

FUTURE NEWS

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“GATHER YOURSELVES TOGETHER, YEA, GATHER TOGETHER,
O NATION NOT DESIRED” ZEPHANIAH 2:1

Power From on High

Helping Yourselves to Advance *Testimonies, volume 7, 274-276*

“To every teacher is given the sacred privilege of representing Christ. And as teachers strive to do this, they may cherish the reassuring conviction that the Saviour is close beside them, giving them words to speak for Him, pointing out ways in which they can show forth His excellence.

“Teachers meet with many trials. Discouragements press upon them as they see that their efforts are not always appreciated by their pupils. Satan strives to afflict them with bodily infirmities, hoping to lead them to murmur against God, to forget His goodness, His mercy, His love, and the exceeding weight of glory that awaits the overcomer. Let them remember that by trial God is leading them to more perfect confidence in Him. His eye is ever upon them, and if in their perplexity they look to Him in faith, He will bring them forth from the furnace refined and purified as gold tried in the fire. He permits trials to come to them to draw them nearer to Him, but He lays on them no burden greater than they are able to bear. And He declares: ‘I will never leave thee, nor forsake thee.’ Hebrews 13:5. He is always ready to deliver those who trust in Him. Let the hard-pressed, sorely tried teacher say: ‘Though He slay Me, yet will I trust in Him.’ ‘Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.’ Job 13:15; Habakkuk 3:17, 18.

“Students, co-operate with your teachers. As you do this you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. In the highest sense you are to be learners, seeing God behind the teacher, and the teacher co-operating with Him.

“Your opportunities for work are fast passing. You have no time to spend in self-pleasing. Only as you strive earnestly to succeed will you gain true happiness. Precious are the opportunities offered you during the time you spend in school. Make your student life as perfect as possible. You will pass over the way but once. And it rests with you yourself

Future News is the monthly newsletter from **Future for America**.

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

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MISSION STATEMENT

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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whether your work shall be a success or a failure. As you succeed in gaining a knowledge of the Bible you are storing up treasures to impart.

“If you have a fellow student who is backward, explain to him the lesson that he does not understand. This will aid your own understanding. Use simple words; state your ideas in language that is clear and easy to be understood.

“By helping your fellow student, you help your teachers. And often one whose mind is apparently stolid will catch ideas more quickly from a fellow student than from a teacher.

“This is the co-operation that Christ commends. The Great Teacher stands beside you, helping you to help the one who is backward.

“In your school life you may have opportunity to tell the poor and ignorant of the wonderful truths of God's word. Improve every such opportunity. The Lord will bless every moment spent in this way.”

WINTER TRIMESTER 2016: SCHOOL OF THE PROPHETS UPDATE

For this last trimester, *School of the Prophets* had twelve students—the most we have ever had before—from a wide range of countries including Canada, Bolivia, Germany, Brazil, England, and Holland. It was a blessed time!

Every morning at 6:30 am, students and staff gathered together to attend the morning prophecy class for an hour and a half. The prophecy class teachers were Brothers Parminder Biant, Jeff Pippenger, and Noel del Rosal. Then, there was breakfast, and following breakfast came the physical labor for the day. This consisted of various projects that included cleaning up the forest area around the school property, cultivating the garden for spring planting, planting the garden and greenhouse, pruning the orchard trees, and developing our new

main building on campus where the classroom and dining hall will be. We have high hopes that the classroom section will be finished by the time summer trimester begins. (Classroom section completed!) Next on the schedule was lunch, and then followed the afternoon classes. Each day of the week had a different afternoon class, including classes on Millerite history, gardening, natural remedies, massage, and others. Some classes provide students with the opportunity to lead out in class. Other classes incorporate the recitation of memory verses. Students are also always part of the worship hour at church, whatever that might entail—whether it be song service, special music, or even just presenting a short message preceding the Sabbath School service. This variety of duties provides students with a healthy amount of challenges to assist them in settling into the truth, in addition to preparing them for sharing the truth with others.

