

Crisis and Victory

by Raymon F. Cottrell

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A Composite Paraphrase on
Coming Events From the Bible
and the Spirit of Prophecy
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FOREWORD

The wealth of information in the Bible and the spirit of prophecy concerning future events is herewith presented in the form of a condensed, composite, chronological paraphrase, to encourage and facilitate a more diligent study of these things as set forth by Inspiration. In the endeavor to strike a balance between original phraseology and a connected narrative, the former has unavoidably suffered some modification, while the latter has not attained the verbal symmetry which might be desired. A sincere effort has been made to preserve with fidelity the sense of the original context. All direct quotations are so indicated.

Approximately 850 references are provided in this edition. Those contributing to each statement are listed for verification and further study, with decimals indicating approximate page position.

Some readers will recognize this narrative of future events as substantially the same as that which has appeared previously under the title, *The Coming Crisis*.

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The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. . . . Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpass. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." [Isaiah 26:20, 21](#). Glorious will be the deliverance of those who have patiently waited for His coming, and whose names are written in the book of life. —*The Great Controversy*, page 634.

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1—The Impending Conflict

A—Extent of Available Information. We are standing on the threshold of great and solemn events, and many of the prophecies are about to be fulfilled in quick succession.[1] Prophecy has opened to us as clear a presentation of future events, especially those connected with the close of probation and preparation for the time of trouble, as the disciples had of the crucifixion.[2] With every waymark on the heavenward journey thus plainly pointed out, we ought not to guess at anything, but should catch the steady tread of events ordained to take place.[3] God has revealed what is to happen so that we may understand the progress of events in the marshaling of the nations for the final conflict of the great controversy, and thus be prepared to stand against the tempest.[4] God requires every person endowed with reasoning powers to heed the message and to work earnestly in harmony with it—not to sit in idle expectancy.[5]

[1]-TM 116.3 —[2]-GC 594.5 —[3]-GC 598.6; 7T 14.7 —[4]-5T 452.1; MH 442.1 —[5]-GC 594.6; 5T 452.2

B—Nature and Time of the Conflict. Just before us is the most momentous struggle of all the ages—the last great conflict between truth and error.[1] It is the final struggle of the long-standing controversy concerning the law of God, rejection of which opens the way for the prince of evil to establish his power in the earth.[2] We are even now entering upon this battle between the laws of men and the precepts of Jehovah, for those agencies which are to unite against truth and righteousness are already actively at work.[3] Movements now in progress in the United States to secure for the church the support of the state are rapidly advancing Satan’s work of deception as he prepares for the coming conflict.[4]

[1]-5T 711.4; GC 582.7; 592.8; 6T 407.8, RH 68:40 (10-12-’86) p. 625.8, 79:19 (5-13-’02) p. 8.6, 9.3; 81:6 (2-11-’04) p. 8.4; 5T 753.5 —[2]-GC 582.7, 584.7 —[3]-GC 582.9; PK 605.5 —4-GC 573.5; 579.8, 5; 5T 449.8

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C—Satan’s Master Strategy: Universal Religio-Political Union. “Satan is busily laying his plans for the last mighty conflict, when all will take sides.”[1] He is at work through human agencies, actively organizing matters so that the Lord’s people may not have either mercy or justice.[2] A power from beneath is leading men to war against heaven by making void the law of God.[3] Having destroyed faith in the Bible, he introduces the belief that God’s law is not binding.[4] The Sunday movement is now making its way in darkness, with the true issue concealed in disguised attempts to bring Sunday to the front; nevertheless, upon this battlefield comes the last great conflict of the controversy between truth and error.[5]

Satan determines to strengthen his cause by uniting all—papists, Protestants, and worldlings—in one body, by sweeping them into the ranks of spiritism.[6] Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritism, then over the abyss to clasp hands with Rome.[7] Under the influence of this threefold union the kings of the whole world will be deceived into joining with Satan in his last struggle against the government of heaven, and are thus gathered to the battle of the great day of God.[8] Yet in agreeing to place their united strength at the disposal of Satan they are nonetheless, albeit unconsciously, accomplishing the will of God.[9]

[1]-6T 14.5 —[2]-5T 753.5; 452.3; 9T 242.2 —[3]-9T 43.6 —[4]-GC 586.7 —[5]-5T 452.4;

449.9; 451.2 —[6]-GC 588.8 —[7]-GC 588.3 —[8]-GC 562.1; 624.2; [Rev. 16:13, 14](#) —[9]-[Rev. 17:12-17](#)

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2—Mobilization of the Religious World by Satan

A—*Spiritism Prepares the Way.* It is spiritism that prepares the way for Satan’s masterpiece of deception.[1] As the Protestant churches of America unite into one body upon such points of doctrine as they hold in common, the spirits will manifest respect for the institutions of the church by professing faith in Christ and the Bible and by pretending to be converted.[2] Assuming a Christian guise, spiritism will closely imitate nominal Christianity, and by so doing greatly increase its power to deceive.[3]

Through spiritism, Satan will appear as a benefactor of the race, performing actual miracles, healing the sick, and showing undeniable wonders; and these will be accepted as a manifestation of divine power.[4] Appearing thus as an angel of light, he will present a new and seemingly more exalted system of religious faith, exciting men’s imagination to lofty flights by elevating themes and enrapturing scenes.[5] Love and charity will be proclaimed with eloquence; yet at the same time Satan will be working as a destroyer, producing intemperance, sensual indulgence, strife, bloodshed, and war.[6] Even now he is at work in varied calamities, conflagrations, storms, floods, earthquakes, famine, pestilence, and distress; but these visitations are to become more and more frequent and disastrous as God’s blessings and protecting care are withdrawn from those who show contempt for His law and teach and force others to do the same.[7] While he favors and prospers some in order to further his own designs, Satan will bring trouble upon others, and lead men to believe that it is God who is afflicting them.[8]

[1]-GC 561.8; 604.1; 5T 573.2 —[2]-EW 273.9; 274.9; GC 588.5; 558.2; 445.3 —[3]-GC 464.6; 5581; 588.5 —[4]-GC 589.2; 588.6; 553.8; [2Thess. 2:9, 10](#); [Rev. 13:13, 14](#), 5T 698.2; Letter 4, 1899; TM 117.9 —[5]-GC 588.5; 589.2; 554.3; DA 257 5; RH 62:45 (11-17-785) p. 706.1 —[6]-GC 554.4; 508.2 —[7]-GC 589.9, 6; 590.2; 1Kings 18 17, 18 —[8]-GC 589.8

B—*American Protestants Unite With Spiritism.* Popular belief in the natural immortality of the soul enables spiritism to pervert the senses of all who reject truth and are not shielded by divine power,

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with the result that they do not discern Satan’s deceptions.[1] Over those who thus venture upon forbidden ground the mighty destroyer exercises his power against their will, lulling them into a fatal security from which they will be awakened only by the outpouring of the wrath of God.[2]

