

FUTURE NEWS

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THE MIDNIGHT THIEF

And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.
Revelation 22:12



The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them.

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.'

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Provation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued in their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the Son of man be.' Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"'Watch ye therefore,...lest coming suddenly he find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balance, and art found wanting.'

The Review and Herald, November 9, 1905.

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MISSION STATEMENT

Our mission 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 very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of 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 His promises, we are to receive that experience.

FFA and its educational institution of **School of the Prophets (SOTP)** fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

FFA is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by **SOTP**, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

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INFORMATION

Future for America
futureforamerica.org



School of the Prophets
sotpar.org



LETTER FROM THE EDITORS

Dear Brothers & Sisters

We pray this announcement finds all of you well and walking in the Lord. The present truth movement is steadily expanding, and it is our privilege to publish works submitted by you in hopes to further our intellectual and spiritual understanding in this message. *Future News* publications are currently undergoing design and formatting modifications. In this process we intend to add sections of content that encompass all areas of this message, including: prophecy; worldwide ministry events and news; pioneer backgrounds and information; true education; country living; gardening; health and natural remedies; testimonies; FAQs.

There are only a small number of brethren who have been submitting content for publishing, and now that we are planning to expand the breadth of this publication, we solicit your help that we may continue to put forth such publications on a monthly basis. We know there is a wealth of knowledge amongst the brethren in this movement and we invite you to share it! Therefore, during this time, we encourage those who are interested to write and submit material on any of the aforementioned topics for our newsletters. Additionally, your feedback regarding the changes taking place in the design, formatting, and content is appreciated.

For writers, please submit your articles in an editable format, preferably a Microsoft Word document. We will not accept PDF files or other related formats, as we are unable to edit them. If you have a diagram or chart in your article, it must be submitted as a .png file. If you have a photo, a .jpeg file. Please include the title and author of the article directly in the document, otherwise we will publish your article as 'Anonymous'. All submitted material is proofread and doctrinally checked by our editorial staff, therefore we ask for your patience in the publishment of your material.

Submit articles here: schooloftheprophets@gmail.com
bronwynpeck@gmail.com.

Thank you for your patience in this transition process as we attempt to add the above changes to our newsletter and provide this movement with material that will fit us up for Heaven.

Future News Editorial Team



THE PRESENT TRUTH WORK AROUND THE GLOBE

BRAZIL, CUBA, MEXICO, ROMANIA

BRAZIL

Dear Brethren,

We are currently in the middle of our first trimester at our new school. When we look back at how God has been with us right from the beginning, we cannot but praise Him. About one year ago, we received a donation of about twenty acres of land in the state of Minas Gerais. Since then, we have experienced innumerable blessings and are humbled by the privilege to carry this work forward.

Currently, we have sixteen people at the school; nine of them being students. At the moment, we have a lot of construction work to do. The main building, kitchen, cafeteria (which is functioning as classroom as well), and one dormitory are almost finished and already being used; a second dormitory is under construction. The approaching rainy season has put a pressure on us to advance as fast as possible in order to have everything ready for our upcoming trimester in January.

We have already received a good number of applications, but we would like to invite you once more to join us. We still have a few remaining vacancies.

As with every year, we are also planning our prophecy school for the beginning of March. More information on this will yet be published.

Here is some information:

- Dates: January 8-April 7
- Morning and afternoon classes
- Our confirmed teacher is Elder Parminder Biant.
- The fees for this trimester are 3000.00 Brazilian Reais (about \$850.00 USD).

If you are interested, hurry! For more information, please do not hesitate to contact us at escola@livrinho.org

“We know that there are many schools which afford opportunities for education in the sciences, but we desire something more than this. The science of true education is the truth, which is to be so deeply impressed on the soul that it cannot be obliterated by the error that everywhere abounds. The third angel's message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister. Those who accept positions as educators should prize more and more the revealed will of God

so plainly and strikingly presented in Daniel and the Revelation.” *Testimony Treasures*, volume 2, 411.

Another important topic which we would like to share with you is in regard to the financial situation of this project. We have been richly blessed in the past. At the moment, we are in the middle of the most cost-intensive part of the construction work. If you have ever considered supporting this school-building project financially, now is a good moment. We know that many of you have already given support in the past and we also appreciate the help we have received in the recent past.

We are glad that the school is functioning again and we are looking forward to another blessed trimester. We need you.

—Our team at *School of the Prophets*, *The Little Book* wishes you a blessed week.

P.S.

You can follow the advancement of the school-building project on our photo channel:
<http://bit.ly/EPLpictures>

Feel free to share with your brethren our new clip presenting the school:
<http://bit.ly/EPLclip>

The English application form:
<http://bit.ly/EPLstudentadmission>

CUBA

Dear Brothers & Sisters,

In the name of the brethren in Cuba and our ministry, I want to say thank you to everyone who has helped us.

We stayed around three weeks in Cuba to continue to work with a little group of around thirty brethren, which we first met in January. With the help of *Future for America* we invited two students to join our school in Brazil. The process to get them a Visa is long and complicated, but we have hopes to come to results within this year.

In order to provide a school experience to the rest of the brethren, we planned a two-week school in August. Ahead of our stay, the brethren built a little church on a property belonging to one of the members in the countryside. Imagine the building as a roof out of sheet metal on posts; the floor is just earth, the wiring and light-system is creative, but dangerous. No walls, but surrounded by nice trees and agriculture.

Speaking of agriculture: no one expected that a School of the Prophets also incorporates physical labor. But, they have learned to value garden work. Some of the brethren were actually living in this environment without incorporating a country-living lifestyle.

Everything is very simple. To our surprise, it is almost impossible to improve things. Questions like: How do you build a toilet-house with no wood? If you have wood, there will not be nails or tools to use, etc. It is very difficult if you want to help, but can't. Money does not accomplish much when you just cannot find things for sale.

So, on one hand, our focus was primarily on teaching prophecy, character development, family, etc. On the other hand, we were getting to know the individuals, their issues, and dynamics. I believe our stay was very blessed in that aspect. We have a much better idea of the brethren we are working with.

But, just after we left, something terrible happened: the group was denounced by the local Adventist church to the government because they had built this meeting place without authorization. Quickly they were confronted by the state and are now threatened with a fee and the prospective to have their little building torn down. This being not enough, the government wants names and wants the head of the movement in Cuba. Even if you have freedom of religion in Cuba, it seems that you need to be registered. They say you are controlled by the state and must report everything once you go down that road.

The leader of the group says he is not afraid of what might happen (to him). What about his little daughter and wife? I think you are aware that Cuba is a no-joke socialist/communist country. Amnesty says that “human rights and political activists continued to be harassed, intimidated and arbitrarily detained in high numbers”. I don't want to suggest any extreme consequences for the movement in Cuba right now; nothing has happened so far, and the brethren are just waiting. But of course they will not be able to meet at that place for a while. I am perplexed that Adventist brethren did not hesitate to take these measures, in full conscience of the possible consequences.

Please pray for them and make wise use of your freedom. Soon we all will experience the same as them.

God bless!

—Marco & Solange Barrios



MEXICO

Greetings Brethren,

We want to share a little update about the work here in Mexico:

We hosted meetings here in Mexico on the weekend of October 19-21. Although we have conducted meetings and studies for several years, this was the first time that our ministry formally organized a weekend of meetings, which gathered brethren together from various places. There were brethren who came from far and near, and in total the attendance each day varied between 22-30 people.

Presentations were given by Elder Marco and Sister Solange. Elder Marco's main emphasis was organization, and by God's grace he helped everyone to better understand the necessity of bringing all of the groups in Mexico under the umbrella of the worldwide organization. Overall, the meetings were a great blessing, and not surprisingly Satan is angry. As three brethren were returning home together on the last day, they got into a car accident. The news brought a solemnity upon the gathering, yet thankfulness that their lives were preserved. No one suffered major injuries, and all are recovering well.

