



Open Face

PHILADELPHIA OR LAODICEA?

David Clayton



The SDA Church and Laodicea

One of the things that is early engraved in the mind of every Seventh Day Adventist, is the thought that Laodicea is God's church of the last days. As soon as a person joins the Seventh Day Adventist church, he is made to understand that the Seventh Day Adventist church is represented by the seventh of the seven churches mentioned in Revelation chapters 2 and 3, the Laodicean Church. It is not difficult to support this claim, because there are many statements in the writings of Ellen White, which state that the church is in a Laodicean condition, and in which the Seventh Day Adventist church is identified as Laodicea.

In Adventist thinking the seven churches in Revelation are understood to indicate seven chronological stages in the history of the Christian church. That is the way it is explained. The churches are Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

It is believed, that Ephesus covered the

apostolic era from the time of Jesus, until the time of the death of the last apostle about A. D. 100. Smyrna would cover from about A. D. 100, to A. D. 313, and Pergamos would go from about 313 to about 538 when the papacy was fully established as a dominant power. Thyatira would span the period of papal supremacy, from 538 to about 1517, when the Protestant reformation began under Martin Luther, and Sardis would cover the Protestant period, from about 1517 to about 1833, when the great second Advent movement began under William Miller. The Philadelphian period, continued from the time that William Miller started to preach in 1833, until about sometime in the 1840's when the Seventh Day Adventist church began. The Seventh Day Adventist church, would be from the eighteen forties until the coming of Jesus, which is the Laodicean period.

This is the way it is explained, and if this is the way you understand the interpretation of the seven churches, then logically if you want to be saved and be a part of God's program in the last days, then you will have to be in the Laodicean, church. Likewise, if you accept that the Seventh Day Adventist church is the Laodicean church, then the natural conclusion is that you have to be a member of this church in order to be saved.

This is the kind of thinking, that has led to statements like the following, which were taken from the Adventist Review, published a few years ago:

"It (the S. D. A church) is God's created, appointed, and only means for the salvation of sinners."

"... It is the gate of heaven for the sin sick soul... No one pretends that God's church is blameless, or that it has no fault, but it is God's church and all should stand back and let God deal with his possession." *Review, February 1995, page 2 (Inter-American edition).*

"Many have been tempted to doubt our remnant status or special calling. They are making a mistake that may last for eternity. Inspiration tells us, that God will carry the noble ship which bears the people of God safely into port, and that to enter any new organization would mean apostasy. Scripture is clear. God has established a remnant church for these last days. Corporately, No other church body fits the description but ours, which alone has been given his present truth message." *Review, Sept. 1994, page 7*

This is the kind of thinking that stems from the idea, that the S. D. A church is Laodicea, which is God's true church in the last days.

A Sequential Order?

Let us now examine this idea of Laodicea being the last church. Everything hangs upon the question of whether or not, those seven churches in Revelation are intended to represent

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Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

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a *sequential* order in the history of God's true church on the earth. When Smyrna comes on the scene, is Ephesus already gone? Does Pergamos take the place of Smyrna, and in our time, When Laodicea comes on the scene, does Philadelphia cease to exist? Is Laodicea the only church of the seven remaining today? This is the popular belief of Seventh-day Adventism.

Let us consider a few pertinent points. First of all, Revelation is a book that is primarily applicable to the end time. Its focus is primarily to that period of time that the Bible calls "the day of the Lord," when God will begin, once again, to mightily intervene in the affairs of men. It is very clear that Revelation's emphasis is on the time of the last great crisis, when we will have the development of those who receive the mark of the beast, and those who receive the seal of the living God.

In Revelation 1:11, Jesus is speaking. John says he hears a great voice, which says, "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven

churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Notice that the message is applicable to all seven churches, and was sent to all seven of them. Notice Furthermore, that all of these seven churches existed at the same time, and even in the same basic geographic area of the world. They all existed in Asia.

Another Interpretation

Is it possible that there is another interpretation of these seven churches? Seven is a symbol of completeness. Do these churches represent God's complete church in the world in the end time? Notice that the lamb in Revelation 5 has seven horns on His head, but it doesn't mean that there are seven stages in the power of Jesus, but rather, that He has complete power. Can it be that the seven churches of Rev. 2 and 3, really represent the entire Christian church in the world in the time of the end? It is interesting to notice that Jesus mentions his coming, to at least three of the last four churches. He mentions his coming in such a way, that it seems to indicate that these churches will be around at the time when He returns.

Existing at Christ's return

In Revelation 2, verses 24, 25, Jesus says,

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come."
(Rev 2:24,25)

If Jesus says, "hold fast *till I come*," it seems to indicate very clearly, that whoever he is talking to, is going to be around at the moment when he comes. He doesn't say (like he says to the people of Smyrna), "be thou faithful *unto death*," but "hold fast *till I come*." The people of Smyrna will die,

but the people of Thyatira to whom He is speaking will be around when He returns, because he says, "hold fast *till I come*."

Next, He says to Sardis in Revelation 3:3,

"Remember therefore how thou hast received and heard, and hold fast, and repent. 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."
(Rev 3:3)

Again, this is very interesting. We have always said, that Sardis represents the Protestant churches. Now Jesus says to the Sardis Christians, "I will come on you as a thief if you will not watch." Every time in the Scriptures that Jesus' coming has been compared to the coming of a thief, it has been in connection with His second coming. In 2 Peter 3:10, it says: "But the day of the Lord shall come as a thief in the night." Again in 1 Thessalonians 5:2, it says: For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. It also says in verse 4, But ye, brethren, are not in darkness, that that day should overtake you as a thief. In Matt. 24, Jesus says:

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." (Mat 24:43)

So he instructs us to watch for his return as for a thief's coming.

