



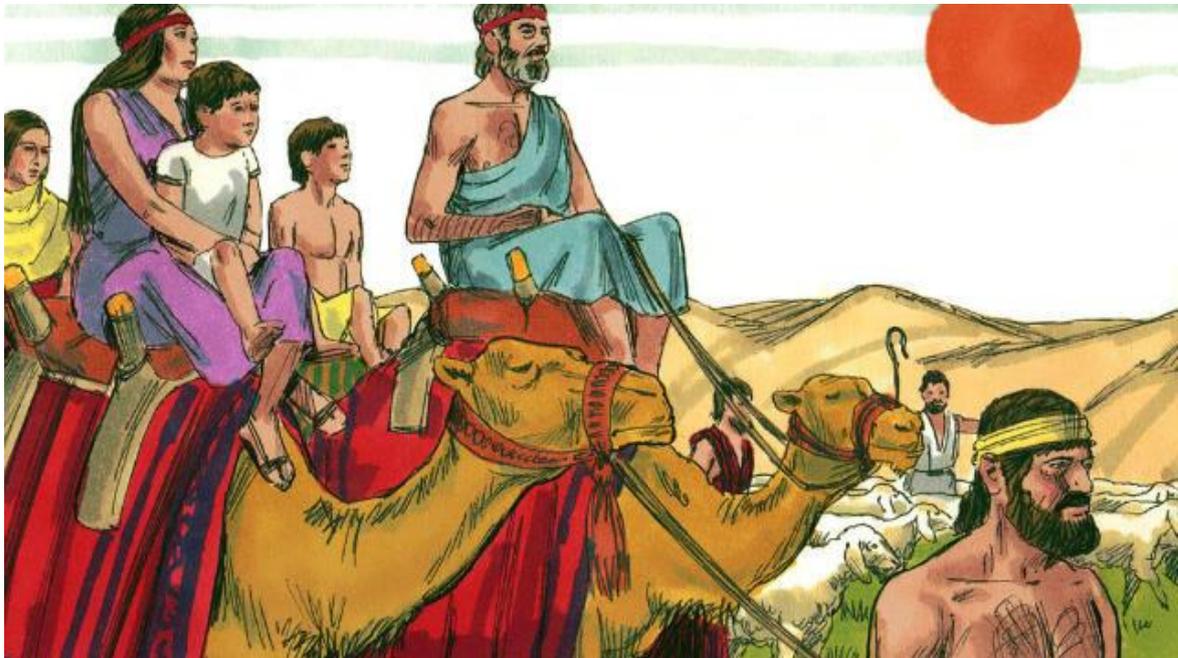
WRESTLING WITH GOD

Jacob's Trouble – in a new light



By
Ron Parsons

DECEMBER 1, 2020
NONCONFORMIST SDA



Jacob and his family travelling to Canaan

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A Most Important Thought

Manuscript 24, 1886 (written in Europe in 1886)

{Vol 1 Selected Messages 20.4 to 21.2}

The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures.

How much men [and women] in these times need their understanding opened.
{1SM 20.4}

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. ***The writers of the Bible were God's penmen, not His pen. Look at the different writers.*** {1SM 21.1}

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is ***imbued*** with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. ***The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.***—Manuscript 24, 1886 (written in Europe in 1886). {1SM 21.2}



(Letter 121, 1901)

{Vol 7 Bible Commentary 946.1}

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought.

Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. ***Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory*** (Letter 121, 1901). {7BC 946.1}





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As it might have been

Preface

The purpose of this book is to bring together a few refreshed ideas about the experience called “Jacob’s Trouble” in the Bible, for I am sure that many have already written much about it. That it is a picture of what will be is very plain, and as such we should be studying to ensure that we know how we can prepare for it.

And how can we do that?

Only by entering in “by faith” into the *second* apartment of the Sanctuary and being very conversant with the details of what happens there as described in the Law of Moses, and the effect they have on us who live in the “courtyard” on earth.

In the last words of the Old Testament (the letter of love from God)¹ the Spirit writes:

Malachi 4:

¹ For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says the LORD of hosts, that it shall leave them neither root nor branch [family.]

² But to you that fear [respect] My name [character] shall the Sun of righteousness arise with healing in His wings [preparatory for translation] and you shall go forth, and grow up as calves of the stall [well-fed and with your extended family.] ³ And you shall tread down [overcome] the wicked [you are deciding today whether it will be with joy or with sorrow]; for they shall be ashes under the soles of your feet in the day that I shall do this, says the LORD of hosts.

⁴ **Remember** you [i.e. set in your heart] the law of Moses My servant, which I commanded to him in Horeb [Mount Sinai] for all Israel, with the statutes and judgments [the explanations and usage of them.] ² ⁵ [Then] Behold, I will [be able to] send you Elijah the prophet before the coming of the great and dreadful day of the LORD: ⁶ and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers [reunite the families], lest I [have to] come and smite the earth with a curse [a continuation of it.]

May the LORD be able to bless you in this.

Ron

¹ [See the second section of the introduction to the Book of Love by Grace Aquilar.](#)

² [It might help to read this old \(1846\) article by Owen Crozier.](#)



As it really was

Jacob's Trouble

In a new light

Patriarchs and Prophets, 201(1890)

Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming.

First, the literal experience:

Genesis 32:

¹ And Jacob [this name means thief or supplanter] went on his way [back to Canaan at God's request], and the angels of God met him. ² And when Jacob saw them, he said, This is God's host [and I am protected because I confessed and was forgiven and cleansed. 1 John 1:9]: and he called the name of that place *Mahanaim*. . . .

⁷ Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; ⁸ and said, *If Esau come to the one company, and smite it, then the other company which is left shall escape.* [He did all he could to co-operate with the angels.]

⁹ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which said to me, *Return to your country, and to your kindred, and I will deal well with you:* ¹⁰ I am not worthy of the least of all the mercies, and of all the truth, which You have showed to Your servant; for with my staff [as my only possession] I passed over this Jordan; and now I am become two bands [of people in my family, plus servants and much cattle.]

¹¹ Deliver me, I pray You, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. ¹² And You said, *I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude.* [This time he left it in God's hands.] . . .

²¹ So went the present over before him [to placate Esau]: and himself lodged that night in the company. ²² And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. ²³ And he took them, and sent them over the brook, and sent over [all] that he had [which is a picture of their deaths.]

²⁴ And Jacob was left alone; and there wrestled a [being in the form of a] Man with him until the breaking of the day. ²⁵ And when He saw that He prevailed not against him, He touched

the hollow of his [Jacob's] thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him. [He attacked his person!!]

²⁶ And He said, *Let Me go, for the day breaks*. And he [Jacob] said, I will not let You go, except You bless me [thus acknowledging His superiority. Hebrews 7:7.]

²⁷ And He said to him, *What is your name* [character]? And he said, *Jacob* [I am a great sinner, for I tricked my brother from his inheritance.] ²⁸ And He said, Your name shall be called no more *Jacob*, but ***Israel***: for as a prince have you power with God and with men, and have prevailed [over both!]

²⁹ And Jacob asked Him, and said, Tell me, I pray You, Your name [he still didn't know that he already knew it – it is *Saviour*.] And He said, *Wherefore is it that you do ask after My name?* [Don't you believe already?]

And He blessed him [right] there [and then.]

³⁰ And Jacob called the name of the place *Peniel* [face to face with God]: for I have seen God face to face, and my life is preserved.

³¹ And as he passed over Peniel ³ the sun rose upon him, and he halted [limped] upon his thigh. ³² Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, to this day: because He [the LORD God] touched the hollow of Jacob's thigh in the sinew that shrank. ⁴

Hosea 12: [About 785BC – approximately 800 years later.]

