

FUTURE NEWS

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“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

Experience in the Rise of the Messages

Backward Instead of Forward *Manuscript Releases, vol. 17, pp. 12, 13*

“We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.

“The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.

“Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed.

“Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy’s design.

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven

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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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they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them.”

2 SAMUEL 15: THE CONSPIRACY

By N. Nyoni

Introduction

There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
Psalm 132:17.

The budding of the horn of David is a prophetic subject identifying the progressive development of the church triumphant and the message they proclaim at the end of the world. Therefore, the experiences of King David shed light on the experiences of Seventh-day Adventism in the time of her visitation. This article is an exposition of the story of Absalom’s conspiracy against David. It is a Biblical illustration of the “falling away first” that leads to the histories of the image of the beast and the mark of the beast at the end of the world (please see *The Great Controversy*, 443). Inspiration identifies the image of the beast test as the “the great test for the people of God, by which their eternal destiny will be decided.” (1888 *Materials*, 700). Consequently, the prophetic events and internal experiences connected with the formation of the image of the beast and enforcement of the mark of the beast must be understood. 2 Samuel 15 therefore becomes a passage worthy of consideration as God’s people approach these periods of final test and trial.

Chariots and Horses — Spiritualism in the Time of Adventism’s Visitation

And it came to pass after this, **that Absalom prepared him chariots and horses, and fifty men to run before him.** 2 Samuel 15:1.

Absalom’s attempt to assume an almost royal state (chariots, horses, and fifty men) in defiance of the established government of King David typifies rebellion against the prophetic word of God within Adventism in the time of their visitation at the end of the world. In the laws concerning Israel’s kings, the Lord put in place the following instruction:

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. **But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses:** forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Deuteronomy 17:14–16.

The premier leader of God’s people was not permitted to “multiply horses to himself.” To do this was to “cause the people to return to Egypt.” The prophet Isaiah elaborates on the meaning of this type of rebellion in the following prophetic symbolism:

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. **Now the Egyptians are men, and not God; and their horses flesh, and not spirit.** When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. Isaiah 31:1–3.



To “stay on horses, and trust in chariots” is to “go down to Egypt for help.” And according to Isaiah’s testimony, the Egyptians and their horses are symbols of human strength and human wisdom. Therefore, multiplying chariots and horses to oneself represents the exaltation of man’s word above God’s word. It also involves the exaltation of false hermeneutical principles at the expense of God’s appointed approach for studying His word. This is spiritualism and results in the rejection of the latter rain message for a counterfeit message in Adventism. The latter rain began to fall on September 11, 2001 when the Fourth Angel descended to the earth (please refer to *Life Sketches*, 411; *The Review and Herald*, April 21, 1891). And those who have been confronted with this message thus far are Seventh-day Adventists within the present truth movement. Accordingly, Absalom’s rebellion represents the foregoing rebellion as manifested by the false disciples of present truth in the post-9/11 tarrying time:

“It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, or fail to appreciate it, because we do not cherish light that comes to us, will be to build upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human, but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, **he cherishes a self-righteous spirit, and places human wisdom in the place where God’s wisdom should have the supremacy;** and how terrible are the consequences!” *Bible Echo*, November 5, 1894.

The failure to understand and appreciate the advancing light of truth on the part of the false disciples of 9/11, due to an unwillingness to accept and apply the appointed methodology of prophetic interpretation (line upon line), is developing an apostasy that will be as dark as midnight and

impenetrable as sackcloth of hair (*Christ’s Object Lessons*, 414). This is the “omega” or last apostasy which has been repeatedly typified by the apostasies of sacred history. Therefore, its development is also illustrated by the conspiracy of Absalom against his father.

Absalom’s Conspiracy — Heresies and Fanaticisms in the Post-9/11 Tarrying Time

And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. 2 Samuel 15:2–6.

Absalom’s insurgence is similar in nature to the first or “alpha” apostasy in history—the rebellion of Lucifer in Heaven (Revelation 12:3, 4). It also bears resemblance to the rebellion of Korah, Dathan, and Abiram which transpired at the beginning, or “alpha,” of ancient Israel’s history (see Numbers 16). The same characteristics are seen in the history of the “alpha” apostasy in Adventism, located on the borders of the nineteenth and twentieth centuries (*Manuscript Releases*, volume 7, 188). In all four instances, there was manifested a determined refusal by men in responsible positions to accept the role of the appointed leadership of their respective histories. These lines of prophetic history typified a rebellion that would be manifested by leading brethren in this



movement against the prophetic role and message of *Future for America* and Jeff Pippenger. In each of the foregoing histories, the apostates rallied a crowd of sympathizers around them by misrepresenting God's leaders and disseminating false teachings among the people. This was prefiguring the work of false teachers currently underway which is developing the "omega" apostasy in Seventh-day Adventism. The apostle Peter describes it in the following words:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter 2:1-3.

Strong's Exhaustive Concordance Defines "Heresies"

haireisis

hah'ee-res-is

From G138; properly a choice, that is, (specifically) a party or (abstractly) disunion. ("heresy" is the Greek word itself.): - heresy [which is the Greek word itself], sect.

Heresies are not only to be understood in terms of doctrine or theology. They are also to be viewed in light of the effect of the doctrine or theological understanding promulgated. Based on the above mentioned definition, heresies are false teachings which mobilize a "party" or "sect" of apostates in defense of those teachings. This was the effect of Absalom's "feigned words"; for through them he "stole the hearts of the men of Israel." Hence his work represents that of false messengers in introducing "damnable heresies" and fanaticisms into the present truth movement after 9/11. This

was typified by Millerite history. Inspiration teaches that the tarrying time was the time in which fanaticisms entered into the Advent Movement of 1840-1844:

"It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844**, when Adventists were in a state of doubt and perplexity concerning their real position." *The Great Controversy*, 398.

Noah Webster's 1828 Dictionary Describes "Fanaticism"

Fanatic, Fanatical, a. [L. fanaticus, phanaticus.]

"Wild and extravagant in opinions, particularly in religious opinions; excessively enthusiastic; possessed by a kind of frenzy. Hence we say, fanatic zeal; fanatic notions or opinions." Noah Webster's 1828 Dictionary.

The various phases of fanaticism were the result of misapplying the Scriptures. **That very history is repeating to the very letter.** Therefore based upon the pattern seen in the line of Millerite history, it follows that fanaticism would enter the present truth movement in the tarrying time after 9/11. This certainly has been the case as the post-9/11 time period has seen a range of "wild and extravagant" opinions promoted within the movement. An example is the false teaching that God's people have entered the binding-off period, and that it has a probationary element connected with it. These sentiments are both erroneous and fanatical; for the binding-off is accomplished by the third angel (*Testimonies*, volume 9, 98), and at the third step there is no probation (*Christ's Object Lessons*, 123). Another example that is gaining prominence is the idea that the Spirit of Prophecy does not uphold the principle of Millerite history repeating to the very letter. This premise is a satanic attack on the premier rule that establishes the testing message for this generation. It is designed to blind the eyes of God's people from seeing their work of preparation, the development of the message that is to warn



Adventism and the world, and the sequence of prophetic events which are leading them to the closed door. Notwithstanding this evil work, there is abundant testimony in God's word that not only Millerite history but every sacred history is repeating in this last generation to the very letter (see Ecclesiastes 1:9; 3:15; 1 Corinthians 10:11). This is the principle of "line upon line" which communicates the latter rain to God's people (Isaiah 28:9–12). Yet now in the tarrying time, men are overlooking these important points in order to uphold their wild and extravagant opinions about end-time Bible prophecy. And, instead of confirming themselves in the appointed methodology which is to prepare them to be God's mouthpiece before Adventism and the world, they are (by these "perverse things") binding themselves in bundles as tares to be used by Satan and then to be lost for eternity. This is illustrated as follows.

Association at Hebron — Binding the Tares in Bundles

And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord. And the king said unto him, Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. 2 Samuel 15:7–12.

In the Scriptures, the number forty is connected with a wilderness experience; a wilderness can symbolize a testing process which purges out the rebels from the church and manifests the righteous in her midst (Ezekiel 20:33–38). Ancient Israel wandered in the wilderness for forty years (Numbers 32:13), and Christ was in the wilderness for forty days (Matthew 4:1–11). A truth that has recently been coming to light concerning wildernesses is the fact that each wilderness concludes with a binding-off period or point. In the case of the foregoing lines of prophecy, the binding-off for the former history was the census and circumcision conducted at the borders of Canaan, while the binding-off for the latter history was the three litmus tests at the end of Christ's wilderness experience. Therefore, the forty years referenced in the story of Absalom may also be understood to be a prophetic wilderness to which is connected a binding-off period. This happens to be the case, for the paying of his vow in Hebron and the gathering of two hundred men unto him illustrates the binding of the tares first in fulfillment of the parable of Matthew 13:24–30. This point is corroborated by the following passage from the Spirit of Prophecy concerning the prince's conspiracy:

"The minds of the people being prepared for what was to follow, Absalom secretly sent picked men throughout the tribes, to concert measures for a revolt. And now the cloak of religious devotion was assumed to conceal his traitorous designs. A vow made long before while he was in exile must be paid in Hebron. Absalom said to the king, 'I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.' The fond father, comforted with this evidence of piety in his son, dismissed him with his blessing. The conspiracy was now fully matured. Absalom's crowning act of hypocrisy was designed not only to blind the king but to establish the confidence of the people, and thus to lead them on to rebellion against the king whom God had chosen." *Patriarchs and Prophets*, 730.