Now that the meetings are over, we will now turn our attention to settling on our land. There is much to accomplish, and time is short. We pray for the wisdom that we need as we make decisions and try to surmount the many challenges ahead.

Please keep us in your prayers.

—Noel & Heather del Rosal

ROMANIA

In the recent years, the Lord has blessed the work in Romania greatly. Our numbers have increased and we have been privileged to have among us people, young and old, who are eager to put their talent to work for the advancement of the present truth. Each are working in their field, each becoming more and more polished and daily prepared to be fit for that glorious temple who is to destroy the kingdoms in Daniel 2 and become the everlasting kingdom of glory. During our ministerial work, there have been troubles. Often our hearts were filled with distress at the sight of the shaking from the inside and the persecution from the outside. But, such things have only happened to make us more united and to prepare us for the even greater shaking and persecution impending upon us. Thus, the work in Romania only has the appearance of “ups and downs,” but in reality,



it is only up; because this is part of the church which is going to be triumphant from Alpha to Omega, from the beginning to the end. The following report will cover seven main components of our ministry:

1. The Publishing Work
2. Meetings
3. Presence on the Internet
4. The Translating Work
5. Financial support
6. Shakings and Persecution
7. Plans for the Future

The Publishing Work

The publishing work has been our main focus for almost four years. We started out small. About four years ago our family has bought the basic equipment needed for printing notes on A4 paper and color charts on larger A3 paper. We wanted to obtain our own equipment to save on printing costs; indeed we saved a lot of money. The costs were reduced to a only quarter, and thus we could offer much more material for the same costs. Our policy has been, still is, and will ever be to offer our materials for free. This includes magazines, books, notes, charts, videos, etc. Thus, reducing the cost of printing was our priority.

In 2015, I decided to start writing a magazine with the purpose of keeping the small Romanian flock connected to a constant flow of present truth information. The name of our magazine is the same as the name for our ministry: *Viitorul Astăzi*, which means "Future Today". I thought that the logical train of subjects would begin with a thorough study of the everlasting gospel and the reform lines. The first issue was in October 2015. It aimed to prove from the Bible and the Spirit of Prophecy the importance of studying different present truth prophetic subjects. At the end of the issue was added the rules of William Miller and his dictionary of prophetic symbols. The aim of the first issue was to arouse people's interest in these subjects. At first, I thought that we would mail about 100 magazines per issue. But, to our pleasant surprise, there were well over 200 magazines that were sent!

The next issue proved the definition of the everlasting gospel, defined how a reformatory movement looks, and demonstrated how five reform lines (from Noah to Christ) have the same three-step pattern. In the next issue, I started dealing with the Millerite reform line. At the beginning I thought that the subject of the Millerites would be completed in one issue. On the contrary, up to now there have been six issues written upon the same subject, each one having at least fifty pages. A seventh issue on the same subject is coming soon, and this may end the series on the line of the Millerites as

we move forward to describe the four generations of Adventism to provide an introduction to the line of our generation. Even though I dwelt upon this subject more than I had expected, I am happy that a solid foundation has been laid. When I see that so many people leave this movement because they simply do not understand the reform lines, I consider this foundational subject more and more important.

Meanwhile, the Lord has prospered the work, our mailing list has grown to well over 300. Young people have joined the work and are now helping with the design of the magazine. Also, we have made a contract with a printing house which offers us a big discount. We can print one magazine with a professionally colored cover for only €1. We also print the *Time of the End Magazine*, as well as various *Future News* newsletters. More than one year ago, we purchased a more sophisticated printer, providing us with the capability to print charts faster and better. Every chart is laminated, and is thus waterproof and less prone to tearing or ripping. Since we began the publishing work, we have mailed more than 5,000 magazines, apart from thousands of charts. All of these materials have been given away for free for the benefit of the flock. Indeed, this is only due to the blessing of the Lord.

Meetings

The first week-long prophecy school organized by our ministry was in the summer of 2015. Here, we had Elder Jeff, Elder Parminder, and others as speakers. The name of the school was "Behold, the Bridegroom Cometh!" Among the subjects presented were: Ezra 7:9, the reform lines, the mareh and marah visions, the binding-off, and the book of Esther. Between thirty and forty people were present. Though we used a venue not far from Bucharest Airport, it proved to be a very nice location. It is an area surrounded by hills, with nearby mountains, a river, and beautiful forestry. The meeting hall looked great and the accomodation price was small. Also, both the owner and caretaker of this venue are SDA and they did not oppose us coming to their place and holding meetings there. For this reason, we organized other meetings there and used this venue as one of the main places for our meetings. We thus formed a good working relationship with the people of this place.

Seeing how successful the meetings were, I decided to organize another prophecy school in the winter of 2015 at the same location. Again, the meetings went great! The name of this camp-meeting was called "The Effect of Every Vision". The subjects presented were: the desolations of Jerusalem, the binding-off, and the reform lines.



From that point on, I decided to organize two week-long prophecy schools a year. One would be in the summer and one in the winter. Thus, in the summer of 2016 we had our third camp-meeting, named "The Binding Off". The main subject presented is evident from the title. The speakers were Elder Parminder, Brother Tyler, and myself.

Meanwhile, I looked for another venue because I wanted to find something even more convenient for us. In northern Romania, I found one venue where the price was less expensive and the conditions were even better than the first (perhaps even luxurious!). Here, again, the owner is Adventist. After negotiations, I shook hands to organize the next camp-meeting there. This was in the winter time, February of 2017. The name of the camp-meeting was "A Revolution at the Horizon". The subjects were the reform lines, the binding-off, and the repetition of the French Revolution in our day. Brother Tyler was again present with us, accompanied by Brother Romain from the United Kingdom and myself. By the grace of God, the meetings here were a success and we broke a record in terms of numbers, having more than fifty people present at the meeting. The new choice for the venue proved a blessing because the accommodation was very comfortable and the food very good. They cooked the food for us, which worked out great because we had one less task to care for. People were happy with it and I decided to go with the same new venue for the next camp-meeting in the summer. After negotiating with the owner, we were able to book one week in September of 2017.

In the summer of 2017, there was no camp-meeting held because we had the privilege of holding, in our country, the first Bible Conference organized by this movement. We gave up our reservation at the venue and joyfully donated it for the Bible Conference to be organized at that date instead. I can say that the Bible Conference was also a success!

Then, during this winter season of 2018, we held our next week-long camp-meeting. Elder Parminder, Brother Arjan from Holland, Brother Vadim from France, and I were the speakers. The name of the camp-meeting was "Righteousness by Faith". The subjects presented were: the four generations, time-prophets, the reform lines and, of course, righteousness by faith. This was our most recent camp-meeting. On this occasion, some new people joined the movement, most being colporteurs.

In the year 2017, after listening to some proposals by our group, I thought it would be a good idea to organize meetings more frequently. So I determined that we should hold a meeting every two months on average, be it a weekend meeting or a week-long prophecy school. Our first weekend meeting was in July 2017 and it was

called "A New Waymark," referencing the introduction of the Prediction Before Midnight. The speakers were Brother Arjan, Brother Vadim, and myself. People enjoyed it and said that it was a good idea to continue holding such meetings. And so we did.

The next weekend meeting was held two months later in September, entitled "A Sure Foundation". This time Brother Manjit and Sister Emma Biant came to present on the seven times of Leviticus 26. Two months later in November, we held another weekend meeting called "The Seven Trumpets of Revelation". Again, the Biant family came and presented on this theme.

Our last weekend meeting was in March 2018. Elder Thabo was the speaker and the theme of the meetings were "The Rearing Up of the Temple". Thabo spoke of the organizational work of the Church Triumphant. Some new people attended, and thankfully they were all united in the understanding of this most important subject! I praise the Lord for that!

