but we are to work. We will discuss more fully what this work represents further on in our study.

The Journey

For the kingdom of heaven is as a man traveling into a far country, **who called his own servants**, and delivered unto them his goods. Matthew 25:14.

"All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day. But the claims of God are not recognized by all. It is those who profess to have accepted Christ's service who in the parable are represented as His own servants." *Christ's Object Lessons*, 326.

In this quote Sister White makes it clear that everyone is called to be God's servants, but only those who profess to have accepted Christ's service are the servants represented in the parable. Who are the ones which have accepted Christ's service? Adventism are God's professed people. There are many people who profess to be Christians, but it is Seventh-day Adventists that keep the Sabbath and by the proof of prophecy, wait for the Lord's second coming. So we as Adventism represent the three servants who are waiting for their Lord to return. Therefore, we see that there are three different groups in Adventism. We also see in these verses that this man is calling his servants. When we look on our prophetic line, where do we have the calling marked? It is at 9/11 that God calls His servants. We can see that call in several lines. In the line of Esther, Ahasuerus calls the virgins at 9/11. Or in

Revelation 17:14 we see the three steps of being called, faithful and chosen. Being called represents the first step and also the first angel's message. There are enough witnesses to mark the calling at 9/11. Let us read on in the parable.

And unto one he gave **five talents**, to another **two**, and to another **one**; to every man according to his several ability; and straightway took his **journey**. Matthew 25:15.

In this verse we see the difference between the servants. One is given five talents, another two and another one. As previously mentioned, we know that Adventism has three different groups. Some are given five talents, some two, and some, one. But who is actually the man in this parable? Sister White tells us that this man represents Christ.

"**The man traveling into a far country represents Christ**, who, when speaking this parable, was soon to depart from this earth to heaven." *Christ's Object Lessons*, 235.

To where is Christ traveling? We are told in verse fourteen that He is traveling to a far country. Sister White tells us that He was going from earth to heaven. But what is the purpose of His traveling? We find the answer in Luke.

And ye yourselves like unto men that wait for their lord, when he will **return from the wedding**; that when he cometh and knocketh, they may open unto him immediately. Luke 12:36.

So Christ is traveling to a wedding. What wedding? I would suggest that He is going to His own wedding as represented by the parable of the ten virgins. Let us bring all the thoughts together and make this clearer. We know that all the stories in the Bible are to be applied on our reform line. And we know that every story teaches us something different about our line. It is like having an object in your hand. You can look at it from one side, but when you look on it from another side, while it is still the same object, you get different and more information about it. That is how the method of



line upon line works. The stories all talk about the same line, but they always give us different details. With that in our mind, let us bring together the information we have gathered so far. We have Christ going on a journey and therefore He calls His servants. Christ as we have established, calls His servants at 9/11. He then begins His journey at 9/11. We are to tarry and take care of His goods while He is away. As already mentioned in Luke 12, Christ is going to a wedding. Where do we have a wedding on our reform line? We mark the wedding at the Midnight Cry, where Christ is marrying the church triumphant. Here we see the different lines of truth coming together which can sometimes cause confusion, but God is able to give us His wisdom to understand and recognize that everything works together in perfect harmony.

In one line, we as the church are the bride of Christ, whom He will marry at the Midnight Cry. In another line we are the virgins waiting for the bridegroom to come. And we know that the cry goes forth at midnight. In this line of thought it can be seen that we are representing Adventism, who are Christ's servants. So we see different lines talking about the same event (the midnight cry) and that the lines give us different truths about the same event. They don't contradict each other or take away the importance of one another, but harmonize lines and help us come to a more complete understanding of the present truth.

So in the light of the parable of the talents, Christ calls Adventism at 9/11 and we are to take care of His goods while He goes on the journey to His wedding, from which He will return. Let us continue reading the parable.

The Talents Being Used/Hidden

Then he that had received the five talents **went and traded with the same, and made them other five talents.** And likewise he that had received two, he also **gained other two.** But he that had received **one** went and **digged in the earth, and hid his lord's money.** Matthew 25:16-18.

In this verse one servant received five and one received two. Both went and traded with the talents given them. But the one who received only one talent, hid it in the earth. There are several truths which can be drawn out of the verse, but first we want to talk about what it means to go and trade with the talents.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3:7-10

"Robbery of Service. Those who refuse to place themselves on the Lord's side are robbing Him of the service He claims. What rent are they paying Him for living in His house, this world? They act as though they had created the world, as though they had a right to use what they possess as they please. God marks their misuse of His talents." *Seventh-Day Adventist Bible Commentary*, volume 4, 1182.

