

The Leadership Struggle Within the S. D. A. Church as Revealed in Antitype

"And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." Ezek. 34:23-25.

Thus His church, or kingdom, is again reflected without "spot, or wrinkle, or any such thing" (Eph. 5:27), a theocracy of peace, safety, and invincibility, under the rule of one shepherd and a king — David, His servant. But the fact that many kings reigned over Israel, may in the minds of some give rise to the question:



Why David A Type?

Inevitably because he is the only one who perfectly fits the antitype — the leadership in the time of the Loud Cry of the Third Angel's Message. This being so, then it necessarily follows that Saul, the first king who reigned over Israel, and who was largely responsible for the early experience of David's life, is a type of the church leadership in the period preceding the Loud Cry — the leadership which was raised up in 1844, and for the sole purpose of gathering the 144,000, the first fruits of the kingdom. In each case, type perfectly matches antitype.

On account of his outwardly kingly appearance, Saul was chosen by the people, as the reader will remember, to be their king, in spite of God's disapproval (1 Sam. 8:7). Then finally when God rejected him and anointed David to be a king in his stead, he was determined to retain the throne by attempting to kill David, but ended up, ever before David ascended it, by deliberately killing himself (1 Sam. 31:4).

Time has already demonstrated that the S. D. A. organization is fulfilling the type. Preferring to incorporate, and to elect officers by the people's vote, they have thereby manifested that they have cared not so much to please God by

being "a peculiar people," as He would have them to be, as they have to please themselves by being as much as possible like the other denominations — just as in Saul's time the people wanted to be like the nations round about them (1 Sam. 8:5, 7). And although chosen by the people, yet the General Conference officers were nevertheless accepted by God to be the rulers over His people now, as Saul was anciently. Just as he betrayed his trust, however by disobeying the Word of God as spoken to him by the prophet Samuel, so the present church organization, "the ancient men...before the house," have, says the prophet to the church today "betrayed their trust." — *Testimonies Vol. 5* p. 211. (For a more ample treatment of the subject of organization, see our Organization Manual.)

Speaking to the S. D. A. leadership, the servant of the Lord says: "You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him?... That these men should stand in a sacred place to be as the voice of God to the people, as we once believed the General Conference to be, — that is past. What we want now is reorganization." — *General Conference Bulletin, 34th*

Session, Vol. 4, Extra No. 1, April 3, 1901, p. 25, Cols. 1 and 2.

This revelatory statement conclusively proves that after the historical Minneapolis meeting in 1888, when the leaders rejected both the message and the counsel which was given them (*Testimonies To Ministers*, p. 468) the Lord did not any longer regard the General Conference as His servants, just as He did not any longer regard Saul as king over Israel after he turned from the Lord's commands to him. And now, having long since granted the popular demand to organize the General Conference, in fulfillment of the type, God warns that His forbearance is come to an end today just as it did then. Solemnly declares the Spirit of Prophecy:

" 'God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

" '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." — *Christ Our Righteousness*, p. 154. Reprinted from *Review and Herald*, Feb. 25, 1902.

As Saul's fall came from neglecting to obey to the letter the Word of the Lord, and from then excusing his disobedience under the pretext that he had spared the best of the cattle for sacrifice in worship to God, so the present leadership, although commanded to shun all worldly connections and ways, and to avoid all manner of business on the Sabbath such as selling literature, raising goals, etc. nevertheless disobediently connected with the world and followed in forbidden paths, even to turning the house of God into a house of merchandise (*Testimonies, Vol. 8, p. 250*). Then continuing in Saul-like fashion, they pleaded extenuation of this disobedient and desecrating course on the ground that such a practice is good missionary work! But, says the Spirit of Prophecy:

"A great mistake has been made by some who profess present truth, by introducing merchandise in the course of a series of meetings and by their traffic diverting minds from the object

of the meetings. If Christ were now upon earth, he would drive out these peddlers and traffickers, whether they be ministers or people, with a scourge of small cords, as when he entered the temple anciently, 'and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.' These traffickers might have pleaded as an excuse that the articles they held for sale were for sacrificial offerings. But their object was to get gain, to obtain means, to accumulate.

"I was shown that if the moral and intellectual faculties had not been clouded by wrong habits of living, ministers and people would have been quick to discern the evil results of mixing sacred and common things. Ministers have stood in the desk and preached a most solemn discourse, and then by introducing merchandise, and acting the part of a salesman, even in the house of God, they have diverted the minds of their hearers from the impressions received, and destroyed the fruit of their labor." — *Testimonies*, Vol. 1, pp. 471, 472.