The journey to Hebron was “Absalom’s crowning act of hypocrisy” and his “conspiracy was now fully matured.” In other words, his heart was fully set within him to do evil (Ecclesiastes 8:11). In like manner, the apostasy of the false disciples of 9/11 will reach its height at the binding-off of the Midnight Cry. They will at that point be settled into characters ready for the mark of the beast. Furthermore, they will become hypocrites; for like Absalom, the binding-off period (or point) will be the inauguration of their “crowning act of hypocrisy.” Filled with the spirit of Satan, they will go forth under the pretext of religion (professing faith in the truths on the 1843 and 1850 charts) to perform the wonderful work of the false latter rain movement as predicted by the Spirit of Prophecy (*Selected Messages*, book 1, 204). Yet in all their religious pretensions, their hypocrisy will be exposed in that they will employ flawed hermeneutical principles to lead men to the conclusion of disregarding the true Sabbath. Thus, they will oppose the work of the third angel during the Midnight Cry, and those who follow their pernicious ways will receive the mark of the beast:

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

to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” *Selected Messages*, book 1, 204.

That the vow of Hebron is an illustration of the binding-off and is confirmed by the meaning of the root word from which Hebron is derived:

H2266

châbar

khaw-bar'

A primitive root; **to join** (literally or figuratively); specifically (**by means of spells**) to fascinate: - charm (-er), be compact, **couple (together)**, have fellowship with, heap up, join (self, together), league.

Strong’s Exhaustive Concordance.

Hebron, in the context of the story of consideration, is illustrating the time when the tares of the present truth movement will “join,” “couple together,” or be bound off either “by means of spells,” “a spiritualistic religion into bundles,” or an evil confederacy for the garner of Satan. This will afford the arch-deceiver full control over them. “Opposition to the will and truth of God” will unite them against those who advocate the will and truth of God:

“With the ungodly there will be a deceptive harmony that but partially conceals a perpetual discord. In their opposition to the will and the truth of God they are united, while on every other point they are rent with hatred, emulation, jealousy, and deadly strife.” *Testimonies*, volume 5, 101.

The “deceptive harmony” of the ungodly is demonstrated in the league of Absalom with Ahithophel. Ahithophel means “brother of folly,” and together with Absalom, they symbolize the foolish virgins of 9/11 who come into a false unity to oppose the truth, notwithstanding the many differences that rage among themselves. The



two apostates who united in their hatred towards David were the leaders of the uprising against his kingdom. They therefore represent the “founders” or “leaders” of the false latter rain movement who “place their dependence on human strength” and a human understanding of God’s word to try to accomplish the great work of the gospel. In place of unadulterated prophetic truth, they will present false conceptions of love and unity which are based upon human considerations. But, these spiritualistic sentiments will have to be met; and accordingly, the Lord will reveal a knowledge of this conspiracy to the wise virgins who are studying the sure word of prophecy in God’s appointed way at this time.

Understanding the Conspiracy — New Light at the Binding-Off

And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. 2 Samuel 15:13, 14.

The arrival of a messenger with a warning to the household of David typifies the arrival of the third angel to prepare the wise virgins for the history of the Midnight Cry. The third angel arrives at the binding-off period or point, and this is when he accomplishes this work (Matthew 13:40–42; *Early Writings*, 118). Just as a special truth was unsealed to David concerning the conspiracy of Absalom, so will a special message be revealed to the wise virgins at the binding-off. This message will include a knowledge of a conspiracy among the false disciples of 9/11 and the corporate structure of the Seventh-day Adventist Church. The revelation of this knowledge is a subject of Bible prophecy, and is illustrated in the experience of the prophets. The book of Jeremiah represents it as follows:

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble...And the Lord hath given me knowledge of it, and I know it: then thou shewedst me their doings. Jeremiah 11:9–12, 18.

The conspiracy in Adventism involves the rejection of a prophetic message which identifies “the iniquities of their forefathers.” It is the message of the four generations of Adventism spoken of by all the prophets. It identifies a progressive fourfold degeneracy which has occurred in the history of Adventism through the introduction of a false system of education by our Adventist forefathers. This has facilitated the inroads of Apostate Protestant hermeneutics into the church which have risen to prominence and have become the standard methods of understanding God’s word. This is sadly true even of the present truth movement at this time. And, it is this turning back to the sins of our fathers which will result in the majority of Seventh-day Adventists to receive the mark of the beast. Furthermore, God’s wrath is to be poured out upon them when their rebellion matures. The prophet Ezekiel also illustrates the unsealing of this most startling denunciation of Adventism to the wise virgins, augmenting the understanding of this prophetic conspiracy:

And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the



land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. Ezekiel 22:23–28.

The conspiracy is not to be restricted to the rejection of a prophetic message. It also involves the devouring of souls (or the jeopardizing of their salvation) by promoting a counterfeit prophetic message based on “vanity” and “lies.” The fact that the false prophets of the conspiracy are likened to a “roaring lion” highlights the point that their message is based on Jesuit techniques of prophetic interpretation. This is substantiated by understanding that Rome (the cradle of Jesuitism) is represented as a lion in Bible prophecy (Jeremiah 4:6, 7; 50:17). And, consistent with Sister White’s description of the false latter rain movement, Ezekiel explains that the effect of their message is to hide their eyes from the Sabbath (i.e., to blind the mind to the sacredness of God’s holy day). Thus, by a convoluted prophetic understanding, the Sabbath will be brought down to a level with the common, and men will be prepared to receive the mark of the beast.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘my holy day,’ you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.” *The Review and Herald*, April 27, 1911.

Fearful are the results of the conspiracy here foretold. It thus places an importance on the present work of separating truth from error—rightly dividing the word of truth based upon the methodology that the Lion of the tribe of Judah is developing in this shaking time. Truth produces sanctification in the heart of the receiver and prepares him for the seal of God (read John 17:17). Error never sanctifies, but prepares its advocate to bow to the institution of the beast. Therefore, the erroneous sentiments of the prophetic conspiracy in Adventism cannot be tolerated by those who prize their salvation. Additional light on the conspiracy is represented below.

The Conspiracy and the Outcasts of Israel

Absalom’s conspiracy necessitated a departure from the established kingdom of David in order to build up a self-motivated government. A distinguishing feature of the conspiracy in Adventism is a departure from the foundational truths of Adventism to rear up a counterfeit religious structure (to erect a tower or church or religious system) “daubed” “with untempered mortar” and built upon the sandy foundation of human ideas and theories (please see *Patriarchs and Prophets*, 123–124):



“Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. **The omega will be of a most startling nature.**” *Special Testimonies*, series B02, 16.

This is the falling away first that prepares the way for the revelation of the man of sin at the Sunday Law. But the message committed to the wise virgins of 9/11 will expose that heresy and announce the deluge of that counterfeit structure by the storm and tempest of the Sunday Law crisis. So severe and cutting will be the message presented that the itching ears of the wicked in Adventism will not be able to bear it. Consequently, they will rise up against the message and determine to silence the messengers. This was the experience of Jeremiah when he was given a knowledge of the conspiracy and of the fate of the conspirators:

But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. Jeremiah 11:19.

In like manner, David became “like a lamb or an ox that is brought to the slaughter” when he received a knowledge of the conspiracy of his son. This is confirmed by his words, “Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword” (2 Samuel 15:14). David and his loyal band had become outcasts, thus typifying the experience of the wise virgins at their third prophetic test. The opposition and persecution that their message produces will make them the “outcasts of Israel” (Psalm 147:2; Isaiah 11:12; 56:8). For as we approach the end, their testimony will be vested with greater power:

“As the end approaches, the testimonies of God’s servants will become more decided and

more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy.” *The Review and Herald*, December 13, 1892.

Isaiah represents their experience as follows:

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Isaiah 66:5, 6.

Those that tremble at God’s word are the wise virgins to whom will be committed the solemn truths of the third angel. The brethren that will hate them are the foolish virgins who choose their own word in place of God’s word (Isaiah 66:3, 4). It is for the word’s sake that the latter class will cast out the former. These will conceal their evil designs under the cloak of religion as evidenced by the words “Let the Lord be glorified.” But “they shall be ashamed” is the sentence pronounced against them. The threefold message of Revelation 14, represented by the three voices of Isaiah **66:6**, will seal their condemnation (Revelation 14:6–12; 13:18). In contrast to their fate, the wise shall be honored with eternal salvation. The Lord shall appear to their joy for their fidelity to his cause; that fidelity is illustrated in the willingness of David’s army to suffer with their beloved commander in spite of the crisis that confronted him (2 Samuel 15:15–22). But the narrative of 2 Samuel 15 continues.

The Cry at Mount Olivet — Identifying the Midnight Cry

And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. 2 Samuel 15:23.



