

# Future for America and July 18, 2020 - Number Seven

## *The Archers*

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We addressed the “burden of the valley of vision” of Isaiah twenty-two in a recent article. There we identified the “valley of vision” as a geographical symbol of the distinction between the Laodiceans and Philadelphians in the “last days.” That which bound the foolish Laodicean virgins into bundles for the fires of destruction were the “archers.” The archers of biblical prophecy represent Islam.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. Genesis 21:12–21.

Ishmael, the son of Hagar was to become the father of the nation of Islam and he was represented as “an archer.” The first mention of Ishmael identifies his role in biblical prophecy.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11, 12.

The nation of Islam will “be against every man,” and “every man’s hand” will be “against him.” The word translated as “wild” is the wild Arabian ass, so from the outset of Ishmael as a symbol of prophecy he is associated with the “horse family,” and he will bring every nation of the world together against his nation.

The Millerites identified that the three woes of Revelation nine represent the prophetic history of Islam and in so doing they visually portrayed Islam as a horse on both of the two sacred tables of

Habakkuk. Those charts were “directed by the hand of the Lord” and were prophesied of in Habakkuk chapter two. To reject the truth that Islam is represented by the three woes of Revelation chapter eight and verse thirteen is to reject the Spirit of Prophecy and Habakkuk. It is a rejection of both the Bible and the Spirit of Prophecy.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! Revelation 8:13.

To reject truth is to be bound for the fires of destruction, and Adventism began their progressive rejection of truth in 1863. Islam is the issue that brings all the nations of the world together during the third woe. This unity was illustrated on September 11, 2001, which, as the first waymark of the seven thunders, must also represent the last waymark of the seven thunders. The last waymark of the seven thunders in the “last days” is the Sunday law, then the third woe comes quickly. The power that angers the nations is Islam, and in the last days Islam angered the nations on September 11, 2001, but they were simultaneously “held in check.” At that time the latter rain began to sprinkle in advance of the full outpouring that takes place when the bride makes herself ready.

“At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” Early Writings, 85.

On September 11, 2001 the judgment of the living began, the nations were angered by the attack of Islam against the United States and the latter rain began to fall. Judgment begins with the house of God and the judgment of the house of God ends at the Sunday law crisis, then the judgment of God’s other flock begins. Much is involved with this most important truth, but these truths are well documented in the series, Habakkuk’s Tables. It was important to place these things in the article here before we return to the narrative of Revelation eleven.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly. Revelation 11:13, 14.

The “great earthquake” that marked the overturning of the nation of France in the French Revolution represents the overturning of the United States at the Sunday law. National apostasy is to be followed by national ruin, and when the United States is ruined the entire earth will be shaken to its core, thus the symbol of the “earthquake.” At that point “the third woe cometh quickly.” Islam is identified on the two sacred tables as the first and second woe of Revelation nine, and if the first woe is Islam and the second woe is Islam, then the third woe must be Islam, for upon the testimony of two a thing is established. The United States will be struck again by Islam at the Sunday law.

Speaking of Ezekiel’s valley of bones Sister White records the following.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” Manuscript Releases, volume 20, 217.

The message of the “four winds” that raises the two prophets of Revelation eleven is the message of the angry horse of Bible prophecy, as represented throughout the biblical testimony, but also as visually represented upon the two sacred tables of Habakkuk. The message that brings Elijah and Moses to their feet is the message of the third woe that comes quickly after they are raised to their feet, for when the Sunday law arrives and Islam strikes again Moses and Elijah are lifted up as the ensign to the nations.

The third woe of Islam is also the seventh trumpet. The beginning of the sounding of the seventh trumpet was on October 22, 1844, when the judgment began.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

The “days of the voice of the seventh angel” is the days of the investigative judgment, that began on October 22, 1844. Then the judgment of the dead commenced. Once the third woe comes quickly the sounding of the seventh trumpet is again marked. This sounding is not the beginning of the investigative judgment, but the end of the judgment of the house of God, and the beginning of the judgment of God’s other flock.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. Revelation 11:15–17.

The “mystery of God” is Christ in us, the hope of glory that is finished in the time period when Moses and Elijah stand up and are resurrected through a message from the Word of God that identifies Islam. If the message is received it binds a soul for the heavenly garner, but for those who reject the message it is the message of the archers of Islam that bind them in bundles to be burned in the fires of destruction. The message of the seventh trumpet seals the one hundred and forty-four thousand in advance of them being lifted up as an ensign to bring in God’s other flock. The two resurrected prophets must first be sealed before the world can be warned.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of

demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. Bible Training School, December 1, 1903.

When the one hundred and forty-four thousand are lifted up as an ensign unto the nations, the nations will be angry. The power that angers the nations in Bible prophecy is Islam. Islam will strike the United States again at the Sunday law.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:18, 19.

After this series of prophetic events, John presents the church who are to be the ensign.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered. Revelation 12:1.

Here the church that was slain, trampled down, resurrected, and thereafter is taken up into heaven as God's ensign is shining with the glory of the sun. They are standing upon the moon, representing the shadow of the twelve stars upon their crown. The shadow is the twelve tribes of ancient Israel that typified and reflected the twelve disciples that are the twelve stars in her crown. The beginning of ancient Israel is typifying the end of ancient Israel in the illustration.

The woman is about to bring forth a child, which identifies the birth of Christ at the end of ancient Israel, but now represents the birth of the Gentiles that come out of Babylon and join the one hundred and forty-four thousand. As soon as Elijah and Moses are lifted up as the ensign, she delivers God's other flock who will respond to the ensign.

The "world can only be warned" by seeing the one hundred and forty-four thousand lifted up as an ensign during the crisis that begins at the Sunday law in the United States. Those who come out of Babylon and stand with the one hundred and forty-four thousand are represented as the great multitude. Those two groups located in Revelation seven are represented by Moses and Elijah at the mount of Transfiguration, and God's triumphant church that is resurrected and lifted up as an ensign come together with God's other flock that are still then in Babylon during that final time of crisis.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of

the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. Isaiah 66:5–14.

Those that are born when they ascend to heaven are those who have been cast out by their brethren that hated them. Their brethren that hated them and rejoiced in their death, are those who say they are Jews, but are not. They are those of the synagogue of Satan that will prophetically worship at the feet of the ensign that consists of the “outcasts of Israel.”

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:12.

“You think that those who worship before the saints’ feet (Revelation 3:9) will at last be saved. Here I must differ with you; for God showed me that this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh, and put him to an open shame.’ And in the ‘hour of temptation,’ which is yet to come, to show out everyone’s true character, they will know that they are forever lost, and overwhelmed with anguish of spirit, they will bow at the saints’ feet.” Word to the Little Flock, 12.

He that hath an ear, let him hear what the Spirit saith unto the churches.