

FUTURE NEWS

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MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE: BECAUSE THOU HAST REJECTED KNOWLEDGE, I WILL ALSO REJECT THEE, THAT THOU SHALT BE NO PRIEST TO ME: SEEING THOU HAST FORGOTTEN THE LAW OF THY GOD, I WILL ALSO FORGET THY CHILDREN. HOSEA 4:6

The Time of Her Visitation

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. *The Desire of Ages, 232.*

If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.

The people of Galilee were despised by the rabbis of Jerusalem as rude and unlearned, yet they presented a more favorable field for the Saviour's work. They were more earnest and sincere; less under the control of bigotry; their minds were more open for the reception of truth. In going to Galilee, Jesus was not seeking seclusion or isolation.

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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THE PROPHETIC JUSTIFICATION FOR ORGANIZATION

Thabo Mtetwa

Introduction

Since 2014, organization has been presented within the movement as a subject of vital importance. In 2016 the first concrete step was taken in this work through the ordination of three brethren to gospel ministry. These brethren were also mandated with the task of leading out in this work of organization. The Spirit of Prophecy records the fact that the struggle to organize was one of the most difficult battles the early church went through.ⁱ The prophet and her husband met with stiff resistance as a prevailing sentiment at the time was that to organize a new denomination would be to become a part of Babylon.ⁱⁱ It can only be expected that this movement will meet with similar opposition from within (and in the course of time, from without) in its effort to organize. And in fulfilment of this, controversies have arisen within our ranks over the prophetic justification for this work. Questions are being asked such as "how can organization be justified when there are clear statements in the Spirit of Prophecy saying that to set up a new organization would be to apostatize from the truth?" Further controversy has fomented over its scope—"is it really a new church that is being set up, or is it something less than that?" The purpose of this article is to set forth arguments which clearly show the prophetic justification for organization. It will also seek to clarify the scope of this work.

The Methodology

When addressing doctrinal controversy, it is important to ascertain the root cause. It is often the case that the subject over which there is open disagreement is not the real juncture at which the various sides to the controversy part ways. The root cause of doctrinal disagreements can often be traced to differences in understandings over how to interpret the Bible. One's understanding of the

Bible begins with the methodology used to interpret it. Whether one comes to a right understanding of doctrine is predicated on the use of correct methods of interpretation. The inverse is true—erroneous teachings begin with the application of incorrect methods of interpretation. The method of scriptural interpretation used by the church triumphant is located prophetically at the Time of the End. In Millerite history William Miller received his *Cruden's Concordance* in 1798.

"We were interested in seeing his old family Bible, which cost \$18.50, and his quarto copy of Cruden's Concordance, which was originally purchased, in 1798, for \$8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. 'That is his library,' said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago." *Memoirs of William Miller*, 246.

The concordance is a symbol of his proof-text method, as in order to conduct word studies (an integral part of proof-texting), a concordance is needed to identify all the occurrences of the words being studied.ⁱⁱⁱ Miller's proof text method was the basis of the message borne by him and his associates. This parallels events in our time as it was in 1989 (the Time of the End) that the reform lines came to be understood. The reform lines introduced the methodology of prophetic line upon prophetic line which, in similar fashion to the proof-text method in Millerite history, is the basis of the message borne by this movement.



Christ which teaches that there is to be a similar exclusive work for Adventism. And this work covers the period from 9/11 to the Sunday Law.

Thus, showing the significance of the implications of whether one applies the prophetic Line-Upon-Line method or relies upon basic readings of texts. A work (public evangelism) that is demonstrated to be present truth through one methodology is shown by the other methodology to be disobedience to God's instruction for that specific time. Thus, one's grounding in the correct methodology is of salvational importance. This has been demonstrated in the history of this movement. One can look to the shaking that began in 2014 when *Path of the Just* and other ministries began to fight against the then new light on the exclusive internal work (no public evangelism). This light, as with the message in general, has its basis in the Line-Upon-Line methodology and was presented as such. But these former brethren were unwilling to accept the conclusions clearly brought to view by the lines on this subject. They determined to fight against it, and they did so by insisting on giving primacy to basic readings over prophetic lines in determining what a given passage was teaching. They presented their reliance upon "a plain thus saith the Lord" as a strength of the their teaching in contrast with the "shadowy patterns" which form the basis of the movement's interpretations of Scripture. By insisting on basic proof-texting as illustrated in Isaiah 28 (which they often misapplied) and rejecting the Line-Upon-Line methodology which is an elaboration of the principles set forth in Isaiah 28, these rebels blinded their eyes to spiritual truth and fell off the path into darkness from which they have not been able to recover themselves.