The weeping, or crying, of “all the country” of Israel with a “loud voice” is a symbol of the message of the Midnight Cry which is to spread across all of Seventh-day Adventism. When the cry began, the people and David “passed over the brook Kidron.” The passing or crossing over various water bodies in the Scriptures has a specific prophetic application at the end of the world. It symbolizes the binding-off period or point at the culmination of a three-step testing process. An example of this is the betrayal of Christ into the hands of His enemies. When the Savior crossed the brook Cedron (or Kidron) for the final time, His enemies bound Him for the cross with the aid of Judas the betrayer (John 18:1–12). Another example is the Egyptian deliverance at Passover. In accomplishing this deliverance, the Lord used a three-day process. The third of the three days was the day that the crossing of the Red Sea took place. God divided the sea so that it became a wall on either side of the path that He had paved for His people (Exodus 14:21, 22). This miracle transpired in the night of the third day. When all His people had safely crossed over, the two walls of the mighty sea collapsed on the Egyptians:

“All night long sounded the tramping of the hosts of Israel crossing the Red Sea; but the cloud hid them from the sight of their enemies... In the darkness and confusion they rush on in their pursuit, not knowing that they have entered upon the bed of the sea and are hemmed in on either hand by **beetling walls of water**... Confusion prevails, yet they press on, feeling sure of victory. At last the mysterious cloud changes to a pillar of fire before their astonished eyes... They see the broad path that the Lord has made for His people across the shining sands of the sea, **and behold triumphant Israel safe on the farther shore.** Confusion and dismay seize them. Amid the wrath of the elements, in which they hear the voice of an angry God, they endeavor to retrace their steps and fly to the shore they have quitted. But Moses stretches out his rod, **and the piled-up waters, hissing, roaring, and eager**

for their prey, tumble down upon the armies of Egypt. Proud Pharaoh and his legions, gilded chariots and flashing armor, horses and riders, are engulfed beneath a stormy sea. **The mighty God of Israel has delivered His people,** and their songs of thanksgiving go up to heaven that God has wrought so wonderfully in their behalf.” *Testimonies*, volume 4, 24–25.

Based upon the prophetic line of Revelation 9, the application of the Red Sea crossing to the binding-off is made apparent. In ancient Israel’s encounter, the walls of the Red Sea fell upon the hosts of the Egyptians at the end of Israel’s passage to the other shore. In the history of Revelation 9, the walls of Constantinople came tumbling down at the close of a four-year period (1449–1453). In addition, as the blowing of an east wind was connected with the “beetling walls of water” that eventually “engulfed” “Pharaoh and his legions,” so was the loosing of the armies of the Ottoman Islamic Empire (the east wind of Bible prophecy) integral to the collapsing of the Byzantine Empire (Revelation 9:14). This was typifying the end of the world. By virtue of the established understanding of the repeat of the three “woes” in our time, the blowing of the east wind and the loosing of Islam can be marked at the binding-off period. The effect will be a calamity that will fall upon the United States (financial crisis) which has been typified by the judgments that fell upon Pharaoh and the Byzantine (or Eastern Roman) Empire. The fact that the Red Sea crossing is an illustration of the binding-off is further confirmed by the following: (1) that it was on the third day (typifying the third test); (2) that it transpired at night (typifying Midnight); and (3) that this crossing produced a “triumphant” people. Other examples of the act of crossing places illustrate these same truths, but the witnesses above suffice to establish the matter (2 Corinthians 13:1).

And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had



done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him. 2 Samuel 15:24–26.

Therefore, when David and his company crossed the brook Kidron, they were prefiguring God's people coming to the time of the binding-off where they are to go through an experience which prepares them to go forth as a triumphant people to proclaim a message. "Kidron" means "dark," and the very name of this body of water is consistent with the waymark at which it has been placed due to the fact that the binding-off is also known as "Midnight"—the darkest hour of the day (*Christ's Object Lessons*, 414). So, the cry of the people as they crossed over Kidron typifies the "Cry at Midnight" in the parable of the ten virgins (Matthew 25:6) which conveys God's people into the Midnight Cry testing time. At Kidron, two priests (Zadok and Abiathar) and all the Levites presented themselves to David. Thus, it can be expected that at the binding-off of the Midnight Cry, the honest-hearted Seventh-day Adventists (the Levites) will be drawn into the controversy of the priests of 9/11 (Abiathar and Zadok) over truth and error. The fact that the ark of God had to be carried into this crisis illustrates the truth that the law of God will be at the forefront of the controversy at Midnight, particularly the issues of marriage and the Sabbath (the two walls). It also illustrates the fact that these points of truth will have to be defended by (or carried on the shoulders of) sanctified men and women who will not bow to the national councils and national laws to exalt false religion in the image of the beast testing time (*Manuscript Releases*, volume 12, 324).

The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will

tarry in the plain of the wilderness, until there come word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there. 2 Samuel 15:27–29.

David's command to the priests to carry the ark of God back into Jerusalem prefigures the commission/work of the wise virgins of 9/11 in restoring God's law to its rightful position in Adventism at the Midnight Cry. This will be accomplished through the presentation of the Midnight Cry message to its people. David's state of uncertainty illustrates the mental state of the faithful at the binding-off who, in the wake of the crisis, will be tempted to believe that God has forsaken them. Notwithstanding this, they will still choose to cling to the promises of His word, maintain their fidelity towards Him, and ignore the consequences of declaring the solemn message committed to them. They will, like David, also understand that they are still in the tarrying time at that point, and that any gospel work they perform during the Midnight Cry will still be restricted to the people of Adventism. That work is portrayed as follows:

And David went up by the **ascent** of mount Olivet, **and wept as he went up**, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. 2 Samuel 15:30.

In light of the crisis that confronted him, David ascended mount Olivet "and wept as he went up." A similar experience transpired in the history of Christ's triumphal entry, which is a symbol of the Midnight Cry (please refer to *Spirit of Prophecy*, volume 4, 250):

And when he was come nigh, even now at the **descent** of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord:



peace in heaven, and glory in the highest... And when he was come near, **he beheld the city, and wept over it**, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. Luke 19:37, 38, 41–44.

While David was by an “**ascent**” of the mount of Olives, Christ was by a “**descent**” of the same mountain. This is an illustration the “ascent” and “descent” of the angels of God upon Jacob’s ladder bringing the communications of the Spirit to His people (Genesis 28:12; *Seventh-day Adventist Bible Commentary*, volume 4, 1179). This is the oil of the parable of the ten virgins. Olives are a source of oil; therefore, the mount of Olives in both of these histories is prefiguring the history when the oil of the Holy Spirit is poured out upon the wise virgins in order for them to proclaim a message—the history of the Midnight Cry. In both David’s and Christ’s histories, there was a procession and a cry of the people with their king. Only that in David’s time, the people wept for sorrow while in Christ’s history, the people cried for joy. Notwithstanding this, they are still parallel prophetic histories. The weeping of David typified the weeping of Christ over the fate of Jerusalem. Moreover, both of these weepings typify the work of the wise virgins in proclaiming the grievous message which announces the end of Adventism when the Sunday Law arrives:

“Jesus raised His hand,—that had so often blessed the sick and suffering,—and waving it toward the doomed city, in broken utterances of grief exclaimed: ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!’...He realizes what she now is

under the Roman yoke, bearing the frown of God, doomed to His retributive judgment.” *The Desire of Ages*, 576, 577.

As stated by Christ concerning Jerusalem of old, Adventism knows not the time of her visitation. This is because her people are misinterpreting and misapplying the word of God which can only be correctly understood by laying prophetic line upon prophetic line. This approach alone can show the time of Adventism’s visitation and the duties revolving around that period. Yet by and large the message is lightly esteemed, even by its professed advocates. Therefore, the majority of Adventism shall be laid even with the ground. They shall be overthrown by the issue so near at hand and be lost for eternity.

Hushai the Archite — The Issue So Near at Hand

And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness. And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me: But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father’s servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king’s house, thou shalt tell it to Zadok and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok’s son, and Jonathan Abiathar’s son; and by them ye shall send unto me every thing that ye can hear. So Hushai David’s friend came into the city, and Absalom came into Jerusalem. 2 Samuel 15:31–37.



David's prayer for the overthrow of Ahithophel's counsel is a reflection of the wise virgins plea to be delivered from those that hate them. This is illustrated all over the Scriptures, and in every instance, the prayer of the righteous is answered accordingly (Psalm 34:15; Luke 18:7, 8). So shall it be at the end of the world; the wicked shall in due course be overthrown. And the means through which this shall be accomplished is illustrated in David's experience. Shortly after uttering his prayer, "Hushai the Archite" appeared to his aid. Through the agency of Hushai, Ahithophel's counsel, was to be turned into foolishness; Absalom was to be defeated and David's kingdom more firmly established. "Hushai" means "hasty" and "Archite" means "long" or "to defer." He therefore represents the hasty (or rapid) issue that has been long deferred—the issue of Sunday legislation (*The Great Controversy*, 605). It is this issue that will sweep away the foolish virgins of Adventism (in the wake of an escalating crisis) and leave a purified church prepared for the full outpouring of the Latter Rain:

"We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. **Support will be withdrawn from those who proclaim God's only standard of righteousness**, the only sure test of character. And all who will not bow to the decrees of the national councils and obey the national laws **to exalt the sabbath instituted by the man of sin to the disregard of God's holy day**, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast... **The great issue so near at hand will weed out those whom God has not appointed**, and He will have a pure, true, sanctified ministry prepared for the latter rain." *Manuscript Releases*, volume 12, 324, 327.

Closing Remarks

It is of no small consequence how we treat the messages God sends to us through His appointed agencies. Our eternal destinies hang upon the manner in which these prophetic truths are received into the heart. And those who are rejecting the

message and/or are neglecting the work of rightly dividing the word of truth are setting themselves up for eternal woe. But those who are learning the true methodology of line upon line, humbling themselves before God in light of these truths, and are sanctifying their lives through obedience to the truth will be bound up in the bundle of eternal life and be saved (see 1 Samuel 25:29).