In this message to Sardis then, in Revelation 3:3, Jesus' reference to coming upon Sardis like a thief, is clearly referring to his second coming. The church that He is speaking about, is a church that is going to be around when Jesus comes, but it will be a church that will be taken by surprise.

Now let us notice something very interesting about the message to Philadelphia. After Thyatira, there is Sardis,

then Philadelphia. Philadelphia is accepted by all Adventists, as representing the period of the great awakening, from the time of the Millerite movement, to the early stages of the Seventh Day Adventist church.

Philadelphia means *brotherly love*, and those who lived at that time described that movement as being characterized by great brotherly love, great affection for one another and a great zeal for the cause of God. In fact, Ellen White says that it was the greatest awakening since the time of the apostles. That is a strong statement, but I suppose only those who lived through it could ever understand what it was really like. She implies that it was greater even than the Protestant reformation.

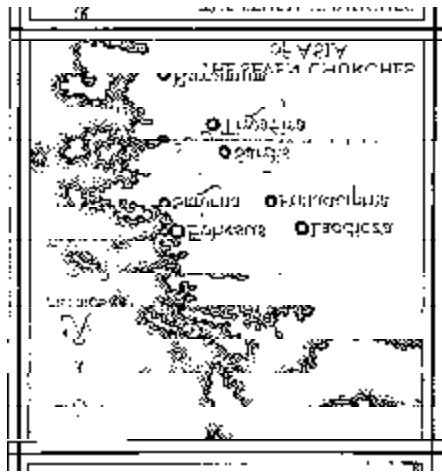
Notice that in Rev. 3:11, Jesus says to Philadelphia: "Behold I come quickly, hold that fast which thou hast that no man take thy crown." So we see, that Jesus mentions his coming to the church of Philadelphia also. He says: "I come quickly, hold fast that which thou hast." Clearly, again, this must be a message that applies to people who are alive. It cannot be a message that applies to those who are dead. What would the statement here, "Behold I come quickly," mean to a person who is dead?

For all the people who died from the days of Adam down to the very last Christian who will die on this earth, the time that passes from the time of their death to the coming of Jesus, will appear to have been very brief. Adam died over five thousand years ago, but when he comes back to life on the resurrection morning, it will seem to have been just a moment. The same thing will happen to me if I die today. It will seem to be just a moment, and I won't know about the passing of all those years that pass while I sleep. So, when Jesus says, "Behold I come quickly" he must be talking to people who are able to see that the time is passing quickly. It will mean nothing to a Christian who dies. So Philadelphia clearly is a church that is around at the time when Jesus comes again. We will see

this very clearly in just a moment.

Does this mean that the historical interpretation of these churches is false? The truth is that when we examine the seven churches carefully, they really do seem to fit into that historical pattern. Can it be that there is more than one angle from which we should view this prophecy?

During the period of Catholic supremacy, we have the Thyatira period. Then came the Sardis period when the reformation began. But when Sardis began, did the Roman Catholic church come to an end? When the Protestant reformation began, did it mean that all of a sudden there were no more Christians in the Roman Catholic church?



Are there Christians in the Roman Catholic church today? Did the Roman Catholic church come to an end as soon as the Protestant church started, or did Protestantism and Catholicism continue side by side? The truth is, that they continued side by side, and even today, Catholicism and Protestantism continue in the same way.

The same thing happened at the time of the great Advent awakening movement in 1833. When this movement began, Adventists began to preach, and the Protestant churches suffered a moral fall. Does it mean then that there were no more Christians in these churches? Ellen White herself says that the majority of God's people are still in the churches that we call Babylon.

So here we had the Advent movement, the Protestant churches and the Catho-

lic church, Three church groups existing together side by side, with God's people being in each of these three churches. The majority of God's people at this time were inside the Advent movement, but God still had people in the Protestant churches and the Catholic church.

A Faultless Church

Out of the last church, will come the 144,000, a people who are perfect, without fault or spot, without wrinkle or blemish or any such thing (Rev. 14:5). In the last generation, God will perfect a people who will experience the completeness of the atonement.

There are only two churches among the seven, that could be described as perfect. These are the two churches with which Jesus finds no fault. They are, Smyrna and Philadelphia. Smyrna seems to be a church of martyrs, because one of the things that Jesus says to Smyrna, is, "Be thou faithful unto death and I will give you a crown of life." He speaks about Smyrna suffering tribulation for ten days, and counsels, "Be thou faithful unto death." For Philadelphia also, Jesus has only commendation. There is not a single word of rebuke for Philadelphia, and at the end he says: "Hold fast what you have." He even says to Philadelphia: "You have kept the words of my patience." Bear in mind, that only the 144,000 will be a perfect people.

In contrast, there are two churches in which Jesus can find nothing good. One of them is Sardis. The best thing that Jesus can find to say about Sardis, is that there are *some* in Sardis who have not defiled their garments. "And they shall walk with me in white for they are worthy." But to Sardis, generally what he says, is this, "You have a name that you live, but you are dead. Awake and strengthen the things that remain that are ready to die." But even in Sardis, he finds a few who have not defiled their garments.

The other church of which He can say nothing good, is Laodicea. We have been taught to believe that Laodicea is

God's end time church. The church that will be perfect, the one that will produce the 144,000, and which will be without spot, wrinkle or blemish, but Laodicea is the church in which Jesus can find nothing good. In fact, he says very clearly to Laodicea, "I will spew thee out of my mouth (Rev. 3:16)." Why does he say this to a church if that church is going to be perfect? If this church is the church of the 144,000, why does Jesus say, "I will spew you out of my mouth, because you are lukewarm?" The best thing he can find to say to Laodicea is, "I counsel you." He has counselled, but there is no prophetic word or indication that Laodicea ever comes into the favour of Christ."

