

Future NEWS

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HARDER AND MORE UNIMPRESSIBLE

“Peter, John and Judas are representative men, types of two classes of hearers. They each had the privilege of associating with Christ and learning of him; but how different were the characters they developed! Peter and John were doers of the word, and their lives were molded by the instructions of the Master. Judas also heard his teachings on the very points where he was deficient. The leading traits in the character of Judas were covetousness and self-esteem. Jesus knew of his dishonest practices, and understood the danger to which he was exposed; yet notwithstanding his defects, he was chosen as one of the twelve who were to be intimately associated with the world's Redeemer. Jesus would give this erring one every opportunity to reform. The light should shine upon his heart; he should see the contrast between truth and error, and decide intelligently between them. Jesus did not openly rebuke him, but gave lessons that he might apply to his own case if he sincerely wished to reform. Selfishness, covetousness, and dishonesty were presented in their true character, so that he could see how offensive these traits were in the sight of God.

“When the teachings of Christ reproved Peter and John, they were careful to reform. The transforming grace of God was in their hearts. Their minds expanded, and day by day they grew more like the divine Teacher. Judas, on the contrary, was proud, self-sufficient, and independent. Although enjoying the exalted privilege of being closely connected with Christ, the words of life found no lodgment in his heart; and he went on from one degree of unbelief to another until his character was firmly fixed in the wrong direction. He might have had the wisdom that comes from above to guide him into all truth; but he rejected the counsel of God, and the evil he had cherished gained an overmastering influence, bringing soul and body into subjection to the cruel power of Satan.

“Judas had excellent traits of character, and might have been a great blessing to the church had he been steadfast, and resisted temptation; but he was treasurer, and this position gave him an opportunity to practice dishonesty. Had he been humble and teachable, he would have set about the work of reform when his conscience was awakened, and he saw the sinfulness of his course. But he sinned against light and knowledge; and instead of being softened and subdued by the lessons of Christ, his heart became harder and more unimpressible.” *Signs of the Times*, June 5, 1884.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within 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 on the prophetic word includes 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.

Future for America intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

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MINISTRY UPDATE

I am currently in Europe. We just finished a seven-day camp meeting in Germany. About seven-hundred attended on Sabbath. I presented the conclusion of a seven-part series, (not including one question and answer period) at the Sabbath school time slot the final day of the gathering. One brother is sending a tape of that sermon to the leaders of the conferences in Europe and a sister is sending it to all the pastors in Germany. At least, that is what we were told. There has always been resistance to the prophetic message we share, but it appears to be increasing in at least one area. We had an invitation to present a week-long series in a church in Europe immediately after the just ended German camp meeting. Our discussion with this church had already moved beyond the point of inviting us and our accepting the invitation to come. They had already went through the process of planning their meetings based upon the already established dates of the German camp meeting. Well after the air tickets were purchased, we travelled to Malaysia for three weeks and when I returned, I had expected to have further messages waiting for me from this European church. I have never heard from them again. I have heard from some brethren in the area, and they have informed us that the previously planned and confirmed meetings have been most definitely cancelled. The European church brethren still have never informed me about the cancellation.

Thankfully, the Lord is in control of providence. I will take advantage of the European time I now have on my hands in order to do research at libraries in London, in an attempt to gather some original news articles describing the collapse of the Ottoman Empire in 1840. I will stay with the brethren who distribute our newsletters in England, so the housing expense is nothing. Stay for free in London, in the summer-time, with wonderful vegan meals provided at no cost, and to top it all off, having time to fellowship pray and study God's word with these brethren—the Lord is very good. What is taking place with this European church happened with another invitation recently.

There we had been scheduled for two four-day meetings at two churches that are relatively close to one another. After tickets were purchased one of those churches backed out. The dynamics of why they cancelled out are not holy. The other nearby church decided to still have us speak. The pastor attended every meeting, even once choosing to stay for a meeting, instead of attending a fairly important conference meeting. He and I were very cordial throughout the meetings. I was blessed by a few special musics performed by his daughters. At one question and answer period he obviously disagreed with my point on the healing of the deadly wound, but that is the only disagreement he and I had, and neither of us demonstrated any hint of tension over our different views. He believes the deadly wound was healed in 1929 at the signing of the Lateral Treaty, and I believe the deadly wound is healed when the papacy conquers the third obstacle in Daniel eleven forty through forty-five; that being the entire world, symbolized by the word "Egypt" in verses forty-two and forty-three.

After I returned home, things went over the edge, as the understandings of virtually everything I had shared was publically denounced and supposedly repudiated. A series of Wednesday night meetings emphasized why prophecy is not important and so on, and so forth, ecetera, ecetera, ecetera. . . .

