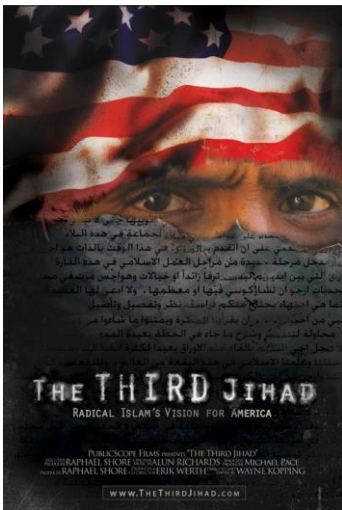


North Pacific Union Conference Revelation Symposium

Fifth Trumpet Time Prophecy & the Identification of the Third Woe

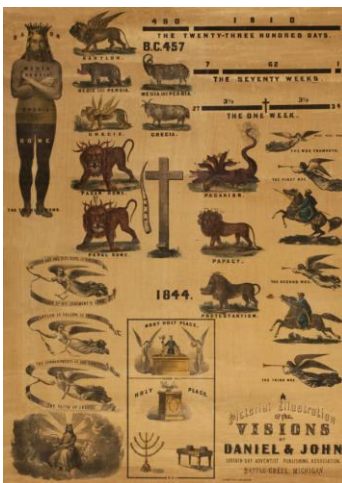
John Witcombe



You may have heard of the documentary, *The Third Jihad*. This is the film that was being shown to the New York Police Department to help the officers understand the Islamic threat. It caused quite a public relations issue when it became known that this film was being used to educate the police.

Where do you think they came up with this title, *The Third Jihad*? It comes from the fact that history records two previous Islamic Jihads.

The first took place under the Arabian Caliphate in the time period following Mohammad's death. The second Jihad took place under the Ottoman Turk Caliphate several centuries later. Our pioneers called these two Jihads the first and second woes of Revelation 9.



This is the 1863 prophecy chart that our pioneers preached from. On the right-hand side you will notice the angels blowing the last three woe trumpets. The first woe trumpet is represented by a Muslim with a spear. The second woe trumpet is represented by a Muslim with a musket. The third woe trumpet is represented by . . . Battle Creek, Michigan? All we have is the publishing house address.

Our pioneers weren't sure what the third woe was. James White thought it might be every bad thing that took place from 1844 to the end of the millennium. Other pioneers thought it might just refer to the seven last plagues.

I'm going to share some reasons why I believe that the third woe could very well be the Third Jihad that this world is about to encounter. I am starting with the premise that our pioneers were correct in their identification of the first two woes.

After the first four trumpets sounded, Revelation 8:13 states: "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

And then after describing the first woe which was brought to the earth in the 7th and 15th century conquests of the Arabian and Turkish Muslims, Revelation 9:12 says: "One woe is past; and, behold, there come two woes more hereafter."

Then the 15th through 19th century conquest of the Turkish Muslims is described in the remainder of the chapter. This was the second woe. Through these two woes Islam killed approximately 270 million people. <http://www.politicalislam.com/tears/pages/tears-of-jihad/>

You can see why Revelation uses the word woe.

Notice how both Revelation 8:13 and Revelation 9:12 make a relationship between the last three trumpets. By taking into consideration this close relationship, I believe we can identify the woe of the seventh trumpet.

But before we examine this third woe, I want to first tell you how I came to the conclusion that there are two time prophecies in the first woe.

The prophecy said “that they should be tormented five months”. We understand this to be 150 years. Notice what the prophecy implies would take place during this 150 year period:

The first few verses of chapter 9 identify the 7th century opening of the bottomless pit from which Islam arose through Mohammad. Verse 4 prophesies of a command to not burn trees and to hurt only those men which have not the seal of God in their foreheads. History records an exact fulfillment of this prophecy by the command of Abubeker in the 7th century.

The very next verse presents the five month prophecy. So what century would we most likely look at to find the fulfilment of this 150 year prophecy? One would think the 7th century.

To find out when this 150 period of torment by the Arabs began we need to find out the exact year in which Islam arose from the bottomless pit.