This history is important to understand because the current controversy over organization and its scope is fundamentally the same. One class is presenting clear arguments from the prophetic lines for organization. Lines are being identified which show (1) what is being organized; (2) when this work of organization begins; (3) when it is complete; (4)

and when this organization does its work. Another class, alarmed by the implications of these lines, reverts back to basic readings of various passages from the Bible and the Spirit of Prophecy in an attempt to refute them. They present a string of familiar Spirit of Prophecy quotes whose basic reading says that to start a new organization is to apostatize from the truth. In doing so, they step off the platform of prophetic truth and revert back to old Adventist modes of thinking. At a doctrinal level, there will never be harmony between these two classes. A parting of ways is inevitable, as on many vital subjects these two methods cannot be harmonized.

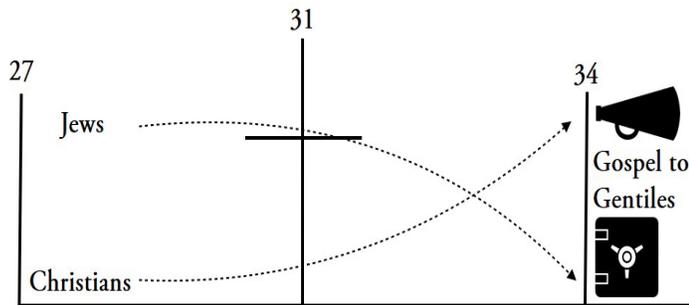
Having sought to clarify the issue at the root of the matter, prophetic arguments will now be made to show that organization is present truth. Consider the line of Christ.

The Line of Christ

"For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command the disciples to do this or that, but said, 'Follow Me.' On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life.



"It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, 'He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.' Mark 3:13, 14." *Acts of the Apostles*, 17, 18.



From A.D. 27-34, Christ confirmed the covenant with the Jews for one week. In this time He taught them a new phase of light that constituted present truth. Christ giving this light in the power of the Spirit following His baptism typifies the opening of the little book at 9/11. The Jews that received Christ's message became the Christian Church. It is important to see that what was being set up when Christ ordained the twelve was indeed a church. The Jews that rejected this light lost their eternal salvation and their position as God's denominated people. In other words, they ceased to be His Church. Hence A.D. 27-34 was a transitional period in which there were two churches in existence. The Jewish church was descending as Christ divorced them over the stated time period. The Christian church was ascending as they received His message and became His representatives to the Gentile world. This development is elaborated upon in the following passage:

"If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. **To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation.** The jealousy and

distrust of the Jewish leaders had ripened into open hatred, and **the hearts of the people were turned away from Jesus.**

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore **Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.**

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. **When the Reformers preached the word of God, they had no thought of separating themselves from the established church;** but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. **Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.**" *The Desire of Ages*, 231, 232.

As Christ established the Christian Church, He also organized it. God's Church is always organized. This process of organization was progressive as illustrated in the passages below:

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. **And he ordained twelve, that they should be with him, and that he might send them forth to preach....** Mark 3:13, 14.



After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Luke 10:1, 2.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, **look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.** And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. Acts 6:1–7.

"The disciples of Jesus had reached a crisis in their experience. Under the wise leadership of the apostles, who labored unitedly in the power of the Holy Spirit, the work committed to the gospel messengers was developing rapidly. **The church was continually enlarging, and this growth in membership brought increasingly heavy burdens upon those in charge. No one man, or even one set of men, could continue to bear these burdens alone, without imperiling the future prosperity of the church. There**

was necessity for a further distribution of the responsibilities which had been borne so faithfully by a few during the earlier days of the church. The apostles must now take an important step in the perfecting of gospel order in the church by laying upon others some of the burdens thus far borne by themselves.