TWO EXISTING EVILS

“In visiting the churches, ministers often find two existing evils among the professed people of God, which cause them sorrow of heart. On the one hand, there is **a class to whom the servants of God have borne a testimony that has cut across their prejudices**, and wounded their pride, and they are ready to condemn the faithful reprove. On the other hand, there is **a class, who, because the minister has not specified their errors, or reproved them in any personal way, idolize the minister**, and are ready to flatter and admire him, proclaiming him as a perfect minister of Christ. It is difficult to handle these evils, and so treat upon both dangers that no harm will be done to those who have a knowledge of the theory of the truth, and yet are not sanctified through it. If the minister seeks to correct these evils, both classes are likely to misunderstand and misinterpret his motive and words. In whatever way the matter is dealt with, unless the mind and heart of the people are under the direct influence of the Spirit of God, Satan will make subtle suggestions in such a way that his agency is not recognized, and **whatever is said and done in the way of reproof, admonition, or instruction, will be misapplied or misinterpreted**. Those whose minds are not spiritual will put a false construction upon the words of the reprove, and make a world out of an atom, and an atom out of a world. They have so little respect for the messenger and his message, that if they imagine that there is something in the human line that does not meet their measurement and judgment, they pronounce sentence against it, and the message which they needed, and which God sent, is discarded. They will receive neither the messenger nor his message, and fail to be benefited by that which they hear.

DISASTROUS RESULTS WILL ENSUE

“The respect which they should cherish and cultivate for God’s chosen interest steadily diminishes, in place of increasing. Unless this mistake is corrected, **disastrous results will ensue**. The love of God will become extinct in the soul; and instead of spiritual power in the church, there will only be dry theories, without sap or nourishment.

STRANGELY MISUNDERSTOOD

“The office of a messenger whom God has chosen to send with reproofs and warnings, is strangely misunderstood at the present time. When reproof is given, the church-members feel humiliated, as their real situation is revealed to them, which they were not able to discern. God in mercy sent them warnings and reproof because he loved them. He says, ‘As many as I love, I rebuke and chasten; be zealous therefore and repent.’ Those who need reproof bring sorrow and grief upon the soul of him who must correct their errors; but though his message be painful to him, he dare not neglect his work. Those who deserve reproofs feel hurt under personal admonition. Pride is wounded, and Satan suggests that their mistakes and errors will be reported to others, and remarks will be made in reference to their mistaken course of action. **It would be well for these individuals to realize that their defects are manifest to all, and the world measures them by that which they do. Not only this world beholds their course, but they are a spectacle to the angels of heaven. The heavenly host are looking upon every man, woman, and child, and they see the defects of their characters. Besides this, nothing is hid from God; our secret sins are in the light of his countenance.**

HE DID NOT DISCERN AND CORRECT THEIR ERRORS

“The faithful reprovener that is sent of God **to make known the mistakes and errors that are binding the souls of those who are deceived**, is treated with contempt. They would crucify the minister simply because he has taken the course which he felt was right, and could not neglect as a faithful steward of the grace of God. Let the church-members realize that the ministers are called to do a special work, not to be men-pleasers, but to speak the truth in love, and to watch for souls as they that must give an account. **A true shepherd has a very important part to act. He must reprove. He dare not keep silent when he sees souls in danger of bringing upon themselves eternal ruin.** The wayward heart **will take exception** to his message; for the love of God has grown cold, and **he is incapable of discerning spiritual things.** He will misjudge, criticise, and weigh the reprovener’s words in his own finite human scales, and denounce the messenger, and thus grieve Jesus in person of his servant. Another minister may come along who is not as conscientious, who is not as faithful and true, who flatters the members of the church, calling that righteous and good and holy which God has pronounced unrighteous and unholy; yet this man will be highly esteemed, and enshrined in the hearts of the people. They will pass their judgment that he has a good spirit; and because **he did not discern and correct their errors**, they may pass on in spiritual darkness, and die in their sins.

DISASTER

“To exalt a minister as perfection because he has not displeased any one by reprovener errors, **not only** brings a snare upon the minister, but brings **disaster upon the people.** He who does not hurt the spiritual self-complacency of the people is almost deified by them, while a devoted, faithful servant of God, who lays bare the errors of the church-members, is supposed to be defective, because he does not see what they suppose are their personal merits. He reprovener wrongs which really exist, and this is counted an indignity, and his authority and instruction are cast aside and trodden under foot of men. These extremes in the way the people look upon ministers are found among the professed children of God; and **who will now examine their hearts, and tenderly, earnestly and faithfully set these things in order?**