¹ Ephraim [Israel's firstborn] feeds on wind [empty thoughts], and follows after the east wind [of lies and deception]: he daily increases lies and desolation; and they do make a covenant with the Assyrians [the false religions], and [olive] oil [the beginning of trading] is carried into Egypt [the Pagans].

² The LORD has also a controversy with Judah [the third child of Israel, who remained faithful], and will punish Jacob [i.e. Israel, through the tribe of Judah] according to his ways; according to his doings will He recompense him.

³ He took his brother by the heel in the womb [in a physical attempt to be first-born and was beaten], and [yet] by his [spiritual] strength he had power with God.

⁴ Yea, he had power over the Angel, and prevailed: he wept [in an attempt to save his family], and made supplication to Him [he showed Him His own promises].

³ There is no Biblical explanation for the different spelling.

⁴ A peculiar custom, but it does help to show the importance of the story.

He found Him in Bethel [the house of God], and there He spoke with us; ⁵ even the LORD God of hosts; the LORD is His [God's] memorial [His emissary].

⁶ Therefore turn you to your God: keep mercy and judgment, and wait on your God continually.

Jeremiah 30: [About 1,000 years after Jacob.]

¹ The word that came to Jeremiah from the LORD, saying, ² Thus speaks the LORD God of Israel, saying, Write you all the words that I have spoken to you in a book [for others to read in the future]. ³ For, lo, the days come, says the LORD, that I will bring again [release] the captivity of My people Israel and Judah [from their graves], says the LORD: and I will cause them to return to the land [the new earth] that I gave to their fathers, and they shall possess it. ⁴ And these are the words that the LORD spoke concerning Israel and concerning Judah.

⁵ For thus says the LORD; We have heard a voice of trembling, of fear, and not of peace. ⁶ Ask you now, and see whether a man does travail with child? [Is this normal?] Wherefore do I see every man with his hands on his loins, as [or, just like] a woman in travail, and all faces are turned into paleness? ⁷ Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; **but he shall be saved out of it.**

⁸ For it shall come to pass in that day, says the LORD of hosts, that I will break his [Satan's last] yoke [the fear of death] from off your neck, and will burst your bonds, and strangers [non-Jews] shall no more serve themselves of him: ⁹ but they shall serve the LORD their God, and David their King, whom I will raise up to them.

¹⁰ Therefore fear you not, O My servant Jacob, says the LORD; neither be dismayed, O Israel: for, lo, I will save you from afar [from all around the world], and your seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

¹¹ For I am with you, says the LORD, to save you. Though I make a full end of all nations whither I have scattered you, yet will I not make a full end of you: but I will correct you in measure, and will not leave you altogether unpunished.

Daniel 12: [About 606BC – over 1,100 years later.]

¹ And at that time shall Michael [He who is like God] stand up [cease His mediating], the great Prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation

even to that same time: and at that time your people shall be delivered [resurrected], every one that shall be found written in the Book [of Life.]

Matthew 24: [Nearly 2,000 years later.]

²¹ [Jesus told us] For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²² And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. . . .

²⁹ Immediately *after the tribulation* of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰ and then shall appear the sign of the Son of man in heaven [a little black cloud which turns white as it approaches, EW 15:2]: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

³¹ And He shall send His angels with a great sound of a trumpet [to wake the dead], and they shall gather together His elect from the four winds, from one end of heaven to the other.

With those verses safely in our minds we can now look at the experience that God the Spirit calls “Jacob’s trouble” and which awaits the living saints just before the Second Advent.

It all began when the LORD God called Jacob to leave his comfortable life with Laban and return home. This was after about twenty-one years of self-exile. But his destiny lay in Canaan, not Syria. So he packed up everything and left, and true to his nature, did not tell his father-in-law that he was taking his daughters and his grandchildren with him, but tried to sneak away.

However, as he approached the border of Canaan he began to worry about his twin brother Esau and his feelings. Maybe he would want revenge and repayment for his trickery even though it was a long time ago.

As you will have read (if you have looked at the omitted portions), he heard that Esau was coming towards him with a large band of warriors.

Jacob and his family were defenceless (and as a “Christian” ⁵ he had no intention of fighting anyway) and so he had to rely on the fact that he knew

⁵ A follower of the LORD God, whether in the Old Testament or the New, is given the surname of “Christian” (or Christ-like) in recognition that he or she has been “born a second time” by the power inherent in the Son of God. e.g. Joseph the Christian, or Joseph the son of God.

the angels were with him. After seeing his family and friends leave him (going over the river), he was left absolutely alone, until suddenly in the middle of the night, someone attacked him. Guilt began to assail him.⁶ At first he thought it was Satan attacking him, but then he concluded that it was God the Son Himself.

All this was picked up by the Spirit and turned into a story which describes what is going to happen to the remnant of the church in the very last days.

You will have noticed that this will happen AFTER Christ ceases His intercession in the heavenly sanctuary, and probation for the entire world has ceased. The seven last plagues will have begun to fall while God the Son is shown to us changing from His priestly robes and arraying Himself in the garments “of vengeance” [depicting His type of retribution, and His position as “Judge of all the earth”. Genesis 18:25.]

Then we are told that halfway through the last seven plagues He attacks His lonely follower and appears to want to end his life!! Even physically assaulting him. It is not, as many have supposed, that He withdraws and allows Satan to test His man. This is a full-on fight to the finish (to the death) by God against man! [Or so it appears!]

Most of us would normally say that such a match would be extremely unfair and not in keeping with the character of God the Son as we know it. But we have the word of God the Spirit that it is so. We should have been surprised to read on and find out that Jacob actually prevailed in such a contest, but were we?

If we really know our God (i.e. the Godhead) we will know that They have always wanted a clean and permanent end to this controversy, and this is the only way to obtain that.

Nahum 1:9:

⁹ What do you imagine against the LORD? He will make an utter end: ***affliction shall not rise up the second time.*** ¹⁰ For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

We must learn to be individuals, with our own minds, prepared to use God’s own words in an argument against Him, and yet realise that we are totally dependent on Him to even exist!!

⁶ This is what it will be like for the 144,000.

We have missed all this because as a church we have stubbornly stuck to teaching about three angels in Revelation 14 when there are six of them, with another brought in from Revelation 18 which we have called “the loud cry” angel. When we [read chapter 14 of Revelation carefully](#)⁷ we can see a picture developing there as well.

What was the wrestling all about?

[Copied from query #71 December 2020.]

If we were to analyse Jacob’s experience in the original (Genesis 32) we would find that, under the call of the Spirit he left the comparative safety of his father-in-law’s household (where he was being continually cheated (or facing attempts to do so) – a reflection on his own past so that he would know what it felt like), and voluntarily went into the “lion’s den”, meaning Esau’s territory.

It is important that we realise that he was not dragged there, nor fooled into it, he KNEW where he was going and what he could expect. (Despite this, he took with him his wives and children and servants.) This tells us that ALL the 144,000 are volunteers – they are not just those who HAPPEN to be alive at the Second Coming. (Many of their friends and family die before this experience. EW16.1.)

Don’t get me wrong – they will all be terrified at the prospect – but others are depending on them, so they come forward, for it is in their Christian nature.

Then, as we read on, we find that Jacob is separated from his family (they go over the river, which is a synonym for dying) and he is left alone to wrestle with God. So fierce is the attack BY THE LORD that Jacob believes at first that it is of the devil! He fights back with all his strength (which is based on the promises of God) and refuses to let go.

What is this wrestling? It is a verbal argument with the LORD bringing up all the reasons why He should NOT save Jacob from Esau (i.e. Satan).