"**Summoning a meeting of the believers, the apostles were led by the Holy Spirit to outline a plan for the better organization of all the working forces of the church.** The time had come, the apostles stated, when the spiritual leaders having the oversight of the church should be relieved from the task of distributing to the poor and from similar burdens, so that they might be free to carry forward the work of preaching the gospel. 'Wherefore, brethren,' they said, 'look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.' This advice was followed, and by prayer and the laying on of hands, seven chosen men were solemnly set apart for their duties as deacons.

"**The appointment of the seven to take the oversight of special lines of work, proved a great blessing to the church.** These officers gave careful consideration to individual needs as well as to the general financial interests of the church, and by their prudent management and their godly example they were an important aid to their fellow officers in binding together the various interests of the church into a united whole.

"That this step was in the order of God, is revealed in the immediate results for good that were seen. 'The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.' This ingathering of souls was due both to the greater freedom secured by the apostles and to the zeal and power shown by the seven deacons. The fact that these brethren had been ordained



for the special work of looking after the needs of the poor, did not exclude them from teaching the faith. On the contrary, they were fully qualified to instruct others in the truth, and they engaged in the work with great earnestness and success....

"The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel.

Those to whom was given the responsibility of the general oversight of the church were not to lord it over God's heritage, but, as wise shepherds, were to 'feed the flock of God, ... being ensamples to the flock' (1 Peter 5:2, 3); and the deacons were to be 'men of honest report, full of the Holy Ghost and wisdom.' These men were to take their position unitedly on the side of right and to maintain it with firmness and decision. Thus they would have a uniting influence upon the entire flock.

"Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts—'first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' 1 Corinthians 12:28. But all these classes of workers were to labor in harmony." *Acts of the Apostles*, 88, 89, 91.

This progressive work of organizing the Christian Church was accomplished before A.D. 34—that is, before the close of probation for the Jews. Hence the organization of the Church Triumphant will take place before the Sunday Law—within Adventism's probationary time.

Practically speaking, the factors that led the disciples to further organize the burgeoning Christian Church are the very reasons organization is necessary today.

The movement has grown significantly, and greater system and order are necessary to guarantee its future prosperity. As the disciples were led by the Spirit to call a conference of believers to propose solutions to the organizational challenges the church was facing, this movement called and held its first international Bible conference in Romania last year. Its purpose was to determine at a high level how the movement will structure itself.

The Jews who accepted Christ and joined the Christian Church received prophetic light which preserved them from being destroyed by Rome in A.D. 70. The destruction of Rome in A.D. 70 typifies the Sunday Law.

"Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. 'When ye shall see Jerusalem compassed with armies,' said Jesus, 'then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out.' Luke 21:20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was offered for all who would, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army; and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at



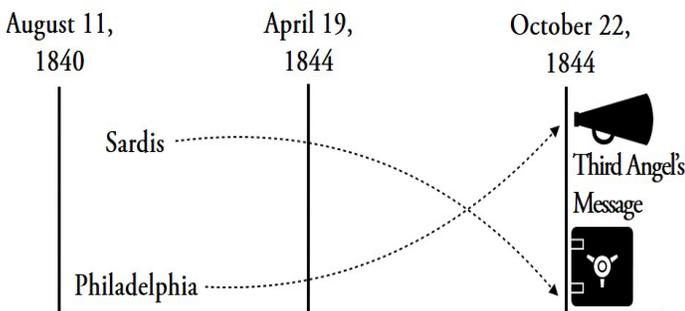
Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested. Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan." *The Great Controversy*, 30.

The implication of this is that those who receive the latter rain message and join the Church Triumphant will be sealed and preserved from receiving the mark of the beast. Adventists (who are typified by the Jewish Church) will need to receive this message and join this movement (typified by the Christian Church) in order to be saved.

The Line of the Millerites

These developments in the line of Christ are seen in other histories. One example is that of the Millerites. Just as Christ separated the Christians from the Jews, Miller's message separated the Millerites (the church of Philadelphia) from the Protestants (the church of Sardis).

The Sanctuary



The sanctuary illustrates many key truths about how God works with His people (Psalm 77:13). A pattern can be seen in the sanctuary's illustration of salvation history in which a new church is set up and organized at every change of dispensation. Where there is an existing church, that church is bypassed for the new church that leads God's people into the next dispensation. The events in each of the changes in dispensation typify the history of the final reformatory movement. This final movement coincides with the change of dispensation, that is the transition from the judgement of the dead to the judgement of the living.