SOMETHING SHOULD BE DONE

“**The subject of the Christian ministry** must be set in a new light before the minds of the people. I entreat of you to study the word of God on this point. If you think a minister is making mistakes, it is your duty to go to him in love and meekness and present the matter before him. You may not have a correct idea of his motive or work, and under misapprehension may grow cold to him, close the door of your heart, and fail to receive his message or appreciate his labors. **Where alienation exists between a minister and the people, there is something decidedly wrong, either in him or the church-members, and something should be done immediately to work a reform in whoever may be the erring party.** He should not be left to wonder what all this coldness and indifference means. He should not be left to seek in vain to find out why he cannot reach the hearts of the people with the message God has given him, and to question why it is that the door of the heart has been closed; for he can realize there is no affection for him, and can have no fellowship with the people for whom he is sent to labor. Has he dropped a word, or done a deed which has wounded you in some way, and he does not know that it has hurt you? Then go to him, tell him his faults between him and you alone, and have the coldness and bitterness of spirit that has been created by an unwitting act on his part, changed to respect and love.

LEAVE NO MEANS UNTRIED

“You cannot afford to allow any unChristlike spirit to embitter your spirit against your brethren. Christ in his prayer to his Father says, ‘Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me.’ **We should leave no means untried to preserve unity in the church.** Receive in the fullness of your heart the words of Christ, and be doers of his word. **We cannot receive the blessings that the love and presence of Christ can bring us, if we cherish feelings that will mar the unity that Christ prayed might exist among his disciples.**” *Review and Herald*, July 25, 1893.

We are now in a time period where—if you look, you can easily see two classes of men and women are being formed within the world and the church. These two classes are portrayed in sacred history, parables and through other divine techniques. The two classes, or two groups, or two parties are now visible, but only to those who recognize that, among other things, we are now in the prophetic time period when two groups, parties, or classes are predicted to develop. These two groups are the wheat and tares, wise and foolish, sheep and goats, those who either build on sand or rock, Laodiceans or Philadelphians, lost and saved, rejected or redeemed and many other illustrations in the inspired record. If you refuse to understand the messages within inspiration that identifies the purification of God’s church as part of the end-of-the-world scenario, then you will most likely ‘not’ recognize that one of the prophetic signs which identifies that we have arrived at this point in history, is the very fact that two groups are forming within the church and world—and also that; the two groups are defined in contrast to each other, based upon the group’s ability to recognize, or not to recognize the two groups, when they manifest themselves at some point in history. Some will understand the logic of what I just stated, but others will not.

“We are living in the closing scenes of these perilous times. The Lord foresaw the unbelief that now prevails respecting His coming; and again and again He has given warning in His word that this event will be unexpected. The great day will come as a snare ‘on all them that dwell on the face of the whole earth.’ Luke 21:35. **But there are two classes.** To one the apostle gives these encouraging words: ‘Ye, brethren, are not in darkness, that that day should overtake you as a thief.’ I Thessalonians 5:4. Some will be ready when the Bridegroom comes, and will go in with Him to the marriage. How precious is this thought to those who are waiting and watching for His appearing! Christ ‘loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.’ Ephesians 5:25-27. Those whom God loves enjoy this favor because they are lovely in character.” *Testimonies*, volume 6, 129.

One group saw—the other group did not! One group sought to conform to the Pattern, while the other class refused to accept a message that exposed their errors.

“There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour’s life and earnestly seek to correct their defects and conform to the Pattern, **the other class shun the plain, practical truths which expose their errors.** Even in her best estate the church was not composed wholly of the true, pure, and sincere.” *The Great Controversy*, 43.

“What can I say to you, my brethren, that shall arouse you from your carnal security? **I have been shown your perils. There are both believers and unbelievers in the church.** Christ represents these two classes in His parable of the vine and its branches. He exhorts His followers: ‘Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.’” *Testimonies*, volume 5, 228.

We know we are now in this time period, for the two classes are formed when the “world has converted the church”. This can be applied both to God’s church, or the churches of Christendom depending on the context of where the information is recorded. In either application the two classes are formed at the time period when the world has converted the church, which is also the time when the “Protestants” in the USA are restoring “the lost ascendancy of the man of sin”.

With the history of the Christian Coalition and other Christian Right groups in the USA, one cannot honestly, logically and strongly argue against the identification of what has taken place here in the USA over the last twenty-five years as a perfect fulfillment for the following prediction.

A MATTER OF VAST IMPORTANCE

“This subject is urging itself upon my mind. I want you to consider it, for it is a matter of vast importance. **With which of these two classes shall we identify our interest?** We are now making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the fourth chapter of Malachi, and think about it seriously.

THE WORLD HAS CONVERTED THE CHURCH

“The day of God is right upon us. **The world has converted the church.** Both are in harmony, and are acting on a short-sighted policy. **Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin,** who sits in the temple of God, showing himself that he is God. **The Roman Catholic principles will be taken under the care and protection of the state.** This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of action. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, ‘It is time for thee, Lord, to work, for they have made void thy law.’” *Testimonies to Southern Africa*, 52.

