

The East Wind, the Third Woe and the Seventh Trumpet

By Bud Alavezos

We are fast approaching the final hours of this earth's history. This study will show how the scriptures incredibly reveal God's preordained flow of history in the Great Controversy between Christ and Satan; culminating in the 7th Trumpet, when Jesus overthrows Satan's kingdom of modern Babylon.

Beginning in the book of Isaiah, which has a wealth of information for us living in these last days; in chapter 26, verses 20-21 we read "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 overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: **the earth also shall disclose her blood, and shall no more cover her slain.** ..." Isaiah here is obviously speaking of the latter events which are also spoken of by John the Revelator in Rev. 16:13-14, "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

These events, all included in the **seventh trumpet**, consist of the marshalling of forces against God's people, the National Sunday Law, the Universal Sunday Law, the close of probation, the seven last plagues, the time of trouble, and the second coming of Christ at which time the wicked who have not been previously slain in the confusion or with the plagues, will be slain at Christ's second coming (Rev. 19:21).

At that time He will receive His people which are described in Rev. 14:12 as keeping the commandments of God and having the faith of Jesus. Both the 144,000 and the resurrected saints will be caught up with Christ and meet Him in the air and so shall we ever be with the Lord (1 Thess. 4:16-17). Satan will have no one to tempt thus figuratively his power will be bound for a thousand years (Rev. 20:2) to this earth.

Continuing on from Isa. 26 to Isa. 27, verse 1, we realize that these verses are also describing the resurrection of the wicked and the battle of Armageddon, that concludes after the 1,000 years of Revelation 20, where Satan is finally thrown into the lake of fire (Rev. 20:10). Isa. 27:1 states that, "in that day the Lord...shall punish leviathan the piercing serpent...and he shall slay the dragon that is in the sea."

Ezekiel 29:3 describes Pharaoh of Egypt as the dragon, and Egypt represents the world. Thus Pharaoh is a type for Satan (we'll address this in detail later), and as such Isaiah is here describing the end of sin and the total destruction of the wicked at the end of the 1000 years; i.e. the completion of the *seventh trumpet* or *third woe*.

In Revelation, the seven trumpets of Rev. 8 & 9 are judgments against the enemies of God and His people.

However before continuing in Isaiah chapter 27, we need to address a few issues.

In "Christ's Object Lessons" on page 127 we find a very compelling and prophetic statement; one which has received but very little attention. Please notice, "**Ever since the first promise of redemption was**

spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power. **In every age there is a new development of truth, a message of God to the people of that generation.** The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new....” COL 127

Among the many lessons that we can draw from these words is the fact that **we must expect** God to open to our generation, which this writer believes to be the last generation, **an unfolding of the third angel’s message** and to give us a better understanding of that message.

According to Dan. 12:3 the wise (margin suggests “teachers”) shall shine as the firmament. Many shall run to and fro (in the word of God) and knowledge (concerning the prophetic word) shall be increased (vs. 4). This occurred during the great awakening (Millerite time period) when the angel of Rev. 10 came down with a little book (the book of Daniel) open in his hand, and we should expect an even greater understanding of this book as we near the most significant event in this earth’s history; the second coming of Christ to receive His kingdom which will bring about the end of sin and its results.

This article proposes to organize thoughts concerning **Islam** from many who have sought and received divine enlightenment while running to and fro through God’s word; however, first we need to consider a few basic principles of interpretation found in inspiration itself.

First and foremost, recognizing that all scripture was given by inspiration of God, we must be willing to give up our own private interpretation or that of others in whom we place our trust and place ourselves under the influence of the Holy Spirit; otherwise we will be sent a strong delusion and believe a lie (2 Thess. 2:11-12). **“As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error.”** 7BC 907

1 Cor. 10:11 states that **“Now all these things happened unto them for ensamples (margin –types), and they are written for our admonition, upon whom the ends of the world are come.”** By recognizing these types and seeking to understand their antitypical fulfillment in our day, the word of God literally comes alive as we see history repeating itself. Ellen White expands this thought when she states, **“The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth’s history.”** ST Jan 13, 1898 par. 8

These quotes present a new dimension for our understanding of God’s word. We will reference these thoughts again throughout this article.

Another principle is found in Isa. 28:9-10. “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* For **precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.**”

Here we can conclude that a superficial understanding of the Word will not give us knowledge as God would have us receive it. We must recognize the golden thread throughout the Word from Genesis to Revelation. By sinking the shaft deep into the mine of truth we, through the aid of the Holy Spirit can place line upon line; thus we will be brought to a better understanding of the third angel's message for this generation.

Though there are many other principles of interpretation, for the purpose of this discussion let us keep in mind 1 Cor. 14:32-33 **"And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."** If we find any inconsistencies, the error is not with God's word but in our interpretation or application of it. **New light will not contradict or destroy old light.** If this principle was conscientiously adhered to it would prevent much of the confusion we see in the church today.

