



# THE ADVANCING GLORY

Of the Third Angel's Message

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## **What Hath God Wrought!**

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. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin. - Christian Experience and Teachings of Ellen White pg. 204

## A BRIEF HISTORY OF ORGANIZATION WITHIN THE CHURCH TRIUMPHANT FROM 2001 TO 2018

*By Thabo Mtetwa*

### Introduction:

*The dealings of God with His people should be often repeated. How frequently were the waymarks set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old. We need often to recount God's goodness and to praise Him for His wonderful works. — Testimonies for the Church 6:364, 365. 3SM 320.3*

This document has been produced as a step towards filling the need for a record of the development of organization within the movement of the Church Triumphant. It has also been produced to provide a record of the resolutions at the movements organizational conferences held in 2017 and 2018. As much history has preceded and followed the two conferences, this document has been written as a narrative to hopefully give

greater context to the conferences and the decisions made at them.

### 2001 - The Prophetic Context:

The practical actions that have been taken with regards to organization have a solid basis in prophetic truth. A number of lines establish this fact - one being the line of Moses. Christ's descent upon Mount Sinai typifies the descent of the angel of Revelation 18 on September 11, 2001 (911). When He descended Moses tarried for 46 days representing the tarrying time for the priests which also commenced at 911. Christ descended to give Moses the two tables of His covenant with them - the ten commandments. At 911 the two tables of Habbakuk 2:2, the 1843 and 1850 chars, became present truth. These are the two tables of God's covenant with the church triumphant. When Christ descended He not only gave Moses the ten commandments but committed to him the plans for the organization of His people.

*Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High—to be incorporated as a church and a nation under the government of God. The message to Moses for the people was: {PP 303.1}*

*"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." {PP 303.2}*

*The building of the tabernacle was not begun for some time after Israel arrived at Sinai; and the sacred structure was first*

*set up at the opening of the second year from the Exodus. This was followed by the consecration of the priests, the celebration of the Passover, the numbering of the people, and the completion of various arrangements essential to their civil or religious system, so that nearly a year was spent in the encampment at Sinai. Here their worship had taken a more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan. {PP 374.1}*

*The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens," and, lastly, officers who might be employed for special duties. Deuteronomy 1:15. {PP 374.2}*

Thus based on this application organization can be seen to be present truth from 911. The Hebrews lost patience with Moses and apostatized by imposing upon Aaron to make them a golden calf which they subsequently worshipped. This is a symbol of the image of the beast crisis which follows 911. Moses then descended from the mount to execute judgement upon those who had apostatized. This represents the judgement at the Sunday Law. The history of Moses thus represents the history of the church triumphant from 911 to the

Sunday Law; and Mose's history clearly locates organization at 911.

Another witness locating organization at 911 is the reform line of Christ. Christ's baptism in 27 AD typifies the baptism of the Holy Spirit in the sprinkling of the latter rain at 911. Following His baptism Christ went into the wilderness to be temped or tested by Satan. This represents the testing process that began upon the priests at 911.

The selection and ordination of the twelve disciples also followed Christ's baptism. This was the beginning of the Christian church which was soon to replace the Jewish church. In like manner at 911 Christ began to establish the church triumphant which is replacing the Seventh Day Adventist Church which is now being passed by. The ordination of the twelve disciples was specifically the beginning of the organization of the Christian church. Hence the organization of the church triumphant has been present truth since 2001.

In Millerite history a people was raised up that proclaimed the first and second angels messages and followed Christ by faith into the most holy place of the heavenly sanctuary. Their history is marked from 1840 to 1844. And based on the line of the Seven Thunders, 1840 to 1844 is a type of 911 to the Sunday Law. This being the case it must be seen that although the Millerites did not organize a new denomination in the sense of establishing a legal religious entity that was recognized by the government; they did separate from the protestant churches and stand as a distinct religious body.<sup>1</sup> Over the course of their history organization is typified as they (the Millerites) had ministers that preached their message, they established publishing houses (Signs of the Times and others), held their own camp-meetings, and constructed houses of worship (e.g. the Boston Tabernacle). On Oct 22, 1844 God had the Millerites He would use to

organize the Seventh Day Adventist Church.

