

FUTURE NEWS

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

Come; For All Things Are Now Ready

Invitation to the Gospel Feast *The Review and Herald, November 5, 1895*

"A man who had been invited to the feast with Christ in the house of one of the chief Pharisees, and who heard Christ declare what was the duty of those who had God's bounties, had exclaimed in self-satisfied complacency, 'Blessed is he that shall eat bread in the kingdom of God.' He had designed to draw away the minds of those at the feast from the subject of their practical duty; but instead of this he furnished an occasion for the utterance of a parable that had still deeper significance, and that more plainly opened before the company the character and value of their present privileges.

"Jesus said: 'A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said 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.' Christ had sent out an invitation to a feast that he had provided at great cost. He had sent the Holy Spirit to move upon the minds of prophets and holy men of old to invite his chosen people to the rich feast of the gospel. The man who had sought to turn the attention from the practical duties that Christ presented, thought to carry the minds past the present life to the remote time of the resurrection of the just; but the Lord Jesus unveiled the deceptive utterance, and by means of the parable of the supper he showed that they had a part to act in that very time if they should ever have a part in the blessedness which should come in the future. They were despising the present invitation to the gospel feast. Christ had been invited as a guest to the house of the Pharisee, and he did not excuse himself. He respectfully responded to the invitation, knowing it would furnish him an opportunity to enlighten the minds of the people. The man who had sought to divert the attention of the company, spoke with great assurance, as though he thought he would certainly eat bread in the kingdom of God.

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

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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.

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But Jesus warned him and all present against the danger of rejecting the present invitation to the gospel feast. Those who refuse the invitation will never taste of the marriage supper.

JUDAS AND THE GLORIOUS LAND — NATIONAL APOSTASY IN THE CLOSING SCENES

Introduction

“It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross.” *The Desire of Ages*, 83.

Inspiration enjoins the study of the life of Jesus Christ, especially the closing scenes of His ministry on earth. A contemplation of this line of prophetic history is calculated to quicken faith which works by love and purifies the soul. It is through a distinguished means of communicating that the Spirit of God (in latter rain power to the human suppliant) performs the miracle of the incarnation (Christ in His people). Judas—a professed disciple—played a crucial role in those concluding moments of the Savior’s earthly life, and his role is worth taking note of. The work of Judas typifies the end of the world (1 Corinthians 10:11). This false disciple undoubtedly prefigures the false disciples of 9/11 who fall away from the truth in the time of Adventism’s visitation (9/11 to the Sunday Law). But, God’s prophetic word is also revealing truths in connection with the history of Judas which correspond to the role and fate of Protestant America. And this application is

consistent with the tenth of the fourteen rules of William Miller which reads as follows. (See 1842, *Miller’s Works*, volume 1, 21):

RULE X

Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time...If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

The symbols (figures) of Bible prophecy may at times possess “two or more significations.” The “right construction” of the symbols is to be determined by the context of the passage of study. Based on this principle, Judas can also be seen to be a symbol of the United States of America (the glorious land) in this final generation. This understanding is unearthing precious gems of truth whose luster is clarifying the sequence and nature of the events which will lead to the enforcement of the Sunday Law in the United States. This article presents an illustration (in the life of Judas Iscariot) of the national apostasy which will bring Protestant America to its ruin, as well as the implications of this line of truth for God’s people living in the closing scenes of this earth’s history.

Judas Iscariot — A Representative of Satan

Inspiration defines Judas as having been a representative of Satan:

“Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. **Judas became a representative of the enemy of Christ.**” *The Desire of Ages*, 295.

“Among the chosen disciples of Christ **there was a representative of Satan.** At heart Judas was not a disciple.” *The Review and Herald*, May 12, 1903. This description provides a key for unlocking the door of Scriptural understanding in order to identify Judas as a symbol of the United States of



America. The prophetic pencil vividly portrays the work of the USA—that of restoring the lost ascendancy of the man of sin (the papacy) at the end of the world (*The Signs of the Times*, June 12, 1893). But, this line of prophecy is typified in the history of the pagan Roman Empire. During that period of history, the scepter of Imperial Rome was transferred into the hands of the Bishop of Rome. This shift of power is represented in the book of Revelation in the following words:

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: **and the dragon gave him his power, and his seat, and great authority.** Revelation 13:1, 2.

The “beast” “like unto a leopard” is a symbol of the papacy (*The Great Controversy*, 439), and the “dragon” which gave its kingdom over to the papacy is pagan Rome (*The Great Controversy*, 54). Protestant America in these last days will do what Pagan Rome did in the early years of Christianity. The prophetic word marks it as the nation that will give its kingdom over to the haughty see of Rome:

“**What is it that gives its kingdom to this [papal] power? Protestantism**, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath.” *SDA Bible Commentary*, volume 7, 983.

