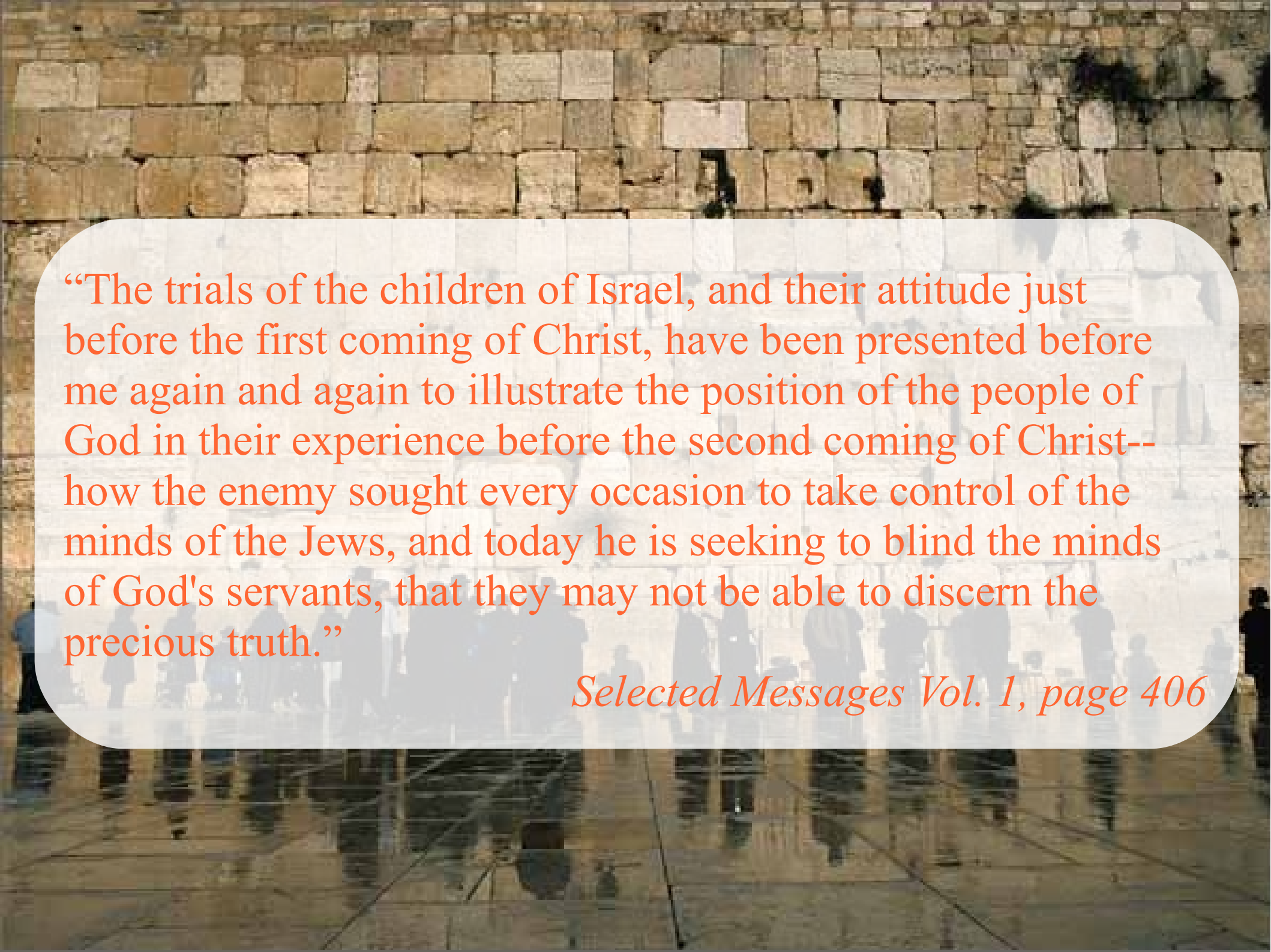


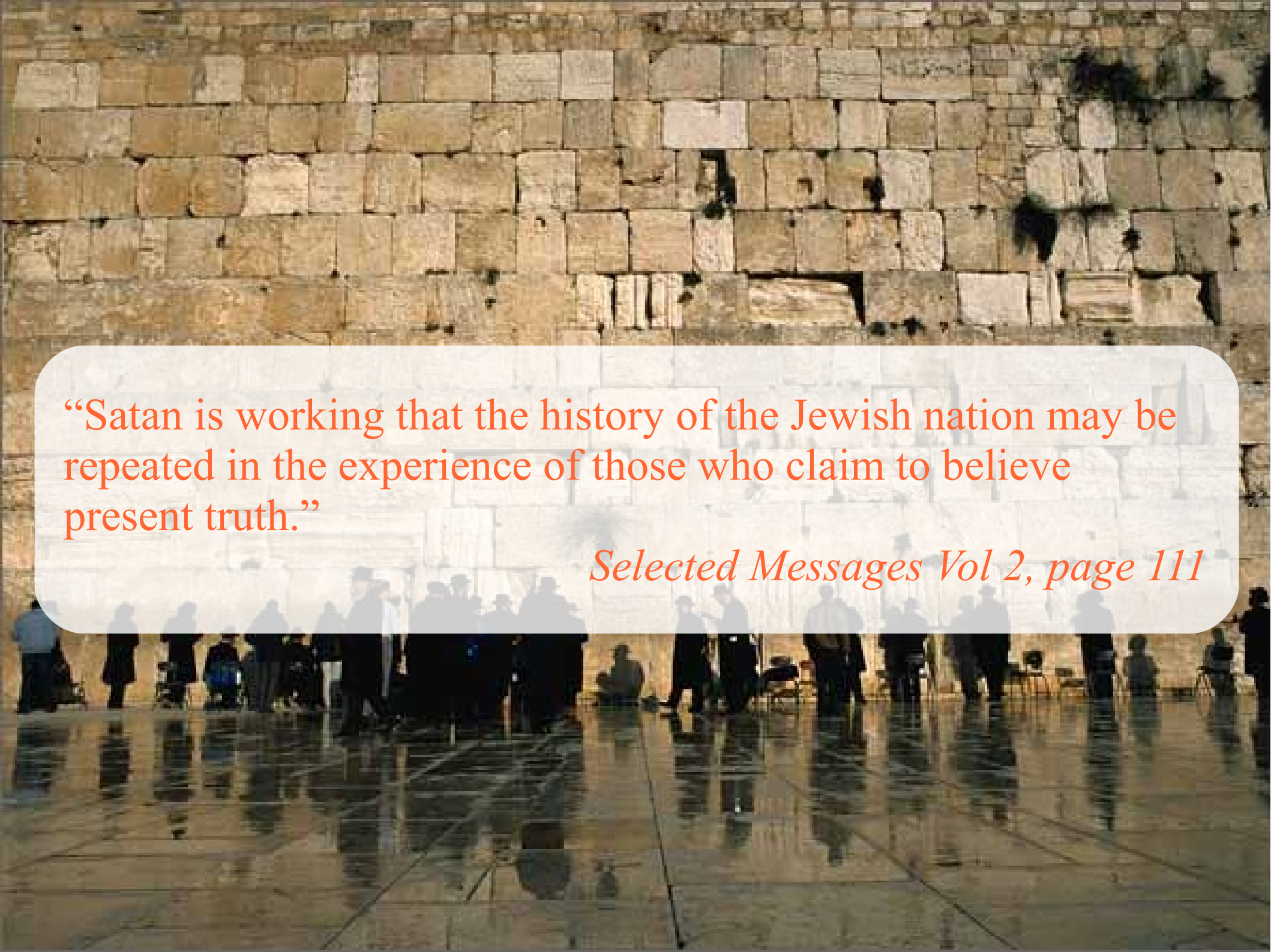
*Caught Unprepared*  
*Part 8*  
*The Preparation*





