

FUTURE NEWS

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“GATHER YOURSELVES TOGETHER, YEA, GATHER TOGETHER,
O NATION NOT DESIRED” ZEPHANIAH 2:1

The Very Foundation of Our Faith

Go Not Ye After Them *Manuscript Releases, vol. 17, pp. 15, 16*

“It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.

“According to the light God has given me, this is the work which you, Brother John Bell, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them.

“Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth’s history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework of error where it does not belong, and making it give force to what which is not present truth. Because some accept that which you have written, do not become elated. It is most trying to your brethren who have confidence in you as a Christian and who love you as such, to state to you that the network of argument, which you have thought of so great consequence is not the theory of truth that God has given His people to proclaim for this time.

“The light God has given me is that the Scriptures you have woven together you yourself do

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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MISSION STATEMENT

The ministry of Future for America is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith.

“My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, ‘The Lord is not in this; be not deceived, neither take the responsibility of deceiving others.’ At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, ‘Go not ye after them.’”

JAMES – A LETTER TO THE 144,000

(An Epistle for the Last Generation)

By P. Schneller

In this article we will examine the letter of James, the brother of our Lord, in light of present truth. We will see that James, under the influence of the Holy Spirit, is especially addressing the Laodicean Church at the end of the world. It is out of this time period that the 144,000—the last generation of the faithful who will see the Lord coming in the clouds—will be brought forth. Furthermore, we will discover that James had a deep understanding concerning the everlasting gospel, which we know to be Christ’s work of first developing and then producing two classes of worshippers based upon the introduction of a three-step prophetic testing message. In conclusion, it will be revealed that James emphasizes the final overcoming work that has to be done in each of us before we are sealed at the third step. This is what we call the Binding-Off period.

Addressing the Last Generation on Earth

In James 1:1 we find his letter addressed to the “twelve tribes which are scattered abroad.” Here, spiritual Israel is denoted because, according to Daniel 9:24, literal Israel had already been set aside since A.D. 34. But, in the context of the last generation on earth, the particular mentioning of the “twelve tribes” refers to the 144,000 of Revelation 7:

And I heard the number of them which were sealed: **and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.** Revelation 7:4.

Initially, their state of being “scattered abroad” refers to the seven times of being cursed as a result of disobedience to God’s law, as we find in Leviticus 26. Likewise, this is fulfilled in Adventism at the end of the world in the sense that we are disobedient or negligent to William Miller’s laws of biblical interpretation that are endorsed by the Spirit of Prophecy. Therefore, this understanding becomes present truth at 9/11 when God is leading His people to the old paths in order to receive new light based upon the old, so that they can be prepared to stand in the last great conflict. Since God’s people are in a scattered state, He needs to gather them. This is accomplished through the everlasting work—or everlasting gospel that is expressed in—the three angels’ messages.

Before we go deeper into James’ description of that work, let us establish first that his letter is (without a shadow of a doubt) addressing those who are living in the church of the end times.

Be **patient** therefore, brethren, unto **the coming of the Lord**. Behold, the **husbandman waiteth** for the precious fruit of the earth, and hath **long patience** for it, until he receive **the early and latter rain**. Be ye also **patient**; stablish your hearts: for **the coming of the Lord draweth nigh**. Grudge not one against another, brethren, lest ye be condemned: behold, **the judge standeth before the door**. James 5:7–9.



When this is brought into our timeline, we can see that James is referring to 9/11 by describing **the tarrying time** when “the coming of the Lord draweth nigh.” From the repetition of the parable of the ten virgins, we recognize that it is the bridegroom, or husbandman, who **waiteth** for the outpouring of His Spirit in the early and latter rain measures at the Midnight Cry and at the Sunday Law. It also refers to those who, at the third step of the three angel’s messages, will have experienced “the patience of the saints,” and are then the ones who “keep the commandments of God and have the faith of Jesus” (please see Revelation 14:12).

Furthermore, James is addressing the time when “the judge standeth before the door.” This is referring to the meaning of “Laodicea,” which is the “people of the judgment,” denoting the time period of the investigative judgment beginning October 22, 1844, when the prophetic fulfillment of this church begins. And, in the counsel to Laodicea, we find Christ himself saying:

Behold, **I stand at the door** and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Revelation 3:20.

In addition, the Laodicean message in a special sense became present truth at 9/11 because that is when the judgment of the living began (see Acts 3:19).

When summarizing his letter in chapter five, James uses two characters of the Old Testament as role models for the experience of the 144,000 at the end of the world. These role models are Job and Elijah:

Take, my brethren, the prophets, who have spoken in the name of the Lord, **for an example of suffering affliction**, and of **patience**. Behold, we count them happy which endure. Ye have heard of the patience of **Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (...) Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. **Elias**

was a man **subject to like passions as we are**, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And **he prayed again, and the heaven gave rain**, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall **save a soul from death**, and shall hide a multitude of sins. James 5:10–11, 16–20.

Going back to the life of Job, we find that he is described to be the man upon whom the greatest tribulation came compared to all of the other characters in the Bible (besides Christ Himself admittedly). This falls in line with the description of the last generation on earth.

There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

So, Job is an example (or type) for the people of God having that experience at the end of the world.

Another example of this is Elijah. Elijah prayed for the outpouring of the rain, just as we are to pray for the “rain in the time of the latter rain” (Zechariah 10:1). He is the one whose soul was saved from seeing death because he “went up by a whirlwind into heaven” (2 Kings 2:11). This represents the 144,000 who live through the time of great tribulation when God’s last seven plagues are poured out and are still alive at Christ’s second coming to be caught up “in the clouds and meet the Lord in the air” (1 Thessalonians 4:17):

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and **then will come the seven last plagues**. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the



earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. **The one hundred and forty-four thousand triumphed.** Their faces were lighted up with the glory of God." *Life Sketches*, 117.

The Experience of Jacob Compared to James

When we look at the actual rendering of the name "James," we discover that it is the Graecized version of the Hebrew name Jacob." According to Genesis 32:24–28, Jacob (after knowing God his entire life) is the one who, in a crisis, is finally sealed after entering into covenant with the Lord since He wrestled with Him and received his new name, "Israel":

"Having sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He confesses his sin and gratefully acknowledges the mercy of God toward him while with deep humiliation he pleads the covenant made with his fathers and the promises to himself in the night vision at Bethel and in the land of his exile. **The crisis in his life has come;** everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life. And with all the energy of despair, he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the **Angel of the covenant** with whom he has been in conflict. Though disabled and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to Him,

pleading for a blessing. The Angel urges, 'Let Me go, for the day breaketh'; but the patriarch exclaims, 'I will not let Thee go, except Thou bless me.' What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a **covenant-keeping God.**" *The Great Controversy*, 616.

James, the writer of the letter, had a similar experience because he (being "the Lord's brother"—Galatians 1:19; Mark 6:3) also knew Jesus his entire life, yet he was not converted because he did not even believe in Him at first.

His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For **neither did his brethren believe in him.** John 7:3–5.

But, after Christ died on the cross and rose on the third day, He appeared to James (1 Corinthians 15:7). This must have been the true conversion and sealing moment for him because later we find him in a leading position as a respected and authoritative elder in the early apostolic church, as it is described in the following passages from the book of Acts:

And after they had held their peace, **James answered**, saying, Men and brethren, **hearken unto me:** Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who



doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. **Then pleased it the apostles and elders, with the whole church,** to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. Acts 15:13–22.

And the day following Paul went in with us unto **James; and all the elders** were present. Acts 21:18.

Apparently, both Jacob and James had known God throughout the entirety of their lives, yet they had to have a special sealing experience in order to become true servants and followers of Christ. This points to the Laodicean Church, whose members know Christ (often for a lifetime), but they are “wretched, and miserable, and poor, and blind, and naked.” (Revelation 3:17). Wherefore, they need to be transformed in order to receive the seal of God and eventually be numbered among the 144,000. They still must receive the transforming power of the everlasting gospel, which is represented by their experience in the three angel’s messages of Revelation 14.