It is Jacob bringing up his ONLY reason why he should be saved – not his goodness (he is sure that he has none), but the fact that his family are all depending on him. This translates into the 144,000 fighting⁸ for *the necessity* of the Son of God resurrecting the righteous dead, using the promises He made to them as their weapon.⁹

⁷ Maybe we should learn to discuss things with Him now? [See note 2, page 18.](#)

⁸ God ONLY fights with words. Ephesians 6:17; Hebrews 4:12.

⁹ This is what the church misses when they ignore the fifth angel of Revelation 14:14-16.

We can be sure that Satan is there in the background cheering on the contest and chipping in when he can, but the contest is mainly with the LORD.

The greatest of all the enemies will be Jacob himself – he knows that all the accusations he is hearing and feeling are correct – they are what he *was* like. But God has said that he has escaped the corruption of the world (2 Peter 1:4; 18:20) and he BELIEVES that although he doesn't FEEL like it.

With faith in this promise, he/she/they offer their lives in place of those who need redemption – and are refused because they have proved the point of the controversy. They are like Moses.

Exodus 32:

³¹ And Moses returned to the LORD, and said, *Oh, this people have sinned a great sin, and have made them gods of gold.* ³² *Yet now, if You will forgive their sin -- [Moses could not finish his request]; and if not, blot me, I pray You, out of Your book which you have written.*

³³ And the LORD said to Moses, *Whosoever has sinned against Me, him will I blot out of My Book [of Life].*

{Signs of the Times November 27, 1879, par. 12}

Deep anguish of soul will be felt by the people of God, yet their sufferings cannot be compared with the agony endured by our adorable Redeemer *in the garden of Gethsemane* [not on the cross]. He was bearing the weight of our sins; we endure anguish on our own account. Wrestling with God — how few know what it is! To wrestle with God is to have the soul drawn out with intensity of desire until every power is on the stretch, while waves of despair that no language can express sweep over the soul;¹⁰ and yet the suppliant will not yield, but clings with deathlike tenacity to the promise. {ST November 27, 1879, par. 12.}

They ARE Christians – Christ-like people and they do what He did. But He too was also terrified in the beginning as the following Psalm shows!

Psalm 22:1

¹ To the chief Musician upon Aijeleth Shahar,

A [prophetic] Psalm of David [for it is really the words of Christ on the cross].

¹⁰ He was feeling *the effects* of the sins which had been transferred to Him over the ages – desire and despair from many repentant souls. This is what it will feel like for the 144,000 except that they will only bear their own sins.

My God, My God, why have You forsaken Me? [Matthew 27:46.] Why are You so far from helping Me . . . ⁴ Our fathers trusted in You: they trusted, and You did deliver them. ⁵ They cried to You, and were delivered: they trusted in You, and were not confounded. ⁶ But I am a worm [I feel worthless], and no man; a reproach of men, and despised of the people.

Matthew 26:

³⁶ Then came Jesus with them to a place called Gethsemane, and said to [eight of] the disciples, *Sit you here, while I go and pray yonder.* [Judas had left them.]

³⁷ And He took with Him Peter and the two sons of Zebedee [John and James], and began to be sorrowful and very heavy. ³⁸ Then said He to them, *My soul is exceeding sorrowful, even to death: tarry you here, and watch with Me.*

³⁹ And He went a little farther, and fell on His face, and prayed, saying, *O My Father, if it be possible, let this cup [the agony of sin] pass from Me: nevertheless not as I will, but as You will.* [Psalm 20:4.]

⁴⁰ And He came to the [three] disciples, and finding them asleep, and said to Peter, *What, could you not watch with Me one hour?* [Experience My trauma?]

⁴¹ *Watch and pray, that you enter not into temptation: the spirit indeed is willing, but the flesh is weak* [and you need to pray differently, i.e. realise what you are facing.]

⁴² He went away again the second time, and prayed, saying, *O My Father, if this cup may not pass away from Me, except I drink it, Your will be done.*

{Desire of Ages 686.3-4}

He went a little distance from them — not so far but that they could both see and hear Him — and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape.

As man He must suffer the consequences of man's sin.

As man He must endure the wrath of God against transgression. {DA 686.3}

Christ was now standing in a different attitude from that in which He had ever stood before.

His suffering can best be described in the words of the prophet, "Awake, O sword, against My shepherd, and against the man that is My fellow [equal], saith the Lord of hosts." Zechariah 13:7. As the substitute and surety for sinful man, Christ was suffering under divine justice [as a man]. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself. [Hebrews 5:7-8.] {DA 686.4}

⁴³ And He came and found them asleep again: for their eyes were heavy.

⁴⁴ And He left them [to sleep, Matthew 25:5], and went away again, and prayed the third time, saying the same words. [He [and they] were tested three times. See note 1, page 18 for more.]

{Desire of Ages 693.1-3}

Having made the decision, He fell *dying* to the ground from which He had partially risen. [This was Thursday night, our time.] Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him. [But He had wanted them to be.] {DA 693.1}

But God [and the people of heaven] suffered with His Son.

Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread [which they could not understand]. There was silence in heaven. No harp was touched.

Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin. {DA 693.2}

The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, [also] watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be.

No way of escape was found for the Son of God.

In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence [Gabriel], occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love.

He came to give power to the divine-human suppliant.

[What was that power? What power could a creature give to a fellow creature? For it was as a MAN that the Son of God faced death.]

He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved. {DA 693.3}

And love overcame death!!

Note 1: [from p17]

Three is the minimum number for love.

One person loving themselves is egotistic.

Two people loving each other invites a mutual self-satisfaction.

But three beings loving each other allows for sharing in a unique way – the way of a family; husband/father, wife/mother, child/sibling.

Note 2: [From footnote p14]

{The Great Controversy 621.2}

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger — a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time.

Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. ***Wrestling with God — how few know what it is!***

How few have ever had their souls drawn out after God with ***intensity of desire*** until every power is on the stretch. When ***waves of despair*** which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God. {GC 621.2}

Some thoughts on Jacob's Trouble

by EGW

{Last Day Events 261.4 to 270.3}. [A church produced book. 1992.]
[Note that these quotes come from many places and times. All the emphases are mine.]

{The Great Controversy, 615, 616 (1911)}

A decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, *after a certain time*, to put them to death. Romanism in the Old World, and apostate Protestantism in the New [through the agency of spiritualism, Revelation 16:13-14], ¹¹ will pursue a similar course toward those who honor all the divine precepts.

The people of God will *then* be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. — The Great Controversy, 615, 616 (1911). {LDE 261.4}.

To human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance.... Like Jacob, all are wrestling with God. Their countenances express their *internal* struggle. Paleness sits upon every face. Yet they cease not their earnest *intercession* [for the righteous dead.] — The Great Controversy, 630 (1911). {LDE 262.1}.

{Patriarchs and Prophets, 201 (1890)}

Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said, "We have heard a voice of trembling, of fear, and not of peace....

¹¹ "Among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of spiritualism. Disguised as an angel of light, *he spreads his nets where least suspected.* [Consider the TV films etc.!] If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth they fall a prey to deception. {GC 524.1} See also note 1, page 38.

All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it". (Jeremiah 30:5-7). — Patriarchs and Prophets, 201 (1890). {LDE 262.2}.

{The Great Controversy, 620 (1911)}

In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance. — The Great Controversy, 620 (1911). {LDE 263.1}.

{Patriarchs and Prophets, 202 (1890)}

God's people ... will have a deep sense of their shortcomings, and as they review their lives their hopes will sink. But remembering the greatness of God's mercy, and their own sincere repentance, they will plead His promises made through Christ to helpless, repenting sinners. Their faith will not fail because their prayers are not immediately answered. They will lay hold of the strength of God, as Jacob laid hold of the Angel, and the language of their souls will be, "I will not let Thee go, except Thou bless me." — Patriarchs and Prophets, 202 (1890). {LDE 263.2}.