For quite some time, there have been attempts at making study groups. These study groups lasted for a period of time, but were paused for different reasons. However, recently, I have started two weekly study groups in two different areas of Romania—one in the south and one in the center. The one in the south is held on Sabbath afternoons, while the one in the north is held on Sunday mornings. On those occasions, we study foundational material like the reform lines or William Miller's rules. Each group is composed of about thirty people, most of whom have never attended our weekend meetings or camp-meetings. I am very happy for those groups.

In regards to preaching in local churches, a few years ago I was able to preach quite a lot. But, since then, the doors to churches seem to be closing more and more. At the time, the churches were generally receptive or tolerant of the message, especially those located in rural areas. I would go there on an invitation basis from church boards. On another note, there is a brother northern Romania who is preaching the message almost every Sabbath at his local church. He has a good name there and a friendly relationship with his pastor. I can say he is indeed wise as a serpent and meek as a dove. All in all, I can praise the Lord for the meetings that He has opened the way for us to do.

Presence On the Internet

In 2015, I founded a YouTube channel called *Viitorul Astazi*. In the same period, I registered a website under the same name: www.viitorulastazi.ro. After this, we opened a Facebook page, also under the same name. The goal was to make all of our materials available in



a very accessible form. From our first camp-meeting in 2015, we have been recording every sermon and uploading them on YouTube. We have almost 400 videos online. Also, all charts and written material are available for free on our website.

Because the message was so well received in 2015 at one of the nearby churches, I have been close friends with these people and proposed to organize a series of meetings upon the present truth. We met every evening for about two weeks, and I recorded more than thirty presentations that covered all the foundational material in detail. These were the first presentations uploaded on our YouTube channel, even before the summer camp-meeting in 2015.

I must mention a fellow worker who has made the online work much easier for us: Brother Madalin. He has edited notes, created posters and flyers, edited videos, and helped with recording. I can really trust this young man, for his talents have been greatly used in this work. I praise the Lord for that! Recently, we began live streaming on Facebook. We live-streamed our last camp-meeting and the group study in central Romania. The impact is much bigger than uploading on YouTube; some videos from the group study having well over 2,000 views!

The Translating Work

Our ministry's work would not have been such a great success without the impressive translating work accomplished by our little army of youth. A few years ago, there were only one or (at best) two translators at the camp-meetings who were available, aside from myself. We ran into the same situation when we needed to translate notes or other materials. So, we had to work quite a lot to keep the presentations translated. Since that time, my goal has been to focus on getting young people into the message and training them to be useful in the work. The first training they would receive is being assigned translating slots at our camp-meetings. Even though at first, they were not as "professional" as some of the more experienced ones were, I had pushed them to do this work knowing that given enough time, they would develop into great translators. Fast forward a few years to recent meetings, I personally have not needed to translate, because there were so many young people available for the job! Sometimes we would have five translators available! Praise the Lord for that!

Also, the translating work is not only limited to the meetings; it encompasses the translation of notes, articles, and especially making subtitles for English videos. Brothers Adrian and Vlad, and Sisters Laura, Paula, and Emma are working especially hard for making subtitles. We have recently teamed up to work on the

translation of the Habakkuk's Tables series. It is a large work, but with such a team as this, I am optimistic!

Financial Support

From the beginning, we had decided to offer as much free material as possible. We offer all of the magazines, charts, notes, videos, etc. for free. Sometimes, we subsidize those who are less fortunate and cannot afford to pay to attend a camp-meeting. We did not publicly ask for any donations. At first glance, this may not seem to be a wise financial strategy. But, I trust that if this is the work of the Lord, even though sometimes we might be nervous about the financial prospects of the work, we will never run out of money. And indeed, this is exactly what happened right from the beginning! After going back and thinking about how the Lord has led in the work, I can say that there was never a time when we had to stop our printing operations or cancel a camp-meeting for lack of funds. We have always had enough, just like the Israelites had enough manna in the wilderness. I think this is a wonderful experience, and this proves to me that the Lord has been providing for His work here in Romania. There were times when we were running low on money and thought about asking a small price for the magazines (also in part because some of the readers were proposing this). But, then I remembered that something like the following was written on the cover of Millerite magazines: "Terms: Gratis, except the reader would like to donate something". This convinced us that it is best to continue with these terms. On another line of thought, we determined it was best to do so in hopes to avoid opposers to the message accusing us of getting rich through the selling of "holy merchandise". All in all, we can praise the Lord for His provision in regard to finance. We thank all of our donors who are sustaining the work of the present truth here.

Persecution and Shakings

In every age, the work of God has been assaulted by persecution from without, and by shakings and fanaticism from within. But as I said in the beginning, in spite of what appears to be failure, this work has always been triumphant. The work in Romania being no exception to this principle. We will have a brief overview of the persecution that has been thrown by Satan in the way of the advancing light of the Angel of Revelation 18. As already mentioned, about three to four years ago, I used to have fairly open access to the pulpits of the Romanian SDA churches, especially in the rural areas of the south. At that time, I believe I was the only person publicly preaching the present truth in Romania; I can testify I did not receive any persecution for a time. I used to preach foundational material like the validity of the charts and the



close of probation at the Sunday Law. Then, if I saw that the public was very open, I would go deeper into 9/11, 1989, etc. The message was well received, especially by conservative Adventists. The pastors did not receive the light, but they tolerated it.

But I knew that things would not always be this nice. This is how it all started: Recently, I received an invitation to speak in a big church by an influential brother who is in the message. The board of the church approved my coming, and I happily accepted the invitation. I had been to that church once before in the past; though some people did not accept the message then, there was no open persecution. But, now things changed. I decided to speak on the subject of "Who is Jesus Christ for us today?", explaining that Jesus Christ is actually the present truth in every generation, not only a person who lived 2,000 years ago. I also decided that I should live stream the presentations on Facebook. How did it go, then? The vast majority of that church accepted the message. Some were even in tears, thanking God for the revelation they had received! This gave me much gladness and joy, and I praised the Lord for that. I was very optimistic about it. However, the leaders of the church had mixed feelings. The pastor, who was only there for Friday evening worship, had picked out some flaws in my expressions. He accused me of saying that Christ is not important, etc. I had then re-explained to him what I meant; he understood, but still cautioned me to be careful with the wording that I use. The discussion was with a friendly tone, though.

The brother that invited me told me he had also organized a meeting to be held on Sunday, for those who were wanting to study more thoroughly the subjects taught on Sabbath. One of the elders of the church thus publicly announced to the congregation that this study group will be held in the church on Sunday. A good number of people came to the study group next day, and we studied about Islam in Bible prophecy. We then proposed that we should continue the group every Sunday, and the board of the church did not oppose. Thus, the weekend ended, and I left the place with the impression that everything was even better than the last time I had gone there.

After a few days had passed, though, the person who invited me there told me with sadness that the board had not only decided to cancel all of the Sunday meetings, but also to ban me from coming back to that church again. To be honest, this was a shock for me, because I could see a stark contrast between their attitude on the Sabbath and their current attitude. When I was there, they were very nice and did not voice any public complaints. After I left, though, all seemed to be abruptly turned around. I asked

the brother what the reasons were for this decision, and he told me it was because we had live-streamed on Facebook without the approval of the board. This was a foolish and phony argument, because they all knew that I was live streaming. I had informed them of it, and I even had the camera and the laptop right in front of them. Besides that, there was no rule in the church manual that said I should ask permission of the board of the church for being able to live-stream. So, they basically invented that rule to make an excuse for banning me. Also, even if they had invented the rule, shouldn't they have told me right away about the rule when they found out I was live streaming? Moreover, they did not bring any doctrinal arguments against me. What actually happened is that some people there who hated the message, including the pastor, contacted the Conference, telling them in a distorted manner the 'terrible effects' that will occur due to my presence there. The Conference, already having a bad eye on me, decided this was the right moment to act against me and pushed for this decision to be made. Anyway, long story short, the president of the local conference emailed me and told me I was going to be banned from preaching in his conference for the following reasons:

1. We live streamed the meeting without the board approving it.
2. We gave the people in the church notes without the board approving it.
3. We had continued the studies on Sunday without the board approving the decision.
4. People from other churches came and listened to me while I was there.

