

If Armageddon is a spiritual Battle are we not Fighting that Battle now!
Why would there then be another?

Eph. 6:12 For we **wrestle** not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, **against spiritual wickedness** in high places. **Gen. 32:24,25.** 1Cor. 9:26 I therefore so run, not as uncertainly; **so fight I, not as one that beateth the air:** 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1Tim. 6:12 **Fight the good fight of faith,** lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 2Tim. 4:7 **I have fought a good fight, I have finished my course, I have kept the faith:** Heb. 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured **a great fight of afflictions;** 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, **waxed valiant in fight,** turned to flight the armies of the aliens.

Note: Job, David, Paul and others had fought while they had lived, would they come up in a special resurrection to fight another. All the Godly in the Old Testament fought a spiritual Battle. There is no second probation, the 1st has closed before the 7 last plagues are falling, Christ has ceased His intercession. The saints have gotten the victory standing in the presence of a holy God without a mediator. It will not be that they are once more to have another spiritual battle with sin. But if Jesus does it all for us in their thinking, then why doesn't he fight this one for the saints???

Dan. 12:2 . . many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Rev. 1:7 . . every eye shall see him, and they also which pierced.

[Questionsealing.indd. 144-000.pdf.](#) [144,000.indd. Armageddon.](#)
[FourWindsHeaven-Earth2.pdf.](#)

Note: The time of Jacobs trouble comes as a result of the death decree marked by the 3rd plague. Armageddon doesn't fall until the 6th plague. These are successive, one directed at the saints the other one nation against another—nation against nation.

[DeathDecree](#)

Armageddon a Literal Battle and its Parallel Event.

By their own definition, ***if Armageddon is a spiritual battle between good and evil then we are fighting it now***:— Rom. 12:21 Be not overcome of evil, but ***overcome evil with good***. 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; ***whether of sin unto death, or of obedience unto righteousness?*** Matt. 6:34;24:13; Rev. 3:12,21. Therefore it cannot be said that, after the close of probation for mankind, after the saints have overcome, Armageddon is a spiritual battle. The saints do not fight evil then, for they have overcome and are sealed. Is the battle between Christ and the host of evil at the 2nd advent a spiritual battle? No way! That's a literal battle also!!!

2Tim. 4:6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 ***Henceforth there is laid up for me a crown*** of righteousness, which the Lord, the righteous judge, ***shall give me at that day***: and not to me only, but unto all them also that love his appearing.

Note It will be seen in the following verses 1). The death decree is issued under the 3rd plague and carried out during the 6th. 2). The distance between the 3rd and the 6th plague is approximately 5 months, her (protestant churches) plagues come in one day; a day for ***a year***. Rev. 18:8. This is not the Papal, 5th plague. 3). The 6th plague mentions nothing about the saints, only references nations. *see Dan. 12:2*. Therefore Armageddon is not a spiritual battle between good and evil. 4). Are the saints gathered to the place called Armageddon? No! If one group is there then so is the other, or How can a spiritual battle be fought in a literal place where the saints are not. “These plagues are not ***universal***”, where many of the saints are not, “or the inhabitants of the earth would be wholly cut off.”{GC 628.2}. 5). This battle Takes place after probation closes. 6). During the 6th plague occurs the time of Jacobs trouble for the saints GC 635.1,2.

Rev. 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For ***they have shed the blood*** of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. . . . 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the ***kings of the east*** might be prepared. 13 And I saw

three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth *unto the kings of the earth and of the whole world*, to gather them to the battle of that great day of God Almighty.15 **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Note: Let no one say these plagues/events are not important to the saints. Why? verse 15 is a direct statement by Christ.

The Third Plague.—Such is the description of the terrible retribution for the "blood of saints" shed by violent hands, which will be given to those who have done, or wish to do, such deeds. And though the horrors of that hour when the fountains and rivers of water shall be like blood, cannot now be realized, the justice of God will stand vindicated, and his judgments approved. Even the angels are heard exclaiming,

Thou art righteous, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets. Even so, Lord God Almighty, true and righteous are thy judgments. {1897 UrS, DAR 688.4}

It may be asked how the last generation of the wicked can be said to have shed the blood of saints and prophets, since the last generation of saints are not to be slain. A reference to Matt.23:34, 35; 1John 3:15, will explain. These scriptures show that *guilt attaches to motive no less than to action*; and no generation ever formed a more determined purpose to devote the saints to indiscriminate slaughter than the present generation will, not far in the future. (See chapter 12:17; 13:15.) *In motive and purpose, they do shed the blood* of saints and prophets, and are every whit as guilty as if they were able to carry out their wicked intentions. {1897 UrS, DAR 689.1} **See GC 627.3**