The first dispensation of the sanctuary is the courtyard. The courtyard is this earth, according to Inspiration.^{iv} However, it can be reasoned that an application can be made in which the courtyard dispensation is marked as beginning with the setting up of the earthly sanctuary which contained a courtyard. The earthly sanctuary was first set up by Moses in Sinai following the Red Sea crossing. Consider the following:

Jewish Church (Courtyard)

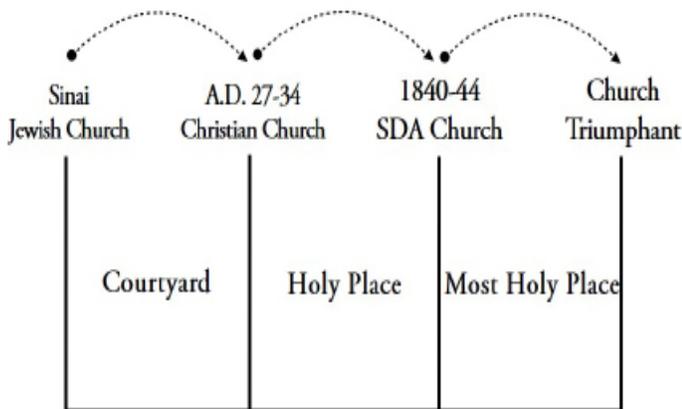
"Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. **Israel was now to be taken into a close and peculiar relation to the Most High—to be incorporated as a church and a nation under the government of God.** The message to Moses for the people was:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation.'" *Patriarchs and Prophets*, 303.

The building of the tabernacle was not begun for some time after Israel arrived at Sinai; and the sacred structure was first set up at the opening of the second year from the Exodus. **This was followed by the consecration of the priests, the celebration of the Passover, the numbering of the people, and the completion of various arrangements essential to their civil or religious system, so that nearly a year was spent in the encampment at Sinai.** Here their worship had taken a more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan.



"The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties. Deuteronomy 1:15." *Patriarchs and Prophets*, 374.



God entered into a covenant with the Jews at Sinai. Here, He presented them with the two tables of the Ten Commandments which were the tokens of their covenant with Him. He also organized them and incorporated them as a church. The Red Sea crossing which immediately preceded their encampment at Sinai is a symbol of baptism (1 Corinthians 10:1, 2). Baptism is located prophetically at 9/11 when the Priests receive the baptism of the Holy Spirit in the later rain. The two tables of the Ten Commandments typify Habakkuk's two tables, which are the tokens of the covenant God is entering into with the faithful

priests. As God denominated the Jews at Sinai and there incorporated them as a church, so He began the work of incorporating the Church Triumphant at 9/11. And as He organized the Jewish Church at Sinai, so the work of organizing the Church Triumphant began prophetically at 9/11.

Christian Church—Courtyard to Holy Place

The transition from the courtyard to the Holy Place of the heavenly sanctuary took place in A.D. 31. A significant development that took place in connection with this transition was the setting up of the Christian Church. Hence if one was to include such a development in their consideration of this transition, a period of time stretching from A.D. 27 to A.D. 34 can be seen. In this time, Christ not only inaugurated the Holy Place (which this event was signaled on earth by the Pentecostal outpouring in A.D. 31 [*Acts of the Apostles*, 38]), but He also set up and organized the Christian Church. The ordination of the twelve disciples was the beginning of this development.

"It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, 'He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.' Mark 3:13, 14." *Acts of the Apostles*, 18.

The period of time between A.D. 27 to A.D. 34 typifies the period of time between 9/11 and the Sunday Law, with the Midnight Cry typifying A.D. 31. Hence what is seen in this type is the creation and organization of a church. The beginning of the setting up of this church can be marked at 9/11. This church is fully organized and doing its work by Pentecost, which is the Midnight Cry. And as the Jewish Church was progressively passed by from A.D. 27-34, so the Adventist Church is progressively being passed by over the period from 9/11-Sunday Law.