On Friday every week, everyone prepares for Sabbath through a campus-wide cleaning, as well as taking any town trips offered by the school. Then, we open the Sabbath with a Friday evening worship. Sabbath morning, the school joins the *Lambert Community Fellowship Church* for the worship hour, and then potluck for a blessed time to fellowship with our church brethren. It is incredible how time flies by during the trimesters here at *School of the Prophets*. Three months may seem long, but it surely feels like a matter of a few weeks. Come join us next trimester for a wonderful time learning the truths of God's word and getting to know like-minded brethren from around the world! **B. Krebec**

THE REFORM LINE OF JOHN WYCLIFFE

By N. Nyoni

Introduction

The work of God in the earth follows the same pattern in every age. Each line of prophetic history



complements the testimony of the other; it is only by combining them that a more complete picture of the end of the world is portrayed. The reformation in the time of John Wycliffe constitutes the characteristics of the other reform movements chronicled in God's word. A close study of his life reveals truths which are relevant to the final reform movement of these last days. This article presents an exposition of the reformation in the time of Wycliffe in relation to end-time events.

Chains of Error and Superstition — Spiritual Darkness before the Time of the End

“Except among the Waldenses, the word of God had for ages been locked up in languages known only to the learned; but the time had come for the Scriptures to be translated and given to the people of different lands in their native tongue. The world had passed its midnight. The hours of darkness were wearing away, and in many lands appeared tokens of the coming dawn.” *The Great Controversy*, 79.

In advance of every reform movement, the mystery of iniquity performs a work of spiritual destruction in the minds of men (2 Thessalonians 2:7). This is the spiritual darkness which precedes the time of the end in every reformation. In the time of Wycliffe, the traditions and maxims promulgated by the Church of Rome, in addition to the Bible's existence in uncommon languages, bolted the word of God to the understanding of His people. Thus, the night of woe and misapprehension of God had settled down upon the world. But, in this very crisis, the Sun of righteousness was to rise with healing in His wings. The Lion of the tribe of Judah had prevailed to rend asunder the chains of error and superstition. In the raising up of John Wycliffe, “the morning star of the reformation,” the time of reform for the fourteenth century had arrived.

The Rise of John Wycliffe — Identifying the Time of the End

“In the fourteenth century arose in England the ‘morning star of the Reformation.’ John Wycliffe

was the herald of reform, not for England alone, but for all Christendom. The great protest against Rome which it was permitted him to utter was never to be silenced. That protest opened the struggle which was to result in the emancipation of individuals, of churches, and of nations.” *The Great Controversy*, 80.

The labors of John Wycliffe encompassed not “England alone” but “all Christendom.” His work was thus to be of worldwide significance in its prophetic geographical setting. He was to be the herald of reform, to call the attention of the benighted multitudes to the light of God's holy word. The foregoing features of his appointed work bear resemblance to those of the first angel's message whose burden was to be for the last days (Revelation 14:6, 7). The first message of every history arrives at their respective times of the end (*Testimonies to Ministers*, 115). Accordingly, the raising up of Wycliffe to begin his work marked the time of the end at which point the first message for his generation entered into prophetic history.

“While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a Reformer. Men of learning had studied the word of God and had found the great truth of His free grace there revealed. In their teachings they had spread a knowledge of this truth, and had led others to turn to the living oracles. When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same thoroughness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, which neither his scholastic studies nor the teaching of the church could satisfy. In the word of God he found that which he had before sought in vain. Here he saw the plan of salvation revealed and Christ set forth as the only



advocate for man. He gave himself to the service of Christ and determined to proclaim the truths he had discovered.” *The Great Controversy*, 80–81.

Wycliffe’s endeavor to study the Scriptures is an illustration of running to and fro in God’s word and of the increase of knowledge which is always unsealed at the time of the end (Daniel 12:4). His “scholastic studies” had been permitted by God in order to prepare a way for his future work. This work of preparation is an illustration of a prophetic plowing which transpired before the manifestation of the power of the Holy Spirit in His Christian experience (Hosea 10:11, 12). The plowing is a subject of Bible prophecy which takes place at every waymark in the final reform movement of this earth’s history. Additionally, the early educational experiences of Wycliffe leading to his eventual study of the Bible portrays the plowing which precedes the time of the end of the final generation.

“Like after Reformers, Wycliffe did not, at the opening of his work, foresee whither it would lead him. He did not set himself deliberately in opposition to Rome. But devotion to truth could not but bring him in conflict with falsehood. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the word of God for human tradition; he fearlessly accused the priesthood of having banished the Scriptures, and demanded that the Bible be restored to the people and that its authority be again established in the church. He was an able and earnest teacher and an eloquent preacher, and his daily life was a demonstration of the truths he preached. His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view by Wycliffe; but the papal leaders were filled with

rage when they perceived that this Reformer was gaining an influence greater than their own.” *The Great Controversy*, 81.