It would seem that none of the human family could long survive a continuance of a plague so terrible as this. It must therefore be *limited in its duration*, as was the similar one on Egypt. Ex.7:17-21,25. {1897 UrS, DAR 689.2}

Again: It may be asked how the way of the kings of the East will be prepared by the drying up, or consumption, of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Answer: To come up to the battle of the great day of God Almighty. Where is the battle to be fought? Near Jerusalem. (Joel and Zephaniah.) But Jerusalem is in the hands of the Turks; they hold possession of the land of Palestine and the sacred sepulchres. This is the bone of contention; on these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquillity of Europe that Turkey should be maintained in

her position, in order to preserve what is called the "balance of power." For this the ***Christian nations of Europe*** have cooperated to sustain the integrity of the sultan's throne, because they cannot agree as to the division of the spoils, when turkey falls. By their sufferance alone that government now exists, and when they shall withdraw their support, and leave it to itself, as they will do under ***the sixth plague***, that symbolic river will be wholly dried up; Turkey will be no more, and the way will be all open for the nations to make their last grand rally to the Holy Land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, "Let the heathen be wakened, and ***come up to the valley of Jehoshaphat.***" The millions of Mohammedans of Persia, Afghanistan, Toorkistan, and India will rush to the field of conquest in behalf of their religion. (See more about Turkey in Dan.11:40-45.) {1897 UrS, DAR 692.6}

Joel 3:12 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.

Note: Armageddon is fought at and in a specific location. Not where the saint are scattered in little small companies/groups.

In The Great Controversy by EG White.

On whom do these Plagues fall? ***NOT THE SAINTS!***

“which are to fall upon the world” GC 627.3 On whom did the plagues in Egypt fall? NOT the SAINTS! for if as some claim the 6th plague is the death decree then it would fall upon the saints. In that plague we have no such language. But in Egypt the Plagues were finished before the saints left, and they were in the wilderness forty years before entering the promised land. In the last Plagues there is no time between them and the promised land.

“Yet they will be the most awful scourges that have ever been ***known to mortals.***”
GC 628.2

Of the 1st, 2nd and 3rd Plagues. GC 627.3; Of the 4th plague on the sun. GC 628.1; Of the 5th plague on the “seat of the beast.” GC reference None; Of the 6th plague GC reference None; but of the saints during it. GC 635.1,2; Of the 7th plague GC 635.3-on

Note: Christ’s 2nd advent ends Armageddon. But if it is a battle between good and evil then , is this part 2:—***As the wicked went into their graves, so they come forth***

with the same enmity to Christ and the same spirit of rebellion. GC 662.2; Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the *terrible scenes of conquest and revolution by which kingdoms have attained to power.* GC 439.3

Note: Or is this Armageddon part 2 GC 664.1—;672.2. The 2nd advent is not a battle. GC . Or where is Christ's 2nd advent described as a battle. It's a thief in the night—unawares—when they're not looking—as in the days of Noah—eating and drinking. Its because their lives are interrupted that they issue the death decree.

Like the Plagues of Egypt?

Note: Some think that because EG White draws a correlation with the plagues of Egypt and the 7 Last Plagues it must be a spiritual battle that God fights for His people like then by causing the sea to drowned the Egyptian Army. Yet, then, what do we do with the 40 YEARS IN THE WILDERNESS. What about only two and no more of those original that came out of Egypt entering the promised land. Will the saints Be instructed to Sabbath observance after the Plagues? Ex. chapter 16. Will there be rebellion in the ranks of the 144,000 after the plagues? Num. 16:30. Will any of the 144,000 offer strange fire before the Lord. Lev. 10:1,2. ETC.

And so they do False Comparisons with Others.

As the approach of the Roman armies *was a sign* to the disciples of the impending destruction of Jerusalem, *so may this* apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convents vaults: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 5T 451.2 *{Mar 199.5}{GC 26.0}{Hist. of the Sabbath. 133.1-138.1}*

Note: Does it say Matthew 24:15 is the sunday? NO! it is liken to it, How? Read it again—AS and SO.

By Mentioning one Event EGW Establishes the Time for the Other.