A primary example is the desire of some to place the trumpets into the future; whereas the pioneers understood them to have already been fulfilled, with the exception that the seventh trumpet which began on Oct. 22, 1844 would continue until the destruction of the wicked at the end of the 1000 years of Rev. 20:7-10.

God led our pioneers to understand that the trumpets were a tool used by Him to punish both pagan and papal Rome. These trumpets are naturally separated between the first four (which were judgments against Western Rome), and the last three (which were judgments against Eastern Rome, Papal Rome and in the near future, Modern Rome, which includes the entire world, see Rev. 16:19-13). These three final trumpets are designated as "woes" (Rev. 8:13) because of their severity.

The first "woe" or fifth trumpet was *Islam* (Arab Saracens). The second "woe" or sixth trumpet was *Islam* (Turkish Ottoman Empire). Therefore we should expect *Islam* to be involved in the third "woe" (the seventh trumpet). **In the mouth of two or three witnesses shall a thing be established** (Gen. 41:32, 2 Cor. 13:1).

A futuristic application of the trumpets should be rejected for numerous reasons. First, not only were these trumpets presented on the **SDA Pioneer 1843 chart** which **"should not be altered"** (EW 74) **"except by inspiration"** (Spalding and Magan collection, p. 1), and on the **1850 chart** which **"God was in the publication of"** (13MR 359); but the fifth and sixth trumpets both contain **time prophecies**, and there are numerous quotes in the Spirit of Prophecy clearly indicating that there are to be **no more prophecies "based upon time" between the autumn of 1844 and the second coming.** (LDE 36)

More importantly, a futuristic interpretation of the trumpets clouds the present truth message and destroys our understanding of the role of **Islam** and its impact on the final events of this earth's history. Notice this statement by Uriah Smith in his book "Daniel and Revelation". On page 496 he states, "For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: **"There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks.** It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both." *How times have changed!*

Much light can be obtained as we, in agreement with the Spirit of Prophecy as well as the pioneers, accept their interpretation of Rev. 8 and 9, which we are told was confirmed by the Holy Spirit, continue to add line upon line in the Word of God.

Rev. 9:1-4 state, "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and **the sun and the air were darkened** by reason of the smoke of the pit. And there came out of the smoke **locusts** upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that **they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their forehead.**" And verse 7 states, "**And the shapes of the locusts were like unto horses prepared unto battle...**" Every word has its proper bearing (Miller's rule #1).

Many of these same words and phrases will be seen as we place line upon line in God's Word. Consider the connection between **Islam** and **the sealing** (*those men who have not the seal of God in their foreheads*, v. 4). Notice also that they were commanded to *not hurt the grass of the earth, neither any green thing, neither any tree.*

With these phrases in mind, go to Rev. 7:1-3, "And after these things I saw four angels standing on the four corners of the earth, **holding the four winds** of the earth, that the wind should not blow on the **earth**, nor on the sea, nor on **any tree. And I saw another angel ascending from the east, having the seal of the living God:** and he **cried with a loud voice** to the four angels, to whom it was given to hurt the earth and the sea, **Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**"

One cannot help but see the contextual connection within these two passages; between *Islam* and *the sealing of God's people*. The "loud voice" should also direct our minds to the angels of both Rev. 10 as well as Rev. 18 and the "loud cry" of the latter rain message.

These four winds held in check are also seen in Isa. 27:8; however to fully appreciate the context of this passage we need to begin in verse 6 which states that "Israel shall *blossom and bud* and fill the face of the world with fruit". This is the loud cry and latter rain time period of Rev 18. Going to verse 8 we read, "**In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.**"

This passage is a mine filled with truth of which we are told to sink the shaft deep (CW 42.1). What is the meaning of "in measure, when it shooteth forth"? "Shoot forth" was the phrase used by Christ in His apocalyptic passage in Luke 21. After speaking about the signs to occur prior to the great awakening in 1840-1844, Christ gives the parable of the fig tree, and states that when they *shoot forth* (with *buds* because of the latter rain) then you know **of your own selves that summer** (the close of probation--Jer. 8:20) **is now nigh at hand. Jesus is warning this generation**, as he did those in A.D. 70, **that we must recognize and receive the sign for our generation;** i.e. the **beginning of the latter rain "in measure" or "sprinkling"**.

There will be many who do not recognize the latter rain as it begins to fall. "There must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will

receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the **latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**" FLB 333

After giving this sign Jesus then states that **this generation** (that sees this sign; the "measuring", or "sprinkling" of the latter rain, and the "budding") **shall not pass away till all be fulfilled** (Lk. 21:25-33).

