

# FUTURE NEWS

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

## Truth Set Forth at the Appointed Time

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### **His Mission was Misunderstood** *Manuscript Releases, vol. 17, pp. 13, 14*

“Sacred, eternal truths had been given them in trust for the world. The treasures of the law and the gospel, united as closely as the Father is united with the Son, were to be presented to all the world. The prophet declares, ‘For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God’ Isaiah 62:1-3.

“This is that which the Lord had spoken concerning Jerusalem. But when Jesus came to our world just as prophecy had declared He would come, His divinity clothed with humanity, with majesty and lowliness combined, His mission was misunderstood. The delusive hope for a temporal prince led to misapplication of Scripture.

“Jesus came as an infant of days, of poor parentage. But there were some who were willing to receive the heavenly Guest. For these the angel messengers veiled their glory, and the heavenly chorus rang over the hills of Bethlehem with hosannas to the newborn King. The humble shepherds believed Him, received Him, and worshiped Him. But the very ones who ought to have been the first to welcome Jesus did not discern Him. He was not the one their ambitious hopes desired. The false path they had entered, they continued to follow to the end. They became unteachable, self-righteous, and self-sufficient, fancying they possessed true light and that they were the only safe instructors of the people.

“The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have

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## MISSION STATEMENT

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

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

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

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not had a personal experience in this work are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages."

## 2 SAMUEL 19: THE TWO STICKS

By N. Nyoni

The first four installments in this series (see December 2015 *Future News*) elaborated on the history of Absalom's rebellion to the point of his overthrow. These historical experiences were seen to be an illustration of the rebellion of Seventh-day Adventism from 9/11 to the Sunday Law. When the Sunday Law arrives, rebellion will fully come to an end in God's church. The apostates will be weeded out while those that remain will be pure, holy, and loyal to their Creator (as represented by the loyalty of David's army). This latter class will constitute the church triumphant, which the Lord will employ to gather the Gentiles into His fold. This is what the prophet Ezekiel represents as the joining of the two sticks of Judah and Israel (Ezekiel 37:15–28). The story of David's reconciliation with Judah and Israel (after Absalom's insurrection) in 2 Samuel 19 illustrates this truth.

### David's Cry — The Final Warning

And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when

they flee in battle. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! 2 Samuel 19:1–4.

In the previous installment, Absalom's death was marked at the Sunday Law. A fractal application of this truth would place his death at the Midnight Cry. This among other things brings to view the reality that the foolish virgins of Adventism (of whom Absalom is a type) actually fall away from the truth and suffer spiritual death in advance of the Sunday Law (see 2 Thessalonians 2:3, 4). However, these developments are progressive. As each Seventh-day Adventist who eventually receives the mark of the beast at the Sunday Law is confronted with the message of the Midnight Cry and rejects it, he then settles his destiny at that point. This process continues until the last rebel has rejected the Midnight Cry message and all the foolish virgins have spiritually died. Then, the Sunday Law crisis will be inaugurated. Therefore, the weeping of the king for his deceased son symbolizes the Midnight Cry message, which announces the end of Adventism and swells into the Loud Cry when Adventism's day of opportunity has ended. Weeping is a symbol of the work of proclaiming a message in the Scriptures:

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psalm 126:5, 6.

Tears are employed as a figure of the fertilizing showers of rain that stimulate the growth of the "precious seed," bringing it to the perfect maturity of "sheaves" for the garner. Rain is a symbol of doctrine or a message derived from God's Word (see Deuteronomy 32:2; Isaiah 55:10, 11). Consistent with the foregoing premise, the Spirit of Prophecy identifies specific messages which ripen the harvest of souls for life or for death at the end of the world as follows:



“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction.” *The Great Controversy*, 341.

The “closing messages” recorded in the book of Revelation constitute the latter rain that is to “ripen the harvest of the earth.” The books of Daniel and Revelation are one (please read *Manuscript Releases*, volume 19, 320), and they encompass the testimony of all the prophets; for all the prophets are speaking about the end of the world (as stated in 1 Corinthians 10:11). Therefore, the latter rain represents a prophetic message which illustrates the end-time scenario by employing lines of prophetic history which are chronicled in the Sacred Scriptures. Accordingly, the weeping of David for the death of Absalom typifies the special warning message concerning the judgment of the Seventh-day Adventist Church that is to be delivered from the Midnight Cry to the Sunday Law. The grief and shame of David and his people in the face of apparent victory illustrates the bitter disappointment which comes upon the wise virgins, notwithstanding that they are a part of the church triumphant, and that victory will be attending the third angel’s message. This is because their former brethren will have fallen and Adventism in general will be falling. But, despite the bitterness that God’s people will face, they will be strengthened to declare the words of truth. This is represented in 2 Samuel 19 as follows.

