

THE SOUTHERN WATCHMAN

IN THIS ISSUE:

- 01 Lessons from the Life of Samson — Part 1
- 02 Lessons from the Life of Samson — Part 2

see inside for details

“...and he shall begin to deliver Israel out of the hand of the Philistines”

ALAS FOR THE DAY!

“Clad in the armor of Christ’s righteousness, the church is to enter upon her final conflict. “Fair as the moon, clear as the sun, and terrible as an army with banners” (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer. The darkest hour of the church’s struggle with the powers of evil is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for “when the blast of the terrible ones is as a storm against the wall,” God will be to His church “a refuge from the storm.” Isaiah 25:4. In that day only the righteous are promised deliverance. “The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.” Isaiah 33:14-16. The word of the Lord to His faithful ones is: “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:20, 21. In visions of the great judgment day the inspired messengers of Jehovah were given glimpses of the consternation of those unprepared to meet their Lord in peace. “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; ... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.” Isaiah 24:1-8. “Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.... The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.” “The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.” Joel 1:15-18, 12.”

www.certaintyofprophecy.org

ALAS FOR THE DAY!

“I am pained at my very heart,” Jeremiah exclaims as he beholds the desolations wrought during the closing scenes of earth’s history. “I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.” Jeremiah 4:19, 20. “The loftiness of man shall be bowed down,” declares Isaiah of the day of God’s vengeance, “and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish.... In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth.” Isaiah 2:17-21. Of those times of transition, when the pride of man shall be laid low, Jeremiah testifies: “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.” “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jeremiah 4:23-26; 30:7. The day of wrath to the enemies of God is the day of final deliverance to His church. The prophet declares: “Strengthen ye the weak hands, And confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, Even God with a recompense; He will come and save you.”” – {Prophets and Kings, p. 725.2-727.4}

Contributors

Darlington Chitura

Desire A Mukatyei

Chris S Chidzomba

Marshall X Nkomo

Rawlings P Masoka

Ngqabutho R Ndlovu

Tendai Matsatsa

Russell Katiyo

Tapiwa L Kwenda

Editor

Nqobani Blessing Nyoni

Associate Editor

Thabo Mtetwa

Lessons from the Life of Samson — Part 1

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

Introduction

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

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

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

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

“When Christ said to the tempter, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” He repeated the words that, more than fourteen hundred years before, He had spoken to Israel:

*“The Lord thy God led thee these forty years in the wilderness.... And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:2, 3. In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. **He awaited God’s time to bring relief.** He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.” – {DA 121.1}*

Christ’s forty days of exclusion in the wilderness had connected with them a three step testing process. In this period of trial it was necessary for Christ to desist from employing His own strength for to succor Him. He was to await His Father’s “time to bring relief.” This, as the history of ancient Israel, was an illustration of the test which confronts God’s people in the tarrying time of the ten virgins

at the end of the world (Mat 25:5). Ancient Israel’s test of waiting forty years to conquer Canaan, and Christ’s test of waiting for divine relief both typify Adventism’s test to refrain from public evangelism until the Lord has fully prepared them for it:

“The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?” – {6T 370.3}

The conquest of Canaan represents the loud cry of the third angel which is to go forth at the Sunday Law (TM410.1). And the third test of Christ in the wilderness of temptation also illustrates the Sunday Law, the third test for Adventism. The manna that began to fall from Heaven at the beginning of the forty years, and Christ’s test of bread prefigured the hidden manna which arrived on 9/11/2001 in the hand of the Angel of Revelation 18:

““How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake

*terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that **one day the great buildings there will be thrown down by the turning and overturning of God’s power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.” – {RH July 5, 1906 Par. 14}*

The great buildings of New York City were thrown down on 9/11/2001, and inspiration marks this event as the starting point for the work of Revelation 18:1-3. Therefore, Seventh-day Adventists have been required by the Lord to engage in an exclusive internal gospel work from 9/11 through the Sunday Law in the United States, while simultaneously ceasing all efforts for public evangelism in that time period.

“In this period of trial it was necessary for Christ to desist strength for to succor Him. He was to await His Father’s “time to bring relief.””