Thus, the prophetic role of pagan Rome fitly typifies the prophetic role of the United States at the end of the world. This understanding brings to view another line of prophecy which also illustrates the work performed by the foregoing kingdoms of Bible prophecy. This line of prophetic history is to be found in the life of Judas Iscariot. Such an application is made apparent upon considering the relation of pagan Rome to Satan:

“But **the chief agent of Satan** in making war upon Christ and His people during the first centuries of the Christian Era was **the Roman Empire**, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, **it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 438.

The Roman Empire was the prime representative of Satan during the early centuries of the Christian dispensation. Its role was similar to that of Judas—the betrayer of Christ—who also served in the capacity of an ambassador of the enemy. The animosity manifested towards the principles of the Christian religion by pagan Rome was similar to the antagonism of Judas to the life and mission of Christ. Rome’s enmity towards the precepts of God’s holy law met its climax in the elevation of the papal church to civil and religious supremacy in the sixth century. This move resulted in a crucifixion of the law of God as verily as the treachery of Judas led to the crucifixion of the Savior some centuries before. The apostle Paul elaborates on the corridor of power which was provided by pagan Rome to usher the Catholic Church into the realm of universal dominion:

Let no man deceive you by any means: for that day shall not come, except there come **a falling away first, and that man of sin be revealed**, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? **And now ye know what withholdeth that he might be revealed in his time.** For the mystery of iniquity doth already work: **only he who now letteth will let, until he be taken out of the way.** And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 2 Thessalonians 2:3–8.

The “man of sin” is the papacy (*The Great Controversy*, 356); and he who prevented (letteth) her rise to power was the pagan Roman Empire. In order for the papacy to usurp the throne of the earth, there had to be “a falling away first,” and pagan Rome had to be “taken out of the way.” This was accomplished in the early centuries of the Christian era. This pattern is to be followed by the USA in delivering its kingdom into the hands of the papal church at the end of the world. The same pattern is also illustrated in the experience of Judas who fell away in advance of the revelation of another representative of Satan.

Judas & Barabbas — Revealing the Man of Sin

Judas’ perfidy brokered the capture of Christ and satisfied the malicious designs of the Jewish Sanhedrin. His act of infidelity contributed to the Savior’s subsequent condemnation and the release of Barabbas in His stead. But, prior to the emancipation of the wicked Barabbas, the stroke of divine justice fell upon the betrayer of Christ. Thus, Judas was “taken out of the way” for Barabbas—another representative of Satan—to be revealed:

“The people of Israel had made their choice. Pointing to Jesus they had said, ‘Not this man, but Barabbas.’ **Barabbas, the robber and murderer, was the representative of Satan.**” *The Desire of Ages*, 738.

Barabbas was a “robber and murderer,” and the meaning of his name sheds light on the prophetic personage he symbolizes. Please see *Strong’s Exhaustive Concordance* for the following definitions:

bar-ab-bas’

Of Chaldee origin ([H1347] and G5 (Greek)); **son of Abba**; Bar-abbas, an Israelite: - Barabbas.

ab-bah’

Of Chaldee origin [H2]; **father** (as a vocative): - Abba.

The name of this notable prisoner of the Scriptures means “son of the father.” He symbolizes a prophetic kingdom that would palm itself off as the earthly representative of Jesus Christ (who is the true

Son of the Father). But, in reality this counterfeit Christian kingdom would accomplish the will of its founder father, the devil (*The Great Controversy*, 50). The papacy is the kingdom here represented; and like Barabbas, it is denounced by inspiration as a representative of the arch-apostate:

“By consenting to break one precept, men are brought under Satan’s power. By substituting human law for God’s law, Satan will seek to control the world. This work is foretold in prophecy. Of the great apostate power which is **the representative of Satan**, it is declared, ‘He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand.’ Daniel 7:25.” *The Desire of Ages*, 763.

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome.**” *The Great Controversy*, 50.

The character of Barabbas as a robber and murderer perfectly illustrates the character of the papal kingdom; for the prophetic word brands the papacy as the robbers of God’s people (Daniel 11:14). Therefore, the prophetic shift from Judas to Barabbas is an illustration of the transfer of power from pagan Rome to papal Rome. Consequently, these two lines of prophetic history typify the United States’ conveyance of modern papal Rome from political oblivion to global domination at the end of the world.

In light of this, Judas can be seen to be a symbol of the USA which shall betray “the principles of Protestantism” and espouse the cause of the papacy:

“When the land which the Lord provided as an asylum for his people, that they might worship him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the



land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, **abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law**,—it is then that the final work of the man of sin will be revealed. **Protestants will throw their whole influence and strength on the side of the Papacy**; by a national act enforcing the false Sabbath, they will give life and vigor to the corrupt faith of Rome, reviving her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.” *The Signs of the Times*, June 12, 1893.

Prophetic arguments apart from those already mentioned to substantiate this claim can be drawn from the history of Judas’ life leading up to the betrayal and eventual crucifixion of Christ. These shed clearer light on the work of the United States in the last days.