Though acknowledging Samuel as God's prophet, Saul at the same time deliberately disobeyed his words;

likewise, though also acknowledging Sister White as God's servant, the General Conference, sad to say, are today, by the course they pursue, denying her authority. This wide-open fact is exposed numerous times in the Spirit of Prophecy, a representative statement being:

"Those who have trusted to intellect, genius, or talent, will not then [after the purification] stand at the head of rank and file. They did not keep pace with the light.... They are self-sufficient, independent of God, and he cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view." — *Testimonies*, Vol. 5, p. 80.

"If they continue in this state, God will reject them." — *Testimonies*, Vol. 6, p. 427.

Just as Saul's outward show resulted, consequently, only in his being dethroned by another king, so likewise shall the great men of today, those who are at the head of the work, and who trust to "intellect, genius, or talent," be replaced by those who, though not having a polished outward appearance, are to be "disclosed to view" at this time, as revealing "the pure brightness of a genuine Christian character." (For further study on the change of leadership, see our [Tract No. 2, The Warning Paradox](#).)

As Saul, furthermore, defied God by refusing to abdicate the throne, and by seeking the life of His anointed, king David, so now at the sounding of the trumpet today, we find the General Conference refusing to let God take the reins in His Own hands (*Testimonies to Ministers*, p. 300), their attempting to usurp His throne by determining that they are to rule the denomination until the end of this world, and their availing themselves of every chance to cast us out of their midst, in order to safeguard their control of it. Those who are doing this are they whom the prophet Ezekiel prophetically heard saying: "This city is the caldron, and we be the flesh." Ezek. 11:3. They are now doing everything possible to exalt and to perpetuate themselves in power, and to be rid of those who have in the name of the Lord "published peace," and brought to them the "good tidings" that "the wicked shall no more pass through thee; he is utterly cut off." Nah. 1:15. But "this city shall not," says the Lord, "be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel." Ezek. 11:11.

Those who desire to know the truth for themselves as to what kind of treatment we have received at the hands of the church officials (as did David at the hands of Saul), may read

our [Tract No. 7, Count the Evidences on Both Sides Before Firing For or Against.](#)

In rejecting the message which has come to them with warnings and reproofs, and in continuing in their evil ways, our brethren are compelling the Lord to cut them down by the slaughter weapons of Ezekiel 9, unless they immediately repent. Though on the way to suicide with Saul, yet they are saying in their heart: "The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." — *Testimonies*, Vol. 5, p. 211.

As Saul, still further, was responsible for the death not only of his sons, but also of the people (1 Sam. 31:6), so the ministry will be responsible for the "men, maidens, and little children" who fail to receive the seal, and who consequently perish in the slaughter.

Nevertheless, despite their great sin and certain doom, David, the type, reveals the fact that, though we may cut the skirt of their robes while they are

bitter and wroth against us, and are chasing us around the "sheep cotes" (1 Sam. 24:3, 4), or that we may take "the spear and the cruse of water from" their "bolster" while they are in "deep sleep from the Lord," or that we may, as we find them asleep within the "trench," or covering their feet in our hiding places (1 Sam. 26:7-12), have them at our mercy, with the power and the opportunity to do them much injury, yet in no case would we hurt them in the least, but rather would befriend them.

And while they are persecuting us, as Saul persecuted David, everyone that is in distress, and everyone that is in debt, and everyone that is in discontent, will, as the type also shows, join us (1 Sam. 22:2); whereas all who are "neither cold nor hot, . . . lukewarm" (satisfied), are, with the angel of the church of the Laodiceans, in critical danger of remaining "wretched and miserable, and poor, and blind, and naked," and of being as a consequence, "spued out," rejected — "cut down." — *Testimonies*, Vol. 6, p. 427; Vol. 5, p. 80; Vol. 1, p. 190; Vol. 5, p. 211.

In the foregoing exposition, we see that those who respond to the Good Shepherd's voice, are typified by David's followers, and that those who do not respond, are typified by Saul and his followers.

In Luke's parable of the great supper, Christ again brings to view both classes. On the one hand, Saul's sympathizers prefigure in the parable those who excused themselves on the grounds that they were too busy with the cares of this life, and who consequently "with one consent began to make excuse": The first saying unto Him, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." On the other hand, David's followers typify those who were found in "the streets and lanes" of the city — "the poor, and the maimed, and the halt, and the blind." Luke 14:17-24.