As you can see, the accusations are very absurd, in the sense that I am accused of breaking rules that simply do not exist. Furthermore, there were some lies in their reasons:

1. The board knew about the live streaming, but did nothing about it.
2. The board approved the studies on Sunday, since the elder publicly announced the meeting right before Sabbath worship.

As for the rest of the accusations, there are no rules in the church manual that forbid live-streaming, sharing notes, or allowing people from other churches visiting a church when they have the desire to. To be honest, at first I was quite indignant and discouraged when seeing these unfair accusations. But then, I remembered the text where Jesus said:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of



heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matthew 5:10-12.

I had a meeting with the Conference president in which he explained to me why I was breaking the rules of the church by going to preach without the accord of the Conference. I told them that I had the approval of the church board, but he told me this is not enough. He also mentioned our camp-meetings, that they too should be approved by the Conference. I told them that the meetings are not organized in churches or by pastors; rather, they are organized in private spaces by lay people. He responded saying it does not matter and that even if it is in your own home, you have to call the Conference and ask permission! Meaning that there can be no meeting, public or private, in the church or in another building, without their approval. Can it get more Catholic than this? I now wait and pray for the development of the situation.

Regarding the shakings, the most recent ones have been particularly related to problems with the leadership. A few people are very eager to take the leading position in this work. They have criticized the decisions we have made, in addition to almost anything else they can think of like food, the translating work, etc. They have often spread clouds of murmuring over the entire congregation. Even though some of the people seem to have been influenced by them, everything is O.K. right now. The persons who used to do this work of murmuring are now being doctrinally shaken by the light of organization, the nature of Christ, and the nature of man. They are now publicly opposing the message which, quite frankly, is better than confessing to love the message while working to undermine the efforts of the leadership. Some of them seem to have repented and stopped having this spirit. Though, I have noticed that the persons who do not stop murmuring about non-doctrinal issues will eventually have doctrinal issues and thereafter become opposed to the message. In addition, those who do not resolve their pride and self-exaltation will also be amongst those who reject the message. The new light regarding the nature of Christ and organization has been presented in Romania, and to my pleasant surprise, everyone (except for the people above who are only two in number) received it. We will wait, watch, and pray because Satan is always on guard to push the believers into fanaticism.

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Corinthians 10:12.

Plans for the Future

With the help of God, we will continue to focus on expanding our publishing operations and perfecting our technical capacity for creating quality digital content. Soon, we hope to open a studio, which will allow us to make professional recordings. We plan to find ways to translate the message more efficiently using modern technology in order to make as much material available for the Romanian people. This is the time in which Joseph needs to store all that grain before the famine strikes at midnight and everyone comes asking for food.

Ultimately, we hope that we will be able to have our own property where we can accommodate at least fifty people for meetings. On such a property as this, we may be able to make camp-meetings as cheap as fifty euros per week! This would be the proper environment to start a School of the Prophets! We hope and pray that all of these plans will be accomplished soon, Lord willing. Please keep the work in Romania in your prayers! Thank you!

Sincerely,

–E. F. Jordan

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for." *Testimonies to Ministers*, 31.

"Brethren and sisters, have you forgotten that your prayers should go out, like sharp sickles, with the laborers in the great harvest field? As young men go forth to preach the truth, you should have seasons of prayer for them. Pray that they may be guarded from the snares of Satan and kept pure in thought and holy in heart. I entreat you who fear the Lord to waste no time in unprofitable talk or in needless labor to gratify pride or to indulge in appetite. **Let the time thus gained be spent in wrestling with God for your ministers.** Hold up your hands as did Aaron and Hur the hands of Moses." *Testimonies*, volume 5, 162.



THE DIVISION OF GREECE: FROM 4 TO 2 KINGDOMS

A Critical Analysis of the Commentary of Uriah Smith Concerning Early Greek Prophetic History

by STEVEN JAMISON

Uriah Smith, in his book *The Prophecies of Daniel and Revelation*, comments concerning the expressions of the kings of the north and south in Daniel 11:

"We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions. The successors of Cassander were very soon conquered by Lysimachus, and his kingdom, Greece and Macedon was annexed to Thrace. Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace were annexed to Syria." *The Prophecies of Daniel and Revelation*, Uriah Smith.

There have been presentations given promulgating that for the king of the north to achieve dominance, he must first conquer three geographical areas. It is understood that Pagan Rome and the Papacy achieved this end. With the aid of the above Uriah Smith quote, it has also been applied to the achievements of Seleucus Nicator. Seleucus first conquered the eastern realms of Greece's domains, and then in defeating Lysimachus, he acquired the north and the west simultaneously. For Lysimachus had already acquired Cassander's western domains. This article seeks to examine the historical evidence that supports such an application.

Daniel 11:4: The Four Winds: Four Generals or Four Dynasties?

"Alexander's four leading generals Cassander, Lysimachus, Seleucus, and Ptolemy took possession of the empire. After the death of Antigonos [301 BC], the four confederated princes divided his dominions between them; and hereby the whole empire of Alexander became parted, and settled into four kingdoms." *Ibid.*

This is the standard understanding of the division of Greece into four parts and may well be the valid option. However, it may be expedient to consider that Cassander died about 297 B.C. and Demetrius I of the Antigonid dynasty replaced his son's rule in 294 B.C.

"This was one of four dynasties established by Alexander's successors, the others being the Seleucid dynasty, Ptolemaic dynasty and Attalid dynasty." *Wikipedia*.

These are the dates Wikipedia provides for these dynasties.

Antigonid: 306 - 168 B.C. (Ending with the Battle of Pydna)

Attalid: 282 - 129 B.C. (Bequeathed to Rome 133 B.C.)

Seleucid: 305 - 63 B.C. (Ended by Pompey)

Ptolemaic: 305 - 30 B.C. (Ended by Octavian)

The Successors of Cassander Conquered by Lysimachus

"The successors of Cassander were very soon conquered by Lysimachus, and his kingdom, Greece and Macedon was annexed to Thrace." *The Prophecies of Daniel and Revelation*, Uriah Smith.

"The successors of Cassander" that were conquered by Lysimachus were not of Cassander's lineage. Demetrius I ousted his sons in 294 B.C.

"Cassander's dynasty did not live much beyond his death, with his son Philip dying of natural causes, and his other sons Alexander and Antipater becoming involved in a destructive dynastic struggle along with their mother. When Alexander was ousted as joint king by his brother, Demetrius I took up Alexander's appeal for aid and ousted Antipater II, killed Alexander V and established the Antigonid dynasty." *Ibid.*

Demetrius was the son of Antigonos, the general who had been killed in 301 B.C. at the Battle of Ipsus. With Antigonos' death, his kingdom was divided up, with most of his territory taken by Lysimachus and Seleucus. This event normally marks the division of Greece into four parts.

About 287 B.C., Lysimachus collaborated with Pyrrhus, the king of Epirus, and drove Demetrius out of Macedonia. Lysimachus then two years later expelled Pyrrhus, seizing complete control for himself. Thus is the manner it could be claimed that Lysimachus conquered the successors of Cassander. Lysimachus ruled much of Cassander's former territory for about four years until his death.