The Everlasting Gospel

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the **trying of your faith** worketh **patience**. But let patience have her **perfect work, that ye may be perfect** and entire, wanting nothing. James 1:2–4.

James understood that he who would become perfect first must experience a testing process wherein “the trying of your faith” takes place. This testing process is the **tarrying time** because “patience” has her “perfect work” when you need **to wait until** “ye may be perfect.” At the end of that process, a class of “just men made perfect” (Hebrews 12:23) are developed.

There are two other places in his letter where James speaks about the perfection of man. In James 2:21–22, he explains that Abraham’s faith was “made perfect” by works when he “offered Isaac his son upon the altar.” In Hebrews 11:17–19, Paul adds to this that Abraham’s work of faith was **to act upon** “the promises” (or prophecies) of God by raising up Isaac “even from the dead.” This is speaking about the end of the world and it also illustrates that our faith is made perfect **by acting upon** and trusting in the prophecies that God has granted to us for these last times. Then, He will raise us from our spiritual death, which was typified by Lazarus’ resurrection and also described in the raising up of the dead dry bones of Ezekiel 37.

The other mention of this perfection can be found in James 3:2, where James points out that “if any man offend not in word, the same **is** a perfect man, **and** able also to bridle the whole body,” which relates to the description of the 144,000, in whose “mouth was found no guile” (Revelation 14:5). Keeping our tongue under control is a big subject of the James’ letter, so this seems to be a matter of important consideration for us at the end of the world if we want to be numbered with the 144,000 (for which we should strive to be, according to Sister White).

The Wisdom From Above

If any of you lack **wisdom**, let him **ask of God**, that giveth to all men liberally, and upbraideth not; and **it shall be given him**. James 1:5.



Certainly the 144,000 need such wisdom of God, for in Daniel 12:10 it is written (in connection with the three-step testing process) that we are to be “purified, made white and tried,” that “none of the wicked shall understand; but, the wise shall understand.” By studying the elaboration of James upon the subject of that wisdom, we can derive important instruction for our time when Scripture is expounding upon the manner in which we are to share the present truth message:

Who is a **wise man** and endued with **knowledge** among you? let him shew out of a good conversation his **works with meekness of wisdom**. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But **the wisdom that is from above** is first **pure**, then **peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy**. And **the fruit of righteousness is sown in peace of them that make peace**. James 3:13–18.

Here, James is speaking about how we should present the wisdom and knowledge of God. For the 144,000 act upon the sure word of prophecy (which means to eat the little book that contains present truth) and then proceed to go “unto the house of Israel, and speak with my [God’s] words unto them” (Ezekiel 3:1–4). This allows them to receive the seal in their foreheads (Revelation 14:1; 7:3):

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Ezekiel 3:8–9.

So, we will only receive the seal of God if we take the message of the little book to the rebellious house of Israel. But does this mean that we should not care

about how we present the message? No. Like James, other writers admonish us to be meek peacemakers (see Romans 12:18), while the “...wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:3).

Faith and Doctrine

But let him **ask in faith**, nothing wavering. For **he that wavereth is like a wave of the sea driven with the wind and tossed**. For let not that man think that he shall receive any thing of the Lord. James 1:6–7.

We can only become “wise men endued with knowledge” (James 3:13) if we have faith as we ask for wisdom. This fact is addressed in the last of William Miller’s rules, which are endorsed by Sister White. Read what he states:

“The most important rule of all is that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God’s word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts.” *Millers Works*, volume 1, 22.

If we have not gained a wisdom and knowledge of God’s present truth message that is purchased in exchange of worldly issues, we will most likely find ourselves wavering “like a wave of the sea driven with the wind and tossed.” In this condition, we can never become perfect and wise to discern between true and false doctrine.

Till we all come in the unity of the faith, and of the **knowledge** of the Son of God, unto a **perfect man**, unto the measure of the stature of the fullness of Christ: That we henceforth be **no more children, tossed to and fro, and carried about with every wind of doctrine**, by the sleight of men, and cunning craftiness,



whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Ephesians 4:13–15.

The Apostles are very clear about linking the ability of spiritual discernment between good and evil, which comes from the deep things of scriptural doctrines—our own salvation. Paul writes that “strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil” (Hebrews 5:14), and that the Scriptures “are able to make thee wise unto salvation” (2 Timothy 3:16). John states it even more plainly, that you cannot separate knowing the doctrine from being in Christ—by saying that “whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2 John 9). Sister White lets us know that in the end times this important doctrine is directly connected to the work of preparation that we are to accomplish during the last events. These events are not merely signs to be recognized as time markers, but if we are sincere students of prophecy, we will see the spiritual conditioning that comes from them:

“The **events** connected with the close of probation and the **work of preparation** for the time of trouble, are clearly presented. But multitudes have no more understanding of these **important truths** than if they had never been revealed. Satan watches to catch away every impression that would make them **wise unto salvation**, and the time of trouble will find them unready.” *The Great Controversy*, 594.

A Call to Make a Decision

A **double-minded** man is unstable in all his ways. James 1:8.

If we waver and are being tossed to and fro with every wind of doctrine, we are actually “double-minded.” Then, the mystery of iniquity (which is the

mingling of truth and error through assigning the appearance of truth to apparent error—*Testimonies to Ministers*, 365) is still at work in us and causes us to be unstable in all our ways. But, we must not stay in this condition in which we do not take a decided stand for the truth and a stand against false doctrines. God proclaimed that he would send us “Elijah the prophet before the coming of the great and dreadful day of the Lord” (Malachi 4:5); who in his time asked and challenged the people, “How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him” (1 Kings 18:21). His history parallels the line of the 144,000, so he is speaking to us at the end of the world.

James is in agreement with the teachings of Jesus, which say:

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Matthew 7:18–20.

James picks up this teaching and informs us that we must overcome this double-mindedness:

Out of the same **mouth** proceedeth blessing and cursing. My brethren, these things **ought not so to be**. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? **so can no fountain both yield salt water and fresh**. James 3:10–12.

If we compromise our conscience, we will become deceived and will be found amongst the foolish virgins to whom the Lord says, “I know you not” (Matthew 25:12), because they received a strong delusion. This is expressed by Christ in the following manner:



Not every one that saith unto me, **Lord, Lord**, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, **Lord, Lord**, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, **I never knew you: depart** from me, ye that **work iniquity**. Matthew 7:21–23.

The doubling of “Lord, Lord” points forward to Midnight Cry, where in the Binding-Off period of the separation between the wheat and the tares is expressed in the departing of the workers of iniquity from Christ.

Laodiceans Will Perish

Let the **brother of low degree** rejoice in that he is exalted: But the **rich**, in that he is made low: because as the flower of the grass he shall pass away. For the **sun** is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it **perisheth**: so also shall **the rich man fade away in his ways**. James 1:9–11.

The Laodiceans, are the ones who believe they are “rich, and increased with goods, and have need of nothing” (Revelation 3:17). If they are not “zealous” and do not “repent,” Christ says, “I will spue thee out of my mouth” (Revelation 3:19.16). When this happens, these Laodiceans will be labeled as the foolish virgins, but up to this point in time they had the chance to leave their Laodicean state and become wise virgins (*The Review & Herald*, August 28, 1894). The characters of the two classes will be manifested in a crisis. The first crisis comes at the Midnight Cry, where those wise and foolish virgins will be manifested that have already been tested according to the everlasting gospel through the three-step testing process from 9/11 to the Midnight Cry. This first class we call the Priests, which are to be followed by the second class of virgins, the Levites, from the Midnight Cry to the Sunday Law (see 2 Chronicles 29:16–17; Esther 2:19). James tells us that the sun causes the rich to perish and fade away. Jesus tells us more about this in the parable of the sower and the seed:

Some fell upon **stony places**, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And **when the sun was up**, they were scorched; and because they had **no root**, they **withered away**. Matthew 13:5–6.

But he that received the seed into **stony places**, the same is he that **heareth the word**, and anon **with joy receiveth it**; Yet hath he **not root** in himself, but dureth for a while: for when **tribulation or persecution** ariseth because of the word, by and by he is offended. Matthew 13:20–21.