### David’s Comfortable Words

And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this

day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. 2 Samuel 19:5–7.

Joab’s stern rebuke to David brought to view the reality of the situation which confronted the king. He pointed out the fact that if the king did not rise above his disappointment to “speak comfortably” to his people, none would “tarry” with him and great peril would come upon him. This is an illustration of the effect of God’s Word upon the wise virgins when the disappointment caused by the apostasy of their former brethren and the magnitude of the crisis facing them will have extinguished the enthusiasm that animated them. Inspiration represents their experience in the following words:

“Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. **They cannot remain silent, except at the peril of their souls.** Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.” *The Great Controversy*, 609.

As Joab highlighted a solemn reality to David at a critical point in his reign, so will the Lord give a “special truth” to God’s people in the wake of this religious crisis. David was plainly told that if he did not act immediately, an evil worse than he had heretofore experienced would come upon him. Similarly, the force of the message will bring the wise virgins to realize the weight of the burden resting upon them, and that if they do not publish the message of life to God’s people (the comfortable words of the Holy Spirit), they will imperil their



own souls. Constrained by the Spirit of truth, they will go forth to proclaim a final warning message to Adventism, and then to the world. Their experiences are illustrated by the work of David in winning the favor of Judah and the rest of Israel:

Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for Israel had fled every man to his tent...And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. 2 Samuel 19:8, 14, 15.

The fact that the “heart of all the men of Judah” bowed toward David as “the heart of one man” is illustrating the unity that will characterize the work of faithful Seventh-day Adventists from the Midnight Cry and extending into the Sunday Law crisis. Through the sanctifying influence of the truth, the righteous in Adventism will fulfill the prayer of Christ in the seventeenth chapter of John that they may be one, even as He and His Father are one. This will be the means of bringing the final warning message to the world:

“As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true

Shepherd’s voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. **The people of God will draw together and present to the enemy a united front.** In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: ‘I am of Paul; and I of Apollos; and I of Cephas.’ The testimony of one and all will be: ‘I cleave unto Christ; I rejoice in Him as my personal Saviour.’

“Thus will the truth be brought into practical life, and thus will be answered the prayer of Christ, uttered just before His humiliation and death: ‘That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.’ John 17:21. The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. **Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.**” *Testimonies*, volume 6, 400, 401.

### **David’s Reconciliation with the Benjamites — Binding-off the Levites**

And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; **and they went over Jordan before the king.** And there went over a ferry boat to carry over the king’s household, and to do what he thought good. **And Shimei the son of Gera fell down before the king,** as he was come over Jordan; And said unto the king, **Let not my lord impute iniquity unto me, neither do thou remember** that which thy servant did perversely the day that my lord



the king went out of Jerusalem, that the king should take it to his heart. **For thy servant doth know that I have sinned: therefore, behold, I am come the first this day** of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, **Thou shalt not die.** And the king swore unto him. 2 Samuel 19:16–23.

Shimei who was of the house of King Saul had previously persecuted David, presuming to cast stones at the Lord's anointed and his army. He was afterward convicted of his folly; and hastening to cross the Jordan, he bowed before David soliciting his mercy. His experience is reminiscent to that of another Benjamite identified in the Scriptures, Saul of Tarsus. This zealous Pharisee had blindly committed himself to the work of persecuting those of the Christian faith, believing that He was doing God a service. Like Shimei before him, Saul's persecution was also connected with the casting of stones towards Christ's representative. In his case, he had consented to the stoning of Stephen (read Acts 8:1). This act of Saul and the persecutions which followed under his charge were viewed by the Lord as persecution effected against Himself. But shortly afterward, when confronted with the appearance of Christ in all His glory, Saul was convinced of his error and he bitterly repented:

“While Saul, with his companions, gazed with admiration on the fruitful plain and the fair city below, ‘suddenly,’ as he afterward declared, there shone ‘round about me and them which journeyed with me’ ‘a light from heaven, above the brightness of the sun’ (Acts 26:13), too glorious for mortal eyes to bear. Blinded and bewildered, **Saul fell prostrate to the ground.** While the light continued to shine round about them, Saul heard, ‘a voice speaking ... in the Hebrew tongue’ (Acts 26:14), ‘saying unto him, **Saul, Saul, why persecutest thou Me?** And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.’ Filled with fear, and almost blinded by the intensity of the light, the companions of Saul heard a voice, but saw no man. But Saul understood the words that were spoken, and to him was clearly revealed the One who spoke—even the Son of God. In the glorious Being who stood before him he saw the Crucified One. Upon the soul of the stricken Jew the image of the Saviour's countenance was imprinted forever. The words spoken struck home to his heart with appalling force. Into the darkened chambers of his mind there poured a flood of light, revealing the ignorance and error of his former life and his present need of the enlightenment of the Holy Spirit. Saul now saw that in persecuting the followers of Jesus he had in reality been doing the work of Satan. He saw that his convictions of right and of his own duty had been based largely on his implicit confidence in the priests and rulers. He had believed them when they told him that the story of the resurrection was an artful fabrication of the disciples. **Now that Jesus Himself stood revealed, Saul was convinced of the truthfulness of the claims made by the disciples.**” *The Acts of the Apostles*, 114, 115.

