

Wandered after the Beast? A one world Government!

It is asserted that there is a “New World Order,” a “One World Government,” headed by the “Roman Catholic Papacy.” which is the said meaning of Revelation 13:3, 12. *"Quod probat nimis, probat nihil"* — ***“What proves to much, proves nothing.”***

But where is it stated by the two horned beast that this is its goal. Notice the comparison that follows, there are a few things said of the two horned beast: 1). it causeth the worship of the First Beast, whose deadly sound was healed. 2). It causeth the worship of the Image. 3). That the healing of the wound takes place before its wondered after. 4). That that wound is healed before the Image can be formed.

Is there found in the Old Testament a history to this “Image to” a “Beast,” and what is it in reality?

. . . Gibbon says that hereafter the historian will describe “political institutions” before relating wars, and that “he will adopt the division unknown to the ancients of *civil* and *ecclesiastical affairs*.” That is, future history must deal with church and state, not with kingdoms such as Babylon, Medo-Persia, and Greece. SDP 259.1

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan ***schools stood side by side***. Here it was that such men as Origen and Clement, recognized Fathers of the church, ***adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods*** which were common in the study of Homer and other Greek writers. ***Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect,*** a revival of the philosophy of Plato. ***These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world,*** and finally established the mystery of iniquity. SDP 261.1

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in ***giving up the doctrines which stand as the pillars of our faith***, and engaging in a process of reorganization. Were this reformation to take place, what would result? ***The principles of truth that God in His wisdom has given to the remnant church, would be discarded.*** Our religion would be changed. ***The fundamental principles that have sustained the work for the last fifty years would be counted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.*** The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest would sweep away the structure. {ISM 204.2}

Comparison of the work of the Two Horned Beast.

Rev. 13:12 And he exerciseth all the power of the first beast before him, ***and causeth the*** earth and them which dwell therein to ***worship the first beast***, whose deadly wound was healed.

14:9 And the third angel followed them, saying with a loud voice, If any man ***worship the beast*** and his image, and receive his mark in his forehead, or in his hand,

Rev. 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and ***cause*** that as many as would not ***worship the image of the beast*** should be killed.

14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast ***and his image***, and receive his mark in his forehead, or in his hand,

Question: Does it say wondered or wandered—as to *mindlessly follow or obey in ignorance, or bewilderment? Or did the Reformation expose this Beast that had the “deadly” wound?*

Note: It is the Two horned Beast that: 1). Deceives. 2). Directs that *they should make/form* and give power to an Image, not the first beast!. 3). That causes the worship of the “image” not the first beast!

But what is meant by: “wondered,” “Image,” “Power,” “Exerciseth.”

Rev. 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and ***all the world wondered*** after the beast.

Rev. 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and ***cause*** that as many as would not ***worship the image of the beast*** should be killed.

WONDER

But what is the "image to the beast"? and ***how is it to be formed?*** The image is ***made by the*** two-horned beast, and is an image ***to*** the beast. It is also called an image ***of*** the beast. Then ***to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself***—the papacy. “ {GC 443.1} ”

2296. θαυμάζω *thaumanzō*, *thōu-mad'-zo*; from 2295; *to wonder*; by impl. *to admire*:—admire, have in admiration, marvel, wonder.

2295. **thauma**, *thōu'-mah*; appar. from a form of 2300; *wonder* (prop. concr.; but by impl. abstr.):—admiration.

2300 **thēaōmai**, *theh-ah'-om-ahēe*; a prol. form of a primary verb; to *look closely at*, i.e. (by impl.) *perceive* (lit. or fig.); by extens. to *visit*:—behold, look (upon), see. Comp. 3700.

wōn'dēr, *v.t.*, 1. To be curious about; to wish **to know**. 2. To surprise; to amaze.

1. desire or be **curious to know** something:

To Study or examine.

Rev. 17:6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, ***I wondered with great admiration.***

Did John worship the Papacy, or was John a part of the new world order?

IMAGE

1504. **εἰκών** **ēikōn**, *i-kone'*; from 1503: a *likeness*, i.e. (lit.) *statue, profile, or (fig) representation, resemblance*:—image.

1503. **ἴκω**, *ī'-ko*; appar. a prime verb [perh. akin to 1502 through the idea of *faintness* as a copy]; to *resemble*:—be like.

IMAGE, *n.* [L. imago.]