{Early Writings, 284 (1858)}

God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And oh, what a triumph it would be for his satanic majesty, to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved! Those who have mocked at the idea of the saints' going up will witness the care of God for His people, and behold their glorious deliverance. — Early Writings, 284 (1858). {LDE 263.3}.

The Great Controversy, 629 (1911)

The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. — The Great Controversy, 629 (1911). {LDE 264.1}.

The Great Controversy, 634 (1911)

If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. — The Great Controversy, 634 (1911). {LDE 264.2}.

Early Writings, 56 (1851)

The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them or in the field in the time of trouble, when sword, famine, and pestilence are in the land, it would be taken from them by violent hands, and strangers would reap their fields. {LDE 264.3}.

Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger, for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites. — Early Writings, 56 (1851). {LDE 264.4}.

Manuscript 2, 1858

I saw that a time of trouble was before us, when stern necessity will compel the people of God to live on bread and water.... In the time of trouble none will labor with their hands [there will be no harvests]. ***Their sufferings will be mental***, and God will provide food for them. — Ms 2, 1858. {LDE 265.1}.

Testimonies For The Church 1:206 (1859)

The time of trouble is just before us, and then stern necessity will require the people of God to deny self and to eat merely enough to sustain life, but God will prepare us for that time [by training us now]. In that fearful hour our necessity will be God's opportunity to impart His strengthening power and to sustain His people. — Testimonies For The Church 1:206 (1859). {LDE 265.2}.

{Signs of the Times April 8, 1880, par. 9}

Bread and water is all that is promised to the remnant in the time of trouble. — The Story of Redemption, 129 (1870). {LDE 265.3}.

Patriarchs and Prophets, 256 (1890)

In the time of trouble, just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels. — Patriarchs and Prophets, 256 (1890). {LDE 265.4}.

The Great Controversy, 613, 614 (1911)

Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up ¹².... {LDE 265.5}.

¹² This is the number required to replace the rebel angels and make God's family complete again.

When He leaves the sanctuary, [spiritual] darkness covers the inhabitants of the earth. ***In that fearful time the righteous must live in the sight of a holy God without an intercessor.*** — The Great Controversy, 613, 614 (1911). {LDE 265.6}.

The Great Controversy, 626, 627 (1911)

Will the Lord forget His people in this trying hour?... Though enemies may thrust them ***into prison***, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers, and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace, for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon. — The Great Controversy, 626, 627 (1911). {LDE 266.1}.

The Great Controversy, 630, 633 (1911)

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience [waiting for Him.] With sympathizing tenderness, angels have witnessed their distress and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril.... The precious Saviour will send help just when we need it. — The Great Controversy, 630, 633 (1911). {LDE 266.2}.

Testimonies for the Church 9:16, 17 (1909)

It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth.... {LDE 266.3}.

In the midst of the time of trouble that is coming — a time of trouble such as has not been since there was a nation — God's chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them. — Testimonies for the Church 9:16, 17 (1909). {LDE 267.1}.

The Great Controversy, 623 (1911)

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ

declared of Himself: “The prince of this world cometh, and hath nothing in Me.” (John 14:30). Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage.

This is the condition in which those must be found who shall stand in the time of trouble. — The Great Controversy, 623 (1911). {LDE 267.2}.

The Acts of the Apostles, 560, 561 (1911)

So long as Satan reigns, we shall have ***self*** [i.e. ***our choices***] to subdue, besetting [long continued] sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. [Philippians 3:12.] ***Sanctification is the result of lifelong obedience.*** — The Acts of the Apostles, 560, 561 (1911). {LDE 267.3}.

Testimonies for the Church 2:479 (1870)

Constant war against the carnal ***mind*** must be maintained;¹³ and we must be aided by the refining influence of the grace of God, which will attract the mind upward and habituate it to meditate upon pure and holy things. — Testimonies for the Church 2:479 (1870). {LDE 268.1}.

The Review and Herald, August 8, 1893

We may create an unreal world in our own mind or picture an ideal church, where the temptations of Satan no longer prompt to evil; but [such] perfection exists only in our imagination. — The Review and Herald, August 8, 1893. {LDE 268.2}.

Selected Messages 2:33 (1901)

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, ***its results*** are not now ***wholly*** removed. It is at His coming that Christ is to “change our vile ***body***, that it may be fashioned like unto His glorious body.” — Selected Messages 2:33 (1901). {LDE 268.3}.

The Great Controversy, 648, 649 (1911)

They sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb — a song of deliverance. None but the hundred and forty-four thousand can learn that song, for it is the song of their experience — ***an experience such as no other company have ever had.*** “These are they which follow the Lamb whithersoever He goeth.” These, having been translated

¹³ By this she means human nature, caused by a sin-racked body. Consider Hebrews 2:14.

from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb” (Revelation 15:2, 3; 14:1-5.)

“These are they which came out of great tribulation”; they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of *Jacob’s trouble*; they have stood *without an intercessor* through the final outpouring of God’s judgments. — The Great Controversy, 648, 649 (1911). {LDE 268.4}.

Vol 1 Selected Messages 174 (1901).

It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question. — Selected Messages 1:174 (1901). {LDE 269.1}.

Testimonies for The Church 1:353, 354 (1862)

Satan’s host and wicked men will surround them and exult over them because there will seem to be no way of escape for them. But in the midst of their revelry and triumph there is heard peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters His voice from His holy habitation. {LDE 269.2}.

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to one another: “We are delivered. It is the voice of God.” — Testimonies For The Church 1:353, 354 (1862). {LDE 269.3}.

The Great Controversy, 635-637 (1911)

When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, *in different lands, a simultaneous movement* for their destruction. As the time appointed in the decree draws near, *the people* [apart from their governments] will conspire to root out the hated sect. *It will be determined to strike in one night a decisive blow*, which shall utterly silence the voice of dissent and reproof. {LDE 269.4}.

The people of God — *some in prison cells, some hidden in solitary retreats in the forests and the mountains* — still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death.... With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth [the 5th plague, Revelation 16:10].... {LDE 270.1}.

It is at midnight [in that time of blackness] that God manifests His power for the deliverance of His people.... 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.... {LDE 270.2}.

The proudest cities of the earth are laid low. The lordly palaces, upon which the world’s great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free. — The Great Controversy, 635-637 (1911). {LDE 270.3}.

{Patriarchs and Prophets 201.2-3}

When Christ shall cease His work as mediator in man’s behalf, then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin.¹⁴ When Jesus leaves His position as man’s intercessor before God, the solemn announcement is made, “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 [for their final choices have been made.]” Revelation 22:11. Then the restraining Spirit of God is withdrawn from the earth [for He cannot stay where He is not wanted.]

As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. And as the patriarch wrestled all night for deliverance from the hand of Esau, so the righteous will cry to God day and night for deliverance from the enemies that surround them. {PP 201.2}.

Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch’s long night of wrestling, Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God. When in his distress Jacob laid hold of the Angel, and made supplication [for his family] with tears, *the heavenly Messenger, in order to try his faith, also reminded him of his sin, and endeavored to escape from him.* [They will be fighting against God!]

¹⁴ They must live as though they were in eternity already – with free will to follow the Lamb into any experience.

But Jacob would not be turned away. He had learned that God is merciful, and he cast himself upon His mercy. He pointed back to his repentance for his sin, and pleaded for deliverance. As he reviewed his life, he was driven almost to despair; but he held fast the Angel, and with earnest, agonizing cries urged his petition until he prevailed. {PP 201.3}.

