

QUESTION FOR 6-13-26

My question is not related to a specific paragraph in Joel 15, but the article brought a question to mind for me that I cannot reconcile. Since Nashville and at (post) the Sunday law, the activities of Islam are punishments for Sunday and Image building activities, that brings to mind for me, model questions that do not fit in my brain. If the model is Sunday sacredness and image of the beast building activities (formation), then angels release Islam to punish these activities, which I believe, I cannot seem to reconcile the prior events.

Islam will be used by God to punish those activities, released. I understand and can see the release prior to 9/11 and the restraint of Islam post-9/11 by the activities of Bush junior, via the *Patriot Act*. So, at 9/11 there was a release and restraint... All these things to me seem to fit a model. Activity A is the cause, Activity B is the effect. This makes sense. Probably a 4-step model is easier to understand. Activity, Release, Punishment, Restraint. However, then the model seems to fall apart for me with two events in my mind.

How does 9/11 and October 7 fit? Meaning, I can only see one side of the model. What specific corporate country related Image building event or Sunday law was Israel guilty of? What Sunday law or Image building event was the USA guilty of for 9/11?

The model seems to fit to me with these future items, but I cannot see a specific thing that the USA or Israel did PRE-October 7 or PRE-9/11 that triggered those punishment activities...

Model Flow

1. Country or corporate **ACTIVITY** of Implementation of Sunday Law or Image-building work
2. Angel's **RELEASE** Islam
3. Country or corporate **PUNISHMENT** for **ACTIVITY**
4. **RESTRAINT** of Islam for **PUNISHMENT**

Why was Islam released pre-October 7? A better was to ask it: What **EXACTLY** did the USA do—related to Sunday law/Image-building—pre-9/11, to allow for the release of Islam? It seems to be missing the Activity component for Oct 7 and 9/11.

C—AR

Brother C:

The nation where God's people are prophetically located is judged at the same time that God's people are judged. This is based upon Abraham's covenant promise that afterward he would also judge the nation.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And **also that nation**, whom they shall serve, **will I judge**: and afterward shall they come out with great substance. Genesis 15:13, 14.

Sister White identifies that any act of concession to the papacy is typifying Sunday legislation.

“A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. **Events** which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place **before our eyes**. Already the question of an amendment to the Constitution restricting

liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?

“There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. **Any movement in favor of religious legislation is really an act of concession to the papacy**, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to ‘the mystery of iniquity;’ and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.” *Testimonies*, volume 5, 711.

In the passage Sister White identifies a crisis for God’s people which begins in the United States and then in the world, and the “crisis” in the United States and then the world is the crisis represented by the formation of the image of the beast. The obvious theme in the passage is Sunday enforcement, and she says, “events” “are taking place before our eyes,” thus identifying a visual test. The crisis is where character is manifested, and it is manifested at the Sunday law, though it has been developed prior to the Sunday law during the period of the formation of the image of and to the beast. This is the case in the United States and also the world.

“The Lord has shown me clearly that the image of the beast will be **formed before probation closes**; for it is to be **the great test for the people of God**, by which their eternal destiny will be decided.

“This is **the test that the people of God must have before they are sealed**. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast” *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

When she records, “Any movement in favor of religious legislation is really an act of concession to the papacy,” she identifies any type of “legislation” as typifying “concession” to the papacy. In this sense when the Congress speaks, it is legislation that makes some type of concession to the papacy, and it typifies when the United States “speaks” as a dragon at the Sunday law. The formation of the image represents a series of events which typify the Sunday law, in the period of history when God’s people and the United States are being judged in agreement with Abraham’s covenant prophecy. The process of judgment is represented by a series of events that are illustrated upon several prophetic lines. Perhaps the most relevant to your question is the line of the Constitution that begins in 1776, 1789, 1798, typifying 9/11, the Pelosi Trials and the Sunday law.