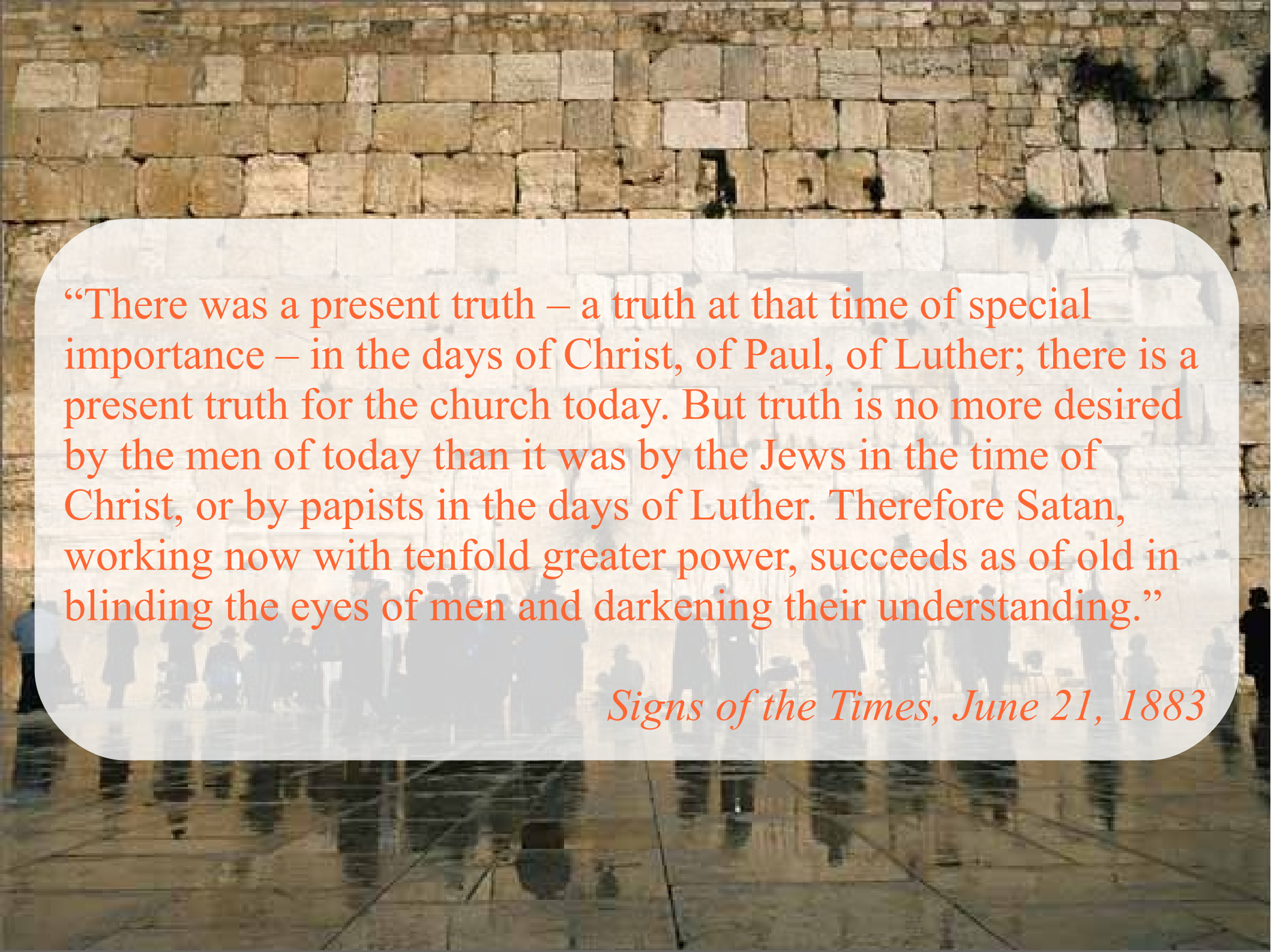
“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ--how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth.”