Having already united themselves into one body, American Protestants will be foremost in adopting spiritism, and in so doing will lead out in the formation of the “covenant with death” or “agreement” with hell.[3] Then, in an endeavor to secure state support, American Protestants will propose a religious amendment to the Constitution, and thereby obtain the removal of some secular restraints.[4] The principle will thus be established in the United States that the church may control the state, and that religious observances may be enforced by secular laws.[5] Their principal objective is the enforcement of Sunday, —the symbol of Roman authority, —which will open the door for the papacy, and assure her triumph.[6]

[1]-GC 558.2; 554.1, 5; 558.6; 559.6; [2Thess. 2:10, 11](#); DA 258.3 —[2]-GC 558.7; 562.2 —[3]-

EW 273.9; GC 560.7; 561.1; [Isa. 28:15](#) —[4]-GC 573.5; 5T 715.9; GC 564.4; RH 66:51 (12-24-'89), Extra, p. 2.3 —[5]-GC 581.4 —[6]-GC 573.7; 581.5

C—Rome loins the Protestant-Spiritist Union and Dominates It. Although modernism and false science have done much to prepare the way for the acceptance of the papacy, it is Sunday sacredness in particular which creates a bond of sympathy with Rome.[1] Any movement in favor of religious legislation is in reality an act of concession to the papacy, but in seeking the aid of Rome for the exaltation of Sunday, American Protestants reach across the abyss to join hands with her; and she, deceived by the wonderworking power of the spirits now cooperating with Protestantism, comes to their aid.[2] In the government, in the church, and in the hearts of men she silently grows into power, finally regaining in the United States the supremacy she once lost in the Old World.[3] The deadly wound is healed, Rome is reinstated in her former power, and takes her seat on the scarlet-colored beast which once was; then was not, yet now again is.[4] The formation of the threefold union of churches—spiritism, Protestantism, and the papacy—is complete, and Babylon is fallen.[5]

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The papacy, the man of sin, becomes the apostasy of latter times, and under this one head the people will unite to oppose God in the person of His witnesses.[6] The secret of Rome's power lies in her appeal to the self-righteous and the self-indulgent—those who would be saved by their merits and those who would be saved in their sins—two classes of people embracing nearly the whole world.[7] With the forms of paganism and Christianity united in the Catholic Church, the entire world is eventually led to worship the beast.[8] All are swept into the ranks of spiritism, and in so doing they engage in direct worship of the dragon.[9]

[1]-GC 573.4; 588.3 —[2]-GC 580.3; 588.4, 8; 5T 712.3; 711.9; *Gen. Conf. BuUetin* (4-13-'91) p. 257 —[3]-G 581.7; 573.6 —[4]-[Rev. 13:3](#); [17:3, 6, 8, 11](#); GC 564.4 —[5]-GC 390.2; 588.4; [Rev.14:8](#); [18:2, 3](#) —[6]-GC 571.5; 7T 184.2; *An Appeal to Ministers and Conference Committees* (1892) p. 38; [2Thess. 2:3, 4](#) —[7]-GC 572.8 —[8]-GC 569.5; [Rev. 13:3, 4](#) —[9]-GC 562.2; 588.8; [Rev. 13:4](#)

D—The Counterfeit Religious Revival: Satan's Loud Cry. Popular religious leaders see in this union a grand movement to evangelize the world and so usher in the long-expected millennium; they teach that all the world will be converted.[1] As they present the “new, more exalted system of religious faith,” there occurs a great counterfeit revival based on Sunday observance, which anticipates —precedes— the loud cry of the third angel.[2] Professing a form of godliness but denying the power thereof, this threefold union issues the “peace and safety” cry to the world, in a designed endeavor to counteract the loud cry of the third angel.[3] This peace and safety cry is directly connected with the proposed religious amendment to the Constitution in which papists and Protestants have united for the exaltation of Sunday, claiming that the fast-spreading corruption and God's judgments upon the earth are both due to Sunday violation.[4]

[1]-KC588.9; EW 282.5; RH 66:51 (12-24-'89) Extra, p. 3.4 —[2]-GC 589.2; 464.5; 615.5; EW 261.6-8; [Isa. 2:2-5](#); [Micah 4:1-4](#); [1Tim. 4:1](#) —[3]-GC 588.9; EW 282.5; PP 104.4; [2Tim. 3:1-5](#); [1Thess. 5:2-9](#); COL 411.8 —[4]-5T 715.9; GC 578.7; 587.5; 579.9; RH 64:2 (1-11-'87) p. 18.3

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3—Preparation of the Remnant for the Loud Cry

A—Outpouring of the Early Rain. Events in the world convince believers that the end is near, and they recognize in Satan’s opening moves, particularly in resurgent spiritism, events ordained to take place.[1] As a result, they are led to seek God earnestly, to search the Scriptures diligently, and to meditate much upon them in order to give reasons for their faith.[2] A mighty intercession takes place as in strong faith and agonizing cries they plead with God, humbling themselves by fasting and prayer, by weeping “between the porch and the altar.”[3]

A great work, spoken of as the “refreshing,” is done for them as they obtain victory over every besetment and seek a deep and living experience, making ready to stand in the judgment in the day of the Lord.[4] No longer do they sleep on Satan’s enchanted ground, but, consecrating themselves wholly to God, they heed the counsel of the True Witness to the Laodiceans.[5] Christ’s Spirit is poured upon them, and the early rain falls—diffusing the love of Christ in their hearts and covering them with the robe of His righteousness.⁶ In anticipation of the mighty work ahead they lay hold of the arm of their strength.[7] Realizing that it is time to awaken from sleep and to put on their armor, they call into requisition all resources and avail themselves of every facility furnished by Providence, that they may stand in the battle in the day of the Lord.[8]

[1]-[Luke 21:28](#); [Matt. 24 33](#); 7T 14.7 —[2]-GC 559.2, 9; [Isa. 8:19, 20](#); GC 560.5; 601.5; 5T 452.6 —[3]- 5T 454.4; EW 269.5; 270.4; GC 601.5; 5T 452.8 —[4]-GC 601.5; 5T 454.5; EW 71.3, 8; 1T 619.7 —[5]-5T 454.5; EW 170.5; 1T 187.9; [Rev. 3:14-21](#) —[6]-5T 454.4; 6T 19.4; [Joel 2:12-23](#) —[7]-5T 452.7; 454.4 —[8]-[Eph. 5:14](#); [6:10-18](#); 1T 187.9; 5T 454.6; EW 71.8

B—The Sifting Time. Some rise up against the straight testimony of the True Witness; they do not resist the darkness which is closing in about them, and do not participate in the agonizing and pleading.[1] A mighty shaking results from the rejection of the straight testimony

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of the True Witness, and from various false theories that will be introduced.[2] Among these erroneous theories will be speculation regarding the nature of God and false ideas as to the reception of the Holy Spirit and what constitutes sanctification; fanaticism will resemble that of 1844.[3] This sifting has been going on for more than a century, but in the near future God’s people are to be mightily shaken, and all that can be, will be shaken out.[4] This is a severe conflict, a most agonizing struggle, for many depart from the faith to join the ranks of the opposition, and stars admired for their brilliancy go out.[5] A genuine love for the truth and careful heed to directions given through the spirit of prophecy will be one’s only protection against the delusions of the enemy, the seducing spirits, and the doctrines of devils.[6]