Adventist Church - Holy Place to Most Holy Place (Judgement of the Dead)

The transition from the Holy Place to the Most Holy Place took place on October 22, 1844. This also marked the beginning of the antitypical Day of Atonement which commenced with the judgement of the dead. A people was raised up that followed Christ by faith through to the next dispensation. These people that were gathered were the Millerites, and their history is marked from 1840-1844. The Millerites did not organize a new denomination in the sense of establishing a legal religious entity that was recognized by the government. But, they did separate from the Protestant churches and stand as a distinct religious body.^{vi} Over the course of their history, organization is typified as the Millerites had ministers that preached their message; established publishing houses (*The Signs of the Times* and others); held their own camp-meetings; and constructed houses of worship (e.g. the Boston Tabernacle). On October 22, 1844 God had the Millerites, with whom He would use to organize the Seventh-day Adventist Church.

Thus, two churches were in existence in Millerite history—the Protestant churches (Sardis or Laodicea) that were progressively being passed by on account of their rejection of the truth, and the Millerite Church (Philadelphia) that was separated from the Protestant churches and established as an independent religious body.

As the Millerite movement did not form a denomination that was recognized by the government (as was done by the Seventh-day Adventist Church in 1863), the Church Triumphant will not be a legal denomination with a bureaucratic attachment to the government. While it functions as a church, it will in this sense remain a movement.

Church Triumphant - Most Holy Place (Judgement of the Living)

From the pattern already seen within each dispensation of the sanctuary, it can be understood that a church will be organized when the

antitypical Day of Atonement draws to a close. The antitypical Day of Atonement closes with the cases of the living. The history of the close of the antitypical Day of Atonement began at 9/11 when the judgement of the living commenced (at the macro level) and lasts until the close of human probation when Michael stands up (Daniel 12:1). An inescapable conclusion drawn from the pattern seen thus far is that the Adventist Church is being divorced by God as the Christian and Jewish churches were divorced before it. As God is doing this, He is simultaneously organizing and entering into a covenant with the Church Triumphant. Comparatively, the Christians were initially comprised of Jews, yet were essentially a new church separate and distinct from the Jewish church; the Millerites were comprised of Protestants, yet stood as a separate and distinct body from the Protestant churches; the Church Triumphant will initially be comprised of Adventists (Priests and Levites). These Adventists who join the Church Triumphant will do a work of reaching out to the main Adventist body while probationary time lingers. But, they will be established as a new church, separate and distinct from the Seventh-day Adventist Church.

The Church Triumphant Fully Established Before Midnight

The previous illustrations have been identifying the development of the Church Triumphant at the macro or "big picture" level. However, when fractals are factored in and the development of the Church Triumphant is identified in the history of the Priests, it can be shown that this Church is fully set up and organized at the Prediction Before Midnight. This is clearly set forth in a study that has been shared in recent times by the author of an article entitled "The Rearing of the Temple". A detailed review of "The Rearing of the Temple" is beyond the scope of this article. But, more information about it can be found in the video recorded by *Future Is Now* of the January 2018 camp-meeting.^{vii}



"They Are Not All Israel"—An Important Clarification

If the arguments made above are correct (which they are), the questions possibly brought to mind are: How does one harmonize these points with the testimony of Inspiration that states the Adventist Church will not fall? And additionally, is it true that sinners will be sifted out of it while the church remains?

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ." *Selected Messages*, book 2, 380.

The answer to this lies within Paul's testimony of Romans 9 regarding Israel according to the flesh and Israel according to the Spirit:

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are

not the children of God: but the children of the promise are counted for the seed. Romans 9:1–8.

The apostle speaks of the Jewish nation that had been set aside for the Christian Church on account of their rejection of Christ. He refers to all of the promises that God made to them and says that they had not failed. These promises were not of "none effect". There was a dynamic that the people who he was writing to needed to understand, and he conveyed it in his statement by saying, "they are not all Israel which are of Israel." He accounts the true Jews as those who were children of the Spirit, those whose hearts were open to the leading of the Spirit, and those who were led by that same Spirit to receive Christ as the Messiah. These were Christians within the context of Romans 9. It is to these children of the Spirit, Israelites indeed, that the promises of the covenant were to be fulfilled. He says those who were "children of the flesh," or Jews merely by descent, were not true Jews and that they would not enjoy the fulfilment of the promises that were reserved for the true hearted.