2 SAMUEL 16: THE BINDING-OFF

By N. Nyoni

Introduction

God's prophetic word represents the time that is near at hand when the cases of all Seventh-day Adventists are to be eternally decided for weal or for woe. The work of the third angel is soon to commence; the tares are to be bound for the fires of destruction while the precious wheat is to be bound together for the Heavenly Garner. This process will take place in two phases. First, the two classes who have professed faith in the message of 9/11 will be separated, then the two classes within the rest of Seventh-day Adventism will go through the same experience. 2 Samuel 16 elaborates on the binding off of the wheat and tares in Adventism. Therefore, it forms a part of the present truth which God's people must know as they approach the time of its fulfillment.

Ziba's Asses and a Numbered Offering — Explaining the Binding Off Period

And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young

men to eat; and the wine, that such as be faint in the wilderness may drink. 2 Samuel 16:1, 2.

Ziba, a servant from the house of Saul, appeared with “a couple of asses” laden with an offering of fruit to be presented to the embattled King David. This marks the binding-off period (or point) when the fruit of the wise and foolish virgins’ characters will be made manifest by the circumstances they will then have to face. This premise is substantiated by the facts that the offering presented to David included “summer fruits,” that it was a fourfold offering (bread, raisins, summer fruits, wine), and that it had a specific number. The gathering of summer fruits indicates the beginning of harvest and represents the close of probationary time (please see Amos 8:1; *Christ’s Object Lessons*, 71). In the pattern of the everlasting gospel, probation closes at the third step; it is here where the third angel does the work of separating two classes of worshippers:

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

The numbering of the offering represents the binding-off of the wheat or the climax of the numbering of the righteous. This same truth is also illustrated in the experience of the disciples about the time of Pentecost. When Judas fell away by reason of transgression, the apostolic number had to be made up in preparation for the outpouring of the Holy Spirit on the day of Pentecost. Accordingly, Matthias was chosen to replace Judas and to make the number of the apostles complete (Acts 1:26). The falling away of Judas typifies the binding of the tares, and the selection of Matthias typifies the binding of the wheat. Matthias, as aforementioned, also symbolizes the final number of the wise virgins. And it is worth noting that his name means “gift of God;” therefore, he as a symbol corresponds with the numbered gift/offering prepared for

David in 2 Samuel 16. The fact that the foregoing offering represents the righteous is confirmed by the summation of the gifts presented. It comprised of a total of four hundred solids and one bottle of wine. This same pattern is seen in the number of the army which David chose to destroy the house of the ungrateful Nabal in 1 Samuel 25. There was a total of four hundred men and David their leader (1 Samuel 25:13). David’s army typifies the church triumphant at the end of the world (Psalm 132:17; Isaiah 62:1). Accordingly, the presentation of the offering of 2 Samuel 16 illustrates the beginning of a progressive lifting up of sanctified Seventh-day Adventists to the attention of Adventism and of the world when the binding-off arrives.

“Man, fallen man, may be transformed by the renewing of the mind, so that he can ‘prove what is that good, and acceptable, and perfect, will of God.’ How does he prove this? By the Holy Spirit taking possession of his mind, spirit, heart, and character. Where does the proving come in? ‘We are made a spectacle unto the world, and to angels, and to men.’ A real work is wrought by the Holy Spirit upon the human character, and its fruits are seen.” *Seventh-day Adventist Bible Commentary*, volume 6, 1080.

A “couple of asses” were employed to lift up the offering prepared for David. This prefigures the role of the message of Islam in empowering the present truth and in bringing the wise virgins to public attention at the time of the binding-off. This is a result of a specific prediction that will be proclaimed by them (in advance) concerning Radical Islam striking the United States, as well as the implications of that strike, and it will draw the attention of the church and the world to them in scorn and ridicule at first. But, when it is fulfilled according to the prophetic specifications, the message will be empowered and the foregoing classes of men will be led to fear them. This will be a repeat of the experience of the Millerite Movement and of Josiah Litch, who gave a valid prediction concerning Islam in advance of it being fulfilled.



The movement was initially subject to the scornful remarks of those around them. But when “the event exactly fulfilled the prediction,” “it became known,” and “a wonderful impetus was given to the Advent Movement:”

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** (See Appendix.) **When it became known**, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, **and a wonderful impetus was given to the advent movement.** Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” *The Great Controversy*, 334, 335.

This history is fulfilling to the very letter. Therefore, it follows that the wise virgins are to publish a prediction concerning Islam in advance of its fulfillment at the Midnight Cry based upon the methodology of prophetic understanding that is being developed at this time. In addition, the giving

of the message, followed by the fulfillment of the predicted event, will lift them up to public attention and empower the Midnight Cry message. Through the very message of Islam (the asses), which elevates this righteous class in Adventism to widespread notice, their fellow Seventh-day Adventist brethren (represented by Ziba) will be drawn into the controversy over truth and error and will be led to either take a firm stand with the righteous or fully determine to war against them when the prediction is fulfilled. This is represented as follows:

Rebellion from the House of Saul — Adventism’s Opposition at the Binding Off

And the king said, And where is thy master’s son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king. 2 Samuel 16:3, 4.

The response of Ziba to David’s inquiry was a reflection of a rebellion that had struck its roots deep into the hearts of the household of the deceased king Saul. It is an illustration of the animosity and hatred which the corporate structure of the Seventh-day Adventist Church broods against the advocates of the present truth message in this final generation. And that if it were possible, it would overthrow them and restore itself to the place of divine favor. This hatred will manifest itself in opposition to and persecution against the faithful believers at the binding off and throughout the entire length of the Midnight Cry history. While some Seventh-day Adventists (Levites) will side with the wise virgins of 9/11, others will oppose them. Though some will initially be involved in persecuting the faithful, they will afterward repent, as illustrated in the experience of Shimei, the son of Gera:

And when king David came to Bahurim, behold, thence came out a man of the family



of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left. And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial: The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief, because thou art a bloody man. 2 Samuel 16:5–8.

“Bahurim” is derived from a root which means “selected.” In this context, it represents the binding-off period for the priests where the wheat among them is to be selected (or bound) for the Garner of God (please see *Early Writings*, 118). When David came to this point, he was confronted with Shimei who “cursed still as he came.” This man presumed to cast stones at the Lord’s anointed and at his chosen army; he also falsely charged the king with the demise of Saul and his house. And this illustrates the persecution which comes from Seventh-day Adventists against the wise virgins at their binding-off. But, as it shall be seen in the final installment of this series, Shimei does not represent apostate Sabbath-keepers who abandon the truth and war against it until the end. He represents those Seventh-day Adventists (also known as Levites) who participate in the opposition of the wise virgins of 9/11 in advance of the Midnight Cry, in the integrity of their hearts, according to their convictions of right. But, when they are confronted with a more direct manifestation of truth at the Midnight Cry, they will repent of their former position and take a stand with the wise. The name “Shimei” is extracted from a root whose meaning is “report,” and it illustrates the fact that this persecution will mainly be verbal, comprising of false reports and insinuations. The narrative continues:

Then said Abishai the son of Zeruiah unto the

king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. 2 Samuel 16:9–12.

Abishai’s words, describing Shimei as a “dead dog,” identify the state of the corporate structure of the Seventh-day Adventist Church at the end of the world. The wise virgins understand that the corporate structure has died (or has been passed by). They are also able to discern that just as a dead dog loses its ability to bark, so has the church structure lost its ability to give the final warning message to the world (refer to Isaiah 56:10–12). But, David had to restrain his servant from taking off a man’s head in his crisis, for he would later on repent of his folly. David’s words to Abishai are a portrayal of the character that the wise virgins will possess when the binding-off arrives. They will be willing to suffer patiently, committing the keeping of their souls to their faithful Creator (see 1 Peter 4:19). Thus, they will be reflecting the character of Christ for all men to behold. Though they will be unpleasantly surprised and spiritually wearied by the misfortunes that they will have to encounter at the binding-off, the wise virgins will be refreshed by the outpouring of the double measure of the latter rain in order to give the Midnight Cry message to Adventism. This is represented below:

And as David and his men went by the way, Shimei went along on the hill’s side over against him, and cursed as he went, and threw stones at him, and cast dust. And the



king, and all the people that were with him, came weary, and refreshed themselves there. 2 Samuel 16:13, 14.

Despite being hedged in with difficulties and plagued with the thought that they have brought about the crisis that then will be, the faith and courage of the wise will rise with the emergency (*The Great Controversy*, 610). The voice of conscience and the word of God will remind them that the course they have pursued is correct. They will be strengthened to give the Midnight Cry message. On the other hand, the foolish virgins will receive the strong delusion spoken of in 2 Thessalonians 2:9-11. This is illustrated as follows:

And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king. And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence." 2 Samuel 16:15-19.

Entering into Jerusalem is a symbol of the Midnight Cry based upon Ezra 7:9's first day of the fifth month and Christ's triumphal entry into Jerusalem. Therefore, Absalom's entrance into the chosen city is a depiction of a counterfeit triumphal entry, and represents the work of the false latter rain movement (the omega apostasy) during the Midnight Cry crisis. Hushai's two-fold address ("God save the king, God save the king") to the young and ambitious Absalom confirms this encounter to be an illustration of the experiences of the Midnight Cry testing time which is the empowerment of the second angel's message. The covenant friendship secured between Absalom

and Hushai prefigures the covenant of death which the false disciples of 9/11 enter into at the Midnight Cry. Based upon the previous installment, "2 Samuel 15: The Conspiracy," Hushai the Archite symbolizes the hasty issue which has long been deferred—the issue of Sunday laws. Hushai's covenant ensured the eventual overthrow of Absalom. It is by the escalating crisis brought about by the Sunday laws of the Midnight Cry—the image of the beast testing time—where the foolish virgins' overthrow at the Sunday Law will be assured. Isaiah describes their experience and their fate in the following words:

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:14-18.