Lamb-like Profession & the Dragon’s Voice

Judas’ experience with Christ is summarized in the following passage of inspiration:

“But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind the seed which he communicated to his brethren. The questioning doubts which were passed on to the minds of his brethren. This one man, **professing to be a follower of Christ**, while not bearing the precious fruit revealed in the life of Christ, would be a channel of darkness to the other disciples in the time of test and trial that was soon to come, and that was even then upon them. **He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil.**” *The Review and Herald*, November 16, 1897.

This false disciple claimed to be a “follower of Christ.” Christ had come to the earth to be the Lamb of God (John 1:29), and give His life as ransom for the life of the world. Hence Judas professed to be a disciple of the Lamb. But, his Lamb-like profession could not conceal the dragon spirit that actuated him and manifested itself in his speech. His dichotomous legacy was to be inherited by the United States in the last days. The prophetic word describes this nation as possessing a lamb-like appearance, but eventually speaking “with the voice of a dragon”:

“The ‘two horns like a lamb’ well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty. **But the stern tracing of the prophetic pencil reveals a change in this peaceful scene.** The beast with lamblike horns speaks with the voice of a dragon, and ‘exerciseth all the power of the first beast before him.’ Prophecy declares that he will say to them that dwell on the earth that they should make an image to the beast, and that ‘he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and 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.’ **Thus Protestantism follows in the steps of the Papacy.**” *The Signs of the Times*, November 1, 1899.

The speaking of a nation is the act of its legislative and judicial authorities (*The Great Controversy*, 442). Accordingly, the accusations presented by Judas against his brethren would illustrate the nature of the laws that will be passed into effect by Protestant America to oppress the faithful people of God. The accusations brought upon “those whose obedience to God’s commands is a perpetual reproof to transgressors” will be



the basis for enforcing the religious enactments that will destroy liberty of conscience:

“The class that have provoked the displeasure of Heaven **will charge all their troubles upon those whose obedience to God’s commandments is a perpetual reproof to transgressors.** It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities **which will not cease until Sunday observance shall be strictly enforced;** and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.” *The Great Controversy*, 590.

Thus, shall “Sunday observance” be “strictly enforced” by the haven of religious liberty. But the premier motivation for this movement for Sunday Legislation will be America’s desire to return to “temporal prosperity.” This line of truth is also exemplified in the history of Judas.

Christ’s Kingdom versus Worldly Kingdom

Inspiration specifically teaches that the turning point in Judas’ life was Christ’s sermon in the synagogue of Capernaum:

“Christ’s discourse in the synagogue concerning the bread of life **was the turning point in the history of Judas.**” *The Desire of Ages*, 719.

The turning point of Judas’ life prefigured 9/11, which was a turning point in the history of the United States and the Seventh-day Adventist Church at which the light for this time was given (*Bible Echo*, August 26, 1895). Therefore, the story of Judas is especially present truth at this time. The inspired record shows that in the history leading up to the sermon concerning the Bread of Heaven, Judas desired to “take Christ by force and make Him king.” He [Judas] thus hoped to unite Christ’s spiritual kingdom with the temporal kingdom of this world:

“Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project **to take Christ by force and make Him king.** His hopes were high. His disappointment was bitter.” *The Desire of Ages*, 718.

In like manner, Protestantism was prepared to forge a union of church and state at the time of the 9/11 crisis; a move which would culminate in the enforcement of the Sunday Law. But, as Christ intercepted the plans and shattered the hopes of the covetous and ambitious Judas, so also did He interpose to defer the Sunday Law crisis by turning the attention of the USA from establishing a “Christian” state to tackling the protracted problems posed by radical Islam (*Manuscript Releases*, volume 20, 216; *Early Writings*, 38). The Spirit of Prophecy teaches that the principles of Christ’s kingdom were unwelcome in the heart of Judas, and that “the love of money” and the desire for a “temporal kingdom” led Him to betray his Master:

“**The love of money had perverted the nobler nature of Judas,** making him a fit agent for Satan to use in the betrayal of Christ.” *The Spirit of Prophecy*, volume 3, 125.

The Spirit of Prophecy also highlights the fact that the principles of true Protestantism find no place in the seat of modern America’s government. Consequently, the love of money will drive this country to fully abandon the law of God and officially adopt the corrupt faith of the Roman Church:

“The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. **The love of money, which is the root of all evil, has had a large place in their hearts.**” *The Review and Herald*, May 2, 1893.



Bible prophecy predicts a crisis that will rapidly lead the United States into economic oblivion. In a supposed attempt to regain financial stability, the leading churches of the United States will clasp hands with the secular government to advocate the observance of Sunday by a national act. This is represented in God's word as the forming of the image of the beast (*The Great Controversy*, 443). The point in history when this union will take place is noted in the story of Judas:

“In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. ‘Then said Jesus unto him, That thou doest, do quickly.... He then having received the sop went immediately out: **and it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.” *The Desire of Ages*, 654.