When we reach the time when two classes are developed in the church, you also reach the time when the world has converted the church, and when the Protestants of the USA will be working to restore the lost ascendancy of Catholicism. Yet one class will not see any of this!

MALACHI FOUR

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

In the previous passage we are told to read Malachi chapter four. There we see two groups. Most often in Bible prophecy it is the enemies of God that tread down God's people, but here, those who fear God's name and go forth and grow up shall "tread down the wicked" who will be as "ashes under the soles of" their "feet". Note also that those who become ashes are those who do wickedly, meaning that they are the wicked. In Daniel chapter twelve, verse ten, we find the very same end-of-the-world purification process as in Malachi.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Chapter four identifies the issue that brought about the division of these two groups by identifying "the law of Moses" symbolizing the ten commandments law, while most specifically identifying the Sabbath test by starting the verse with the word "Remember"—symbolizing the Sunday law testing process.

"Elijah" comes "before the great and dreadful day of the Lord" and turns "the heart of the fathers to the children, and the heart of the children to their fathers". This phrase is portraying a process of teaching.

One of the characteristics of God's people at the end of the world is that they are teachers. In Daniel twelve verse three, those "that be wise" and "shine as the brightness of the firmament" turning "many to righteousness" are those who in verse ten are "wise" and "understand". They are contrasted with the "wicked", who therefore, do not understand. This scenario is identified when the purification process is taking place, both in the church and the world. Hosea also portrays this purification process, while also identifying the reason the wicked get rejected.

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 wicked group among God's "people" are destroyed because they lack "knowledge". The knowledge they lacked had been available, for they had "rejected" it. You must hear or perceive something to have opportunity to reject it. The fact that they do not understand the message as important does not diminish the truth that they did hear it. They had prevented themselves from hearing it through developing a character that did not appreciate knowledge.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:10-12.

Malachi chapter four identifies the issue that brought about the division of the two groups by pointing to the ten commandments symbolized by “the law of Moses”, though he most specifically identifies the Sabbath test by setting the law of Moses in the terms of needing to be “remembered”—which is obviously the Sunday law testing process.

Notice that the “Elijah” who comes “before the great and dreadful day of the Lord” turns “the heart of the fathers to the children, and the heart of the children to their fathers”. This phrase is at minimum portraying a process of teaching.

The great and dreadful day of the Lord in Malachi four is the end of the world. Just before the end of the world the Lord sends “Elijah”. Elijah will change hearts. The only way to change hearts is for hearts to hear and receive the word of God. Elijah changes hearts through the word of God, but there are two groups developed as this word is delivered. One group is wise and receives the knowledge, while the other group rejects the knowledge. The interaction of Elijah with those whose hearts he is attempting to change is portraying the process of a messenger conveying information. Simply put, the process is portraying the process of teaching.

The teachers who Elijah is representing can also be recognized as the fathers whose hearts are turned to the children.

Into the sleeping condition of God’s people at the end of time there comes the final awakening of God’s people. At some point there will be men who God raises up and they will be given a message that burns within their bones. That message will be accompanied with an urgency to teach the men and women around them that very message of the hour. By teaching the message they become the father in the relationship, as they teach others who are symbolized as the children. William Miller is an example of this symbolism.

“He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed crowded, I have seen him leave the desk and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called Father Miller, for he had a watchful care over those who came under his ministrations, was affectionate in his manner, of a genial disposition and tender heart.” *Testimonies*, volume 1, 21–22.

The work of Elijah is portrayed in the father child relationship in the passage, but it goes further.

It also identifies what the lesson plan of these teachers will be. As these teachers, symbolized by Elijah present the message, they will establish the message by upholding the foundations of Adventism. In this sense they will turn the hearts of the children unto “their fathers”. They point them to the experience and history of the Millerite movement, while upholding the message of those who God used to establish this movement, for their work and understandings are the foundation of Adventism.

This is not denying that the work of Elijah in turning hearts toward the fathers, also includes the understanding that he is returning the people [children] to an understanding of the Bible [father], but a more complete study of Elijah's work demonstrates a two-fold work consisting of first the church and then the world. But in either case, the world or the church, Elijah's work is a teaching ministry.

THE SINNER CAN BE CONVINCED

“That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as he is in 1895 [2003]. Those living then were not without teachers to instruct them in the paths of life; for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the importance of this word! **Only two classes will be developed in this world—the obedient and the disobedient.** This must be made apparent in all our labors.

WITNESSES TO CONVINCING THE SINNER

“If we could only bear in mind that Christ, in disguise, is constantly by our side! ‘I am at your right hand to help you.’ We are to be his witnesses to convince the sinner of sin. **No one can be compelled against his will, but he can be convinced.** Christ is the miracle-working power that can do this.” *Special Testimonies to Ministers and Workers*, volume 3, 1895.