Although organization is located at 911 prophetically, practical steps to organize at the movement level did not begin until years later. These steps are the subject of the following sections.

### **2014 - Initial Developments:**

In 2014 elder Pippenger began to develop a schedule and protocol (a circuit) for visiting the various groups within the movement in the United States. This was a practical response to the prophetic truth that organization was present truth. It was also initiated in response to a need for further consolidation of the various groups in America and beyond following a shaking that began in 2012 but that became widespread in 2014. Brethren and leaders in the movement from ministries such as Path of the Just (now The Sure Word), and Restoring The Old Paths began to propagate erroneous doctrines pertaining to “the day of the Lord,” the book of Joel, and other subjects. They also rejected and fought against the then new light on Ezra 7:9, the exclusive internal work, and the line-upon-line methodology upon which these truths are established. The prophetic narratives that made sense of these developments at the time taught that the doctrinal differences these men were highlighting masked a deeper purpose to overthrow the order God had established within the movement; which order recognized Jeff Pippenger’s pre-eminent role as the reformer for the final generation. Hence their rebellion was principally a rebellion against organization.

Ultimately their efforts to overthrow God’s instruments and His order failed as the movement has grown from strength to strength since their departure.

### **2016 - First Ordinations:**

In 2016 Three individuals met at the winter trimester of the Arkansas School of the Prophets. These were Marco Barrios whose principal field of labour had been South America, following his departure from Germany, the land of his nativity. Parminder Biant from the United Kingdom was also present. The principal field of his labours had been the ACE (Advanced Christian Education) School in Wales at which he taught Bible Prophecy. Also present was Thabo Mtetwa who lived and laboured in Canada while maintaining connections on the African Continent where he was born.

In discussions with Elder Jeff Pippenger the three men previously mentioned shared about their experiences labouring in their respective regions of the Lord’s vineyard. An issue highlighted by all of them was the fact that believers in the present truth message were increasingly finding themselves being pushed out of their home churches. As their involvement with the present truth message became known, they found themselves being denied baptism, marriage, and other requests made to ministers of the conference churches. Many suffering under such conditions had found reprieve by forming their own bodies and worshipping separately from their brethren in the Seventh Day Adventist Church. But notwithstanding these measures, they still found themselves in need of the ordinances of church life (baptism, marriage, Holy Communion etc.) but without access to them.

In discussing how to cater to the brethren who found themselves in this difficult situation it was suggested that the movement ordain brethren who would be invested with the authority to perform these ordinances as and when they were needed. Elder Jeff then promptly suggested that the three men before him be the first to be ordained for this purpose. And on the 27th of February

Thabo Mtetwa, Marco Barrios and Parminder Biant were ordained as ministers within the present truth movement. The initial intent was that Parminder Biant would serve Europe, that Marco Barrios would serve South America, and that Thabo Mtetwa would serve Canada and the African continent. However in the course of time it would be seen that the ministry of these three men was world-wide in scope and not at all limited to the regions initially designated to them.

As is often the case in sacred history, the men involved in this ordination simply acted to meet a need that they saw in the world field. They only subsequently realized that the step taken to ordain them was a fulfilment of prophecy. A number of lines bear witness to this fact. One example is the prophetic chain of Adventism.

The initial concept for the prophetic chain was presented by Elder Pippenger in 2010. This study identifies a chain of events from Eden to the end of the great controversy. The links in this chain are the three-and-one combination that has its basis in the structure presented by the three angels of Revelation 14 (“three”), and the fourth angel of Revelation 18 (“and one”).