The night that Judas completed the transaction to sell Christ into the hands of His enemies symbolizes the waymark of the Midnight Cry at the end of the world. Inspiration teaches that the waymark of the Midnight Cry was located in the history of Millerite Adventism (*Early Writings*, 238), and that it is also to find its place at the end of the world (*The Review and Herald*, February 11, 1896). Consistent with the pattern set forth by Millerite history, the Midnight Cry is to precede the waymark of the closed door (the enforcement of the Sunday Law). Judas' traitorous act brought together the religious and civil authorities who were bent on annihilating Christ and silencing this Voice of reproof forever. Similarly, the plea of the United States for restoration to divine favor and temporal prosperity in the crisis of the Midnight Cry will bring church and state together in order to rid the earth of the faithful company who choose to conscientiously keep the law of Jehovah:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon...And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would

not worship the image of the beast should be killed. Revelation 13:11, 15.

A complementary truth which adds clarity to the nature of this work is also demonstrated in the line of Judas. Scripture reveals that Judas was charged to perform his work quickly (John 13:30). This point is of great prophetic significance in the final generation. No sooner will the crisis have hit the United States than the civil and religious leaders unite to plead in favor of Sunday observance by law. This is corroborated by the words of inspiration concerning the rapidity of last day events (*Testimonies*, volume 9, 11). Therefore, God's people can be assured that the movement for Sunday legislation will perform a quick work, and the Sunday Law that fulfills Bible prophecy will be passed into effect in unprecedented haste. When this takes place, Protestant America will have come to its end, and it will manifest that it has bowed down in complete submission to the authority of the Church of Rome (Daniel 11:41). This prophetic truth is also illustrated in the account outlining the dreadful end of Judas Iscariot.

Judas' Prophetic Woe — Identifying the End of Protestant America

The inspired record states that Judas' death was predicted by Christ beforehand:

“A year before, Jesus had told the disciples that he had chosen twelve, but that one was a devil; and now his words to Judas on the occasion of the passover, showing that this treachery was fully known to his Master, would strengthen the faith of his true followers during his humiliation. And when Judas should have come to his dreadful end, **they would remember the woe which Jesus had pronounced upon the betrayer.**” *The Spirit of Prophecy*, volume 3, 87.

His demise was predicted as a “woe”; this prophecy was designed to strengthen the faith of Christ's faithful disciples during the trial of the cross. This is a portrayal of the affliction that is to bring the nation of America to ruin at the Sunday Law. The



woe that fell upon Judas signifies the role of the third woe (Islam) in fulfilling end-time Bible prophecy. The history of Judas is showing that a series of escalated attacks against Protestant America from the forces of radical Islam will result in a total withdrawal from the principles of Protestantism on the part of the USA, and a permanent abolition of their national sovereignty. This will bring the former defender of religious freedom under the full control of the papacy; the man of sin will then be revealed. The fulfillment of this prophecy will strengthen the faith of the true followers of Christ, while it will simultaneously overthrow the faith of the false professors during the imminent Sunday Law crisis.

In Closing

“The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and “national apostasy” will be registered in the books of heaven. The result of this apostasy will be national ruin.” *The Review and Herald*, May 2, 1893.

The closing scenes of the life of Christ are shedding glorious light on end-time Bible prophecy. They are demonstrating both the internal and external influences that affect the church, and are leading the church and the world to the Sunday Law crisis. These fresh revelations of present truth are God’s appointed means to prepare His people to meet their crowning trial with success. May it be the prayer of those within the movement to keep up with this light, or else risk being final recipients of the mark of the beast when America’s national apostasy results in national ruin.

THE YOKE OF CHRIST & THE LATTER RAIN

Christians labor in God’s service. Their work involves self-sacrificial commitment to following the pattern Jesus Christ provides, and obedience to the commandments of God. God’s remnant church, who eventually will eventually become the 144,000, definitely portrays the self-denying willingness to adhere to God’s commandments. In opposition to this kind of labor, resistance to God’s commandments exists in a prevalent manner throughout humanity. The work of this breed of laborers involves self-indulgence and willful (or ignorant) negligence of God’s commandments. According to God’s Word, no middle-ground exists in this matter of servitude (see Romans 6:16). In the Bible, the yoke functions as a symbol of servitude (see Leviticus 26:13, Deuteronomy 28:48, and 1 Timothy 6:1 for three examples). Of the yokes appearing in the Bible, examination reveals contextual details regarding the kinds of labor involved in both styles of servitude (the previous reference to Romans 6:16 cites those styles): of sin unto death, or of obedience unto righteousness. The yoke of obedience happens to correlate with the latter rain. During the time of the latter rain, God’s remnant church must take upon themselves this yoke of obedience and perform the labor pertaining to that yoke according to God’s commandment. Jesus instructs His followers to take His easy yoke and His light burden. This ever exists as a requirement for Christians in all ages, but the kind of labor Christians perform under that yoke depends on where the Christians happen to be in the line of prophecy. Those who refuse to follow this commandment, especially the attributes of which depend upon the prophetic schedule of end-time events, take upon themselves a different yoke unauthorized by Jesus Christ’s commandment to take up His yoke. This qualifies as rebellion to God’s commandment and the Holy Spirit will not bless the efforts of rebellious laborers, even if the labor they perform appears to be appropriate.