{Patriarchs and Prophets 202.1}. [1890]

Such will be the experience of God's people in their final struggle with the powers of evil. God will test their faith, their perseverance, their confidence in His power to deliver them [the ultimate test.]

Satan will endeavor to terrify them with the thought that their cases are hopeless; that their sins have been too great to receive pardon. They will have a deep sense of their shortcomings, and as they review their lives their hopes will sink. But remembering the greatness of God's mercy, and their own sincere repentance, they will plead His promises made through Christ to helpless, repenting sinners. ***Their faith will not fail because their prayers are not immediately answered.*** They will lay hold of the strength of God, as Jacob laid hold of the Angel, and the language of their souls will be, "I will not let Thee go, except Thou bless me." {PP 202.1}.

{Vol 1 Spirit of Prophecy 123.3 to 124.1}

Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, ***or at any future period.***

The righteous will not cease their earnest, agonizing cries for deliverance. They cannot bring to mind any particular sins; but in their whole life they can see but little good [but no particular sins]. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into ***the land of forgetfulness***, and they could not bring them to remembrance. Certain destruction threatens them, and, like Jacob, they will not suffer their faith to grow weak because their prayers are not immediately answered. Though suffering the pangs of hunger, they will not cease their intercessions. They lay hold of the strength of God, as Jacob laid hold of the angel; and the language of their soul is, "I will not let thee go except thou bless me." The saints at length prevail, like Jacob, and are gloriously delivered by the voice of God. {1SP 123.3}.

That season of distress and anguish will require an effort of earnestness and determined faith that can endure delay and hunger, and will not fail under weakness, though severely tried. ***The [present] period of probation is the time granted to all to prepare for the day of God.*** If any neglect the preparation, and heed not the faithful warnings given, they will be without excuse.

Jacob's earnest, persevering wrestling with the angel, should be an example for Christians. Jacob prevailed because he was persevering and determined. [See [Luke 18:1-8](#).]

All who desire the blessing of God, as did Jacob, and will lay hold of the promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Why there is so little exercise of true faith, and so little of the weight of truth resting upon many professed believers, is because they are indolent in spiritual things. They are unwilling to make exertions, to deny self, to agonize before God, to pray long and earnestly for the blessing, and therefore they do not obtain it.

That faith which will live through the time of trouble must be daily in exercise now. Those who do not make strong efforts now to exercise persevering faith, will be wholly unprepared to exercise that faith which will enable them to stand in the day of trouble. {1SP 124.1}.



{Counsels for the Church (1991)}. {Pages 38.6 to 39.4}
[This is NOT EGW's Counsels for the Church, but a condensation of it.]

The prophecy of the eleventh chapter of Daniel has *nearly* reached its complete fulfillment.¹⁵ [We have stalled at verse 40.] Soon the scenes of trouble spoken of in the prophecies will take place. {CCh 38.6}.

“Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.... Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.” Isaiah 24:1-8. {CCh 38.7}.

“Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come....” Joel 1:15. {CCh 39.1}.

“I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a

¹⁵ {Vol 9 Testimonies for the Church 14.2} Published 1909.

wilderness, and all the cities thereof were broken down.” Jeremiah 4:23-26. {CCh 39.2}.

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jeremiah 30:7. {CCh 39.3}.

Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes: “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain. {CCh 39.4}.

{Early Writings 36.1-2}. [1882]

At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden’s family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. [He was dressed as the High Priest.]

Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, *laid off His priestly attire*, and clothed Himself with the garments of vengeance. .

Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. 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,

also that Michael had not stood up,

and that the time of trouble, such as never was,

had not yet commenced.

The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance [His full divinity], and then the seven last plagues will be poured out. {EW 36.1}.

{The Great Controversy 627.3 to 628.2} [1911]

When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were similar in character [but not the same] to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people.

Says the revelator, in describing those terrific scourges:

- (1) "There fell a noisome [painful] and grievous *sore* upon the men which had the mark of the beast, and upon them which worshiped his image." . . .
- (2) The *sea* [salt water] "became as *the blood of a dead man*: and every living soul died in the sea." . . .
- (3) And "the rivers and fountains of waters [fresh water] ... became [like] *blood*."

Terrible as these inflictions are, God's justice stands fully vindicated [because it is recognised that He has not caused them.] {GC 627.3} . . .

In the plague that follows,

- (4) power is given to the sun "to scorch men with fire. And men were *scorched with great heat*." Verses 8, 9. . . . {GC 628.1}

These plagues are not universal [world-wide], or the inhabitants of the earth would be wholly cut off. . . . {GC 628.2}

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. [Revelation 16.] These plagues enraged the wicked against the righteous; ¹⁶ they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. *A decree went forth* to slay the saints, which caused them to cry day and night for deliverance. *This was the time of Jacob's trouble.*

Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God.

¹⁶ The first four are not universal [world-wide]. GC 628.2.

Then I was shown a company who were howling in agony. On their garments was written in large characters, “Thou art weighed in the balance, and found wanting.” I asked who this company were. The angel said, “These are they who have once kept the Sabbath and have given it up.” I heard them cry with a loud voice, “We have believed in Thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet — trodden the Sabbath underfoot — and that was why they were weighed in the balance and found wanting. {EW 36.2}.

{Education 179.3 to 181.2} [1903]

The [earthly] crown¹⁷ removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome [Pagan and Papal].¹⁸ God says, “It shall be no more, until He come whose right it is; and I will give it Him.” {Ed 179.3}.

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour’s prophecy of the events to precede His coming: “Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” Matthew 24:6, 7. {Ed 179.4}.

The present [1903] is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place — that the world is on the verge of a stupendous crisis. {Ed 179.5}. [The 1914-18 conflict was very near.]

Angels are now restraining the winds of strife, that they may not [fully] blow until the world shall be warned of its coming doom; but a storm [of a religious war, Daniel 11:40] is gathering, ready to burst upon the earth; and when God

¹⁷ The “crown” of worldly domination. Since Papal Rome lost its political position in 1798, there has been not one, but several nations vying for that position.

¹⁸ In their beginnings each was more righteous (i.e. listening to God’s advice), than its predecessor.

shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. {Ed 179.6}.

The Bible, and the Bible only, gives a correct view of these things.

Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. . . . {Ed 180.1}.

“Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.” Jeremiah 30:7. {Ed 181.2}.

{The Great Controversy 616.1-2} [1911]

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. “Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace.... All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.” Jeremiah 30:5-7. {GC 616.1}.

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30), represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, ***at God's command***, to return with his wives and children, his flocks and herds, to his native country.

On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach, for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer [using the promises God has made.]

Yet he leaves nothing undone on his own part to atone for the wrong to his brother and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience. {GC 616.2}.

{The Great Controversy 618.2} [1911]

As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. [Compare Zechariah chapter 3.] He numbers the world as his subjects; but *the little* company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but *he does not know that their cases have been decided in the sanctuary above.* [The investigative judgment is over.]

He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favor of God. [He does not believe that this is self-chosen.] He declares that the Lord cannot in justice forgive their sins and yet destroy him and his angels. He claims them as his prey and demands that they be given into his hands to destroy. {GC 618.2}. [Satan thinks that God is a destroyer like himself.]

{The Great Controversy 620.1-2} [1911]

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard [been able to hear] his prayer and mercifully preserved his life.

So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; *despair* [not God] *would cut off their faith*, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring [the details of] them to remembrance. {GC 620.1}.

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealings with Jacob that He will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession and the more honorable the position which they hold, the more grievous is their course in the sight of God and the more sure the triumph of their great adversary.

Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless. {GC 620.2}.

{The Great Controversy 648.3} [1911]

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire, — so resplendent is it with the glory of God, — are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand.

It is the song of *Moses* and the *Lamb* — a song of deliverance.

