

# FUTURE NEWS

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HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY. 2 TIMOTHY 3:5

## A Semblance of Truth

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**You recognize these facts in Bible history as true, but apply them to the future.** *Selected Messages*, book 2, 102, 103.

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

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous.

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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 CHURCH TRIUMPHANT

Jeff Pippenger

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

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

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

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

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

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

"And WHEN do we get eternal life? When Jesus comes to take us to heaven... and we join the Church Triumphant in heaven. There will be no Church Triumphant on earth until the end of the 1000 years."

Below is the rebuttal to such an argument:

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

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

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

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



that contain the expression "church triumphant" is undeniably employing a technique of Greek logic. The subject of the church triumphant as represented by the line of the glorious holy mountain informs us that others besides the outcasts of Israel will be gathered.

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

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

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

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

Thus, the church represented by the glorious holy mountain is also the kingdom of priests which, according to Peter, is a spiritual house, a holy nation, and a royal priesthood. A holy nation is an obedient nation. So, the antitype of Peter's prophecy is perfectly

fulfilled during the time period when the tares have been removed and the only element remaining is the wheat. In agreement with time period that Peter is identifying, Sister White records that a trying process will come when the remnant church may appear to fall, but it will not; for it remains through the entire process of tare removal. This is of course a paraphrase, but it is accurate. When the tares are gone, it is a holy nation.

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

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

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

Other lines of truth that identify the remnant use terms of warfare to describe the glorious holy mountain. These lines, as in Isaiah 52, place the symbol of the remnant in the history of the latter rain—the history following 9/11 when the second angel had arrived. Thus, the context of Isaiah 52 is speaking of the state of unity that exists among the outcasts of Israel. This



unity is accomplished sometime post-9/11 when the tares are removed from the wheat. Zechariah speaks of this time as well, and represents the remnant as a "goodly horse in battle."

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

"**When God's servants with consecrated zeal co-operate with divine instrumentalities**, the state of things that exists in the world will be changed, and soon the earth with joy will receive her King. Then '**they that be wise** shall shine as the brightness of the firmament; and **they that turn many to righteousness** as the stars forever and ever.'" *Southern Watchmen*, September 8, 1903.

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



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

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

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

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

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

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

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

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

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

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

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

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



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

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

"Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reaching the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our 'Father which is in heaven is perfect.'" *The Desire of Ages*, 311.

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

The following quotation is speaking of the church of Ephesus just one day after Pentecost:

"They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, **they sat with Him in heavenly places.** With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so

deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made." *Acts of the Apostles*, 46.

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

There are many lines that witness to the definition of the church triumphant. Not every line speaks to every aspect of truth associated with the church triumphant. In Hebrews 12 we are informed that that Jesus endured the sufferings of the cross and the associated shame because of the joy that was set before Him. Jesus is our Example in all things, and if we are to overcome and be seated in heavenly places with Him, we will overcome as He overcame. His overcoming was made possible for Him by His focus on the prize or "the joy set before Him." As our Example, He has shown us that the principle of overcoming is accomplished by looking forward to a reward that exceeds any present suffering. Apropos of the church triumphant description, we have several prophetic lines of testimony that provide us with "a cloud of witnesses" on the subject.

Wherefore seeing we also are compassed about with so great **a cloud of witnesses**, let us **lay aside every weight, and the sin which doth so easily beset us**, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; **who for the joy that was set before him** endured the cross, despising the shame, and is **set down at the right hand of the throne of God.** For





consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Hebrews 12:1–3.

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

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

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

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

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

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

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

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

"The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The **world can only be warned by seeing** those who believe the truth **sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day.



When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

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

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

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

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

Sister White comments on this passage of Zechariah:

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, **until the**

**righteousness thereof go forth** as brightness, and the salvation thereof as a lamp that burneth. And **the Gentiles shall see thy righteousness**, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; 'And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, **lifted up as an ensign** upon His land.'

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

The ensign is comprised of those who have acquired the experience and the "reward of obedience," placing them into membership of the church of Heaven. Here, by faith as overcomers, they are seated with Christ in heavenly places. Membership in the church of Heaven requires that just like Christ overcame by focusing on the goal that was before Him, we also must overcome. Comparatively, our goal is to secure the experience of the combination of humanity with divinity, and to participate in the gathering that is accomplished when "company after company" "leave the dark standard of the foe" and "come up to the help of the Lord" "against the mighty."