The sun coming up is describing the “tribulation or persecution” that begins at the Midnight Cry, which is also the time in which the Sunday Law crisis begins. Here, the Image of The Beast test arises when church and state join together to implement the first Sunday laws. Eventually, the National Sunday Law of Bible prophecy will compel us to keep Sunday and will allow for persecution of Sabbath-keepers.

Then, if faithful, it will be clearly seen that you have “heard the word” and “with joy received it” and had a “comprehension of truth” by “the glad reception of the message” as it is “represented in the eating of the little book” (*Bible Commentary*, volume 7, 971). It will become further evident as you are rooted in the message because you “studied to shew thyself approved” by “rightly dividing the word of truth” (2 Timothy 2:15). As a vigilant believer, you will therefore “be always ready to give an answer to every man that asketh you



a reason of the hope that is in you with meekness and fear, heaving a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ” (1 Peter 3:15–16). Only if we belong to the group that is grounded in the Word can God use us by lifting us up as a living testimony for the Levites and as an ensign for the Gentiles.

Another example of this experience comes from the book of Esther. We learn that this noble Jewish queen is confronted with death (Esther 4:11) when she is asked by Mordecai to go in unto the king with the request to deliver her people. This lines up with our experience at the Midnight Cry, and is sustained by Esther’s doubling in the expression, “if I perish, I perish” (Esther 4:16).

While Esther is faithful in this crisis, the “rich” Laodicean in the letter of James **perishes** and fades away when tribulation and persecution begin. Thus, the developed two classes of the wise and foolish virgins are demonstrated. This also aligns with the Spirit of Prophecy, where we find that the Midnight Cry will be an event that brings the soul face to face with death:

“It is in a crisis that character is revealed. When the earnest voice proclaimed **at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’** and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for **the event.** Both parties were taken unawares; but one was prepared for **the emergency,** and the other was found without preparation. So now, **a sudden and unlooked-for calamity,** something that brings the soul **face to face with death,** will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace.” *Christ Object Lessons*, 412.

The Crown of Life

Blessed *is* the man that endureth temptation: for **when he is tried, he shall receive the crown of life,** which the Lord hath promised to them that love him. James 1:12.

At the third step of the everlasting gospel, which is the Binding-Off period, we are tried (Daniel 12:10) and found faithful (Revelation 17:14). The history of the church of Smyrna tells us that we will receive the crown of life if we pass this step:

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be **tried;** and ye shall have tribulation ten days: be thou **faithful** unto death, and I will give thee a **crown of life.** Revelation 2:10.

Likewise, Esther, in her Binding-Off experience at the Midnight Cry, finally decides to prepare to go in unto the king whereby she manifests her character. This is the third step of the everlasting gospel, where she is now tried and found faithful. This is also marked by the three days of fasting in that particular Binding-Off period (Esther 4:16), where afterwards she goes in unto the king and touches the king’s scepter. Sister White describes the scepter in the following way:

“In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, ‘Look carefully!’ Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a **golden scepter.** On the top of the scepter was a **crown** studded with **diamonds.** Every diamond emitted light, bright, clear, and beautiful. **Inscribed upon the crown were these words, ‘All who win me are happy, and shall have everlasting life.’”** *The Review and Herald*, May 20, 1862.

The crown of life was also on the top of the scepter that Esther touched. Here, Queen Esther

(the woman) represents God's people that are now touching everlasting life, by the illuminated diamonds, which we know to be the truths of God's word. Thus, by receiving and acting by faith upon His precepts, the combination of humanity and divinity is accomplished:

“The Bible is a field where are concealed heavenly treasures, and they will remain hidden until, by diligent mining, they are discovered and brought to light. **The Bible is a casket containing jewels** of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these **diamonds of truth** are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word, they are not appreciated until they are revealed by the Sun of Righteousness. The Bible contains a simple and complete system of theology and philosophy. **It is the book that makes us wise unto salvation.** It tells us of the love of God as shown in the plan of redemption, imparting the knowledge **essential for all students--the knowledge of Christ.**”
Counsels to Parents, Teachers and Students, 421, 422.

In that day shall the Lord of hosts be for a **crown of glory**, and for a diadem of beauty, unto the residue of his people, and for a spirit of **judgment** to him that sitteth in judgment, and for strength to them that turn the battle to the **gate**. Isaiah 28:5–6.

The Marriage Test: Overcoming the Mystery of Iniquity

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But **every man is tempted, when he is drawn away of his own lust, and enticed.** Then when **lust** hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James 1:13–15.

God's tests are not His temptations to see whether we fall. They are His plan of salvation, which is the everlasting gospel. **We** are the ones who reject His methods by desiring to accomplish salvation by our own strength and not in God's appointed way. Everything that we have has been given to us by God for the fortification of our wills. But, since sin has perverted our minds, we now act according to our **own** lust in a selfish way **by even trying to accomplish good things by our own strength**, whereby we do not realize the impossibility of that endeavor.

Eve ate the forbidden fruit because she wanted good things, like gaining wisdom and being in God's likeness, but she trusted in the voice of Satan and disobeyed the appointed way of God to obtain these things. The people in Christ's time wanted Jesus to be their king, which is a good thing. But, they desired to place him on the throne by their own strength because they did not understand God's appointed way for how Jesus would become King.

Likewise today, the people of God want to do a good thing in finishing God's work by evangelizing the to world in their own strength and through their own methods. They lack a prophetic, sanctifying purpose, therefore they do not understand God's timing or manner in how He intends to finish the work on planet earth. The reason for these misconceptions is the work of the mystery of iniquity, which is the secret and progressive introduction of false ideas and doctrines that are mingling error with the truth. That is why God needs to lead us back to the old paths and teach us again how to discern between good and evil for ourselves.

It is all about fully surrendering to God and only trusting in Him through the study of the prophetic Word and by bringing our lives into obedience to it. Then, we will truly be co-workers with God, and His righteousness will be fulfilled in us by faith because it is not of our own will, but His.



James also connects this test of lust to the theme of marriage in a latter part of his letter. This is again illustrating the contrast between following our own ideas and following God's:

From whence **come** wars and fightings among you? **come they** not hence, **even of your lusts** that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye **adulterers and adulteresses**, know ye not that the **friendship of the world is enmity with God?** whosoever therefore will be a friend of the world is the enemy of God. James 4:1–4.

An adulterer is someone who breaks the marriage law of the seventh commandment (Exodus 20:14; Hebrews 13:4). But, James uses the same word for people who follow their own lusts and are therefore in friendship with the world. The great test for God's people at the Midnight Cry will reveal if we are truly married to Christ or if we are still mingled with the world and influenced by the mystery of iniquity:

What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall **be one flesh**. But he that is **joined unto the Lord** is one spirit. 1 Corinthians 6:16–17.

The Pure Church of the Firstfruits Receives the Gifts of the Spirit

Do not err, my beloved brethren. Every **good gift** and every **perfect gift** is **from above**, and cometh down from the Father of lights, with whom is **no variableness**, neither shadow of turning. Of his own will **begat he us with the word of truth**, that we should be a kind of **firstfruits** of his creatures. James 1:16–18.

Right here at the Midnight Cry, the good and perfect gifts—which is the Holy Spirit (Luke

11:13)—come down to God's people. This is in line with the marriage of Esther, where King Ahasuerus (as a representation of Christ) is sending gifts to the people (Esther 2:17–18). It is also the point in time when the number of the twelve disciples is made up by bringing in Matthias, whose name means “gift of God” (Acts 1:26). After this, the number has been made up and God can send His Holy Spirit because he has a perfect and pure church. Furthermore, since there is “no variableness” in Him (meaning that He “changes not”—Malachi 3:6, and He is the “Alpha and the Omega”—Revelation 1:8, “declaring the end from the beginning”—Isaiah 46:10), He will again restore all the gifts of the Spirit for His people as soon as they become a purified church.