But here is another question. Laodicea has become synonymous with the idea of lukewarmness. If you say somebody is Laodicean, what you actually mean, is that the person is lukewarm, lethargic, self righteous, not zealous in his Christianity. If somebody is in the Laodicean state or condition and this person repents, he is no longer lukewarm, he is now a hot Christian. Can this person be said to be Laodicean? Is it ever possible for the Laodicean church, the Laodicean condition to become a hot, vibrant, living Christian church? Laodicea will always represent that which is about to be spewed out of the mouth of Christ.

Philadelphia and the 144,000

In actual fact, there is compelling evidence to indicate that God's remnant church in the last days, is **not Laodicea**, But actually **Philadelphia!** How do we come to that conclusion? There is much evidence in the writings of Ellen White and in the Bible, which supports this conclusion. Let us examine some of this evidence.

In Rev. 3:12, Philadelphia is told,

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which

cometh down out of heaven from my God: and I will write upon him my new name." (Rev 3:12)

Notice that the Philadelphians will have three things written on them.

- (1) The name of God,
- (2) the name of the new Jerusalem
- (3) Jesus' new name.

In the book, "Early Writings," on page 15, and in the little booklet, "A Word To The Little Flock," also on page 15, here is what E. G. White wrote: "The 144,000 were all sealed and perfectly united. On their forehead was written, God, New Jerusalem and a glorious star containing Jesus' new name." These are the same exact things that Jesus promised to the Philadelphians.

So the 144,000 as well as the Philadelphian church each have the words, "God, New Jerusalem," and Jesus' new name written on them. This suggests that they are the same people. But here is more compelling evidence. In Rev. 3:12, Jesus says "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out . . ." Again, he is talking to the Philadelphian church. "He will become a pillar in the temple of my God." Jesus says of the 144,000 in Rev. 7:15, that they will serve God day and night in his temple. If the 144,000 serve God day and night in his temple, and according to Rev. 3:12, Philadelphia will be made pillars in the temple of God, it seems to suggest again that they are the same people.

In Early Writings, on page 19, Ellen White says, speaking of herself and the 144,000,

"as we were about to enter the holy temple, Jesus raised his lovely voice and said: "only the 144,000 enter this place," and we shouted "hallelujah!"

So clearly then, only the 144,000 can enter the temple of God, and as we see in Rev. 3:12, it is the Philadelphians that will be made pillars in God's temple. She says again on the same

page, "I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold." So it is very clear that the 144,000 are the people who will have the privilege of serving God in his temple, of being made pillars in his temple, of entering that temple and of having their names engraved in letters of gold. The same things which apply to the 144,000, also apply to the Philadelphians. Clearly, they are the same people.

There is more evidence however. Let us now move on to Rev. 3:9. Jesus is again speaking to the Philadelphians. He says:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev 3:9)

Jesus says first of all that there is a group of people who say they are Jews, but they are really the synagogue of Satan, they are the people of Satan, they are the church of Satan. This is quite startling. Here are people who say they are Christians, they say they are Jews, but Jesus says they are not. They are liars, who are really of the Synagogue of Satan. They are really Satan's people. He says that these people will come and worship before the feet of the Philadelphians.

Ellen White speaks of this prophecy in Early Writings on page 15. Here is what she says.

"The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Sa-

tan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet." (Early Writings, p.15)

This is the same exact thing that Jesus says of Philadelphia. Ellen White says it happens to the 144,000. The synagogue of Satan comes and worships at the feet of the 144,000. The synagogue of Satan comes and worships at the feet of the Philadelphians. The Philadelphians and the 144,000 are the same people.

So Philadelphia still exists today! And if we give it a little thought we should be able to see that this is logical and reasonable. The book of Revelation is not talking about human denominations, or physical or organizational structures, If there exists today, people who hold to the principles of Philadelphia, which are, brotherly love, and zeal for God's truth, can we say that Philadelphia has passed away? Absolutely not. One of the things that Jesus says about Philadelphia in Rev. 3:8, is this: *"I know thy works: behold, I have set before thee an open door, and no man can shut it."* Philadelphia has an open door before it, but what is this open door?

It is the door to the most holy place of the heavenly sanctuary. It was to the Philadelphian church that the message of the atonement first came, the message concerning the experience that was available through Christ's ministration in the most holy place of the heavenly sanctuary. There was an open door placed before Philadelphia. It was the door to the experience of perfection. That's what the open door means, the door to the most holy place of the heavenly sanctuary, the door to the final ministration of Christ. It is Philadelphia who has this open door, and Jesus says No man can shut it. Philadelphia has that opportunity, and wherever there are Christians who believe in this ministration of Christ in the most holy place, there is still that open door before them, with that opportunity to become perfect through Christ. As long as there are people who believe this, Philadelphia cannot pass away.

I want to suggest something else as well. There are still Christians in the world today who believe what those early Adventists believed. People who still believe these truths undiluted and unadulterated. They have not rejected the teachings of the pioneers. It is those

who hold to those same beliefs, including what the pioneers believed about the nature of God and His identity, who are still a part of that Philadelphian church, that Philadelphian movement. Those, however who have embraced the Trinitarian doctrine and have rejected the beliefs of the Philadelphian pioneers concerning God's identity, are surely pressing farther and farther into the arms of something else, perhaps best characterized as Laodicea. The early Adventist church was characterized as Philadelphia, a church without fault. Surely those who have turned away from the beliefs of that church cannot be without fault.