[1]-EW 270.7,3; 1T 181.4 —[2]-EW 270.7; TM 112.2; 8T 293.8; TM 475.2 —[3]-RH 86:4 (1-28-’09) p. 7; 81:41 (10-13-’04) p. 7.3; 64:2 (1-11-’87) p. 18.3; 8T 292-294 —[4]-EW 50:9; 4T 51.6; 1T 429.5; EW 271.1; 6T 332.1; 9T 62.8; 5T 80.5, 9; 463.5; 136.4, 9; 8T 41.3; RH 64:2 (1-11-’87) p. 17.4 —[5]-EW 271.5; 6T 401.2; GC 608.5; 5T 81.5 —[6]-6T 401.1; 8T 298.3; TM 475.2

C—The Church Purified, United, and Armed for the Conflict. Christ will purify His church even as He purified the temple at the beginning and again at the close of His ministry on earth.[1] As trials thicken, both separation and unification are seen in the ranks; the gold and the dross are separated.[2] The places left by deserters are immediately filled, for many who have

strayed now return to the fold.[3] Although their numbers have been lessened, the remnant move in perfect order, for the shaking has disclosed who are humble, faithful workers and leaders, and “only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [the third angel’s message] when it shall have swelled into the loud cry.”[4] Clad in armor from head to foot, the saints draw together and present a united front to the enemy; their angel guard is doubled.[5] Upon their stainless characters, which reflect the image of Jesus perfectly, is impressed the seal of God, and then the latter rain falls, reviving and strengthening them for the time of trouble.[6]

[1]-9T 228.6 —[2]-6T 400.8; ST 81.5 —[3]-EW 271.6; 6T 401.3 —[4]-RH 85:47 (11-19-’08) p. 5.1; EW271.5,3; 5T80.8; 1T 186.6; 619.7 —[5]-EW 271.2; 6T401.3 —[6]-5T 214.7; [Hosea 6:3](#); [Joel 2:23](#); GC 611.6; EW 86.1; 71.2; 1T 353.8; 4T 594.9; RH 69:8 (2-23-’92) p. 113; [Zeph. 2:1-3](#)
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D—Commencement of the Loud Cry. Uniting with the third angel to give the final warning or loud cry, “another angel” announces that Babylon’s measure of guilt is full.[1] The controversy, reproach, and slander raised against the remnant are used by God to provoke inquiry—as with Daniel, the three worthies, and Paul.[2] Efforts made to retard the truth merely serve to extend it; contempt placed upon it brings it to the front, for the minds of the people are agitated as it is examined and discussed.[3]

Heavenly angels unite with human agents, and mighty miracles are wrought as the saints go forth, their faces alight.[4] Great power and glory attend the proclamation of the message, which is given by thousands of voices all over the earth.[5] A series of events reveals that God is master of the situation.[6] It is seen that He is taking the reins into His own hands, as He works in uncommon ways, contrary to human planning, yet through the church organization.[7] There are most wonderful workings of divine providence, and mountains of difficulty are cast into the sea.[8] Even the wrath of man is made to praise God.[9] Agitation of the approaching issue of Sunday enforcement gives the third angel’s message an effect that was impossible before; and as the work of Sabbath reform extends, men will know what is truth, for it is proclaimed in clear, unmistakable language.[10] In response to the call to come out of Babylon, many now leave the fallen churches.[11]

[1]-GC 603.5, 2; EW 277.3, 5; [Rev. 18:1, 2](#); RH 81 41 (10-13-’04) p. 7.6 —[2]-5T 453.4 —[3]-5T 454.1, 453.4 —[4]-9T 46.9; EW 278.7; GC 612.4; 7T 17.1; RM 79:19 (5-13-’02) p.9.6 —[5]-5T 383.5; 7T 17.1; GC 611.9; 612.3 —[6]-9T96.5 —[7]-TM300.5; 50,5 —[8]-9T 96.8 —[9]-5T 453.3 —[10]-GC 606.1; 587.4; 9T 96.5, 9 —[11]-EW 278.2; [Rev. 18:4](#); 8T 118.6
(14)

4—Church and State Unite to Enforce Sunday Observance

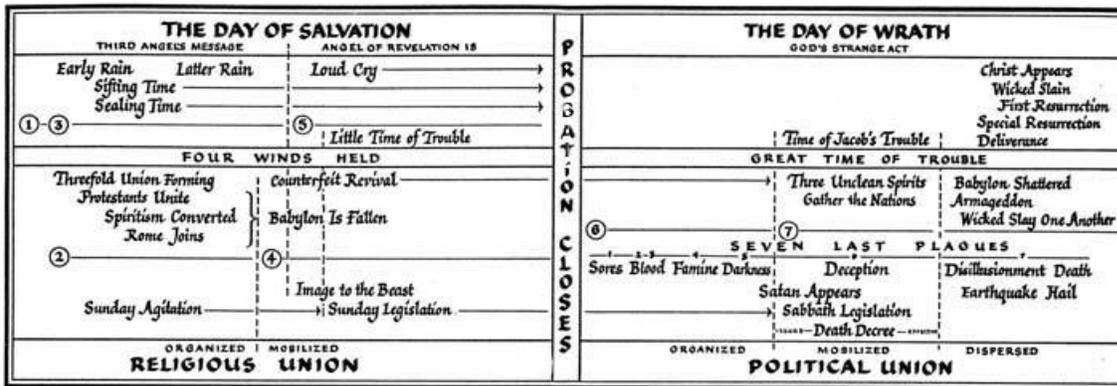
A—Satan Endeavors to Counteract the Loud Cry. The revival of God’s work arouses Satan to more intense activity, and as he puts forth his utmost efforts his deep plottings are revealed everywhere.[1] All his agencies to stir up the wicked powers of earth to destroy God’s people are set in operation.[2] Performing signs and wonders to divert attention from duty, he counterfeits miracles wrought by the saints.[3] Satan also works through the elements to gather a host of unprepared souls, causing calamity after calamity upon land and sea.[4] He appears to men as the great physician, yet brings disease and disaster.[5]

He incites the nations to war to divert minds from the message of truth, and to sweep its victims into eternity, steeped in vice and blood.[6] The anger of the nations precedes the wrath of God, being entirely separate and distinct from the seven last plagues.[7] Until Michael stands up and probation closes, there will be wars and rumors of war; there will be increasing confusion on every side, and trouble all over the earth—with Satan persuading men that those who serve God are the cause of these evils.[8]

[1]-GC 593.5; 9T 47.4; RH 62:33 (8-18-'85) p. 514.2 —[2]-9T 47.3; 5T 473.2; DA 257.4 —[3]-9T 47.4; 43.8; [Mark 13:22, 23](#), Weymouth; 9T 16.5; GC 612.4 —[4]-GC 589.4; DA 636.1 —[5]-GC 589.9 —[6]-GC 589.3 —[7]-EW 36.6, 41.7 —[8]-EW 36.6; 85.9; 272.2; GC 590.4; 9T 228.2

