

FUTURE NEWS

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Search the Scriptures

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Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, 'Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;' and the brother addressed would say, 'Forgive me, brother, I have done you an injustice.' Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit.

Future for America mails a monthly newsletter, produces prophetic DVDs and audio CDs, and works with a variety of prophecy schools throughout each year.

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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.

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

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The Progressive Papal Infiltration of Seventh-day Adventism as Recorded by the Prophet Joel continued

In our previous two newsletters we developed a platform of reference to delve into the great subjects found in the book of Joel. We have already noted the symbolism of the fourth generation which is marked in the first three verses of Joel, and then confirmed again in verse four. We identified that the number four, though commonly understood to represent “worldwide” in Bible prophecy can also, in context, represent time. We have identified that what “scattered” Israel, Judah, and Jerusalem according to Zechariah chapter one was “four horns.” Along with this we have identified that Ezekiel chapters eight and nine are operating upon the principle of repeat and enlarge, and that Sister White identifies that the sealing of Ezekiel nine is the same sealing as Revelation seven. In addressing Ezekiel eight and nine we noted a fourfold progression as Ezekiel was told three times that he would see greater abominations than these. In the chapter we cited from volume five of the *Testimonies*, we were informed that the sealing process would begin with the ancient men that were to have been the guardians of truth, thus illustrating a beginning point and eventually an ending point in the sealing process.

Therefore we claim that the number four represents not only time—but a progression of time, which in the context of Joel one is represented as four generations that experience the destructive events of four destructive locusts. In agreement with the escalating acceptance of pagan worship within Adventism as represented in Ezekiel eight, we find that in the history of Adventism’s four generations there has been an escalating work of destruction represented by the four

variations of locusts. That process ultimately produces two classes of worshippers as is also represented in Ezekiel eight and nine. At the Sunday law in Ezekiel’s testimony one class accepts the mark of the beast and the other receives the seal of God. Joel informs us that at the time of the Midnight Cry one class will be drunken with the wine of papal doctrines and therefore unable to recognize the latter rain message, while the other class receives the new wine of the latter rain message which is cut off from the drunkards of Ephraim’s mouth.

It is verse four of chapter one where the understanding of the book is developed. Are the four insects a symbol of Islam? Are those four insects a symbol of the one hundred and forty-four thousand? Are those four insects a symbol of the work that is accomplished by the papacy through modern Islam? We answer, “No” to all these claims. The four insects represent the progressive destruction within Adventism accomplished by the introduction and acceptance of Jesuit educational principles and the corresponding doctrinal conclusions which those satanic practices produce. We will now begin to deal with verse four.

That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

In the Hebrew the words translated as “palmerworm, locust, cankerworm and caterpillar” are all identified as a type of locust at some stage of the life cycle of the locust. Evidently, because of this fact some of the messengers of the prophetic message point to Revelation nine where Islam is represented by the locust and therefore derive that the insects in verse four are a symbolic representation of Islam. It is true that locusts represent Islam in Revelation nine, but it is just as true

that William Miller's tenth rule states that "figures sometimes have two or more different significations," along with Miller's rule identifying that every word needs to fit into the prophetic model that is being suggested by the student of prophecy.

I argue here that locust can also represent Rome. The book of Nahum is a pronouncement against modern spiritual Babylon at the end of the world. There are several characteristics in Nahum that justify this claim.

Nahum

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

God *is* jealous, and the Lord revengeth; the Lord revengeth, and *is* furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies. The Lord *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the Lord hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil

against the Lord, a wicked counsellor. Thus saith the Lord; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved. And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall*

they cry; but none shall look back.

Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness. Where *is* the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, and the lion's whelp, and none made *them* afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, *I am* against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard. Woe to the bloody city! it *is* all full of lies and robbery; the prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses: Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, *I am* against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea? Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers. Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater. Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars. Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and flieth away. Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*. *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Chapter one of Nahum is a pronouncement of God's punishment against the wicked

as represented by Nineveh. The Lord's indignation in the chapter is against modern Babylon as represented by Nineveh. It is the punishment that begins with the seven last plagues and ends with the final destruction of the wicked at the close of the millennium, for it is here that the "affliction" caused by the "wicked counselor" will not arise a second time. The one who is punished in the chapter is the one whose "yoke" is going to be broken off the righteous' backs. The prophet Isaiah presents a parallel passage to this fact.