*Selected Messages Vol. 1, page 406*

The background image shows the Western Wall in Jerusalem, a massive stone wall made of large, rectangular blocks. In the foreground, the wet pavement reflects the wall and the silhouettes of people walking. A semi-transparent white box with rounded corners is overlaid on the middle of the image, containing text in red and italicized red fonts.

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth.”

*Selected Messages Vol 2, page 111*

The background of the slide is a photograph. The top half shows a close-up of a rough, textured stone wall made of irregular, light-brown and tan stones. The bottom half shows a blurred crowd of people, mostly in silhouette, walking along a path or street. The overall lighting is somewhat dim, giving it a historical or somber feel.

“There was a present truth – a truth at that time of special importance – in the days of Christ, of Paul, of Luther; there is a present truth for the church today. But truth is no more desired by the men of today than it was by the Jews in the time of Christ, or by papists in the days of Luther. Therefore Satan, working now with tenfold greater power, succeeds as of old in blinding the eyes of men and darkening their understanding.”

*Signs of the Times, June 21, 1883*



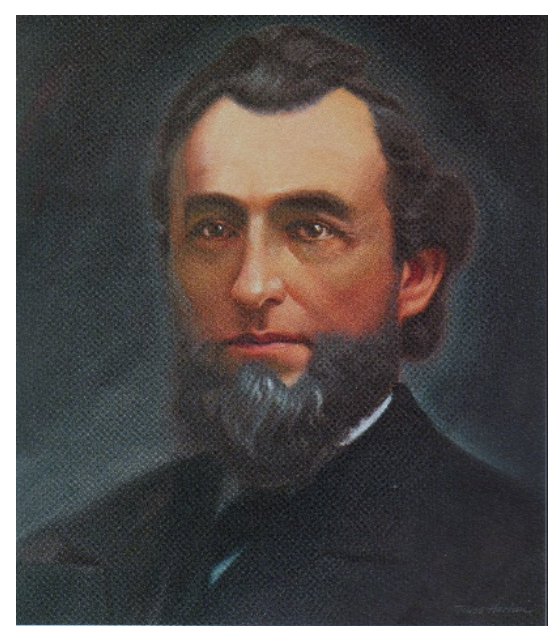
In our previous studies we have proved that the Adventist pioneers did not teach that the king of the north was the Papacy. In fact, until Uriah Smith wrote his book on Daniel in 1873, there was no consensus of opinion on the topic. But after his book was published the presentation of Daniel 11 and the king of the north as the Ottoman Empire became the keynote of all Adventist prophecy seminars. For 70 years Adventists preached this message and not one word ever came from Ellen White in objection to it. The only objection she made was in a reproof given, not to Smith, but to James White, for **opposing** Smith on this topic.