The mighty angel from heaven is to “lighten the earth with His glory” (Revelation 18:1), while he cries mightily with a loud voice, “Babylon the great is

fallen, is fallen” (Verse 2)... { 8MR 346.4 }

We would lose faith and courage in the conflict if we were not sustained by the power of God. { 8MR 346.5 }

Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and, as they have been in constant conflict and attained an experience in ***the best modes of deception*** and battle, and have been ***strengthening for centuries***, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. ***Wide awake*** we must be, as wise virgins having oil in our vessels with our lamps. What is this?—Grace. Grace! {8MR 347.1} GC 589.1

The power of the Holy Ghost must be upon us and the Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle.—Letter 112, 1890, pp. 3, 4. (To Edson and Emma, and Willie White, December 22, 1890.) { 8MR 347.2 }

Note. Here is described two events that take place at the same time. Armageddon and the experience of the saints—Jacobs Trouble. “The world will be on one side or the other of the” ***Eastern Question***. “Evil angels unite their powers with evil men” for this battle. God “Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle,” at His second Advent to put an end to these self destructive world wars of domination—Dan. 2:45;Rev. 19:11-15., neither of these mention the saints. The 6th Plague mentions nothing about the saints. Notice the saints do not fight in this Armageddon, nor are they pleading for deliverance from this world war. They are under a decree to put them to death, however they are not to be sleeping but “***Wide awake,***” to these events, Dan. 12:1. Rev. 15:15. If these saints have to fight in it then they have not overcome, if they have not overcome then when does probation close? What fits them for Heaven? “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.*** Your position is such a jumble of inconsistencies that but few will be deceived. “{15MR 15.1} its the Sunday Law that fits the saints for heaven “. . . ***This is the test that the people of God must have before they are sealed.*** All who prove 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. ***What need will there be of the solemn warning*** not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" {15MR 15.3}

“At the very time specified, Turkey, through her ambassadors, accepted the

protection of the *allied powers* of Europe, and thus placed herself under the control of *Christian nations*. *The event exactly fulfilled the prediction.* . .” GC 335.1 Rev. 9:1-21

Note: There is another prophecy beside the quote above that deal with this same entity. Dan. 11:40-45.

The Saints Concern? Not Nations!

Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's sake; *they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour's promise:* I "will keep thee from the hour of temptation, which shall come upon all the world." Revelation 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached. GC 619.1;620.1,2;621.1,2;622.1,2;623.1;*593.1.

Note: But if Armageddon is a spiritual battle between good and evil and God fights it for us, then it is God that wrestles with himself during Jacobs trouble? and Jacob wasn't wrestling with God.

Why is the 6th plague poured on the Euphrates?

Gen. 2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the *fourth river is Euphrates*.

Gen. 15:18 In the same day the LORD made a covenant with Abram, saying, **Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:**

In the fertile valleys of the Tigris and the *Euphrates* there dwelt an ancient race

which, though at that time subject to Assyria, *was destined to rule the world*. Among its people were wise men who gave much attention to the study of astronomy; and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodachbaladan, upon learning that this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery and to learn, if possible, more of the God who was able to perform so great a wonder. {PK 344.1}

"About 1270 B.C., the Assyrian kings became masters of Chaldea, or Babylonia, of which Babylon was the capital. This country was afterward ruled by an Assyrian dynasty of kings, who reigned at Babylon, and sometimes waged war against those who reigned in Assyria proper. At other times the kings of Babylon were tributary to those of Assyria. Several centuries elapsed in which the history of Babylon is almost a blank. In the time of Tiglathpileser of Assyria, Nabonassar ascended the throne of Babylon in 747 B.C. He is celebrated for the chronological era which bears his name, and which began in 747 B.C. About 720 Merodach-baladan became king of Babylon, and sent ambassadors to Hezekiah, king of Judah (see 2 Kings 20, and Isa.39). A few years later, Sargon, king of Assyria, defeated and dethroned Merodach-baladan. Sennacherib completed the subjection of Babylon, which he annexed to the Assyrian empire about 690 B.C. The conquest of Nineveh and the subversion of the Assyrian empire, which was effected about 625 B.C., by Cyaxeres the Mede, and his ally Nabopolassar, the rebellious governor of Babylon, enabled the latter to found the Babylonian empire, which was the fourth of Rawlinson's 'Five Great Monarchies,' and included the valley of the Euphrates, Susiana, Syria, and Palestine. His reign lasted about twenty-one years, and was probably pacific, as the history of it is nearly a blank; but in 605 B.C. his army defeated Necho, king of Egypt, who had invaded Syria. He was succeeded by his more famous son, Nebuchadnezzar (604 B.C.) who was the greatest of the kings of Babylon." {1897 UrS, DAR 45.1}