“The Prophet Muhammad . . . proclaimed his prophetic mission in Arabia in 612 and eventually won over the city of his birth, Mecca, to the new faith.” Islamic Conquest, Helen Chapin Metz, ed. Iran: A Country Study. Washington: GPO for the Library of Congress, 1987. <http://countrystudies.us/iran/9.htm>

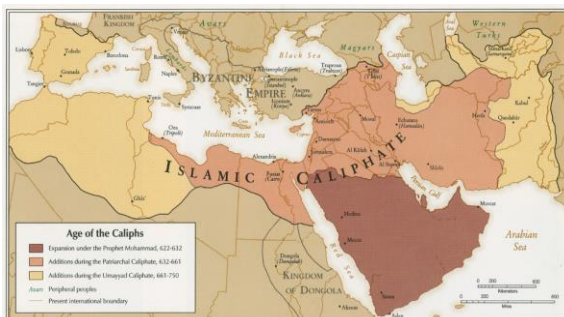
This period of Arab conquest and torment continued until 762 A.D. It was in this year that the Caliph transferred his capital outside the realm of the Roman Empire. With this transfer came a complete change of attitude on the part of the Arabs.

As Waddington says, "The [Arab] conquerors now settled tranquilly in the countries they had subdued." (Waddington Church History' Vol. 2:44)

If we subtract 612 from 762, we have exactly 150 years or five prophetic months. Thus, this prophetic period in which the Arabs were to torment or hurt men was fulfilled to the very letter.

The first expositor to see this 150 year prophecy was the Italian, Joachim of Floris. He saw this in 1190 AD. You can go online and see a list of 128 expositors from the 12th century through the 20th century who understood this time prophecy. A high percentage use the dates 612-762.

<http://www.ministrymagazine.org/archives/1944/MIN1944-06.pdf>
(pages 22-26, 46)



You can see from this map the territory that this first woe Caliphate conquered during this 150 year period.

Now, there is one problem with locating the five month prophecy at the start of the fifth trumpet and that is Ellen White indicates that there is a five month prophecy at the end of the fifth trumpet.

It was Friday afternoon and while I was getting a sermon on the first woe ready to preach the next morning, I came across this quotation: “In the year 1840, another remarkable fulfillment of prophecy excited widespread interest.” GC (1888 version) p. 334

If I was to declare that no prophecy was fulfilled in the year 1840 would I be in disagreement with the Spirit of Prophecy? This statement is unequivocal. A remarkable prophecy was fulfilled in 1840. Islam does indeed figure into Bible prophecy.

“Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic *periods* of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840.” Great Controversy (1888 version) p. 334

What I noticed that afternoon was the word periods – plural. What this is saying is that the prophetic time prophecy of the 6th trumpet is calculated by adding the 150 years of the 5th trumpet to the 391 year and 15 day prophecy of the 6th trumpet.

When the Spirit of Prophecy speaks to an issue then that settles it for me. Even though I thought that the 150 year prophecy fit perfectly in the 7th and 8th century, if Ellen White said it belongs to the 14th and 15th century then I’ve got it all wrong no matter how right it appeared to be.

So I sat down to rework my sermon and just before I pressed the delete key on what I had, I prayed for an understanding of this quandary. I opened up to Revelation 9 and the solution to this dilemma came to mind. I noticed for the first time that there was a duplication of several symbols in this prophecy.

Let me list those symbols that are duplicated:

1. Bottomless pit (9:1; 9:11)
2. Leader (9:1 – star; 9:11 – king)
3. Scorpion sting (9:5; 9:10)
4. Five months (9:5; 9:10)

There is one noticeable feature about apocalyptic prophecy and that is: information is usually given in the least possible amount of words. For this prophecy to mention twice that there will be five months, it isn’t because the angel is just being repetitively wordy. No, that is not usually done without good cause. So why are these four things repeated in this first woe? I believe that it is because we are to understand that this woe starts with a five month period and it ends with a five month period.

The people of the first period were Arabs and the people of the second period were Turks. Both groups would be Muslims from the bottomless pit using the scorpion sting of falsehood with a different leader beginning each five month period.

Mohammad was the first leader of the first period. Othman was the first leader of the second prophetic time period.