Ellen G. White - 1827-1915



James White - 1821-1881



Uriah Smith - 1832-1903

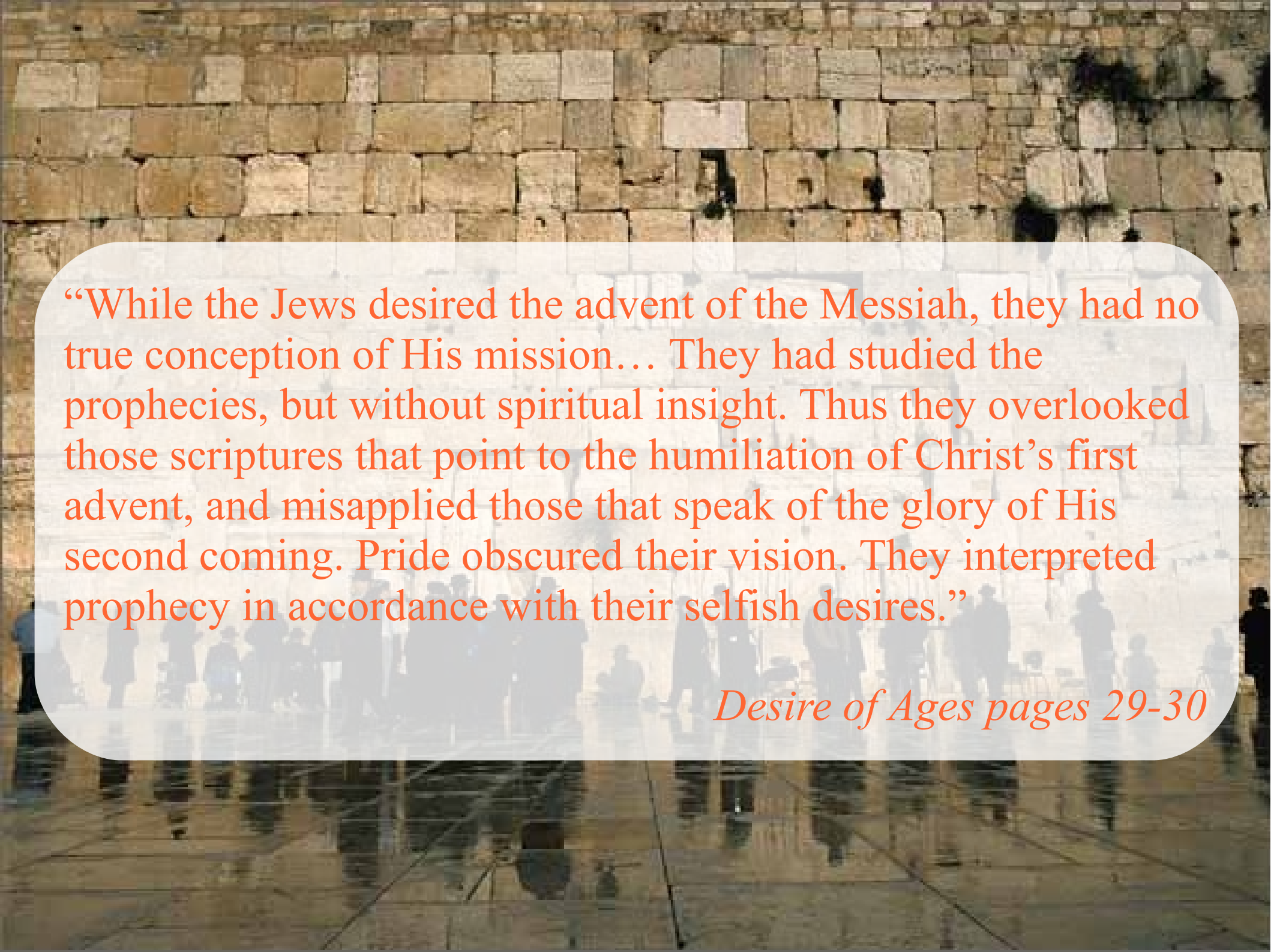


1923, Peace Treaty that Ended World War I



Hagia Sophia in Constantinople

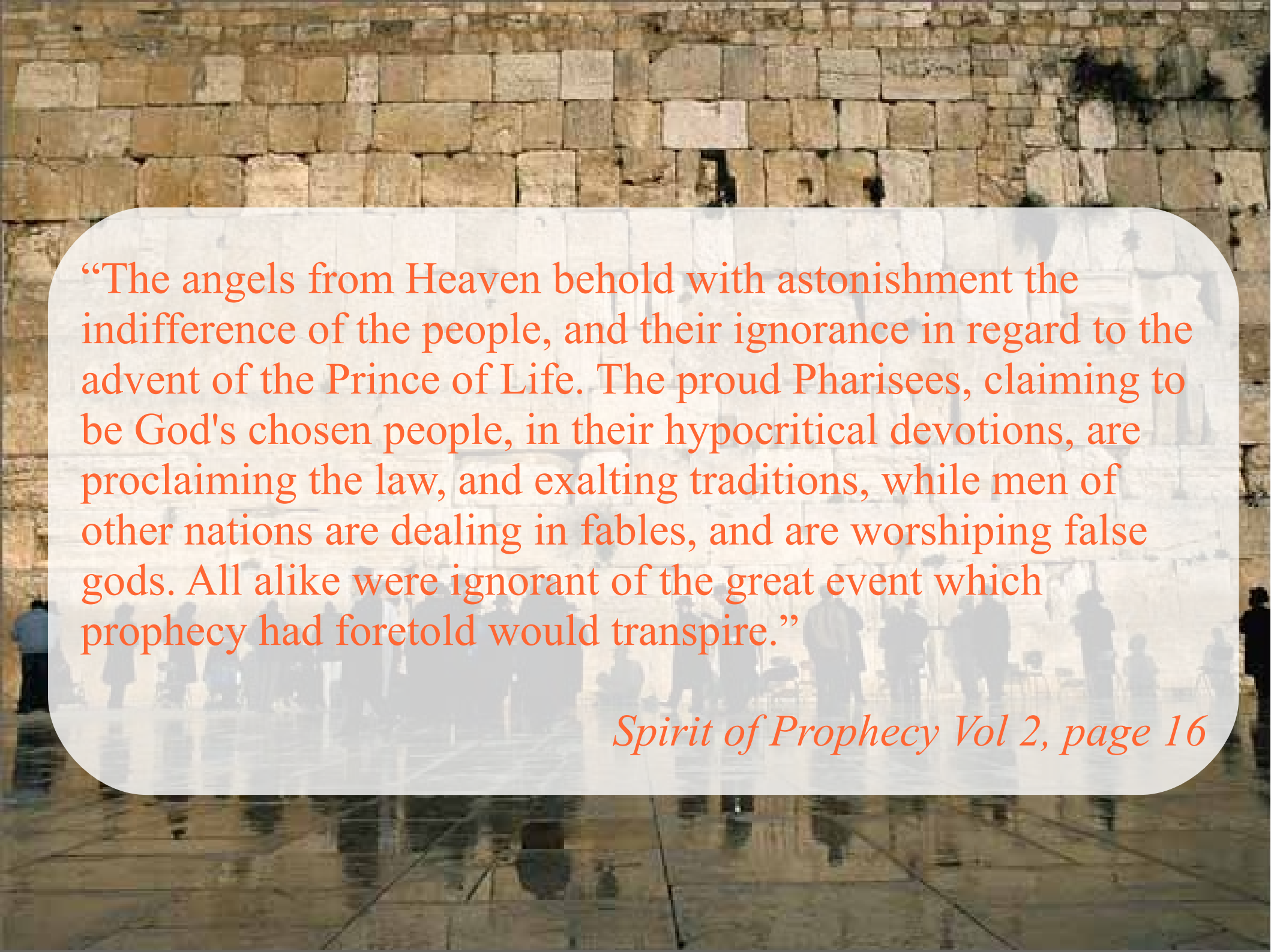
We have also proved that the Ottoman Empire has fulfilled every single word regarding the king of the north in Daniel 11:40-45. Including coming to his end in 1922 with "none to help him." So what is the significance of this? Why have we been told for so many years that Uriah Smith was wrong and that the pioneers taught something they did not teach? Is it possible for Satan to lead God's people to misinterpret this prophecy, in order that they will not realize where they are and will be caught unprepared when Christ returns? Satan did this very thing once before. What was the Jews attitude at Christ's first advent?

The background of the slide features a close-up of a rough, textured stone wall at the top. Below the wall, there is a faded, semi-transparent image of a large crowd of people, possibly at a religious or historical site, with some individuals standing and others sitting. The overall tone is historical and somber.

“While the Jews desired the advent of the Messiah, they had no true conception of His mission... They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ’s first advent, and misapplied those that speak of the glory of His second coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires.”