1. A representation or similitude of any person or thing, formed of a material substance; as an image wrought out of stone, wood or wax.

Whose is this image and superscription? Matthew 22:20.

2. A statue.

3. An idol; the representation of any person or thing, that is an object of worship. The second commandment forbids the worship of images.

4. The likeness of any thing on canvas; a picture; a resemblance painted.

5. Any copy, representation or likeness.

The child is the image of its mother.

6. Semblance; show; appearance.

The face of things a frightful image bears.

7. An idea; a representation of any thing to the mind; a conception; a picture drawn by fancy.

Can we conceive

Image of aught delightful, soft or great?

8. In rhetoric, a lively description of any thing in discourse, which presents a kind of picture to the mind.

9. In optics, the figure of any object, made by rays of light proceeding from the several points of it. Thus a mirror reflects the image of a person standing before it, as does water in a vessel or stream, when undisturbed.

IMAGE, *v.t.* To imagine; to copy by the imagination; to form a likeness in the mind by the fancy or recollection.

And image charms he must behold no more.

But what is the "image to the beast"? and *how is it to be formed?* The image is ***made by the*** two-horned beast, and is an image ***to*** the beast. It is also called an image ***of*** the beast. Then ***to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself***—the papacy. “ {GC 443.1}{GC 445.2}

Note! Civil government will give control to Protestants, “saying to them that dwell on the earth, that ***“they should make”*** an image to the beast.” ***Rev. 13:14, GC 445.1.*** It is of particular importance to understand, It is not papal supremacy ***Protestants*** intend to achieve but ***their Own!*** Nor is the papacy seeking Christ’s temporal kingdom for Protestants, but their own, GC 234.2. ***And it is not the papacy Protestants intend to have enforce Christ’s kingdom, but THEY themselves. And it is not papal doctrine Protestants intend to legalize but THEY intend to legislate for Christ’s temporal kingdom—because they will “smite their fellow servants,” Matt. 24:49, by religious legislation, with civil-criminal and corporal punishments Rev. 13:17. That “who soever would not worship” their “image should be killed” Rev. 13:15, 11-17; and “these shall make war with the lamb” “and they that are with Him” Rev. 17:14; “for kings of the earth have committed fornication with” them, and “in” them “was found the blood of prophets, and of saints”; Rev. 18: all.*** Are not they teaching that they, their churches are the ***“her,”*** the bride?

Note: Since the reformation the religious world has imitated the papal system!

It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims ***did not yet comprehend the great principle of religious liberty.*** The freedom which they sacrificed so much to secure for themselves, ***they were not equally ready to grant to others.*** "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith."-- Ibid., vol. 5, p. 297. ***The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy,*** is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, ***they were not entirely free from her spirit of intolerance.*** The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics."—Ibid., vol. 5, p. 335. ***The regulation was adopted by the colonists that only church members should have a voice in the civil government. A kind of state church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result—persecution.*** {GC 292.3}

Eleven years after the planting of the first colony, Roger Williams came to the New World. Like the early Pilgrims he came to enjoy religious freedom; but, unlike them, he saw—what so few in his time had yet seen—that this freedom was the inalienable right of all, whatever might be their creed. He was an earnest seeker for truth, with Robinson holding it impossible that all the light from God's word had yet been received. Williams "was the first person in modern Christendom to establish civil government on the doctrine of the liberty of conscience, ***the equality of opinions before the law.***"—Bancroft, pt. 1, ch. 15, par. 16. He declared it to be the

duty of the magistrate to restrain crime, but never to control the conscience. "The public or the magistrates may decide," he said, "what is due from man to man; but when they attempt to prescribe a man's duties to God, they are out of place, and there can be no safety; for it is clear that if the magistrates has the power, he may decree one set of opinions or beliefs today and another tomorrow; as has been done in England by different kings and queens, and by different popes and councils in the Roman Church; so that belief would become a heap of confusion."--Martyn, vol. 5, p. 340. {GC 293.1}

But continually increasing numbers were attracted to the shores of America, *actuated by motives widely different from those of the first Pilgrims*. Though the primitive faith and purity exerted a widespread and molding power, *yet its influence became less and less as the numbers increased of those who sought only worldly advantage*. {GC 296.4}