The True Remnant

This teaching that Laodicea is God's last day church is a falsehood. The foundation of this false idea is the fact that Ellen White kept on saying since about 1852, that the church was in the Laodicean state. If something negative is said about your behaviour over and over again, you have a choice. You can either stop your negative behaviour, or you can adjust your thinking to accept the name that you are being given. If I say to a pig, "you are a filthy creature," then the pig could try to reform. He

<u>PHILADELPHIA</u>	<u>THE 144,000</u>
God's name, New Jerusalem, Jesus' name in forehead (Rev. 3:12)	God's name, New Jerusalem, Jesus' name in forehead (Word to the Little Flock, p. 14; Early Writings, p. 15)
Synagogue of Satan worship before their feet (Rev. 3:9)	Synagogue of Satan worship before their feet (Word to the Little Flock, p.15; Early Writings, p. 15)
Made pillars in God's temple (Rev. 3:12)	Serve God day and night in His temple, The only ones who can enter the temple (Rev. 7:15; Early Writings, p. 18; Word to the Little Flock, p. 17)
Kept during the hour of temptation (Rev. 3:10)	Come out of the great tribulation (Rev. 7:14)
No fault found in them (Rev. 3:7-12)	Without fault before God's throne (Rev. 14:5)



could try to change himself, but if he will not change, or if he doesn't want to change, then what he can do is convince himself that "filthy" is a good thing. When I say "you are filthy," the pig says, "yes, isn't it wonderful!" He comes to accept a bad name as meaning something good.

That is exactly what the S.D.A. church has done. Ellen White kept on saying that the church was in the Laodicean state, the church was lukewarm, the church was in a fallen state, and so the Adventist denomination could not get away from the fact that it represented the Laodicean state, because it was said so many times. But instead of changing, what the church did was to deceive itself into thinking that Laodicea was something good. It has now begun to teach that Laodicea is acceptable, so to be Laodicean is a wonderful thing. How terrible a state to be in. In actual fact, it is the greatest of all deceptions.

God's end-time true church is, in fact, not a denomination, but the people who continue to hold to the same faith, the same spirit and the same principles as the early Philadelphians. It is they who have an open door before them, and it is they who will finally be perfected. It is from among them that the 144,000 will be produced. These will be the people who enter the experience of the open door. Look at what it says in Rev. 3:10, speaking of these Philadelphians of course.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev 3:10)"

Popular SDA interpretation says that Philadelphia would be kept from the hour of temptation, because all the Philadelphians would die. The Philadelphian church would pass away, and in this way would be spared that great hour of temptation because they had kept the word of his patience. This of course indicates that it would be

Laodicea which would pass through, and be purified by the hour of temptation.

However, in the phrase, "I . . . will keep thee. . . " the word "keep" is translated from the Greek word "tereo" According to Strong's Greek dictionary (#5083), it means: "to guard from loss or injury, by keeping the eye upon."

This word and a similar idea also appears in John 17:15 where Jesus says,

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. (John 17:15)

The word does not suggest being taken away. It suggests rather, being kept **during** the hour of temptation. This indicates that Philadelphia will be here during the time of trouble, and if Philadelphia is indeed the church of the 144,000, then this must be the meaning of the verse which states that Philadelphia will be kept from the hour of temptation. In Rev. 7:14, it says of the 144,000, "These are they who came out of great tribulation" or as it should have been translated, "These are they that came out of **the** great tribulation." Philadelphia is kept during the hour of temptation, the 144,000 came out of the great tribulation. They are the same people.

The Synagogue of Satan

Let us examine just one more piece of evidence from The writings of Ellen White. We saw on page 15 of *Early Writings*, where Ellen White said that it is the 144,000 who will have the synagogue of Satan worship at their feet. Rev. 3:9 says that they will worship at the feet of the Philadelphians. In *A Word To The Little Flock* Ellen White wrote to brother Eli Curtis, who had suggested that the synagogue of Satan, who bow at the saints feet would eventually be saved. She says,

"You think, that those who worship before the saint's feet, (Rev. 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were

professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet." (Word to the Little Flock, p.12)

There are some striking, powerful points in this little passage. First of all, she says that these people represent professed Adventists. Now as we can see, this applies to the hour of temptation, the final great test which is **yet to come**. Future in the days of Ellen White, future in our days, an hour of temptation which will try the whole world. It is not here yet, although it is almost upon us. Ellen White applies this prophecy of the Philadelphian Church to that time, and says that these people who worship at the saints' feet, are professed Adventists.

Clearly, in our day, there is only one group of people that would be referred to as Adventists. In the days of Ellen White, sometimes you had first day Adventists, and people who came out of the Advent movement, but in our day, it has come down to Seventh-day Adventists. She says that these are professed Adventists. What is interesting is the fact that Jesus says, "They say they are Jews and are not." Here is a most remarkable statement, because this is exactly the way the average denominational Seventh-day Adventist behaves. They are fond of saying, "We are God's remnant people." This could be almost directly a quotation from the Jews. They believed they were God's people. "We are Abraham's seed," was one of their favourite phrases. There is hardly anybody else in the world who has that sense of exclusiveness, that sense of being God's special chosen people, as much as Seventh-day Adventists. The two statements previously quoted from the Review illustrate this point quite

well.

They say they are Jews, but Jesus says they are not, but they do lie, and it is remarkable how He identifies them. They are really the synagogue of Satan. Those are such dreadful words, that we should fear to speak them if the Lord Himself had not said them. Is this how God really regards many professed Adventists? We had better be very careful to be sure that we are on God's side.

This hour of temptation during which Philadelphia will be preserved, and during which professed Seventh-day Adventists will worship at the feet of the 144,000, *is yet to come*. So we see very clearly that the Bible teaches that rather than Laodicea being the end time people of God, it is really Philadelphia which is the end-time church of God. It is also very clear that in order to be Philadelphian you have got to hold to the same spirit, the same teachings, the same beliefs and the same attitudes as those first Philadelphians. The question, brothers and sisters is this, do you have the same spirit as those Philadelphians? do you have the same beliefs as those early Philadelphians? Those are questions we do well to consider.