Briefly consider the exodus of the ancient Israelites (Exodus 16:4–28). Soon after leaving Egypt, God instructed the Israelites to gather manna. The instructions declare that the Israelites only gather enough



manna for the day; not to gather a surplus because the surplus ends up rotten. The exception to this arbitration occurs on the preparation day when the commandment allows the Israelites to gather a surplus because no manna avails itself on the Sabbath day. This acted parable of the ancient Israelites provides an illustration of the work God requires His church to perform at differing times under differing circumstances. The ancient Israelite is not obedient if he gathers a surplus of manna on the third day of the week, even though gathering a surplus happens to be a commandment from God. Consider also Jesus Christ's commandment to His disciples in Matthew 28:19. Here, Jesus instructs the disciples to go into all nations teaching and baptizing. The disciples do not immediately follow this instruction, however, because they wisely compare this directive with all the other words of Jesus. The disciples rightly remember that they must begin this work in their very own nation because three and a half more years are available to the nation for repentance before probation closes. In this case, the disciple who works immediately to carry out the instructions of Jesus (in Matthew 28:19) while heedless to all the other instructions Jesus provides regarding the timely schedule to which the disciples must adhere takes upon himself a yoke of his own devising and rebels against God's commandment. In this illustration, the disciple who waits for the outpouring of the Holy Spirit on Pentecost actually takes the yoke of Jesus because this disciple appropriately considers the words of Jesus as a whole and compares what Jesus says in Matthew 28:19 with all the other instructions and lessons given by Jesus throughout the disciple's experience following Him before His crucifixion and after His resurrection. Due consideration of God's prophetic word provides guidance regarding the kind of labor His remnant church performs during specific periods of prophetic history.

Consider again the case of Matthew 28:19. The disciple who waits for the outpouring of the Holy Spirit on Pentecost rightly performs the labor according to God's commandment. This

disciple takes upon himself Christ's yoke and here a correlation between the yoke of Christ and the reception of the latter rain presents itself. A connection between the yoke of Christ and the latter rain also appears in the words of Jesus:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matthew 11:29, 30.

These words declare that whoever takes Christ's yoke will find rest "unto their souls". In the Bible, "rest" appears at times in prophetic association with events transpiring during the time of the latter rain; in other words, the "refreshing" (also consider the context of the following references):

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Psalms 37:5-7.

This is my rest for ever: here will I dwell; for I have desired it. Psalms 132:14.

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; Isaiah 11:2.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. Isaiah 28:12.

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. Isaiah 30:15.



A description of the kind of labor involved in taking Christ's yoke also happens to be present in the words of Jesus. Jesus says, "take my yoke upon you, and learn of me". Thus, God's remnant people must allow Jesus to educate them. They obtain this education by eating His flesh and drinking His blood which happens to be figurative language for studying God's prophetic Word as He reveals it in progressive fashion. The manna of the ancient Israelites and the little book (or scroll) that God instructs His prophets to eat symbolizes this spiritual food that God commands His church to eat presently. Upon examination of scriptures such as Matthew 10:5,6 and Ezekiel 3:3-5, another labor becomes associated with eating the words of God—the labor of sharing the prophetic revelations of God—which is a final warning message to His chosen nation. In the prophetic line, the final warning message occurs in the fourth and final generation (refer to Genesis 15:16; Exodus 34:7; Matthew 12:39, 41; 23:36, etc.) The work of Jesus Christ and His disciples during the last seven years of literal Israel's probation typifies and exhibits the work of Christ's present-day disciples during the spiritual fourth generation of spiritual Israel. Spiritual Israel in the present day must study God's word to obtain the instruction and guidance so critically necessary to understand the work that God commands His chosen nation to accomplish at every waymark in the line of prophecy. In this way, the present-day disciple of Christ surrenders his yoke, and takes the yoke of Christ.

Still further connection between the yoke of Christ and the outpouring of the Holy Spirit remains for consideration. In *The Desire of Ages* chapter 33, God's servant says: "the yoke that binds to service is the law of God". These two tables prevail through prophetic history as present-truth. The incarnation of Jesus during the closing history of Israel perfectly fulfills the law by the combination of divinity and humanity. The 1843 and 1850 charts portray a figurative example of the combination of divinity with humanity and currently set the testing standard for those who claim to follow Christ

today. At the time of the Sunday Law enforcement and the full outpouring of the latter rain, God's triumphant church becomes the perfect fulfillment of the incarnation and the testing standard for the eleventh hour workers; the power of God's Word transforms them into the living testimony of the two tables. Refer to chapter 33 of *The Desire of Ages* for further information regarding Christ's invitation to take His yoke.

The activity of Judas during Christ's ministry illustrates the results of rejecting the yoke of Christ:

"Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. Judas became a representative of the enemy of Christ. When he came into association with Jesus, he had some precious traits of character that might have been made a blessing to the church. If he had been willing to wear the yoke of Christ, he might have been among the chief of the apostles; but he hardened his heart when his defects were pointed out, and in pride and rebellion chose his own selfish ambitions, and thus unfitted himself for the work that God would have given him to do."
The Desire of Ages, 295.