That 9/11 is the beginning of the internal work for unconverted and backslidden Adventism is confirmed by the testimony of the line of Christ. His forty day preparatory period commenced after His baptism when the Holy Spirit descended in dove-like form (Mat 3:16). This was a type of 9/11 when the Divine Symbol of our history—the Angel of Revelation 18—arrived into prophetic history. The period of preparation from 9/11 to the Sunday Law is also the time of Adventism’s visitation. Hence, the story of Samson is set in the context of the visitation of Adventism, the test on public evangelism and the covenant process which is to produce the 144,000. This covenant process is illustrated in the events leading to Samson’s birth.

The Promise of Samson — Reviving a Barren Church

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

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

“There are many flippant talkers of Bible truth, whose souls are as barren of the Spirit of God as were the hills of Gilboa of dew and rain. But what we need is men who are thoroughly converted themselves and can teach others how to give their hearts to God. The power of godliness has almost ceased to be in our churches. And why is this? The Lord is still waiting to be gracious; He has not closed the windows of heaven. We have separated ourselves from Him. We need to fix the eye of faith upon the cross and believe that Jesus is our strength, our salvation.” – {5T 166.3}

In spite of the deplorable condition of Seventh-day Adventism, the Lord presents a divine promise of a remnant which shall manifest “the power of godliness” to its fullest extent. This promise is a subject of prophecy and has been illustrated in many lines of prophetic history. But of these different histories, there is a striking similarity between the narrative of Samson’s birth and that of John the Baptist. Both their mothers were initially barren, both their families were visited by divine messengers, both were to be Nazarites, and both were to fill a pivotal role in the deliverance of Israel from their enemies. Thus the conception and birth of either child would be placed at identical way-marks in the final reform movement. The Heavenly messengers that descended in these two histories typify the arrival of the Fourth Angel at 9/11. The instructions given to both families illustrates the duty of Seventh-day Adventists to abstain from the unclean, intoxicating, soul-destroying errors of Babylon in order to have fulfilled in them the promise of total sanctification:

“Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous. The enemy has great power over minds that are not thoroughly fortified by prayer and established in Bible truth.” – {5T 292.2}

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God’s sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God’s light.” – {SW April 4, 1905 Par. 10}

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

Two Angelic Visits — Combining and Blending the Messages

“Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the

day of his death. Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.” (Judges 13:6-11)

The Angel of Judges 13 appeared to the parents of Samson twice in quick succession, relating the same instruction in both instances. This is an illustration of the combining of the first and second angel’s messages at 9/11. The descent of the Angel of Revelation 18 to lighten the earth with His glory in our history was a repeat of the descent of the Angel of Revelation 10 to empower the first angel’s message on August 11, 1840. But the cry of Revelation 18’s Angel is a repeat of that of the second angel on April 19, 1844. Thus at 9/11, the work represented by the first and second angels are blended in one in Revelation 18:1-3; and this is consistent with the following words from the Spirit of prophecy concerning the last generation:

*““And the third angel followed them.” The first and the second angels’ messages are of great importance, and are followed by the third angel’s message. **All three should be understood and combined.** The warning contained in these messages means much more to the whole world than the majority of God’s people comprehend. We are in the Lord’s great day of preparation.” – {17MR 236.2}*

Based upon the prophetic lines, the first message is seen to be a reform message and the second is a message of revival. This understanding brings the following passage from the Spirit of prophecy

into perspective in relation to combining and blending the messages of Revelation 14:

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.” – {RH February 25, 1902 Par. 8}

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

“And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it

unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?” (Judges 13:15-18)

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

“So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an

angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God.” (Judges 13:19-22)

The experience of this righteous couple after realizing the nature of their Divine Visitant was the same as that of all the prophets when they beheld a glorious manifestation of the power of God. In every instance, the prophet was humbled in the dust, and the Lord would then strengthen the human suppliant by His divine power:

“When Job heard the voice of the Lord out of the whirlwind, he exclaimed: “I abhor myself, and repent in dust and ashes.” Job 42:6. It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, “Holy, holy, holy, is the Lord of hosts,” that he cried out, “Woe is me! for I am undone.” Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as “less than the least of all saints.” 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved John, who leaned on Jesus’ breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17. There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary’s cross. They feel that it was their sin which caused the agony of the

Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.” – {GC 471.2}

All these foregoing experiences illustrate the genuine revival experience that is to take a hold of Seventh-day Adventists in the post-9/11 tarrying time. This is our greatest need; and to seek this is to be our first work (ISM121.1, 128.1), blending it with a corresponding reformation. A work of reformation divorced from a revival of spiritual life, such as is being done by the various present truth ministries who have departed from the faith, will not produce the fruits of righteousness required in the time of Adventism’s visitation. Such a work is contrary to the Word of God and is to be decidedly shunned. According to inspiration revival is to be brought about by a study of the Word in a prophetic line upon prophetic line fashion (Isa 28:10). A failure to secure this revival will be to forfeit the priceless promise of perfection in Christ, and to lose the eternal inheritance. Nevertheless, God’s prophetic word never fails; He will have a people on the earth who will reflect His divine character fully before the world. This assurance is represented in the story of consideration by the birth of the mighty Samson:

The Birth of Samson — Producing the Remnant

“And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.” (Judges 13:24)

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

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

The prophetic word identifies the sanctified remnant at the end of the world as the 144,000 (Rev 7:1-4; 14:1). They are represented as being

made up and sealed at the conclusion of Adventism’s probationary time (5T216.1). Therefore, the birth of Samson typifies the emergence of the church triumphant at the Sunday Law. The meaning of his name corroborates this very point:

H8123

shimshôn

shim-shone'

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

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

H8121

shemesh

sheh'-mesh

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

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

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

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

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

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

Closing Remarks

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.” — {RH October 12, 1905 Par. 22}

The time of Adventism's visitation is fast coming to its close, and those only who truly return to the old paths and are sanctified through obedience to

the truth will form a part of the church triumphant. The class who “shall forget the way the Lord has led us, and his teaching in our past history” will fall away from the truth. They will be involved in the great forsaking which prophecy predicts is soon to be the experience of the majority in the latter rain movement and in Seventh-day Adventism as whole. May it be the prayer of those within the movement to be among the faithful.

Lessons from the Life of Samson — Part 2

Introduction

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

Zorah and Eshtaol — The Sprinkling of 9/11

“And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.” (Judges 13:25)

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

H6879

tsâra'

tsaw-rah'

A primitive root; to scourge, that is, (intransitively and figuratively) to be stricken with leprosy: - leper, leprous.

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

“The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal... The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons. Said He: “I would thou wert cold or hot.” Like lukewarm water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn. They do not engage thoroughly and heartily in the work of God, identifying themselves with its interests; but they hold aloof and are ready to leave their posts when their worldly personal interests demand it. The internal work of grace is wanting in their hearts; of such it is said: “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”” – {4T 87.1, 2}

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

parable of the ten virgins are Laodiceans:

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.”
– {RH August 19, 1890 Par. 10}

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

H7592

shâ'al shâ'êl

shaw-al', shaw-ale'

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

The increase of knowledge on the Midnight Cry has been shedding light on an inquiry which is part of the events that lead to the close of probation. Bible prophecy represents the Gentiles/eleventh hour workers as querying the wise virgins for light during the crisis of the Midnight Cry. This will prepare them to understand the distinction between the True and the spurious sabbath and to make an informed decision when the Sunday Law crisis arrives. Hence, “Eshtaol” marks the way-mark of the Midnight Cry in the last generation. And based upon this understanding, the movings of the Spirit “at times” or in measure in the earlier years of the life of Samson, portrays the sprinkling of the latter rain upon the wise virgins between 9/11 and the Midnight Cry. Judges 13:25 thus forms the backdrop within which the events of the next chapter can be correctly understood.

Samson’s Unlawful Desire — The Rebellion of Public Evangelism

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

Judges 14 begins with an outline of events leading to Samson’s unholy marriage. His desire for a Gentile wife contrary to the counsel of his godly parents and the Word of God illustrates the rebellion of public evangelism demonstrated by some of the foolish virgins in the time of Adventism’s. Samson wanted to bring into the family of Israel a daughter of the Philistines. In like manner the foolish virgins desire to win souls into the Advent faith in the wrong way. The written record represents the motives of Samson’s prospective union as an attempt to conquer the Philistine enemies of God’s people by human devising. This is a similar mentality to that of the rebels of Canaan who were identified in the first

installment.