A Lost Church

Finally, I want to quote two statements of Ellen White. She made many statements regarding the Laodicean church, but I want to quote just two of them which I believe sums up what her attitude was to Laodicea. I don't believe anybody who reads or listens to these statements can ever again feel safe in the assurance that "I am a Laodicean." In manuscript 156, written in 1898, Ellen White says:

"The church is in the Laodicean state, the presence of God is not in her midst."

So we see very clearly that, if a people are Laodicean, then God's presence is not in their midst. What does that make them? Who controls them? Who rules them? Who guides them if God's presence is not in their midst? The only

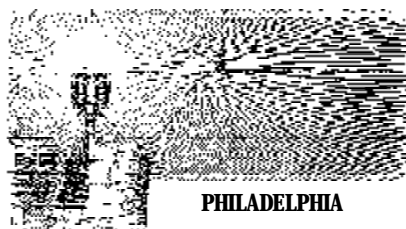
hope is to get out of the Laodicean Church. As long as you are in that state, God's presence is not in your midst. And yet amazingly, it is something that Adventists have become proud of. In another statement from the Review and Herald of August 19, 1890 Ellen White says:

"The state of the church represented by the foolish virgins, is also spoken of as the Laodicean state."

The question is this, do the foolish virgins ever get into the kingdom? Never ever! The wise get in but not the foolish!

These statements make it very clear that Laodicea will never be saved, and that those who are a part of Laodicea are lost. If you and I want to be saved, we have got to get out of Laodicea, and we have got to get among the wise virgins, that is the church that will be saved.

The seven churches need to be studied a lot more and a lot more carefully, but if we believe that Ellen White was a messenger of God, and that the visions that she received were from God, then we are compelled to believe that God showed her very vividly, that the church, the true remnant church, the church of the 144,000 the church that will experience the atonement, the church that will be perfect, God's church in the last moments of time will not be Laodicea, but Philadelphia. The good thing for those who are Laodicean is that, Jesus says: "Repent, buy of me gold tried in the fire." If a Laodicean repents, it is clear that he no longer remains in Laodicea but can migrate to Philadelphia. God bless you my sister my brother whoever you are reading this article. I pray that by the grace of God you may be one of God's Philadelphian last day people.



FLORIDA CAMPMEETING

The 2002 Florida Camp meeting was held from January 10 – 13. It was held at the *Florida River Forest Campgrounds* somewhere close by Deland and not too far from Orlando.

It was the first time I had been to this part of Florida and I thoroughly enjoyed the time I spent in the very scenic and peaceful atmosphere. A river runs alongside the camp grounds and more than once we saw alligators swimming in the water or else basking on the riverbanks. The location is secluded and the only disturbances we had was the occasional hum of a motorboat as it sped along the river. All around us were trees and the seclusion created an atmosphere of peace which greatly contributed to the blessings which we enjoyed for the three days of the camp meeting.

It was my privilege to meet quite a few new people, some of whom I had been in touch with by mail. These were mostly brethren from the Orlando area.

The speakers were, Ben Vela, Lynnford Beachy, Arthan Wright, Willis Smith, David Clayton, Wilson Corros, and Malcolm McCrillis. The messages focus on a variety of subjects including health, current events, holy living and of course, the godhead. The subject of the godhead generated a great deal of interest as usual and in a couple of cases there was even some controversy.

The camp meeting program was jam-packed. Each day we had six sessions, beginning at 6.30 a.m. while it was still quite dark and finishing after 9.00 o'clock each night. Inbetween sermons we had prayer and testimony sessions. However, nobody complained. Everyone seemed to be happy with the program and all the meetings were well attended. We all regretted when the meetings came to an end and we had to say our good-byes.

HOME SWEET HOME

All around us, concerned people are asking: what makes for a strong marriage? Has the happily married couple passed from the scene?

Marriage was God's idea, and the best advice on the subject is still to be found in the Bible. Happiness and fulfillment – that's God's goal for every couple and those who are willing to live biblical principles will experience just that.

Opposite Attracts

“What makes people like us marry in the first place?” Asked one Christian woman after thirteen years of marriage. “We have a hopeless personality conflict! Both of us can be relaxed and gracious when around others, but when together we seem to bring out the worst in each other.” Although this example is more extreme, it has been apparent for years that opposite personalities attract each other.

To understand why this attraction is true we should be acquainted with what makes people different. Many suggestions have been offered: background, training, nationality, education, etc. These things have a bearing on our differences, but so does our inherited temperament. Here I will present a condensed description of the four temperaments to show why opposites attract each other.

Temperament includes the combination of inborn traits that subconsciously affect a person's behavior. These traits, passed on in the genes, include intelligence, race, sex, and many other factors. The alignment of temperament traits stem from four basic types. Most of us are a mixture of temperaments representing characteristics of both parents and grandparents. Usually one temperament type predominates in an individual, but strains of one or two of the others will always be found. Extroverts are predominantly sanguine or choleric in temperament, while introverts are predominantly melancholy or

phlegmatic.

The Sanguine Temperament

A person with the sanguine temperament is warm, buoyant, and lively. He is naturally receptive and external impressions easily find their way to his heart. His emotions rather than reflective thoughts are the basis of most of his decisions.

He enjoys people, does not like solitude, and is at his best when surrounded by friends, where he is “the life of the party.” He has an endless repertoire of interesting stories which he tells dramatically, making him a favorite with children as well as adults, and usually making him most welcome at parties or social gatherings.

Mr. Sanguine is never at a loss for words. He often speaks before thinking, but his open sincerity has a disarming effect on many of his listeners, causing them to respond to his mood. His free-wheeling, seemingly exciting, extroverted way of life often makes him the envy of the more timid temperament types.

His noisy, blustering, friendly ways make him appear more confident than he really is, but his energy and lovable disposition get him by the rough spots of life. People have a way of excusing his weaknesses by saying, “that's just the way he is.”