The focus of this English reformer’s earlier labors was the leadership of the professed church of Christ in his day. It is a principle of the reform lines that the leadership is the first to be confronted with the testing message of their generation, and judgment is passed upon them first (Ezekiel 9:5–7; James 3:1). And, as is the case in every age, these “ecclesiastical authorities” never tolerate the light. Consequently, the Lord passes them by and seeks out men from common walks of life to proclaim the message for that generation.

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ’s withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.” *The Desire of Ages*, 232.

In his confrontations with the religious leaders of his day, Wycliffe had to clash with their various fanatical orders. This was to prepare him to proclaim his message with greater zeal at a subsequent time (*The Great Controversy*, 84). The Lord exposed him to the corruptions and malignity of the church of his day, that he would be better equipped to turn



the minds of the people from human to Divine authority. Thus, it has been with every reformer in every age, and thus it has been in this last generation.

“Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected and in which the souls and bodies of millions were held captive.” *The Great Controversy*, 84.

The tracts published by Wycliffe represent the formalization of the message. This is a waymark of every sacred reform movement and is emphasized more than any other (*The Great Controversy*, 343). In this manner, the Lord represents the publishing of Daniel 11:40–45 in *The Time of the End Magazine* as indispensable. John Wycliffe’s message elaborated on true versus false excommunication; thus he was warning men to flee from the wrath of God. Similarly, the last six verses of Daniel 11 warn of the approaching wrath of God in the seven last plagues. The Lord committed the work of formalizing this message to his appointed servant, Jeff Pippenger. This, contrary to the wave of popular feeling, is not unduly exalting a man. It is being accurate to the prophetic narrative while also placing an emphasis on the necessity of receiving the principles of the first message as divinely located in the pre-9/11 time period. These principles were confirmed and empowered at 9/11 and render those confronted with this message at this time accountable with their life to God. This truth is also illustrated in the life of Wycliffe.

Appointment to Lutterworth’s Rectory — Empowerment of the First and Arrival of the Second Message

“Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe’s influence was felt in shaping the action of the court, as well as in molding the belief of the nation.” *The Great Controversy*, 85.

Wycliffe’s message was empowered by his appointment to the rectory of Lutterworth. This appointment was a confirmation (assurance) that his “plain speaking” in the previous history was accepted by the English monarch as Bible truth. This greatly increased the reformer’s influence in both civil and religious matters in the kingdom. It is also worth noting that his career at Lutterworth spanned ten years, culminating with his death (1374–1384). The number ten symbolizes a test (Daniel 1:12; Revelation 2:10), and his promotion to the Lutterworth parish illustrates the truth that the life-and-death testing process for God’s people begins at the empowerment/confirmation of the first message.

“The papal thunders were soon hurled against him. Three bulls were dispatched to England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. (Augustus Neander, *General History of the Christian Religion and Church*, period 6, sec. 2, pt. 1, par. 8. See also Appendix.) Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III, whom in his old age the prelates were seeking to influence against the



Reformer, died, and Wycliffe's former protector became regent of the kingdom. But the arrival of the papal bulls laid upon all England a peremptory command for the arrest and imprisonment of the heretic. These measures pointed directly to the stake. It appeared certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, 'Fear not: ... I am thy shield' (Genesis 15:1), again stretched out His hand to protect His servant. Death came, not to the Reformer, but to the pontiff who had decreed his destruction. Gregory XI died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed." *The Great Controversy*, 85–86.

The three bulls that were dispatched in an attempt to silence Wycliffe's testimony illustrate the concerted efforts of the threefold union of modern Babylon at 9/11 to enforce Sunday observance in the United States and the world, and to thus eradicate Seventh-day Adventism from the earth (*Early Writings*, 38). This is a solemn truth that features largely in the prophetic word. But, as "two of the most powerful princes in the kingdom" were to Wycliffe a shield in a time of crisis, so were the first and second angels' messages emblems of divine grace for Seventh-day Adventism in the crisis of 9/11. The suspension of the proceedings to annihilate John Wycliffe, and the subsequent death of Edward III (Edward the third) illustrate the deferring of the Sunday Law (the third test) crisis by divine decree at 9/11. The death of Gregory XI and dispersal of the malignant priests that were bent on Wycliffe's death also illustrate this foregoing truth. In this way, prophecy represents Adventism as living on borrowed time.