What is the value in seeing two time prophecies in the fifth trumpet? Without these two five month time prophecies we would not have a beginning date and an ending date for the fifth trumpet.

We have a beginning and an ending for the sixth trumpet and a beginning date and an ending event for the seventh trumpet. With the two time periods for the fifth trumpet it provides the entire time period for the fifth trumpet thus giving us one more point of commonalty between these three woe trumpets.

And the fact that we can’t calculate the time prophecy of the second woe without using the last time prophecy of the first woe is a key for me in discovering the identity of the third woe. If the first and

second woe are so intimately connected and related to each other, perhaps the third woe will also be related closely to the first two woes.

These first and second woes are further related on four significant points:

1. The first two woes involved the Islamic Caliphate.
2. The first two woes involved attacks against powers connected with apostate Christian religion.
3. The first two woes resulted in diverting the enemy's attention away from God's true church so they could fulfill their mission of proclaiming the gospel.
4. The first two woes were redemptive scourges upon an apostate religion designed to lead men to repentance indicating that the fifth and sixth trumpets sounded before the close of probation.

Why do I say they were redemptive scourges? The reason I believe these trumpets are redemptive punishments is because of what we find in Revelation 8:2-6:

“And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” Rev. 8:2-6.

Here is what I am seeing in this passage: we have seven angels standing before God who were given seven trumpets. Then we are told about the intercession of the incense with the golden censer. Ellen White says this represents the blood of the atonement.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. . . Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. {HM, June 1, 1897 par. 15}

When probation closes, the work of the sanctuary ends and mediation comes to an end. From these verses we can see that these trumpets are related to the mediation of Christ while He is in the Holy and Most Holy place (golden censer).

This idea fits with these verses that speak of the results of the second woe:

Revelation 9:20, 21 says: “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

The trumpet woes are for the purpose of bringing those in apostasy to repentance. God wants them to repent while Christ is interceding for them.

The territory of the papal church was on the receiving end of the first six trumpets. The sixth trumpet ended in 1840. By this time the Protestant church had been in existence for several hundred years. In 1844 they rejected truth and through this rejection they became the daughters of the harlot.

Will she too receive redemptive punishment for her harlotry? One woe is left. Could it be that this third woe will fall upon those territories which support the daughters?

Because all seven angels with their trumpets were present while the intercession of Christ was available, I believe that the third woe must fall while repentance is still possible. Therefore the woe of the seventh trumpet would have to take place before the close of probation.

This puts a whole new perspective on the woes for me. I see in these woes God's amazing love for the harlot and her daughters.

I have come to the understanding that the third woe will work in tandem with the loud cry of the third angel, calling his people out of Babylon.

Let's look at the words of the seventh trumpet. As we read this passage, look carefully for a third woe that could relate as closely to the second woe as the second woe relates to the first woe:

Revelation 11:14-17 "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

What do we have going on here? Is there a woe described here? I believe that this is describing the loud cry of the third angel that presents the gospel to those who are on the receiving end of the third woe as it is being poured out.

Here is Ellen White's comment on this passage: "The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. 'The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.' There is to be a rapid and triumphant spread of the gospel." RH, November 23, 1905.

"There is to be" – that is future tense. It sounds like she is describing the loud cry.

Let's keep looking for the third woe. It has to be here in the last two verses: Revelation 11:18, 19 "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

There certainly is some woe language here. The nations were angry. This certainly can apply to nations before the close of probation. So if the third woe is redemptive punishment as was the second woe and is brought to the apostate daughters to bring them to repentance then this phrase is a candidate for identifying the third woe.

“And thy wrath is come” refers to the seven last plagues that fall on the nations after the close of probation. This certainly could be the third woe also.

If it was it would not relate well to the previous two woes in that it would take place after the close of probation and thus not be redemptive.

“The time of the dead, that they should be judged” – is this the Investigative Judgment or the judgment of the wicked during the 1000 years?