In agreement with the previous quote Isa. 27:8 indicates that when the latter rain begins it will be "in measure". This prophecy had its parallel prior to the day of Pentecost when Christ breathed on the disciples and said "Receive ye the Holy Ghost:" (Jn. 20:22), yet it was not until the day of Pentecost had "fully come" (Acts 2:1) that the disciples received the Holy Spirit without measure.

However notice this statement from 8T 334, "**the Father giveth not the Spirit by measure unto Him.**" So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and accept Christ by faith, only **as we consent to the bringing into captivity of every thought to the obedience of Christ.** To all who do this, **the Holy Spirit is given without measure.**"

We can be assured that this will be the experience of the 144,000 at the Sunday Law. At that time the church will be the church triumphant; without spot or wrinkle or any such thing (Eph. 5:27). Isa 27:8 is speaking about a period just prior to the Sunday law.

In addition notice that the passage in Isa. 27:8 indicates that when the latter rain begins to sprinkle "in measure" there will be a *negative* reaction (**thou wilt debate with it**). This same thought is supported in Isa. 28:12. "To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and **this is the refreshing: yet they would not hear**". Rest or "the refreshing" according to Acts 3:19 is the latter rain and a second witness that "*they would not hear*".

Jer. 6:16-17 provide a third witness. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and **ye shall find rest** for your souls. But they said, **We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet.** But they said, **We will not hearken.**"

If, as stated earlier, all the prophets spoke less for their time than for the generation living at the end of this earth's history; what *rest* is it that the people will not walk therein and what *trumpet* is Jeremiah speaking of that the people will not hearken?

The answer is obvious. Jeremiah is ultimately speaking of the *latter rain message* and the *seventh trumpet*. Thus we have **three witnesses** indicating that as the third angel's message is opened even further to God's people, **it will not be readily received.**

There is much support from the SOP regarding this issue; but for this article we will present just two. "Unless those who can help in _____ are aroused to a sense of their duty, they **will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. **There will be those**

among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” TM 300

Another quote, “Now, brethren, **God wants us to take our position with the man that carries the lantern**; we want to take our position **where the light is**, and **where God has given the trumpet a certain sound**. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and **the earth was lightened with his glory**. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ (Revelation 18:1-2).

“Well now, **how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us**, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ (see John 5:43). Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.”** 1SAT 142

Inspiration is clear. Even as it has been all throughout the history of God’s people; there will be *opposition* to the message of the hour at the time that the fourth angel joins the third.

Continuing on in Isa. 27:8; “he **stayeth his rough wind** in the day of the **east wind**.” As we have read in Rev. 7:1-3, angels are **holding the four winds**. These four winds are **His rough wind** but the question arises; what is the *east wind*? Ps. 48:7 provides more information. “**Thou breakest the ships of Tarshish with an east wind**.” But, who are the ships of Tarshish? Going to Isa. 23:1 we read, “**The burden of Tyre**. Howl, ye **ships of Tarshish**; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.”

In this passage God is portraying the ships of Tarshish as synonymous with Tyre. A careful and prayerful analysis of this chapter reveals Tyre to be a type for the *beast* of Rev. 13 and 17. It reveals not only the deadly wound but also when the 10 kings give their power and strength to the beast for one hour (Rev. 17:12-13) at which time she will commit fornication with all the kingdoms of the world (Isa. 23:15-17, Rev. 18:3-9, Rev. 19:2) and the deadly wound will be healed; but Christ will be victorious and all the nations that serve Him not will be destroyed.

In Eze. 27 & 28 we read where God tells Ezekiel to take up a lamentation against Tyrus which, according to the SDA Bible Commentary, is synonymous with Tyre. The context indicates that the king of Tyrus is obviously a type of Satan (27:3, 28:12-19); however chapter 28 makes a distinction between the *prince* of Tyrus (vs. 2) and the *king* of Tyrus (vs. 12). Commenting on Eze. 28 Ellen White states that, “The representation here made, while it refers primarily to Lucifer, the fallen angel, has yet a broader significance. Not one being, but **a general movement, is described, and one that we shall witness**.” Special Testimonies, series B, No. 17, p. 30.

This movement is described in chapters 26-28. As in Isa. 23, the *prince* of Tyrus typifies the papacy. Chapter 27 clearly indicates that Tyrus (the Papacy) will be in control of the merchants of the earth, the “ships of Tarshish.” After a careful reading of chapter 27 one cannot help but see where John received his imagery for the merchants of the earth in Rev. 18 who three times wail “Alas, Alas” (or “Woe, Woe” Strong’s #3759) as they witness the destruction of the economics of the earth as well as the great whore.

But notice Eze. 27:26-27, “Thy rowers have brought thee into great waters: **the east wind hath broken thee in the midst of the seas**. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.” Here again we see that it is an *east wind* that breaks Tyrus (the ships of Tarshish); and they are broken in the midst of the seas.

Dan. 11:45 tells us that the king of the north (the papacy) shall “plant the tabernacles of his palace **between the seas** in the glorious holy mountain; yet he shall come to his end, and none shall help him.” Truth is consistent for God is not the author of confusion.