With the Constitutional line we apply the judgment of people and nation of Abraham’s covenant prophecy, in the context of a progressive development of the image that reaches its final maturity at the mark of the beast. This process is represented nicely in Daniel chapter three, where

inspiration informs us the test for the three worthies was an illustration of the Sunday law test. Before the music played marking the Sunday law, the slaves of Babylon had to build the image and practice the music that would be played when the enforcement arrived. Shadrach, Meshak and Abednego were not the only Hebrews slaves on the plain of Dura that fateful day, they were simply the only Hebrews who saw the crisis coming in advance, and understood the spiritual implications of what was coming when the music played, and who therefore prepared for the crisis in advance. They decided before the test that they would stand at the test.

With these thoughts there is one other revelation about God's never-changing character to add to our consideration. This truth has been addressed often through the years by the theologians of Adventism, for it is related to the Adventist understanding of the work of judgment in the Most Holy Place. The simple truth is that God has presented repeatedly in His word that He never brings judgment upon men, kings or kingdoms—without first presenting a warning message about the coming judgment.

In March of 2000 there was an event within the Congress of the United States that was virtually a unanimous resolution, with the exception of Ron Paul. Junior Bush was running for President and he visited Bob Jones University, a university that had a history of being faithful to Protestantism. Earlier, on February 2, 2000, during the South Carolina Republican primary, George W. Bush spoke at Bob Jones University in Greenville, South Carolina. He gave a standard campaign speech there and did not criticize any of the school's policies. Bob Jones University was (and to some degree still is) known for a long history of strongly anti-Catholic teachings (past leaders had correctly called the Pope the Antichrist and the Catholic Church a "Satanic cult." A ban on interracial dating (which was still in effect in 2000).

Bush's appearance at the school caused a significant controversy, especially among Catholic voters. Critics accused him of giving legitimacy to a school with bigoted and anti-Catholic views. In response, Democrats in Congress (led by Rep. Mark Foley of Florida, who was Catholic) introduced **a congressional resolution condemning Bob Jones University for its anti-Catholic rhetoric**. The resolution (H. Res. 419) passed the House on March 1, 2000. It specifically condemned the university's past statements about the Catholic Church and the Pope. This controversy became one of the bigger "religion and politics" stories of the 2000 Republican primary. The resolution was an act that was in favor of the antichrist, and a restriction of freedom of religious expression. When Bush won the election, it was so close that from Election Day (Nov 7) to Gore's concession (Dec 13) was 36 days. The intense national drama and legal battles (the "hanging chads" period) lasted roughly 5 weeks. This was one of the longest and most contentious election disputes in modern U.S. history.

During those 36 days (November 7–December 13, 2000), the United States received one of the most intense, real-time, high-stakes "crash courses" on the U.S. Constitution in modern history. The nation learned in real time about the Electoral College, (and most Americans had only a vague idea how it actually worked until then). They learned the critical role of state election laws and how they interact with the Constitution. They learned about the 14th Amendment; specifically, the Equal Protection Clause, which became the central legal issue in Bush versus Gore. They learned of the separation of powers; the tension between state legislatures, state courts, federal courts, and the U.S. Supreme Court. They learned how votes are actually counted. For five straight weeks, every major news network was running segments explaining constitutional concepts that most Americans had never thought about since high school civics class. God was forewarning America that He was about to begin judgment typified by the Red Sea crossing history. The

judgment of the living the began the next year when Islam of the third woe was released. Then Bush implemented the *Patriot Act*, began his world-wide war on terrorism and restrained Islam.

I say the Americans “learned,” but this is not actually true. They were given opportunity to learn the intricacies and importance of the Constitution; whether they did or did not benefit from the light given matters not in terms of their accountability. The citizens of the United States are now accountable for the light given upon the Constitution.

This means that in March of 2000 the resolution spoke as an “act of concession” to the man of sin and the Sunday law, that marks the authority of his kingdom of darkness. It came just two months after a media-driven crash course upon the sacred document of the Constitution. Then on September 11, 2001, in response to the resolution condemning the primary truths of Protestantism, as represented by the faith of Bob Jones University, the third woe arrived to mark the beginning of the sealing time of the one hundred and forty-four thousand.