J. N. Andrews taught that the judgment of the dead was referring to the Investigative Judgment that began in 1844. {1890 JNA, JEO 55.1}

James White taught that the judgment of the dead was the judgment of the wicked during the 1000 years. {1868 JW, LIFIN 213.3}

Who was right? Ellen White had this to say: “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other . . .” Early Writings, 36

If they are separate and distinct, one following the other then the anger of the nations cannot be at the same time as the time to judge the dead. If this judgment was the Investigative Judgment it would be taking place at the same time as the nations were angry therefore this judgment must be the judgment that takes place during the 1000 years as James White taught. From this statement we also see that the wrath of God cannot take place while the nations are angry thus the angry nations are before the close of probation.

Let’s look at the rest of the text: Revelation 11:18 “. . . and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great . . .”

No woe here.

Revelation 11:18 “. . . and shouldest destroy them which destroy the earth.”

This is a candidate for being the third woe. But this too would have less relationship to the first two woes because it comes after the close of probation.

Revelation 11:19 “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

Ellen White uses this text in two ways – to refer to 1844 when God’s people saw the importance of the sanctuary and the law of God and she uses it to refer to the time when God’s people are delivered and the commandments of God are revealed in the heavens vindicating God’s people.

The woe phrase from the seventh trumpet that most relates to the first two woes would be “and the nations were angry”. The angry nations are doing their anger before the close of probation. And angry nations are usually not angry unless something is making them angry.

And according to a very insightful statement by Ellen White it looks like it is an angry horse that will make the nations angry:

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.” 20MR 216

“... the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds. . .” RH, June 7, 1887

This angry horse, seeking to break loose, is the stirring up of the nations before the close of probation, while the winds are being restrained.

Where does she get this symbol of an angry horse? Could it be coming from the first and second woe?

Revelation 9:7-10 “And the shapes of the locusts were like unto **horses prepared unto battle**; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of **many horses running to battle**. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.”

Revelation 9:17-19 “And thus I saw **the horses in the vision**, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the **heads of the horses were as the heads of lions**; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.”

Could God have inspired her to make this statement, seemingly out of the blue in the context where it is found, to help us understand the role of Islam in the final events of earth’s history?

The first two woes would have brought anger to the nations and here in the seventh trumpet we have this phrase, angry nations. Could this phrase be referencing the third woe of the seventh trumpet?

If the third woe is related to the first two then from those four points of commonality that we noticed earlier, it should be possible to project what the third woe might look like. The following scenario would include all four points and would indeed make the nations angry:

After Islam reestablishes its Caliphate and unites the Islamic world, a more aggressive Jihad would be waged. Its purpose would be to bring all nations under Shariah law as commanded by Allah. “Islamic terrorist attacks” would escalate in Christian lands to such a degree that the attack on 9/11 will appear minor in comparison. The third woe would fully engage the attention of the western Christian nations. Even today we see the anger that is caused by Islamic Jihadist attacks.

The attack on our embassy in Benghazi, the attack on our twin towers, the bombing of the USS Cole, the bombing of Pan Am Flight 103, the bombing of the Madrid Subway; these and thousands of like attacks are fomenting anger amongst the nations.

As the third Jihad/third woe escalates and the attention of the world is on Islamic Jihadists, God’s people will be provided a brief period of time to work relatively unhindered in giving the loud cry.

The final message of warning to the world will be given as Sunday laws are making their way through the nations.

The third woe would be God’s last redemptive scourge to bring an apostate church to repentance. This scenario would fulfill all four points relating it to the first two woes.

After this third woe, probation would close for the world. This third woe would so infuriate the unrepentant apostate Christian world powers that they would prepare for battle to put an end once and for all to those who have brought to this planet these three woes. This clash of civilizations, this battle to end all battles would be fought after probation's close and would constitute the Battle of Armageddon* (see study on Armageddon below).

In the recently released writings of Ellen White is found a statement that provides support for the teaching that the third woe is similar to the first two woes—Islamic terrorism because it has to involve enemies of God of whom the holy men of old wrote. And the only enemies of God written about, by a prophet of the Bible, used to punish people, post cross, who are misrepresenting the truth of God (followers of the papacy), is Islam.