Lysimachus Conquered by Seleucus

"Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace were annexed to Syria." *Ibid.*

Lysimachus' territories were not long absorbed into the Seleucid Empire. Seleucus' armies defeated and killed Lysimachus in 281 B.C., though "the victory gave Seleucus



nominal control over nearly every part of Alexander's empire, save the Ptolemaic Kingdom of Egypt, his victory was short-lived. After crossing to take possession of Lysimachus' European possessions not long after the battle, Seleucus was assassinated by Ptolemy Keraunos and Macedon swiftly became independent once again."

Ptolemy Keraunos then ruled Macedonia for two years before the invading Gauls killed him. After a couple of years of anarchy, Antigonos Gonatas, son of the ex-king of Macedon, Demetrius I, emerged to defeat the Gauls in 277 B.C. and re-established the Antigonid dynasty in Macedonia.

Meanwhile, concerning Lysimachus' territories in Asia Minor, in 282 B.C., Philetaerus, who was Lysimachus' lieutenant in the fortress of Peragmon, deserted him, offering himself and the fortress to Seleucus. Philetaerus enjoyed considerable autonomy despite being nominally under the Seleucids. His nephew, Eumenes I succeeded him in 263 B.C. He rebelled and defeated the Seleucid king Antiochus I. He minted coins with the portrait of Philetaerus rather than Seleucus whom his uncle had in his coins. Philetaerus is considered founder of the Attalid dynasty. His domain was initially limited to the area surrounding the city of Pergamon, but Eumenes I was able to expand them greatly.

Conclusion

When Pagan Rome conquered three geographical areas, it held sway for 360 years; the Papacy for 1260 years; and Seleucus for some months. We also must allow that when he defeated Lysimachus, it counts as two geographical areas. Seleucus shares the title of the king of the north, but does he achieve the goal of ruling supremely? Would he have not had to conquer Egypt to have done so? When Smith comments, "almost the whole of Alexander's empire finally resolved itself into these two divisions", he neglects to say how fleeting Seleucus' rule over Macedon was, and of the other dynasties that were soon to follow or re-emerge as in the case of the Antigonid dynasty.

I believe that it is safe to say that Seleucus does not carry as much weight as the other two witnesses (Pagan Rome and the Papacy) that Rome at the end of the world is required to conquer three geographical areas to rule supremely as outlined in Daniel 11:40-45. I hope that what I have shared will help the presenter as to the weight one puts upon Seleucus, if any, as a witness on this subject.

CLARIFYING THE GODHEAD

by ANONYMOUS

The present truth movement is comprised of Seventh-day Adventists. It exists within the broader Adventist ecosystem and is exposed to all the pathogenic false doctrines that exist within that ecosystem. The force of the present truth message has tended to immunize its adherents against many false teachings. But nevertheless some of these teachings do make their way into the movement. A pertinent example being the teachings of the anti-trinitarian movement which have in recent times been magnified to such an extent as to warrant a response. This doctrine has fastened itself like a parasite to the truth in the minds of some, and has been a source of distraction to ministries, study groups and fellowships that make this message their focus.

"Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. **Through false doctrines, Satan**

gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on, from age to age, they acquire a power over human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.

"It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God,

and denies God's jurisdiction. It is at his throne that every evil work finds its starting point and obtains its support.—*Review and Herald*, Oct. 22, 1895." *Evangelism*, 589.

This article has been produced in order to address the false teachings of the anti-trinitarian movement. It presents an overview of the key issues in relation to the teachings of this movement and sets forth their most glaring errors while also vindicating the truth. The arguments presented should be clear and conclusive enough to all but the most prejudiced. This article is addressed to people within the present truth movement and will therefore consider the subject through the use of principles and concepts familiar to most within the movement.

DEFINING THE PROBLEM

Inspiration teaches that there is a "Heavenly Trio" comprising of three beings that are separate and distinct: the Father, the Son, and the Holy Spirit. Each person within this Godhead is God. Each retains their own personality, but are one in purpose, character, and mission.

"...The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

"The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be 'the express image of His person.' 'God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here is shown the personality of the Father.

"The Comforter that Christ promised to send after He ascended to heaven, **is the Spirit in all the fullness of the Godhead**, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. **There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.**—Special Testimonies, Series B, No. 7, pp. 62, 63. (1905)." *Evangelism*, 614, 615.

All three of these Entities were present at the institution of the plan of redemption, and all three are working to bring it to completion.

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan

of redemption. In order fully to carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. Here is love—the contemplation of which should fill the soul with inexpressible gratitude! Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer." *Counsels on Health*, 222.

This position is in contrast to that of the anti-trinitarian movement which says that there are only two co-existing Persons that comprise the Godhead—God the Father and Christ the Son. They believe Christ is a created being and that the Holy Spirit is not a third distinct person, but the presence or power of the Father and the Son. They believe that to accept any arrangement which sees the Godhead as comprising of three entities is to receive the Catholic Trinity, which they believe is the Omega apostasy.

There has been within the Adventist church a steady drift towards the adoption of the Catholic ideas on this subject. One evidence of this is the adoption of the Catholic word "Trinity" to define the Godhead. The word was never used by Ellen White and was first introduced into the church's statement of fundamental beliefs in 1931 (see Appendix). But that similarities exist between the Catholic doctrine and the truth on this subject (such as the identification of three entities comprising the Godhead) should not surprise anyone. Inspiration warns that the track of error lies very close to that of the truth.

"I have many things to say. **The track of error lies close beside the track of truth**, and at first sight many feet will be led astray, supposing they are in the very exalted way cast up for the ransomed of the Lord to walk in; but that deceptive track widens more and more until all kinds of makeshifts and delusive, beautiful things, professedly called the truth, enter upon it." *Letter 301*, 1903.

If error did not bear a close resemblance to the truth it would lose its power to deceive. The very strength of error is in the fact that it bears so close a resemblance to the truth that the incautious or undiscerning would be led to believe that it is the truth. The opposite but equally dangerous end of this scenario is because the error bears so close a resemblance to the truth, the incautious or undiscerning will reject the truth believing it to be error. The issue, therefore, is not what the Catholic church



teaches, but rather what is presented as truth by the plain words of Inspiration.

THE TESTIMONY OF THE SPIRIT OF PROPHECY

Ellen White is clear about the personality of the Holy Spirit.

“We need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds.—Manuscript 66, 1899 (From a talk to the students at the Avondale School.).

“The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God....

“The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. **He must also be a divine person,** else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’—*Manuscript 20, 1906.*” *Evangelism, 616, 617.*

She also makes very clear statements about the pre-existence of Christ.

“In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.—*The Signs of the Times, August 29, 1900.*

“He was equal with God, infinite and omnipotent.... He is the eternal, self-existent Son.—*Manuscript 101, 1897.*

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. **The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant,** the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ Before men or angels were created, the Word was with God, and was God.—*The Review and Herald, April 5, 1906.*” *Evangelism, 615.*

How then do anti-trinitarians maneuver around such

statements to maintain their belief in doctrines that are clearly contrary to the plain reading of Inspiration? This will be explored in the subsequent sections.

THE PIONEERS

Proponents of anti-trinitarianism often point to the fact that the majority of the pioneers, particularly in the Millerite phase of the Advent movement, believed as they do on this subject. They are indeed correct on this point. The pioneers came from various denominational backgrounds and carried the doctrinal baggage of their denominational pasts with them into the Advent movement. What united them was the emphasis on Christ’s second coming which had its basis in the prophecies of Daniel and Revelation.

But with the passage of time the diversity of views which characterized the Millerite phase of the Advent movement gradually gave way to unity. Clear and sound positions were taken by the majority on such doctrines as the Godhead, the deity and eternal pre-existence of Christ, and the personality of the Holy Spirit, righteousness by faith, the true relationship of law and grace, and on the death of Christ as the complete sacrificial atonement for sin. One thing that helped bring about this unity is the fact that they were united in their understanding of the authoritative nature of the writings of Ellen White. It was understood that her visions and writings never contradicted the Bible but simply unfolded further light on that which the scriptures already taught. Thus the Spirit of Prophecy, whether it was expressed through Ellen White’s visions or her written counsels, was allowed to provide guidance in the framing of various doctrinal positions.