His weakness of will may make him ineffective and undependable. He tends to be restless, undisciplined, egotistical and emotionally explosive.

The Choleric Temperament

The choleric temperament is found in the hot, quick, active, practical and strong-willed person. He tends to be self-sufficient, independent, decisive, and opinionated, finding it easy to make decisions for himself as well as for other people.

Mr. Choleric thrives on activity. In fact, to him, “life is activity.” He does not need to be stimulated, but rather stimulates his environment with his endless ideas, plans, and ambitions. His continual activity is not aimless because he has a practical, keen mind that is capable of making instant decisions and planning worthwhile long-range projects. He does not vacillate under the pressure of what others think. He takes a definite stand on issues and can often be found crusading for some great social cause.

He is seldom frightened by adversities; in fact, they tend to encourage him. He possesses dogged determination and often succeeds where others fail, not because his plans are better than theirs, but because he is still pushing a head after others have become discouraged and quit.

Mr. Choleric's emotional nature is the least developed part of his temperament. He does not sympathize easily with others, nor does he naturally show or express compassion. Indeed, he is often embarrassed or disgusted by the tears of others. He has little appreciation for the fine arts because his primary interest lies in the utilitarian values of life.

He is quick to recognize opportunities and equally as quick at diagnosing the best way to make use of them. Even though he has a well-organized mind, details usually bore him. He is not given to analysis, but rather to quick almost intuitive appraisal; therefore, he tends to look at the goal for which he is working without seeing the potential to fail or the pitfalls and obstacles in the path. Once he started toward his goal, he will run roughshod over individuals who stand in his way. He tends to be domineering and is often considered an opportunist.

His weakness usually make him a difficult person to live with, for he may

be hot-tempered, cruel, impetuous, and self-sufficient. The person with this temperament is often more appreciated by friend and associates than by members of his family.

The Melancholy Temperament

The melancholy person is an analytical, self-sacrificing, gifted perfectionist with a very sensitive emotional nature. No one gets more enjoyment from the fine arts than the melancholy.

By nature he is prone to be an introvert, but has a variety of moods because he is usually dominated by his emotions. Sometimes his moods will lift him to his height of ecstasy and cause him to behave in an extroverted manner. However, at other times he will become gloomy and depressed, and during these times he is withdrawn and can be quite antagonistic.

Mr. Melancholy is a faithful friend, but unlike Mr. Sanguine he does not make friends easily. He will not push himself forward to meet people, but rather waits for people to come to him. He is perhaps the most dependable of all the temperaments, for his perfectionist tendencies do not permit him to be a shirker or let down others when they are depending on him. His natural reluctance to put himself forward is not an indication that he doesn't like people, for like the rest of us, he not only likes others but has a strong desire to be bred by them. But disappointing experiences make him reluctant to take people at their face value; and thus he is suspicious when others seek him out or shower him with attention.

His exceptional analytical ability causes him to diagnose accurately the obstacles and dangers of any project, he has a part in planning. This foresight contrasts sharply with the choleric person who rarely anticipates problems or difficulties but is confident he is able to cope with whatever problem that may arise. This characteristic often finds the Melancholy either hesitant to initiate some new project or in conflict

with those who wish to.

Occasionally, when he is in one of his moods of emotional ecstasy or inspiration, he may produce some great work of art or genius. These accomplishments are often followed by periods of depression.

Mr. Melancholy usually finds his greatest meaning in life through personal sacrifice. He seems to have a desire to make himself suffer and will often choose a difficult vocation involving great personal sacrifice. Once the decision is made he is prone to be very thorough and persistent in his pursuit of it and is more likely to accomplish a great good.

The weaknesses of the Melancholy individual are numerous: he tends to be self-contented, sensitive, pessimistic, critical, moody and revengeful. They often have more problems making emotional adjustments to life than others, and when overwhelmed by their weakness are consumed by persecution complexes, excessive guilt complexes, depression, hypochondria, groundless fears and hostility.

The Phlegmatic Temperament

The phlegmatic temperament is calm, cool, slow, easy-going, and well-balanced. Life for the phlegmatic person is a happy, unexciting, pleasant experience in which he avoids involvement with other persons as much as possible.

Mr. Phlegmatic seldom seems to get ruffled and rarely expresses anger or laughter. He is the one temperament type that is steadily consistent. Beneath a cool, reticent almost timid personality, Mr. Phlegmatic has a good combination of abilities. He feels much more emotion than appears on the surface and has a good capacity to appreciate the fine arts and the better things of life.

Because he enjoys people Mr. Phlegmatic does not lack for friends. He has a dry sense of humor that can have a crowd in stitches while he never cracks a smile. He has the unique capability

of seeing something humorous in others and the things they do. His inventive mind make him a good imitator—and he delights in needling or poking fun at the other temperament types. Annoyed by the aimless, restless enthusiasm of the sanguine, he often confronts him with the futility of such enthusiasm. He is disgusted by the gloomy moods of the melancholy and is prone to ridicule him. He enjoys throwing ice-water on the bubbling plans and ambitions of the choleric.

He tends to be a spectator in life and tries not to get too involved with the activity of others. In fact, it is usually with great reluctance that he is motivated to any form of activity beyond his daily routine.

Mr. Phlegmatic is usually kind hearted and sympathetic, but seldom conveys his true feelings. He will not take leadership on his own, but when it is put upon him he proves an excellent leader because he has a conciliating effect on others and is a natural peacemaker.

The Phlegmatic's chief weakness, and the one that often keeps him from fulfilling his potential, is lack of motivation or laziness. Content with watching others play the games of life, he teases them as a means of protecting himself or conserving his energies. In addition, he is stubborn, indecisive, and fearful.