“I am writing this letter by lamp light, sitting upon my bed. I could not sleep longer than half past two a.m. The Lord lives and reigns. There is to be such a time of trouble as there never was since there was a nation. Already *nations are angry*, already Satan is working with signs and lying wonders, and this will increase until the end. *God will use His enemies as instruments to punish those who have followed their own pernicious ways whereby the truth of God has been misrepresented, misjudged, and dishonored. These enemies of God are living evidences of the truth of His Word; they are fulfilling that which holy men of old spake as they were moved by the Holy Ghost.* God does not forewarn His people of trifles; the repetition of caution and warnings shows that there is importance in that which was spoken. Do those who claim to want light treat the light with the respect which is due?” {Lt44-1894.17}

“Nations are angry” is third woe language (see Revelation 11:14, 18). Just as God used the first two woes of Islamic terrorism (Revelation 9) to punish nations supporting apostate Catholicism in order to bring the people who had been deceived by Rome to repentance (see Revelation 9:21), so He will use these same enemies of His as instruments to punish those nations embracing apostate Protestantism in the third woe of Islamic terrorism. Political, Jihadic Islam (enemies of God), are living evidences of the truth of God's Word and are fulfilling what John the Revelator wrote in Revelation 9-11 regarding the three woes.

The nations being angry must take place before the wrath of God is poured out in the seven last plagues so we know that this statement refers to events before the close of probation (“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other . . .” Early Writings, 36).

Is there any indication that a third woe, as I've just described, is on the horizon?

Today, the Caliphate does not exist in the Muslim world. It came to an end after 1,292 years of existence on March 3, 1924. Yet there is a movement afoot to revive the Caliphate.

“One of the clearly stated goals of the jihadist group al-Qaeda is the re-establishment of a caliphate. Osama Bin Laden has called for Muslims to ‘establish the righteous caliphate of our umma.’ Al Qaeda recently named its Internet newscast from Iraq: The Voice of the Caliphate.”

<http://en.wikipedia.org/wiki/Caliphate>

From the Jerusalem Post: “Muslim Brotherhood text reveals scope of radical creed: They detail the Brotherhood's objectives of advancing the global conquest of Islam and reestablishing the Islamic Caliphate, the public and private duties of jihad and the struggle Muslims must wage against Israel.”

<http://www.jpost.com/MiddleEast/Article.aspx?id=207415>

The west does not want the Caliphate to be established. From CBS News: “This irrational fear that any small setback for the U.S. in the Muslim world could lead straight to an Islamic caliphate lurks beneath many of Washington’s pronouncements and much of its strategic planning.”

<http://www.cbsnews.com/stories/2011/01/25/opinion/main7281679.shtml>

Why does Washington want to prevent the Caliphate from being re-instated? The Caliphate would unite all the Muslim countries. History tells us that when Muslims unite under the leadership of a Caliph, dreadful woes befall humanity.

This view of the third woe fits well with Uriah Smith’s teaching on Daniel 11:45. In fact, that is how I came to this understanding. If we take Smith’s view of Daniel 11:45 and place it into the 21st century, he is teaching that Turkey will establish the Islamic Caliphate in Palestine, thus fulfilling verse 45. I believe that the climax of the third woe will follow the fulfillment of Daniel 11:45. The prophecy of Daniel 11:45 and the third woe of Revelation fit hand in glove.

If the Third Jihad is the third woe then we have with this third woe a relevant, current affairs issue to present to the world just as Josiah Litch had with the second woe. We could once again use to great advantage the message of the woes as did our pioneers.

* The Battle of Armageddon

Is Armageddon a literal battle between nations or is Armageddon primarily a spiritual battle fought between the forces of good and evil?

Here is what Ellen White said about Armageddon: “Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” Maranatha 257 (1MR 145)

According to this statement, when is the great battle of Armageddon fought? Is it before or after the close of probation? “I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” {CET 100.3} “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.” 7BC 968 “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

“Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The ... winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads.” Mar 175

Armageddon will indeed be a literal battle fought between nations after the close of probation when the four angels release their hold; a literal battle where deadly instruments of warfare will be used and ships will be sunk.

But there is more to the battle of Armageddon than national warfare. In the middle of this sixth vial we have this verse: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Revelation 16:15. This phrase, "behold I come as a thief," is referring to an event called the "day of the Lord". This event is not the close of probation and it is not the actual appearing of Jesus in the eastern skies to take us home.