Isaiah

The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, *that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed* because of the anointing. Isaiah 10:21–27.

Isaiah ten opens with verse one pronouncing a curse against those that make unrighteous decrees and the following passage, including verses twenty-one through twenty-seven are

the punishment against those who make the unrighteous decree at the end of the world, which is of course the period which all the prophets are addressing. Sister White identifies the unrighteous decree of Isaiah as the Sunday law, thus allowing us to know that haughty Assyrian in Isaiah ten, who is identified as Nineveh in the book of Nahum is modern Babylon.

"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, quoted.]" *Manuscript Releases*, volume 14, 91.

According to Isaiah in the time of the Sunday law crisis the Lord is going to raise up and anoint the remnant of His people during the time when He begins to bring judgment against modern Babylon. This is the same judgment that is being addressed in Nahum chapter one, and Isaiah's raising up of the remnant during this time period is also addressed by Nahum when he states, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Nahum and Isaiah are parallel passages which are addressing the judgment of modern Rome.

In the first two verses of chapter two of Nahum a characteristic of Babylon's work against God's people is noted in the midst of Nahum's recital of the punishment of modern

Babylon. Verse one and two state, “He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and **marred their vine branches.**” Nahum identifies that as the judgment of modern Babylon is being described, one of the things which Modern Babylon has done is “marred” the “vine branches” of Israel, thus paralleling Joel one verses six and seven.

For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

The work of laying the vine of Adventism waste is accomplished by modern Babylon.

For **the vineyard of the Lord of hosts is the house of Israel**, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. Isaiah 5:7.

The parable of the vineyard is setting forth the dealings of God with Adventism at the end of the world.

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for

judgment, but behold oppression; for righteousness, but behold a cry. Isaiah 5:5–7.

The parable of the vineyard was fulfilled in the destruction of Jerusalem in 70AD, and the power that stripped the vine of Israel was Rome.

“In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, ‘When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?’ The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, ‘He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.’

“Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, ‘God forbid!’

“Solemnly and regretfully Christ asked, ‘Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.’

“Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with

darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. **Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors.** Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands.

“As a people the Jews had failed of fulfilling God’s purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others.

“**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us.** The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” *Christ’s Object Lessons*, 295–296.

There is a lesson for us at the end of the world in the parable of the vineyard. Also in Joel chapter one the power in verses six and seven is a nation, who is a multitude, who barks God’s fig tree and lays his vine waste and who has lion’s teeth. All these symbols can be applied to Rome, but not so with Islam. There is no biblical reference to Islam barking His fig tree or laying His vine waste.

It is argued that one of the primary symbols of Islam in Revelation nine is the Old Testament’s “children of the east,” and this is so. It is therefore inferred that the “children of the east” in Old Testament history attacked God’s people, thus it is acceptable to carry this fact out in the application of Islam to Revelation chapter nine. Assigning the activities of the “children of the east” to the representation of Islam in Revelation nine would be acceptable only if there were no evidence in Revelation nine

that contradicted the application, but there is.

The pioneer understanding of Islam in Revelation nine is distinctly set forth by Uriah Smith when he states that Islam was raised up to chastise an apostate church and that apostate church was the papacy.

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: “There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

“The Roman empire declined, as it arose, by conquest; but **the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church;** and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 495.

Not only was Islam of chapter nine specifically directing its warfare against the Roman power, but it was also commanded not to hurt God’s true believers.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

Smith’s comments on this verse are as follows:

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from

which the following is an extract:—‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. **And as you go, you will find some religious persons who live retired in monasteries**, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. **And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.**’

“It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them. And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike **discriminating** with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.’

“In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads, and **who thereby became exempt from Mohammedan**

oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of the true Sabbath; and let them consider further that what the prophecy asserts is that **the attacks of this desolating Turkish power are not directed against them, but against another class.** The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate. **They were commissioned against another class of men.** And the destruction to come upon this class of men is not put in contract with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, **who belonged to the synagogue of Satan.**

“These were doubtless **a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed.** And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place. And we

do not understand, either from the prophecy or from history, that those persons whom Abubekr charged his followers not to molest were in possession of the seal of God, or **necessarily constituted the people of God**. Who they were, and for what reason they were spared, the meager testimony of Gibbon does not inform us, and we have no other means of knowing; but we have every reason to believe that none of these who had the seal of God were molested, while another class, who emphatically had it not, were put to the sword; and thus the specifications of the prophecy are amply met.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 500–502.