To convince without compelling, is to teach.

“In the issue of the conflict all Christendom will be divided into **two great classes**, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark.” *Testimonies*, volume 6, 17.

“In the issue of the great contest, **two distinct, opposite classes** are developed. One class ‘worship the beast and his image, and receive his mark,’ and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, ‘keep the commandments of God and the faith of Jesus.’” *The Story of Redemption*, 323.

“The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. **There will be but two classes.** Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.” *The Desire of Ages*, 763.

The formation of the two classes within the church is also illustrated in Matthew twenty-five.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 393.

“In the summer and autumn of 1844 the proclamation, ‘Behold, the Bridegroom cometh,’ was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord’s appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God.” *The Great Controversy*, 426.

The formation of the two classes within the church is also illustrated in the parable of the vineyard.

“The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. **The vineyard represents the church. The two sons are the two classes of men and women in the world.** The Lord calls every member of His church to work in His vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to promise, but to do. Honesty and integrity must bind us up with God to fulfill His word to the letter. Let those who hear the message God sends today beware, lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that creates question or doubt in regard to the working of His servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this will never change the inward determination to resist light” *The Seventh-day Adventist Bible Commentary*, volume 5, 1097.

It is obvious to us here at *Future for America* that two classes are now far down the road of their mutual development. The resistance of those who oppose the prophetic message is increasing, when at the same time the calls from Macedonia are increasing. We now have firm invitations to speak at two camp meetings in Colombia from October 30 through November 10, then in Maylasia from November 14 through December 3. From December 4 through 15 preparations are under way for two week long prophecy schools in two different areas of Romania. As a follow up to the recent Germany camp meetings a prophecy school has been scheduled there for the holiday season from December 19 through January 4. We have been invited to speak at a camp meeting in Chile from January 23 through February 1 and then we will hold a two week prophecy school in Austria from February 23 through March 2, which will either be followed or preceded by a weekend series of meetings in Southern Germany.

There are other invitations for meetings that are in early planning stage that may or may not take place, but we have never had so much interest for the message as we are now seeing. We solicit your prayers for all the things connected with this type of service. To answer this many invitations to share the prophecies is a privilege and a responsibility. It has been our blessed experience in this work to watch the Lord supply the needs of the work which we are participating in. I fully understand that if the Lord invites you to accomplish something, then it is the Lord's responsibility to supply the things necessary to accomplish that task. With that understanding aside, it is also my responsibility to share my perspective of the work of sharing the prophecies around the world to those who are helping in this work.

The expense needed to pay for the travel to and from meetings is the least that has to be met in this work. Generally, but not always those who invite you will cover that expense. That is just the beginning of possible expenses. In Germany, as an example, we spoke seven times. I prepared seven presentations especially for those meetings and when I had finished preparing the notes I sent them to a brother in Germany and paid to have him translate them into German. We then paid to have handouts prepared for those who came and listened. We also took three hundred *Time of the End* magazines to hand out to those who could read English. They were all taken, with requests for many more. Our meetings were very successful from our human perspective, and the thing that added to the effectiveness of the teaching was the handout materials in the native language. If you noticed the countries we have been invited to as of this date you will see four of those countries speak other than English.

If we are to be most effective we will want to duplicate what was done in Germany with advance translations of handout materials and other study materials whenever possible. The meetings where English is spoken, the possible expenses can also be high, for even though we do not have translation expenses, we have much more material already available in English, so it is easier to distribute even greater amounts of handout materials. Either way, we are restricted by what finances we have in the budget for these type of needs. We believe that God's people are at the finish line of the race that Paul encouraged us to run, and we intend to teach the prophetic message whenever and wherever God opens doors. From our experience the job of teaching is greatly amplified when we can provide study tools along with the spoken word.

In the balance of things, one would expect those who invited you to present the prophetic message to cover the expenses of presenting a message effectively, but there is a reason why this very rarely takes place. When a church opens its door to hear the prophetic message, they very rarely recognize the importance and seriousness of the message. It is after the message is shared that the conviction of the message is driven home, if it is driven home at all. It is therefore difficult to ask those who invite you to present the message to cover any expenses beyond the travel expenses, for they are not familiar enough with the message to attach much importance to it.

It appears that we could launch off on an extended itinerary of speaking engagements. It is our earnest request that you would regularly remember us in your prayers as we move forward in this service.

“God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.

“In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They co-operate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.” *Testimonies*, volume 7, 27.

WHICH YE HAVE BEEN TAUGHT

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work.