These plagues, from the very nature of the case, must be manifestations of wrath and judgments upon men; but if the drying up of the literal Euphrates is all that is brought to view, this plague is not of such a nature, and turns out to be no serious affair, after all. {1897 UrS, DAR 692.1}

These objections existing against considering it a literal river, it must be understood *figuratively* as symbolizing *the power holding possession of the territory* watered by that river, which is the Ottoman, or Turkish, empire. {1897 UrS, DAR 692.2}

1. It is so used in other places in the Scriptures. (See Isa.8:7; Rev.9:14.) In this latter text, all must concede that the Euphrates symbolizes the Turkish power; and

being the first and only other occurrence of the work in the Revelation, it may well be considered as governing its use in this book. {1897 UrS, DAR 692.3}

2. The drying up of the river in this sense would be the *consumption* of the Turkish empire, accompanied with more or less destruction of its subjects. ***Thus we should have literal judgments upon men*** as the result of this plague, as in the case of all the others. {1897 UrS, DAR 692.4}

But it may be objected to this, that while contending for the literality of the plagues, we nevertheless make one of them a symbol. We answer, No. A power is introduced, it is true, under the sixth vial, in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well known symbol; or as we read again in the first plague of the mark of the beast, his image, and its worship, which are also symbols. All that is here insisted upon, is the literality of the judgments that result from each vial, which are literal in this case as in all the others, though the organizations which suffer these judgments may be brought to view in their symbolic form. {1897 UrS, DAR 692.5}

Again: It may be asked how the way of the kings of the East will be prepared by the drying up, or consumption, of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Answer: To come up to the battle of the great day of God Almighty. Where is the battle to be fought? Near Jerusalem. (Joel and Zephaniah.) But Jerusalem is in the hands of the Turks; they hold possession of the land of Palestine and the sacred sepulchers. This is the bone of contention; on these the nations have fixed their covetous and jealous eyes. But though ***Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquillity of Europe*** that Turkey should be maintained in her position, in order to preserve what is called the "balance of power." ***For this the Christian nations of Europe have cooperated to sustain the integrity of the sultan's throne, because they cannot agree as to the division of the spoils,*** when turkey falls. By their sufferance alone that government now exists, and when they shall withdraw their support, and leave it to itself, ***as they will do under the sixth plague,*** that symbolic river will be wholly dried up; Turkey will be no more, and ***the way will be all open for the nations to make their last grand rally to the Holy Land.*** The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, "Let the heathen be wakened, and come up to the valley of Jehoshaphat." The millions of Mohammedans of Persia, Afghanistan, Toorkistan, and India will rush to the field of conquest ***in behalf of their religion.*** (See more about Turkey in Dan.11:4045.) {1897 UrS, DAR 692.6}

Note: Again—Armageddon is fought at and in a specific location. Not where the saint are scattered to desolate and solitary places in little small companies/groups. GC 626.1

Do the Ten Toes fight against the Stone.

Four mighty angels hold back the powers of this earth till the servants of God are **sealed** in their foreheads. ***The nations of the world are eager for conflict;*** but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. ***Deadly instruments of warfare*** will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the ***great battle*** of Armageddon. {1MR 145.3} {7BC 967.0.}

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the **sealing** of God's people shall be accomplished. Letter 79, 1900, pp. 12, 13. (To William Kerr, May 10, 1900.) {1MR 145.4} {7BC 967.1.}

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away from the earth. **The nations are angry *with one another*. Widespread preparations are being made for war.** The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. {9T 26.3}

Earthly powers are shaken. **We need not, and cannot, expect union among the nations of the earth.** Our position in the image of Nebuchadnezzar is represented by the toes, **in a divided state, and of a crumbling material, that will not hold together.** Prophecy shows us that the great day of God is right upon us. It hasteth greatly. {1T 360.3}

Note: This makes it impossible for a one world government or a 2nd reign of the papacy. For it to have a second empire the man of sin could not have been revealed (2Thess. 2:3) by Martin Luther. Dan.2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: ***but they shall not cleave one to another***, even as iron is not mixed with clay.