The fig tree and the vine represent Adventism at the end of the world, and the nation that accomplishes the destruction of the vine and fig in the Scriptures is Rome.

“Christ’s hearers could not misunderstand the application of His words. David had sung of Israel as the vine brought out of Egypt. Isaiah had written, ‘The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant.’ Isaiah 5:7. The generation to whom the Savior had come were represented by the fig tree in the Lord’s vineyard—within the circle of His special care and blessing.” *Christ’s Object Lessons*, 214.

Miller’s first rule is “every word must have its proper bearing on the subject presented in the Bible.” The attack against God’s fig tree and His vine does not have a correct bearing if we suggest that the nation of Joel one verses six and seven is Islam. But if the nation is Rome, every word fits.

Chapter two of Nahum further informs us that a symbol for modern Babylon is the lion, just as Daniel chapter seven informs us that a symbol for Babylon is the lion. As we have already noted concerning William Miller’s rules or prophetic interpretation, symbols can

have more than one meaning, and the meaning needs to be identified by the context where it is found. It is true that Revelation nine is addressing Islam of the fifth and sixth trumpet and that in that chapter Islam is illustrated as having lion’s teeth and heads of lions, but this fact does not mean that the lion is always Islam. We will address this issue a little later, but now wish to stay focused on the book of Nahum.

Characteristics of Modern Babylon

In Nahum chapter three verse one we find very specific characteristics of modern Babylon.

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not.
Nahum 3:1.

Rome in Bible prophecy is identified in Daniel 11:14 as “the robbers of thy people.” It is Rome, according to this verse that established the vision. Both Barabbas and Judas were robbers and liars and more importantly they were symbols of Rome. Barabbas was a type of Satan.

“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. Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.” *The Desire of Ages*, 738.

In the Sunday law crisis mankind will choose between Christ and Satan, represented as Barabbas.

“When Christ was upon this earth, the world preferred Barabbas. And today the world and

the churches are making **the same choice**. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and **will again be re-enacted on an immense scale**. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ.

“Even now this decision is being made. **The scenes enacted at the cross are being re-enacted**. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. **They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ?** Even now Christ is being betrayed in the person of His saints.” *Review and Herald*, January 30, 1900.

The name Barabbas is created from combining the two words “bar” and “abba.” The word “bar” means the “son of” and the word “abba” means “father.” In combination the name Barabbas represents a false son of

God, or a counterfeit Christ. Prophetically then Barabbas is a symbol of Satan, but also the pope, for the pope is Satan’s earthly representative. Barabbas, Satan, and the pope are interchangeable symbols in the prophetic word, for Barabbas typifies Satan, whose earthly representative is the pope.

“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.

Just as the name Barabbas represents a counterfeit Christ, so the papal power attempts to counterfeit Christ. Satan, the papacy, and Barabbas are all symbols of liars and robbers, as is Judas. Judas also symbolizes the papacy for Judas and the papacy are identified as the son of perdition in God’s word.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but **the son of perdition**; that the scripture might be fulfilled. John 17:12.

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, showing himself that he is God. 2 Thessalonians 2:2–3.

The point here is that when Nahum 3:1 states, “woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not,” it is referring, as does the whole book of Nahum, to the prophetic attributes of Rome.

A city in Bible prophecy represents a kingdom. One need only consider the book of Revelation to find several references to cities as symbols of kingdoms. New Jerusalem represents God's kingdom in Revelation, and the great city Babylon represents modern Babylon, while the kingdom of France is represented as the great city where the Lord was crucified during the French Revolution. Speaking of Nahum's "bloody city" of chapter three verse one, Sister White clearly represents it as the nations that make up modern Babylon at the end of the world.

"The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:

'Woe to the bloody city! It is all full of lies and robbery; The prey departeth not; The noise of a whip, and the noise of the rattling of the wheels, And of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: And there is a multitude of slain. . . . Behold, I am against thee, Saith the Lord of hosts.' Nahum 3:1-5.

"With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the

fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.' Nahum 1:3-6.

"It was thus that Nineveh, 'the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me,' became a desolation, 'empty, and void, and waste,' 'the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid.' Zephaniah 2:15; Nahum 2:10, 11.