B—The Sabbath Becomes the Focal Point of Controversy. The power attending the final warning, particularly the unmasking of the threefold union, —the announcement of the fall of Babylon, —stirs the people and maddens its opponents.[1] Enraged because they are unable to refute the truth, and longing to silence those whose faith cannot be overthrown, nominal Adventists and leaders of other churches denounce the message as being of Satan.[2] Ministers and legislators will urge that those who desecrate Sunday are responsible for the fast spreading corruption, by which the restraints of society have been broken down and morals have been degraded.[3] They are declared to —continues after pp. 16-17 below

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NOTE FOR CHART: Numbers within circles correspond to sections in the paraphrase; lines extending from the circles indicate the duration of events covered in each section. Arrows show continuing action. Small points indicate the beginning or end of action; vertical lines connecting points indicate events commencing or terminating at approximately the same time. Lines on either side of numbers designating the plagues indicate duration.

The starting position of each item, from left to right, indicates time sequence, as, for instance, with events connected with Christ's coming: Time of Jacob's Trouble, Deliverance, Special Resurrection, Christ Appears, Wicked Slain, and the First Resurrection.

The Latter Rain is understood to be the continued outpouring of divine power which enables the church to go forth in the Loud Cry of the third angel.

(16-17)

be enemies of law and order, responsible for the prevalent anarchy and corruption.[4] They are said to be obstinate, stubborn, contemptuous of authority, fanatics, and evil men.[5] Wealth, genius, and education combine to cover God's people with contempt, by the use of voice and pen, by boasts, threats, and ridicule.[6]

The wrath of the people is excited by these false charges and angry appeals.[7] They are led to blame all their troubles on those who keep God's commandments, and their passions are stirred up to persecute the remnant.[8] Sunday violation is declared an offense to God, and those who proclaim the truth are branded as troublers of the people, preventing their restoration to divine favor and temporal prosperity.[9] As rejection of God's law to avoid its claims becomes well-nigh universal, the Sabbath is clearly seen to be the focal point of controversy, and it is declared that these calamities will not cease until Sunday is strictly enforced.[10] The union of the church with the world now crystallizes into a concerted movement for Sunday observance.[11]

[1]-GC 607.5; 614.9; EW 272.1; 279.7; [Rev. 18:2, 3](#) —[2]-EW 33.9; GC 592.5 —[3]-GC 587.5; 592.1; 591.2 —[4]-GC 592.1 —[5]-GC 592.1; EW 282.5; GC 579.9 —[6]-5T 450.7 —[7]-GC 590.8; 5T 450.9 —[8]-GC 590.4; 607.3 —[9]-GC 590.5 —[10]-GC 587.4; 615.5; 590.5; RH 61:12 (3-18-'84) p. 177.8 —[11]-PK 184.5; 187.5; 5T 449.8

C—Sunday Legislation Clarifies the Issue. In order to cope with the national crisis which has arisen, the United States repudiates every principle of its Constitution as a Protestant government and a republic, and a dictatorship is set up.[1] Secular restraints on Roman tyranny and persecution are thus removed, and provision is made for the propagation of papal falsehoods and delusions under the protection of the state.[2] This is a sign that the time has come for the marvelous working of Satan, that the end is near, that the limit of God's forbearance has been reached, that the measure of America's iniquity is full, and that the angel of mercy is about to take her flight, never to return.[3] The United States has disconnected herself fully from righteousness, and national apostasy will be followed by national ruin.[4]

The Sunday movement now comes into the open, and the spirit

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of the dragon is revealed.[5] Due to a lack of divine authority, the threefold union appeals to the strong arm of the United States Government to trample on the rights of conscience, and its leaders resort to oppressive enactments.[6] To secure popularity and patronage, legislators yield to the popular demand, and there ensues a religio-political enforcement of Sunday.[7] Threatening fines and imprisonment and offering bribes, the civil law is invoked, requiring all to obey human enactments in violation of God's law; eventually, the death penalty is written into it.[8] This is the time when God's people should all leave the larger cities, preparatory to leaving the smaller ones.[9] With the control of civil government by religious power and the revival of former papal persecutions, life is given to the image of the beast.[10]

When the two-horned beast speaks as a dragon, with all the power of the first beast before him, America and Rome will together compel the world to honor Sunday; and as every nation follows the example set by the United States, the same crisis confronts our people everywhere.[11] Fearful is the issue to which the world is brought as the issue of the controversy is thus made clear to all, for this is the last act in the drama.[12] The movement for Sunday observance becomes more bold and decided, and opposition rises to a fiercer height.[13] The

contest becomes closer and sharper, with the spirits claiming that God has sent them to convince the saints of their error, asserting that “the laws of the land should be obeyed as the law of God.”[14] Great wonders, including fire from heaven, are performed, and the rejection of the Sabbath becomes nearly world-wide.[15] The remnant will be “separated and scattered, and each one will have to stand without the privilege of communion with those of like precious faith.”[16]

[1]-5T 451.4; 525.3; RH 64:2 (1-11-'87) p. 18.3; TM 206.5 —[2]-GC 564.4; 5T 451.4; RH 74:24 (6-15-'97) p. 370.1 —[3]-5T 451.6; *Gen. Conf. Bulletin* (1891) p. 259 —[4]-5T 451.3; RH 65:50 (12-18-'88) p. 785 —[5]-5T 452.6 —[6]-GC 592.7; 5T 450.9; GC 588.4; 5T 451.4, 2; GC 607.6; 5T 712.2; GC 578.7 —[7]-GC 592.8; 5T 451.1; GC 615.6; 1T 223.5; 9T 229.5; PK 186.2 —[8]-GC 607.7; 579.2; 592.7; 5T 473.2; 463.7; 717.3; 707.5; 213.4; RH 63:10 (3-9-'86) p.146.2 —[9]-5T 464.9 —[10]-5T 450.1, 712.2; GC 578.9; 443.5; 449.2; 445.7 —[11]-[Rev.13:8, 11, 12, 14, 15; 17:8](#); GC 578.9; 579.4; 6T 18.9; 395.5; PK 183.9; 184.5 —[12]-GC 604.6,9; 7T 141.3 —[13]-GC 607.7; 610.2 —[14]-GC 610.2; 591.1 —[15]-[Rev.13:13, 14](#); GC 587.4 —[16]-RH 65:50 (12-18-'88) p. 786.9

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5—Culmination of the Loud Cry: The Little Time of Trouble