The words “Saul, Saul, why persecutest thou Me?” confirm that this encounter is in the time period of the second angel's message; particularly, at the Midnight Cry where the second message is empowered and Christ's righteousness is manifested in all its glory. Shimei and Saul, within the context of this study, represent the honest-hearted Seventh-day Adventists (the Levites) who out of their “convictions of right” and of their “own duty” initially oppose the predictions of the faithful priests and participate in persecuting them. But, when the word of the priests is fulfilled, and they demonstrate the living testimony for all of Adventism to behold, these Levites will realize their mistake, repent of their position and take sides with Christ and His true followers. This is the binding-off of the Levites, which extends from the Midnight Cry



to the Sunday Law. And that Shimei's experience illustrates this binding-off is confirmed by his act in crossing the Jordan. It has been established in previous installments that the crossing of various water bodies, including the Jordan, between two walls of water (representing the walls of Marriage and the Sabbath at the Midnight Cry and the Sunday Law) is a symbol of a binding-off period. The humility and contrition of Shimei manifested before king David also attests to this fact; for it is at the binding-off of each group of God's people that they have an encounter with Christ which strips them of their self-righteousness and humbles them into the dust. This experience is repeatedly illustrated in the experience of the ancient prophets:

"True holiness and humility are inseparable. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, 'I abhor myself, and repent in dust and ashes.' It was when Isaiah saw the glory of the Lord and heard the cherubim crying, 'Holy, holy, holy is the Lord of hosts,' that he cried out, 'Woe is me, for I am undone!' Daniel, when visited by the holy messenger, says, 'My comeliness was turned in me to corruption.' Paul, after he was caught up into the third Heaven and heard things that it was not lawful for a man to utter, speaks of himself as 'less than the least of all saints.' It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the angel. **The more closely and continuously we behold our Saviour, the less shall we see to approve in ourselves.**" *The Review and Herald*, December 20, 1881.

The above quotation fitly describes the experience of Shimei. His request that his iniquity be not remembered by the king is also part of the story of the binding-off which the prophets illustrate. When they are represented by the prophetic word as falling helpless before Christ, He then does a work for them represented as Him touching them in order to strengthen them and to remove their sins. The

experience of Joshua the high priest in Zechariah 3 sheds more light on this point, and inspiration applies this passage to the end of the world:

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people **in the closing scenes of the great day of atonement.**" *Prophets and Kings*, 587.

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. Zechariah 3:3-5.

David swore to Shimei that his iniquity would not be remembered, and the promise to him was "thou shalt not die." Joshua underwent a similar experience. He was represented as clothed in filthy garments in the presence of the Angel of the Lord (Christ). But, Christ commanded that his filthy garments be taken away and that he be granted a change of raiment. His iniquity was removed from him and a fair mitre was placed upon his head. Joshua's experience is a symbol of the experience of the people of God when they reach their respective binding-off periods. They will be confronted with such a manifestation of the glory of Christ, that they will come to a more complete realization of the defectiveness of their characters. It should be noted that the sins here represented by Joshua's filthy garments are unknown sins. His experience represents the experience of those who will be fully living up to the light they received in the previous hours of probation when they arrive at their respective binding-off points. But, notwithstanding that they would have confessed and forsaken all the sins previously brought to their attention, the message revealed at the binding-off will give them



clearer views of the standard of righteousness, that they will come to understand their fallen condition as God views it. This reality will effect bitter repentance and humiliation before God in those who are honest-hearted, and the atoning blood of Christ will justify the blotting out of their sins:

“All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: ‘I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.’ Isaiah 43:25.” *The Great Controversy*, 483.

The testimony of Shimei highlights the progressive nature of the binding-off of the Levites, for he identified himself as the “first” to effect reconciliation with the king. The presence of a first necessitates a last; within the context of the narrative, the last to present himself to the king for reconciliation from the house of Saul was Mephibosheth.

And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all of my father’s house were but dead men before my lord the king: yet didst thou set thy servant among

them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. 2 Samuel 19:24–30.