This pure church is marked by James as the “first fruits” that are begotten by God “with the word of truth.” They are the first first fruits marked at the Midnight Cry—these people are the first of the 144,000, which are pure because they are described as being “not defiled with woman” and are the “first fruits unto God and unto the Lamb” (Revelation 14:4). The Word of truth is the sprinkling of the latter rain message that finally enables the people of God to live pure lives of obedience:

For **as the rain** cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **So shall my word be** that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isaiah 55:10–11.

Then will I **sprinkle clean water** upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a **new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put **my spirit** within you, and **cause you to walk in my**



statutes, and ye shall keep my judgments, and do them. Ezekiel 36:25–27.

The Mar’âh–Vision: our Response to the Appearance of Christ

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and **receive with meekness the engrafted word, which is able to save your souls.** But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a **glass:** For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But **whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.** If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:19–27.

Salvation, which is the final goal in the third step of the everlasting gospel, is accomplished when humanity and divinity are combined for eternity, so that the will of man is completely and always will be swallowed up by the will of God. James understands that divinity comes to us by “the engrafted word.” But, His word is only “able to save our souls,” if we are doers of that word. This means that we must understand our work by the prophetic present truth message for this time, and then act upon it by faith. Sister White says, “faith is taking God at His word” (*Mind, Character, and Personality*, volume 2, 639). If we do that, we are to experience justification by faith. This comes by following Jesus through the

everlasting gospel by recognizing the repetition of the three angel’s messages in the time of the angel that is described in Revelation 18:

“Several have written to me, inquiring if the message of **justification by faith** is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity’. The prophet declares, ‘**And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**’ Brightness, glory, and power are to be connected with the third angel’s message, and conviction will follow wherever it is preached in demonstration of the Spirit.” *The Review and Herald*, April 1, 1890.

At the Midnight Cry, it will be revealed who has faith to act upon the message that is then fully revealed. James describes two classes for this time: (1) those who see and hear, but do not act; and (2) such that hear, see, and also act upon the Word of God and therefore receive the blessing.

James also compares the “perfect law of liberty” to “a glass” wherein we behold ourselves. This is the Mareh-vision and the Marah-vision (mar’âh = Hebrew for: “looking glass”) at the same time. The Mareh vision is the appearance of Christ, and likewise Jesus is the embodied “perfect law of liberty.” But, when we look into that “law” or “glass,” we see ourselves, especially our sinfulness, and have to respond. This response is the Marah-vision, and it is manifested through either our obedience or disobedience—being humbled into the dust or fleeing away:

And I Daniel alone saw the **vision [marah]** for the men that were with me saw not the vision; but a great quaking fell upon them, so that **they fled** to hide themselves. Therefore I was left alone, and saw this great vision, and there remained **no strength in me for my comeliness was turned in me into corruption, and I retained no strength.** Daniel 10:7–8.



The Two Classes Are Separated: God Has a Church Triumphant

Now that the wheat and tares have been separated in the Binding-Off period (Matthew 13:30), this means that from the Midnight Cry onwards, God will have a church triumphant (the Priests) that proclaims the Midnight Cry message to the still militant church of Adventism (the Levites). As this message spreads, the awakened wise virgins of Adventism (from among the Levites) will join the church triumphant in a progressive manner, for “company after company” is coming up to the help of the Lord:

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

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

“God’s workers must gain a far deeper experience. If they will surrender all to Him, He will work mightily for them. They will plant the standard of truth upon fortresses that had before been held by Satan, and with shouts of victory they will take possession of them. They bear the scars of battle, but there comes to them a comforting message that the Lord is teaching

them terrible things in righteousness. He will lead them on, conquering and to conquer.

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

LESSONS FROM THE LIFE OF SAMSON - PART 1

By N. Nyoni

Introduction

God’s word identifies the principle of prophetic coherence in the writings of all His prophets (1 Corinthians 14:32, 33). Holy men, moved by the Spirit of inspiration, all spoke of the final reform movement which is to produce the 144,000 in these closing moments of time. Each testimony of the Scriptures complements another, thus painting a more complete picture of the end of the world. In the life of Samson is taken up a line of prophetic history which illustrates the dynamics of the final reformation of earth’s history. It portrays the malicious activities of the enemies of God’s people, the divine justice that is to be meted out in a marked manner upon the wicked, and the great fall out in Adventism that is to purge the church of sin and sinners forever. This first installment presents an introduction of the life and work of Samson the Nazarite. It will provide key principles which are needed to establish the phases of present truth represented in the following chapters.



Forty Years — Rebellion in the Time of Adventism's Visitation

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. Judges 13:1.

In introducing the circumstances of Samson's birth, the wickedness of the children of Israel and the forty years of servitude to their bitter enemies were specifically marked. This is reminiscent of Israel's rebellion by the borders of Canaan for which they had to suffer forty years of wilderness wandering. In the foregoing period, the Lord had to do a work of purging out the rebels who attempted to conquer Canaan by human strength. While divorcing Himself from this class He chose to renew His covenant with Joshua and Caleb. He also endeavored to prepare a people for the conquest of Canaan at the conclusion of the forty years. The symbol of the testing process which was to prepare Israel for victory in this covenant history was the manna that fell from Heaven (Exodus 16:1, 35). By reason of the test on appetite, this period of preparation is connected with the covenant history of Christ. Before the Savior began His public labors, He went through an exclusive internal testing process also represented by the number forty:

"When Christ said to the tempter, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: 'The Lord thy God led thee these forty years in the wilderness.... And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.' Deuteronomy 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant

supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Savior now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. **He awaited God's time to bring relief.** He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God." *The Desire of Ages*, 121.

Christ's forty days of exclusion in the wilderness had connected with them a three-step testing process. In this period of trial it was necessary for Christ to desist from employing His own strength for to succor Him. He was to await His Father's "time to bring relief." This, as the history of ancient Israel, was an illustration of the test which confronts God's people in the tarrying time of the ten virgins at the end of the world (Matthew 25:5). Ancient Israel's test of waiting forty years to conquer Canaan, and Christ's test of waiting for divine relief both typify Adventism's test to refrain from public evangelism until the Lord has fully prepared them for it:

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?" *Testimonies*, volume 6, 370.

The conquest of Canaan represents the loud cry of the third angel which is to go forth at the Sunday Law (*Testimonies to Ministers*, 410). The third test of Christ in the wilderness of temptation also illustrates the Sunday Law—the third test for Adventism. The manna that began to fall from Heaven at the beginning of the forty years, as well as Christ's test



of bread both prefigured the hidden manna which arrived on 9/11/2001 in the hand of the Angel of Revelation 18:

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that **one day the great buildings there will be thrown down by the turning and overturning of God’s power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.” *The Review and Herald*, July 5, 1906.

The great buildings of New York City were thrown down on 9/11/2001, and inspiration marks this event as the starting point for the work of Revelation 18:1–3. Therefore, Seventh-day Adventists have been required by the Lord to engage in an exclusive internal gospel work from 9/11 through the Sunday Law in the United States, while simultaneously ceasing all efforts for public evangelism in that time period. 9/11, the beginning of the internal work for unconverted and backslidden Adventism, is confirmed by the testimony of the line of Christ. His forty day preparatory period commenced after His baptism when the Holy Spirit descended in dove-like form (Matthew 3:16). This was a type of 9/11 when the Divine Symbol of our history—the Angel of Revelation 18—arrived into prophetic history. The period of preparation from 9/11 to the Sunday Law is also the time of Adventism’s visitation. Hence, the story of Samson is set in the context of the visitation of Adventism, the test on public evangelism and the covenant process which

is to produce the 144,000. This covenant process is illustrated in the events leading to Samson’s birth.

The Promise of Samson — Reviving a Barren Church

And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Judges 13:2–5.

Manoah means “rest,” and the rest of the prophetic Scriptures is the latter rain. Manoah’s wife would consequently represent the church of the latter rain—Seventh-day Adventism—which ironically is represented in the Word as being barren, devoid of the Holy Spirit and the righteousness of Christ:

“There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; He has not closed the windows of heaven. We have separated ourselves from Him. We need to fix the eye of faith upon the cross and believe that Jesus is our strength, our salvation.” *Testimonies*, volume 5, 166.