There is an application of the three-and-one combination which roughly corresponds with the four generations of Adventism. The first link in this application begins with Millerite history in 1798 and runs through to 1863. Miller, Litch, and Snow proclaimed the prophetic messages that tested their generation. They are the “three.” Their testimony was followed by the Great Disappointment. Following them a fourth witness, Ellen White, was raised up with the spirit of prophecy which has been testing Adventism since it was given. The next link covers the period from 1863 to 1888 and comprises of Ellen White, Alonzo Trevier Jones, and Ellet Joseph Waggoner. These three messengers,

coming in the second generation of Adventism’s history conveyed the 1888 message which was God’s attempt to pour the latter rain upon His people. There was a disappointment however as this latter rain message was rejected by God’s people. The fourth in this link was William Warren Prescott. Prescott was one in a line of apostates that would further the work of rejecting light and thus drag God’s church deeper and deeper into the darkness of apostasy. The third generation runs from 1888 to 1957. The link corresponding with this generation begins with Prescott and includes Arthur Grosvenor Daniels and William Clarence White. These men rejected the Spirit of Prophecy through their rejection of the truth that the Daily represents paganism and not Christ’s sanctuary ministry.<sup>2</sup> Prescott and Daniells were key players in the work of establishing the new organization Ellen White describes in 2 Selected Messages pg. 204-5. And it is this act of apostasy that constitutes the disappointment in this three-and-one combination.

***The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed***

*to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {1SM 204.2}*

*Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? {1SM 205.1}*

The fourth in this link is Leroy Edwin Froom. Froom was a leading scholar in the church who was involved in the catastrophic act of compromise that was the evangelical conferences of 1955 to 1956.<sup>3</sup> These conferences saw Froom sitting in secret meetings with renowned evangelical leaders and conspiring to water down the Adventist Church's distinct beliefs in order to make them more acceptable to mainline evangelical denominations.

Froom thus forms the first in a link corresponding with the fourth generation of the Seventh Day Adventist Church. Froom worked with Walter Reed and Roy Allen Anderson in the evangelical conferences. The disappointment in this link is the acceptance of apostate protestant theology that has left the Adventist church in complete darkness. This state of affairs brings God's people to the fourth in this link which is Jeff Pippenger. Jeff Pippenger marks the transition from the fallen Seventh Day Adventist Church to the link of the Church Triumphant. The Church Triumphant began in 1989. And as with the Seventh Day Adventist Church, and every other church with whom God has entered into a covenant, this Church Triumphant will be organized. The first concrete step in the organization of this church was the

ordination of the three leading ministers, whose ordination was conducted by the reformer himself. This organized Church Triumphant is the final church that will be standing when Christ comes the second time (see table 1 in appendix).

Another line that shows the ordinations in 2016 to be a fulfilment of prophecy has already been referred to but will be considered more closely - this is the line of Christ. Christ began His ministry in 27 AD following His baptism by John and His anointing by the Holy Spirit. Following His baptism He moved to ordain the twelve disciples. Inspiration teaches that these ordinations were the first step in the organization of the Christian Church - the Church He was entering into a covenant with while simultaneously divorcing the Jewish nation.<sup>4</sup> The Christian church was fully organized before the end of Jewish probationary time in 34 AD. Now 27 AD is a type of September 11, 2001 where the Priests of this movement received the baptism of the Holy Spirit represented by the Angel of Revelation 18:1-3. As with the type - the reformer himself took the first concrete step in the organization of the Church Triumphant. This step was the ordination of ministers who in purpose and function mirror the role of the disciples in the history of Christ (more on this in the section of the first international conference on organization). And as with the type, this work of organization is taking place while Christ is entering into covenant with this church while simultaneously divorcing the Seventh Day Adventist Church. It also follows from the type that this final church will be fully organized before the end of probationary time for Adventists at the Sunday Law.

Thus it can clearly be seen that the ordinations that took place in 2016 were led of God and that they are a subject of Bible prophecy.

## 2016 - The Omega Apostasy:

Following the ordination of the three elders, strange developments began to be seen in relation to Mark Bruce who was formerly a member of staff at the Arkansas School of the Prophets. Upon returning to Europe Bruce started his own ministry - Tree of Life - and began the work of travelling to teach whatever groups were willing to give him an audience. In the course of time concerns began to be sounded about the initially subtle but increasingly divergent trajectory of his teachings. These doctrinal differences, and various interpersonal matters, were the subject of and justification for a series of meetings that took place in Wales in the month of December, 2016. These meetings were attended by Elders Pippenger, Biant, Barrios, and Mtetwa. Manjit and Emma Biant were also in attendance as well as Mark Bruce.