According to his own testimony, Mephibosheth had been hindered from taking his stand with David in the crisis by reason of the deceptive influence of his servant Ziba. He also points out how he had been slandered by Ziba, who had given David the impression that Mephibosheth desired to overthrow his government. Notwithstanding this, he humbly submitted to the authority of King David, and acknowledged the undeserved mercies that had been manifested towards him. Mephibosheth would represent those Levites who would have been barred from receiving the truth by reason of human influence, but who eventually come under the influence of the truth and submit to the authority of God’s chosen leadership. And that he was the last of the Benjamites to reconcile with David illustrates the climax or conclusion of the progressive binding-off for the Levites from the Midnight Cry to the Sunday Law. The history of Millerite Adventism also highlights the progressive nature of the Midnight Cry. Inspiration summarizes it in the following words:

“The midnight cry was given to give power to the second angel’s message. Angels were sent from heaven to wake up the discouraged saints, and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, Behold the Bridegroom cometh, go ye out to meet him. Those entrusted with the cry made haste, and in the power of the Holy Spirit spread the cry, and aroused their discouraged brethren. This cry did not stand in the wisdom and learning



of men, but in the power of God, and his saints who heard the cry could not resist it. **The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, Behold the Bridegroom cometh, go ye out to meet him.**” *Spiritual Gifts*, volume 1, 140.

According to Sister White, there were those who received the message of the Midnight Cry first, and those who received it last. This progressive history will repeat to the very letter in our history. And it is this progression that is illustrated by Shimei and Mephibosheth. Another point worth noting is that Mephibosheth also identified David as an “angel of God,” with the ability to decide his fate for weal or woe. David would thus be a symbol of the Sealing Angel (which is Christ) whose work includes the binding and sealing of the wheat for the Heavenly Garner (see *Early Writings*, 118) and the binding of the tares for the fires of destruction. The king fulfilled this role by granting pardon to Shimei, Ziba and Mephibosheth; thus he was binding these Benjamites into his triumphant kingdom. When reconciliation with the tribes of Judah and Benjamin was completed, David went on to confirm his friendship with Barzillai the Gileadite. These transactions are a symbol of the binding-off experience for the Gentiles.

### **Barzillai and Chimham — Binding off the Gentiles**

And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. 2 Samuel 19:31–37.

Barzillai was established in a previous installment as a representative of the Gentiles or eleventh hour workers which come into the church triumphant at the Sunday Law. As Shimei before him, he too crossed the Jordan. Thus is represented the binding-off of the Gentiles which follows that of the Levites. Barzillai was offered a great “recompense” by the king, which places these transactions at the Sunday Law. The Sunday Law crisis is the “day of the Lord” in Bible prophecy, where the Lord begins to recompense the righteous and the wicked according to their deeds. In response to David’s offer, Barzillai highlighted his unworthiness to receive such favor, but also made mention of his inability to discern good and evil, or to taste what he eats or drinks at the stage of life he had reached. Therefore, he stated that in order to not be a burden unto the king, he would go “a little way over Jordan with the king” and afterward be laid to rest in his own city. He is a symbol of the first of the eleventh hour workers which are bound-off in the Sunday Law testing time. The testimony of the Scriptures is that all of the eleventh hour workers are laid to rest in the foregoing crisis. And Barzillai’s experience seems to identify one of the reasons for this as their lack of spiritual strength and fortitude to endure the entire length of the Sunday Law crisis contending with the forces of darkness. Thus, in mercy, the Lord lays them to rest “a little way over Jordan.” But, Barzillai was not alone in conducting the king over Jordan. Chimham was there present; he went a further distance with David. He is a symbol of the last of the eleventh hour workers which are bound-off before Michael stands up and probation closes on humanity.



But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place. Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. 2 Samuel 19:37–40.

While Barzillai represented those Gentiles who are bound-off in the initial stages of the Sunday Law crisis, Chimham represents those who are bound-off towards its close. Thus, is also represented the progressive nature of the binding-off for the Gentiles from the Sunday Law in the United States until the close of human probation in Daniel 12:1. In conducting the king over Jordan, “Judah” was and “half the people of Israel” were with him. Thus, it can be seen that the two sticks of Judah and Israel are fully joined at the Sunday Law. In 2 Samuel 19:22, David understood that he was established to be the king in this arrangement. He understood that the joining of the two sticks was in the process of fulfillment. The testimony of Ezekiel 37 confirms this understanding in the following words:

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of

Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. **And David my servant shall be king over them;** and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezekiel 37:15–28.

When the two sticks come together from the Midnight Cry to the Sunday Law, the testimony of



the Scriptures is, “they shall not defile themselves anymore.” David’s triumphant kingdom which represents the church triumphant is first brought to view at the Midnight Cry, and everyone that will come into the church from that point onwards will not be defiled with sin. This is because when the Lord binds-off the Levites and the eleventh hour workers as they progressively enter the church, they will have already overcome their known sins. And the sins that will not have been brought to their attention before that point will be revealed to them in their respective binding-off periods, bitterly repented of, and blotted out from the presence of the Lord. Thus, David’s kingdom (a symbol of Christ’s kingdom) will remain pure and stand forever.