They ventured to conquer the Canaanites in human strength at the beginning of their forty years of wilderness wandering, but this dismal failure resulted only in their overthrow.

*“They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. “We have sinned against the Lord,” they cried; “we will go up and fight, according to all that the Lord our God commanded us.” Deuteronomy 1:41. So terribly blinded had they become by transgression. **The Lord had never commanded them to “go up and fight.”** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.” – {PP 392.3}*

“The army of Israel was utterly defeated. Destruction and death was the result of that rebellious experiment.” – {PP 394.2}

In the days of Christ, the false disciples of the Savior manifested a similar rebellion. They desired a Messiah who would overthrow the Romans through the force of arms, but this was contrary to the testimony of the prophets concerning their time. They were in the time of their visitation, but this fact was unknown to them due to a misapplication of prophecy. And for this reason they departed from Jesus to walk no more with Him:

“In their minds His [Christ’s] words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual

kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him.” – {DA 391.3}

The foregoing lines of prophecy point forward to the last generation when the false disciples of 9/11 attempt to accomplish the work of the gospel and thus to secure righteousness based on human ideas. But the Word of God represents this as a futile course to pursue. The curse of God will rest upon all those who participate in this counterfeit gospel work when the fast approaching Midnight Cry eventually arrives (Mat 25:8-10). The crisis which will then burst upon them will strip them of their false covering. They will be left without the saving oil needed for their lamps to burn bright in order to safely navigate through the darkness of the Midnight Crisis. Those who hope to be saved at last cannot afford to waste their probationary time in such a fruitless work; for the prophetic word reveals the solemn fact that they are on borrowed time. This fact is represented in the following verses of the passage of consideration.

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

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

In the history where the rebellion of the false disciples of 9/11 is marked (represented by Samson’s unlawful desire), a sobering truth is

prefigured in the portrayal of a roaring lion coming against him. The lion of end-time Bible prophecy which comes against God's people is the Papacy (Jer 4:6, 7). The Papacy will attempt to overthrow God's people by seeking to enforce Sunday observance. But in Judges 14, the potential work of destruction was stayed through the power of the Holy Spirit. The descent of the Spirit upon Samson is illustrating the manifestation of God's power at 9/11 when the Fourth Angel descended to the earth (Rev 18:1; LS411.5). The rending of the lion illustrates the empowerment of the first message of this history, Daniel 11:40-45. It also illustrates the deferring of the Sunday Law which was ready to burst upon the United States and the world shortly after the events of 9/11. This point is a subject of prophecy and can be substantiated by numerous lines of prophecy. Arguably the primary point of reference for this truth as seen in the advancing light of the Midnight Cry is Ezra 7:9:

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

When Ezra left Babylon on the first day of the first month, he had the third decree in his hand. The first day of the first month is a symbol of 9/11; and the

third decree which commenced the 2300 days represents the Sunday Law—the third test for Adventism at the end of the world. An external event which took place at 9/11 and thus substantiates this claim is the passing of the USA PATRIOT ACT. This legislation virtually overturned the principles of the United States Constitution, and rendered it fully prepared to enforce Sunday worship by law. At 9/11 the world was well prepared to plunge into a Sunday Law crisis. But for the sake of His unsealed remnant, Christ deferred the crisis a little while longer in order to buy His people time to prepare. Herein is the mercy, long-suffering and love of God revealed. And He represents the suspension of the Sunday Law crisis at 9/11 as miraculous and mysterious as a man rending a lion with his bare hands. Well does the prophetic narrative represent us as being on borrowed time. And in this precious probationary time, the duty of God's people is made plain and is to be duly executed. It is represented in the following verses of Judges 14:

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

honey out of the carcase of the lion.” (Judges 14:8, 9)

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

“The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.” – {19MR 321.1}

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

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts... Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.” (Jeremiah 15:16, 19)