Genesis 41 provides us yet another example (type) where an “*east wind*” *destroys the economy*. In that passage we are told that Pharaoh the ruler of Egypt (typifying the world) had a dream in which he saw **seven** fat cattle devoured by **seven** thin ones who arose subsequently, and then for emphasis he was next shown **seven** very good ears of corn that were devoured by **seven** thin ears **blasted with the east wind** that came up after them.

We understand that Joseph was used by God to avert disaster for His people as well as to fulfill prophecy (Gen. 15:13, Ex. 12:40); however many of the Egyptians, after exhausting their funds had to sell their cattle, their lands and finally themselves into slavery (PP 241).

So the question arises; who or what is this *east wind* that God uses to destroy the economic structure here at the end of this earth’s history? Where can we find a connection to the east wind?

Notice Judges 6:1, “And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian **seven years**.” Verses 3-6 state, “And so it was, when Israel had sown, that the **Midianites (from Arabia)** came up, and the **Amalekites (from Arabia)**, and the **children of the east**, even they came up against them; And they encamped against them, and **destroyed the increase of the earth**, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and **they came as grasshoppers for multitude**; for both they **and their camels were without number**: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.”

We see above, the children of the *east* along with the Amalekites and the Midianites (peoples occupying the Arabian Peninsula east of the Jordan—Easton’s Bible Dictionary) along with their camels portrayed as **grasshoppers** in number. Returning to Rev. 9:3 we read, “And there came out of the smoke **locusts** upon the earth...” Locust and grasshoppers are identical; thus we see here a connection to *Islam*.

Eze. 25 provides additional light. The chapter seems to be a proclamation of **judgment against three entities**. In verses 1-7, judgment is proclaimed against the Ammonites.

(Verse 5 is interesting; “And I will make **Rabbah** a stable for **camels**, and the Ammonites a couching place for flocks: and ye shall know that I *am* the LORD.” The SDA Bible Dictionary defines Rabbah as **the great city**. Thus we have a type for its parallel in Rev. 16:19. “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 Rev. 16:13 explains who composes these three entities. “And I saw three unclean spirits like frogs come out of the mouth of the **dragon**, and out of the mouth of the **beast**, and out of the mouth of the **false prophet**.”)

But notice Eze. 25:4, “Behold, therefore **I will deliver thee to the men (margin-children) of the east** for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.” In this chapter the Ammonites represent a type of the *papacy (beast)* and they are given to the children of the east.

Interestingly enough, Moab and Seir are also given to the children of the east along with the Ammonites (vs. 9-11). Vs. 12-14 speak concerning Edom, however Edom and Seir are one and the same; therefore Moab and Seir represent the second entity of “that great city”, i.e. the **false prophet (apostate Protestantism)**: whereas in this chapter the Philistines typify the third entity, the **dragon power (spiritualism)**. Notice how verses 15-16 state that God will stretch out His hand upon the Philistines for the “old (margin—**perpetual**, i.e. “daily” pagan) **hatred**.” The *children of the east* will impact modern Babylon.

There is yet another, and even more striking, example (type) supporting the suggestion that the *east wind* is connected with **Islam**, and that it will bring about economic devastation. In Ex. 10:13-15 we read, “And Moses stretched forth his rod over **the land of Egypt**, and the **LORD brought an east wind** upon the land all that day, and all that night; and when it was morning, **the east wind brought the locusts**.

“And the *locusts* went up over all the land of Egypt, and rested in all the coasts of Egypt: **very grievous were they**; before them there were no such locusts as they, neither after them shall be such. For **they covered the face of the whole earth**, so that the **land was darkened**; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and **there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt**.”

The phrase “very grievous” has its parallel in Isa. chapter 21 (the “grievous vision”) where we are told in verse 9 that **Babylon “is fallen, is fallen**.” Notice the same language as in the second and fourth angel’s messages. Both Dumah (vs. 11) and Kedar (vs. 16) are sons of *Ishmael*; so here again we see a connection with *Islam* and the fall of Babylon.

In addition one cannot help but see the textual connection between Ex. 10:13-15 and Rev 9:1-4. Notice the words; *locust*, *darkened* and *any green thing*. We have previously noted the connection of Rev. 9:1-4 with the sealing of God’s people as presented in Rev. 7:1-3.

Egypt represents the world.

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and **love of the world** have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders.

“**The church** has turned back from following Christ her Leader and **is steadily retreating toward Egypt**. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.” 5T 217

Another witness supporting the proposition that *Islam* will be the tool God uses to bring about an economic crisis is found in 20 MR 216-217. “**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.**” (This passage is also referencing the sealing of the 144,000 found in Rev. 7:1-3.)