*Desire of Ages pages 29-30*

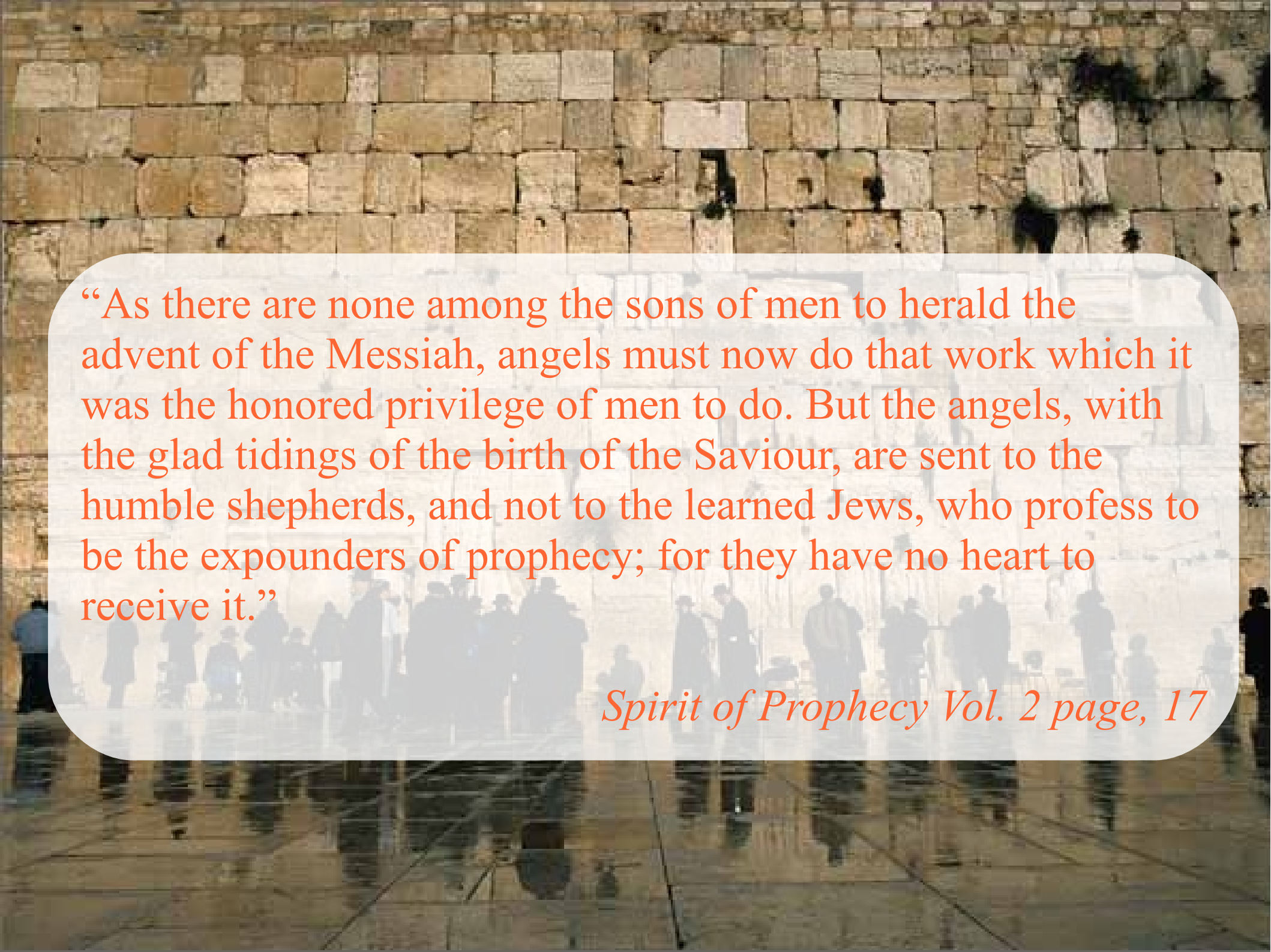


The background of the slide is a photograph. The top half shows a close-up of a rough, textured stone wall made of irregular, light-brown and tan blocks. The bottom half shows a large, out-of-focus crowd of people, mostly men, standing in what appears to be a courtyard or a large open space. The people are silhouetted against a lighter background, and their forms are blurred, suggesting a large gathering. The overall tone is historical and somber.

“The angels from Heaven behold with astonishment the indifference of the people, and their ignorance in regard to the advent of the Prince of Life. The proud Pharisees, claiming to be God's chosen people, in their hypocritical devotions, are proclaiming the law, and exalting traditions, while men of other nations are dealing in fables, and are worshiping false gods. All alike were ignorant of the great event which prophecy had foretold would transpire.”