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

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

“So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.” (Judges 14:10-14)

In the prophetic Scriptures, all lawful marriages illustrate the combination of humanity with divinity (COL307.1). This is the incarnation which produces the image of Christ. Conversely, all unlawful unions represent the image of the beast. Such was the marriage of Samson to his Philistine wife. It represents the union of Apostate Protestantism to the United States’ government, with the Protestants assuming control of the arrangement (GC443.2). The riddle which Samson put forth during the feast symbolizes the arrival of the third angel’s message at the Midnight Cry. This prophetic riddle is to point out to the bewildered multitudes in Adventism and the world the approach of the long deferred Sunday Law:

“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.” – {GC 605.3}

To those Philistines who came to learn the riddle within the set time, “sheets” and “changes of

But a failure to decipher the truths of the riddle resulted in a loss of those rewards. This is a symbol of the experience of the Gentiles/eleventh hour workers during the history of the Image of the Beast crisis (the Midnight Cry). In that preparatory period, as the movements for Sunday legislation are escalating in the United States, the eleventh hour workers who come to truly understand the distinction between Sabbath and Sunday will be poised to receive the righteousness of Christ at the Sunday Law. A failure to understand this distinction will result in a loss of that righteousness. This will leave them without a covering against the wrath of an offended God in the day of the Lord (the Sunday Law crisis):

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

The “seven days of the feast” also shed light on the crisis of the Midnight Cry. The number seven points to the seventh day Sabbath which will then be the special point of controversy. Another solemn truth represented in the seven days of Samson’s feast is seen in the three-four break down of those days. The story singles out the first three days as a period in which the Philistines could not comprehend the riddle. That would leave four days to the termination of the marriage feast. The first three days are illustrating the work of the everlasting gospel among the second group of SDA Adventists which transpires just before the Sunday Law is strictly enforced. This will permanently settle the wicked class of that group into an unsanctified experience just prior to the Mark of the Beast being enforced. This principle is consistent with God’s prophetic word; for the mystery of iniquity always obtains a head-start (2 Thess 2:7). Christ’s parable teaches that the tares

are bound first and then the wheat follows (Mat 13:28). Inspiration identifies a falling away first that always precedes the revelation of the man of sin (2 Thess 2:3, 4). And based on these three witnesses, a great fall out in Adventism is expected to take place just before the Sunday Law of Bible prophecy arrives:

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” – {GC 608.2}

The number four as seen in the last four days of the feast are illustrating the experience of the small period which precedes the Sunday Law. The number four can represent a progressive destruction (Joe 1:4), a progressive scattering (Zec 1:18, 19) and a progressive fall (Eze 8). In this way, the prophetic word is revealing a progressive falling away from the truth within SDA Adventism just before the Sunday Law which will consummate at the Sunday Law. This short period has come to be known as the “binding off” period based upon the parable of the wheat and tares. As the tares will be bound together into confederacies and settled into characters prepared for the Mark of the Beast, the righteous will also finalize their sanctified experience in preparation to receive the Seal of God. This point has recently come to be a subject of prophecy which must be understood. And the pen of inspiration presents it in the following words:

*“The third angel’s message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth...Here are two companies; one of them is being bound in bundles to burn, the other is being bound by the cords of truth and love. Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. **And this work will increase more and more**, and Satan will work to divide and separate God’s people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. **Here we are in the waiting time, in the day of God’s preparation.**”– {RH August 18, 1885 Par. 14}*

This passage is set in the context of Revelation 18:1 and the “waiting time” (or tarrying time) of the “day of God’s preparation.” It is therefore especially present truth from 9/11 to the Sunday Law—the time of Adventism’s visitation. And inspiration identifies that the work of binding for either class has already begun. But this work is to “increase more and more;” but it is especially marked shortly before God’s people reach their respective shut doors (M/C for the disciples of 9/11 and S/L for the rest of Adventism). From that point, they will remain separate for eternity. A fearful experience is here foretold, and the people of the Lord are to prepare for what is coming ahead. Part of that preparation process is a foreknowledge of these future events. And Samson’s marriage, sheds some light on those events. In it the Lord foretells an escalating work of persecution which will contribute largely to fulfilling the predicted fall out in Adventism as the Sunday Law draws near.