He is usually easy to live with, but his careless, low-pressure way of life can be a source of irritation to an aggressive partner. Phlegmatics usually make good companions to their children; it is easier for them to stop what they are doing and play with the children than for the activist temperaments. Many a hard-driving husband will say of his phlegmatic wife, "she is a wonderful wife and mother but a lousy housekeeper. Conversely, the flawless housewife may be a poor mother. She would like to stop and play with the children, but the floor needs scrubbing, the clothes need washing, the...these subconscious reactions to life situations are a part of our temperaments.

Temperament is important to this study on marital happiness because it helps explain why people are so different. It also offers a key as to why opposites attract each other.

Why Opposites Attract

The subconscious mind has far more influence on us than most people realize. This is graphically seen in the way we usually select our friends and particularly by our choice of a life partner. The loud, gregarious, extroverted Sanguine subconsciously wishes he could control himself better. When he returns from a party, he is often secretly embarrassed by his endless chatter and domination of conversations.

The sweet, quiet Phlegmatic or Melancholic person subconsciously thinks, "I wish I could be more outgoing and expressive." It is very easy to see why these contrasting types will be interesting in each other when they meet. He is everything she wishes to be, and she is just what he would secretly like to be; thus, they seem to naturally complement each other. This principle is subconsciously at work almost every time a person singles out one he wants to marry. In fact, no temperament is subconsciously barred to a person but his own. The important thing to note is that people are attracted to each other on the basis of strengths, but each natural strength has a corresponding weakness.

Weaknesses Appear Later

Most couples are so much in love they see only the strengths of the other person before they marry. After the novelty of marriage is over however, each partner's weaknesses (and every human being has them) begin to appear. These weaknesses call for adjustment—that is, learning to live with the partner's weaknesses. It is important for a married couple to have the Spirit of God to help so that they might be "gentle, patient and self-controlled" while adjusting to these weaknesses.

Also, the Holy Spirit helps to turn weaknesses into positive attributes.

Gal. 5:22-23 points out nine characteristics available to the Spirit-filled Christian: a strength for every natural weakness. A Spirit-filled Christian attains more enjoyment in his marriage because he uses the Spirit of God help to overcome his weaknesses; and thus, he becomes less objectionable to his partner. In addition, the Holy Spirit gives him grace to overlook and joyously live with his partner's weaknesses.

Manage Your Conflicts

Differences between partners need not be fate! No disagreement is a threat to a marriage; it's what a couple does about disagreements that determines the success or failure of a marriage. Many a good marriage today once experienced vigorous temperament conflicts.

The following suggestions are given to help you make the right kind of adjustments.

1. When you feel frustration, resentment, or some other form of hostility, stop and take an objective look at what causes it.
2. Pray about it. First, confess your sin of grieving the Holy Spirit (Ephesians 4:30-32) your peace of mind does not depend on your partner's behavior. After facing your inner hostility and anger as sin and confessing it (1 John 1:9), ask God to fill you with his Spirit (Luke 11:13 then walk in the Spirit (Gal. 5:16). Secondly, pray about your partner's actions, asking God to help him see his/her shortcomings and to lead you in discussing the matter with him/her.
3. Communicate with your partner about his/her fault. This should always be done "in love" (Eph. 4: 16). Pick a relaxed time when you can objectively share your feelings without getting overly emotional. Never speak in anger, and always allow time for him/her to think about what you've said. Then leave the matter up to God.

4. Ask God, the giver of love, to fill you with love for him and for your partner so that you can genuinely love him/her in spite of his/her weaknesses. Then look at his/her strengths and thank God for them. (1 Thess. 5:18).
5. Forget past mistakes and sins! "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:14,14).

If you repeatedly follow this procedure, you will find that your reaction to your partner's actions will be led by the Holy Spirit and your love will increase so that, like paint, it will cover a multitude of weaknesses.

(Compiled and submitted by Lorraine Sutherland)

6 KEYS TO BUILDING A CHILD'S CHARACTER

DETERMINATION

When responsibilities seem overwhelming; when opportunities seem limited; when challenges seem monumental; when crises seem unending...it is raw determination that separates those who triumph from those who give up and retreat. This sense of determination enabled the patriarchs of the Bible to overcome the many obstacles that overwhelmed them. When Paul was beaten with many stripes, ship wrecked and accused by the Jews, the love of God and the determination to overcome the difficulties were some of the things that kept his mind on God. One of the things that was evident in the lives of these men of God was their determination to stay with the task of total submission to God. In short, an effective way to instill determination in children is to urge them to stay with a task until it is completed.