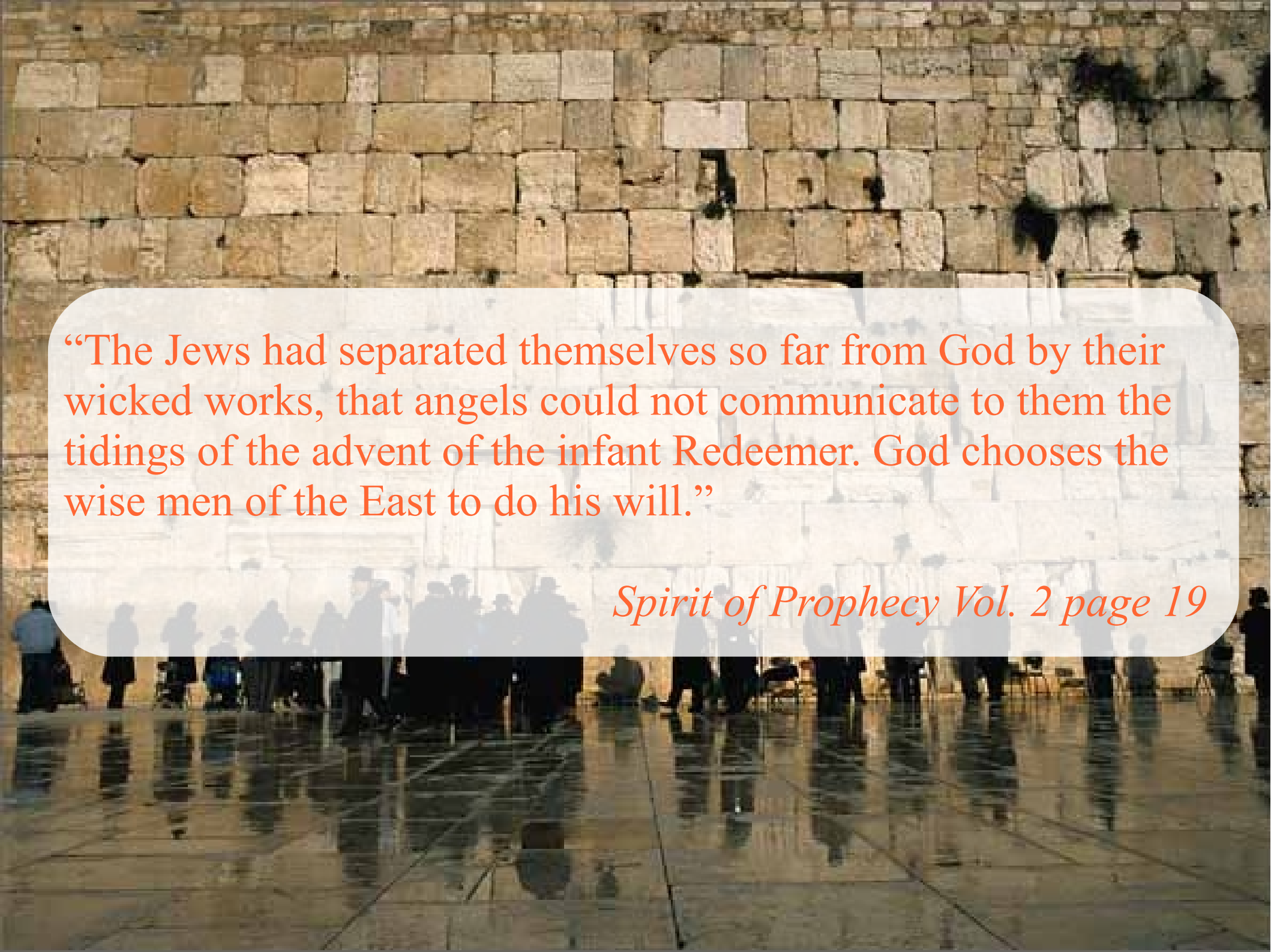
*Spirit of Prophecy Vol 2, page 16*



The background of the slide is a composite image. The top half shows a close-up of a rough, weathered stone wall made of irregular blocks. The bottom half shows a large, out-of-focus crowd of people, likely at a religious or historical site, with many individuals wearing hats or head coverings. The text is overlaid on a semi-transparent white rounded rectangle in the center.

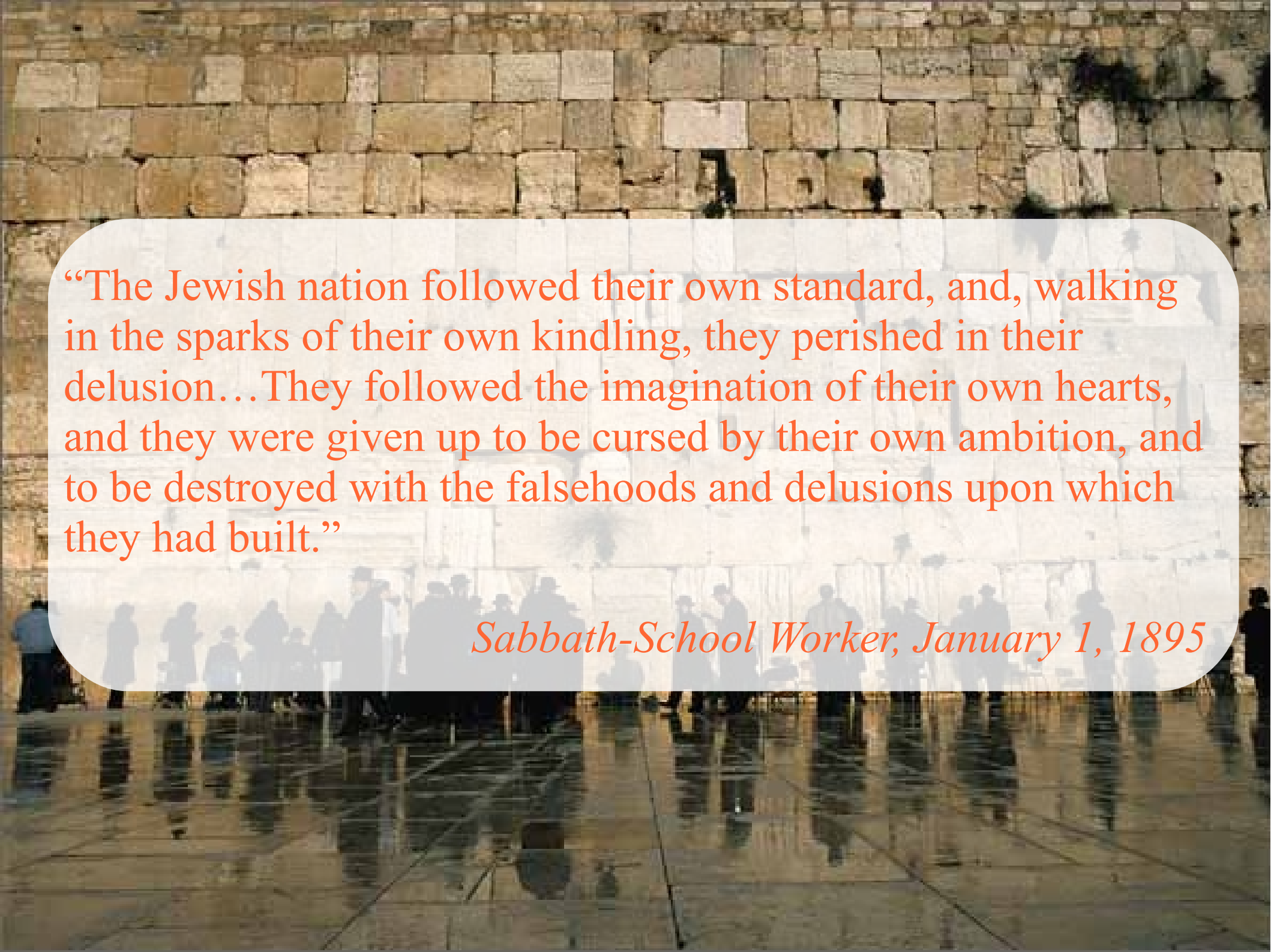
“As there are none among the sons of men to herald the advent of the Messiah, angels must now do that work which it was the honored privilege of men to do. But the angels, with the glad tidings of the birth of the Saviour, are sent to the humble shepherds, and not to the learned Jews, who profess to be the expounders of prophecy; for they have no heart to receive it.”