The Persistent Woman — An Escalating Work of Oppression

“And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee? And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.” (Judges 14:15-17)

As the Philistines struggled to understand Samson’s riddle, they came into confrontation with his Gentile wife. By this they were seeking to spare themselves of a loss of their raiment. The wife fearing for her life pressed on Samson until the meaning of the riddle was made apparent. This is an illustration of the “eager inquiry” which the eleventh hour workers take to their “former teachers” when they begin to grapple with the issues of the third angel’s message brought to them by the wise virgins of Adventism. The hearers will return to the religious bodies to which they were affiliated asking if the things they will have heard are true. With “awakened conscience” they will begin to realize the folly of consolidating a church-state relationship to enforce religious dogmas. And realizing the deception, they will do all they can to avoid losing their salvation. And the churches fearing a loss of their influence over the multitudes will exert “almost superhuman efforts” to get Seventh-day Adventists to concede defeat. But by this very means, the third angel’s message will come to the

attention of thousands of eleventh hour workers who otherwise would know nothing concerning these truths. These experiences are summarized in the Spirit of prophecy as follows:

“Thus the message of the third angel will be proclaimed... The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.” – {GC 606.2}

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: “Show us from the word of God our error”—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” – {GC 607.1}

The apostate churches will persist in troubling Seventh-day Adventists as Samson was troubled by a daughter of the Philistines. This woman is described as laying sore upon Samson, and to lay sore is Strong’s H6693 which means to oppress:

H6693

tsûq

tsook

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

Part of the oppression will include threats, fines and imprisonments. Some of God’s commandment people will also be arraigned before the courts to answer for their faith. And this will contribute to the clarification of the issues of the third angel for the benefit of the one hour laborers. Therefore, oppression from the fallen religious bodies will be a major means for bringing a knowledge of the

truth to many eleventh hour workers as oppression allowed for the Philistines to learn the meaning of Samson's riddle. And when those who are to be faithful eleventh hour workers in the Sunday Law crisis learn the distinction between Sabbath and Sunday through the "strong vindication of the truth" given by the wise virgins, the preparation of the former class will have been fulfilled. And this preparation process is represented in the story of Samson in the following words:

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

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

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

For the eleventh hour workers, the plowing is to take place during the Image of the Beast crisis, after which they will be prepared to receive the Seal of God at the Sunday Law. But as the eleventh hour workers are being plowed, the increasing oppression of Seventh-day Adventists will cause many of them to abandon the cause of Christ. As Samson's wife lay sore upon him towards the conclusion of the feast, so will oppression and persecution move towards a fierce height as the movement for Sunday legislation in

the United States approaches its climax. And by reason of this intensifying persecution, the majority of SDA Adventists will yield to the image of the beast and eventually receive the Mark of the Beast. This Mark of the Beast crisis is also the day of the Lord; and it is illustrated in the final two verses of the passage of consideration.

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

"And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his companion, whom he had used as his friend." (Judges 14:19, 20)

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

*"The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza. Thus saith the LORD; **Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl. At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;***

Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor. Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself? O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.” (Jeremiah 47:1-7)

The “overflowing flood” which rises “up out of the north” is the Papacy. The final work of the Papal church is the Sunday Law crisis; and this is the day of the Lord, when Ashkelon,—the multitudes of the wicked,—will be cut off. Samson’s wife will at that time be given to another companion. This is illustrating the treachery of Apostate Protestantism in choosing to pass a Sunday Law and reject the Sabbath. And the garments of righteousness that were to be for the “Ashkelonites,”—the rest of the world—will be forfeited by the majority of them and given rather to those faithful eleventh hour workers who will have applied themselves to understand the riddle of the third angel.

Closing Remarks

“Paul speaks of a class to whom the Lord’s appearing will come unawares. “The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape.” But he adds, to those who have given heed to the Saviour’s warning: “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.” 1 Thessalonians 5:2-5.” – {GC 371.1}

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

www.certaintyofprophecy.org / info@certaintyofprophecy.org