Sister White comments on Malachi 3 saying that they are robbing God of His talents. This gives us the justification to take this passage in Malachi 3 and connect it to the parable of the talents. Those verses in Malachi also explain how the talents can be increased. It says that we should bring the tithe, or the talents, to the storehouse of God, that there may be meat in His house. Then He will open the windows of heaven and pour out His blessing. What is the storehouse of God? It is the church. The church is God's storehouse to feed the people



with meat. We are to bring our talents to the church so that there may be meat in His house. Then He will pour the blessing on us and we will receive more than what we had before. A talent can be a literal talent that God gives us as pertaining to the personal daily life, but a talent can also represent present truth given to us by God. Looking at the spiritual application of Malachi means that we are to take the present truth and bring it to the church of Adventism that there may be spiritual food in their house. When we are doing this, God pours out His blessing on us in greater quantity than we had before. That is how the servants with the five and two talents earned more. It is interesting that they did not just make 1, 3 or 4 more talents, in fact, they doubled them. These servants went through the Midnight Cry experience where a double portion of God's Spirit is given. That is why their talents are doubled. But the servant who received one talent did not bring his talent to the storehouse of God, he hid it. When we look on our reform line we see that from the line of Luke 1, Elisabeth is hiding for five months. So this one servant hides his talent after 9/11 and misses out on the blessing which is poured out at the Midnight Cry. In other presentations not on this topic, we mark the time period from 9/11 to the Midnight Cry as the time period of the earth. This fits perfectly with the servant who hid his talent in the earth. In the following quote Sister White says that present truth is a talent. Therefore we see that two groups of servants have present truth, but the one hiding the talent does not accept it.

"The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development — of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief. **In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and**

tongue. Many of our church members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and **especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded."** *The Review and Herald*, April 2, 1908.

Before we continue with our spiritual application of the parable, let us talk about the practical, daily application of our literal talents and our present truth talents. We will only look at a few quotes here, but Sister White writes a lot about the practical application of the talents in her book *Christ's Object Lessons* I recommend that everyone read the chapter entitled *The Talents*.

"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and **we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."** *Christ's Object Lessons*, 329.

"He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. The more one tries to explain the word of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have." *Christ's Object Lessons*, 354.



"Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use." *Christ's Object Lessons*, 353.

"The value of man is estimated in heaven according to the capacity of the heart to know God. This knowledge is the spring from which flows all power. God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of cooperation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things." *Christ's Object Lessons*, 354.

"The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven." *Christ's Object Lessons*, 355.

"'He that is faithful in that which is least is faithful also in much.' Luke 16:10. The importance of the little things is often under rated because they are small; but they supply much of the actual discipline of life. There are really no nonessentials in the Christian's life. Our character building will be full of peril while we under rate the importance of the little things." *Christ's Object Lessons*, 356.

"He that is unjust in the least is unjust also in much.' By unfaithfulness in even the smallest duties, man robs his Maker of the service which is His due. This unfaithfulness reacts upon himself. He fails of gaining the grace, the power, the force of character, which may be received through an unreserved surrender to God. Living apart from Christ he is subject to Satan's temptations, and he makes mistakes in his work for the Master. **Because he is not guided by right principles in little things, he fails to obey God in the great**

matters which he regards as his special work. The defects cherished in dealing with life's minor details pass into more important affairs. He acts on the principles to which he has accustomed himself. **Thus actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided.**" *Christ's Object Lessons*, 356.

These are very powerful quotes. It is interesting that the servant with the one talent had he received five talents he would not have used them any differently than the one talent. God tests us often on how we deal with the small things He gives to us. We are to train ourselves to be faithful in the little things, that we will be found faithful in the big things. As she says "actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided."

Let us summarize what we have covered so far. Christ is the man represented in the parable calling His servants, Adventism, and giving His talents to them. We came to understand that this takes place at 9/11. We saw that the talents can represent literal talents, but they also represent present truth. We saw that there are three different types of servants, two which receive the doubling of God's Spirit at the Midnight Cry, and one servant who hid his talent in the earth. The hiding and the earth are both symbols of the time period between 9/11 and the Midnight Cry. We also came to understand how the talents are multiplied. The talents are multiplied by taking them to the storehouse of God. We are to take this present truth message to Adventism, that there may be meat in the house of God. Then He will open the window of heaven and let the latter rain come down on us.