This dynamic set forth by Paul is essential element to understand Ellen White's statements on the Adventist Church not falling. The children of the Spirit are those who receive the baptism of the Spirit represented by the messages that began to be given at 9/11. It is this Israel to whom the promises of the covenant are fulfilled. It is, therefore, this Israel that is shaken to its very core—a development that is now taking place. But, it will not fall. The sinners in this movement are being sifted out by the shakings that have been taking place since the beginning of the Omega Apostasy in 2014. This movement is the ship described in *Selected Messages*, book 2, 205, 206^{viii} that meets the iceberg of the Omega Apostasy. It is shaken by the terrible impact, but survives it and continues through. Adventists who have not received the baptism of the Spirit are not children of the Spirit, and are thus Israelites according to the flesh. The covenant promises made to Adventism appear to have failed on account of



the sad truth that this church is being passed by. But, they will not fail because they will be fulfilled in those represented as children of promise.

In Closing

As with the beginnings of organization within Adventism, many have arisen to oppose this present work. Among these are some who have reacted with surprise to the suggestion that what is being organized now is in fact a church. But, no one who has followed what the movement teaches should be surprised by this. This is the logical conclusion of the understanding that has been taught for years that God is entering into a covenant with the remnant. When He enters into a covenant with a people, He simultaneously divorces another covenant people. What is evidenced by the expressed surprise of these individuals is a failure to follow the message to its logical conclusion and to understand the implications of the various lines of truth that have been a matter of public record for years.

ⁱ"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organization, and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies: for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body 'has been complicated by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual." *General Conference Daily Bulletins*, volume 5, January 29, 1893.

ⁱⁱ"The characterization of Babylon as a union of Church and State was used by some believers as an argument to prevent the organization of Sabbatarian Adventists into an effective missionary church. Any organization required legal incorporation as a religious body under the laws of the State which necessarily would involve the adoption of a name for the new church. The initial step of the adoption of an official name, to 'make us a name' (Genesis 11:4), Cottrell felt, formed the basis of Babylon. ³ J. White objected to the argument because it was 'the confusion of languages among the Babel-builders' which lay at the foundation of Babylon. ⁴ The refutation of this and other arguments ⁵ freed the way for the organization of Sabbatarian Adventists into the SDA Church in 1863." Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 190.

ⁱⁱⁱThis is brought out in rules four and twelve of William Miller's Rules of Biblical Interpretation: **IV:** To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isaiah 28:7-29; 35:8; Proverbs 19:27; Luke 24:27,44,45; Romans 16:26; James 5:19; 2 Peter 1:19,20. **XII:** To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again." Joshua V. Himes, 1843, *Views of the Prophecies and Prophetic Chronology Selected from Manuscripts of William Miller*, 20-24.

^{iv}"The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of heaven they listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountainhead, the saints on earth drink of the pure streams flowing from the throne, the streams that make glad the city of our God." *Counsels for the Church*, 240.

^vIt can be argued that, on a level, the Christian Church began with the birth of Christ Himself. Christ's birth is located at the Time of the End in His reform line. The Time of the End in the reform line of the 144,000 is 1899.

^{vi}Generally, the Millerites considered themselves to be living in the Laodicean state of the church. When they still belonged to their respective churches, they felt it their mission to reform their churches on the doctrine of the 1843 Second Advent. But when, as we have seen, Millerites left the churches and held separate meetings, the Laodicean church came to be considered the nominal church which Christ had spewed out of His mouth (Revelation 3:15), 2 and the interconfessional movement became crystallized as a new and independent religious group.

^{vii}One of the earliest attempts to discover a biblical explanation for the recent experience of the new religious community was made in 1844 by J. Weston, a Millerite lecturer, and was based on a new interpretation of the seven churches of Revelation. ³ He accepted Miller's interpretation of the churches Ephesus, Smyrna, and Pergamos, but Thyatira he dated from 538 until 1798, and Sardis from 1798 to "the time [that] the Midnight Cry developed the true state of the nominal church." ⁴ Sardis, he said, heard the Midnight Cry but rejected it except for 'the few names which have not defiled their garments, in the Sardis church, [who] come out at God's command, and constitute the Philadelphia church. And the remainder



of the Sardis church, after Philadelphia is separated from them, make up the Laodicean church, which is rejected of Christ at his appearing.' 5 This new ecclesiological self-understanding, which identified the Millerites with the Philadelphian church, was intimately related to their personal experience. It grew in importance after 1844 and continued to affect relationships with other churches for many years. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 84.

vii"Sunset 2017/2018 (playlist)." *Future Is Now*, www.youtube.com/watch?v=oJFSfZqbw0g&index=18&list=PLGRNyAWPE9R8Atk-qvAbguneDhYMs5wjc.

viii"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained." *Selected Messages*, book 1, 205, 206.