Not only is *Islam* portrayed as an “angry horse”, or war-horse, on both the 1843 and 1850 SDA Pioneer Charts; but that is also exactly how they are represented in Rev. 9:7. “And the shapes of the locusts *were* like unto **horses prepared unto battle...**”

Applying the SDA Pioneer application of the *trumpets* as we place precept upon precept, line upon line, here a little and there a little, we can receive much light. There is no need for darkness and confusion. But what impact does this “new” old light have upon God’s people?

Continuing on in 20MR, “Shall we sleep on the very verge of the eternal world? **Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” 20MR 217

Sister White speaks of Ezekiel’s vision of the valley of dry bones found in chapter 37; **specifically verses 9-11!**

Watch carefully.

Commenting on this chapter she states, “But **not only** does this simile of the dry bones apply to **the world, but** also to **those who have been blessed with great light**; for **they also are like the skeletons of the valley**. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These **bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit**. The Lord must breathe upon the dry bones, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who ‘have a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked; they have not on the robe of his righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.”

“This class is well represented by the valley of dry bones Ezekiel saw in vision...” (RH, January 17, 1893 par. 10)

In the paragraphs from 20 MR 216-217 is seen a clear reference to *Islam*; and its connection with Rev 7:3 or the *sealing* of God's people. Therefore one must conclude that the message concerning Islam is designed by God to *awaken, and seal*, His Laodicean people.

At this point it would be beneficial to note that not only does Eze. 37:9-11 reference *Islam*; but so does Rev. 9:11 which states that, “And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” Both Abaddon and Apollyon are defined as “destroyer” and as such are a reference not only to Satan but *Mahomet* as well.

Notice this passage from Testimonies **volume 9** in the chapter entitled “**The Last Crisis**” beginning on **page 11**, “**We are living in the time of the end.** The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. **The days** in which we live **are solemn and important. The Spirit of God is gradually** but surely **being withdrawn from the earth.** Plagues and judgment are already falling upon the despisers of the grace of God...”9T 11.

“On one occasion, when **in New York City**, I was in the night season called upon to behold **buildings rising story after story** toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders...”9T 12.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: “They are perfectly safe.” But **these buildings were consumed as if made of pitch.** The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.” 9T 13.

Adding more light RH July 5, 1906 states, “How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at **the great buildings** going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to

shake terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled.**' The whole of the eighteenth chapter of Revelation is a **warning** of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that **one day the great buildings there will be thrown down by the turning and overturning of God's power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and **these massive structures will fall.** Scenes will take place the fearfulness of which we can not imagine."

Anyone having seen a *before* and *after 9/11, 2001* image of the *skyline* of New York City will know for a certainty what "great buildings" these two passages are referencing. The whole world was shocked on 9/11 when those two planes controlled by radical Islamists, directed by their Imams ("the prophet that teacheth lies"--Isa. 9:15) flew into the twin towers (the economic center of the US/ false prophet) causing economic ripples throughout the world. However George W. Bush, the president of the US announced to the world that "you are either with us or against us" and threw all of the US's political, economic and military strength against Al Qaida and *Islam* was restrained. **Momentarily, the four winds are now being held in check.**

Now many will scoff or consider that all these 9/11 references are just coincidental. To these I would direct to a few passages in Isaiah: "To whom then will ye liken God? or what likeness will ye compare unto him?" (Isa. 40:18) "To whom then will ye liken me, or shall I be equal? saith the Holy One." (Isa. 40:25) "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he." (Isa. 41:4) "Produce your cause, saith the LORD; bring forth your strong [reasons], saith the King of Jacob. Let them bring them forth, and **show us what shall happen hereafter, that we may know that ye are gods:** yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. **I have raised up one from the north,** and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words." (Isa. 41:21-26) "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and **new things do I declare: before they spring forth I tell you of them.**" (Isa. 42:8-9)

There are numerous other quotes that could be presented; however these should suffice. We serve an awesome God. Any who would limit God should also read the book of Job.

In order to better understand the meaning of these political and prophetic events we need to go to Revelation chapter 10. Here John sees a mighty angel (Christ) with his right foot on the sea and his left foot on the land (meaning His message was worldwide). And in his hand a little book (the book of Daniel) open.

As this angel cried with a loud voice *seven thunders* uttered their voices and John was about to write but was told to seal up those things the seven thunders uttered. Next John is told that time shall be no longer. That is, at the opening of the judgment (seen in verse 7), "But in the days of the voice of the **seventh angel** (7th trumpet), when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Col. 1:26-27 explains this *mystery*; which is *Christ in you, the hope of glory.*

Verses 8-11 are speaking of the great disappointment. The waiting saints expected their Lord to come and take them home to heaven on Oct. 22, 1844. Not understanding the sanctuary (Christ moving from the Holy to the Most Holy at the opening of the judgment), they had miscalculated the event to take place on that date; therefore they found it to be a very bitter experience (sweet at first then very bitter—vs. 9, 10) and as a result they fulfilled the parable of the 10 virgins to the very letter. Their numbers went from 50,000 down to 50 people in one night. Rev. 10:11 states, “Thou must prophesy again before many peoples, and nations, and tongues, and kings.” John is telling God’s people that this experience will be repeated just as will be the parable of the 10 virgins (see RH Aug. 19, 1890).