2 Thessalonians 2:13–17.

WE ARE NOT TO SAY

“Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. **We are not to say what constitutes the wheat, and what the tares.** The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man. False doctrine is one of the Satanic influences that work in the church, and brings into it those who are unconverted in heart. Men do not obey the words of Jesus Christ, and thus seek for unity in faith, spirit, and doctrine. They do not labor for the unity of spirit for which Christ prayed, which would make the testimony of Christ’s disciples effective in convincing the world that God had sent his Son into the world, ‘that whosoever believeth in him should not perish, but have eternal life.’ **If the unity for which Christ prayed, existed among the people of God, they would bear living testimony, would send forth a bright light to shine amid the moral darkness of the world.**

THOSE WHO HAVE BEEN AND ARE STILL

“Instead of the unity which should exist among believers there is disunion; for Satan is permitted to come in, and through his specious deceptions and delusions he leads those who are not learning of Christ meekness and lowliness of heart, to take a different line from the church, and break up, if possible, the unity of the church. Men arise speaking perverse things to draw away disciples after themselves. They claim that God has given them great light; but how do they act under its influence? Do they pursue the course that the two disciples pursued on their journey to Emmaus? When they received light, they returned and found those whom God had led and was still leading, and told them how they had seen Jesus and had talked with him. Have the men who have claimed to have light concerning the church, pursued this course? Have they gone to those who are chosen of God to bear a living testimony, and given them evidence that this light would better qualify them to prepare a people to stand in the great day of God? Have **they sought counsel of those who have been and are still bearing the truth, and giving to the world the last message of warning?** Have they counseled with those who have had a deep experience in the things of God? Why were these men so full of zeal for the cause, not present at the General Conference held at Battle Creek, as were the devout men at Jerusalem at the time of the outpouring of the Holy Spirit? At the great heart of the work, men opened their treasures of light, and while the Lord was pouring out his Spirit upon the people, did these men receive of the heavenly anointing? While the deep movings of the Spirit of God were made manifest among the people, and souls were being converted, and hard hearts broken, there were those who were listening to the suggestions of Satan, and they were inspired with zeal from beneath to go forth and proclaim that the very people receiving of the Holy Spirit, who are to receive the latter rain and the glory that is to lighten the whole earth, were Babylon. Did the Lord give these messengers their message?—No; for it was not a message of truth.

UNTIL THE END OF THE WORLD

“Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world, that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows his supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by his grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this crooked and perverse generation. They see them becoming prepared by a Christ-like experience to suffer with their Lord, and afterward to be partakers with him in his glory in heaven above.

THROUGH THE CHURCH—EVENTUALLY

“God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world. The church is the depository of the wealth of the riches of the grace of Christ, and through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory. The prayer of Christ that his church may be one as he was one with his Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people of God, they will become witnesses in the world of the power of God unto salvation.

A SYSTEM OF PRIESTCRAFT

“Those who start up to proclaim a message on their own individual responsibility, who while claiming to be taught and led of God, still make it their special work to tear down that which God has been for years building up, are not doing the will of God. Be it known that these men are on the side of the great deceiver. Believe them not. They are allying themselves with the enemies of God and the truth. **They will deride the order of the ministry as a system of priestcraft.** From such turn away, have no fellowship with their message, however much they may quote the testimonies and seek to intrench themselves behind them. Receive them not; for God has not given them this work to do. The result of such work will be unbelief in the testimonies, and as far as possible, they will make of none effect the work that I have for years been doing. Almost my whole life-time has been devoted to this work, but my burden has often been made heavier by the arising of men who went forth to proclaim a message that God had not given them. This class of evil-workers have selected portions of the testimonies, and have placed them in the frame-work of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the testimonies brought into the companionship of error, share the same condemnation; and people of the world, who do not know that the testimonies quoted are extracts from private letters, used without my consent, present these matters as evidence that my work is not of God, or of truth, but falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing.” *Review and Herald*, September 5, 1893.

Dear Jeff,

When you get a minute would you be kind enough to answer this question? In volume 8 of the *Testimonies* it says on page 247, that the SDA church is to be weighed. How do you know that this means individuals one by one and not the church as a corporate body? This is a serious question that is being asked and if possible we should give an answer. Many thanks, P—Canada

I have never had to answer this question before, but have an understanding of it. Although I have never put together a specific study on this topic, I am certain that inspiration teaches that mankind in general, nations and kingdoms, churches, and individuals—all get weighed. The weighing is judgment. Mankind is judged in a general sense, but is also judged individually. But nations or kingdoms also fill up their cup of iniquity in connection with a period of probation. Churches which are very similar to nations in prophecy are also judged. All are weighed by the light they could have received and acted upon. So my answer is that both individuals and the church are weighed. Jeff

Hi Brother Pippenger,

Thanks again for send us *Future News*. It's a blessing read what we need for this last days of the story of this planet. We'd like to receive two videos: one is the Larry King's interview and the other one is the Dr.Trash interview. Please let me know how much is going to be and if I have to send the money before or right after we get the videos. My wife and I have been listening to the studies that you have about the time sequence of the last day events.