In spite of the deplorable condition of Seventh-day Adventism, the Lord presents a divine promise of a remnant which shall manifest “the power of godliness” to its fullest extent. This promise is a subject of prophecy and has been illustrated in



many lines of prophetic history. But of these different histories, there is a striking similarity between the narrative of Samson's birth and that of John the Baptist. Both of their mothers were initially barren, both of their families were visited by divine messengers, both were to be Nazarites, and both were to fill a pivotal role in the deliverance of Israel from their enemies. Thus the conception and birth of either child would be placed at identical way-marks in the final reform movement. The Heavenly messengers that descended in these two histories typify the arrival of the Fourth Angel at 9/11. The instructions given to both families illustrates the duty of Seventh-day Adventists to abstain from the unclean, intoxicating, soul-destroying errors of Babylon in order to have fulfilled in them the promise of a sanctified ministry:

“Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth.” *Testimonies*, volume 5, 292.

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.” *The Southern Watchman*, April 4, 1905.

Those who venture to entertain an incorrect theology in their religious experience cannot receive true Bible sanctification. But those who consciously choose to come to correct conclusions with regards to their prophetic understanding will be poised to experience the mystery of godliness represented by the miraculous birth of Samson. And this can only be achieved through an understanding of the prophetic lines. The events and experiences which are to lead to the fulfillment of this feat in Seventh-day Adventism are illustrated in the following verses of Judges 13.

Two Angelic Visits — Combining and Blending the Messages

Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. Judges 13:6–11.

The Angel of Judges 13 appeared to the parents of Samson twice in quick succession, relating the same instruction in both instances. This is an illustration of the combining of the first and second angel's messages at 9/11. The descent of the Angel of Revelation 18 to lighten the earth with His glory in our history was



a repeat of the descent of the Angel of Revelation 10 to empower the first angel's message on August 11, 1840. But the cry of Revelation 18's Angel is a repeat of that of the second angel on April 19, 1844. Thus at 9/11, the work represented by the first and second angels are blended in one in Revelation 18:1–3; and this is consistent with the following words from the Spirit of prophecy concerning the last generation:

“And the third angel followed them.’ The first and the second angels’ messages are of great importance, and are followed by the third angel’s message. **All three should be understood and combined.** The warning contained in these messages means much more to the whole world than the majority of God’s people comprehend. We are in the Lord’s great day of preparation.” *Manuscript Releases*, volume 17, 236.

Based upon the prophetic lines, the first message is seen to be a reform message and the second is a message of revival. This understanding brings the following passage from the Spirit of prophecy into perspective in relation to combining and blending the messages of Revelation 14:

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, **and in doing this work they must blend.**” *The Review and Herald*, February 25, 1902.

The two visits of the Angel of the Lord are a prophetic representation of the blending of the work of the first and second angel’s messages at 9/11. The reformation aspect is seen in the instructions given to the godly pair in the narrative of Judges 13. The

revival is demonstrated in the second descent of the Angel:

And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? Judges 13:15–18.

Manoah’s request to detain the Angel in order to bring an offering is similar to that of Gideon in the sixth chapter of Judges (Judges 6:17–19). In response to the latter’s desire, the Angel of the Lord tarried for him (Judges 6:18), thus placing Gideon’s encounter in the post-9/11 tarrying time. The offering of Manoah and that of Gideon were received in an identical manner—with a marked manifestation of the glory of God. And these similarities would therefore locate Manoah’s encounter with the Angel at 9/11 as well:

So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. Judges 13:19–22.

The experience of this righteous couple after realizing the nature of their Divine Visitant was the



same as that of all the prophets when they beheld a glorious manifestation of the power of God. In every instance, the prophet was humbled in the dust, and the Lord would then strengthen the human suppliant by His divine power:

“When Job heard the voice of the Lord out of the whirlwind, he exclaimed: ‘I abhor myself, and repent in dust and ashes.’ Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘Holy, holy, holy, is the Lord of hosts,’ that he cried out, ‘Woe is me! for I am undone.’ Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as ‘less than the least of all saints.’ 2 Corinthians 12:2–4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus’ breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17. There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.” *The Great Controversy*, 471.

All these foregoing experiences illustrate the genuine revival experience that is to take a hold of Seventh-day Adventists in the post-9/11 tarrying time. This is our greatest need; to seek this is to be our first work (*Selected Messages*, book 1, 121, 128), blending it with a corresponding reformation. A work of reformation divorced from a revival of spiritual life, such as is being done by the various present truth ministries who have departed from the faith, will not produce the fruits of righteousness required in this time of Adventism’s visitation. Such a work is contrary to the Word of God and is to be decidedly shunned. According to inspiration, revival is to be brought about by a study of the Word in a prophetic

line upon prophetic line fashion (Isaiah 28:10). A failure to secure this revival will be to forfeit the priceless promise of perfection in Christ, and to lose the eternal inheritance. Nevertheless, God’s prophetic word never fails; He will have a people on the earth who will reflect His divine character fully before the world. This assurance is represented in the story of consideration by the birth of the mighty Samson:

The Birth of Samson — Producing the Remnant

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. Judges 13:24.

The birth of a son represents the emerging of a remnant who have Christ fully formed within:

My little children, of whom I travail in birth again until Christ be formed in you.... Galatians 4:19.

The prophetic word identifies the sanctified remnant at the end of the world as the 144,000 (Revelation 7:1–4; 14:1). They are represented as being made up and sealed at the conclusion of Adventism’s probationary time (*Testimonies*, volume 5, 216). Therefore, the birth of Samson typifies the emergence of the church triumphant at the Sunday Law. The meaning of his name corroborates this very point:

H8123, shimshôn, shim-shone’

From H8121; sunlight; Shimshon, an Israelite: Samson.

His name means “sunlight,” and more light is shed with regards to his name in the alternate meaning of its root word:

H8121, shemesh, sheh'-mesh

From an unused root meaning to be brilliant; the sun; by implication the east; figuratively a ray, that is, (architecturally) a notched battlement: - + east side (-ward), **sun ([rising])**, + west (-ward), window. See also H1053.



The rising of the light of the sun as depicted by the name of this Nazarite warrior illustrates the finishing of the mystery of godliness in the remnant who will have faithfully internalized the light of the prophetic lines by the time their probation closes. This point is clearly brought to light in the writings of the apostle Peter:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:... 2 Peter 1:19.

Having been transformed from the church militant to the church triumphant, a purified Seventh-day Adventist Church will go forth to illuminate this dark world with the light of the third angel's message. This is what is represented in the following testimony of Isaiah the prophet:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, **and the salvation thereof as a lamp that burneth.** And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isaiah 62:1-3.

This blessed promise will be fulfilled in all Seventh-day Adventists who choose to be saved in God's appointed way, and will assimilate the prophetic word into their individual experiences line upon line. They shall be "a crown of glory" in the hand of God; the Lord will lift them up as an ensign—as monuments of His mercy—for all of the world to behold. And as it was prophesied concerning Samson of old, they shall be employed to bring everlasting deliverance to God's people in the final generation.

Closing Remarks

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. 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." *The Review and Herald*, October 12, 1905.

The time of Adventism's visitation is fast coming to its close, and only those who truly return to the old paths and are sanctified through obedience to the truth will form a part of the church triumphant. The class who "shall forget the way the Lord has led us, and his teaching in our past history" will fall away from the truth. They will be involved in the great forsaking which prophecy predicts is to be the experience of the majority in the latter rain movement and in Seventh-day Adventism as whole.

LESSONS FROM THE LIFE OF SAMSON - PART 2

By N. Nyoni

Introduction

The first part in this series on the life of Samson was an introduction to his life. This next article delves into the symbolism of his marriage feast in later years. This line of prophetic history presents important aspects of the events and experiences which transpire in the time of Adventism's visitation, and it brings the salvational implications of this time period to view. The fact that these truths are being revealed now is positive evidence of the nearness of their fulfillment. Thus, it is important that all within the present truth movement pay close attention to these prophetic warnings.