7 BC 971 provides another witness that the experience under the first and second angels will be repeated. “The **special light** given to John which was **expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages**. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work.”

Since the third angel’s message prophetically came into history on Oct. 22, 1844, these events spoken by the 7 thunders occurred during the time period from 1798 until Oct. 22, 1844. But notice in that same passage, “After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” **These relate to future events which will be disclosed in their order.**” 9T 971, par. 4

Here again we see that the history from 1798 to 1844 will be *repeated*. So why is this important? “The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. **The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past**, and the experience of the church in former ages has lessons of great value for our own time.” GC 343

These words impress upon us that we, the remnant of God, have the privilege of knowing the future. “But ye, brethren, are not in darkness, that that day should overtake you as a thief.” 1 Thess. 5:4

This opening of the judgment is more clearly seen in Rev. 11:1-2. “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and **measure the temple of God, and the altar, and them that worship therein**. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.”

So what are these events (prophetic waymarks) leading up to the opening of the judgment, which occurred under the 1st and 2nd angels’ messages which the *seven thunders* uttered?

1. PRECEDED BY SPIRITUAL DARKNESS

First we need to understand that **prior to 1798** there were 1260 years of papal rule; **a great period of spiritual darkness**. Rev. 11:3 explains that God’s two witnesses (old and new testaments) had to prophecy those 1260 years in sackcloth. Is there a parallel today? According to Rev. 3:14-22, we are in the time period of Laodicea; who say, “I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:” (vs. 17). In

Eze. 37, our condition is seen as dead, dry bones into which God desires to breathe new life. Reread pages 8-9 of this article and one cannot help but see that God's church is in darkness and in need of the life-giving influence of the breath of God.

2. INCREASE OF KNOWLEDGE

In addition, subsequent to 1798 **people were** searching "**going to and fro**" through the word of God and **knowledge of the word** (the prophecies in the books of Daniel and Revelation) **was increased**. This was considered a great religious awakening.

This increase in knowledge of the prophecies of these two books is being paralleled by God's people today which are those who are humbly searching God's word and yielding themselves to the working of His Spirit.

3. A TIME OF THE END

In Dan. 12:1 Michael stands up. This is the close of human probation; therefore the six verses just preceding this event (verses now being opened to God's people) are highly significant. Dan. 11:40 states "And **at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.**"

This verse is giving us not only "the time of the end" for the Millerites, which was the end of the 1260 years of papal rule when the deadly wound was received by the papacy (the king of north being "pushed" in 1798 when the pope was taken captive by atheistic France); but the last half of that verse **is speaking to this last generation** (the king of the south, the atheistic USSR, was overthrown by the king of the north-papacy in 1989 with the aid of the U.S./the false prophet) thus bringing about **the first step** in the **process** of the **healing of the deadly wound**. To reemphasize, Dan. 11 verse 40 was fulfilled by the Millerites as well as our generation; those who will compose the 144,000. "This generation shall not pass away, till all be fulfilled." Lk. 21:32

4. THE SEVEN TIMES/2520

From 1798 when the papacy suffered the "deadly wound" when the pope was taken captive (*which is also the end of the 7 times/ 2520 indignation against ancient Israel in the north*) until 1844 at the opening of the judgment (*as well as the end of God's seven times or 2520 indignation against ancient Judah in the south*) there are **exactly 46 years**. At the conclusion of that 46 years God had separated a people; a *denominated or "named" people, bearing His chosen name for them*, with whom He entered into a covenant relationship.

Those who entered by faith into the Most Holy place in the heavenly sanctuary in 1844 received the blessing pronounced both in Dan. 12:12 "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days", as well as Rev. 14:13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

John 2:20 informs us that **it took 46 years to build the literal temple** at the time of Christ. Prophetically paralleling this event during the 46 years from 1798 until 1844 God was indeed building His spiritual temple.

In like manner, since 1989 (at the overthrow of the king of the south of Dan 11:40) God is seeking to enter into a covenant relationship with this last generation; those who will “keep the commandments of God, and have the testimony of Jesus Christ” (Rev. 12:17), and who will also compose the 144,000.

5. TWO CLEANSINGS

In Judges 7:2-7 we are told that Gideon’s army was reduced from 32,000 to 10,000; and then again from 10,000 down to just 300 souls to fight the enemy. Thus there were two cleansings. This typified the **two cleansings** of the temple by Christ when He cleansed the temple both at the *beginning* and at the *close of His ministry*. This cleansing also typified the *two times* that His spiritual temple was *cleansed during the time of the Millerites*.