A—Four Angels Hold the Four Winds. When the storm of persecution finally breaks, there will be martyrs at sea, in mountain caverns, and in convent vaults.[1] But as darkness thickens around the saints, the four winds are held under God’s control until He gives word to let them go.[2] The elements of nature are also held in check to a certain extent.[3] The opposition and wrath of men are restrained so long as Jesus intercedes, and will be held in check until His work in the sanctuary is finished and His servants are sealed.[4] Rulers, people, and laws are still restrained by the Holy Spirit so that those giving the third angel’s message may do their work, the four angels preventing their liberties from being completely restricted.[5] The forces of darkness will be restrained until the warning has been given and all are prepared for the conflict.[6] As long as the four winds are restrained there will not be a general engagement; only then will the powers of earth marshal their forces for the last general battle.[7]

[1]-5T 451.7; 6T 401.3; RH 82:47 (11-23-'05) p. 6.9 —[2]-EW 272.3; [Rev. 7:1-4](#); TM 445.2 —[3]-TM 444.7; RH 64 23 (6-7-'87) p. 354.7 —[4]-GC 610.7; 5T 453.4; EW 36.8, 38.1-5 —[5]-EW 85.9; GC 610.7; 611.1; 5T 717.8; 152.7; TM 444.6 —[6]-5T 453.3; 573.3 —[7]-6T 14.5; GC 440.2; Letter 79, 1900; RH 79:19 (5-13-'02) p. 9.4; 82.47 (11-23-'05) p. 6.4

B—The Loud Cry of the Third Angel. At the commencement of the little time of trouble the Sabbath is proclaimed more fully, and the hour finally arrives for the third angel’s message to be given with the greatest power.[1] The final test is based on loyalty to the Sabbath and the law of God; here the line will be drawn.[2] The Lord works manifestly in behalf of the saints, shown” that He is God, and as a result large numbers accept the truth.[3] As the world takes its stand, there will remain but two classes—those for or against the government of heaven.[4] God’s chosen ones all come out to endure great trial and distress with the remnant, and many faithful ones are laid to rest before the fiery ordeal of the great time of trouble.[5]

[1]-EW 33.8; 85:7; 6T 401.7; 5T 463.4; 8T 41; 6T 19.3; 21.2; GC 603.5; 604.5; RH 62:33 (8-18-'85) p. 514.2 —[2]-GC 605.5; [Zeph. 2:1-3](#); DA 763.6 —[3]-9T 230.2; GC 612.7 —[4]-7T 141.5;

DA 763.6; 636.2; GC 449.5; 450.3; RH 78:19 (5-7-'01) p. 289.9 —[5]-EW 33.9; 5T 472.8; CH 375.5; [Rev. 14:12-14](#); [Isa. 26:19-21](#); GC 637.7; EW 285.6

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C—The Sealing Angel at Work. During the sealing time Satan urges his accusations against the saints, tempting them to forsake God.[1] Some even among professed believers urge compliance with the law, but the faithful ones plead for pardon and deliverance.[2] A small remnant is sealed after the decree enforcing the mark of the beast, and upon these commandment keepers is set the mark of deliverance which will be their protection during the great time of trouble.[3] The vision of Joshua and the angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement, for their sins are blotted from the records, their filthy garments are taken away, and they are clothed in the spotless robe of Christ's righteousness.[4] The falling of the latter rain has strengthened, revived, and prepared them to stand during the seven last plagues.[5] The sealing time of the 144,000 is the same as that shown to Ezekiel and to John: The decree goes forth, the stamp is impressed, and they are spotless for eternity.[6] When the sealing angel—the man with the writer's inkhorn—ascends from earth to heaven, then Jesus throws down His censer, and, the number of His subjects being made up, He receives His kingdom.[7]

[1]-5T 475.9; 473.7 —[2]-5T 712.9; 473.4 —[3]-5T 213.3; 451.9; EW 71.2; TM445.1 —[4]-5T 472.8; EW 280.3; [Rev. 22:11](#); 5T 475.5; 6T 19.4 —[5]-1T 353.8; EW 86.1; 277.6 —[6]-TM 445.5; 3T 266.8; 5T 216.6; GC 605.7; EW 48.4; 280.3; [Rev. 7:4](#) —[7]-EW 279.8; 280.3; GC 614.2; 426.7; [Rev. 11:15-18](#)

D—The Close of Probation. The gospel has gone to all the world, and the end has come.[1] God's account with the nations has reached a point beyond which He will not permit men to pass.[2] His forbearance is exhausted and the day of judgment has come, when as Judge of all the earth He will rise to vindicate His insulted authority.[3]

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The universal Sunday law, the last act in the drama, has made void His law and opened the way for the prince of evil to establish his power; therefore it is time for the Lord to work, to reveal Himself, and to arise to shake terribly the earth.[4] "With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast," accepting the sign of allegiance to Satan.[5] The harvest of the world is the close of probationary time; and when probation closes, Michael will stand up and utter the words, "It is done." [6] He then steps out from between God and man, and a cloud of spiritual darkness covers the inhabitants of earth, who are unaware that the "final, irrevocable decision has been pronounced in the sanctuary above." [7]

[1]-[Matt. 24:14](#) —[2]-5T 208.7; 9T 13.2; [Gen. 15:16](#); 5T 524.1; 7T 141.2; RH 66:44 (11-5-'89) p. 690.4; 74:24 (6-15-'97) p. 369.4; 63:10 (3-9-'86) p. 146.2; 64:2 (1-11-'87) p. 17.5 —[3]-9T 93.4; 5T 451.9 —[4]-7T 141.4; [Ps. 119:126](#); [Isa. 24:3-6](#); GC 584.7 —[5]-GC 604.8 —[6]-COL 72.2; EW 279.9; GC 613.8; [Rev. 8:5](#); [10:6, 7](#); [22:11, 12](#); [Dan. 12:1](#); 2T 691.6 —[7]-GC 614.3; LS 117.1; EW 280.5; 56.1; GC 491.3; 38.4; 338.9; 428.5; 2T 191.2

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6—The First Five Plagues: The Great Time of Trouble

A—*The Great Day of His Wrath Is Come.* When the ministration of grace in the heavenly sanctuary ceases and Jesus leaves, God’s restraining Spirit is withdrawn and darkness covers the earth.[1] Arrayed in garments of vengeance, the Lord is “wroth as in the valley of Gibeon,” and the hand once mighty to save is now mighty to destroy.[2] The ministry of unmingled wrath commences with the outpouring of the first of the seven last plagues.[3]

Simultaneously, Satan plunges the world into the final time of trouble, during which the saints must live in the sight of God without an Intercessor.[4] In full control of the apostate churches and of all the finally impenitent, he numbers the world as his subjects.[5] But here is a little company which resists his supremacy; and could he blot them from the earth, his triumph would be complete.[6] Angry with this remnant, Satan goes forth to make war upon them, stirring up the powers of earth to bring about their destruction; and unless time were very short none would escape.[7] As he thus excites men to still greater hatred and persecution, the civilized world becomes a vast horde of robbers and assassins, with confusion reigning everywhere.[8] Whole nations are plunged into anarchy and lawlessness, all the elements of human passion are let loose, and strife and bloodshed fill the earth with woe.[9] In addition, Satan is allowed to control the destructive powers of nature, causing fearful convulsions which spread desolation over the earth.[10] Under the control of his cruel power, labor unions will bring about the most terrible violence ever seen among human beings; and the Lord positively forbids His people to have anything whatever to do with them.[11]