Absalom and Ahithophel were the leaders of their apostate movement, and they represent the "scornful men, that rule this people which is in Jerusalem"—the leaders of the omega apostasy. The prophet Isaiah represents them as entering into a covenant with death and hiding themselves in a refuge of lies (a false prophetic message). This is what was done by Absalom. He thought his covenant with David's friend would strengthen his cause, but in reality it defeated it. Similarly, those who enter into the covenant of death at the end of the world shall be

“trodden down” by the overflowing scourge of the Sunday Law. They will receive the mark of the beast and be lost for eternity, and that which is to lead to them having this experience is illustrated as follows in the story of consideration:

Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father’s concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father’s concubines in the sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom. 2 Samuel 16:20–23.

Ahithophel counseled Absalom to engage in unlawful relations with his father’s concubines, and this was a representation of disregarding the marriage institution. These unlawful relations represent the image of the beast, and in this manner 2 Samuel 16 illustrates the foolish virgins’ disregard of the sanctity of God’s law, particularly of marriage and the Sabbath at the end of the world. It shows that they will submit to the decrees of national councils and national laws overturning marriage and exalting false religion in the image of the beast testing time, and will subsequently receive the mark of the beast. Absalom’s incestuous act symbolizes the period when the image of the beast is formed, which is substantiated by the fact that it was done in the “sight of all Israel.” It was a visual event, and the unlawful union of church and state (the image of the beast) is to be the visual test for Adventism which leads to their closed door at the Sunday Law. In addition to this treachery of the foolish virgins, men of talent and pleasing address among them who once rejoiced in the truth and whose counsel “was as if a man enquired at the oracle of God”

will, like Ahithophel, deceive the majority of God’s people into accepting the spurious rest day to the disregard of the Lord’s Sabbath and His prophetic word (Amos 8:11–14).

Closing Remarks

“Oh, that they could see and understand that in this last conflict the Captain of the Lord’s host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. We shall have apostasies; we expect them. ‘They will go out from us, because they were not of us’ [cf: 1 John 2:19]. ‘Every plant, which My heavenly Father has not planted, shall be rooted up’ (Matthew 15:13).” *Manuscript Releases*, volume 14, 286.

Apostasies are expected in the movement until the tares and the wheat are eternally separated at the binding-off. As trials thicken around us, there shall be seen both separation and unity in our ranks. Therefore, may it be the work and prayer of each individual within the movement to keep up with the advancing light, to ensure a vessel filled with oil, and to secure a character that may be found among the wise when the binding-off period arrives.

2 SAMUEL 17: THE MIDNIGHT CRY

By N. Nyoni

Introduction

The history of the Midnight Cry in the parable of the ten virgins is the period for the final separation of the two classes within Seventh-day Adventism. This is the test that determines their eternal destinies. Therefore, it is paramount for God’s people to understand the Midnight Cry as they approach its fulfillment. 2 Samuel 17 illustrates the dynamics of the foregoing history, culminating in the Loud Cry at the Sunday Law. This chapter is the burden of this article.



A Foolish Conspiracy — The Enmity of False Brethren Identified

Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only: And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. 2 Samuel 17:1-4.

Ahithophel purposed to number a people which would constitute an army that would overthrow David and his government. He determined to accomplish his chosen task in the “night” season. The numbering of a people illustrates the binding-off period, where both the wheat and tares are numbered and sealed for life and for death respectively (*Early Writings*, 279). The fact that this conspiracy was to be effected at night further confirms the foregoing premise; for it is at Midnight in the parable of Matthew 25 that the wise and foolish virgins are distinguished and separated (Matthew 25:6–8). The enmity manifested by Absalom’s camp towards David was the outworking of a principle which had been first declared in Eden. The first mention of the everlasting gospel (Genesis 3:15) foreshadowed a conflict which would engage all races of men to the close of this earth’s history. This gospel would facilitate the development of a supernatural enmity that would divide the world into two classes of worshippers. This enmity, the class that would choose the side of apostasy, would also seek to destroy those who stand unflinchingly for truth:

“The same enmity is manifested toward Christ’s followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and in strength from above resists temptation,

will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. ‘All that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12.” *The Great Controversy*, 507.

Though this enmity pervades all mankind, it has a special application to the professed followers of Christ in this generation. The everlasting gospel is accomplishing its work within Adventism, and this is especially true of the people in the present truth movement at this time. Those who “see the repulsive character of sin” and in “strength from above” resist temptation while also confirming themselves in the message of the hour arouse the wrath of Satan and of the false disciples of 9/11. It comes as no surprise; for in every generation all the energies of apostasy have conspired against the truth and its defenders:

“Now as in former ages, the presentation of a truth that reproves the sins and errors of the times will excite opposition. ‘Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d.’ John 3:20. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic.” *The Great Controversy*, 458.

The experiences currently confronting the present truth movement greatly amplify the solemnity of the foregoing principle. This is because the “presentation of truth” and the defense of the divinely appointed approach to prophetic interpretation has kindled the wrath of professed fellow believers against the



advocates of the “unpopular truth” of the reform lines. This is but an earnest of the decided hostility that is to be exercised towards faithful believers when the binding-off period of the Midnight Cry arrives. It was established in the first installment, “2 Samuel 15: The Conspiracy,” that a conspiracy is fomenting in Adventism, and that the knowledge of this conspiracy brings reproach and persecution upon the wise virgins. This knowledge settles the foolish virgins in their determination to oppose the truth, and they will, Ahithophel-like, endeavor to overthrow the faith of their faithful brethren.

“The people of God living near the close of time should learn a lesson from this experience of Paul’s. We should not be disheartened because those who have no love for truth refuse to be convinced by the clearest evidence. We need not flatter ourselves that the formal and world-loving churches of this age are more ready to receive the teachings of God’s word than were those of ages past. Paul’s worst enemies were among the Jews, who made the highest claims to godliness. It was to this class that Christ said, ‘Ye know not the Scriptures, neither the power of God.’ The most bitter opposers of truth today are found among those who profess to be its defenders.” *Sketches from the Life of Paul*, 278.

But as it has been in every age, these false brethren will be entangled in a net that they will spread for the righteous, and the latter class will triumph over the former. This is represented in 2 Samuel 17 as follows.

Hushai’s Counsel — Receiving the Strong Delusion

Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this

time...Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. 2 Samuel 17:5–7; 11–14.

Hushai was seen to be a symbol of the issue of Sunday laws, which produce an escalating crisis designed to lead the foolish virgins to receive the mark of the beast at a subsequent time. His military advice to gather Israel “from Dan even to Beersheba” onto the side of the inexperienced youth is consistent with that claim. Dan to Beersheba is a symbol of the history where the two sticks of Adventism (Judah) and the Gentiles (Israel) are joined together into one (Judges 20:1; 2 Samuel 3:10; Ezekiel 37:15). This is the history of the Midnight Cry to the Loud Cry, which is also the image of the beast testing time. As Hushai drew all Israel into the controversy between Absalom and David, so will the crisis caused by the escalating Sunday laws in the United States draw the attention of the Gentiles to the controversy raging within Adventism over truth and error. The Gentiles that will stand for the truth in the Sunday Law crisis begin their interactions with faithful Seventh-day Adventists during the image of the beast test. 2 Samuel 17:11 identifies a counterfeit. The Gentiles that are to war against the Sabbath truth in the Sunday Law testing time will do so partly because of the influence they will receive from



unfaithful Seventh-day Adventists in the history of the Midnight Cry. This is because these apostate Sabbath-keepers will employ the image of the beast crisis as a launch pad to fulfill a **wonderful** work of public evangelism, proclaiming a false prophetic message, while also lightly esteeming the Sabbath as identified by the pen of inspiration (please see *Selected Messages*, volume 1, 204):

“But those who look for miracles as a sign of divine guidance are in grave danger of deception. It is stated in the Word that the enemy will work through his agents who have departed from the faith, and they will seemingly work miracles, even to the bringing down of fire out of heaven in the sight of men [Revelation 13:13, 14]. By means of ‘lying **wonders**’ Satan would deceive, if possible, the very elect [Matthew 24:24].” *Manuscript Releases*, volume 19, 372.

The fact that Hushai’s counsel was accepted as wisdom, notwithstanding that it was calculated to “defeat the good counsel of Ahithophel” and “bring evil upon Absalom” is an illustration of the strong delusion (2 Thessalonians 2:9–11) that comes upon the false disciples of 9/11 at the binding-off of the Midnight Cry for the purposes of their overthrow. The Lord was directly involved in the unwise counsel to Absalom; in like manner, the Lord claims responsibility for choosing the delusions which will overtake the foolish virgins (Isaiah 66:3, 4). These delusions (which are constituted as the “strong delusion”) are summarized in the following words:

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind **than the pretense that you are building on the right foundation and that God accepts your works**, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they

are in need of everything.’” *Testimonies*, volume 8, 249–250.

The strong delusion involves building a Christian experience upon a false foundation, the sandy foundation of human ideas and theories. But the delusion settles in when the recipients pretend that they are building upon the foundation of eternal truth (the 1843 and 1850 charts), and that their works are in line with the will of God when in reality they are in opposition to Jehovah. And by receiving this delusion in whatever shape or form it presents itself to them, the foolish virgins will prepare themselves to be swept away by the storm and tempest of the Sunday Law (see Isaiah 28:17). In contrast, the wise virgins enter into a covenant of life and settle into the truths of the third angel in preparation for the seal of God. This truth is also taken up in the story of consideration.