Judas disagrees with carrying out Christ's instructions set forth by His discourse of the bread of life. (See *The Desire of Ages* page 719 and John 6:32-66). In this manner, Judas rejects the labor Jesus commands His followers to do during that time and chooses to take on a yoke of bondage that leads to his death.

The Holy Spirit actuates transformation in the hearts of Christians who faithfully take the yoke of Christ, and offers divine empowerment to enable Christians to fulfill the commandments of God. The Christian takes no credit for this phenomenon. The power of God accomplishes these effects.

"There is need of constant watchfulness and of earnest, loving devotion, but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely



nothing, to commend ourselves to divine favor. We must not trust at all to ourselves or to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There may be no ecstasy of feeling, but there is an abiding, peaceful trust. Every burden is light; for the yoke which Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light.” *Counsels for the Church*, 49.

Contrariwise, the Christian who depends upon his individual efforts and undertakes plans of his own devising to forward the work of the Holy Spirit during the last moments of prophetic history before probation closes for the final time upon God’s chosen nation (spiritual Israel during the Day of Atonement) imprisons himself in the yoke of his own production. He receives no aid besides the corrupt human efforts that he and those who share his disposition muster. Distracted by his own vain efforts, he does not receive the power of the Holy Spirit to accomplish the work he assigns to himself. Even worse, without the power of the Holy Spirit, he fails to become transformed into the image of Christ prior to the enforcement of the Sunday Law. Cognizant of it or not, Satan uses such an individual as this as an agent of destruction and discord to hinder the work of the Holy Spirit—to turn the members of God’s chosen nation back to Him before the door closes upon them eternally. For an illustration of the interaction between a Christian who takes the yoke of Christ versus a Christian who refuses to take the yoke of Christ, refer to Jeremiah 28 (Hananiah and Jeremiah).

Those who claim to be among God’s remnant church need to learn present truth and present duty. They need to carry out the labor commanded by God especially for the time in which they live.

God’s Word provides methods for interpretation and study. By adhering to these Biblical standards and with the assistance provided by the Holy Spirit, spiritual Israel may ascertain with pinpoint accuracy what God requires of His followers at each waymark during the perfect fulfillment of the three angels’ messages. These final moments of prophetic history provide the last opportunity for the followers of Christ to completely rely on the guidance that God’s Word provides at every point of life. God’s chosen people at this time must completely surrender their humanity to God so that He may carry out His designs through them.

To All Concerned:

Part of the reason that it has been difficult for me to follow some of the conclusions made in regard to the binding off period is that I was not aware of the fact that some had concluded that Matthias represents another specific class, distinct from that of the priests or the Levites. I may have been in discussions where this idea was set forth, but because I never understood it that way, I evidently did not detect that this was part of the premise I was hearing. Sometimes our own ideas can have a blinding effect which makes it a challenge to understand what others are trying to convey. I have never viewed Matthias as another distinct class. Therefore, when it was presented in this way, I evidently read my understanding into the presentation and missed any distinction between what I had understood and what was actually being presented. In a conversation that I had with P. this morning, he clearly stated the distinction that I have failed to recognize. Therefore, I submit to you that the evidence shows that Matthias is identified as a part of the disciples and not as an entirely new class. Some of the ideas that were offered in this morning’s after-class discussion that give evidence to my assertion, and a few other proofs that came later are as follows:

The disciples themselves are distinct from the seventy disciples. Therefore, Matthias as a disciple is part of the twelve, not the seventy. As the last



disciple, he is representing the final number. But, we understand that you cannot have a twelfth without the first eleven preceding it. The number twelve requires eleven preceding it, otherwise it is the just the number one.

The binding off period (or point) is repeatedly illustrated in the last segment of a wilderness period. In the forty years of Joshua before they entered the Promised Land, the number was complete before the circumcision, marking the binding off period. The numbering is marked not only by those that were to enter the Promised Land, but also by the fact that the all of the rebels had died before they entered it. The point being is that the numbering of the rebels (their death) had concluded before the circumcision. So, the inverse must also be true.

The binding off period in the time of Christ when He was tempted three times does not represent the development of his character as we generally understand the three steps of the everlasting gospel. But rather, in His binding off period He is being prepared to give a testimony that will demonstrate he has already prevailed over the test of appetite, presumption, and pride. This provides an illustration that in the third test (the litmus test), which at one level is the binding off period, that there are three steps in the litmus test. However, it does not develop character or ultimately demonstrate it. It simply proves upon the witness of three that the character was set before the test arrived.

In Daniel 10 at the binding off that begins with the marah vision, the other men that were with Daniel fled, marking the separation of the wise and the wicked that had just taken place. The three touches he receives are about his preparation to proclaim a message.