[1]-[Rev. 15:8](#); [Isa. 59:16](#); [60:1, 2](#); GC 614.2; PP 201.6; EW 280.5; 1T 203.9 —[2]-EW 36.4; [Ezek. 7:6-9](#); [Jer. 10:10](#); [Isa. 28:21](#); [Joshua 10:8-14](#); 9T 13.5; [Isa. 13:6](#); [Amos 5:18-20](#) —[3]-5T 208.7; [Rev. 15:1](#); [16:1](#); [18:8](#); EW 36.4, 7; GC 627.9; 560.7; [Rev. 14:10, 11](#); [Isa. 28:15-18](#); [59:16-21](#) —[4]-GC 614.5; EW36.5; [Dan. 12:1](#); RH 79:19 (5-13-'02) p. 9.4; EW 71.1 —[5]-5T 472.9; GC 614.3; 9T 231.5 —[6]-5T 473.1; TM 473.2 —[7]-GC 591.9; [Rev. 12:12, 17](#); 5T473.2; 1T 204.1 —[8]-GC 615.1, 7; 584.5; 585.6; EW 34.1; 565 —[9]-GC 615.7; 614.3, 5, 9; 623.9; DA 341.3; PP 102.3, Ed 228.7, RH 64:2 (1-11-'87) p. 18.2 —[10]-GC 614.7 —[11]-Letter 26 (12-19-'03); Letter 28 (12-10-'02); *Gen. Conf. Bulletin* (4-6-'03) p. 200; Letter 201, 1901

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B—*The First Three Plagues.* The destroying angels of God now go to work, with plagues similar in character to those which fell upon Egypt, but more terrible and extensive; the first four, however, are not worldwide in extent.[1] Like the plagues of Egypt, each is literal, yet at the same time significantly directed at some phase of false religion.[2] In the first plague, those who have received the mark of the beast and who worship his image are afflicted with “a noisome and grievous sore,” against which the boasted miracle-working power of the spirits proves ineffective.[3]

Under the second and third plagues the sea, together with its sources of water, becomes like the blood of dead men.[4] By condemning the people of God to death the wicked have as truly incurred the guilt of their blood as if it had already been shed by their own hands, even as Christ declared the Jews of His time guilty of all the blood of holy men shed since the days of Abel.[5] Possessing the same spirit, they seek to do the same work and are declared worthy of the blood now given them to drink.[6]

[1]-9T 93.2; GC 627.9; 628.9; 269.3 —[2]-PP 758.5; [Ex 12:12](#) —[3]-[Rev. 16:1, 2](#) —[4]-[Rev. 16:3-7](#) —[5]-GC 628.4 —[6]-GC 628.5; Rev. 16.6

C—The Fourth and Fifth Plagues. Under the fourth plague, power is given the sun to scorch the earth with the worst drought ever known, in which man's sources of food are destroyed.[1] Sick, thirsty, and hungry, some men blaspheme the name of God while others continue the forms of religion with a zeal which resembles zeal for God.[2] Looking for a way to escape these judgments, they experience a famine for God's word; and throughout the land there is a hopeless quest for Scriptural alleviation of their distress.[3]

In both literal and figurative aspects, this famine is closely connected with the fifth plague; for while men grope unrepentantly for

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light in a spiritually dark world, God sends them literal darkness symbolic of the deeper spiritual night which is also about to enshroud the earth.[4] Inasmuch as men have chosen to find refuge in the false security of satanic falsehood, God sends upon them a strong delusion that they may be led to believe Satan's supreme lie.[5]

Realizing that his time is short, Satan's wrath increases, and in a final effort to deceive the world, he sets in operation his masterpiece of deception, which culminates in the last remnant of time.[6] As his designs shall reach their full accomplishment, modern magicians are permitted to imitate the work of God; and there are fearful sights of a supernatural character as false Christ perform miracles of all kinds.[7]

Suddenly the darkness is lifted, and Satan appears in different parts of the earth impersonating Christ, claiming that his power has dispelled the supernatural darkness, and healing men of their incurable sores.[8] In welcoming him as the savior of the world, men succumb to the strong, almost overmastering delusion, into which the whole world is swept, and which would, if possible, deceive the very elect.[9] These are the mighty works of Antichrist, and they closely resemble the true.[10] But God's people will not be misled by yielding to the evidence of their senses; they will prove to be genuine Christians.[11] Impersonating Christ, Satan claims to have changed the Sabbath, and he brands persistent Sabbath keeping as blasphemy.[12] Counsel is taken to rid the earth of the saints, who are accused of being responsible for the plagues.[13] They become objects of universal execration, and it is declared that they ought not to be tolerated.[14]

[1]-[Rev. 16:8, 9](#); [18:8](#); GC 629.3; [Hab. 3:17, 18](#); EW 34.1 —[2]-GC 615.5; [Rev. 16:9, 11](#); EW282.2 —[3]-GC 629.3; EW 281.3; [Amos 8:11, 12](#) —[4]-[Rev. 16:10, 11](#); [2Thess. 2:11, 12](#) —[5]-[2Thess. 2:11, 12](#) —[6]-GC 623.9; [Rev. 12:12, 17](#); GC 561.7 —[7]-GC 561.9; EW 60.2; GC 624.3 —[8]-GC 624.4; [2Thess.2:8-12](#), Weymouth; [2Cor. 11:14, 15](#); [Mark 13:22, 23](#), Weymouth; GC 624.8; EW 92.7; 5T 698.5; TM 411.5; RH 65:14 (4-3-'88) p. 209.7; 62:34 (8-25-'85) p. 530.1; 64:2 (1-11-'87) p. 17.5 —[9]-GC 624.9; [Rev.3:10](#); [Matt. 24:24](#); 9T 16.4; GC 562.2; COL 412.7 —[10]-GC 593.6 —[11]-GC 625.2, 8 —[12]-GC 624.8; TM 62.5 —[13]-EW 34.1; GC 624.9 —[14]-GC 615.6; [John 11:50](#)

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7—The Sixth and Seventh Plagues

A—The Sixth Plague. As the next step in Satan's final effort to deceive the world, three unclean spirits—spiritism, apostate Protestantism, and the papacy—go forth to deceive the kings of the earth, that human beings may confederate with satanic agencies to make void the law of God.[1] Both rulers and subjects are deceived; and in an apostate race Satan sees his masterpiece

of evil—men who reflect his own image.[2] The challenge, “Who is like unto the beast? who is able to make war with him?” leads to the exaltation of Satan incarnate as director of the war against the saints.[3] He is invested by the leaders of earth with supreme authority over all nations; the “ten kings” of earth receive power for “one hour” with him, are of one mind, and give him their united strength.[4] Thus they are gathered to the battle of the great day of God, which will be fought as a direct result of Satan’s master delusion.[5]