"God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. (See Appendix notes for pages 50 and 85.) Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and

promises of rewards in heaven to his supporters. This occurrence greatly weakened the power of the papacy. The rival factions had all they could do to attack each other, and Wycliffe for a time had rest. Anathemas and recriminations were flying from pope to pope, and torrents of blood were poured out to support their conflicting claims. Crimes and scandals flooded the church. Meanwhile the Reformer, in the quiet retirement of his parish of Lutterworth, was laboring diligently to point men from the contending popes to Jesus, the Prince of Peace. The schism, with all the strife and corruption which it caused, prepared the way for the Reformation by enabling the people to see what the papacy really was. In a tract which he published, *On the Schism of the Popes*, Wycliffe called upon the people to consider whether these two priests were not speaking the truth in condemning each other as the antichrist. 'God,' said he, 'would no longer suffer the fiend to reign in only one such priest, but ... made division among two, so that men, in Christ's name, may the more easily overcome them both.'—R. Vaughan, *Life and Opinions of John de Wycliffe*, vol. 2, p. 6." *The Great Controversy*, 86.

The "two rival popes" who succeeded the deceased Gregory XI, and went to great lengths to overcome each other had demonstrated the confusion that permeated the Church of Rome. This was a giant step in weakening the power of the Papacy. And, thus is prefigured the confusion and strife of modern Babylon at the end of the world. Wycliffe's message in denouncing the rivalry of the two pontiffs represents the message of the second angel which began to herald the fall of Babylon at 9/11 (Revelation 18:1–3; *Life Sketches*, 411). The schism of the popes had "prepared the way" for the Reformation's future work. Similarly, the plowing accomplished by the second angel's message from its arrival (9/11) to the point of its empowerment (the Midnight Cry) prepares God's people for the double measure of the Holy Spirit at the Midnight Cry.



“Wycliffe, like his Master, preached the gospel to the poor. Not content with spreading the light in their humble homes in his own parish of Lutterworth, he determined that it should be carried to every part of England. To accomplish this he organized a body of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes. They sought out the aged, the sick, and the poor, and opened to them the glad tidings of the grace of God. As a professor of theology at Oxford, Wycliffe preached the word of God in the halls of the university. So faithfully did he present the truth to the students under his instruction, that he received the title of ‘the gospel doctor.’ But the greatest work of his life was to be the translation of the Scriptures into the English language. In a work, *On the Truth and Meaning of Scripture*, he expressed his intention to translate the Bible, so that every man in England might read, in the language in which he was born, the wonderful works of God.” *The Great Controversy*, 87.

Wycliffe began his work with the leadership of the Church of Rome, but by reason of their rejection of truth, he was compelled to turn to another class that would receive his message. In every age Christ’s messengers have been forced to turn from the religious leaders of their day to unlearned men in order to proclaim the truth for that generation (*The Desire of Ages*, 232). This point confirms the solemn fact that the leadership and structure of the Seventh-day Adventist church were passed by at 9/11, and that Christ had to resort to “simple, devout men, who loved the truth and desired nothing so much as to extend it” to finish the work for this generation (Isaiah 28:9-11).

“The angel represented in prophecy as delivering this message, symbolizes a class of faithful men, who, obedient to the promptings of God’s Spirit and the teachings of his word, proclaim this warning to the inhabitants of earth. This message

was not to be committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused the light from Heaven; therefore they were not of the number described by the apostle Paul: ‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.’ 1 Thessalonians 5:4, 5.” *The Spirit of Prophecy* volume 4, 199.

Faithful ministers proclaimed the message of Wycliffe to the aged, poor and sick, and a great work was accomplished in England. But, the Reformer’s greatest work—the translation of the Bible into the English language—was yet reserved for a future time. So also, the greatest work of the faithful disciples of 9/11 is yet to come. But, preceding this work is a seeming retardation of their labors which will in reality prepare them to proclaim their message with greater power.

Wycliffe’s Illness — Crisis in the Binding-Off Period

“But suddenly his labors were stopped. Though not yet sixty years of age, unceasing toil, study, and the assaults of his enemies had told upon his strength and made him prematurely old. He was attacked by a dangerous illness. The tidings brought great joy to the friars. Now they thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. ‘You have death on your lips,’ they said; ‘be touched by your faults, and retract in our presence all that you have said to our injury.’ The Reformer listened in silence; then he bade his attendant raise him in his bed, and, gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble: ‘I shall not die, but live; and again declare the evil deeds of the friars.’—D’Aubigne, b. 17, ch. 7. Astonished and abashed, the monks

hurried from the room.” *The Great Controversy*, 87.