None but the hundred and forty-four thousand can learn that song; for it is the song of their experience — ***an experience such as no other company have ever had.***

“These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5.

“These are they which came out of great tribulation;” they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments.

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

{Patriarchs and Prophets 180.3} [1890]

Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and *His word would have been fulfilled in His own time had they waited in faith for Him to work for them*. But like many who now profess to be children of God, they were unwilling to leave the matter in His hands. Rebekah bitterly repented the wrong counsel she had given her son; it was the means of separating him from her, and she never saw his face again. From the hour when he received the birthright, Jacob was weighed down with self-condemnation. He had sinned against his father, his brother, his own soul, and against God. In one short hour he had made work for *a lifelong repentance*. This scene was vivid before him in afteryears, when the wicked course of his sons oppressed his soul. {PP 180.3}.

{Vol 1 Spiritual Gifts 201.1 to 207.1} [1858]

Chapter 36 — The Time of Jacob's Trouble

I saw the saints leaving the cities and villages, and associating in companies together, and living in the most solitary places.

Angels provided them food and water; but the wicked were suffering with hunger and thirst.

Then I saw the leading men of earth consulting together, and Satan and his angels were busy around them. I saw a writing, and copies of it scattered in different parts of the land [the whole world], giving orders, that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day, they were at liberty, after such a time, to put them to death.

But in this time the saints were calm and composed, trusting in God, and leaning upon his promise, that a way of escape would be made for them. In some places, *before the time for the writing [the death decree] to be executed*, [some of] the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them [in God's way.]

Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade his angels watch over them, for God would be honored by making a covenant with those who had kept his law in the sight of the heathen round about them; and Jesus would be honored by translating the faithful, waiting ones, who had so long expected him, without their seeing death. {1SG 201.1}.

Soon I saw the saints suffering great *mental* anguish.

They seemed to be surrounded with the wicked inhabitants of earth. Every appearance was against them. Some began to fear that God had left them at last to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But as they would attempt to approach them, they would first have to pass this company of mighty, holy angels, which was impossible. *The angels of God were causing them to recede, and also causing the evil angels who were pressing around them, to fall back* [not killing or hurting them.]¹⁹

It was an hour of terrible, fearful agony to the saints. They cried *day and night* unto God for deliverance. [It will NOT be a short time (to them).]

To outward appearance, there was no possibility of their escape. The wicked had already commenced their triumphing, and were crying out, Why don't your God deliver you out of our hands? Why don't you go up [be translated], and save your lives? The saints heeded them not. *They were wrestling with God like Jacob.*

The angels longed to deliver them [as Gabriel had comforted Christ]; but they must wait a little longer, and drink of the cup, and be baptized with the baptism. The angels, faithful to their trust, kept their watch. The time had about come when God was to manifest his mighty power, and gloriously deliver them. God would not suffer [allow] his name [character] to be reproached among the heathen. For his name's [character's] glory he would deliver every one of those who had patiently waited for him, and whose names were written in the book. {1SG 202.1}.

I was pointed back to faithful Noah. The rain descended, the floods came, Noah, and his family had entered the ark, and God shut them in [for seven days, Genesis 7:1-4.] Noah had faithfully warned the inhabitants of the old world, while they had mocked and derided him. And as the waters descended upon the earth, and as one after another were being drowned, they beheld that ark that they had made so much sport of, riding safely upon the waters, preserving the faithful Noah and his family.

So I saw that the people of God, who had warned the world of his coming wrath, would be delivered. They had faithfully warned the inhabitants of the earth, and God would not suffer the wicked to destroy those who were expecting translation, and who would not bow to the decree of the beast, or

¹⁹ The goodness (righteousness) of the protecting angels is like a wall of iron – it repulses those who are evil. (Like the opposite ends of a bar magnet.)

receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God, would be gratified. And O, what a time of triumph it would be for his Satanic majesty, to have power, in the last closing struggle, over those who had so long waited to behold Him whom they loved. Those who have mocked at the idea of the saints going up [being translated], will witness the care of God for his people, and their glorious deliverance. {1SG 203.1}.

As the saints left the cities and villages, they were pursued by [some of] the wicked. They raised their swords to kill the saints, but they broke, and fell as powerless as a straw. Angels of God shielded the saints. As they cried day and night for deliverance, their cry came up before God. {1SG 204.1}.

Chapter 37 — Deliverance of the Saints

It was at midnight that God chose to deliver his people [for the sun has gone right out.]²⁰ As the wicked were mocking around them, suddenly the sun [re]appeared, shining in his strength, and the moon stood still. The wicked beheld the scene with amazement. Signs and wonders followed in quick succession. Every thing seemed turned out of its natural course. The saints beheld the tokens of their deliverance with solemn joy. {1SG 205.1}.

The streams ceased to flow. Dark, heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God, like many waters, which shook the heavens and the earth. There was a mighty earthquake [as the Son of man approached the earth.] *The graves were shaken open, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept his law.* [A special resurrection. Daniel 12:2.] {1SG 205.2}.

The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as *God spake the day and hour of Jesus' coming*, and delivered the everlasting covenant [the Ten Commandments] to his people, he spake one sentence, and then paused, while the words were rolling through the earth [for all to hear.]

The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up

²⁰ When the darkness of the *fifth* of the seven last plague is on the world.

with the glory of God; and they shone with the glory as did Moses' face when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the beast, and over his image. {1SG 205.3}.

Then commenced the jubilee [the 1,000 years], when the land should rest. [Leviticus 25:8-13.] I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. On it sat the Son of man. {1SG 206.1}.

This cloud when it first appeared in the distance, looked very small. The angel said that it was the sign of the Son of man. And as the cloud [slowly] approached nearer to the earth, we could behold the excellent glory and majesty of Jesus as he rode forth to conquer. A holy retinue of angels, with their bright, glittering crowns upon their heads, escorted him on his way. No language can describe the glory of the scene. The living cloud of majesty, and unsurpassed glory, came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns; but a crown of glory decked his holy brow. Upon his vesture and thigh was a name written, King of kings and Lord of lords. His eyes were as a flame of fire, his feet had the appearance of fine brass, and his voice sounded like many musical instruments. *His countenance was as bright as the noon-day sun.*

[Then He will pause and appear to be waiting! Revelation 14:14.](#)

The earth trembled before him, and the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? [Compare Revelation 5:14-17.] {1SG 206.2}.

Those who a little before would have destroyed God's faithful children from the earth, had to witness the glory of God which rested upon them. They had seen them glorified. And amid all the terrible scenes they had heard the voices of the saints in joyful strains, saying, Lo, this is our God, we have waited for him, and he will save us. [Isaiah 25:9.]

The earth mightily shook as the voice of the Son of God called forth the

sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory! victory! over death and the grave. O death, where is thy sting? O grave, where is thy victory? [1 Corinthians 15:54-55.] Then the living saints, and the resurrected ones, raised their voices in a long, transporting shout of victory. Those sickly bodies that had gone down into the grave came up in immortal health and vigor.

The living saints were changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. O what a glorious meeting. Friends whom death had separated, were united, never more to part. {1SG 207.1}.

Note 1: [From p19]

{Great Controversy 561.2} [Published 1911]

Satan has long been preparing for his *final effort* to deceive the world.

The foundation of his work was laid by the assurance given to Eve in Eden: “Ye shall not surely die.” “In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Genesis 3:4, 5.

Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism [in the forms of a life after death]. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time [in every medium possible]. Says the prophet: “I saw *three* unclean spirits like frogs;²¹ ... they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, [to force them] to gather them to the battle of that great day of God Almighty.” Revelation 16:13, 14.