As a power from beneath leads men to war against heaven, the nations of earth marshal their forces for the last mighty battle and unite with Satan to make war against the Lamb and against those who are on His side.[6] Earth’s leaders consult together to root out the hated sect.[7] The argument that it were better for a few to suffer than for whole nations to be thrown into confusion and lawlessness appears conclusive, and the universal death decree against Sabbath observers is issued by the highest earthly authority.[8] This decree states that Sabbath observers are deserving of the most severe punishment, and fixes a time when secular protection is to be withdrawn from those who fail to comply by yielding the Sabbath, the people being given liberty after a certain time to put them to death.[9]

Every soul that is not fully surrendered to God and kept by His divine power will form an alliance with Satan and Join in battle against the Ruler of the universe.[10] Satan’s entire energy is now brought to bear against God’s people, and in different lands there is a simultaneous conspiracy to root out the hated sect; it is determined to strike in one night a decisive blow.[11] The eye of God, looking down

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the ages, was fixed upon the crisis His people now face with all the powers of earth arrayed against them.[12]

[1]-GC 561.8; 588.4; 624.2; [Rev. 16:13-16](#); [Isa. 24:21, 22](#); [Zeph. 3:8](#); [Hab.3:13-16](#); 9T 43.6 —
[2]-GC 624.3; [Rev. 17:2, 8, 11, 12](#); [18:3, 23](#); RH 73:15 (4-14-'96) p.226 —[3]-[Rev 13:4, 7, 8](#) —
[4]-[Rev. 17:5, 12-14, 17](#); [18:2, 3](#); [19:19](#); 7T 182.4 —[5]-GC 562:1; [Rev. 16:14, 16](#); [Isa. 13:4](#);
[Zeph. 3:8](#); [Jer. 25:31](#); GC 656.3 —[6]-9T 43.5; 6T 14.5; GC 624.2; [Rev. 17:14](#) —[7]-EW 282.8;
[Ps. 2:1-5, 9](#) —[8]-GC 615.9; EW 36.9; LS 117.5; 5T 213.4; 1T 354.1; PK 512.7; TM 412.3 —
[9]-GC 615.9; 631.5; 626.2; EW 282.9; PK 512.7; [Rev. 13:15-17](#) —[10]-TM 465.4; 7T 141.6;
DA 763.7; GC 560.7 —[11]-GC 635.3 ff.; 8T 117.4 —[12]-GC 634.2

B—*The Time of Jacob’s Trouble.* As the death decree goes forth, the saints are plunged into the time of Jacob’s trouble, which lasts for “one hour.”[1] The wicked are still suffering hunger and thirst as a result of the drought of the fourth plague, but angels provide food and water for the saints.[2] Many are imprisoned and sentenced to be slain; others, as they leave the cities for the most solitary places, are pursued, but weapons raised to slay them fall powerless to the ground.[3] During this time the battle is waged fiercely between those whose serve God and those who serve Him not.[4]

On every side the saints hear plotting of treason and behold the active working of rebellion.[5] Their affliction is great; the fires of the furnace seem about to consume them.[6] In this, their period of severest trial, they must endure weariness, delay, hunger, and privation.[7] Some suffer a terrible pressure of discouragement; all are tried to the uttermost, but none are left to perish.[8] It is a time of fearful agony, and, pressing their petitions to the throne of God, they cry day and night to Him for deliverance.[9] They suffer great mental anguish, wrestling and agonizing with God as did Christ in Gethsemane.[10]

It seems to the saints that God has left them to fall before their enemies, and that they must soon seal their testimony with their blood.[11] Angels wish to deliver them, but may not, for they must “drink of the cup, and be baptized with the baptism.”[12] In the crucible of the last conflict—during the time of Jacob’s trouble—that which could be done for them in no other way will be accomplished: When they see Satan revealed in his true character, that of a cruel

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tyrant, he will be uprooted entirely from their affections, and they will perfect Christ-like characters.[13] Urged on by Satan, wicked men surround and rush at them before the time appointed; yet God in a wonderful manner preserves them and none perish.[14] He cannot destroy the living saints, now 144,000 in number, for angels that excel in strength are their protection.[15] In a supreme exercise of faith they learn implicit trust in God and rely wholly upon Him.[16]

[1]-GC 616.2; 622.8; [Dan. 12:1](#); [Jer.30:3-9](#); PP 201.4; EW 37.1; LS 117.5; [Rev. 18:10, 17, 19](#) — [2]-GC 629.6; EW 282.7; DA 122.2; [Isa. 33:16](#) — [3]-GC 626.5; EW 282.7; 284.9; [Isa. 33:3, 10, 16](#); EW 34.2 — [4]-9T 15.9 — [5]-GC 619.5 — [6]-GC 621.4; 1T 353.9 — [7]-GC 621.5 — [8]-GC 622.2; 618.9; 629.4; [Rev. 16:15](#); PK 513.4 — [9]-GC 630.5; 632.9; EW 34.3; 37.2; 272.4; 283.8; [Ps. 50:3-6, 15](#); 5T 213.2 — [10]-EW 283.5; 284.1 — [11]-GC 630.5 — [12]-EW 284.1 — [13]-RH 61:33 (8-12-'84) p. 513.8; GC 631.1; COL 412.4, 7 — [14]-EW 253.2; 285.1; EW 284.7; [Ps. 121:5-7](#); [91:3-10](#); [46:1-3, 6-9](#); PK 725.4 — [15]-9T 17.4; PP 256.4; EW 284.7; GC 634.5; PK 513.5; EW 15.3; [Rev. 15:2-4](#); EW 283.3; 60.5; 43.5; GC 649.3; 654.7 — [16]-2T 596.5

C—The Seventh Plague: God Delivers His People. The time appointed in the decree arrives, the crisis when all the powers of earth are arrayed against God’s people.[1] At midnight, as the wicked rush forward with shouts of triumph, God manifests His power to deliver, and a dense blackness covers the earth.[2] He on whose vesture is written the name King of kings and Lord of lords leads forth the armies of heaven to fight in behalf of His beleaguered people.[3] Signs and wonders follow one another in quick succession: Everything seems turned out of its course, the streams cease to flow, angry clouds clash together, the sky opens and shuts in great commotion, the moon stands still, and the sun appears shining in its strength.[4] The voice of God announces, “It is done,” and, delivered by this voice, the 144,000 triumph.[5] Surrounded by dark clouds, there is one place of indescribable glory, where the saints behold the glory of God and see Christ seated upon His throne.[6] Their faces are illumined by the glory.[7]

The angry multitudes are suddenly arrested and filled with fearful forebodings as they behold the rainbow of the covenant, and they gaze terror-stricken upon it.[8] There is a mighty earthquake, followed by hail.[9] The sea boils like a pot, the earth heaves and swells, and

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palaces crumble to ruin.[10] The graves are opened, and many come forth in a special resurrection.[11] The tables of the law are opened, so that all may read, and, like a roar of thunder, God’s voice is heard pronouncing the awful doom of the wicked.[12] As He delivers His everlasting covenant of peace, pronounces a never-ending blessing upon those who have honored the Sabbath, and announces the day and hour of Jesus’ coming, there is a mighty shout of victory over the beast and his image.[13] The saints exclaim, “Lo, this is our God; we have waited for Him, and He will save us.”[14]