Let us define who the different servants are. We have two faithful servants and one unfaithful servant. We know that the 144,000 are the faithful servants. We see that those are made up of two groups; the priests and the levites. We already know that the time period of the priests goes from 9/11 to the Midnight Cry and that the time period for the levites goes from



the Midnight Cry to the Sunday law. In light of this, I am suggesting that the priests represent the servant that received five talents. The priests have the most knowledge; they have the most talents. They are representing the five wise virgins till the Midnight Cry. The priests then go through the Midnight Cry experience and receive the doubling. The levites come in at the Midnight Cry, they also have present truth, but they do not receive as much light as the priests. Nonetheless, they are faithful with what God gave them. They also go through the Midnight Cry experience and receive the doubling. But who is that one servant who hides his talent? It is the leadership of Adventism. But I want to remind us, that we are not talking about certain individuals, but about symbolic groups in Adventism, because we do not have literal priests and literal levites within Adventism. The leadership was confronted with present truth; they took it and hid it. They refused to share it and therefore God passed them by and will raise up new leadership. We will establish this point further in our study. Let us continue on with the parable.

Judgment

After a long time the lord of those servants cometh, and reckoneth with them.

Matthew 25:19.

Christ comes back after a long time to see what His servants did with the goods He entrusted them with. In other words, we could say that when the Lord comes back to His house, it symbolizes the Day of the Lord, because when He comes He is holding judgment. And the lord in the parable, Christ, certainly holds judgment with His servants. This event marks the Sunday law. We can line Malachi 3 up with this thought. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Malachi 3:1-3. Christ is coming to His temple to cleanse it, He is coming back to see what His servants, Adventists, did with His goods, with His talents, with His present truth that He gave them. And He will hold judgment and divide the just from the unjust. In this message it has been already well established that at the Sunday law, probation closes for Adventism. This parable is just another witness for that truth.

We can also see, that when it says in the verse "after a long time" that the tarrying time of the servants, who waited or tarried so long for their master, is over. We mark the tarrying time at 9/11 and the tarrying time is over at the Sunday law. Since 9/11 we are not to practice public evangelism. It is at the Sunday law that we will evangelize the entire world, not in our strength, but in the strength of the Holy Spirit.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Matthew 25:20-23.

"Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the



deposit. They see that they have done only their duty. The capital was the Lord's; the improvement is His. Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity." *Christ's Object Lessons*, 360.

These faithful servants could have not gained more talents without the original deposit of talents from the Lord. Sister White is clear about that. She describes also the humble spirit of the servants. They acknowledge that nothing belongs to them. It all belongs to their Master. They are acknowledging that if he had not given them the talents in the first place, they would have nothing which to make more. All is the Lord's. This humbleness of spirit is needed in our hearts and practiced daily in our life. We need to realize that everything we have, every gift, every endowment, every talent we have, belong to Christ and are to be used for Him and His work. This is a huge responsibility. When we think and live in that realization, our life suddenly has a greater value than it did before. Everything we do counts. How we handle the talents entrusted to us will decide if there will be an increase or not. We are held accountable for not just our personal talents, but also with the knowledge of the present truth with which we are entrusted. We are to take this message and share it with our brethren, that we might understand more. We need to increase the talent of present truth. This means that we need to increase our knowledge of present truth. Sister White says that we need to share the little that we understand, and if we do so, God will give us more understanding. There is no gain without the deposit!

The One Talent — Speech

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where

I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. Matthew 25:24-28.

The servant with the one talent did not possess the humbleness of spirit as the other servants. We see also his wrong understanding of Christ's character. He should have known that Christ harvests also where He has sown, for Christ sows everywhere. Every soul on planet earth He offers salvation, but His gift is refused. The unfaithful servant called his master unjust. This is the accusation with which Lucifer accused Christ. But Christ is righteous. He does not desire that any person should perish.

Christ tells this servant that he could have brought his talent to the exchangers and then he would have gained a little bit, but he did not even do that. We have shown that the faithful servants are representing the priests and the levites which receive the doubling and are called faithful at the Sunday law. We know that the Sunday law is the third step of the testing in which the faithful are revealed. We see also these three steps in Revelation 17:14, where we are called, chosen, and faithful. We also saw that the servant with the one talent represents the leadership which takes the talent and hides it in the earth. We saw that the talent represents present truth but it also can represent a literal talent. Often the smallest talents are the most important ones. And the servant who received only one talent might have thought why does the other servant have five and the other has two, and I have only one. I can not do anything with one talent. This might have been the thoughts of this servant. But his talent was the most important one, and he did not use it for the Lord. Therefore, it was taken from him and and it was given to the servant who now has ten talents. I want to show now, that this one talent represents the talent of speech which is taken from the SDA leadership and is given to the priests at the Sunday law, who will then represent the new leadership in



the church triumphant. Sister White tells us that the talent of speech is a very important one.

"The power of speech is a talent that should be diligently cultivated. **Of all the gifts we have received from God, none is capable of being a greater blessing than this.** With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good." *Christ's Object Lessons*, 335.