Except those who are kept by the power of God, through faith in His word [which tells us that the dead are “sleeping” in Christ’s memory], the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God. {GC 561.2}

{The Great Controversy 588.1}

Through the *two* great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. *The Protestants of the United States will be foremost* in stretching their hands across the gulf *to grasp the hand of spiritualism*; [then] they will reach over the abyss to clasp hands with the Roman power; and *under the influence of this threefold union*, this country [the USA] will follow in the steps of Rome in trampling on the rights of conscience. {GC 588.1}

²¹ Romanism, Protestantism, and Spiritualism.

Manuscript 30, 1889. {Vol 3 Selected Messages 387.1}

“The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, *will be more than rivaled*, when Protestantism and popery are combined” {3SM 387.1}

Revelation 14

The story of seven angels

Revelation 14:

¹ And I looked, and, lo [in my vision], a Lamb stood on the mount Sion [in New Jerusalem], and with Him a hundred and forty-four thousand, having His Father's name [character] written in their foreheads [in their minds, for they are like Him.]

(The Review and Herald, March 19, 1889)

John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. *They were full of the light and the glory of the Holy One.*

If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling [in the strength of the LORD], God will work in us to will and to do of His own good pleasure (The Review and Herald, March 19, 1889). {7BC 978.1}

(Manuscript 13, 1888)

Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the *hope* of glory. (Manuscript 13, 1888). {7BC 978.2}

² And I heard a Voice [of a certain Person] from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: ³ and they [the 12 groups of 12,000] sung as it were a *new* song before the throne, and before [in front of] the four beasts, and the elders:²² and no man could learn that song but the hundred and forty-four thousand [for it was the song of their experience], which were redeemed [translated] from the earth [not the grave.]

⁴ These are they which were not defiled with women; for they are virgins.

[They have never given up on their Bridegroom as they have searched for Him. Song of Solomon, chapter 3. See note 1, page 47.]

²² The "beasts" or "living creatures" are pictures of the redeemed. Revelation 5:8-10. The twenty-four elders are the ones who guide the redeemed. Matthew 19:28. Twelve from the New Testament and twelve from the Old Testament times. See note 2, page 45.

These are they which follow the Lamb whithersoever He goes [in obedience to His call, Matthew 4:19.]

These were redeemed from among men, being the firstfruits²³ to God and to the Lamb.⁵ And in their mouth was found no guile [trickery]: for they are without fault before the throne of God.

Now the scene changes:

{Testimonies for the Church 6:456, 457 (1900)}

Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in *practical* ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature and separate selfishness from our lives, special talents for helping one another are granted us. *This is Heaven's way of administering saving power*²⁴
— Testimonies for the Church 6:456, 457 (1900).

{The Acts of the Apostles 330.2}

“We have this treasure,” the apostle continued, “in earthen vessels [weak human bodies], that the excellency of the power may be of God, and not of us.” *God could have proclaimed His truth through sinless angels, but this is not His plan.* He chooses human beings, men [and women] compassed with infirmity, as instruments in the working out of His designs.

The priceless treasure is placed in earthen [defective] vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy, and lead them to the cross. And in all their work they are to ascribe glory, honor, and praise to Him who is above all and over all. {AA 330.2}

[The first angel, representing a group of human volunteers 1842-1844]

⁶ And I saw another angel fly in the midst of heaven, *having the everlasting gospel to preach* to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [this must always ACCOMPANY a “present truth” message.]

²³ First fruits are a SPECIAL part of the harvest which is presented the LORD BEFORE the main harvest is gathered in. Leviticus 23:10-13.

²⁴ Only where there are no human volunteers will the Spirit or the angels do it.

⁷ [And] Saying with a loud voice [the present truth], *Fear [respect] God [the Father], and give glory to Him; for the hour of His judgment is come [1844]: **and** worship Him that made heaven, and earth, and the sea, and the fountains of waters [God the Son.]*

[The second angel]

⁸ And there followed another angel [a group of people, not necessarily all the same as the first], saying, [Another part of] *Babylon [Protestantism] is fallen, is fallen, that great city, because she made **all** nations drink of the wine of the wrath of her fornication [her false doctrines.]*

[The third angel]

⁹ And the third angel [a group of people, not necessarily the same as the first and second, but repeating their messages too, Revelation 10:11] followed them, saying with *a loud* voice [all over the world], *If any man worship the **beast** and [or] his **image**, and receive **his mark** in his forehead [believing it], or in his hand [using it], ¹⁰ the same shall drink of the wine of the wrath of God, which is poured out without mixture [without mercy] into the cup of His indignation [His lack of protection]; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. [They have to watch their end in helpless sorrow.]*

¹¹ And the smoke of their torment ascends up for ever and ever [as long as they last]: and they have no rest day nor night [for they are not satisfied with their lives even now], who worship the beast and his image, and whosoever receives the mark of his name [character].

¹² *Here [in this waiting] is the patience [and watching] of the saints: here are they that keep the commandments of God, and the faith **of** [not IN] Jesus.*

{Early Writings 254.1} [1882]

This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them.

Said the angel, “*They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.*”

The third angel closes his message thus: “***Here** is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*”

As he repeated these words, he pointed to the heavenly sanctuary.

The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for

whom mercy still lingers and for those who have ignorantly broken the law of God.²⁵

This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts. {EW 254.1}

¹³ And I heard a Voice from heaven saying to me, *Write, Blessed are the dead which die in the LORD from henceforth [1844]: Yea, says the Spirit, that they may rest from their labours; and their works do follow them.* [See note 3, page 44.]

(The Review and Herald, April 12, 1898)

We must choose to follow Him. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are to follow Him by suffering for His sake, saying, at every step, "Though he slay me, yet will I trust in him." [Job 13:15.] His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him [\[to those around us.\]](#) (The Review and Herald, April 12, 1898. {7BC 978.8})

(The Review and Herald, July 13, 1897)

The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. ***To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God.*** Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." ... {7BC 979.12}

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, ***refusing to keep holy the Sabbath*** which God calls "My holy day," ***you receive the mark of the beast.*** [\[You can still change in this time of probation. But it will be hard.\]](#)

When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God. {7BC 980.1}

If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord. (The Review and Herald, July 13, 1897). {7BC 980.2}

²⁵ We should study this aspect of the heavenly sanctuary intently, with the purpose of discovering what part we are to play in those events.

At this point the fourth angel from Revelation 18 gives his special warning.²⁶ Then we are directed to the Second Coming procession.

[The fourth angel]

Revelation 18:

¹ And *after these things* I saw another angel [again a group of humans] come down from heaven [from the second apartment where their minds have been], having **great power** [from that experience]; and the earth was lightened with his glory.

² And he cried mightily with a strong voice, saying,

Babylon the great [all three parts of it] *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.* ³ For **all nations** have drunk [are drinking] of the wine [of Roman Babylon] of the wrath of her fornication [her false ideas], and the kings of the earth [the politicians] have committed fornication with her, and the merchants of the earth [the business men] are waxed rich through the abundance of her delicacies.

⁴ And I heard another Voice from heaven, saying, **Come out of her**, My people, that you be not partakers of her sins, and that you receive not of her plagues. ⁵ For her sins have reached to heaven, and God has remembered her iniquities. ⁶ Reward her even as she rewarded you [give her love and mercy in place of persecution and death], and double to her double according to her works: in the cup which she has filled fill to her double.

(Manuscript 135, 1902)

God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel's message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may learn how to guard against the **mystery** of iniquity [her mysterious ways], which plays so large a part in the closing scenes of this earth's history. {7BC 980.6}

There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. ***The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power.*** Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power. [Revelation 18:1-8 quoted]. {7BC 980.7}

Now we are directed to the Second Advent:

²⁶ Between these two messages there are three chapters – all of which need to be understood BEFORE the fourth can come on the scene in the form of human messengers like the rest. Try reading the *Book of the Future*, [Chap 15](#). [Chap 16](#). [Chap 17](#).