"Looking forward to the time when the pride of Assyria should be brought low, Zephaniah prophesied of Nineveh: 'Flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for He shall uncover the cedar work.' Zephaniah 2:14.

"Great was the glory of the Assyrian realm; great was its downfall. The prophet Ezekiel, carrying farther the figure of a noble cedar tree, plainly foretold the fall of Assyria because of its pride and cruelty. He declared: 'Thus saith the Lord God; . . . He hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height. . . . Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: . . . and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall.' Ezekiel 31:10-16.

“The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against Him, God inquires, ‘To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth.’ Verse 18.

“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end” of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8.

“The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.’ Zechariah 10:11. This is true not only of the nations that arrayed themselves against God in ancient times, but also of nations today who fail of fulfilling the divine purpose. In the day of final awards, when the righteous Judge of all the earth shall ‘sift the nations’ (Isaiah 30:28), and those that have kept the truth shall be permitted to enter the City of God, heaven’s arches will ring with the triumphant songs of the redeemed. ‘Ye shall have a song,’ the prophet declares, ‘as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard. . . . Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps.’ Verses 29-32.” *Prophets and Kings*, 364–366.

It is clear that the book of Nahum is an illustration of the fall of modern Babylon, of which papal Rome is the head.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet**

under one head—the papal power—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.” *Testimonies*, volume 7, 182.

Grasshoppers, Locusts, and the Cankerworms

The book of Nahum is addressing modern Rome—the papal power. We just identified that a lion can represent Islam, as it does in Revelation nine, but a lion may also represent Babylon. What is sometimes overlooked when it comes to symbols is the meaning associated with the symbol. It is not simply that a lion may represent Islam or Rome, but a lion represents a powerful enemy. The attributes of the lion are therefore to be considered in order to magnify the meaning of either Islam or Rome. It seems to me that this fact regarding biblical symbols has been overlooked and therefore adds to some of the confusion in identifying what the “locusts” of Joel represent. One meaning, possibly the primary meaning, for locusts or grasshoppers in God’s word is that they represent a multitude.

For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. . . . And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. Judges 6:5. 7:12.

The word grasshopper in the previous two verses in the Hebrew is a type of locust.

It is he that sitteth upon the circle of **the earth, and the inhabitants thereof are as grasshoppers**; that stretcheth out the heavens as a curtain, and spreadeth

them out as a tent to dwell in. Isaiah 40:22.

Isaiah here informs us that all the inhabitants of the earth are as grasshoppers, which would not mean they are Islamic, but they represent a multitude. The multitude of humanity at the end of the world are addressed in the book of Joel as being brought to the valley of Jehoshaphat, which is the valley of decision.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into **the valley of Jehoshaphat**, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all **the heathen** round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. **Multitudes, multitudes in the valley of decision:** for the day of the Lord *is* near in the valley of decision. Joel 3:1-2, 11-14.

Therefore when we understand that one of the truths that is conveyed through the symbol of locusts, (which is also the grasshopper in the Scriptures) is that they represent a multitude, we can then understand why both Islam and Rome can be symbolized by the locust, for both of these religions are nothing less than multitudes in terms of earth's population. This symbolism does not destroy the fact that the locust also represents a destructive force, but simply magnifies the meaning of the symbol.

In Nahum, which we have already identified as a pronouncement against modern Rome, we have an important passage where we can see the locust distinctly representing "destruction" and distinctly representing "a multitude" and distinctly representing "Islam" and distinctly representing "Rome." All four of these distinct applications for the locust come in the very same passage. The passage is important for it identifies that Rome is also symbolized by the locust.

Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. There shall the fire devour thee; the sword shall cut thee off, it **shall eat thee up like the cankerworm**: make thyself **many as the cankerworm**, make thyself **many as the locusts**. Thou hast multiplied thy merchants above the stars of heaven: **the cankerworm spoileth, and fleeth away. Thy crowned are as the locusts**, and **thy captains as the great grasshoppers**, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*. *There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually? Nahum 3:14-19.

The Lord here informs the papacy to prepare for its judgment, and promises that a destruction is going to come upon the papacy that is represented by "fire," "sword," and the "cankerworm." The cankerworm here is the locust representing destruction.