On July 21, 1844 the Millerites had already been separated from the Protestants. There was still a preparatory work that needed to be done before they would proclaim the message of the Midnight Cry with power on August 15 and following thereafter. But, the Millerites had already been chosen over the Protestants.

Wherefore of **these men** which have **companied** with us **all the time that the Lord Jesus went in and out among us**, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. Acts 1:21–26.

If we mark the baptism of John as the baptism of Christ, then the “men which have companied us” must be men that companied the disciples of 9/11. “Companied” by definition includes that they were in unity. Matthias does not represent a new class of worshippers, for he was in unity with the eleven from 9/11 to the binding off period when Judas fell away.

In 2 Chronicles 29, we have no evidence of a double cleansing of the temple followed by a double cleansing of the courtyard. We have two temple cleansings in the history of Christ, two temple cleansings in the history of the Millerites, and we are told that Revelation 18 represents two distinct calls to the churches. Identifying a distinct three-step testing process for Justus and Matthias at the beginning of the binding off period (when Judas falls away) leads to four temple cleansings from 9/11 to the Sunday law. I find no evidence for this.

In connection with this thought are the six men in Ezekiel 9. If we hold the obvious sequence in the chapter, then the pattern is not five men followed by one, but rather it is one man followed by five. (Then, this does not convey the same lesson as Elizabeth’s first five months, followed by one month.) The one man in Ezekiel 9 is Christ—the third angel, or the



sealing angel who binds the wheat and the tares. If we apply this to one waymark, then the sealing angel arrives at the binding off period that precedes 9/11. Therefore, if we apply that binding off period as a point in time, that sealing angel arrives at 9/11 and begins the process of judgment upon the priests. This means that the five destroying angels (who destroy the five foolish virgins) finish their work of destruction when the twenty-five men bow down, marking the beginning of the binding off period. In the binding off period, the sealing angel/third angel (who is one Man clothed in linen: Matthias) is emphasized. Matthias is a symbol of all twelve priests who will take the message that they have been prepared to give (from 9/11 to the Midnight Cry) to the Levites (from the Midnight Cry until they reach the beginning of the binding off period for the Levites, when Judas falls and the numbering of the Levites is concluded).

Nehemiah's first three days, from 9/11 to the beginning of the binding off of the priests, concludes with his midnight circuit of the city (on the third day at midnight). The following morning, when he gave his speech, the men of the city came into agreement and proclaimed the Midnight Cry in unity. They all became Nehemiah. Nehemiah represents the priests, but he was a singular person in the history of the binding off period (even though he represents a unified priesthood that would proclaim the message of the Midnight Cry). His time in Jerusalem before midnight of the third day represents a three-step testing process that culminates at the third day. But the third day illustrates the binding off period of the third angel. That binding off period emphasizes the following: (1) the separation of the wheat and the tares; (2) the finishing of the numbering that is being accomplished; (3) a three-step litmus test; and (4) a further preparation for presenting the message of the Midnight Cry.

Without a doubt there are other lines of important truths in the binding off period, but the Lion of the Tribe of Judah is symbolically using Matthias (the final priest) to represent the finishing of the

numbering, not another temple cleansing.

Matthias is the gift. Therefore, he represents all twelve priests, all seventy Levites, and all of the one hundred and forty-four thousand. Matthias represents the final number, but in order to have the final number—or twelfth number—it must be preceded by eleven others. You cannot have one dozen donuts without twelve donuts. But, when you have a dozen donuts, they are all donuts. If one of them is a candy bar, then you do not have a dozen (or twelve) donuts.

The casting of lots for Matthias and Justus emphasizes the judgment, for lot casting has to do with judgment. The choice for Matthias instead of Justus is not so much about the wise and the foolish virgins, though I do not deny this fact, but it is more so about identifying the conclusion of the judgment of the priests, since Matthias marks the final number.

This is not where I intended on going in class this morning, but I am happy we went there and will be waiting for your feedback. Jeff

School of the Prophets Student Update:

Brethren, I want to make a strong appeal to all of you to consecrate your lives more fully to Christ. When I came to *School of the Prophets*, I underestimated what was coming at me. Here is the frontline of the Battle between the Light and the Darkness. From the very first day the devil came at me so hard, as never before in my life, buffeting me from the inside and the outside, and trying to totally destroy me. It felt like my soul was ripping apart. I had to fight hard in prayer. The Lord shielded me, and after three weeks He sent me deliverance. We must surrender all to Christ. We are the light bearers for this time. There is no time to play around any longer. Important decisions have to be made and we must choose on what side we want to stand on. Christ is waiting and calling us. Let us glorify His Name and side under His blood stained banner, by following our



Lord and Savior to Calvary to die to self.

“I love the Lord, because he has heard my voice and my pleas for mercy. Because he inclined his ear to me, therefore I will call on him as long as I live. The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish. Then I called on the name of the Lord: ‘O Lord, I pray, deliver my soul!’ Gracious is the Lord, and righteous; our God is merciful. The Lord preserves the simple; when I was brought low, he saved me. Return, O my soul, to your rest; for the Lord has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, my feet from stumbling; I will walk before the Lord in the land of the living.” Psalm 116:1–9.