Immediately after Saul was informed by Samuel that because of his unfaithfulness, God had rejected him as ruler over His people, Samuel was sent secretly to anoint David to reign in Saul's stead. And though Saul was told that the Lord had rejected him yet he refused to abdicate, with the result that the Philistines were besetting his army, and where about to take the kingdom: The giant Goliath had "stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to

me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid." 1 Sam. 17:8-11.

Though naught but a stripling despised by his brothers, and but lowly regarded by all the others, David said to Saul: "Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines

saw their champion was dead, they fled." 1 Sam. 17:32, 40, 49-51.

David's victory over the giant against whom no one was able to make war, typifies the victory of the church (the house of David — Zech. 12:8), in the "time of trouble such as never was," over the beast and his image (antitypical Goliath), concerning whose formidableness the Revelator asks: "Who is like unto the beast? who is able to make war with him?" The giant, Goliath, accordingly, represents those who now defy the servants of God, and who shall comprise the Image of the Beast, that religio-politico system which shall defy the armies of the Lord, and issue a decree "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name . . . and cause that as many as would not worship the image of the beast should be killed." Rev. 13:17, 15.

But "in that day," saith the Lord, "will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:3, 8.

The five smooth stones in David's bag, with one of which he slew Goliath, typify the five-fold power in the antitypical shepherd's bag (the Bible), with one part of which God shall today smite the beast and his image, the nations — the antitypical Goliath. And since we know that it is by His Word, in the form of a message, that He shall smite the nations, then obviously the five smooth stones represent five messages, the last of which is to wound the beast, destroy his image, and free God's people from the fear of the heathen.

So as the five stones in the shepherd's bag are figurative of five messages, the messages therefore, are necessarily scheduled somewhere in the Bible. They are in Christ's parable of the vineyard: the first, at the "early" hour (the ceremonial system); the second, at the "third hour" (the crucifixion and resurrection of Christ); the third, at the "sixth hour" (the twenty-three hundred days of Dan. 8:14); the fourth, at the "ninth hour" (the judgment of the dead); and the fifth, and last, at the "eleventh hour" (the judgment of the living, the time of the Loud Cry), which shall wound the beast, and with his own sword (the ten horns of Revelation 17:16), cut off his head, and then with fire destroy him, so that the wound shall never heal again. In the message of the hour therefore, lies the safety of God's people. (For a complete study of

the parable of Matthew 20:1-16, and of the beast of Revelation 17, read [*The Shepherd's Rod, Vol. 2, pp. 222-239; 155, 156.*](#))

Proclaiming "the great and dreadful day of the Lord" (Mal. 4:5), "a day of slaughter" (Isa. 30:25), and "a day of darkness" (Joel 2:2), this last message is to be sounded at the eleventh hour — just before the time in which, as John foresaw, "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand" (Rev. 6:15-17)? — none but the righteous, the future leaders of the church, as David's reign typifies.

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My name: and he shall come upon princes as upon

morter, and as the potter treadeth clay." Isa. 41:2, 3, 25.

"Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

"Seek ye the Lord while He may be found, call ye upon Him while He is near." Isa. 55:4-6.

Since, for God's honor and for the prosperity of His people, both Elijah's message and David's reign took the lives of many (Elijah's message, the lives of the apostate teachers in Israel — 1 Kings 18:40; and David's reign, the lives of the heathen who defied God and His armies — 1 Chronicles 22:6-8), therefore the work of Elijah particularly typifies the day of slaughter in the church, and the reign of David, the destruction of the heathen and the possession of the earth (Zech. 12:8, 9; Jer. 30:3, 9). Whereupon Christ (the son of David) shall visibly appear, take unto Himself His kingdom (Luke 19:15), and glorify it with everlasting peace (as typified by the peaceful reign of David's son, Solomon). And in the days of these antitypical events shall be completely realized the promise:

"And it shall come to pass, when thy days be expired that thou [David] must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build Me an house, and I will stablish his throne for ever. I will be his Father, and he shall be My son: and I will not take My mercy away from him, as I took it from him that was before thee." 1 Chron. 17:11-13. "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Prov. 29:2." — [Tract No. 8, Mt. Zion at the Eleventh Hour](#), pp. 47-62

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