Note: Now the 6th plague says nothing of the saints. It specifically mentions other things that have a history in the old Testament. It is directly connected to the four winds, which are hinder by the sealing. Here EGW comments on Rev. 11:18, and notice the nations aren't angry with the saints. This is exactly what the 6th plague foretells. Nations gathered against each other during the great day of God

almighty. As in Dan. 2 the ten toes do not unit—being opposed to each other. This is when the stone has its day—see Dan. 12:2:Rev.19:11-15. This makes it impossible for a one world government or a 2nd reign of the papacy. For it to have a second empire the man of sin could not have been revealed by Martin Luther.

We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. ***But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.*** 6T 14.1. 408.1

One last Attempt to Salvage Their Beloved Fable.

And Some try to prove 6th plague/Armageddon is a spiritual battle by comparing it to the destruction of Jerusalem in A.D. 70. THE SAINTS WERE NO LONGER IN JERUSALEM when this event took place! Neither did probation close for mankind.

Verse 21: “For then shall be great tribulation, such as was not since the beginning of the world in this time, no, nor ever shall be.” The “great tribulation” here mentioned is that of the church of Jesus Christ, and ***not the tribulation of the Jews*** at the destruction of Jerusalem. We offer the following reasons:—

1. It is a fact that the tribulation of the Christian church, especially under the reign of the papacy, was greater than God’s people had suffered before “since the beginning of the world.” But ***it is not true*** that the tribulation of the Jews at the destruction of Jerusalem was the greatest tribulation of the world ever witnessed. The tribulation of the inhabitants of the cities of the plain when God rained on them fire and brimstone, or, the tribulation when God destroyed all men from the face of the earth, save eight souls, by the flood, was certainly greater than that at the destruction of Jerusalem.

2. The tribulation of the Christian church has been greater than it will ever be again. True, a time of trouble, “such as never was,” spoken of in Dan.12:1, is coming upon the world; but we find in the same verse this blessed promise, “And

at that time thy people shall be delivered.” The tribulation of the Jews at the destruction of Jerusalem *was not greater* than the world will ever witness. The vials of Jehovah’s unmingled wrath are yet to be poured out, not upon the people of one nation only, but upon the guilty thousands of all nations. “The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried.” Jer.25:33.

3. If this tribulation be applied to the Jews, nor any other class of unbelieving men, it cannot be harmonized with Dan.12:1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly *there cannot be* two times of trouble, at different periods, greater than ever was, or ever would be. Therefore, we apply the “tribulation” spoken of in Matt.24:21, 29, *to the church* of Christ, extending down through the 1260 years of papal persecution; and the “trouble” mentioned in Dan.12:1, *to the unbelieving world*, to be experienced by them in the future.

4. The period of tribulation was shortened for the elect’s sake. Who are the elect here mentioned? The Jews? No; their house had been pronounced desolate. They were left of God in their hardness of heart and blindness of mind. Says Paul, “Lo, we turn to the Gentiles.” The elect were the followers of our Lord Jesus Christ. And where were they when tribulation was upon the Jews? They had fled to the mountains. *How absurd*, then, to say that the days of the tribulation of the Jews, in the city of Jerusalem, were shortened for the sake of the elect, who had fled from the place of tribulation.

5. The connection between verses 20 and 21 shows that the tribulation was to commence with those Christians who were to flee out of the city. “But pray ye that your flight be not in the winter, neither on the Sabbath-day; for then shall be great tribulation.” Our Lord here speaks of the tribulation which his people would suffer from the time of their flight onward. We follow them in their flight to the mountains, and then pass along down through the noted persecutions of the church of God under pagan Rome, and we see, indeed, *tribulation*. And when we come to the period of papal persecution, we see them suffering the most cruel tortures, and dying the most dreadful deaths, that wicked men and demons could inflict. This last period is especially noted in prophecy.

The prophet Daniel saw the papacy, its blasphemy, its arrogance, its work of death on the saints, and its duration as a persecuting power, under the symbol of the little horn. “And 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 until a time and times and the dividing of time. Chap.7:25. It is generally admitted that “a time and times and the dividing of time” is 1260 years. Commencing the 1260 years A.D. 538, they reach to A.D. 1798, when Berthier, a French general, entered Rome, and took it. The pope was taken prisoner and shut up in the Vatican. The papacy was stripped of its civil power. Here ended the period of tribulation spoken of by our Lord, which was . . .{SCC JW Pg. 12-22.} 18762ndcoming.indd

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