Hushai’s Warning to David — New Light on the Third Angel’s Message

Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him. 2 Samuel 17:15, 16.

Hushai counseled Absalom to his destruction, but he also counseled David to his deliverance. The latter counsel was a warning to flee from approaching peril and death, and to do so speedily. This is typifying the unsealing of new light on the third angel’s message at the Midnight Cry by reason of the inauguration of the religious enactments. And this alerts the wise virgins of the approaching destruction of the Sunday Law. This new light is the Midnight Cry message which Adventism will have to receive in order to be sealed for life and escape the wrath determined for the Sunday Law crisis.

“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.

More on this prophetic warning is illustrated below.

Jonathan and Ahimaaz — Identifying the Midnight Cry Message

Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem. 2 Samuel 17:17–20.

Jonathan means “given of the Lord,” and Ahimaaz means “brother of anger” or “to shut the eyes.” The testimony of their names, when brought together, identify a God-given message of anger/wrath that shuts the eyes of the foolish virgins of Adventism. This is the same message that was given to Isaiah in his confrontation with the Majesty of Heaven in Isaiah 6:

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, **and shut their eyes**; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:8-10.

It is the third angel's message that is to be carried to the Seventh-day Adventist Church until the Sunday Law. This message will be proclaimed in earnest at the Midnight Cry (please refer to *The Great Controversy*, 605). The fact that there were two messengers giving the message illustrates a doubling which denotes the empowerment of the second angel's message when the third angel re-enters prophetic history at the Midnight Cry. Jonathan and Ahimaaz came to Bahurim (which means “selected”) and were hidden from the view of Absalom and his army. In addition, the vain search of Absalom's camp for Jonathan and Ahimaaz typifies the futile efforts of the foolish virgins to secure oil when the wise virgins have been selected to enter the marriage and they (the foolish virgins) awake to their spiritual destitution at the Midnight Cry (Matthew 25:6–8):

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. Amos 8:11–13.

The foregoing experience of 2 Samuel is reminiscent of the experience of the Sodomites in the history of Abraham and Lot. Two messengers were sent to the household of Lot with a warning message of approaching destruction, and part of their work was to shut the eyes of the wicked inhabitants of Sodom.



The resultant blindness rendered all attempts of the Sodomites to find the two messengers and to find the door of Lot's house fruitless (Genesis 19:1–11). Both of these lines of prophetic history illustrate the history of the Midnight Cry at the end of the world.

For We Will Destroy this Place — Adventism's Final Call

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you. Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. 2 Samuel 17:21, 22.

As aforementioned, the warning message of Jonathan and Ahimaaz was typified by the warning message of the two angels in the time period of Lot. A message was delivered to Lot to urgently flee the city of Sodom in advance of its destruction:

And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. Genesis 19:12–15.

So the message given to David urged him to depart from his current location before the morning light. The destruction of Sodom and the morning light

are both symbols of the Sunday Law crisis. In connection with the Sunday Law, there is also a binding-off period from the Midnight Cry to the Sunday Law which prepares God's people to give the Loud Cry message to the world. In the prophetic line of 2 Samuel 17, it is represented as the crossing of the Jordan. The first installment, "2 Samuel 15: The Conspiracy" identified the crossing places of Scripture as figures of the binding-off periods which prepare God's people for a subsequent work and which convey them into that particular history. When Ancient Israel crossed the Jordan (between two walls of water) in the time of Joshua (Joshua 3:15–17), that miraculous experience was designed to strengthen them to conquer Jericho and to take possession of the Promised Land (Joshua 4:13). The history between the two walls (or legislative enactments) of marriage and the Sabbath is the image of the beast crisis. The experience of that history will bind off the people of God and prepare them to give the Loud Cry which has also been typified by the conquest of Jericho (*Testimonies to Ministers*, 410). But, while God's people will be strengthened to stand in the Sunday Law crisis, their false brethren will simultaneously fall. And their fall is typified by the death of Ahithophel.

An Ass and the Death of Ahithophel — Scattered as with an East Wind

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. 2 Samuel 17:23.

When Ahithophel realized the helplessness of his situation, he mounted himself upon his ass, steered it to his home, and "put his household in order, and hanged himself." This is typifying the experience of the foolish virgins during the Midnight Cry, when they realize their mistake in warring against the truth. In desperation, they will make last-ditch efforts to prepare for the mark of the beast crisis by

seeking to understand and settle into the message of Radical Islam's third major strike (represented by Ahithophel's ass) on the United States, which brings this nation to ruin, catalyzes the Sunday Law crisis, and spells judgment and doom upon Adventism. But at the very time they are seeking to put their "household in order," they will fall victim to self-inflicted spiritual death, and the curse of God will rest upon them (Deuteronomy 21:22, 23). Jeremiah represents their experience as follows:

Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity. Jeremiah 18:15–17.

Because the foolish virgins reject the "ancient paths"—the foundational truths of Adventism—which include the role of Islam in Bible prophecy, the message of Islam will be employed by the Lord to providentially orchestrate their punishment. A point worthy of notice which brings the foregoing truth into greater clarity is the fact that the ancient paths (or the old paths) cannot be separated from the methodology used to arrive at those truths (proof-text method and line upon line). This methodology is also rejected by the unwise virgins of Adventism (Isaiah 28:12, 13). And this fatal decision closes their eyes to the message predicting Islam's role in sparking the upcoming crises, empowering God's faithful people and in marking the point of judgment upon the unfaithful. Consequently, they will not be found among the wise who will be lifted up to public attention as God's representatives when the predictions are fulfilled, neither will they have received the spiritual foresight needed to make appropriate and adequate preparations for the crises beforehand. The rejection of this methodology leads

them to reject the predictions of the wise virgins; by this very action, they will grieve the Spirit of God, be led into satanic delusions (spiritual death), and be left to suffer the wrath of God (see *Testimonies*, volume 9, 97). But, on the other hand, the Gentiles will be granted the opportunities and privileges which would have been slighted by unfaithful Seventh-day Adventists. This is represented in the following words:

"There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. 'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed' [Amos 9:13]." *1888 Materials*, 754.

The appointed approach to prophetic interpretation enables God's people to distinguish "the voice of God" and to appreciate the "movings of His Spirit" as He works to continually develop the message and the work for this final period of earth's history. Those in Adventism who refuse to grapple with these principles for understanding God's word will be left behind, and others will come in to fill their places. 2 Samuel 17 also illustrates this truth.

Mahanaim — The Two Hosts and the Eleventh Hour

And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and



Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness. 2 Samuel 17:27–29.

“Mahanaim” means “two hosts” (*Patriarchs and Prophets*, 195). It is derived from the history of Jacob when the two hosts of angels provided protection for him and his family on their journey back to his father’s home (Genesis 32). These two hosts of angels are a symbol of the second angel’s message. But, within the context of the passage of study, Mahanaim is marking the second message that goes out to the Gentiles when the Sunday Law crisis arrives. Inspiration specifically teaches that in the final generation, two calls are made to the churches:

“When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’” *The Review and Herald*, December 6, 1892.

The first call is to Seventh-day Adventism and the second call is to the Gentiles (the eleventh-hour workers). The second message calls the eleventh-hour workers out of the fallen churches and into the church triumphant. This is prefigured by the union of the three men mentioned in 2 Samuel 17

with David’s army in the crisis he was faced with. These three men are a typification of the Gentiles that escape from the threefold union of modern Babylon and enter into covenant with Christ during the Sunday Law crisis (Revelation 16:13, 19). This point is confirmed by the singular-singular-plural structure represented by their respective lineages. The threefold union is represented in the last six verses of Daniel 11 employing the identical structure (Daniel 11:41). Therefore, wherever this structure is replicated in the Scriptures, it is an illustration of the threefold enemy of the Apocalypse. Shobi was of the **children** of Ammon (plural), Machir was of Lodebar (singular), and Barzillai was of Rogelim (singular). “Shobi” is derived from a root which means “captive,” “Machir” is from a root which means to “sell into slavery,” and “Barzillai” means “iron-hearted.” Each of their names are a reflection of some of the spiritual characteristics of the threefold union of the dragon (Spiritualism), the beast (Catholicism), and the false prophet (Apostate Protestantism). According to Sister White, these three entities come together at the Sunday Law:

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

It is at this time that the Gentiles “escape” the spiritual control of the Papacy and stand with the faithful remnant. And as the trio in Mahanaim brought an offering to support the cause of David, so will the Gentiles come in at the eleventh hour and consecrate their ability and means to forward



the closing work of the gospel (Isaiah 23:17, 18; Micah 4:13):

The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. He will not be left without witness. **The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and their entrusted means to advance the Lord's work.** While many have reduced the Word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that this law is a hard, rigorous burden; while they say, 'We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please,' there will be men who have had very meager opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. As the word of Christ came to Zacchaeus, 'I must abide at thy house,' so the word will come to them; and those supposed to be hardened sinners will be found to have hearts as tender as a child's, because Christ has deigned to notice them. These will receive the reward for their faithfulness because they are true to principle, and shun not their duty to declare the whole counsel of God. **When** those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place and take their crown.**" *The Review and Herald*, December 21, 1897.

Closing Remarks

The Spirit of God will not always strive with the people of Adventism. A limit has been set, the passing of which will commence the ministry of divine wrath against the offenders. As the sun sets on the day of our probation, it behooves us to act our part as wise virgins to obtain the oil required in order to stand in the crises. When we reach the boundary line which parts the righteous from the wicked, God's faithful people will be filled with the oil of grace while the wicked will be left by the Holy Spirit to the destitution of their own souls.