It became evident at those meetings that Bruce was presenting a new prophetic model whose conclusions were divergent from understandings that were foundational to the movement from its early years. Not only this, but it became clear that Bruce did not recognize the ordination of the three elders as he was of the belief that Elder Pippenger was in apostasy. It followed from that belief that the three elders were ordained by "unsanctified hands" and thus were not recognized by God. His conclusions were in part deductions drawn from his prophetic applications and in part his personal perspective (however wrong it was) on how he felt he had been mistreated by Elder Pippenger and his brethren.

It was at these meetings that it began to be seen that the prophetic model Mark Bruce was presenting, his rejection of organization and those who had been ordained to carry this work forward, was the revelation of the Omega apostasy in the history of the priests. This apostasy

became more direct and more open following these meetings in Wales.

The Omega apostasy is fundamentally an attack on organization. Its attack is doctrinal in that it destroys the prophetic models that establish the fact that organization is present truth. It also appeals to people's emotions and draws them from their loyalty to the organized movement through accusations of kingly power and false claims of mistreatment by the movements leadership. This Omega apostasy is typified by the Alpha apostasy which began with Lucifer's rebellion in Heaven. The very same tactics used by the first rebel in his apostasy were seen in the Omega.

*Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"*  
GC 495.1

*Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. **Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint.** Since their natures were holy, he urged that the angels*

should obey the dictates of their own will. **He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ.** He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence. GC 495.2

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office.

**But pride forbade him to submit.** He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker. GC 495.3

All the powers of his master mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the

fact that Christ had warned and counseled him was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, **Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven.** He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. **The very work which he himself was doing he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator.** It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority. GC 496.1

As with the first apostasy in Heaven, the Omega apostasy is not an event but a progressive crisis. Hence these themes of attacking the doctrinal basis of organization, and appealing to peoples sympathies through accusations of kingly power and false claims of mistreatment will be seen again.

### **2017 - First International Conference on Organization:**

In September 2017 the movement held its first international conference on



organization in Romania. This conference was attended by leaders and representatives from many countries and regions where the present truth message has a presence. It had two primary purposes - the first was to address doctrinal controversies that had been making their way through the world movement. Key among these was the subject of the Psalm 23 prophetic model which was being taught by Chiawuotu and Kimberly Anyanwu from the United Kingdom. A second doctrinal issue pertained to Daniel 11:23-29. Elder Mtetwa had one view while the teachers of the Psalm 23 prophetic model had their own. It was determined to address both these doctrinal subjects at the conference. The second purpose of the conference was to discuss what steps needed to be taken next in the organization of the movement.

The Psalm 23 prophetic model was seen by all the attendees (except the man and woman presenting it) to be erroneous. Furthermore, based on its implications for the movements prophetic model and the erroneous methodology used to sustain it, the Psalm 23 model was seen to be another manifestation of the Omega apostasy which had been identified in December the previous year. When the presenters saw that what they believed to be new and important light was unanimously rejected, they declined to present anything on Daniel 11:23-29 and left the conference early.

*Baptism*—Much progress was made in the area of organization however. It was emphasized that the movement is not merely a sub-group within the Adventist Church, but rather an entirely new church; a new denomination with whom God was entering into covenant while simultaneously divorcing the Seventh Day Adventist Church for their apostasy and continued departure from His word. By virtue of the fact that this movement is in fact a church and the true church, it

followed that baptism be required as a rite of entry into this church.

It was determined that people holding leadership positions within the movements ministries, schools and fellowships would be required to set an example by being the first to be baptized. Then baptism would be enjoined upon brethren in their respective jurisdictions with all the necessary preparations being made to ensure that candidates are prepared to participate in the ordinance. If someone in a leadership positions did not wish to be baptized they would be asked to relinquish their position and allow for their replacement by individuals meeting this requirement.

*Offices*—Elder Barrios led the delegates in a study of the various offices seen within the new testament church. It was seen and agreed upon that in terms of function, the three ordained ministers fulfilled the role of apostles. The apostles were ordained by Christ, who is a type of the reformer in our time, to minister to all the churches. They had a world-wide scope to their work and authority to ordain elders in local jurisdictions. They were also invested with the authority to perform the ordinances of church life and to carry out church discipline.