### Closing Remarks

“The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, “I have graven ... upon the palms of my hands” [Isaiah 49:16]. They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God. That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ’s righteousness into daily practice.” *Manuscript Releases*, volume 12, 325.

None but those who are overcoming by the blood of the Lamb and by the word of their testimony will form a part of David’s triumphant kingdom. Perfect conformity to the will of God is the condition for admittance into the church triumphant. When

we put away the sins which the Lord unsparingly condemns, and for which He came to suffer an ignominious death, His atoning blood will be our peace when the binding-off arrives. He will then restore us to the moral state of Adam before the fall that we may be a living testimony to draw the Levites and Gentiles into the purified church of God.

## A PROPHETIC STUDY OF JUDGES CHAPTER 4

By G. Seaman

Judges 4 presents the truth of ancient Israel subduing the both the host of Sisera and King Jabin (the king of Canaan). Biblical principles of interpretation set forth in various passages (such as Isaiah 28:10, 1 Corinthians 10:11, James 5:10, Ezekiel 12:23, Romans 15:4, 1 Peter 1:10–12, Matthew 13:54, 1 Corinthians 2:13, 15:46, and many others) encourage the Bible student to search into the prophetic significance of historic events—also known as “acted-parables” (see *Desire of Ages*, 582; *Prophets and Kings*, 423)—of ancient Israel that symbolically represent the events of the last days. That being said, Judges 4 contains valuable prophetic information that pertains to the last days in this very same way, and it uses the same symbols as the more conspicuously prophetic portions of the Bible (such as the visions of Daniel and John) use. Based upon Judges 5:12, understanding that the two-fold iteration of the phrase “awake, awake” signifies the Midnight Cry (first iteration) and the Sunday Law (second iteration) waymarks, Judges 4 places its subject matter in the context of the Midnight Cry onward in the prophetic timeline. It happens to be worthwhile to note that Judges 5 repeats in song the account of Judges 4. These two chapters (Judges 4 and 5) exhibit the characteristic “doubling,” signifying the Midnight Cry that more commonly appears only within verses. An examination of the prophetic significance of some of the concepts in Judges 4:1–7 henceforth proceeds.

Verse one declares that the children of Israel again



commit evil in God's sight when Ehud dies. The fact that the Bible describes the Israelites as "children" indicates the events following to take place under the "fourth generation" of prophecy commencing at 1989 as fulfillment of the king of the north coming against the king of the south as a whirlwind (Daniel 11:40). They commit evil "again," revealing that the children carry on the iniquity of their fathers and this also describes the fourth prophetic generation. To add to this, the Bible calls them the children of "Israel," which appears to suggest that others besides God's chosen nation (Seventh-day Adventists) become involved in the subject matter of chapter four because the Midnight Cry marks the point when the two sticks begin to join, as well as the inquiring of the Gentiles (please see Judges 8:1–3, Ezekiel 37:16–19, John 12:20–21, Acts 10:1–5). The name "Ehud" translates into English as "unity." Thus, the children of Israel commence backsliding when "unity" dies. A complete understanding of the prophetic significance of Ehud remains obscure to this examination of Judges 4.

Verse two tells that God sold the children of Israel into the hand of King Jabin. Consider the translation into English of the names appearing in this verse:

**Jabin:** "intelligent"-H2985 (from H995)

**Canaan:** "humiliation"-H3667 (from H3665)

**Hazor:** "fenced city"-H2674 (from H2691)

**Sisera:** uncertain derivation, potentially referring to "vision" or "perception" in the sense of the swiftness of horses of swallows

**Harosheth** of the Gentiles: "plowing" of the Gentiles (see H2799 and H2790)

The possibility exists here in verse two that the symbols parallel the events of Daniel 3. In this very chapter is where Nebuchadnezzar shows how he sets up a golden image to which the nations must bow (bend the knee, see "Canaan-H3667") when the music sounds. In Judges 4, Jabin reigns over those who "bend the knee" during the Midnight Cry—the time of the image of the

beast. This appears to qualify Jabin as equivalent to Nebuchadnezzar, therefore representing the king of the north. More evidence to this potential equivalence seems to be present in the names of these two kings: Jabin, meaning "intelligence" and the first part of Nebuchadnezzar's name, "Nebu" being derived from that Chaldean god "Nabu" who happens to be the God of "wisdom" and writing (the remaining portion of Nebuchadnezzar's name remains currently unknown to this study). If the representation of Jabin herein holds true, Judges 4:2 also shows a merging of church and state because Jabin reigns in "hazor" the fenced city—the secular/state component of the image of the beast. In context such as this, Sisera the captain of Jabin's host and the nine hundred chariots of iron represents the armies secured by the king of the north to enforce the decree to worship the image of the beast. This all occurs in the context of the Midnight Cry, so this study concludes that Jabin symbolizes the protestant component of the United States in control of the government (represented by Hazor) that enforces the decrees of a church/state government—via the military power of the United States (Sisera and the iron chariots)—during the time of the "plowing of the gentiles" (harosheth).