The illness of Wycliffe typifies a type of restraint cast upon the wise virgins of 9/11 before their work in the Midnight Cry testing time. The foregoing experience will transpire in a period (or at a point) known as the “binding-off,” derived from the parable of the wheat and tares (Matthew 13:24–30). The parable teaches that the wicked are settled into characters prepared for the mark of the beast in advance of the righteous finalizing, or binding-off, their characters for the seal of God. But, in the binding-off period, both classes will begin to manifest the characters they will have formed in the previous hours of their probation. Character is revealed in a crisis, and such will be the nature of the binding-off. This is typified by the extremity of Wycliffe’s health situation. The mendicant friars interpreted this health crisis as an opportunity to secure Wycliffe’s overthrow. Hence, “four religious representatives” and “four civil officers” united to mock and oppose “the supposed dying man,” hoping to induce him to yield his faith in God’s word. In like manner a religious crisis involving Seventh-day Adventism will initiate a progressive demonstration of the characters of both the wise and foolish virgins of 9/11. And, those on the wrong side of the issue (the foolish virgins) will unite with the enemies of the truth and become the ringleaders in attempting to overthrow the faithful.

“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis some fall under temptation. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended.” *Testimonies*, volume 4, 89.

The leadership of the Seventh-day Adventist Church, of whom the mendicant friars are a symbol, will be largely involved in this crisis. The friars were one of the principal religious orders to be confronted with Wycliffe’s message in the earlier years of his ministry. Consequently, they represent the leadership of the Seventh-day Adventist Church at the end of the world who were the first to be confronted with the warning message for this generation. They will form a part of the confederacy opposed to the ministry of the wise virgins of 9/11 and will effect the harshest persecution, hoping to silence the solemn message given of Heaven. There will be manifest such a bold disregard of the message of upcoming judgment on the Seventh-day Adventist Church (and the United States) that it will be a cause of grief for God’s elect. But this very experience will bind off their characters for the seal of God; for they will have already begun to reveal the fruits of those that are accounted righteous:

“In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God’s people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross.” *Prophets and Kings*, 590.

In further elaborating on the binding-off period (or point), the reform history of Wycliffe illustrates the combined activity of church and state which is the forming of the image of the beast. This is represented



by the “four” religious and “four” civil officers that came against John Wycliffe. The number “four” is a major characteristic of the binding-off; therefore, the concerted actions of religious and civil entities against God’s people can be expected at the time of the binding-off. The defeat of God’s chosen messengers will seem inevitable at that point, but they will stand undaunted in the strength of God. As the opposition of the mendicant friars only served to bring Wycliffe out of his sickbed, so will the opposition led out by apostate Adventists in the binding-off period prepare the wise virgins to stand faithful in the image of the beast crisis of the Midnight Cry. Animated with fresh enthusiasm and renewed spiritual energies, they will go forth to perform the greatest of their labors for the people of Seventh-day Adventism—the proclamation of the Midnight Cry.

The Opening of the Bible to England — A Type of the Midnight Cry

“Wycliffe’s words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome—to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities; he knew that only a few years for labor remained for him; he saw the opposition which he must meet; but, encouraged by the promises of God’s word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God’s special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the Reformer in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task. At last the work was completed—the first English translation of the Bible ever made. The word of God was opened to England. The Reformer feared not now the prison or the stake. He had placed in the hands

of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.” *The Great Controversy*, 88.

The first English translation of the Bible that was ever made had unlocked the word of God that had heretofore been hidden from the nation of England. When this work was accomplished, all fears of imprisonment or the stake vanished from the mind of John Wycliffe. This aptly represents the Midnight Cry; for the accomplishment of the work for that time will poise the wise virgins to meet whatever fate might be theirs with courage and fortitude when the Sunday Law arrives. The Bible in the fourteenth century was “a light which should never be extinguished.” In like manner, the message of the Midnight Cry will be as light emitted from the oil-filled lamps of the wise virgins of 9/11. “The appearance of the Scriptures” in a local language and its dissemination across England was a glorious manifestation of “an agency more powerful than Wycliffe:”

“The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe—an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the word of God.” *The Great Controversy*, 89.

Similarly, the Midnight Cry will be a marked manifestation of the power of the Holy Spirit (*The Spirit of Prophecy*, volume 4, 250). And as the publishing of the English Bible eventually led to laws prohibiting God’s word in England, so will the events of the Midnight Cry testing time lead to



Sunday observance being “enacted and rigorously enforced” in the United States, and then the rest of the world. Additional light on the history of the Midnight Cry is represented in Wycliffe’s history as follows.