In line with biblical criteria, elders were seen as leaders of a limited jurisdiction such as a church. Elders were ordained by apostles and they also had the authority to perform the ordinances of the church and carry out church discipline.

A third office that was identified was that of a Bible Worker. A Bible Worker is someone who has demonstrated that they have the gift of teaching. Such individuals can be ordained as official recognition of their gift by the organized movement. Their ordination would also serve to express that they are approved of the movement and can be held in confidence by brethren wherever they go. Bible workers do not have the authority to

perform the ordinances of the church however. And while only men can serve in the capacity of apostles and elders, women can be ordained to the office of a Bible Worker.

It was also determined to not recognize the positions held by people in the Seventh Day Adventist Church prior to their joining the movement. That is if someone was a pastor or elder within the Adventist Church they do not keep that position when they join the movement - they come in as laypersons. In situations where fully fledged fellowships joined the movement (fellowships with ministers, elders, and bible workers already in place) as has happened in some localities, there would have to be a review of the leadership after an appropriate period of time. That review can lead to new people being installed in those positions or the previous leaders being reinstated to their former positions.

*Structures*—It was also determined that the movement recognized three forms of organization within its body. These were fellowships, ministries, and schools. A ministry is an organization established for the purpose of disseminating the present truth message. They are evangelistic in character and their work is generally done through publishing - be it print, audio, or video uploaded to online platforms such as youtube or distributed via DVDs. They also employ speakers to teach the message and hold convocations, camp-meetings, and other gatherings designed to reach the target audience of the present truth message which is principally Seventh Day Adventists.

Fellowships are church congregations in line with the tradition understanding of the concept. They serve as places of gathering for believers of the present truth message to participate in congregational worship and other spiritual exercises. Fellowships are to be run according to the model of gospel order presented in the new testament. They are wherever

possible to have ordained elders who serve as leaders of these fellowships and these elders must meet the biblical qualifications for the office as stated in 1 Timothy 3 and Titus 1.

Schools are academic institutions operating according to the “blueprint” for true education provided by Ellen White.<sup>5</sup> These institutions focus on training believers to teach and defend the message and they strive to offer a well-rounded education which includes medical missionary work and training in various practical pursuits such as agriculture.

An example of a locality in which all three forms of organization exist is Arkansas where the ministry of Future for America is located. The ministry focuses on teaching the message through printed newsletters, the organization of recorded camp meetings and the speaking ministry of Elder Jeff Pippenger and others. There is also Lambert Fellowship which is a separate organization which has its own board and functions as a church. There is also the Arkansas School of the Prophets which functions as a separate and distinct entity from the the ministry and the Fellowship. Within different regions of the world any or all of these three forms of organization can exist depending on the needs of that area. It was also emphasized that special care needs to be taken to consider the specific requirements (stated by inspiration) to successfully run each of these three enterprises. And to give heed to any prohibitions cited by inspiration - i.e. a woman can lead a ministry, but a woman cannot be the elder of a fellowship as this is contrary to the Bible.

A principle was emphasized which stated that difficulties within these structures should be addressed internally or at the local level as far as possible. And that the three ministers should only be brought into such matters when local structures have failed to resolve them on their own.

## **2017 - Another Manifestation of the Omega:**

Great leaps in progress were made at this first conference on organization. The Holy Spirit was present and the attendees were blessed with powerful tokens of the Lord's leading. However it is the testimony of Inspiration that wherever God is doing a work to build His people, Satan is ever on the grounds seeking to overthrow it.

*Satan contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church, no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle would raise up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up. The Wesleys also, and others who blessed the world by their influence and their faith, encountered at every step the wiles of Satan in pushing over-zealous, unbalanced, and unsanctified ones into fanaticism of every grade. 4SP 245.1*

As stated earlier, the principal teachers of the Psalm 23 falsehood suffered a great disappointment on account of the rejection of their false prophetic model. As often happens in such situations these individuals became disaffected and embarked on a campaign to discredit the conference and its outcomes. Reports

were circulated far and wide to the effect that they had been mistreated; that the leadership of the movement had rejected light, had thus gone into darkness and were leading the flock of God astray. They augmented these falsehoods with the claim that kingly power was being exercised by the leadership of the movement. This is the very same pattern seen at the beginning of the Omega apostasy with Tree of Life. And it is the very same pattern seen in Satan's rebellion in Heaven.