The *first* cleansing arrived in June of 1842 when the Protestant churches closed their doors against the message of the hour, at which point the Protestant churches fell and became part of fallen Babylon, and the 2nd angels message came into history. As a result of this these churches went into great darkness and fulfilled the parable of the 10 virgins. The door was shut corporately on those churches just as sure as the door was shut on the ark for the antediluvians at the time of Noah. The results of rejecting the message God had sent can plainly be seen in chapter 21 of The Great Controversy. When the protestant churches went into great spiritual declension little did they realize that it was directly related to their rejecting the message of the hour.

The *second* cleansing came and the door was shut on the five foolish virgins of the Millerite Movement on Oct. 22, 1844 when their numbers went from 50,000 to as few as 50 people in one night. Those 50 faithful souls then entered by faith into the Most Holy Place experience. They entered into a special covenant relationship with Christ. Just as the disciples were crushed when their hopes were destroyed at Christ’s death, so was this faithful remnant greatly disappointed; however they knew that they had been led by the Holy Spirit; that their calculations were attested to by that Spirit and that the mistake must be with their understanding. They kept their faith in God and went on to receive even more light (on the second coming of Christ, the sanctuary, Sabbath, health message etc.) and as a result, they became His new denominated people, and He gave them His special name, Seventh-day Adventists.

In like manner we will see *two cleansing* for this final generation. Probation will close and the door will be shut on Adventism at the Sunday Law. Then there will be a period in which the law will be agitated around the world and all outside of Adventism will have opportunity to choose for either life or death.

When the final decision has been made, Michael will stand up and pronounce, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Rev. 22:11. At that time the door of mercy will be forever shut. The last case will have been decided. There will only be the saved and the lost. What a solemn event!

6. ANGEL OF REVELATION 10 DECENDS WITH THE LITTLE BOOK OPEN/ISLAM RESTRAINED

The 1st Angel's Message came into prophetic history at the *time of the end* in 1798 (Dan 11:40a). After that time people worldwide were studying the prophecies and expecting the Lord to return. In 1833 Wm. Miller received his preaching credentials two years after he began teaching the advent message (GC 332). His understanding of the prophecies was based upon the year/day principle of Num. 14:34 and Eze. 4:6. Though He had gained a degree of success, a great impetus was given to his efforts when it was discovered that the year/day principle was valid.

Josiah Litch used the year/day method to calculate the time periods of the 5th and 6th trumpets of Rev 9, verses 10 and 15. Commencing the 150 years of the first "woe" (5 mos. X 30 days, verse 10), beginning at the battle of Bapheum in Nicomedia on July 27, 1299, he arrived at July 27, 1449. Then adding the 391 years and 15 days of verse 15 ($1/24 \times 360 = 15\text{days} + 1\text{yr} + 30\text{yrs} + 360\text{yrs} = 391\text{ years and 15 days}$) for the second "woe", he concluded that the four angels of verse 14 would be restrained on Aug. 11, 1840. Then the Islamic Ottoman power would be broken. According to historians, this occurred on that very day; resulting in an **empowerment of the 1st angel's message** (see GC, page 335). Thus the message of Dan. 8:14 (the little book opened) created a worldwide conviction of sin in those convinced of the soon return of Jesus; transforming the lives of the truly converted and bringing about a great revival.

7. ISLAM EMPOWERS THE FIRST MESSAGE

We can conclude that **a message from Revelation concerning the "woes"**, in which we clearly see **Islam**, was the force that empowered the 1st angel's message. In addition, it was at the very **time that Islam was restrained** that that message was **empowered**.

On Sept. 11, 2001 Islam was again restrained, and the first message for this generation was empowered since we are repeating that history. We'll deal with this in more detail later.

8. THREE-STEP TESTING PROCESS

According to EW p.259 the Millerites repeated the history of Christ in their three-step testing process. Those who **rejected John the Baptist** went on to **crucify Christ** and **could not receive the blessings of Pentecost**. God's prophet then *parallels* these events with *those who reject the three angels' messages just before the close of human probation*. Those souls who finally reject the messages of mercy will be left in total darkness just as the priests who continued performing their useless sacrifices after they had crucified the Lord of Life were in total darkness. Those who refused to enter by faith into the Most Holy Place experience on Oct. 22, 1844 were from that time onward unsuspectingly praying to Satan, and he was answering their useless prayers. (EW p.260.1) It is a fatal mistake to reject the mercies of God and turn away from His message of the hour!