DANGER IN REJECTING LIGHT

"Then opened he their understanding, that they might understand the Scriptures.' Before this opening of their understanding, the disciples had not understood the **spiritual** meaning of what Christ had taught them. And it is necessary now that the minds of God's people should be opened to understand the Scriptures. **To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God.** The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable of **constant expansion**, of **new development**, and like its divine Author it will become more precious and beautiful; it will **constantly reveal deeper significance**, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.

"The entire system of the Jewish religion was the gospel of Christ presented in types and symbols. Then how inappropriate was it for those who were

under the Jewish dispensation, to reject and crucify Him who was the originator and foundation of what they claimed to believe. Where did they make their mistake?—They made their mistake in not believing what the prophets had said concerning Christ, 'That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.'

"It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, 'How great is that darkness!'



"It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, 'Why did you intercept yourself, your judgment and influence, between the people and the message of God?' they will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, 'Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and my light went out in darkness.' To such the words apply, 'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.'

"As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their

Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, 'But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.' May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, 'Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.' Now comes the warning of the apostle, sounding down along the lines to our time: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.'

"The exhortation of the apostle applies to us as well as to those to whom this epistle was directed. 'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them.' Christ taught the people the principles of Christianity, speaking from the pillar of cloud and of fire, by day and by night; but they did not obey his words, and the apostle presents before us the consequence of their disobedience, stating that they

were overthrown in the wilderness because of their rebellion. He says, 'For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.' Shall we who are living near the close of this world's history 'take heed'? Shall we heed the apostle's warning, 'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it'? The Lord would have his people trust in him and abide in his love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so. A proper fear of God, in believing his threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in his word, simply to have them recorded, but he means what he says. One says, 'Horror hath taken hold upon me because of the wicked that forsake thy law.' Paul says, 'Knowing therefore the terror of the Lord, we persuade men.'

"The love of God is to be dwelt upon, and when it is presented in the demonstration of the Spirit, it has power to break down every barrier which separates Christ from the soul, provided the sinner will yield to its influence, and make an entire surrender to God; but the stern voice of rebuke and denunciation is uttered against those who will not be drawn to Christ, who will not be affected by the marvelous display of his love. The word of God declares, 'He that believeth not shall be damned.' 'Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.' In these words there is something terrible to evil workers, and by these they should be convicted of their self-sufficiency, and feel the terror of the Lord. But mercy's sweet voice entreats every one who will hear, saying, 'Behold, I have set before thee an open door;' 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'

"Those who have faith in the messages of God will reveal it in their spirit, words, and actions. We are not to sit down and present excuses for unbelief; we are to realize our error, and be zealous and repent. The record says, 'I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'

"When the Lord sends light to his people, he means that they shall be attentive to hear and ready to receive the message. In great forbearance, he waits for man to come to his terms. For 120 years he waited for the people of the old world to receive the warning of the flood. Those who rejected the message turned his long forbearance and patience into an occasion of scorn and unbelief. The message and messenger became the butt of their ridicule. Noah's earnestness and zeal in appealing to them to turn from their evil way, was criticised and jeered at. God is not in a hurry to carry out his plans; for he is from everlasting to everlasting. He gives light and opens his truth more fully to those whom he would have to receive it, that they in their turn may take up the words of warning and encouragement, and give them to others. If men of repute and intelligence refuse to do this, the Lord will choose other instruments, honoring those who are looked upon as inferior. If those in positions of trust will put their whole heart into the work, they may bear the message for this time, and press the work forward; but God will honor those who honor him.

"There are ministers who claim to be teaching the truth, whose ways are an offense to God. They preach, but do not practice the principles of the truth. Great care should be exercised in ordaining men for the ministry." *The Review and Herald*, October 21, 1890.