¹⁴ And I looked, and behold a white cloud, and upon the cloud One sat like to the Son of man, having on His head a golden crown, and in His hand a sharp sickle. [He was slowly approaching from outer space and then He pauses for a time.]

[The *fifth* angel]

¹⁵ And another angel [a group of people, not necessarily the same as the others] came out of the temple [where their minds have been], crying with a loud voice to Him that sat on the cloud, *Thrust in Your sickle, and reap: for the time is come for You to reap; for the harvest of the earth is ripe.*

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Then He hears what He has been waiting for:

ALL His living followers are calling for their loved ones to be raised and are willing to die for them if necessary. Consider the man of God, Moses, when he followed his LORD and “. . . said, *Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if You will forgive their sin--* [his words were never completed]; *and if not, blot me, I pray You, out of Your book [of Life] which You have written.*

“And the LORD said to Moses, Whosoever has sinned against Me, him [only] will I blot out of My Book”. Exodus 32:31-33.

Then, at the end of the 1,000 years:

[The sixth angel]

¹⁷ And another angel [representing *most* of the redeemed] came out of the temple which is in heaven [where they have been shown all the truth], he also having a sharp sickle [for a resurrection of the rejecters. All the doings of God since the beginning had been revealed by that time. But not all are convinced even then!]

So there is one more truth to be *demonstrated*, and this will take 100 years to be displayed. Right click [this link](#) for more.

[The seventh angel]

¹⁸ And another angel [this time, the formerly unconvinced] came out *from the altar* [of incense/prayer], which had power over fire [the energy of God]; and cried with a loud cry to him [the 6th angel] that had the sharp sickle, saying, *Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.* [All were now fully agreed.]

¹⁹ And the angel [not the Son of man, but the redeemed]²⁷ thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden without

²⁷ This is not an act of revenge, but of mercy, reluctantly agreeing with them that they should have what they want.

[outside] the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs [about 200 miles or 321km to illustrate the enormity of the disaster!]

Of course, no angel or group of humans has the power to give life, but the sixth angel pictures the fact that ALL the redeemed want a resurrection of their former friends and family, to be able to see for themselves that EVERY ONE of them rejects the offer of living in the new world on God's terms. They want their own way, and they are prepared to fight for it. And after 100 years of growing up so that there are no babies left, they put that desire into action. We call it the Lake of Fire.

Note 1: [From p39.]

Song of Solomon 5:

⁶ I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone [He is teaching us to live without Him for a while]: my soul failed when He spoke [not]: I sought Him, but I could not find Him; I called Him, but He gave me no answer.

⁷ The watchmen that went about the city found me, they smote [persecuted] me, they wounded me; the keepers of the walls took away my veil from me. [That's what we may expect too.]

Note 2: [From footnote page 39.]

Matthew 19:

²⁷ Then answered Peter and said to Him, *Behold, we have forsaken all, and followed You; what shall we have therefore?*

²⁸ And Jesus said to them, *Verily I say to you, That you which have followed Me, in the regeneration [the New World] when the Son of man shall sit in the throne of His glory, **you also shall sit upon twelve thrones, judging [guiding] the twelve tribes of Israel.***

²⁹ *And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.*

³⁰ ***But many that are first shall be last; and the last shall be first*** [for positions will change there.]

What John saw "in heaven" in Revelation chapters 4:1; 6-11; and 5:8-10 was the 10,000 martyrs who were resurrected with Christ. Matthew 27:51- 53.

{Desire of Ages 786.1}

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. [Matthew 27:51-53.] They were those who had been co-laborers with God, and **who at the cost of their lives** [through the ages] had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead. {DA 786.1}

Jude 1:

¹⁴ And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the LORD comes [the second time] with ten thousands of His *saints* [not just angels], ¹⁵ to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

Note 3: [From page 42.]

{Ministry of Healing 230.3 to 231.1} [1905]

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health, they should not on this account be judged as wanting in faith. {MH 230.3}

We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. ***But God is too wise and good to answer our prayers always at just the time and in just the manner we desire.*** He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose.

Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest [to ourselves] whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord. {MH 230.4}

Not all understand these principles.

Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counseled wisely, that they may act with discretion. They should not disregard their duty to the friends who may survive them, or neglect to employ nature's agencies for the restoration of health. {MH 231.1}

{Prophets and Kings 263.3} [1917 posthumously]

It was not given Elisha to follow his master in a fiery chariot. Upon him the Lord permitted to come a lingering illness. [2 Kings 13:14-20.] During the long hours of human weakness and suffering his faith laid fast hold on the promises of God, and he beheld ever about him heavenly messengers of comfort and peace. As on the heights of Dothan he had seen the encircling hosts of heaven, the fiery chariots of Israel and the horsemen thereof, so now he was conscious of the presence of sympathizing angels, and he was sustained. Throughout his life he had exercised strong faith, and as he had advanced in a knowledge of God's providences and of His merciful kindness, faith had ripened into an abiding trust in his God, and when death called him he was ready to rest from his labors. {PK 263.3}

{Letter 98, 1903.}

Dear Sister,

I have read the letter ... in regard to your mother's death, and I could but say, "Blessed are the dead which die in the Lord" (Revelation 14:13). For a long time your mother had been very feeble. You have cared constantly for her. To see her face no more will be a great grief to you. Were we living nearer you, we would say, Come apart, and rest awhile. But your duties claim your time. I would say to you, Trust in the Lord. {2SM 261.2}

You will feel the death of your mother very keenly; but let me tell you that I sorrow not for the righteous dead, but for the living. I know that you have laid your mother in the tomb in the full hope that she will come forth when the trump of God shall sound...

I know what it means to bury loved ones. My father, mother, brothers and sisters, my husband and two of my sons, are sleeping in their graves. My sister Mary and I and my two sons are all that are left. — Letter 98, 1903. {2SM 261.3}

(Letter 207, 1899)

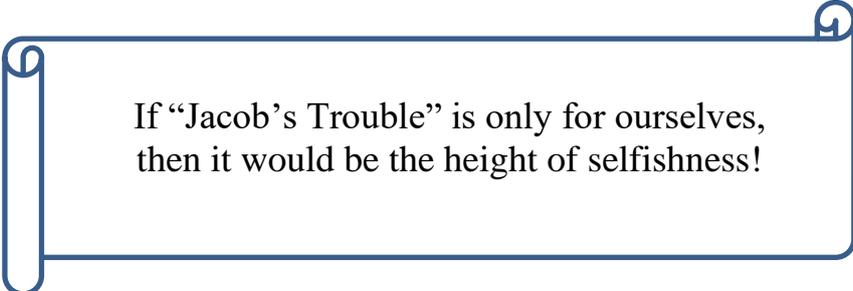
There are living upon our earth men who have passed the age of fourscore and ten [90]. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, "Blessed are the dead which die in the Lord." With Paul they can say, "I have fought a good fight, I have finished by course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also which love his appearing." There are many whose grey hairs God honors because they have fought a good fight and kept the faith (Letter 207, 1899). {7BC 982.1}

If God gives us all the blessings we need when we become Christians, and proves it by giving us His only beloved Son to bear our guilt, what blessing could Jacob ask for that he didn't already have?

What does love want more than anything else?

(The Review and Herald, March 9, 1905)

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. (The Review and Herald, March 9, 1905). {Vol 7 Bible Commentary 970.10} [\[To see more of this article click here.\]](#)



If “Jacob’s Trouble” is only for ourselves,
then it would be the height of selfishness!

[Move on to Appendix A: *The Offering of the Virgins*](#)