Zorah and Eshtaol — The Sprinkling of 9/11

And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol. Judges 13:25.

The account of Judges 13 concludes with a description of the work of the Holy Spirit in the experience of Samson. Having established in the previous installment that his birth represents the emergence of the remnant at the Sunday Law, this last verse becomes the first of a series of verses in the following chapter which are a repetition and enlargement of the events that transpire in the time of Adventism's visitation. The fact that 'the Spirit of the Lord began to move him at times' is illustrating a measure, or a sprinkling, of the latter rain beginning at 9/11. The root words of the two locations noted in this verse confirm this. 'Zorah' is H6881 in *Strong's Exhaustive Concordance*; it is another form for H6880 which is derived from H6879, a root which figuratively means to be leprous:

H6879, tsâra', tsaw-rah'

A primitive root; to scourge, that is, (intransitively and figuratively) **to be stricken with leprosy: - leper, leprous.** Strong's Exhaustive Concordance.

The lepers of Bible prophecy are Seventh-day Adventists in the final generation who are represented by the Laodicean church. Inspiration identifies their condition as that of a deadly disease:

"The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal... The only hope for the Laodiceans is a clear view of their standing before God, **a knowledge of the nature of their disease.** They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons. Said He: 'I would thou wert cold or hot.' Like lukewarm

water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; **but they hold aloof and are ready to leave their posts when their worldly personal interests demand it.** The internal work of grace is wanting in their hearts; of such it is said: 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.'" *Testimonies to the Church*, volume 4, 87.

The only remedy to the Laodiceans is the counsel of the True Witness contained in the third chapter of the Revelation. This message became present truth at 9/11, and this point is validated by the understanding that the foolish virgins in the parable of the ten virgins are Laodiceans:

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *The Review and Herald*, August 19, 1890.

Prophecy represents the testing process of the wise and foolish virgins as transpiring in the post-9/11 tarrying time. Therefore, the message of the Laodiceans became especially present truth at 9/11. Accordingly, "Zorah" would mark the sacred waymark of 9/11. "Eshtaol," on the other hand, is derived from a root meaning "to inquire":

H7592, shâ'al, shaw-al, shaw-ale

A primitive root; **to inquire**; by implication to request; by extension to demand: - ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish. Strong's Exhaustive Concordance.

The increase of knowledge on the Midnight Cry has been shedding light on an inquiry which is part of the events that lead to the close of probation. Bible prophecy represents the Gentiles/eleventh hour workers as querying the wise virgins for light during the crisis of the Midnight Cry. This will prepare them to understand the distinction



between the True and the spurious sabbath and to make an informed decision when the Sunday Law crisis arrives. Hence, “Eshtaol” marks the waymark of the Midnight Cry in the last generation. Based upon this understanding, the movings of the Spirit “at times,” or in measure in the earlier years of the life of Samson, portrays the sprinkling of the latter rain upon the wise virgins between 9/11 and the Midnight Cry. Judges 13:25 thus forms the backdrop within which the events of the next chapter can be correctly understood.

Samson’s Unlawful Desire — The Secret Movements for Sunday Legislation

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel. Judges 14:1–4.

Judges 14 begins with an outline of events leading to Samson’s unholy marriage. The unholy marriages of the prophetic Scriptures typify the forming of the image of the beast—the union of church and state (*The Great Controversy*, 445). The preliminary relations by which Samson was to secure his marriage feast symbolize the preparations which have been taking place in the United States, in order for a church-state relationship to be set up for the enforcement of Sunday observance. This is represented in the Spirit of Prophecy in the following words:

“While men are sleeping, Satan is actively arranging matters so that the Lord’s people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon.” *Testimonies*, volume 5, 452.

The sleeping of the virgins is marked in the post-9/11 tarrying time, and the pen of inspiration teaches that in this very time, “the Sunday movement is now making its way in darkness.” Preparations have long been underway for the eventual set up of an image of the beast in the United States. In Judges 14:4, the Scriptures represent Samson’s unholy marriage as being ‘of the Lord.’ The marginal reading represents it as the Lord permitting the unlawful union that it might be a means of bringing deliverance to Israel. Similarly, the image of the beast crisis (which is to begin at the Midnight Cry) will be employed by the Lord as a means of bringing deliverance to many Seventh-day Adventists who would otherwise be overthrown when the mark of the beast (Sunday Law) crisis eventually arrives. In mercy, the Lord had to defer these crises that His purposes concerning Adventism may be fulfilled. This solemn fact is represented in the story of consideration.

A Roaring Lion and the Sweetness of Honey — 9/11 and the Eating of the Little Book

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. Judges 14:5–7.

In the history of 9/11, a sobering truth is prefigured



in the portrayal of a roaring lion coming against Samson. The lion of end-time Bible prophecy which comes against God's people is the Papacy (Jeremiah 4:6, 7). The Papacy will attempt to overthrow God's people by seeking to enforce Sunday observance. But in Judges 14, the potential work of destruction was stayed through the power of the Holy Spirit. The descent of the Spirit upon Samson is illustrating the manifestation of God's power at 9/11 when the fourth angel descended to the earth (Revelation 18:1; *Life Sketches*, 411). The rending of the lion illustrates the empowerment of the first message of this history, Daniel 11:40–45. It also illustrates the deferring of the Sunday Law which was ready to burst upon the United States and the world shortly after the events of 9/11. This point is a subject of prophecy and can be substantiated by numerous lines of prophecy. Arguably, the primary point of reference for this truth as seen in the advancing light of the Midnight Cry is Ezra 7:9.

For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. Ezra 7:9.

When Ezra left Babylon on the first day of the first month, he had the third decree in his hand. The first day of the first month is a symbol of 9/11; the third decree which commenced the 2300 days represents the Sunday Law—the third test for Adventism at the end of the world. An external event which took place at 9/11 and thus substantiates this claim is the passing of the USA Patriot Act. This legislation virtually overturned the principles of the United States Constitution, and rendered it fully prepared to enforce Sunday worship by law. At 9/11 the world was well prepared to plunge into a Sunday Law crisis. But for the sake of His unsealed remnant, Christ deferred the crisis a little while longer in order to buy His people time to prepare. Herein is the mercy, long-suffering, and love of God revealed. He represents the suspension of the Sunday Law crisis at 9/11 as miraculous and

mysterious as a man rending a lion with his bare hands. Well does the prophetic narrative represent us as being on borrowed time. And in this precious probationary time, the duty of God's people is made plain and is to be duly executed. It is represented in the following verses of Judges 14:

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. Judges 14:8, 9.

The honey in the lion's carcase symbolizes the little book/hidden manna which came in the hand of the fourth angel when the first angel's message was empowered at 9/11. From that point, God's people have been required to take the honey (that is, the little book and the hidden manna) and internalize it. This work is illustrated by a number of prophets; by combining their testimonies, a clearer definition of what it means to eat the little book is obtained. When John the beloved is represented as eating the little book in Revelation 10, inspiration defines it as "the comprehension of truth" and "glad reception of the message":

"The comprehension of truth, the glad reception of the message, is represented in the eating of the little book." *Manuscript Releases*, volume 19, 321.

The prophet Jeremiah's experience confirms this point, but also adds the fact that when one eats the little book, they immediately enter into a covenant process in which they are to be tested by the Lord. Part of their test constitutes a work of separating "the precious from the vile" (or truth from error), and of separating from those whose hearts are not knit with the truth.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing



of mine heart: for I am called by thy name, O Lord God of hosts...Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. Jeremiah 15:16, 19.

Ezekiel then further elaborates on the duties that come with eating the little book. His testimony clearly states that partaking of the little book involves taking a message exclusively to Adventism. There is to be no public evangelism, but a work of internal preparation for the greatest ingathering of all time when the Sunday Law arrives. Others within the latter rain movement are stumbling over this point, and some have fallen away from the truth for this very reason. Theirs is a fearful fate; the Lord has permitted this preliminary falling away to take place so that those who are still in the movement may fear to venture upon rejecting any point of truth lest they suffer a worse fate. Those who are to be found steadfast are to faithfully assimilate the little book/hidden manna through a study of the prophetic lines in this post-9/11 tarrying time. The class who do this will be found faithful in the image of the beast test, which comes at the Midnight Cry. This test is typified by Samson's unholy marriage feast in the verses that follow.