May God be with you all! LW

I have been at *School of the Prophets* for nearly two months now, and it really is a blessing. What I especially like about it is that we learn how to work the land of both the school and of *Future for America*. The principles of country living are exercised here. The various tasks that we perform daily, like planting food or building things, are really preparing me for when I eventually move to the country and live there myself. Also, the classes we attend every day are a rich blessing. I learn so much about the Advent history and message and its relation to present truth. Studying the Bible together with fellow brothers and sisters who want to know the truth, and praying and working together is really the Adventist life I have been looking for. If you truly desire to be prepared spiritually and physically for the times ahead, this is the best place to be.

Signed, PS

Although I arrived a month after the trimester started, by God’s grace, it was really easy to

settle in and join the group that is here. There are many new things that I have experienced here, one of them being the physical and agricultural work. Back home, I live in an urban area, so I was never able to experience this kind of labor, or at least at this level. Anyway, I found it to be a very beneficial activity for me, especially after I got used to it! It really soothes your nerves and prepares your brain for the spiritual and the intellectual food.

The classes are great! I have learned so many new things here. It is hard to imagine the magnitude of treasures that the Bible has in store for us. Thank you for providing this blessing. We must gather the manna before the famine comes!

Also, the meals are very good here. Though very different from those at home, they were different in a more healthy and delicious way!

May God bless your work, and it is a real pleasure to work with you for the cause of the Lord!

Signed, FI

Online Classes

If you are interested in keeping up with the morning prophecy class held at *School of the Prophets* then join us online at: www.arkansasschooloftheprophets.org. We meet every morning, Sunday through Thursday, at 6:30am and open the Word of Truth. These interactive classes are uploaded each day with notes included so that you can follow along and even join the students in completing assignments. Come and see what you've been missing! BP

Country Property in Arkansas for Sale

3 bedroom, 2 bath doublewide manufactured home on 15.7 acres. Garden spot. Fruit trees and berry bushes. Year-round creek. Near Mena and Mt. Ida, Arkansas. \$79,000. For sale by Seventh-day Adventist owner. 405-482-7235.

SEPTEMBER 14-20 PROPHECY SCHOOL ~ ARKANSAS

Dear Brothers & Sisters,

It is a great honor for us to take this opportunity to invite you to join us for the prophecy school scheduled for September 14–20. It will be hosted by both *Future for America* and *School of the Prophets*. The purpose of this prophecy school is to set forth the prophetic significance of the walls of the Lord's vineyard. We have come to understand that the two walls of marriage and the Sabbath will come under attack between the Midnight Cry and the Sunday Law—the time period in which the image of the beast will be set up and the mark of the beast will be enforced. It is our duty as watchman to blow the trumpet and sound the alarm that the breaches in these walls of protection may be restored, and that the people of God may be aroused from their Laodicean state and take a firm stand under the banner of the third angel.

It would be well for all who are considering attending to watch the daily prophecy class of the summer trimester at *School of the Prophets*, beginning in May 2015. These can be found online at www.youtube.com/arsotp. As per usual, we will be recording September's prophecy school for distribution in order that all may share in the experience—both attendees and those who cannot make the journey here to Arkansas.

Information:

If you wish to attend, please plan to arrive Sunday, September 13. Six meetings will be held every day at Lambert Community Fellowship, beginning Monday morning, September 14 and ending Sabbath evening, September 19. When you arrive, you will be handed an itinerary for the week.

Since lodging is limited, it will be made available only to those who first respond to this invitation. Please note that we cannot guarantee private accommodations. Also, there is tent space on the school property and room for one motor home. For those who will be staying on the school campus or in any Glenwood, AR hotel, there is a 35-45 minute drive time to the church. Transportation may be provided. However, if you plan on bringing your own vehicle, please let us know if you have additional space for carpooling—this will be essential. We would greatly appreciate any and all assistance given for transportation.

If you are not included in this group of first respondents, we can provide you with a list of nearby hotels that you may choose from. You will need to provide your own transportation if you stay at a hotel. If you plan to travel by air, the local airport is in Little Rock, AR (LIT). We will offer transportation to and from the airport. The cost for airport transportation is \$80 per person. This includes the pickup on Sunday, the 13th and the drop off on Sunday, the 20th. Please select arrival and departure times within regular business hours. You may need to secure a hotel nearby the airport if your arrival or departure is exceptionally early or very late.

Two plant based meals will be provided every day (Monday morning – Sunday morning).

If you are providing your own accommodations (i.e. housing), the cost for the week is \$100 per person. This includes all meals and booklet handouts. However, if we are providing accommodations for you, there is an additional \$50 charge, totaling \$150 per person.

Please **RSVP** on or before **Sunday, August 30** via email: bronwynpeck@gmail.com (Bronwyn Peck) or blkrebec@gmail.com (Brittani Krebec); or phone: 888.278.7744.

Thank you for your consideration, we hope you will join us!