Verse three shows other interesting prophetic symbols. Sisera possesses nine hundred chariots of iron. The number "nine hundred" only appears twice in the Bible, and both appearances belong to Judges 4. Regarding this number, it possibly corresponds to the number nine, for symbolic significance (such as the Midnight Cry prophetically represents the ninth hour). Sisera oppresses the children of Israel mightily for twenty years. The significance of twenty years here also remains obscure to this study. The "iron" and "oppression" in this verse bring to mind the affliction and bondage in which the ancient Israelites often found themselves (especially the Babylonian and Roman captivities). This happens to be comparable to the experience of Seventh-day Adventism, which began to subject itself to bondage under Protestantism by adopting the same methods of Biblical interpretation and putting such methods



to use officially as early as 1863.

Verse 4 introduces Deborah. The symbolic significance of Deborah demonstrates certain concepts of the Midnight Cry profoundly. Consider the names in this verse:

**Deborah:** “bee” in the sense of orderly, systematic motion -H1682 (from H1696: “to speak”)

**Lapidoth:** feminine plural form of H3940: a burning lamp

With the meaning of Lapidoth and that Deborah happens to be the wife of Lapidoth in mind, it can be understood that the name “Lapidoth” (being a feminine plural form) depicts the context of the five wise virgins who possess enough oil to keep their lamps burning when awakened from sleep. This matches the context of the Midnight Cry, particularly for God’s covenanted people at that time—the “Priests” (120 or 12)—who begin to be lifted up as an ensign. Another understanding could be that the marriage of Deborah and Lapidoth here represents the fulfillment of combining divinity with humanity into the image of Christ. In other words, the fulfillment of the righteous, spiritual marriage during the point/period on the prophetic line is where marriage becomes restored. Deborah, being a woman, represents a church. Evidence that this “church” exists as the wife of Lapidoth (the burning lamp) effectively depicts the spiritual marriage of the Midnight Cry, and very well may even parallel the depiction of the golden censer and Shekinah glory above the ark of the covenant in the most holy place (very recently illustrated on the line of prophecy and the ark of the testimony, both being placed at the Midnight Cry waymark). The Bible student of the true faith today expects to find the restoration of a prophet, priest, and judge at the Midnight Cry waymark. Verse four fulfills this expectation by declaring that Deborah prevails over Israel as a prophetess, a judge, and, by extension and comparing spiritual things with spiritual, Deborah represents the restoration of the priesthood since the “church” represented by her comprises of the Priests represented by the number 120 at the time

of the Midnight Cry. This leads to the conclusion that Deborah symbolizes the church triumphant during the Midnight Cry waymark.

Verse five offers yet more witnesses identifying the Midnight Cry waymark. Deborah dwells under a palm tree. Consider the Hebrew for the word “palm tree”:

**Tamar:** “palm trunk” H8560 (from H8558: “palm tree”).

Next, consider Tamar of Genesis 38 and Tamar of 2 Samuel 13. Both of these “Tamar” (palm tree) characters became involved in an unlawful relationship crisis which symbolizes the unrighteous union of church and state during the Midnight Cry waymark. So, at least one concept depicted by the palm tree in verse five happens to be the problem of uniting church with state (the image of the beast). This particular palm tree appears to be somehow related to Genesis 35: 8—the tree underneath which the grave of Deborah, Rebekah’s nurse, resides. Deborah dwells between Ramah and Bethel:

**Ramah:** “height” -H7413 (from “Rum”: to lift up and exalt -H7311)

**Bethel:** “house of God” -H1004 & H410

This shows that Deborah dwells in the Midnight Cry period of the prophetic line where God begins to “lift up” the church triumphant (bethel) as an ensign to draw all people unto Him at the Sunday Law. It could be that Ramah parallels the Midnight Cry waymark and Bethel parallels the Sunday law waymark. Next comes mount Ephraim:

**Ephraim:** “double fruit” -H669 (dual masculine form of H672)

The name Ephraim, meaning “double fruit” also marks the Midnight Cry. Deborah dwells in this “mount Ephraim” between Ramah and Bethel. The inquiry of the Gentiles, or the joining of two sticks, appears to be marked in this verse because the children of Israel come to Deborah for judgment.