Samson's Marriage Feast — The Image of the Beast and A Falling Away First

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and

thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle. Judges 14:10–14.

In the prophetic Scriptures, all lawful marriages illustrate the combination of humanity with divinity (*Christ's Object Lessons*, 307). This is the incarnation which produces the image of Christ. Conversely, all unlawful unions represent the image of the beast. Such was the marriage of Samson to his Philistine wife. It represents the union of Apostate Protestantism to the United States government, with the Protestants assuming control of the arrangement (*The Great Controversy*, 443). The riddle which Samson put forth during the feast symbolizes the arrival of the third angel's message at the Midnight Cry. This prophetic riddle is to point out to the bewildered multitudes in Adventism and in the world what the approach of the long deferred Sunday Law is:

“Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.” *The Great Controversy*, 605.

To those Philistines who came to learn the riddle within the set time, “sheets” and “change of garments” were promised. But, a failure to decipher the truths of the riddle resulted in a loss of those rewards. This is a symbol of the experience of the Gentiles/eleventh hour workers during the history



of the image of the beast crisis (the Midnight Cry). In that preparatory period (represented by the number thirty), as the movements for Sunday legislation are escalating towards the Sunday Law being enforced in the United States, the eleventh hour workers who come to truly understand the distinction between Sabbath and Sunday will be poised to receive the righteousness of Christ when the Sunday Law arrives. A failure to understand this distinction will result in a loss of that righteousness. This will leave them without a covering against the wrath of an offended God in the day of the Lord (the Sunday Law crisis).

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Isaiah 13:9-11.

The “seven days of the feast” also shed light on the crisis of the Midnight Cry. The number seven points to the seventh-day Sabbath which will then be the special point of controversy. A secondary truth represented in the symbol of the seven days of Samson’s feast is seen in the three-four break down of those days, and this is in line with the tenth of Miller’s fourteen rules. Symbols can have more than one meaning, and the breakdown of the three days and the four days has a different application, as compared to the symbol of the seven days as a complete period. The first three days was a period in which the Philistines could not comprehend the riddle—it was only known to Samson. That would leave four days to the termination of the marriage feast. The first three days can be placed at the binding-off for the disciples of 9/11 (the priests) when none but the faithful priests will possess a

knowledge of the third angel’s message. The three days identify a threefold preparation of the wise priests to give the Midnight Cry message which is to bind off the Levites. This threefold preparation is repeatedly illustrated in the Scriptures. One example is Christ’s three temptations at the end of his forty days in the wilderness. These three temptations manifested Christ’s triumphant character and prepared Him to begin His public ministry. In like manner, the binding-off for the priests is to bring to view the church triumphant which is to engage in ministry for the rest of Adventism in the history of the Midnight Cry:

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness. **When** trees without fruit are cut down as cumberers of the ground, **when** multitudes of false brethren are distinguished from the true, **then** the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. **Satan will sorely harass the faithful**; but, in the name



of Jesus, they will come off more than conquerors. **Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’**” *Testimonies*, volume 5, 81.

The number four as seen in the last four days of the feast is illustrating the binding-off for the honest-hearted Seventh-day Adventists (the Levites), which begins at the Midnight Cry and concludes when the Sunday Law arrives and when Adventism’s day of opportunity come to an end. The number four can represent a progressive destruction (Joel 1:4), a progressive scattering (Zechariah 1:18, 19), a progressive fall (Ezekiel 8), or a progressive restoration (Zechariah 1:20, 21) among other things. In this way, the prophetic word is revealing a progressive falling away from the truth of one class within Seventh-day Adventism and a progressive restoration of the church triumphant which will compose the other class within Seventh-day Adventism (Joel 3:17). This period (or point) has come to be known as the “binding-off,” based upon the parable of the wheat and tares. As the tares will be bound together into confederacies and settled into characters prepared for the mark of the beast, the righteous will also be bound into companies prepared for the seal of God. This point has recently come to be a subject of prophecy which must be understood. The pen of inspiration presents it in the following words:

“The third angel’s message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth... Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the

work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. **And this work will increase more and more**, and Satan will work to divide and separate God’s people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. **Here we are in the waiting time, in the day of God’s preparation.**” *The Review and Herald*, August 18, 1885.

This passage is set in the context of Revelation 18:1 and the “waiting time” (or tarrying time) of the “day of God’s preparation.” It is therefore especially present truth from 9/11 to the Sunday Law—the time of Adventism’s visitation. Inspiration identifies that the work of binding for either class is progressive. This work is to “increase more and more;” but, it is especially marked at the third test for the priests (from Midnight to the Midnight Cry) and from the Midnight Cry to the Sunday Law for the rest of Adventism. From that point, the two classes in Adventism will remain separate for eternity. A fearful experience is here foretold, and the people of the Lord are to prepare for what is coming ahead. Part of that preparation process is a foreknowledge of these future events. And Samson’s marriage, sheds some light on those events. In it the Lord foretells an escalating work of persecution which will contribute largely to completing the predicted separation in Adventism when the Sunday Law crisis arrives.

The Persistent Woman — An Escalating Work of Oppression

And it came to pass on the seventh day, that they said unto Samson’s wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father’s house with fire: have ye called us to take that we have? is it not so? And Samson’s wife wept before him, and said, Thou dost but hate me,



and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people. Judges 14:15–17.

As the Philistines struggled to understand Samson's riddle, they came into confrontation with his Gentile wife. By this they were seeking to spare themselves of a loss of their raiment. The wife fearing for her life pressed on Samson until the meaning of the riddle was made apparent. This is an illustration of the "eager inquiry" which the eleventh hour workers take to their "former teachers" when they begin to grapple with the issues of the third angel's message brought to their attention by the wise virgins of Adventism. The hearers will return to the religious bodies to which they were affiliated asking if the things they will have heard from the wise virgins are so. With "awakened conscience" they will begin to realize the folly of consolidating a church-state relationship to enforce religious dogmas. And discerning the deception, they will do all they can to avoid losing their salvation. In addition, the churches fearing a loss of their influence over the multitudes will exert "almost superhuman efforts" to get faithful Seventh-day Adventists to concede defeat. But, by this very means, the third angel's message will come to the attention of thousands of eleventh hour workers who otherwise would know nothing concerning these truths. These experiences are summarized in the Spirit of Prophecy as follows:

"Thus the message of the third angel will be proclaimed...The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people

will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. **As the people go to their former teachers with the eager inquiry, Are these things so?** the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain 'Thus saith the Lord,' the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes **to revile and persecute those who proclaim it.**" *The Great Controversy*, 606.

"As the controversy extends into new fields and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. **The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks.** By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: 'Show us from the word of God our error'—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of



God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 607.

The apostate churches will persist in troubling Seventh-day Adventists as Samson was pestered by a heathen wife. This woman is described as laying sore upon Samson. To to “lay sore” is from H6693 in *Strong’s Exhaustive Concordance*, and it means “oppress”:

H6693, tsûq, tsook

A primitive root; to compress, **that is, (figuratively) oppress, distress**: - constrain, distress, lie sore, (op-) press (-or), straiten. *Strong’s Exhaustive Concordance*.

The oppression which is to come upon Seventh-day Adventists will include threats, fines, and imprisonments. Some of God’s commandment-keeping people will be arraigned before the courts to answer for their faith. This will contribute to the clarification of the issues of the third angel for the benefit of the one hour laborers. Therefore, oppression from the fallen religious bodies will be a major means of bringing a knowledge of the truth to many eleventh hour workers as oppression allowed for the Philistines to learn the meaning of Samson’s riddle. When the faithful eleventh hour workers in the Sunday Law crisis learn the distinction between Sabbath and Sunday through the “strong vindication of the truth” given by the wise virgins, their preparation will have been fulfilled. This preparation process is represented in the story of Samson in the following words:

And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, **If ye had not plowed with my heifer**, ye had not found out my riddle. Judges 14:18.