The Lord then informs the papacy to make up a multitude in advance of her destruction

and the multitude is represented both as the cankerworm and the locust.

The Lord then comments on the fact that the papacy has multiplied its merchants, thus referencing that the entire world economic structure is about to be turned over to the papacy. But the Lord identifies that this economic structure is going to be attacked by Islam, as represented by the “cankerworm” that “spoileth” and then “fleeth away.”

Then the Lord identifies that the leaders of the papacy, represented as “thy crowned” are as locusts, and that the papacies “captains” are “as the great grasshoppers.”

In this passage the locust represents destruction, multitudes, Islam and Rome. This passage therefore provides a second biblical witness to Joel that the locusts of verse four in chapter one represent Rome.

The Number Four

At this point I will restate what we are claiming concerning the first seven verse of Joel chapter one. The Lord asks the question to you and I through the prophet Joel, “Hath this been in your days, or even in the days of your fathers?” It should be noted that this is the very first prophetic information that is set forth in Joel’s book. The first thing that is stated by the Lord is always of significance and should be considered by the student of prophecy as he evaluates the overall message.

Whatever it was in the days of Joel’s fathers or in Joel’s time is to be conveyed through four generations. When we apply the principle that all the prophets are speaking of the end of the world we easily see that we are the fourth and final generation of Adventism. This allows us to see that our spiritual forefathers were the Millerites, for Christ illustrates the end of Adventism with the beginning of Adventism.

The history of the Millerites was the end of the Protestant Reformation and therefore the spiritual forefathers of the Millerites were the disciples during the formation of the early Christian church. The question posed then is—has this happened during the history the Millerites and the history of the early Christian church? Whatever it is that happened in those two histories is to be conveyed through the four generations of Adventism to this final generation.

In verse four of chapter one the issue that happened in both the history of the Millerites and the time of the disciples is represented by the progressive four-fold destruction represented by the four variations of locusts. In combination with verse three we find the four-fold destruction corresponding to the four generations of Adventism that began with the Millerites.

In both the symbol of the four generations and the four locusts we can apply the number four as representing a progressive period of time, as opposed to a singular point in time. Something happens in this period of time which also happened in the history of the disciples and the Millerites. The seriousness of the destructive work represented by the locust is illustrated in verse five when some in Adventism wake up at the Midnight Cry only to find that they are unable to understand and accept the message of the latter rain, and therefore unable to participate in the loud cry of the third angel.

Verses six and seven then identifies that it is Rome that is the power which attacks God’s people as represented by the fig tree and the vine. Verses eight through the end of the first chapter portray the effects of the work of the locusts, while calling God’s people unto a fast, and a solemn assembly and a gathering, for as verse

fifteen states, “the day of the Lord is at hand.”

It is to be noted that the effects of the destructive work of the locusts are manifested in a corruption of the worship service of God’s people. The blessings of God which are given to His people when His people are obedient to His will have been withheld, and the effects that are illustrated are representing a cause that has taken place within Adventism through its four generations. The symbol of the destructive work in verses nineteen and twenty is fire.

O Lord, to thee will I cry: for the **fire** hath devoured the pastures of the wilderness, and the **flame** hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the **fire** hath devoured the pastures of the wilderness. Joel 1:19–20.

We therefore need to understand what the “day of the Lord” is, and that it is not yet there in the history represented, for at this point in the narrative the “day of the Lord” is yet “at hand.” We also want to understand what “fire” represents, for it is devouring the pastures and the trees. But first we wish to spend a little time on the scattering of God’s people as represented by the number four.

It is evident by our current history and the prophetic light that there is a group within Adventism today that are incapable of understanding the third angel’s message. It is not that God is unwilling for them to do so, but they have personally developed a condition within their own experience that prevents them from understanding the special message for this final generation. This fact identifies that some will not be able to recognize the number four as a symbol of the scattering, for they do not accept the fact that the “seven times” in Leviticus twenty-six is

a time prophecy which spans 2520 years. If someone is unwilling to see this truth, then they would find it impossible to accept that the fact that the expression of “seven times” is set forth four times in Leviticus twenty-six, therefore identifying the number four as a symbol of the scattering. Of course the four times, “seven times” that is located in Leviticus twenty-six would need another witness that the scattering is represented by the number four, but we are beginning in Leviticus with our evidences to this fact.