It is on this point that the anti-trinitarians make a dangerous mistake. They quote passages from Inspiration in which Ellen White speaks of the importance of the writings of the pioneers:

“God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in the Signs of the Times let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.” *Counsels to Writers and Editors, 28.*



Based on passages such as that quoted above, anti-trinitarians make the extrapolation that what the pioneers believed on the subject of the Godhead is correct and constitutes a part of their testimony which is to be repeated in fulfillment of the instruction given in *Counsels to Writers and Editors, 28*. In doing this they ignore the fact that Ellen White subsequently provided light on this subject which corrected their position. The pioneers were led by God, but they were not inspired men. Their writings cannot be placed on an equality with the biblical canon or the writings of the Spirit of Prophecy. By holding to the pioneer understanding of this doctrine in the face of light from Inspiration stating the contrary, they place the writings of uninspired men above those of Inspiration. In doing this they make her writings of none effect and this is what she warned against when she stated the following:

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.

“Likewise, he works through persons who have been reprov'd for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others. **Instead of receiving the testimony as a blessing from God, they refuse the means God uses to set them right.** Such apparently may be very zealous for God, but they put their own interpretation upon the Word and **make it contradict what the Lord has revealed in the testimonies. They think they are doing God’s service, but such work God has not given them to do.**” *Manuscript Releases, volume 10, 311.*

The pioneers did not have all the light on certain points. They manifested a willingness to be corrected by Inspiration as God progressively unsealed truth to their understanding. This is seen with their understanding of Sabbath and Sunday, God’s law, the laws relating to clean and unclean foods, the sanctuary and the atonement among others. Therefore it only makes sense that Inspiration have the final say on this subject also.

MAKING AN IDOL OF FALSE DOCTRINE

The plain words of Inspiration teach that the Godhead comprises of three separate and distinct entities, each with their individual personality. These words are so plain that they cannot be side-stepped or explained away. In the face of such decided testimony anti-trinitarians often resort to doing away with the passages wholesale by suggesting that they were added by Jesuits or by certain apostate leaders of the church. This is what is done with the passages quoted earlier from the book *Evangelism*. The first point here is that the book *Evangelism* is a compilation. Regardless of whether or not the man who compiled it was an apostate, this book is simply a collection of quotes taken from elsewhere in the Spirit of Prophecy. And a study of each of those passages will reveal that their presentation in the book *Evangelism* is true to their original context.

By suggesting that there are portions of the inspired writings which cannot be trusted, anti-trinitarians exemplify their disbelief in the fact that God protects the integrity of His Word (Psalm 12:6-7). If the believer can be led by any argument to account any portion of Holy Writ unessential, they begin upon a slippery slope whose end is unbelief and apostasy. Ellen White warned against this and this will be seen to be the end-game of the anti-trinitarian doctrine by anyone who follows such reasoning to its logical conclusion.

“I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, Satanic agencies will choose for them. . . . Those who have helped souls to feel at liberty to testify what is of God in the testimonies and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception.—*Letter 28, 1906.*” *Manuscript Releases, volume 4, 63.*

“It is Satan’s plan to weaken the faith of God’s people in the Testimonies. Satan knows how to make his attacks. He works upon minds to excite jealousy and dissatisfaction toward those at the head of the work.

“The gifts are next questioned; then, of course, they have but little weight, and instruction given through vision is disregarded. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the



deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction. By giving place to doubts and unbelief in regard to the work of God, and by cherishing feelings of distrust and cruel jealousies, they are preparing themselves for complete deception. They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins....

"If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning?" *Counsels to the Church*, 93, 94.

The preceding arguments address the subject at the most basic level—that of how one approaches the Spirit of Prophecy and the pioneers. The following sections will present arguments that have their basis in concepts and understandings that are emphasized by the present truth movement.

THE EVERLASTING GOSPEL

Many anti-trinitarians elevate the subject of the Godhead to one of testing present truth. That is to say that what one believes on this point has salvational implications and that their teachings on this subject are a special test for God's people at this time. Some do not claim to view it as testing present truth as stated above, but they certainly behave as if it is by the debate and contention they raise whenever the subject is broached. Believers in the present truth message should be insulated against the idea that the doctrines of the anti-trinitarian movement are present truth by the understanding that the everlasting gospel is prophetic in nature. The everlasting gospel has been defined as a three-step prophetic testing message that develops and thereafter demonstrates two classes of worshippers.

The rule of first mention teaches that the first mention of a subject in the Bible presents all of its essential qualities. And every subsequent mention of that subject is merely an unfolding of that which is summarily expressed in the first mention. The first mention of the everlasting gospel is Genesis 3:15. Inspiration is clear that this was the first gospel sermon ever preached.

"In Eden the first Gospel sermon was preached. God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Signs of the Times*, June 17, 1897.

But this first gospel sermon was also a prophecy. Thus

establishing the fact that the everlasting gospel is prophetic.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' Genesis 3:15. **The divine sentence pronounced against Satan after the fall of man was also a prophecy, embracing all the ages to the close of time and foreshadowing the great conflict to engage all the races of men who should live upon the earth.**" *The Great Controversy*, 505.

There is a new phase of truth, a new gospel message that goes to each successive generation. This gospel message is tailored to the needs of God's people and their circumstances in a given time. But, it is always prophetic in nature. Now the anti-trinitarian doctrine is not prophetic. Therefore, it cannot be the everlasting gospel and thus cannot be elevated to the status of a testing message that must be received by God's people or they will be lost.

Further to this, Inspiration teaches that the third angel's message is to "engross the whole mind" and "the whole attention."

"I then saw **the third angel.** Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 118.

The third angel's message is a prophetic warning against receiving the mark of the beast. The increase of knowledge on the third angel shows it to be Daniel 11:40-45 and the truths associated with it. These truths are to engross the whole mind and the whole attention. This leaves no room in the minds of the balanced for the agitation of anti-trinitarianism and the false teachings that come in its train.

THE FOUNDATIONS

The foundations of Adventism are set forth on the 1843 and 1850 charts. It is significant that the truths on these charts are all prophetic in nature. By virtue of their being foundations, they must necessarily form the basis and substance of that which follows them. This would mean that subsequent phases of truth that may be characterized as present truth will be of the same nature as the source from which they issue forth; the foundation from which they are built. The anti-trinitarian doctrine is not seen or alluded to anywhere on these sacred charts. This should communicate to the sincere believer that the subject lies outside the borders of present truth. It should



therefore not be allowed to distract from the third angel's message which has been clearly defined, and which, as stated earlier, is to engross the whole mind and the whole attention.

THE LIGHT OF THE MIDNIGHT CRY

A similar argument to that in the preceding section relates to Ellen White's first vision. In this vision the Midnight Cry is represented as a light behind the advent band that lights their pathway all the way up to the heavenly Canaan.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling **to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.'** [See **Matthew 25:6.**] **This light shone all along the path, and gave light for their feet, so that they might not stumble.**"

Christian Experience and Teachings, 57.

Samuel Snow's specific arguments drew from the 6,000 years that he suggested paralleled the six days of Creation, of which the seventh millennium would be marked by Christ's second Advent; the 2520, the 2300 days, the 1335 and 1290-year prophecies, and the autumnal types of the sanctuary feasts which were prophecies to be fulfilled at the end of the world. However, the Midnight Cry can be viewed more broadly as the truths set forth on the 1843 and 1850 charts. According to Ellen White's first vision these truths are calculated to prevent God's people from stumbling into darkness and apostasy. The Godhead is nowhere found or alluded to among these truths that constitute the Midnight Cry.