The “hanging chads” of junior Bush’s first election produced the light upon the subject that the citizens and nation would be held accountable to. Then in March the House of Representatives spoke in favor of the antichrist of Bible prophecy. Then in 2001 Islam of the third woe was released, and the *Patriot Act*, and Bush’s War upon Terror represented a restraint being imposed upon Islam. All of these issues are associated with the prophetic line of the Constitution, which leads to the speaking of the nation when its cup of probationary time is filled to the full, and which is also is the cup of its iniquity. That cup is filled for the United States during the judgment of the living, and judgment begins with the house of God. The United States is judged when Seventh-day Adventism is judged, and thereafter the world is judged when the great multitude of God’s other flock is judged.

BALAAM

Upon this line is the line of Balaam that provides secondary evidence of this very history, for in Balaam’s second strike upon the ass there are two vineyards. Your question asked, what is it that brought the strike of October 7, 2023 upon the ancient and literal glorious land of Israel? What “act of concession” to the papal Sunday law did the nation of Israel make that brought upon it the third woe of the recent war in Gaza. Before we identify that, we should note that ancient Israel filled up its cup of iniquity and probationary time during the time of the cross, and they have been subject to God’s judgment from that point onward.

“The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God.” *Review and Herald*, July 30, 1901.

We might consider that modern Israel didn’t exist until 1948, but they were already defined as a prophetic symbol that allows them to be applied prophetically in a different light.

The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. Deuteronomy 28:26, 27.

As an “astonishment, a proverb, and a byword” Israel became a proverb when Jerusalem was destroyed. A proverb is a parable or a simile, and the parable of literal Israel is a sign, for it is

an “astonishment.” When Balaam is between the two vineyards the second time, he strikes the ass the ancient vineyard is a parable that aligns with the modern vineyard conveying the message of the parable of the vineyard, which is also the song of the vineyard. The parable identifies a covenant people that are passed by while the vineyard is given to Peter’s kingdom of priests.

Balaam’s three times striking the ass is governed by the three steps that are the everlasting gospel. The “everlasting gospel” is a three-step testing process that produces and ultimately manifests two classes of worshippers. In the second step there is invariably a “doubling” of the symbol. Israel of today is the ancient vineyard in Balaam’s three steps. It is one of the two Islamic strikes that make up the second step of Balaam that occurs between the two vineyards. Israel of today is a symbol that accomplishes the doubling, but does not need to make any act of concession, for it filled its cup over two thousand years ago, and has been defined as a proverb—a parable every since that time.

That being said, on December 30, 1993; Israel and the Vatican signed the *Fundamental Agreement*, which established full diplomatic relations, and in January 1994, embassies were opened (Vatican Nunciature in Israel and Israeli embassy to the Holy See). This was a major milestone after centuries of strained relations and decades of negotiations. In 2000 Pope John Paul II made a historic visit to Israel (first papal visit since the founding of the state). He visited Yad Vashem, the Western Wall, and met Israeli leaders. In 2009, Pope Benedict XVI visited Israel and in 2014, Pope Francis visited Israel. He met with Israeli President Shimon Peres and Prime Minister Benjamin Netanyahu. He also visited Palestinian territories.

Constantine passed the first Sunday law in 321 and nine years later in 330 his empire was divided and its progressive demise was under way. In 538 the papacy passed a Sunday law and roughly a hundred years later Islam came into history to, (as the pioneers of Adventism identified) to chastise an apostate church. In 2000 the United States spoke a resolution of concession to the papacy, typifying a Sunday law, and roughly a year and a half later, on 9/11, Islam of the third woe arrived. The trumpets of judgment follow the activity or the “cause” that brings the “effect” which is the trumpet of judgment, but they are not simultaneous actions.

Hope this helps. Jeff