Samson signifies that coming to an understanding of his riddle was as a result of a work of plowing. The plowing is a subject of Bible prophecy and symbolizes a preparation process which precedes the outpouring of the Holy Spirit at a subsequent time. The prophetic word outlines the fact that each group of people that receive an outpouring of the Spirit will have undergone a work of preparation (or plowing) beforehand:

And Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, **till he come and rain righteousness upon you**. Hosea 10:11, 12.

For the eleventh hour workers, the plowing is to take place during the image of the beast crisis, after which they will be prepared to receive the seal of God at the Sunday Law. But, as the eleventh hour workers are being plowed, the increasing oppression of Seventh-day Adventists will also cause a demonstration of their respective characters. Moreover, as Samson’s wife lay sore upon him towards the conclusion of the feast, so will oppression and persecution move towards a fierce height as the movement for Sunday legislation in the United States reaches its climax. By reason of this intensifying persecution, the majority of Seventh-day Adventists will yield to the image of the beast and eventually receive the mark of the beast. The mark of the beast crisis is also the day of the Lord; it is illustrated in the final two verses of the passage of consideration.

The Spoiling of Ashkelon — Executive Judgments in the Day of the Lord

And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.



And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend. Judges 14:19, 20.

Samson was raised up as a deliverer of Israel, to execute judgments upon the enemies of his people. His ministry of divine justice upon the idolatrous Philistines typifies the divine wrath that is to be revealed in the day of the Lord. Men of Ashkelon were spoiled and lost their garments, and this prefigures the experience of the eleventh hour workers who receive the mark of the beast. They will be visited by the escalating judgments of God while simultaneously losing the garments of righteousness that would render them fit candidates for the Heavenly kingdom. This is consistent with the testimony of the prophets; for the spoiling of Ashkelon and the Philistines represents the day of the Lord.

The word of the Lord that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the Lord; **Behold, waters rise up out of the north**, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands; Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the Lord will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; **Ashkelon is cut off** with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge

against Ashkelon, and against the sea shore? there hath he appointed it. Jeremiah 47:1-7.

The "overflowing flood" which rises "up out of the north" is the Papacy. The final work of the Papal church is the Sunday Law crisis; this is the day of the Lord when Ashkelon (the multitudes of the wicked) will be cut off. Samson's wife will at that time be given to another companion. Thus, is illustrated the treachery of Apostate Protestantism in choosing to espouse Sunday, to reject the Bible Sabbath and thus divorcing herself fully from righteousness. The garments of righteousness that were to be for the "Ashkelonites" (the rest of the world), will be forfeited by the majority of them and given rather to those faithful eleventh hour workers who will have applied themselves to understand the riddle of the third angel.

Closing Remarks

"Paul speaks of a class to whom the Lord's appearing will come unawares. 'The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape.' But he adds, to those who have given heed to the Saviour's warning: 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' 1 Thessalonians 5:2-5." *The Great Controversy*, 371.

The Day of the Lord is approaching with stealthy tread, and only the children of light will be prepared for this unpleasant surprise. Those who love darkness will be seized with consternation in that great crisis; they will be left to the mercy of the enemy of all souls and will have to face the wrath of Almighty God. To be spared of this terrible fate, God's people are to diligently assimilate the prophetic word into their experience. May it be the prayer and purpose of the disciples of 9/11 to be prepared for the crises ahead of them.



TO THE ELDERS OF THE BATTLE CREEK CHURCH, AND TO MINISTERS AND PHYSICIANS

By Sister Ellen White

“I have instruction to give from the Lord. The condition of things in Battle Creek is to be clearly outlined and understood. Those who have brought about this condition are sadly deceived, and are misleading others. But the Lord will be glorified. Great spiritual transformations are to take place. All those who would be led of God, should walk very humbly before Him. In no case are they to be diverted from the path of duty that God has marked out for His people. They are not to believe falsehoods, though they be published in abundance.

“A voice is to be heard in the Tabernacle giving God’s word for this time in clear notes of warning. God has human instrumentalities that will not hold their peace. They are to advocate the word and will and way of Jehovah. In a clear, decided manner they are to proclaim the truth in all its beauty and power. No strange doctrines are to be introduced. There is to be no undermining of the fundamental truths that the Lord has submitted by many miraculous evidences. A voice is to be heard in clear affirmation of the truth, in contradiction to the skepticism and fallacies that have been coming in from the enemy of truth. Reformations will take place, and the working out of the principles of divine truth will reveal growth in grace; for the divine agencies are efficient to enlighten and sanctify the human understanding.

“The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the pillowy cloud, is verity and truth in this our

day, and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, ‘If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead (Luke 16:31).

“As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow, and from the more common commercial business vocations that largely occupy the mind, and will become educated in connection with men who have had experience - men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea. Let us labor as those who have experienced the virtue of truth as it is in Jesus.

“There is to be, at this period, a series of events which will reveal that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth, and in giving it the sure application that God has given it.

“When the men, who have known and taught the truth, turn aside to human understanding, and mete out to deceived minds their own dish of fables, it is high time for those who have once been laborers in evangelistic work, but who have been drawn away into the management of restaurants, food stores, and other commercial lines of work, to come into line, study their Bibles diligently, and with



the word of God in hand, dispense the Bible truth, the spiritual food, in cooperation with the heavenly angels. This work now calls loudly for workmen of divine appointment. Omnipotence will then say to the mountains of difficulty, Be thou removed and cast into the sea.

“The call is to go forth, ‘Son, go labor today in My vineyard.’ As this call is obeyed, the message that means so much to the dwellers on the earth, will be heard and understood. Man will know what is truth. Onward, and still onward, will the work advance. And marked events of Providence will be seen and recognized, in judgments and in blessings. The truth will bear away the victory.

“To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years, have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods regarding the word and work of God are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie.

“Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart, and developed and expressed in the character.

“No lie is of the truth. On every occasion possible, Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would

loosen one pin, remove one pillar, from the platform of truth.

“Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. ‘Remember. . .how thou hast received and heard, and hold fast, and repent.’ Why repent? Because there have come in faults, in the form of theories so subtle that by the influence of mind upon mind, through the agency of those who have departed from the faith, the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith.

“There are many who are in a perilous position spiritually, many who are ‘ready to die.’ The Revelator was bidden to write to the church in Sardis: ‘These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent’ (Revelation 3:1-3).

“There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. ‘Remember therefore.’ In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated. ‘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’ (Revelation 3:3).

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy’ (Revelation 3:4).

“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people’(Ezekiel 37:26-27).

“This last scripture carries our minds forward to the triumph of Israel and Judah. The accomplishment of the work will be through human instrumentalities charged with divine power. All the glory is ascribed to the great power of God, but it is through unity and cooperation of the human with the divine, that the result is made possible. Humanity, blended with divinity, grasps the divine efficiency, and the work is complete.

“We have been filled with pain of heart, which language can not describe, as we have seen feature after feature of the work that should have been conducted in the purest channels as a means of bringing souls to a knowledge of the truth, corrupted by ambition and commercialism. Thus some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare, by being operated merely for commercial advantage, and their influence extend no farther? It was hoped that much good would be done by preparing food for worldlings, that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfill God’s purposes. Let no one delay.

“There are those who once were teachers of righteousness, but who have turned from the truth and are wandering in the mists of error. Satan with much persistency is striving for the mastery. Christ calls upon many who are in training for His service, to obtain an education of a character altogether different from that which they have been receiving. The Lord Jesus calls upon us to fulfill His commission given just before His ascension to meet the heavenly armies that escorted Him to the city of God.

“We have the battle of tribulation before us, but our commission is, ‘Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.’ Who will pass this by, and continue in any commercial business that will not bring souls to Christ? Shall this condition change? Will you give the last note of warning to the world?” *The Paulson Collection, 73-76.*