William Miller employed Daniel four to identify a second witness to Moses “seven times” in Leviticus twenty-six, and like Leviticus the expression “seven times” is found four times in Daniel four. As we have already noted in Zechariah chapter one, four horns represent the scattering.

Then lifted I up mine eyes, and saw, and behold **four horns**. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* **the horns which have scattered** Judah, Israel, and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These *are* **the horns which have scattered Judah**, so that no man did lift up his head: but these are come to fray them, to cast out **the horns of the Gentiles**, which lifted up *their* horn over the land of Judah **to scatter it**. Zechariah 1:18–21.

Zechariah’s four horns represent the powers that scattered Judah, Israel, and Jerusalem. Israel scattering began in 723BC, forty-six years before Judah’s scattering began in 677, which preceded the scattering of Jerusalem in 606BC.

God in His mercy had determined to fray and cast out the four horns through the introduction of the four carpenters, and the

work of the four carpenters takes place when the Lord once again chooses Jerusalem.

And the Lord answered the angel that talked with me *with* good words *and* comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zechariah 1:13–17.

The Lord was choosing Jerusalem at the conclusion of the seventy years of captivity of ancient Israel in Babylon.

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation **these threescore and ten years?** Zechariah 1:12.

That seventy years captivity was predicted by Jeremiah and included the fact that at the end of the seventy years Babylon would be punished.

And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, *that I will punish the king of Babylon*, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jeremiah 25:11–12.

The seventy years was predicted by Jeremiah,

but the formula for calculating the time prophecy was identified by Ezra.

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until **the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.** 2 Chronicles 36:20–21.

Ezra's formula is based upon the statute in Leviticus twenty-five in connection with the punishment of breaking that very statute in Leviticus twenty-six. The statute is as follows:

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat. Leviticus 25:1–7.

The punishment is as follows:

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times for your sins.** And ye shall

eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And **I will scatter you among the heathen**, and will draw out a sword after you: and your land shall be desolate, and your cities waste. **Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.** And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept

of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. **The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them:** and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God. Leviticus 26:27-44.

In Solomon's temple dedication prayer he not only references the Lord choosing Jerusalem, but identifies that if God's people were unfaithful to the covenant the Lord would "afflict" His people.

Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: But **I have chosen Jerusalem**, that my name might be there; and have chosen David to be over my people Israel. . . . And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, **when thou dost afflict**

them. 2 Chronicles 6:5–6, 24–26.

When the Lord “afflicts” His people by scattering them, He employs the wicked to accomplish the work.

O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth: render a reward to the proud. Lord, how long shall the wicked, how long shall the wicked triumph? *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and **afflict thine heritage.** Psalms 94:1–5.

Babylon had been employed by the Lord to afflict His people for their breaking of the covenant and this is why Zechariah chapter one verse fifteen says, “I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and **they helped forward the affliction.**” Assyria and Babylon were the tools which God identified as His rod of chastisement against His people. This is important to note, for when we address the nation that comes against Adventism in Joel one, we need to remember what biblical powers have been identified as God’s tool in bringing affliction upon His people. With God’s ancient people it was Assyria and Babylon, who are in both cases represented by the lion and are in both cases prophetically the king of the north.

Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

We have already noted that Sister White identifies Isaiah’s unrighteous decree in chapter ten as the Sunday law, and therefore marked the haughty Assyrian in the passage as the papacy. Keep in mind that the Assyrian

in the passage is representing the end of the world king of the north and note that his role is the same at the end of the world as it was for ancient Israel.

Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still. **O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.** Isaiah 10:1–5.

Rome at the end of the world fulfills the same work that ancient Assyria and Babylon fulfilled in scattering ancient Israel, Judah, and Jerusalem, and the powers that scatter God’s people are represented by four horns. We are further instructed that when the scattering time is fulfilled and the Lord once again chooses Jerusalem, as He did at the end of the seventy years of ancient Israel’s captivity in Babylon, that the Lord then punishes the power He used to afflict His people for their rebellion.

There is *one* come out of thee, that imagineth evil against the Lord, a wicked counsellor. Thus saith the Lord; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I **have afflicted thee, I will afflict thee no more.** For **now will I break his yoke from off thee, and will burst thy bonds in sunder.** Nahum 1:11–13.

It is important to note that the scattering

in Zechariah is the scattering against Israel, Judah, and Jerusalem.