The leadership of the Seventh-day Adventist church possess the power of speech. But are they using this talent, which is so valuable and given by God, to increase their talents? Are they presenting the present truth in the churches, in order that they might obtain the doubling, poured out from heaven? No. It is sad, but the truth is, they rejected the message and are hiding their talent which could have been such a blessing. In Isaiah 28 it says, that because Christ can not use the leadership, therefore he will use a people which have stammering lips. They do not have the talent of speaking, but they use the talents given by God. At the Sunday law God will give them the talent of speech, because they are the ensign being lifted up. And Jeremiah says that we shall be the mouth of God if we take forth the precious from the vile. And what does a mouth do? It speaks.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts...Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and **if thou take forth the precious from the vile, thou shalt be as my mouth:** let them return unto thee; but return not thou unto them. Jeremiah 15:16,19.

Christ tells the slothful servant that he could have at least brought the talent to to the exchangers and gain a little bit, but he did not even do that. What does this mean? It represents that the least the leadership of Adventism could have done, would have been

to open the churches for the this message. To help those people who are preaching the message. To not condemn it openly and persecute the people who believe in it. But they do not do that. They totally hid the talent of present truth. But no one can do something against the truth, but only for the truth. The truth lives and will succeed.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. Matthew 25:29,30.

"Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, **'Take the talent from him.'** **Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them.** Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. **The sentence, 'Cast ye the unprofitable servant into outer darkness,' sets Heaven's seal to the choice which they themselves have made for eternity.**" *Christ's Object Lessons*, 365.

In ancient days of old talents were used as a weight on a scale, to measure the food was you wanted to purchase. In the Bible a scale is used as a symbol of judgment. We see that, demonstrated within the



seals. The rider on the black horse had a scale in his hand. In Daniel 5 we know that Belshazzar is judged. And the message given to him is, "Thou art weighed in the balances, and art found wanting." Since 9/11 we are living in the time of the judgment of the living. At any moment it could be us whose name are called into judgment. We should daily focus on trying to trade with our talents, that we might receive the increase and are not found wanting when we are placed on the scale.

Closing Thought

"True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life." *Christ's Object Lessons*, 330.

"Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances." *Christ's Object Lessons*, 331.

"However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influences in His work.

"Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is

undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.

"But many Christians are waiting for some great work to be brought to them. Because they cannot find a place large enough to satisfy their ambition, they fail to perform faithfully the common duties of life. These seem to them uninteresting. Day by day they let slip opportunities for showing their faithfulness to God. While they are waiting for some great work, life passes away, its purposes unfulfilled, its work unaccomplished." *Christ's Object Lessons*, 360.

"Unto whomsoever much is given, of him shall be much required." Luke 12:48. We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.

"But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to cooperate with One who knows no failure.

"We should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His word. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard



master, that He requires what He has not given us power to do." *Christ's Object Lessons*, 362,363.

"God works by whom He will. He sometimes selects the humblest instrument to do the greatest work, for His power is revealed through the weakness of men. We have our standard, and by it we pronounce one thing great and another small; but God does not estimate according to our rule. We are not to suppose that what is great to us must be great to God, or that what is small to us must be small to Him. It does not rest with us to pass judgment on our talents or to choose our work. We are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest. Whatever our work, God is honored by wholehearted, cheerful service. He is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be colaborers with Him." *Christ's Object Lessons*, 363.

TRANSFORMING GRACE

"In the life of the disciple John true sanctification is exemplified. During the years of his close association with Christ, he was often warned and cautioned by the Saviour; and these reproofs he accepted. As the character of the Divine One was manifested to him, John saw his own deficiencies, and was humbled by the revelation. Day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. Day by day his heart was drawn out to Christ, until he lost sight of self in love for his Master. The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God, filled his soul with admiration. He yielded his resentful, ambitious temper to the molding power of Christ, and divine love wrought in him a transformation of character.

"In striking contrast to the sanctification worked out in the life of John is the experience

of his fellow disciple, Judas. Like his associate, Judas professed to be a disciple of Christ, but he possessed only a form of godliness. He was not insensible to the beauty of the character of Christ; and often, as he listened to the Saviour's words, conviction came to him, but he would not humble his heart or confess his sins. By resisting the divine influence he dishonored the Master whom he professed to love. John warred earnestly against his faults; but Judas violated his conscience and yielded to temptation, fastening upon himself more securely his habits of evil. The practice of the truths that Christ taught was at variance with his desires and purposes, and he could not bring himself to yield his ideas in order to receive wisdom from heaven. Instead of walking in the light, he chose to walk in darkness. Evil desires, covetousness, revengeful passions, dark and sullen thoughts, were cherished until Satan gained full control of him.

"John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.

"Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him." *Acts of the Apostles*, 557-559.