These false reports caused a shaking which was particularly damaging in the United Kingdom where many fell away upon receiving these lies. Addressing the shaking served to distract the leadership of the movement from taking action on some of the resolutions of this international conference. Most notably the resolution to require, plan for, and begin to conduct baptisms within the movement; and to begin this work with the leadership in all regions of the Lord's vineyard. The opportunity to implement this resolution came at the following international conference.

## **2018 - Second International Conference on Organization:**

The second international conference on organization took place from 10th - 14th June in Torre Pellice, Italy, immediately following an international camp meeting hosted by the German ministry Future Is Now. This camp meetings was an especially significant as it was there that the subject of definite time was reintroduced. This paved the way for the reception of the truth that the 9th of November 2019 is Midnight; which truth was proclaimed at the Arkansas school in October of this year.

The purpose of this conference was to address how the movement would manage its finances. Challenges had

arisen in different parts of the world field which called for a studied and united decisions from the movement. There was also the question of how to support the work which is growing rapidly in poorer regions of the world.

The meetings were exploratory - seeking to come to a clearer understanding of the scope of the problem faced by workers and organizations in different regions. History of financial management in SDA was reviewed. It was seen that the tithe and offering system was part of a progressive development. And that there were numerous renditions before they finally settled on the tithing system. It was determined to have the three elders produce a report with recommendations on how the movement needed to manage finances.

This conference also provided the opportunity to begin to act on the decisions that were made at the previous conference; which decisions were forestalled on account of the shaking. Jeff Pippenger, the three elders and 22 others entered the baptismal waters. The first local elders were ordained during the international camp meeting. These were Noel Del Rosal who has been set apart to serve Mexico and the region of central America. And Maurice Eugene who has been set apart to serve the French speaking world. The first Bible workers were also ordained. These were Terrie Lambert from Australia, Tamina Blaesing from Germany, and Emma Biant from the United kingdom.

Developments on the continent of Africa also led to an important decision at this conference. The movements rapid growth there, and the fact that the majority of those joining the movement were youth, meant that the region quickly outgrew the capacity of any one individual to oversee in an effective manner. It was decided to ask Manjit and Emma Biant to become the movements first missionaries to Africa to which they agreed. It was thought that

their experience teaching the message, in counselling and mentoring youths and young adults, and in managing a school, would be important assets that would do much to give tone and strength to the work on the continent and drive it forward. The focus of their labours is East Africa which includes Kenya, Uganda, South Sudan, Tanzania, Rwanda, and Ethiopia.

### **2018 - Subsequent Developments:**

Marshall Nkomo was ordained as an elder for Zimbabwe at a camp meeting held from the 10th - 16th of September in Middelburg, South Africa. Mawande Mbongela was ordained as an elder for South Africa at the same camp meeting. In November Gabriel Barrios was ordained as an elder for Brazil. Wesley Joaquin Correia was also ordained as an elder for the same country. Wesley's commission however includes that of a Bible Worker as his ministry is not limited to Brazil. He has served and will continue to serve as an international speaker.

### **In Closing:**

*Deuteronomy 26:8-10 (KJV)*  
*And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: 9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.*

*1 Kings 8:56 (KJV)*  
*Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.*

*Deuteronomy 7:9 (KJV)*  
*Know therefore that the Lord thy God, he is God, the faithful God, which keepeth*

*covenant and mercy with them that love  
him and keep his commandments to a  
thousand generations;*