And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem. Zechariah 1:19.

The verse is identifying three distinct scatterings, but the powers that accomplished those three distinct scatterings are represented as four horns. The scattering of ancient Israel was a progressive destruction beginning with Israel and ending with the conquering and seventy years of captivity for the citizens of Jerusalem.

Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Jeremiah 50:17.

The scattering of Zechariah one represents more than the seventy years captivity. When we understand that the seventy years concludes with the punishment of Babylon and the Lord once again choosing Jerusalem we have another witness to identify that the number four represents a scattering, for Sister White identifies that the 1260 years of papal captivity is typified in the seventy years of Babylonian captivity.

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period**

of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.”
Prophets and Kings, 714.

When we understand that the seventy years of captivity was simply the conclusion of the progressive scattering of Israel, Judah, and Jerusalem we find that the 1260 years of papal darkness was the conclusion of a scattering that began well before the year 538—in the time of the disciples. The scattering of this time period was not accomplished by Assyria or Babylon, but by mystery Babylon that can only be identified as the mystery of iniquity.

“In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. **So today, when men forget God and refuse to obey his law, they are humiliated.** God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression.

“The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. **Forgetting him**, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and **of the power of her hereditary religion.** But **this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity.** The priests of this

church maintain their ascendancy by keeping the people in ignorance of the will of God.” *Review and Herald*, February 6, 1900.

The papacy is the mystery of iniquity.

“The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should 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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.’ [2 Thessalonians 2:3, 4, 7.] And furthermore, the apostle warns his brethren that ‘the mystery of iniquity doth already work.’ [2 Thessalonians 2:3, 4, 7.] Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy.

“Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and

superstitions were incorporated into the faith and worship of the professed followers of Christ.

“This compromise between paganism and Christianity resulted in the development of the ‘man of sin’ foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan’s power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.” *The Great Controversy*, 49–50.

The seventy years of ancient Israel’s captivity in Babylon represents the conclusion of the scattering of Israel, Judah, and Jerusalem that was accomplished by four horns and which typified the 1260 years of papal rule that would be the conclusion of a four-fold work that began in the time of the early Christian church. This fact is identified by Paul when he states the mystery of iniquity was already at work in his day and age. In the Revelation we find that the history of the early Christian church through the deadly wound of the papacy in 1798, which was typified by the punishment of ancient Babylon at the end of the seventy years, is represented by four horses (the first four seals) and four churches. The history of the scattering is represented by four horns with ancient Israel, Judah, and Jerusalem, and by four churches or seals with the Christian church. It is based upon these five witnesses, ie.; Moses’ “seven times,” Nebuchadnezzar’s “seven times,” ancient Israel’s “four horns,” the Christian’s church’s “first four churches” and “first four seals” that we conclude that Ezekiel eight’s four progressively escalating pagan abominations represent the scattering of Adventism’s true worship and that the four locusts of Joel 1:4 represent the methodology that has been employed by Satan to scatter Adventism to the point that they cannot recognize the latter rain message when it arrives.

When we identify the symbols of the locusts as symbols of Rome we are in agreement with Rome in the book of Nahum, but even more than this. When we understand that Rome at the end of time consists of the three-fold union of the dragon, the beast, and the false prophet and employ this truth to return to the book of Judges we find that not only do the grasshoppers there represent a multitude, but they represent the multitude of the three-fold union of modern Rome.

And so it was, when Israel had sown, that the **Midianites** came up, and the **Amalekites**, and **the children of the east**, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as **grasshoppers** for **multitude**; for both they and their camels were without number: and they entered into the land to destroy it. Judges 6:3–5.

The grasshoppers of Judges are the three-fold enemy of the dragon, beast, and false prophet.

And the **Midianites** and the **Amalekites** and all **the children of the east** lay along in the valley like grasshoppers for **multitude**; and their camels *were* without number, as the sand by the sea side for **multitude**. Judges 7:12.

The three-fold enemy of Revelation sixteen is illustrated in many passages of God's word including the book of Joel. All the prophets agree and all are identifying the end of the world when modern Babylon is gathered together as a multitude. The "multitude" in the passages from Judges is the same multitude as Joel.

Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision. Joel 3:14.

As already noted the "valley of decision" is also the "valley of Jehoshaphat."