It's been really important for us complement our personal study with your extremely clear explanation—thank God for that. Where we live there are brothers “inside” and “outside” the church that talk about the end of the “probation time” (tiempo de gracia in spanish) at the same time of the Jesus second coming. They proclaim the message with a lot of pressure. They say that the Seventh-day Adventists church is Babylon and in order to be saved, you must to leave the church. I think that in many parts of the world something like this is happening.

I really like to have more information about this issue so we can go deeper in the study. You and your family are always in our prayers. May the Lord keep you and strenght you. Hope you hear soon from you ; we'd like to use the videos for activities in church on September 13th. G&KZ—IN

“The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject, because the Lord has given me decided light that is opposed to such a message.

“I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, ‘Believe them not.’ ‘I have not sent them, and yet they ran.’” *Selected Messages*, book 2, 63.

“God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the Seventh-Day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

“The True Witness says, ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. 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. 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 3:18-21).

“Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, ‘As many as I love, I rebuke and chasten’ (with messages of reproof and warning) (Revelation 3:19). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church.

“I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.” *Ibid.*, 67.

Notice two things in the previous passage. Sister White is addressing the heresy of calling the church Babylon in terms of the Laodicean message. Laodicea is a church or a church member who thinks that Christ is within them, but in reality He is outside of them. The promise to the Laodiceans is consistent with the counsel in the passage. In either case, Christ does not call anyone out of the church, He offers to come into the church or church member.

Point number two is that not only does the message calling the church Babylon “not come from any heavenly messenger”, but also the message to “call people out of” the church does “not come from any human messenger”.

THE COMING AGE OF THE CAESARS

We are looking more and more like the Weimar Republic of Germany that collapsed morally and economically in the 1920's, and gave rise to Hitler and his Nazi Party. If this happens to us, it will be consistent with the predictions of Oswald Spengler, who, in his book *The Decline of the West*, predicted that what he called an age of money would be replaced by the age of Caesars just about around the turn of the century. He made that prediction prior to 1918. We today are living in the time frame of his predicted transition to dictatorships.

The quickest way to ruin a county is economically. Hyperinflation would mean it would take a wheelbarrow full of currency to buy a loaf of bread. It would mean the ruin of practically all Americans, especially the middle class. All of a sudden, a family's entire life savings wouldn't pay a month's rent. Massive poverty and even starvation would descend on the nation, and desperate people would start looking for a savior. [Editor's: and a scapegoat.] Survival would become more important than democratic processes. *Conservative Chronicle*, July 30, 2003.

“It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.” *The Great Controversy*, 590

“The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.” *Maranatha*, 216.

The Protestant world have set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason I see the necessity of the people of God moving out of the cities into retired country [places,] where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis." *Country Living*, 21.

THE US'S DEVELOPING DEFICIT DISASTER

For the first time in American history, Washington policymakers seem to believe that we can have it all—guns, butter, and tax cuts. Almost overnight, the grail of a balanced national budget—so long fought and so hard won—has been dismissed as so much fool's gold. Suddenly, we are back to Alfred E. Newman economics—"What, me worry?"

Pete Peterson, the former secretary of commerce and current chairman of the *Federal Reserve Bank of New York*, points out that only 5% of the president's proposed tax cut would end up in consumer's pockets this year while 54% would be distributed in the last three years of the 10-year plan—all of it, deficit financed. Cutting taxes by adding to deficits simply shifts the burden of taxes from the present to the future. That's a fine way to plan for our children's future. The deficits we are accumulating are going to be disastrous. Even worse, as the independent *Committee for Economic Development* reported, the deficit is now increasing at such a rate that we simply may be unable to grow out of it. *U.S. News & World Report*, May 19, 2003.

"Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin." *Last Day Events*, 134.

The blessed Religion revealed in the word of God will remain an eternal and awful monument to prove that the best Institution may be abused by human depravity and . . . made subservient to the vilest purposes."—George Washington.

Dear Jeff, After two Sabbath meetings with separate groups on the book of Revelation, I realized that some reject Uriah Smith and James White's approach to Revelation first four trumpets depicting the Fall of Western Roman Empire with the three horns found in Daniel. They said that the current General Conference stand is from Maxwell's book *God Cares*, describing instead the period between the Fall of Jerusalem in AD70 to the Dark Ages. The basis for rejecting Uriah Smith is because he was an Arian believer. I thought the fall of pagan to papal Rome in the seven trumpets is an important connection to Daniel. What are your thoughts on this as some of our group members are asking which view should be subscribed? Some even commented that it does not matter as long as in the fifth, sixth and seventh trumpet, we return to the same line of thought. Please help. C—Malaysia

Sister C:

The pioneers were correct. Maxwell's prophetic understanding is flawed in several areas. He was a famous theologian, not a pioneer. Sister White had many dreams and visions where she warns that the foundations of Adventism would come under attack. The "trumpets" were part of that foundation. The problem is that very few have researched the pioneer position and their reasoning for coming to their conclusion. Their reasoning was sound.