A Midnight Cry Decree, the Number Four and the Binding Off for the Sunday Law

“Again the papal leaders plotted to silence the Reformer’s voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II, to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.” *The Great Controversy*, 89.

The tribunals to which John Wycliffe was summoned for opening the Bible to the people represent the binding-off process for the honest-hearted Seventh-day Adventists in the history of the Midnight Cry. These tribunals were inaugurated by a “royal decree” from king Richard II. This serves as a confirmation of a decree/law that is to be passed by the United States government, urged on by the leading Protestant churches (typified by the bishops) to mark the beginning of the Midnight Cry (the image of the beast testing time). The fact that the royal decree was issued by Richard II (the second) substantiates this premise; for the Midnight Cry is the empowerment of the second angel’s message and “two’s” or “doublings” are often marked at the foregoing waymark. In all the tribunals, Wycliffe defended the truth in a manner that brought conviction to the heart and manifested the humility and meekness of Christ. In like manner, the character of Christ (the incarnation) will be manifested in the lives of those comprising the church triumphant at the Midnight Cry. Wycliffe was summoned to four tribunals before his work would reach its conclusion. The number four constantly appears in the binding-off periods and confirms Wycliffe’s foregoing experience to be an illustration of the binding-off from the Midnight

Cry to the Sunday Law. It particularly identifies that part of the experience that binds off Seventh-day Adventists for the Sunday Law is the combined efforts of church and state to overthrow their faith in councils and courts of justice:

“The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. **Many will be called to speak before councils and in courts of justice, perhaps separately and alone.** The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.” *Testimonies*, volume 5, 463.

The story of John Wycliffe continues:

“Wycliffe’s work was almost done; the banner of truth which he had so long borne was soon to fall from his hand; but once more he was to bear witness for the gospel. The truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed the blood of the saints. He was not blind to the danger that threatened him, yet he would have obeyed the summons had not a shock of palsy made it impossible for him to



perform the journey. But though his voice was not to be heard at Rome, he could speak by letter, and this he determined to do. From his rectory the Reformer wrote to the pope a letter, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papal see.” *The Great Controversy*, 90.

Though Wycliffe was not permitted to appear in person at the epicenter of heresy, his defense of truth was to reach its borders by letter. At the conclusion of this fourfold trying process, he was prepared to suffer the martyr’s fate. Similarly, the trials to be encountered by faithful Seventh-day Adventists in the binding-off period of the Midnight Cry to the Sunday Law will strengthen them to give the Loud Cry message to the world and to defend the Sabbath of the fourth commandment with their life. The circumstances they will be faced with at that time is illustrated in the story of Wycliffe’s life in the following words.

The Death of Wycliffe — The Sunday Law Crisis

“In his church at Lutterworth, as he was about to dispense the communion, he fell, stricken with palsy, and in a short time yielded up his life... The doctrines which had been taught by Wycliffe continued for a time to spread; his followers, known as Wycliffites and Lollards, not only traversed England, but scattered to other lands, carrying the knowledge of the gospel. Now that their leader was removed, the preachers labored with even greater zeal than before, and multitudes flocked to listen to their teachings. Some of the nobility, and even the wife of the king, were among the converts. In many places there was a marked reform in the manners of the people, and the idolatrous symbols of Romanism were removed from the churches. But soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide. The English monarchs, eager to strengthen their power by securing the support of Rome, did not hesitate to sacrifice the Reformers. For the first time in the

history of England the stake was decreed against the disciples of the gospel. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their cries into the ear of the Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves.” *The Great Controversy*, 92–94.

The death of Wycliffe was followed by an increase in the missionary efforts of his followers. The light was not only given in England, but was proclaimed to other lands by the “scattered” disciples of the truth. Their labors were attended with great success as multitudes including people of note were converted to the truth. This experience will be repeated in the Sunday Law crisis. The death of John Wycliffe and the rise of the Wycliffites is illustrating a transition which will transpire at the Sunday Law. This point is typified in the Scriptures. Just before the conquest of Jericho, Moses was laid to rest and Joshua was charged to takeover. The conquering of Jericho is a symbol of the Sunday Law (*Testimonies to Ministers*, 410), and Joshua (whose name is the Hebrew equivalent of Jesus) represents a ministry that will be fully under divine control. The fact that the preachers were termed “Wycliffites” is illustrating the unity that will be manifested by the 144,000 at the Sunday Law; for they will be as one man (John Wycliffe). But, the testimony of faithful Seventh-day Adventists will only rekindle the fires of persecution, and this is represented by the martyrdoms that followed the labors of the Wycliffites and Lollards. Not content with oppressing the converts of the truth, Rome vainly endeavored to crush the Reformation by launching a public/universal attack on the supposed source of heresy. This is typified as follows:

“The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of



Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighboring brook. ‘This brook,’ says an old writer, ‘hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over.’—T. Fuller, *Church History of Britain*, b. 4, sec. 2, par. 54. Little did his enemies realize the significance of their malicious act.” *The Great Controversy*, 95.

The decree at the Council of Constance which secured the public destruction of Wycliffe’s bones was interpreted as a victory for Rome, but contrary to that it was a symbol of her overthrow. This decree symbolizes the Universal Sunday Law which will be a public attack on Bible Adventism and will outwardly appear to be a decided victory for modern Rome. But, this very decree will be the means of sealing her condemnation, and will also be a token of the ultimate triumph of the true Reformation. For at that time, shall Michael stand up to deliver His people.

“Never did this message apply with greater force than it applies today. More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.” *Testimonies*, volume 7, 141.

Closing Remarks

“Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty and leave results with God.” *The Great Controversy*, 609.

Inspiration identifies that the experience of the reformers will be repeated here at the end of the world. A special message and a special work is to be given to faithful Seventh-day Adventists who strive to keep up with the advancing light and to conform their lives to its teachings. The next article on the reformers will take up the life and work of John Huss and Jerome. May it be the prayer of the people of present truth to understand the increase of knowledge and prepare for the crises ahead.

I SAMUEL 25

By M. Chapman

Overview

The story of 1 Samuel 25 illustrates, or typifies, the experience of God’s people at the end of the world (*Selected Messages*, book 3, 338). It describes God’s people who are confronted with the Laodicean message of Revelation 3:14–22. Nabal and his wife Abigail represent the two classes of God’s people



whose characters are demonstrated based on the acceptance or rejection of the message given by David and his men.

Characters

David and his men

David and his men represent Christ (Psalms 18:50) and His angels (Job 1:10) who protect His people in these last days. David, like Christ, faithfully protects those who have been entrusted to him, but at a certain time seeks payment or increase for his labors. This parallel can be clearly seen by the contrast of David's actions in 1 Samuel 25 and the actions of the "lord" in the parable of the talents found in Matthew 25. Nabal, like the servant who hid his talent, does not recompense David or the Lord in the parable with that which he is owed.

Nabal

Nabal represents the wicked Laodiceans who are "increased with goods, and have need of nothing" (Revelation 3:17). He is described as someone who is "very great" and "liveth in prosperity," (1 Samuel 25:2, 6) thus showing his spiritual blindness due to his seeming lack of need. He is also described as "churlish and evil in his doings," showing us his character of depravity. Nabal's rejection of the message given by David's ten men illustrates the rejection of the Laodicean message found in Revelation 3.

Abigail

Abigail, Nabal's wife, is described as a "woman of good understanding, and of a beautiful countenance," (1 Samuel 25:3) thus showing ennobling characteristics in contrast with those of Nabal. Abigail and Nabal represent the two classes of worshippers that will exist till the end of time (*Patriarchs and Prophets*, 72). One accepts the message of mercy given by David, symbolizing Christ, and humbles their heart, while the other refuses to acknowledge the warning and rejects the messages of God's Spirit.

The Story

The story of 1 Samuel 25 begins by giving us the

phrase "and Samuel died." This phrase allows the student to prophetically apply the beginning of the story to September 11, 2001. Samuel's death marks the passing by of the leadership at 9/11; this line of truth can be shown by several witnesses including, but not limited to: the death of Saul, Josiah, and the passing by of the Sanhedrin.

Next, we see The Bible describing the place and activity of Nabal:

And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. 1 Samuel 25:2.

Let us now breakdown the symbols of this verse, and then apply the verse prophetically.

The word "Maon" means a dwelling or duty of marriage; this symbol applies during the Midnight Cry experience where the marriage of Christ to His people is emphasized.

There are two locations in the Bible known as Carmel: Mount Carmel and Carmel the town. Both point to the Midnight Cry time period. These two locations can be brought together to show a church and state relationship—Mount Carmel symbolizes the church aspect, while Carmel the town symbolizes the state aspect. The church and state relationship is marked by the image of the beast test at the Midnight Cry experience (*The Great Controversy*, 443).