This prophetic study of Judges 4 does not completely understand the significance of taking 10,000 men of



Naphtali and Zebulon and drawing toward mount Tabor, though it appears that mount Tabor may signify the Sunday Law waymark. The significance of being called out of “kedeshnaphtali,” also remains obscure. But if the “naphtali portion (see H5320) really stands as an Egyptian word, it may indicate that Deborah calls Barak, prophetically, out of Egypt or, in other words, out of some circumstance not conducive to joining the cause of God to save humanity (such as the image of the beast setting up). If the “naphtali” portion legitimately functions as a Hebrew word (see H5321), the case may be that “kedeshnaphtali” means “sanctified through wrestling” (see H6943 and H5321, H4480). Still, Deborah actually “calls” for Barak. During the Midnight Cry, the church triumphant makes no call to the Gentiles, even though the Gentiles inquire. The church triumphant, consisting of the Priests (120) at the Midnight Cry does call for the remaining Levites (70). Therefore, this study concludes that Barak seems to represent the Levites, the honest-hearted lost-sheep of Israel (Seventh-day Adventists) who join the work of proclaiming the last message of mercy with those Seventh-day Adventists already prepared during the 9/11 and binding-off waymarks prior to the Midnight Cry. What this study focuses on mostly from verse 6 happens to be some important concepts apparently presented by the cooperation of Deborah and Barak. Remember the meaning of Deborah’s name:

**Deborah:** “bee” in the sense of orderly, systematic motion -H1682 (from H1696: “to speak”)

The name gives a sense of systematic, orderly motion exhibited by honey-bees. Indeed, honey-bees do work as one unit like a highly efficient machine. Here a connection to Ezekiel chapter 1 appears. Ezekiel beholds complex, orderly, systematic movements of the creatures and the wheels, guided by God’s hand, underneath the throne of God. Barak adds a second witness to this conclusion:

**Barak:** “lightning” -H1300 (from H1299)

H1300 happens to be the very Hebrew word in Ezekiel 1:13 in the description of the living

creatures. Ezekiel chapter 1 verse also notes that the movement of the living creatures resembles “lightning”. Therefore, Deborah and Barak together exhibit the characteristics of orderly, rapid movements by the guidance of God’s hand. This also marks the appearance of Christ and the resulting effects of such an appearance (Mareh and Marah visions). The church triumphant stands as the image of Christ during the Midnight Cry and Sunday Law.

This examination of Judges chapter 4 now concludes with consideration of the Kishon river in verse 7. This verse explains that God plans to draw Sisera and his multitude to the river Kishon to give them into Barak’s hand. So, the host of Sisera finds its demise at the river Kishon. In the Bible, Kishon does appear to be a river that the enemies of God end up terminated. Find the second witness for this in 1 Kings 18:40 when the prophets of Baal were slain at the brook of Kishon. Therefore, this study offers that the river, Kishon seems to be an apt parallel for the river Hiddekel of Daniel 10–12, that river that leads to the lake of fire. Perhaps the Bible student could place the Kishon river extending from the Sunday Law to the Close of Probation (maybe even all the way to the end of the 1000 years) on the prophetic line.

Be advised, Bible students, to check and verify the accuracy of the concepts set forth by this study of Judges chapter 4.

## THE DAY OF THE LORD

By M. Chapman

### Executive Judgment

The day of the Lord is a time of retributive judgment; it is a time when God begins to execute judgment upon those who have filled up their cup of iniquity. The impending judgments of God that are to come upon the rejecters of truth are the results of long continued apostasy, but just before God punishes the transgressors of His holy precepts He sends a message to His true church which calls



their attention to the glorious prospect beyond and encourages them to walk circumspectly lest they too be numbered with the apostates (*Prophets and Kings*, 389).

### A Message

Before this terrible day of judgment, when it is nigh at hand, God sends a trumpeter with a clear and distinct message to rend the heart and humble oneself before the Almighty. His true church will heed the call and will gather themselves together (Joel 2:1, 15, 16). This trumpet is blown on September 11, 2001 by the mighty angel of Revelation 18 and is still echoing throughout the church of God. The angel is a symbol of God’s messengers. The strong voice is a symbol of the trumpet as seen in Joel 2:1, and thus is a symbol of those who do the work of proclaiming the nearness of the Sunday law, the third angel’s message (*The Review and Herald*, April 25, 1893) and the coming of our Lord and Savior Jesus Christ (*The Review and Herald*, July 7, 1891; *1888 Materials*, 939; *Testimonies*, vol. 5, 206). The sound of the trumpet will get louder and louder as more and more people join the faithful sentinels in proclaiming the last warning message of this earth’s history.