Dan. 12:10 states, "Many shall **be purified**, and **made white**, and **tried**; but the wicked shall do wickedly: and **none of the wicked shall understand**; but **the wise shall understand**." For Adventism, the last of these tests is the Sunday Law. At that point the SDA Church will be purified, and instead of being the church militant it will have become the church triumphant; "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song of Solomon 6:10) Sadly the door of mercy will close on the wicked. Pray that we realize the times in which we are living and cling to Jesus, the rock of our salvation; that the Holy Spirit will, in due time, be poured out upon us without measure. **May we be one of the five wise virgins!**

9. CHANGE OF DISPENSATION

On October 22, 1844 there was an open and shut door as Christ moved from the Holy Place into the Most Holy Place in the heavenly sanctuary. This was the event to take place at the end of the 2300 days (Dan. 8:14). At that time the process of the judgment of the dead began; and the Investigative Judgment has been going on ever since, **leaving one major change** for those of us living at the end of this earth's history.

On Sept 11, 2001, there was **a change in dispensations**. At that time the angel of Rev. 18:1-3 came down according to R.H. July 5, 1906. "How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled.**' The whole of the eighteenth chapter of Revelation is a **warning** of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, **only that I know that one day the great buildings there will be thrown down** by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine." (Paragraph 14) Rev. 18:1 is speaking of the time when the whole world will be lightened with His glory.

To put it another way, **since Sept. 11, 2001 there has been a change of dispensations**. When **those great buildings** came down as a result of Islamic terrorists (the third "woe") the latter rain began to sprinkle and at the same time **Islam was restrained** which can clearly be seen in Rev. 7:1-3 along with 20MR 216.6 as noted in this article where the **four winds** (of Rev. 7:3) **are held in check** in order **for God's servants to be sealed**.

The words of Peter in Acts 3:19 clearly indicate that God's people need to repent and be converted so that our sins may be blotted out **when the times of refreshing (the latter rain) come** from the presence of the Lord. God's last-day prophet states, "But the apostle **Peter distinctly states that the sins of believers will be blotted out, "when the times of refreshing shall come from the presence of the Lord;** and he shall send Jesus Christ." *Acts 3:19-20. When the investigative Judgment closes, Christ will come, and his reward is with him to give to every man as his work shall be." (1888 GC p.485)

For emphasis we repeat that **since 9/11 we have come to the sealing time**; the time period of **the judgment of the living**. This was typified under the old covenant. The 10th day of the seventh month (**the Day of Atonement**) was a very solemn event for the children of Israel. It was **a day to afflict their souls**; a day in which the *trumpet* was blown.

We are told that all the prophets spoke less for their day than for those living at the end of this earth's history (ST Jan. 13, 1898). With this thought in mind, let us see what the prophet Joel is telling us about this great antitypical Day of Atonement in which we are now living. "**Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and**

the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:15-17.

Is this what we are hearing from the pulpits today? If not, why not?

The apostle Paul, speaking of the day of judgment and the coming of Christ, states in Heb. 10:28-29; **"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"**

Returning to Joel 2 we read that if we do afflict our souls, **"Then will the LORD be jealous for his land, and pity his people."** (vs. 18) **"But I will remove far off from you the northern army, and will drive him into a land barren and desolate,"** (vs. 20) **"Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."** (vs. 23) **"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. (vs. 28-29) "And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."(vs. 32)**

This is what the Lord desires for His people. But their are conditions that are set forth. Unfortunately Isaiah reveals what the majority, even within Adventism, will do. **"And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die."** Isa. 22:12-13

God's answer is, **"Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"** Ezekiel 33:11

Joshua's question is as relevant today as when he first gave it to Israel: **"And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."** Joshua 24:15

If we choose the gods of Baalim, God's response will be, **"But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive."** Jer. 13:17

As we look at the *strife and turmoil* in the world today, especially where **Islam** is involved ("**... Ishmael... will be a wild man; his hand will be against every man, and every man's hand against him; ...**" Gen.

16:11-12), we cannot help but see that Rev. 7:3 is being fulfilled before our very eyes. **God has sent His angels to hold back the winds of strife so that His people can be sealed.**

“Just as soon as the people of God are **sealed** in their foreheads--it is not any seal or mark that can be seen, but a **settling into the truth**, both **intellectually and spiritually**, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the **judgments of God are now** upon the land . . . **that we may know what is coming.**” (FLB 287)

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Revelation 7:3.

“Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. **I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty.** Satan knew this, and he was at work in mighty power to keep the minds of as many people as he possibly could wavering and unsettled on the truth. . . . I saw that **Satan was at work . . . to distract, deceive, and draw away God's people, just now in this sealing time.** I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding because they were not firmly planted on the truth. . . .

“Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues.

“We are brought out of the darkness of the world into God's marvelous light. **If we receive the image of God, if our souls are cleansed from every moral defilement, the seal of God will be placed upon our foreheads, and we shall be prepared for the closing scenes of this earth's history. But we have no time to lose. The more we study the life of Christ with a heart to learn, the more Christlike we become.**

“The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.” SD 342

“And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will ye leave your glory?” Isa. 10:3