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



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

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

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

**to the world. [Triumphant from beginning to end]**

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

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

"There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every



man severally as He will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.' 1 Corinthians 12:4–12.

"Solemn are the responsibilities resting upon those who are called to act as leaders in the church of God on earth. In the days of the theocracy, when Moses was endeavoring to carry alone burdens so heavy that he would soon have worn away under them, he was counseled by Jethro to plan for a wise distribution of responsibilities. 'Be thou for the people to Godward,' Jethro advised, 'that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do.' Jethro further advised that men be appointed to act as 'rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.' These were to be 'able men, such as fear God, men of truth, hating covetousness.' They were to 'judge the people at all seasons,' thus relieving Moses of the wearing responsibility of giving consideration to many minor matters that could be dealt with wisely by consecrated helpers.

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

"In harmony with this plan, 'Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged

the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.' Exodus 18:19–26.

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

"King David, toward the close of his reign, delivered a solemn charge to those bearing the burden of the work of God in his day. Summoning to Jerusalem 'all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men,' the aged king solemnly charged them, 'in the sight of all Israel the congregation of the Lord, and in the audience of our God,' to 'keep and seek for all the commandments of the Lord your God.' 1 Chronicles 28:1, 8.

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



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

"The order that was maintained in the early Christian church made it possible for them to move forward solidly as **a well-disciplined army clad with the armor of God**. The companies of believers, though scattered over a large territory, were all members of one body; all moved in concert and in harmony with one another. When dissension arose in a local church, as later it did arise in Antioch and elsewhere, and the believers were unable to come to an agreement among themselves, such matters were not permitted to create a division in the church, but were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility. Thus the efforts of Satan to attack the church in isolated places were met by concerted action on the part of all, and the plans of the enemy to disrupt and destroy were thwarted.

"God is not the author of confusion, but of peace, as in all churches of the saints.' 1 Corinthians 14:33. **He requires that order and system be observed in the conduct of church**

**affairs today no less than in the days of old.** He desires His work to be carried forward with thoroughness and exactness so that He may place upon it the seal of His approval. Christian is to be united with Christian, church with church, **the human instrumentality co-operating with the divine**, every agency subordinate to the Holy Spirit, and all combined in giving to the world the good tidings of the grace of God." *Acts of the Apostles*, 91-96.

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

## EMPLOYING PROPHETIC APPLICATIONS

Antoneisha Dunn

The importance of the threefold message of Revelation 14 has been undervalued in our understanding of the reformation specific to our time. Within this piece, I will briefly detail the role that these angels play in the unfolding events of these last days. It will also be seen that the work that these angels do indicate their specific function and their involvement sustained within the various Bible narratives we place on our line.

It is true that the first angel has its beginning at the Time of the End, marked by 1798. The first angel's work is one of reform, and we know this to be based upon the following verses:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every



nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6, 7.

The Bible says many things about fear. It says the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding. In the books of Psalms and Proverbs, we find accompanying statements that provide gravity to the above definition. These statements include: (1) The knowledge of what is holy is understanding; (2) Those who obey His commandments have understanding; (3) Fools despise wisdom and instruction. Wisdom and knowledge are used interchangeably throughout the Bible, which allows for the following verse to be a perfect summary of my point:

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.

On the premise of the word "fear," the first angel allows us to see that a series of results follow its arrival: (1) A reformation is initiated; (2) The law is reintroduced into history; (3) A series of knowledge is increased in order that two classes of people will be developed; (4) Two classes of people are manifested. This is the primary role and work of the first angel. For a second witness let us look at this passage from John:

And when he is come, he will **reprove** the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. John 16:8–11.

The word "reprove" in this verse (reference G1651 from Strong's Exhaustive Concordance), essentially means to correct, to convict through bringing light, to chasten, and to punish. Under the message to Laodicea, we find the following words:

As many as I love I rebuke and chasten: be zealous therefore and **repent**. Revelation 3:19.

According to the Greek definition of the word "repent" in this verse, it means to change one's mind for the better; to heartily amend with abhorrence of one's past sin. In short, to repent means to reform. To reform means that one fears God in the way that His word instructs. Any call to fear God is followed by the four results named previously.

