

“Experience and Views,” page 29: “These plagues enrage the wicked against the righteous; *they thought that we had brought the judgments of God upon them*, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the *time of Jacob’s trouble*. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God.”

Note: The 10 plagues of Egypt were never attributed to the Hebrews by the Egyptians. Egyptians knew they were from God.

But *will the wicked believe* that: armageddon (Dan. 12:2; Rev. 11:18; 16:12) was brought on by the Saints, nor can it be asserted it was for their protection by christian nations. That the saints could dry up the river Euphrates; or that it prepared and gathered the kings of the earth to the great day was dried up for the eradication of the saints and; That the 3 unclean spirits came from the saints; these come from:—

The sources from which these spirits issue, denote that they will work among three great *religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or Paganism, Catholicism, and apostate Protestantism.* {1897 UrS, DAR 694.2}

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have "gotten the victory over the *beast*, and over his *image*, and over his *mark*, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" *they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an*

intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:14-17. GC 648.3.

Note: *Passed through* the 6th Plague (Dan. 12:2; Rev. 11:18) as they have the first 5, separate and untouched by them. *Endured the time* of Jacobs trouble. Stood without an intercessor under the 7 last plagues. These are all separate events that transpire simultaneously, so to in the following quote. As the nations are warring amongst themselves there are plans to blot out the saints.

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;SSP Haskell. pg. 88.1

At this point another symbol is introduced. Says the prophet: "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Verse II. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when "the four winds of the heaven strove upon the great sea." Daniel 7:2. In Revelation 17 an angel explained that waters represent "peoples, and multitudes, and nations, and tongues." Revelation 17:15. *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

Through (Rev. 16:13,14) spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a *new and more exalted system of religious faith*; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. *Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its*

victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God. GC 589.1 Para., and contents mine. *intuition, inspired? as in the french revolution.*

GC 614.1,3.

Note: *It is his object to incite the nations to war against*” the saints? NO! each other.

“The sources from which these spirits issue, denote that they will work among three great *religious divisions of mankind, represented by the dragon, the beast, and the false prophet, or Paganism, Catholicism, and apostate Protestantism.*” {1897 UrS, DAR 694.2}

Satan will then plunge the inhabitants of the earth *into one great, final trouble*. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of *strife* will be let loose. *The whole world will be involved in ruin* more terrible than that which came upon Jerusalem of old. . . The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, *to spread desolation everywhere*. GC 614.1,2.

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}

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; { 8MR 347.1 }

“dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains.” GC 626.1

Note: If Armageddon is a spiritual battle, where does this take place? For the “Whole world will be involved in ruin,” “spread desolation everywhere,” and “wide spread desolation” come. For the saints are not spread everywhere or fighting the wicked, but their own battle with self; it will be noticed that no contact is made between the righteous and the wicked, angels are protecting the saints— GC 631.1. Still the swords that were to be used against the saints are turned on the

pastors—GC 655.4. Armageddon is fought at and in a specific location. Not where the saints are scattered to desolate and solitary places in little small companies/groups. GC 626.1 The wicked cannot touch the saints for they are protected by guardian angels. No reference in these to the Saints under the plagues. But they do reference the 6th Plague. Yet in the following why is there no mention of warriors seeking to kill the saints? Why does Satan have to inspire to take the city?:—

In that vast throng are multitudes of the long-lived race that existed before the Flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused Him to blot them from the face of His creation. *There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.* GC 664.1

In The Second Coming James White speaking of the difference between Dan. 12:2 and Matthew 24:21 says:—

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.12:2, 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.12:2, 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.12:2, 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.