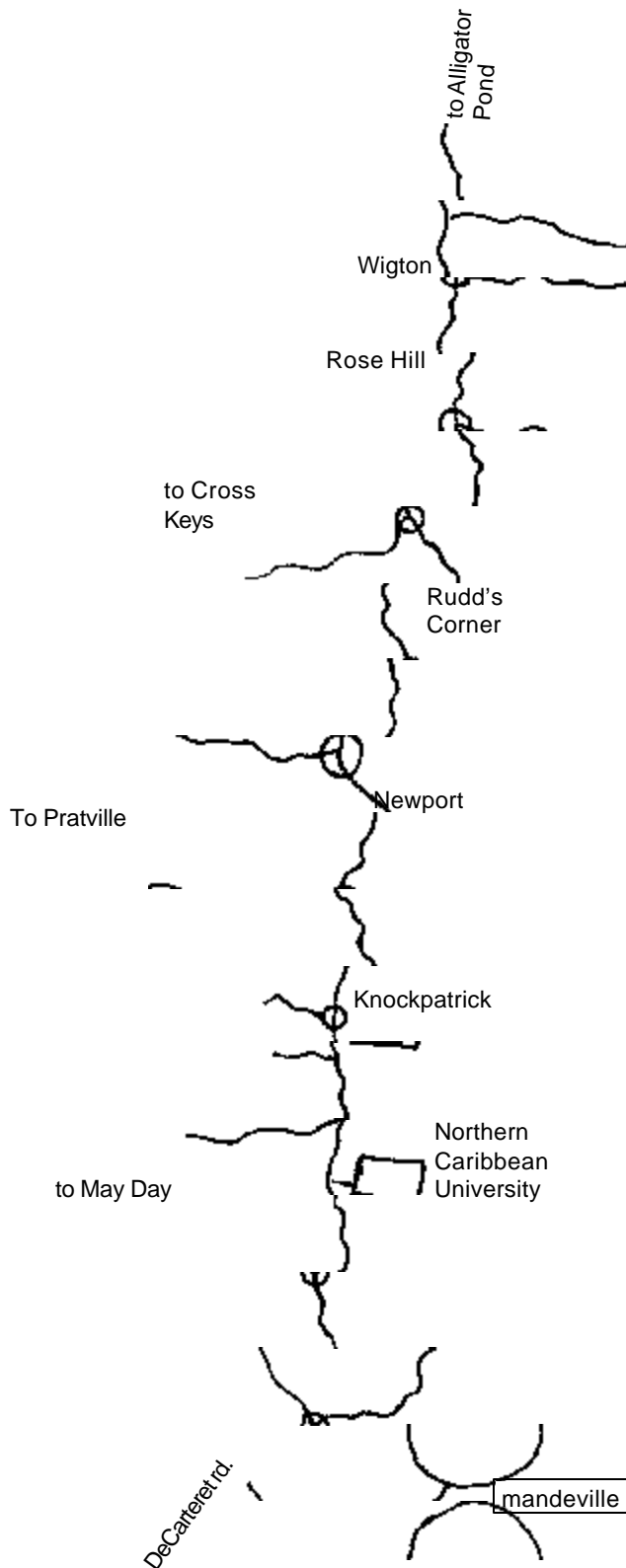
COMPASSION

Parents should insist that children ex-

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Campmeeting, Spring 2002

THURSDAY, MARCH 28 - MONDAY, APRIL 1



Campmeeting this year will again be at Mount Forest in Manchester, just about a half hours drive away from Mandeville. This campsite overlooks the parish of St. Elizabeth and the scenery is very beautiful. The only drawback is that there is no running water although there are several tanks which have a fair supply of water.

Directions: When you get to Mandeville, take the road which leads towards Northern Caribbean University (formerly West Indies College). This is the same road which leads to Newport. Travel along this road for approximately 10 miles. Along the way you will pass Knockpatrick, Newport, Rudd's Corner and Rose Hill. After passing Rose Hill continue along the main road for approximately a mile and a half. Look for a Jehovah's Witness Kingdom hall on the left side of the road at a place called Wigton. Immediately upon passing this Kingdom Hall you will come to a dirt road on the right. Turn on this road and continue on it for another mile and a half. This road ends at the campsite.

The date for campmeeting this year is March 28 - April 1. It begins on a Thursday and ends on the Monday following. As always we are trying to keep the cost to a minimum so that all who wish to attend may be able to do so. We are asking a minimum contribution of \$200.00 per person, which will cover the cost of camp fees, as well as one cooked meal per day (lunch). Please notify us immediately if you are planning to attend, by writing to the address, or calling the number below.

Our main speakers for the campmeeting will be Allen Stump of *Smyrna Gospel Ministries*, and Willis Smith of *Third Angel Prison Ministry*. In addition we will have the usual contributions from our Jamaican speakers.

Things to take with you

Eating utensils, Food stuff to take care of your breakfast and supper, Bedding, Drinking water, Bible, notebook, pen. You may also take a tent if you do not wish to sleep in the dormitories. There is ample space for pitching tents.

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6 KEYS TO BUILDING A CHILD'S CHARACTER

Continued from page 10

hibit a level of caring that goes beyond the minimum. The best example of this compassion is the life of Christ and parents can foster such compassion in their children by looking on the life of Christ and allowing him to do the work in them.

HONESTY

Honesty is not inborn. The nature that we are born with leans to the way of darkness and only the light of Christ can dispel that darkness. That is one reason why parents should do all they can to help a child to cultivate this trait. Parents need to consistently shape their children's understanding of the three aspects of honesty. Firstly, there is the honesty of possessions - not taking what belongs to another person. Secondly, the honesty of words - learning to speak truthfully. Third, the honesty of behaviour - not cheating or vic-

timizing others.

INDUSTRIOUSNESS

Many adults complain that today's young people lack a strong work ethic, wanting to enjoy life's pleasures without engaging in the hard work which those pleasures often require. To be hardworking with the discipline to see a difficult task through to its conclusion is a virtue children need to know and see modeled by the important adults around them.

RESPECT

As early as possible children should learn to respect people, property, parents, the elderly. A story is given in the Bible of Elijah and some little children. When the children came out and began to call the prophet of God, "bald head prophet," they were actually showing disrespect to God through His messenger. Though the end result of our children's disrespect might not be so instantaneous, the final analysis will be the destruction of their souls.

We should develop respect in children

by extending respect to children and expecting respect in return.

LOYALTY

Loyalty to family, friends and colleagues as well as to country, church, school and other organizations is a word that has little meaning to many people. The notion of loyalty has an air of cowardliness to people and as such they have no dedication to any thing. Even in Christianity some people might feel it unnecessary to commit their whole being to the cause of Christ. That would mean being loyal to one individual and giving the person some degree of control over you. Many persons cannot wage the battle of faith because they are unwilling to surrender all. But we should try to instill this trait in our children by being loyal first to Christ and then to our fellow men.

Of course, no child will learn all these six traits of character building at once, but as parents reinforce these noble ideas, they provide the optimum learning atmosphere for these goals to become realities.

From the internet

Open Face

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