THE PROPHETIC CONTEXT

This controversy over the Godhead must be understood within the context of where God's people currently stand in prophetic history. And in order to understand their present position, one needs to study the end of ancient Israel (the Jews at Christ's first advent) as they are a type of the end of spiritual Israel (the Seventh-day Adventist Church now at the end of the world). The Jewish nation at Christ's first advent is specifically highlighted as illustrating the position of God's people just prior to the second advent.¹ Therefore the fact that there was a Godhead controversy in Christ's day should indicate to us that there will be a Godhead controversy now at the

end of the world.

When Christ came to the Jewish nation He presented Himself as God.

I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and **because that thou, being a man, makest thyself God.** John 10:30-33.

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father, making himself equal with God.** John 5:17-18.

By His being God, He was therefore representing Himself as being part of the Godhead. But the Jews did not receive this increase of knowledge on the Godhead. They could not move beyond their orthodox or "pioneer" understanding which said that God was one God. And there is no other being that is equal to Him.

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deuteronomy 6:4-5.

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke 5:18-21.

Now within the history of spiritual Israel, there is an increase of knowledge on the Godhead. This increase of knowledge was given by Ellen White in the numerous statements in which she clarified the nature of the Holy Spirit, some of which have been shared in previous sections of this study. In these statements she clearly presents the Holy Spirit as a third person—separate and distinct from the Father and the Son. But as with the Jews in Christ day, there are those in Adventism who will not move beyond the pioneer position on this subject. They cling to the understanding that the Godhead comprises of only two persons: the Father and the Son. In the



dispensation of the Son, when He walked upon the earth the Jews did not receive the truth that He was part of the Godhead. And now in the dispensation of the Holy Spirit, which Christ sent at Pentecost, and which is now being poured out in the latter rain, there are modern Jews who will not receive the truth that the Spirit is God—the third person of the Godhead—and that the Spirit is a person separate and distinct from the Father and the Son.

Anti-trinitarians often point to the fact that the Bible does not give any instruction to pray to the Holy Spirit. They suggest that this is proof that the Holy Spirit cannot be God. The scriptural counsel to pray to the Father in the name of the Son does not contradict the testimony that the Holy Spirit is God. In like manner, the fact that God's people are instructed to refer first to the Bible before resorting to the Spirit of Prophecy, in no way contradicts the fact that the Bible and the Spirit of prophecy are equal as far as Inspiration is concerned. In like manner, the fact that man is the woman's head does not make the woman any less human or any less a child of God. All this reveals is that there is a system and an order to how God works with His people and how He wants His people to relate to Him. To suggest that the absence of counsel to pray to the Spirit is evidence that the Spirit is not God is to read into the inspired texts more than their plain readings would allow.

AN INSTRUCTIVE COUNTERFEIT

It is a contention of the anti-trinitarians that there are fundamentally two beings that comprise the Godhead—these being the Father and the Son—and that the Holy Spirit is not a separate and distinct person, but merely the presence of the Father and the Son. Truths that have formed part of the prophetic message for some time can give us clarity on how to view this subject. An example is the principle that Satan counterfeits God's order. Satan's desire from the beginning was to "be like the most high."

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Isaiah 14:12-14.

And it is this desire that has led him to counterfeit God's order in many things. An example can be seen in the study entitled the "Pattern of Christ." In this study it can be seen that Christ lived out a pattern when He ministered in person at the beginning of the gospel era. He underwent thirty years of preparation in which he lived in relative obscurity. At the age of thirty He entered

upon His public ministry in which He gave His testimony that He was the Son of God. His three-and-a-half years of testimony was followed by His crucifixion. After three days He was resurrected and then He ascended to Heaven. The destruction of Jerusalem in A.D. 70 typifies the destruction of the world just prior to His second coming. And, Christ coming to John on the Island of Patmos typifies the Second Coming at the end of the world.

Satan's counterfeit of the pattern of Christ is expressed through the Papacy which is his earthly representative. The Papacy underwent thirty years of "preparation" from A.D. 508-538 when the daily (paganism) was taken away and the Papacy itself was being set up. The Papacy then gave its satanic testimony for three-and-a-half prophetic years from A.D. 538-1798. When it concluded its testimony, it received a deadly wound paralleling Christ's crucifixion. The Bible teaches that the Papacy's deadly wound will be healed. This parallels Christ's resurrection. After the healing of the deadly wound, the Papacy will ascend to the throne of the earth. The short season within, which it will bear universal rule, will be followed by the destruction of the world when the four winds are fully loosed and the seven last plagues are poured out. This is followed by Christ's second coming.

Thus it is seen that Satan, in his desire to be like the Most High, counterfeits the order of Heaven. Satan is therefore governed by the Bible—the revelation of the order and operations of the Most High—in how he presents himself and the manner in which he works. Satan is the king of the north who is a counterfeit of Christ, the true King of the north. He is a roaring lion which is a counterfeit of the Lion of the Tribe of Judah. He is Lucifer, the light-bearer and deviser of the ancient modes of worship to deceive people into worshipping himself as a sun god. This is a counterfeit of Christ who is the Sun of Righteousness.

In the final battle preceding Christ's second coming, Satan works through three entities: the dragon, the beast, and the false prophet. These entities are separate and distinct, yet one in their satanic purpose to make war against God's people and the third angel's message. The question to ask is where does Satan get this arrangement from? Satan's three-fold union—the union through which he will set himself upon the throne of the earth—is a counterfeit of the three-fold union of the Godhead (the Father, the Son, and the Spirit who bear rule over all creation). Thus, the prophetic principle that Satan counterfeits the work of God presents an important witness to the fact that the Godhead is comprised of three separate entities.

IN CLOSING

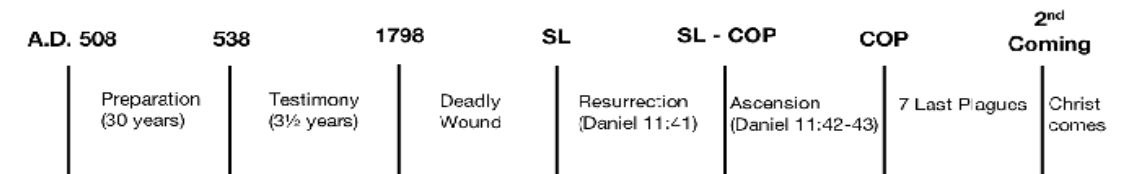
This article has sought to set forth a few simple, but clear and conclusive lines of thought on the subject of the Godhead and the false doctrines of the anti-trinitarian movement. God's people now stand on the very borders of the close probation. It is a tragedy that some have allowed this doctrine to divert their attention from the sealing truths for this time. It is even more of a tragedy that some have allowed this false doctrine to create divisions among them. But, while probationary time remains there is opportunity to correct one's course and establish themselves firmly upon the testing truths for our time. May each consider whether they are indeed in the faith or giving heed to cunningly devised fables.

¹"The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ." *The Review and Herald*, February 18, 1890.

CHRIST:



THE BEAST:



APPENDIX

Year	Fundamental Beliefs
1872	(I) "That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7." (II) "That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc." <i>Fundamental Principles of Seventh-day Adventists</i> (1872), 4.
1889	No significant change.
1931: Introduction of the words 'Godhead' and 'Trinity'	2. "That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19." 3. "That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25." <i>Fundamental Beliefs</i> (1931), 377.
1942	No change.
1957: <i>Questions on Doctrine</i> , 21-22	"In Common With Conservative Christians and the Historic Protestant Creeds, We Believe—That the Godhead, the Trinity, comprises God the Father, Christ the Son, and the Holy Spirit."
1975	No change.