The regulation adopted by the early colonists, of permitting *only members of the church to vote or to hold office in the civil government*, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the state, but it resulted in the corruption of the church. A profession of religion being the *condition* of suffrage and officeholding, many, actuated solely by motives of worldly policy, united with the church without a change of heart. Thus the churches came to consist, to a considerable extent, of *unconverted* persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present, of attempting to build up the church by the aid of the state, of appealing to the secular power in support of the gospel of Him who declared: "My kingdom is not of this world." John 18:36. The union of the church with the state, be the degree never so slight, while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world. {GC 297.1}{GC 290.2, 251.4}{SpM 1.4}

The great principle so nobly advocated by Robinson and Roger Williams—(1603-1683), that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight of by their descendants. *The Protestant churches of America*,—and those of Europe as well,—so highly favored in receiving the blessings of the Reformation, *failed to press forward in the path of reform*. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, *were content to believe as their fathers had believed and to live as they had lived*. *Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside* had the church continued to walk in the light of God's word, *were retained and cherished*. *Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther*. *There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word*. {GC 297.2}

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}{4SP 277.2}{GC88 445.1}

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord ***such a revival of primitive godliness as has not been witnessed since apostolic times.*** The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and ***before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.*** GC 464.1

Mal. 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them;

. . . There was a power from beneath moving agencies to bring about a change in the constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath, plainly specified in the fourth commandment as the seventh day. 3SM 166.2

But ***today*** in the ***religious world*** there are multitudes who, as ***they*** believe, ***are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.*** Since Christ is not now here in person, ***they themselves will undertake to act in His stead, to execute the laws of His kingdom.*** The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the ***expositors*** of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2}{GC 587.1; 588.3—for a millennium}{5T 712.1; 714-715.1}{GC 603.2} {TM 366.1} {2SP 14.1}

They did not seek redemption from sin, but deliverance from the Romans. They looked for the Messiah to come as a conqueror, to break the oppressor's power, and exalt Israel to universal dominion. Thus the way was prepared for them to reject the Saviour. {DA 29.4}

Power and Exerciseth?

Exerciseth. 4160. *pōiēō, pay-eh'ō, to make or do.*

ex'ēr-cīse, *v.t.*; exercised, *pt., pp.*; exercising; *ppr.* 1. To employ actively; to exert, to cause to act in any manner; as, to *exercise* the body or the hands; to *exercise* the mind or judgement.
2. **To use; to exert; to perform the duties of; as, to exercise authority or an office.**

Rev. 13:12 And **he exerciseth** (i.e. *uses*, exerts, performs all authority) **all the power** (i.e., **dominion**, authority, jurisdiction, *privilege, force, capacity, influence*) of the first beast before him, and causeth the earth and them which dwell therein *to worship the first beast*, whose deadly wound was healed.

13:13 And **he doeth** great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

13:14 And **deceiveth** them that dwell on the earth by the means of those miracles which **he had power** to do in the sight of the beast; **saying** to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

13:15 And **he had power** to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Note: The Image is not the beast otherwise this language is useless. But how does he cause the worship of the first beast? Worship: to admire or reverence as a result of the inquiry in verses 4-7 of Rev. 13. By enforcing the worship of Sunday which protestants are teaching not on papal authority but that of Christ directing. So this worshiping of the first beast is incidental—a bi product to the worship-*WORK* of the Image, as this work is plainly stated to be the intent of the setting up of **an image** by the two horned beast in verses 14 and 15. Protestants believe they're working for the establishing of Christ's temporal kingdom, and not another papal empire. DA 509.2; {SpM 1.4} {ST, February 8, 1910 par. 5} {GC 442.1} See below.

13:16 And **he causeth all**, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Power. 1849. **ěxōusia**, *ex-oo-see'-ah*; from 1832 (in the sense of ability); *privilege*, i.e., (subj.) *force, capacity, competency, freedom*, or (obj.) *mastery*, (concr. *magistrate, superhuman, potentate, token, of control*), *delegated influence*:—**authority, jurisdiction**, liberty, power, right, strength.

Pow'ēr, n. 6. Command; the right of government or actual government; **dominion; rule; sway; authority**; as, the United States has power over the Phillipines.

Syn.—Faculty, capacity, efficacy, energy, capability, potentiality, force, might, ability, strength, susceptibility, influence, **dominion**, sway, command, government, agency, **authority, rule, jurisdiction**, effectiveness, caliber, cause.