[1]-GC 634.2; 635.4; [Rev. 17:14](#); MS 175, 1899 —[2]-EW 285.1; GC 636.7, 1; 1T 354.3; EW 283.6; [Isa. 17:12-14](#); [Ex. 12:29, 30](#); [Job 34:20](#); [Amos 8:9](#) —[3]-6T406.4; GC 633.2 —[4]-GC 636.7; EW 285.4; 34.4; [Rev. 6:14](#); EW 41.4 —[5]-GC 636.7, 9; EW 285.3; [Rev. 16:17](#); EW 37.2; LS 117.6; [Hosea 1:7](#) —[6]-GC 636.9, 5; EW 34.4; 285.4; 37.2; 41.5; 1T 354.3 —[7]-EW 37.2; LS 117.7 —[8]-GC 636.7, EW 285.3 —[9]-GC 637.1; 562.3; EW 34.5; 285.5; [Rev. 16:18-21](#); [Isa. 13:13-15](#); [24:1-6](#), [18-22](#); [30:29,30](#); [Job 38:22, 23](#); [Jer. 50:24, 25](#) —[10]-GC 637.3-6; EW 34.5; [Rev.16:18, 19](#) —[11]-GC 637.7, EW 285.6; [Dan. 12:2](#); [Rev. 1:7](#) —[12]-GC 639.5; [Rev. 11:19](#); GC 638.2; [Rev. 16:18](#); [Joel 2:11](#); [Ps.50:1-6](#); [Isa. 30:31-33](#) —[13]-GC 637.7; EW 34.6-9; 285.7, 9; 286.3; LS 102.7; 103.1; GC 640.6 —[14]-GC 644.4; EW 287.4; [Isa.25:8, 9](#)

D—The Wicked Slay One another. There is a terrible awakening among the wicked as God's voice turns the captivity of His people.[1] The refuge of lies (incarnation of Satan) is swept away, the covenant with death (spiritism) is disannulled, and the threefold union shattered.[2] Multitudes are filled with regret that God has conquered, and apostate Sabbath keepers in particular wail with agony; for the saints are seen to have passed unharmed through pestilence, tempest, and earthquake.[3] Seeing that they have sustained a wrong relation to God, ministers and people fall at the saints' feet and confess that God has loved them.[4]

Realizing that they have been deluded, the people begin to accuse one another; but all unite in the bitterest condemnation of their ministers, and these false teachers confess before the world their work of deception.[5] Filled with fury, the multitudes turn upon these false shepherds, whose suffering is tenfold greater than that of the people.[6] The swords with which they were to slay the saints are now turned

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upon one another.[7] In their hatred of Babylon the ten kings of earth proceed to burn her with fire.[8] There is strife and bloodshed everywhere, and the world is deluged with blood.[9]

[1]-GC 560.7; 562.2; 654.1; EW 92.2; 266.3; [Jer. 25:30, 31](#) —[2]-GC 562.3; [Isa. 28:17, 18](#); [Rev. 16:19](#); [18:19-21](#) —[3]-GC 654.6; EW 37.2 —[4]-GC 655.5, 8; EW 15.7 —[5]-GC 655.9; EW 282.4; GC 656.1 —[6]-GC 656.2; EW 282.6; [Rev. 17:16](#); [Jer. 25:34-38](#) —[7]-GC 656.3; EW 290.1; [Ezek. 38:14-23](#); [Jer. 25:8-38](#); [23:1, 2](#); [Isa. 63:1-6](#) ; [34:8-10](#); [51:21-23](#); [2Chron. 20:22-24](#) —[8]-[Rev. 17:16, 1](#); [18:6-10, 19](#); [19:1, 2](#) —[9]-GC 656.3; EW 290.2

E—The Coming of the Son of Man. While the wicked are engaged in this frightful carnage, a small black cloud appears; it is the sign of the Son of man.[1] As it nears the earth it becomes whiter and brighter, and the Son of man is seen with a sharp sickle in His hand.[2] The clash of arms, the tumult of battle, is stilled; and the armies of the living God now take the field.[3] All tribes of the earth mourn; they hide in the caves and rocks of the mountains, and pray to be buried from His presence.[4]

At this moment God calls for a sword upon all the inhabitants of the earth, who are now trodden down by the overflowing scourge— God's strange act, or indignation.[5] The angel of death, represented in Ezekiel by five men bearing slaughter weapons, goes forth in the general destruction of the wicked, the would-be spiritual guardians being first to fall.[6] The same glory that lights the faces of the saints causes the wicked to fall like dead men, and at the coming of Christ they are blotted from the earth, slain in the mad strife of their own fierce passions and in the outpouring of God's unmingled wrath.[7] God has avenged His people on Babylon; the great

whore has been judged, and the beast goes into captivity.[8] Satan is pronounced guilty and is banished to the earth for a thousand years; the land has rest, and the jubilee begins.[9]

As the cloud draws still nearer the earth, there is another mighty earthquake, and the sleeping saints are called forth to immortality.[10] The harvest of the earth is reaped, the saints are caught up to meet the Lord in the air, and, as Christ takes His people to the City of

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God, the earth is completely emptied of its living inhabitants.[11] The Lord God omnipotent reigns supreme, for “the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”[12] “Even so, come, Lord Jesus.”[13]

[1]-GC 640.8; EW 15.8; 35.3 —[2]-[Rev. 14:14](#) —[3]-GC 642.5; [Isa. 9:5](#); [Rev. 6:15-17](#); [Isa. 2:10-21](#); MS. 175, 1899 —[4]-[Matt. 24:30](#); GC 642.5; EW 287.3; [Rev. 6:14-17](#) —[5]-[Jer. 25:29-33](#); [Isa. 26:21](#); GC 562.3; 627.4, 634.7 —[6]-GC 656.7, 9; EW 289.9; 3T 267; [Isa. 28:17-22](#); [Ezek. 9:5-7](#); RH 42:15 (9-23-'73) p. 117 —[7]-EW 37.2; GC 657.5; 1T 184.3; 354.7; [Rev. 16:19](#); [Isa. 26:20, 21](#); [63:1-6](#); [66:15, 16](#); [Jer. 25:33](#); [Ps. 50:3-6](#); [Zech. 14:12-14](#); [Rev. 14:19, 20](#) —[8]-[Rev. 18:21](#); [17:16, 1](#); [18:6-10, 19](#); [19:1, 2](#); [13:10](#) —[9]-GC 658.4; [Rev. 20:1, 2](#); LS 103.2 —[10]-EW 16:4, 6; GC 644.5; EW 287.5, 7; [1Cor. 15:52](#); [1Thess. 4:17](#) —[11]-[Rev. 14:14-16](#); EW 16.7; [Matt. 24:31](#); GC 657.6 —[12]-[Rev. 19:6](#); [11:18, 15](#) —[13]-[Rev. 22:20](#)

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