The first angel is said to have the everlasting gospel to preach to all on the earth. This gospel contains three steps, which the Millerites understood to be the three angels' messages of Revelation 14 (see *Early Writings*, 258). Therefore, this begs one to reason that the first angel's message contains the components of all three of the angels' messages. A perfect comparison to this is that of Cyrus' first decree—it contains all of the components of the two succeeding decrees. The phrase "give glory to him" contained in the message of the first angel is paralleled with the second angel's warning "Babylon is fallen, is fallen," as well as the "righteousness" of John 16:8. These three points furnish us with the clues we need in order to understand the work of the second angel.

In the Bible, to give glory means to give thanks, like the leper of Luke 17:16–18. It means to live the life of Christ more perfectly (see John 13:31, 32 and John 21:19). In John 7, we find the following words on how glory is given to another:

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. John 7:18.

To show glory to God is to speak of Him, to be righteous, and to be truthful. What is righteousness?

"Righteousness is holiness, likeness to God, and 'God is love.' 1 John 4:16. It is conformity to the law of God, for 'all Thy commandments are righteousness' (Psalm 119:172), and 'love is the fulfilling of the law' (Romans 13:10). Righteousness is love, and love is the light and the



life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him." *Thoughts from the Mount of Blessings*, 18.

But, what relationship do these findings share with the fall of Babylon? The fall of Babylon is speaking to the fall of all who oppose God. Babylon began with the tower of Babel, found in Genesis 11. In verses 1–4 are pictured a type of rebellion against the instruction God gave to Noah in Genesis 9. Nebuchadnezzar in Daniel 4 illustrates another characteristic of Babylon: self-exaltation or self-glory, which takes us back to what was explained earlier about giving glory to God. All of these combined show the work of the second angel to be one of righteousness, self-abnegation, and sanctification (Godly living). These, like the fall of Babylon, are visual manifestations of the internal work of the fear of God that begins in the heart.

The last part of the first angel's message, "the hour of his judgment is come," corresponds nicely with the "judgment" of John 16:8, as well as the words of the third angel's message which says:

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.  
Revelation 14:9–11.

Now we can see another component of the first angel's message found in the message of one of the other angels (the third angel) indicated in the portion on worship: "and worship him that made heaven, and earth, and the sea, and the fountains of waters." But notice the dichotomy in the information we receive on worship in the first and third messages. The message of the first angel illustrates the seal of

God (the Sabbath); while the message of the third angel illustrates the mark of the beast (Sunday observance). The concurrency of false and true worship on a false and true rest day is the feature of the third angel's message. The divine response to this is the judgment of God, which is given in blessings to the faithful and curses to the wicked, unfaithful ones. Within the first angel's message is a broad statement made regarding the approach of God's hour of judgment (which began on October 22, 1844). And within the third angel's message are details on how the wicked will be rewarded for their evil deeds. One speaks to the beginning of the judgment, while the other speaks to the final close of this hour at the close of human probation.

### **Application:**

When correctly applied, the information within this article can help us apply and locate Bible narratives to their appropriate places on the prophetic reform lines. If you know where the three angels' messages are marked on our reform line, you only need to recognize that the angel whose work best suites the details of the Bible story you are reading. Take the story of Elijah for example. On Mount Carmel, it can be seen that the third message is predominantly on display. So, this gives you the right to place this Bible narrative wherever the third angel is seen on our line, Christ's line, Noah's line, the Millerites' line, or any line for that matter. Wherever you see the law given, a reform being entered upon, knowledge increasing, or the demonstration of two classes of people, you know to place these where the first angel is located on the various reform lines. Likewise, wherever you see an externally visible work of righteousness, sanctification, or self-abnegation, you know to place these elements where the second angel is located on the reform lines.

When the Bible is read through the lens of the work and the role of the three angels' messages, the harmony of the Scriptures will be better discerned. In addition, the following often quoted passage will hold its proper weight and bearing in our minds:



"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

I entreat you to give the suggestions made in this article a try—you will surely see the Bible come alive!

## A SEMBLANCE OF TRUTH (continued)

"I have not been able to sleep since half past one o'clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the

last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God....

"There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.... [See cover page.]

"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness." *Selected Messages*, book 2, 102, 103.