Dan. 7:26 But the judgment shall sit, and they shall **take away his dominion**, to consume and to destroy it unto the end.

Rev. 17:16 And the ten horns which thou sawest upon the beast, **these shall hate** the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto

the beast, *until the words of God shall be fulfilled.*

But civil governments, and protestants since 1798 has *taken* that control away from them. Dan. 7:26; Rev. 17:16, and Rev. 12:3; 13:1 Crowns transferred from 7 heads—Last 7th is papal—to horns, when the last civil support, the last tenth, was taken away in France. Rev. 11:13.

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. *Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints.* I saw that as the mother has been *declining* in power, the daughters had been *growing*, and soon *they will exercise* the *power* once exercised by the mother." {SpM 1.4}

The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon" *and exercise "all the power of the first beast" plainly foretells a development* of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast" *indicates that the authority of this nation* is to be exercised in enforcing *some* observance which shall be an act of *homage* to the papacy. {GC 442.1}

At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a *new power* coming up to echo the dragon's *voice*, and *carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God,* is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States. {ST, February 8, 1910 par. 5}

Old Testament forming an Image.

1Sam. 8:5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king *to judge us like all the nations.*—*Ex 20:19 John 19:14,15. Pay extreme attention to these 3 verses. to Jezebel and Ahad. At times Kings of Israel and Judah introduced other forms of worship, showing they not priests of prophets were assuming religious auhority, "Like all the other nations around them. Eze. Chp., 8 and 9.*

Notice the implications that they he, the king would set the standard, interpreter of the duty that would judge them, and not God. This is the snare to which rebellion has opened the door. Smooth things then it is to the OT jews and pagans. As with the Papacy's pleasing standard, so to Protestant and SDA's are following suite.

These Nations were a Church State, pagan church Government.

Nebuchadnezzar, practicing the Chaldean religion, was an idolater. An image was an object which would at once command his attention and respect. Moreover, earthly kingdoms, which, as we shall hereafter see, were represented by this image, were objects of esteem and value in his eyes. With a mind unenlightened by the light of revelation, he was unprepared to put a true estimate upon earthly wealth and glory, and to look upon earthly governments in their true light. Hence the striking harmony between the estimate which he put upon these things, and the objects by which they were symbolized before him. To him they were presented under the form of a great image, an object in his eyes of worth and admiration. With Daniel the case was far different. He was able to view in its true light all greatness and glory not built on the favor and approbation of God; and therefore to him these same earthly kingdoms were afterward shown (see chapter 7) under the form of cruel and ravenous wild beasts. {1897 UrS, DAR 42.2}

Nebuchadnezzar directed worship and commanded all to acknowledge the Golden image. Latter the forced worship of the true.

1Sam. 8:10-22; Due. 17:14-17; 4T 551.3; PP 535.2-536.2.

1Sam 28:7; Solomon and his wives gods; Isa. 8:19; Ex. 22:18; Due. 18:10-12*

One world Government, and a New Order.

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 439.3-440.0}

1-3 (ch. 16:13-16; see EGW on ch. 5:11; Eph. 4:30). Probationary Time Running Out.-- **Already kingdom is rising against kingdom. There is not now a determined 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. How carefully we should improve the little remaining period of our probation (RH Nov. 27, 1900) {7BC 968.10.}

Just before we entered it [the time of trouble], we all received the **seal** of the living God. Then I saw the four angels **cease** to hold the *four winds*. And I saw famine, pestilence and **sword**, **nation rose against nation**, and the whole world was in confusion (Day-Star, March 14, 1846). {7BC 968.11}

Everything in the world is in an unsettled state. **The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom.** The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that

they hold the *four winds* until the servants of God are **sealed** in their foreheads (RH Jan. 28, 1909). {7BC 968.12}

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}

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. {GC 589.2}

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. *Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes,* in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. {GC 589.3}

9T 26.3

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}

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its fulfillment. Soon the scenes of trouble spoken of in the prophecies will soon take place. 9 T 14

6T 14.1. 408.1

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.*

The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science

seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the *four winds* that they shall not blow until the servants of God are *sealed*; but when God shall bid His angels loose the *winds*, *there will be such a scene of strife as no pen can picture.*

1T 360-1

Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth *to put down all authority and power*, and set up His everlasting kingdom.

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}

Matt. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Rev. 11:18 And the nations were angry,