Very few of the pioneers were "not" Arian. If you are to reject a man's work based upon that one position, you would need to reject the work of men like James White. There were two primary groups that made up the majority of the Millerite movement and one of those groups primary reason for existence was their position as Arians. Almost all the pioneers held this view, and it was commonly taught until the 1880's and 1890's when Sister White began to make statements that oppose the position.

The pioneer position of the first four trumpets describes a parallel and additional description of Daniel seven's, three horns that needed to be uprooted for the papacy to take hold. If you recognize this history as parallel, it fits with all the places where Sister White says Daniel and the Revelation go together. She says the "same line" of history is found in Revelation as in Daniel. The pioneer position describes the first four trumpets as the same line of history as those three horns. Jeff

Hello Brther Pippenger.

I'm just writing back to find out if you received my first email on the quotation dealing with the glorious land and Sister White commenting on Jeremiah 3:18, 19 in the *Signs Of The Times* article? Please write back when you find where Sister White is commenting specifically on Jeremiah 3:18, 19. I can see the connection, but in the *Signs of the Times*, June 12, 1893 I find nothing. Please show me where the correct quotation is. Thank you.

Brother:

As I looked at your question in the first email you sent me I realized I have been combining Jeremiah 3:18–19 with the passage from *Signs of the Times* incorrectly. I have been doing this for years.

As I analyzed how I accomplished this error, I have come to the conclusion of what took place. First, I know of no quotation where Sister White comments on the passage in Jeremiah. How did this error on my part happen?

As I look back at the editorial preparation of the book which I authored titled, *The Final Rise and Fall of the King of the North*, there was a long process where I submitted the book to copy-editors. They would correct the book for grammar and spelling and clarity of thought. We also had another editorial process that addressed the correctness of theology. The process of handing the document to a copy-editor and then returning the corrections to me enter nto the book and then return the document to them once again went on several times. In the book, in the area where we are dealing with the USA as the glorious land, we had several passages from the *Spirit of Prophecy* to establish this point. We also had the passage from Jeremiah. I believe that at some point in the editorial process we combined the passage from Jeremiah with the passage from the *Signs* article. From that point on, no one ever checked the *Signs* article for accuracy—until you. After the book was printed I wrote a series of magazine articles on the very same verses. Eventually we took the series and turned it into the magazine we call, *Time of the End*. In writing the articles for the magazine I pulled many of the passages from the book into the articles. I therefore repeated my error in the magazine article. During that period of time, as I looked at the quotation I had constructed, more than once I emphasized Sister White commenting on Jeremiah 3. My apologies for creating an error and perpetuating it, although the combination of these two inspired statements does not change the truth that the United States is symbolized as the glorious land in Daniel eleven forty-one. Jeff

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as [do] others; but let us watch and be sober.

For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. 1 Thessalonians 5:1-11.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. Ephesians 5:6-10.

“We want to say to you that God has the richest blessings to impart to his children, but no one can go to heaven on a casual faith. Many talk of faith, but it is only a lifeless faith. You must have faith that will claim Jesus as your Saviour today, that rests in the promises of God because they are the promises of God. You must be able to plant your feet on the eternal Rock, on the word of the great I AM. Brethren, there is light for us; there is light for the people of God, ‘and the light shineth in darkness; and the darkness comprehended it not.’ The reason men do not understand is because they fasten themselves in a position of questioning and doubt. They do not cultivate faith. If God gives light, you must walk in the light, and follow the light. Light is flashing from the throne of God, and what is this for?--It is that a people may be prepared to stand in the day of God. You who have devoted time and money to the adornment of your apparel and to the decoration of your homes, I would ask you, ‘Is Christ formed within you the hope of glory?’ It is too late in the day to be taken up with the frivolous things of the world,--too late for any superficial work to be done. It is too late in the day to cry out against men for manifesting too much earnestness in the service of God; to say, ‘You are excited; you are too intense, too positive.’ It is too late to caution your brethren in studying the Bible for themselves, because they may be deceived by errors. We know falsehoods are coming in like a swift current, and that is just the reason why we want every ray of light that God has for us, that we may be able to stand amid the perils of the last days. Brethren, the Lord is coming! and it is time to lift up your ‘voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’” *Review and Herald*, March 4, 1890.