2 SAMUEL 18: ABSALOM'S END

By N. Nyoni

Introduction

Prophecy predicts a falling away in Adventism that will sweep the majority within her borders onto the side of apostasy. It is because they receive not the love of the truth that they will be left to follow delusions that will land them on the side of rebellion and in the fires of eternal destruction (please see 2 Thessalonians 2:9-11). The first three installments (on the subjects of 2 Samuel 15, 16, and 17) elaborated on the development of Absalom's rebellion and how it identifies the rejection of the latter rain message in the end-time scenario. This revolt however was destined for a dreadful end. This is illustrated by 2 Samuel 18, and it is the burden of this article.

David's Army Numbered and Sealed

David numbered the people that were with him, and set captains of thousands and captains of hundreds over them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. 2 Samuel 18:1-4.

The third angel is the angel that binds or seals the wheat for the Heavenly Garner. This work is also represented by the Angel with a writer's inkhorn in Ezekiel 9. The Spirit of Prophecy goes on to explain



that the work of the Sealing Angel also encompasses the numbering of the saints:

“I saw angels hurrying to and fro in heaven. An angel with a writer’s inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were **numbered and sealed.**” *Early Writings*, 279.

Therefore, the work of David in numbering his army typifies the work of the third angel in numbering and sealing the faithful when the binding off period arrives. A three-one combination is exemplified in the divisions made of David’s army. His soldiers were marshaled into three groups with captains and generals, and David (the one) determined to be the premier leader in the battle with Absalom. The three-one combinations of Bible prophecy are illustrations that emphasize truths relevant to the time period of Revelation 18—the history of 9/11 to the Close of Probation. Therefore, David’s work of numbering the people is applicable to this history. His three-one combination emphasizes the global organization that comes into the present truth movement in preparation for the work of the Midnight Cry and the Loud Cry:

“Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. Oh, I am so full of this subject that I cry to God: ‘Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.’” *Testimonies*, volume 9, 27.

Organization is indispensable in order to carry out with ‘greater efficiency and deeper consecration’ the final work of the gospel. It is a subject that should absorb the attention of the disciples of 9/11 at this time, for ‘time is short.’ When David’s forces were organized, they were prepared for the subsequent

conflict. Likewise, when the disciples of 9/11 are organized, they will be prepared for the Midnight Cry. In loyalty to their king, the troops of David restrained him from endangering his life by advancing to the frontline of the battle. They were willing to lose their lives in his defense than to suffer the death of their beloved commander. This is an example of the character of the wise virgins when they reach the Midnight Cry. They will be so fully settled into the truth that they would rather risk their lives than jeopardize the cause of Christ. David conceded to their adamancy, but gave a commission to them which brings to view a sobering truth that confronts God’s people in this final generation.

Deal Gently for My sake with the Young Man

And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom. 2 Samuel 18:5.

David’s charge to his military generals revealed the feelings of paternal tenderness which he cherished towards his unruly son. But, the irrevocable sentence had been passed in the Courtroom of Heaven; the sword was never to depart from the house of David (see 2 Samuel 12:10). This was not an arbitrary declaration upon the king’s household, but a demonstration of Omniscience. The Lord knew what would be the result of Absalom’s insurrection. Events were permitted to take their natural course, and God did nothing to interpose or to avert the consequences. Notwithstanding the king’s unwillingness to mete out judgment upon Absalom, he was to be slain. This woeful experience was replicated in the circumstances of Jerusalem’s destruction in the time of the disciples:

“Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom...**In vain were the efforts of Titus to save the temple;** One greater



than he **had declared that not one stone was to be left upon another.** The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, **and then with their swords they slaughtered in great numbers those who had found shelter there.** Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: **‘Ichabod!’—the glory is departed.**” *Great Controversy*, 32–33.

Titus, a pagan commander, was unwilling to bring upon apostate Jerusalem “the full measure of her doom.” But despite his best efforts to secure her deliverance, “One greater than he had declared that not one stone was to be left upon another.” That word could not be broken. The glory had departed from the chosen city and multitudes fell prey to the sword of the Roman legions. These heartrending experiences are but illustrations of the end of the world. Absalom and Jerusalem are symbols of a class of Seventh-day Adventists who at one time stand under the light of divine favor, but who by reason of error and self-exaltation, apostatize from the truth and lead out in rebellion against God’s word. David’s and Titus’ reluctance to fulfill the demands of divine justice in their respective circumstances are but a dim reflection of God’s unwillingness to withdraw His presence from these apostates and to mete out His judgments upon them. Nevertheless,

the sword is to be unsheathed and the offenders will be cut down. The Spirit of Prophecy summarizes these thoughts in the following words:

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy. It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.” *Testimonies*, volume 5, 212.

The reluctance of Omnipotent power to execute judgment upon sinners is evidence of the severity of the punishment determined. This solemn fact should lead us to fear lest the deceitfulness of the natural heart causes us to depart from the living God, and thus, bring wrath upon ourselves. The terrible ordeal which is to bring judgment upon the unfaithful is represented as follows.

Slaughter in the Wood of Ephraim — The Image of the Beast Test

So the people went out into the field against Israel: and the battle was in the wood of Ephraim; Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. 2 Samuel 18:6–8.

The battle in the wood of Ephraim wrought a signal victory for the army of David. The opposing company sustained a loss of “twenty thousand men”



in the struggle for supremacy. There was a “great slaughter.” This is a symbol of the triumph of God’s faithful people in the controversy currently raging within Adventism. The contest of the last days is between the principles of righteousness and the principles of falsehood (see 2 Corinthians 10:4; Ephesians 6:12). At the heart of the struggle is the authority of God’s word versus that of man’s word. In Millerite history, the same war was waged during the tarrying time of Matthew 25 among the professors of the Second Advent faith. According to inspired testimony, the inroads of fanaticism into the Advent movement drew the battle lines for the subsequent warfare (*Great Controversy*, 398). The fanaticism and division that was introduced raised doubts and perplexities concerning the divine authenticity of the message of definite time. The extreme ideas promoted in that period spawned controversy in the movement and faithful Millerites were urged into the contest. The movement had become a battleground upon which the Seventh Month Movement was to gain an emphatic victory for the Advent message through the light of the Midnight Cry:

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the ‘midnight cry’ was heralded by thousands of believers. Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts.” *The Great Controversy*, 400.

The kingdom of error crumbled to its base at the hands of the mighty forces of truth. The arguments which had been brought against the message were crushed under the weight of evidence presented.

Fanaticism gave way to clear prophetic light, doubts and perplexities were removed, and the Midnight Cry gained the ascendancy. This history is repeated to the very letter in our history. The Midnight Cry for this generation is to sound throughout Adventism, and the result will be the same (*Review and Herald*, February 11, 1896). Victory will attend the message and those who receive it, but it will effect a massive spiritual onslaught of those who stubbornly resist its teachings. As the hosts of Absalom fell to the valiant men of David and the Jews were hewn down by the armies of Rome, those Adventists who reject the third angel’s message will, in similar fashion, fall way from the truth, suffer spiritual death, and be brought under the control of the Papacy. The climax of the conflict between David and Absalom took place in the ‘wood of Ephraim.’ This sheds light on the circumstances which are to surround the final contest between the two classes of worshippers within Adventism. Scripture represents a wood as a forest of trees, and it employs it as a symbol to represent a multitude of people:

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, **as the trees of the wood are moved with the wind.** Isaiah 7:1, 2.

Therefore, the wood of Ephraim translates to the multitudes of people which constitute Ephraim. Ephraim at the end of the world is a symbol of the “Gentile” world in contrast to Judah which represents Adventism, the chosen people (please refer to Psalm 78:67, 68). But, it is particularly in the Christian world that the last conflict is to rage in the last days. Hence, the wood of Ephraim has a special application to the professed Christian world which is to become the battlefield to conclude the struggle in Adventism over truth and error. This is

important to notice, due to the fact that according to the narrative, the wood contributed significantly to the overthrow of Absalom's army. In like manner, it is the professed Christian world (particularly the Protestant world) which is to contribute largely to the overthrow of the foolish virgins of Adventism. This is to transpire during the image of the beast testing time. The increasingly oppressive Sunday laws which are to be introduced by the Protestants of the United States will 'devour' the spiritual life of the sinners in Zion and sift them out:

"We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decrees of the national councils and obey **the national laws to exalt the sabbath instituted by the man of sin** to the disregard of God's holy day, will feel, not the oppressive power of popery alone, **but of the Protestant world, the image of the beast.**

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, **while the sinners in Zion will be sifted out**—the chaff separated from the precious wheat. **This is a terrible ordeal**, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ." *Manuscript Releases*, volume 12, 324.

Another truth illustrated by the battle fought in the wood of Ephraim is the fact that the controversy in Adventism during the Midnight Cry (image of the beast testing time) will engage the entire Gentile world. Multitudes will witness the two groups contending for the supremacy, yet only one is to emerge as the church triumphant. On the other

hand, the apostates in Adventism will fall. They will be distinguished from their righteous counterparts by the severity of their punishment when the Sunday Law arrives. This is represented by the demise of Absalom in 2 Samuel 18.

Absalom's Curse — The End of Apostate Adventism

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak... Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. 2 Samuel 18:9, 10, 14–16.