### The Commencement

The commencement of that dreadful day, when the Lord shall arise to shake terribly the earth, is clearly marked in the writings of Inspiration (*Manuscript Releases*, vol. 14, 91). It begins when United States has filled up its cup of iniquity, which simultaneously marks the point where God’s apostatized church has filled up their cup of probationary time—it begins “when it shall have become a law [in the United States] that the transgression of the first day of the week shall be met with punishment” (*SDA Bible Commentary*, vol. 7, 910). This is where God will begin to do His “strange work,” as can be seen in Psalm 119:126. When God’s law is made void He will begin to perform a strange act upon the inhabitants of the world—His executive judgments that He sends upon the impenitent, stiff-necked, and rebellious transgressors.

### Church & State

At this point another trumpet will be sounded against the image of the beast which is the combination of the church and the state, where the church controls the state to enforce its own dogmas (*The Great Controversy*, 443). This truth is portrayed very succinctly by Zephaniah as “a day of the trumpet and alarm against the fenced cities, and against the high towers.” Notice that Sister White places this verse at the National Sunday Law in the United States in *Manuscript Releases*, volume 14, page 91. This is where the trumpet message that was initially to warn the people of God of their impending doom swells into the loud cry of the third angel and the world will be tested by the message born by God’s triumphant church.

### Progressive

The day of the Lord is a progressive work of executive judgement that begins when the first nation has passed the line of God’s forbearance (*The Great Controversy*, 627; *SDA Bible Commentary*, vol. 4, 1143) and it continues until all of the wicked are consumed at the end of the 1000 years (2 Peter 3:8). At this point the strange act of destruction is complete—the work of ridding the universe from sin is done.

### Line upon Line

One of the greatest examples of the day of the Lord in sacred history is first the destruction of Jerusalem. This took place in 586 BC and is the seed of the prophecy of the day of the Lord. The Old Testament prophets spoke less for their own day but for their own day nonetheless, thus the first destruction of Jerusalem is the day of the Lord that they pointed to for the people of that time. This day of destruction, though literally fulfilled in the time of the ancient people of God, meets its antitypical substance in the great and final crises that is rapidly approaching (*Prophets and Kings*, 389).

Another example of that dark day is the destruction of Jerusalem in 70 AD, which was typified by the first destruction of Jerusalem. This is very clearly marking the judgments of God at the end of the world (*Christ’s Object Lessons*, 302; *The Desire of Ages*, 628).

## Summary

### The day of the Lord:

1. Is dealing with God's executive judgments
2. Is preceded by a warning message symbolized by a trumpet
3. Begins at the National Sunday Law in the United States
4. Is the day of a message against the unholy combination of church and state
5. Is progressive
6. Foreshadowed in the Old and New Testaments

### Study Resources

1. *Future News*, November & December 2013, <http://www.futureforamerica.org/future-news-archive>
2. Eating the Hidden Manna, June 2014, <https://www.youtube.com/futureforamerica>

## THE CHURCH AND WORLD UNITED

“I saw that a very large company professed the name of Christ, but God does not recognize them as his. He has no pleasure in them. Satan seemed to assume a religious character, and was very willing that the people should think they were Christians. He was very willing that they should believe in Jesus, his crucifixion, and his resurrection. Satan and his angels fully believed all this themselves, and trembled. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, he is not disturbed; for they merely assume the Christian name, while their hearts are still carnal; and he can use them in his service better than if they made no profession. Under the name of Christian they hide their deformity. They pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to throw their imperfections in the face of Jesus Christ, to reproach him, and to cause those who do possess pure and undefiled religion to be brought into disrepute.

“The ministers preach smooth things to suit carnal professors. This is just as Satan would have it. They dare not preach Jesus and the cutting truths of the Bible; for if they should, these carnal professors would not hear them. Many of them are wealthy, and must be retained in the church, although they are no more fit to be there than Satan and his angels. The religion of Jesus is made to appear popular and honorable in the eyes of the world. The people are told that those who profess religion will be more honored by the world. Very widely do such teachings differ from the teachings of Christ. His doctrine and the world could not be at peace. Those who followed him had to renounce the world. These smooth things originated with Satan and his angels. They formed the plan, and nominal professors have carried it out. Hypocrites and sinners unite with the church. Pleasing fables are taught, and readily received. But if the truth should be preached in its purity, it would soon shut out hypocrites and sinners. But there is no difference between the professed followers of Christ and the world. I saw that if the false covering could be torn off from the members of the churches, there would be revealed such iniquity, vileness and corruption, that the most diffident child of God would have no hesitancy in calling them by their right name, children of their father, the Devil; for his works they do. Jesus and all the heavenly host looked with disgust upon the scene; yet God had a message for the church that was sacred and important. If received, it would make a thorough reformation in the church, revive the living testimony that would purge out hypocrites and sinners, and bring the church again into favor with God.” *Spiritual Gifts*, volume 1, 126, 127.