Lastly, we are told that Nabal was shearing his sheep. The shearing of sheep is marked during the time of first fruits when the first of the harvest are being gathered to present to the Lord a first fruit offering (Deuteronomy 18:4). This is also another symbol of the Midnight Cry time period.

Now that we have broken down the symbols into their basic meaning, let us apply the meaning of these to the actual text. If our first verse places us at 9/11, but our second verse places us at the Midnight Cry by three witnesses, we must then be seeing a period of time marking the experience



from 9/11 to the Midnight Cry. This can be readily seen once we bring in the activity of David and his men:

But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: They were a wall unto us both by night and day, all the while we were with them keeping the sheep. 1 Samuel 25:14–16.

This passage shows us that from the time that David entered the wilderness after Samuel's death to the time of the confrontation of his men and Nabal, David was watching over the shepherds and keeping them safe. This activity of David and his men is symbolizing the work of Christ and His angels as they keep watch on God's people from 9/11 to the Midnight Cry. At the Midnight Cry, God's people, like Nabal, are required to give Him that which He is owed for His labor in protecting and keeping them.

Once Nabal rejects the request of David, Abigail is then given a message of warning by the servant who witnessed the events. Abigail is then required to consider, and then act on what she should do in response to Nabal's rejection of David:

Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him. 1 Samuel 25:17.

This verse symbolizes the message of warning given to those Seventh-day Adventists who have not been tested up to the time period of the Midnight Cry, but are now required to consider and act upon the message of soon destruction, symbolizing the Sunday Law. Abigail does what Nabal would not do, and gives David that which he is required:

Then Abigail made haste, and took two

hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. 1 Samuel 25:18.

Abigail then returns home to Nabal where she tells him of the destruction that was soon to take place. Nabal's heart is thereafter turned to stone marking the sealing of Nabal in his wicked condition:

But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. 1 Samuel 25:37.

Ten days later, marking a testing time from the Midnight Cry to the Sunday Law, Nabal dies and Abigail is married to David. This symbolizes the end results for the two classes of Adventism—one class will spiritually die at the Sunday Law, the other will consummate their marriage to Christ.

Thus, the story of 1 Samuel 25 enlightens the student of prophecy of the events about to take place, and it also depicts the two classes of professed followers of Christ who will be tested by the messages of God's Spirit sent in mercy to a dying world.

Summary

1 Samuel 25:

1. Illustrates the experience of God's people at the end of the world
2. Depicts Christ, His angels, the wise, and the foolish
3. Outlines the history from 9/11 to the Midnight Cry
4. Outlines the history from the Midnight Cry to the Sunday Law

Study Resources

1. *School of the Prophets* Morning Classes
 - a. 1 Samuel 25 Playlist
<https://www.youtube.com/playlist?list=PLEW7ywH-uu0hLPfTMqgx0YrKo-68lf8S6>

A MISMATCHED PAIR

In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ; while her husband illustrates what a man may become who yields himself to the control of Satan.

When David was a fugitive from the face of Saul, he had camped near the possessions of Nabal, and had protected the flocks and the shepherds of this man.... In a time of need, David sent messengers to Nabal with a courteous message, asking for food for himself and his men, and Nabal answered with insolence, returning evil for good, and refusing to share his abundance with his neighbors. No message could have been more respectful than that which David sent to this man, but Nabal accused David and his men falsely in order to justify himself in his selfishness, and represented David and his followers as runaway slaves. When the messenger returned with this insolent taunt, David's indignation was aroused, and he determined to have speedy revenge. One of the young men in the employ of Nabal, fearing that evil results would follow Nabal's insolence, came and stated the case to Nabal's wife, knowing that she had a different spirit from her husband, and was a woman of great discretion...

Abigail saw that something must be done to avert the result of Nabal's fault, and that she must take the responsibility of acting immediately without the counsel of her husband. She knew that it would be useless to speak to him, for he would only receive her proposition with abuse and contempt. He would remind her that he was the lord of his household, that she was his wife, and therefore in subjection to him, and must do as he should dictate...

Without his consent, she gathered together such stores as she thought best to conciliate the wrath of David; for she knew he was determined to avenge himself for the insult he had received... Abigail's course in this matter was one that God approved, and the circumstance revealed in her a noble spirit and character. *Conflict and Courage*, 168.

The Binding Off

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