As the combat resulted in a reversal of Absalom's fortune, he fled and tried to save his life. But in the pursuit of self-preservation, his hair was caught under the branches of a great oak, leaving him helplessly suspended "between the heaven and the earth." His mule brought him to this most shameful position and left him a prey to the servants of David. Not only was he at the mercy of his opponents, but the tree elevated him, that his dreadful end may be conspicuous to all. This is prefiguring the end of the world. When the Midnight Cry goes forth in earnest and the Sunday Law approaches, it will be far too late to obtain salvation. As Absalom sought to spare himself of certain death, the foolish virgins will attempt to trace back their steps and spare themselves of condemnation. Absalom vainly sought to flee for his life upon his mule. The mule



along with the other members of the equine (or horse) family are symbols of Islam—the children of the east (Genesis 16:11, 12; Revelation 9). Thus is represented the futile efforts of the foolish virgins to understand the message given by the wise concerning Islam, and the ruin determined upon the United States and Adventism at the Sunday Law (they wander from **north** even to the **east** (Amos 8:11–14). They have neglected to ground themselves in the truth and have led others to war against it. As the Sunday Law arrives and the predictions of the wise are fulfilled, they must meet with wrath instead of mercy, for they are unprepared. The conspicuity of their punishment is represented by Absalom's suspension between heaven and earth. Forsaken of Heaven and rejected by those that dwell on the earth, they will have to bear the curse alone, which Christ (suspended on the cross) had borne on their behalf (Galatians 3:13). Inspiration describes their fate in the following words:

“The punishment of those who have had **abundant opportunity to know the truth**, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. **But in their perversity they led others astray.** God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, **so they will be distinguished by the severity of their punishment.**” *Review and Herald*, June 25, 1901.

The foolish virgins have a special punishment determined against them when they fill up the measure of their guilt. “They will be distinguished

by the severity of their punishment.” The fact that this punishment is to come upon them at the Sunday Law is confirmed by the words and actions of Joab, one of David's generals. He would not tarry to bring an end to the rebellion that had caused the kingdom great anguish. Taking three darts, he thrust them through the heart of Absalom, then ten of his young men came and finished off the wounded youth. The tarrying time for Adventism concludes at the Sunday Law, and it is at that point that the rebels in Adventism stumble and fall, never to rise again. The three darts and the ten young men symbolize the message of judgment and the trials that are to seal their eternal condemnation.

“**Trials** are to come upon God's people and the tares are to be separated from the wheat.” *Review and Herald*, March 19, 1895.

The work of David's army in slaying Absalom illustrates the work of the five destroying angels of Ezekiel 9. Those five men symbolize a part of the work of the five wise virgins at the end of the world. The troops from the camp of David would be represented as slaying the son of his bosom, illustrating some of the unsuspected “privileges and duties” that “will be laid open before the followers of Christ” as our history progresses, and which they will have to perform:

“There are glorious truths to come before the people of God. **Privileges and duties which they do not even suspect to be in the Bible** will be laid open before the followers of Christ. As they follow on in the path of humble obedience, doing God's will, they will know more and more of the oracles of God, and be established in right doctrines.” *1888 Materials*, 333.

When probation closes, the righteous will have nothing to offer to their former brethren. They will be commanded to not even intercede on behalf of them, but to declare a message that settles their eternal destinies and confirms their doom:

Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O



Lord, art in the midst of us, and we are called by thy name; leave us not. Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity, and visit their sins. Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence. Jeremiah 14:9–12.

The final phases of the destruction of Absalom also shed light on the nature of the fall of the foolish virgins of Adventism at the end of the world:

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place. 2 Samuel 18:17, 18.

The corpse of Absalom was taken and cast into “a great pit in the wood,” and a “very great heap of stones” was laid upon him. This is similar to the judgment that came upon Korah, Dathan and Abiram for presuming to challenge the divinely appointed leader of Israel (please see Numbers 16:30; Psalm 55:15). It also bears resemblance to the fate of the princes of Medo-Persia who sought to overthrow Daniel, the prophet of the Lord. Thus, the note of warning is sounded down to our time. Those among us who oppose the work of the appointed leadership of this generation (*Future for America* and Jeff Pippenger) and war against the prophetic message and its messengers are destined to be swallowed by the earth-beast of Revelation 13:11 when its mouth opens to inaugurate the Sunday Law crisis.

Absalom had in his lifetime erected a pillar which stood as a monument of his self-exaltation. But, coupled with the great heap of stones laid upon his grave, this pillar turned out to be a memorial of his folly and of his covenant with death. So also will the efforts of the foolish virgins of Adventism to vaunt themselves under the pretext of religion be turned into a beacon of the folly of working on short-sighted human policies. Absalom had no posterity to continue his name; his judgment was similar to that pronounced upon Jehoiachin (or Coniah), the grandson of Josiah. And these two histories both foreshadow the destiny of those in Adventism who lose their way and rebel in these last days:

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. **Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.** Jeremiah 22:24–30.

The wicked shall be given over into the hand of the king of the north—they will receive the mark of the beast). They will be cast out as vessels “wherein is no pleasure” into “another country,” even modern Babylon, and die there. In other words, they will be spewed out of the mouth of the Lord (Revelation 3:17). They will also be recorded in the books of



Heaven as ‘childless,’ without a man to sit on the throne of David—they will not receive the promise to Laodicea; for they will not have been overcomers (Revelation 3:21). A stern and solemn warning is thus given in the account of Absalom’s death that God’s people may fear to presume upon His mercy, and that without delay, they may secure peace with Him who is Almighty (Isaiah 27:5). But the testimony of Holy Writ reveals the sad fact that not all will engage in this work. There will be, as there always has been, two classes of worshippers among God’s people — the wise and foolish virgins. One class will have the oil of grace, but the other class will be lacking in this divine commodity. These classes are represented in the following verses of 2 Samuel 18.

I Have Not Sent them; Yet They Ran

Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies. And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king’s son is dead. Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone...And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz

answered, When Joab sent the king’s servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cush came; and Cush said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. 2 Samuel 18:19–24, 28–32.

The contrast of Ahimaaz and Cush is the contrast of the two groups of professed Seventh-day Adventists who constitute her membership in the last days. This illustration is especially applicable to the disciples of 9/11 who profess to have the final warning message for Adventism and the world. Ahimaaz insisted on delivering a message when in reality he had no ‘tidings’ given to him. Cush, on the other hand, was commissioned with “tidings,” and in humility bowed before Joab, then went forth to accomplish his appointed task. Similarly, the two classes among the disciples of 9/11 will be distinguished by the fact that one group will have a warning message to proclaim while the other group will not:

“I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way. I heard the angel say, ‘Are all messengers? No! no! God’s messengers have a message.’ I saw that the cause of God had been hindered and dishonored by some going who had no message. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go, for that money might have helped on the cause of God. And for the lack of that very means which has been wasted, souls have starved to death for the want of spiritual food that might have been given them by God’s called and chosen messengers.” *Manuscript Releases*, volume 1, 16, 31, 32.



When the time came to relate the “tidings,” it was shown who had a message and who ran presumptuously. Ahimaaz who had no tidings represents the foolish virgins who come to the Midnight Cry without oil in their vessels— without “tidings” to proclaim to God’s people (the tidings out of the **east** and out of the **north**). Cush, however, represents the wise virgins who will demonstrate that they have oil in their vessels with their lamps by the warning message and the living testimony that they will give. The fact that Ahimaaz overran Cush is an illustration of the counterfeit work which always precedes the true. It is symbolic of the wonderful work of the false latter rain movement (the “omega” apostasy) in the history of the Midnight Cry that is to contend with the true Midnight Cry typified by Cush. When it was clearly demonstrated that Ahimaaz had nothing to offer, he was set aside. So also will the false disciples of 9/11 be passed by for failing to have secured the oil required for the crisis beforehand. When Cush delivered his message, it moved David to cry aloud for his son:

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! 2 Samuel 18:33.

In like manner, the message of the true Midnight Cry, announcing the downfall of Adventism will swell into the Loud Cry message at the Sunday Law. The righteous will be privileged to participate in this most sacred work, and they will receive an eternal reward of life and happiness. But those who like Ahimaaz presumptuously run without a message have a fearful fate awaiting them. Jeremiah represents their experience in the following words:

Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto

them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? who hath marked his word, and heard it? Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied...Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord. Jeremiah 23:16–21, 31, 32.

The “grievous whirlwind” of the Papacy shall “fall grievously upon the head” of the foolish virgins; for they will have delivered a false prophetic message and caused many in Adventism and in the world “to err by their lies.” By bringing the conspiracy in Adventism to full maturity, they will have to face the full measure of the “anger of the Lord” in the time of His destructive judgments. They will be lost for eternity.

Closing Remarks

Awful is the retribution that awaits those who apostatize from the truth. None are secure from temptation and defection unless they are shielded by the power of God’s word. Accordingly, the solemn considerations of the sinner’s end should lead us to make strong appeals to Him who alone is able to keep us from falling and to present us faultless before Him when the day of indignation arrives.

THE REWARD OF THE FAITHFUL

“My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain.

“The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect His image to behold and share with Him His glory.

“There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

“Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. ‘The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.’ Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on.

“It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. ‘Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.’ Hebrews 10:35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. ‘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.’ James 5:7, 8.

“‘It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.’ 1 John 3:2.

“Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented ‘faultless before the presence of His glory with exceeding joy’ Jude 24, He whose blood has redeemed and whose life has taught us, ‘shall see of the travail of His soul, and shall be satisfied.’ Isaiah 53:11.” *Counsels for the Church*, 358, 359.