**Appendix:**

*Table 1: The Prophetic Chain of Adventism*

<b>THE PROPHETIC CHAIN OF ADVENTISM</b>			
<b>YEARS</b>	<b>THREE</b>	<b>DISAPPOINTMENT</b>	<b>ONE</b>
1798 - 1863	Miller, Litch, Snow	Great Disappointment	Ellen White
1863 - 1919	Ellen White, Jones, Waggonner	Rejection of Latter Rain	W.W. Prescott
1919 - 1957	W.W Prescott, A.G. Daniells, W.C. White	Spirit of Prophecy rejected, new organization	L.E. Froom
1957 - 1989	L.E. Froom, W.E. Reid, R.A. Anderson	Acceptance of apostate protestant theology, complete darkness	Jeff Pippenger (end of SDA and beginning of Church Triumphant)

*Table 2: Summary of Conference Decisions*

<b>Summary of Conference Decisions</b>	
<b>2017 Conference in Romania</b>	<p><i>Baptism</i> Baptism would be required as of all as rite of entry into the body of the Church Triumphant. The movement would require people in positions of leadership in ministries, fellowships and schools to be baptized or step down from their positions.</p> <p><i>Offices</i> The movement recognizes and can ordain people to three offices - apostles, elders, and bible workers. Offices held within the Seventh Day Adventist Church will not be recognized upon joining the movement.</p> <p><i>Organizations</i> The movement recognizes three forms of organization within its body - ministries, fellowships and schools.</p>
<b>2018 Conference in Italy</b>	<p><i>Finances</i> Elders Barrios, Biant, and Mtetwa would prepare a document setting forth recommendations on how the movement will manage finances.</p> <p><i>Baptisms</i> 26 people were baptized in line with the decision at the previous conference that leaders be baptized first.</p> <p><i>Ordinations</i> Noel Del Rosal and Maurice Eugene were ordained as elders for central America and the French speaking world respectively. Terrie Lambert, Emma Biant and Tamina Blaesing were ordained as Bible Workers.</p>

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<sup>1</sup> Generally, the Millerites considered themselves to be living in the Laodicean state of the church. When they still belonged to their respective churches, they felt it their mission to reform their churches on the doctrine of the 1843 Second Advent. But when, as we have seen, Millerites left the churches and held separate meetings, the Laodicean church came to be considered the nominal church which Christ had spewed out of His mouth (Revelation 3:15), <sup>2</sup> and the interconfessional movement became crystallized as a new and independent religious group. {FSDA 84.1}

One of the earliest attempts to discover a biblical explanation for the recent experience of the new religious community was made in 1844 by J. Weston, a Millerite lecturer, and was based on a new interpretation of the seven churches of Revelation. <sup>3</sup> He accepted Miller's interpretation of the churches Ephesus, Smyrna, and Pergamos, but Thyatira he dated from 538 until 1798, and Sardis from 1798 to "the time [that] the Midnight Cry developed the true state of the nominal church." <sup>4</sup> Sardis, he said, heard the Midnight Cry but rejected it except for "the few names which have not defiled their garments, in the Sardis church, [who] come out at God's command, and constitute the Philadelphia church. And the remainder of the Sardis church, after Philadelphia is separated from them, make up the Laodicean church, which is rejected of Christ at his appearing." <sup>5</sup> This new ecclesiological self-understanding, which identified the Millerites with the Philadelphian church, was intimately related to their personal experience. It grew in importance after 1844 and continued to affect relationships with other churches for many years. {FSDA 84.2}

<sup>2</sup> Daily in Daniel pg. 8, <<https://documentcloud.adobe.com/link/track?uri=urn%3Aaaid%3Aascds%3AUS%3Ad7b890ef-b539-4451-8607-439c37d55501>>

<sup>3</sup> Chronology of Desolation, Marco Barrios, pg. 9, <<http://www.little-book.org/wp-content/plugins/download-attachments/includes/download.php?id=1866>>

<sup>4</sup> It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:13, 14. AA 18.1

<sup>5</sup> For more information on the blueprint for Christian Education see Broken Blueprint by Vance Ferrell, <<http://www.upavision.com/Downloads/Broken-Blueprint.pdf>>

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### CONTACT

**Tel** +1-877-399-6429  
**Email** [info@futurenews.ca](mailto:info@futurenews.ca)  
**Mail** Future News Canada  
RPO Hollick Kenyon, Box 65561,  
Edmonton, Alberta, T5Y 0M5