The day of the Lord is referring to an event that takes place while the battle of Armageddon rages. It is speaking of that moment in history when God's voice is heard from the temple in heaven. Men have come up with a plan that will bring peace and safety once more to planet earth. They have concluded that if the Sabbath keepers could be blotted from this earth peace would be established.

"I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." {EW 33.2}

But when men seek to implement this peace and safety plan, God's voice is heard. This brings a sudden reversal. Sudden destruction comes to those who were about to implement the destruction of God's people. God's voice delivers His people from destruction. This is called the day of the Lord.

Zephaniah 1:14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

1 Thessalonians 5:2, 3 "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

Just before God's people are delivered by the voice of God they will experience the time of Jacob's trouble.

"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. {CET 100.3}

Satan uses this last great battle that is raging among the nations along with the famine, pestilence and great distress caused by the pouring out of the plagues to convince the leaders of this world pass a death degree against all Sabbath keepers. They think this will stop the war and stay the plagues. This act brings the time of Jacob's trouble to God's people. Zechariah's vision of Joshua and the Angel tell us what the time of Jacob's trouble is all about.

5T 472 "Zechariah's 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. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects, he has gained control of the apostate churches; but here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will 'be betrayed both by parents, and brethren, and kinsfolks, and friends.'"

The death decree comes after the close of probation, just before the closing up of the great Day of Atonement. The sins of God's people must now be transferred to Satan the scape goat.

5T 473-476 "Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. . . . Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another." The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring: "Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them." But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares: "'The Lord rebuke thee, O Satan.' I gave My life for these souls. They are graven upon the palms of My hands." . . . As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. "A fair miter" is set upon their heads. They are to be as kings and priests unto God. . . . Now is reached the complete fulfillment of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb."

God and His loyal, royal subjects, (kings of the east?) are going to come to the forefront right in the middle of this great battle. Christ and His church who have just come through the time of Jacob's trouble play the last act in this last great world war. We will be men wondered at.

The seventh plague, when it is poured out, takes the raging battle of Armageddon to a grand finale. This is when the armies of the living God are brought forth. All fighting comes to an abrupt halt. The attention of the entire world will be focused upon God who speaks out of the temple of heaven.

Revelation 16:17-21 "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the

cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

Men’s war games are forgotten. God directs the attention of the entire world to Himself.

GC 636 “It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17. That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low.”

This is the moment of vindication for God’s people. It is at this time that the lost realize they have been deceived by Babylon and they turn upon her and burn her with fire.

GC88 653- 655 “When the voice of God turns the captivity of his people, there is a terrible awakening of those who have lost all in the great conflict of life. . . .The people see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. “We are lost!” they cry, “and you are the cause of our ruin;” and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.”

Broadside1, April 6, 1846 “I saw the time of trouble, such as never was. Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. . . .Then Jesus laid off his priestly garment and put on his Kingly robe, and took his place on the cloud which carried him to the East, where it first appeared to the saints on earth--a small black cloud which was the sign of the Son of Man. While the cloud was passing from the Holiest to the East, which took a number of days, the synagogue of Satan worshipped at the saint's feet.”

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”
Revelation 3:9

Armageddon is both the most challenging and the most glorious moment of all time for God's church. It is obvious that Armageddon is worldwide in its scope because God's children are scattered throughout the world. And yet there is a specific region that is connected with this battle.

According to James White, this battle will be centered in the same region of the world where the sixth woe was poured out and will involve the same Caliphate power that was involved in the sixth woe. This was the united view of the pioneers. Here is what James White said: "What is the great river Euphrates, which is the object of this vial? . . . it is a symbol of the nation occupying the territory through which it flows. . . . Again, it may be asked how the way of the kings of the East will be prepared by the drying up or consumption of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Ans. To come up to the great battle. Where is the battle to be fought? At Jerusalem. See Joel and Zephaniah." {December 2, 1862 JWe, ARSH 5.6}

E.J. Waggoner said: "Again the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And in this the "king of the North" is to come to his end, and none shall help him." April 1, 1897 EJW, PTUK 195.13

pastorjcw@gmail.com

thirdwoe.com (Password: 1844)

daniel1145.com