For, behold, in those days, and in that time, when **I shall bring again the captivity** of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have **scattered** among the nations, and parted my land. Joel 3:1–2.

The expression in verse one that the Lord will bring again the captivity of Judah and Jerusalem means in the Hebrew that Lord will reverse the captivity of Adventism, which if nothing else identifies that Adventism goes into a captivity or a scattering before the end of the world. The valley of Jehoshaphat is where the story of Gideon in Judges took place and is the valley of decision for the multitude represented by modern Rome in its three-fold makeup. But Joel tells us why the Lord intends to judge modern Babylon or Rome in the passage.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O **Tyre**, and **Zidon**, and all **the coasts of Palestine**? will ye render me a recompense? and if ye recompense me, *swiftly and speedily* will I return your recompense upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. Joel 3:3–7.

The “boy” and the “girl” represent the final generation or fourth generation of Adventism that are sold out to the harlot and the harlot’s wine. The last generation of Adventism finds that it has been sold out to the practices and doctrines of Rome who are represented by the three-fold enemy of Tyre, Zidon, and the coasts of Palestine in the passage. Modern Babylon in the passage is about to be judged because they have captured modern spiritual Israel as did Nebuchadnezzar when he carried the treasures of the sanctuary into Babylon. This work was not accomplished by a literal attack, but by selling the children, or the final and fourth generation of Adventism to the Greeks. The Greeks symbolize worldly wisdom and the system of false educational by which the wisdom of the world is inculcated into the minds of Adventism. The Greeks represent the system of education which is identified as “higher education,” and it was through a corrupt educational system that existed prior to the early Christian church that the Hebrews were prevented from accepting their Messiah. It was from an unwillingness of the Protestants in the Millerite history to turn away from the corrupt doctrines and practices of papal Rome that prevented them from understanding and accepting the first angel’s message in the Millerite history.

Therefore when the book of Joel opens with the question concerning whether this has happened in the time of Joel or the time of his fathers, the answer for you and I is, “Yes.” As Seventh-day Adventists living in the fourth and final generation we understand that through a corrupt educational process the mystery of iniquity was already working in the time of the spiritual forefathers of the Millerites. So too, through the corrupt educational system

of the Jesuits, the Protestants of the Millerite history were also confronted with the workings of the mystery of iniquity. The reason this fact is to be conveyed unto our fourth and final generation is because the work of papal Rome in corrupting Adventism as illustrated by the four insects and the selling of our sons and daughters to the Grecians is the revelation that the primary reason why Seventh-day Adventists will be unable to recognize the latter rain is because they have been overcome by a false educational system that was adopted in the 1930’s and is nothing less than the mystery of iniquity.

Because of the four-fold destructive work of the locusts of Rome, Adventism—God’s vine and fig tree has degenerated into a church whose worship is an abomination before the eyes of the Lord. He has therefore cut off the meat and drink offering, and He has allowed the field to become wasted, the trees to be burned up and He calls for the husbandmen to be ashamed!

This condition is accomplished by a false message, for the latter rain is a message which is represented by holy fire. But Rome’s four-fold work of destruction is accomplished by a false message—an unholy fire. We will continue our consideration of Joel in the next newsletter.

“The man who rejects the word of the Lord, who endeavors to establish his own way and will, tears to pieces the messenger and message which God sends in order to discover to him his sin. His own inclinations have influenced his conduct, and he has built himself up in a wrong way. The divine rule is, ‘Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.’ But he would not do this. As a man thinketh, so is he. From within, out of the heart, proceed evil thoughts inspired by Satan. He begins to quibble at technicalities and manners. The spirit of Satan links him up with the enemy

to bear a word of criticism on less important themes. The truth becomes of less and still less value to him. He becomes an accuser of his brethren, etc., and changes leaders. **The outside world has a greater weight with him than has the flood of light that God has poured in upon the world in messages that he has given, and which he once rejoiced in.**

“Oh, how many things have developed since he became so full of hatred against God because his dangers and wrongs were brought before him! He has allowed wicked thoughts to strengthen and prevail because, day by day, he has not eaten of the flesh and drunk of the blood of the Son of God, because he has not become a partaker of the divine nature. The things which come from within defile the man. How corrupt then must be the source from which these evils have taken their rise!

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His Church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with **the torch of false prophecy** in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” *The 1888 Materials*, 1646–1647.