Year	Fundamental Beliefs
1981: Removal of the word 'Godhead' to keep only the Catholic term 'Trinity'. Introduction of the concept "three-in-one-God"	<p>2. The Trinity There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:46; 1 Peter 1:2; 1 Tim. 17; Rev. 14:7.)</p> <p>3. The Father God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)</p> <p>4. The Son God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)</p> <p>5. The Holy Spirit God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26, 27; 16:17-13.)</p> <p><i>Fundamental Beliefs (1981), 5.</i></p>

THANKSGIVING

A Selection of Quotes To Meditate Upon This Season

"I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; ... for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us." - *George Washington*, October 1789.

"I recommend that on the said day the duties of humiliation and prayer be accompanied by fervent thanksgiving to the Bestower of Every Good Gift, not only for His having hitherto protected and preserved the people of these United States in the independent enjoyment of their religious and civil freedom, but also for

having prospered them in a wonderful progress of population, and for conferring on them many and great favors conducive to the happiness and prosperity of a nation." - *John Adams*, March 1798.

"No people ought to feel greater obligations to celebrate the goodness of the Great Disposer of Events and of the Destiny of Nations than the people of the United States. His kind providence originally conducted them to one of the best portions of the dwelling place allotted for the great family of the human race. He protected and cherished them under all the difficulties and trials to which they were exposed in their early days. Under His fostering care their habits, their sentiments, and their pursuits prepared them for a transition in due time to a state of independence and self-government." - *James Madison*, March 1815.

"The pilgrim fathers started out in their poverty. Some died on their voyage over from England, and others died when they reached America. But they accomplished what they had purposed. God wants his people today to feel the same spirit of self-denial. He wants them to put [on] every piece of the armor,

and go forth to let the light of heaven shine into the hearts of those who are in darkness."
The General Conference Bulletin, April 10, 1901.

"We are only pilgrims and strangers on the earth, looking forward to that better country, the heavenly home, and securing a title without a flaw to our rightful possessions there. If some of these good brethren whose affections are buried up in worldly treasures could have the experience of our pilgrim fathers, who were driven from their homes because of their faith by persecution, sword, and fagot, that they might learn like Abraham to go out not knowing whither, but trusting in the voice that called from above to lead the way—it would prove a blessing to them. It was exile, pilgrimage, and peril in a strange land, that made our fathers firm, and strong, and faithful in the cause of truth and justice."
The Review & Herald, December 11, 1883.

"At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans 'conform, or ... harr[y] them out of the land, or else worse.' - George Bancroft, *History of the United States of America*, pt. 1, ch. 12, par. 6. Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, 'England was ceasing forever to be a habitable place.' - J.G.Palfrey, *History of New England*, ch. 3, par. 43. Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic.

"In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of difference language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation and lost no time in idleness or repining. Though often pinched with poverty, they thanked God for the blessings which were still granted them and found their joy in

unmolested spiritual communion. 'They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits.' - George Bancroft, pt. 1 ch. 12, par. 15.

"In the midst of exile and hardship their love and faith waxed strong. They trusted the Lord's promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. And when God's hand seemed pointing them across the sea, to a land where they might find for themselves a state, and leave to their children the precious heritage of religious liberty, they went forward without shrinking, in the path of providence.

"God had permitted trials to come upon His people to prepare them for the accomplishment of His gracious purpose toward them. The church had been brought low, that she might be exalted. God was about to display His power in her behalf to give to the world another evidence that He will not forsake those who trust in Him. He had overruled events to cause the wrath of Satan and the plots of evil men to advance His glory and to bring His people to a place of security. Persecution and exile were opening the way to freedom.

"When first constrained to separate from the English Church, the Puritans had joined themselves together by a solemn covenant, as the Lord's free people, 'to walk together in all His ways made known or to be made known to them.' - J. Brown, *The Pilgrim Fathers*, page 74. Here was the true spirit of reform, the vital principle of Protestantism. It was with this purpose that the Pilgrims departed from Holland to find a home in the New World. John Robinson, their pastor, who was providentially prevented from accompanying them, in his farewell address to the exiles said: 'Brethren we are now erelong to part asunder, and the Lord knoweth whether I shall live ever to see your faces more. But whether the Lord hath appointed it or not, I charge you before God and His blessed angels to follow me no farther than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth of my ministry; for I am very confident the Lord hath more truth and light yet to break forth out of His holy word.' - Martyn 5:70.

"For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no



farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; ... and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.'—D. Neal, *History of the Puritans* 1:269.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made or to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word; but withal, take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perfection of knowledge should break forth at once.'—Martyn, vol. 5, pp. 70, 71.

"It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious liberty. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. 'Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith.'—Ibid. 5:297. The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: 'It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics.'—Ibid., vol. 5, p. 335. The regulation was

adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.

"Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams 'was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law.'—Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the duty of the magistrate to restrain crime, but never to control the conscience. 'The public or the magistrates may decide,' he said, 'what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrate has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion.'—Martyn, vol. 5, p. 340.

"Attendance at the services of the established church was required under a penalty of fine or imprisonment. 'Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only like requiring hypocrisy.... "No one should be bound to worship, or," he added, "to maintain a worship, against his own consent." "What!" exclaimed his antagonists, amazed at his tenets, "is not the laborer worthy of his hire?" "Yes," replied he, "from them that hire him.'"—Bancroft, pt. 1, ch. 15, par. 2.

"Roger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet his steadfast



denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would 'subvert the fundamental state and government of the country.'—Ibid., pt. 1, ch. 15, par. 10. He was sentenced to banishment from the colonies, and, finally, to avoid arrest, he was forced to flee, amid the cold and storms of winter, into the unbroken forest.

"'For fourteen weeks,' he says, 'I was sorely tossed in a bitter season, not knowing what bread or bed did mean.' But 'the ravens fed me in the wilderness,' and a hollow tree often served him for a shelter.'—Martyn, vol. 5, pp. 349, 350. Thus he continued his painful flight through the snow and the trackless forest, until he found refuge with an Indian tribe whose confidence and affection he had won while endeavoring to teach them the truths of the gospel.

"Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony was 'that every man should have liberty to worship God according to the light of his own conscience.'—Ibid., vol. 5, p. 354. His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the cornerstones of the American Republic.

"In that grand old document which our forefathers set forth as their bill of rights—the Declaration of Independence—they declared: 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.' And the Constitution guarantees, in the most explicit terms, the inviolability of conscience: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.' 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"'The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures

and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate.'—Congressional documents (U.S.A.), serial No. 200, document No. 271.

"As the tidings spread through the countries of Europe, of a land where every man might enjoy the fruit of his own labor and obey the convictions of his own conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied. 'Massachusetts, by special law, offered free welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic 'to escape from wars or famine, or the oppression of their persecutors.' Thus the fugitive and the downtrodden were, by statute, made the guests of the commonwealth.'—Martyn, vol. 5, p. 417. In twenty years from the first landing at Plymouth, as many thousand Pilgrims were settled in New England.

"To secure the object which they sought, 'they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labor. No golden vision threw a deceitful halo around their path.... They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears, and with the sweat of their brow, till it took deep root in the land.'

"The Bible was held as the foundation of faith, the source of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church, and its fruits were manifest in thrift, intelligence, purity, and temperance. One might be for years a dweller in the Puritan settlement, 'and not see a drunkard, or hear an oath, or meet a beggar.'—Bancroft, pt. 1, ch. 19, par. 25. It was demonstrated that the principles of the Bible are the surest safeguards of national greatness. The feeble and isolated colonies grew to a confederation of powerful states, and the world marked with wonder the peace and prosperity of 'a church without a pope, and a state without a king.'"

The Great Controversy, 290-296.



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livrinho.org

"From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. and many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?' Esther 4:14." *Education*, 262.