*Spirit of Prophecy Vol. 2 page, 17*

The background image shows the Western Wall in Jerusalem, a massive stone structure made of large, rectangular blocks. In the foreground, a paved plaza reflects the wall and the silhouettes of people standing nearby. The scene is captured in a way that emphasizes the scale and texture of the ancient masonry.

“The Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chooses the wise men of the East to do his will.”

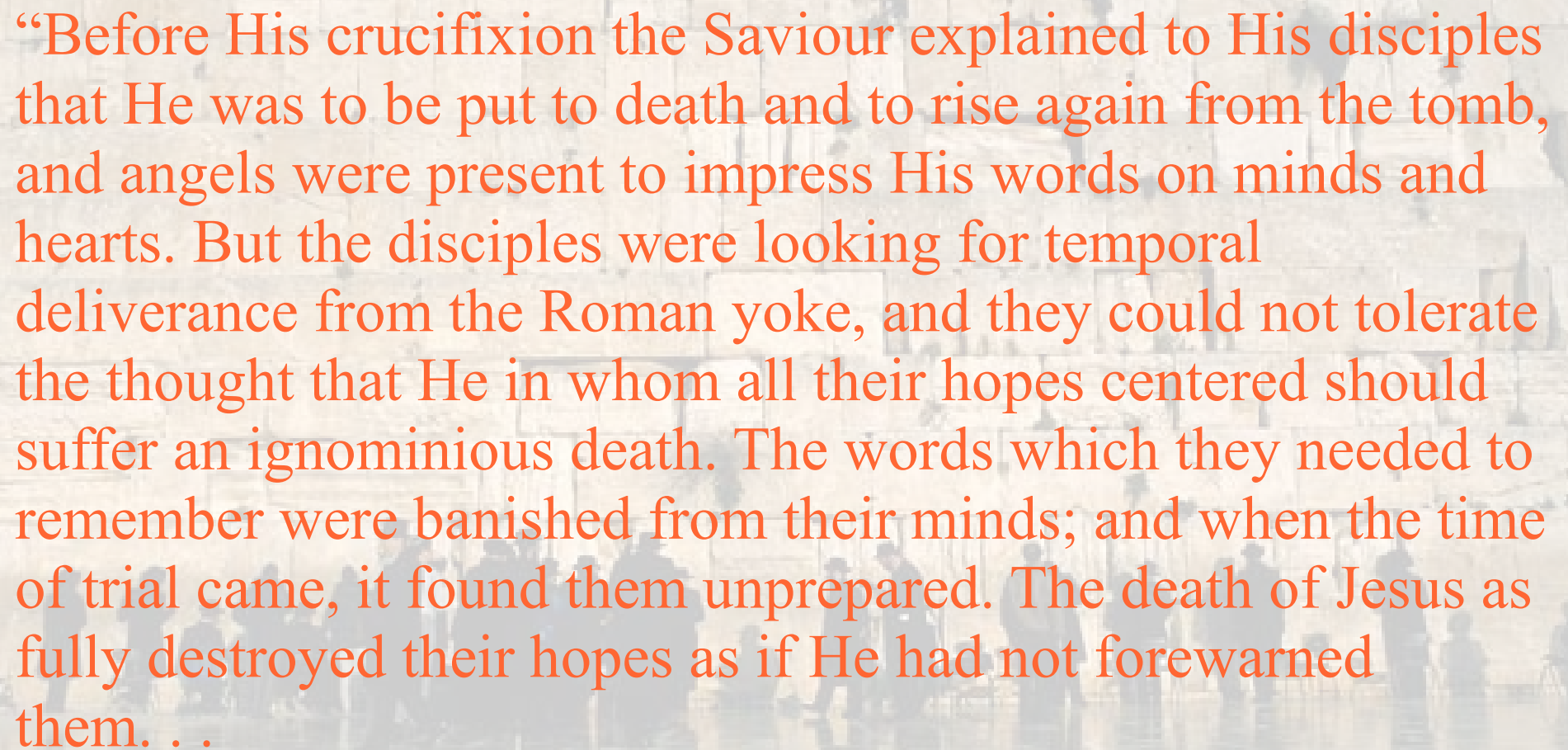
*Spirit of Prophecy Vol. 2 page 19*



“The Jewish nation followed their own standard, and, walking in the sparks of their own kindling, they perished in their delusion...They followed the imagination of their own hearts, and they were given up to be cursed by their own ambition, and to be destroyed with the falsehoods and delusions upon which they had built.”

*Sabbath-School Worker, January 1, 1895*

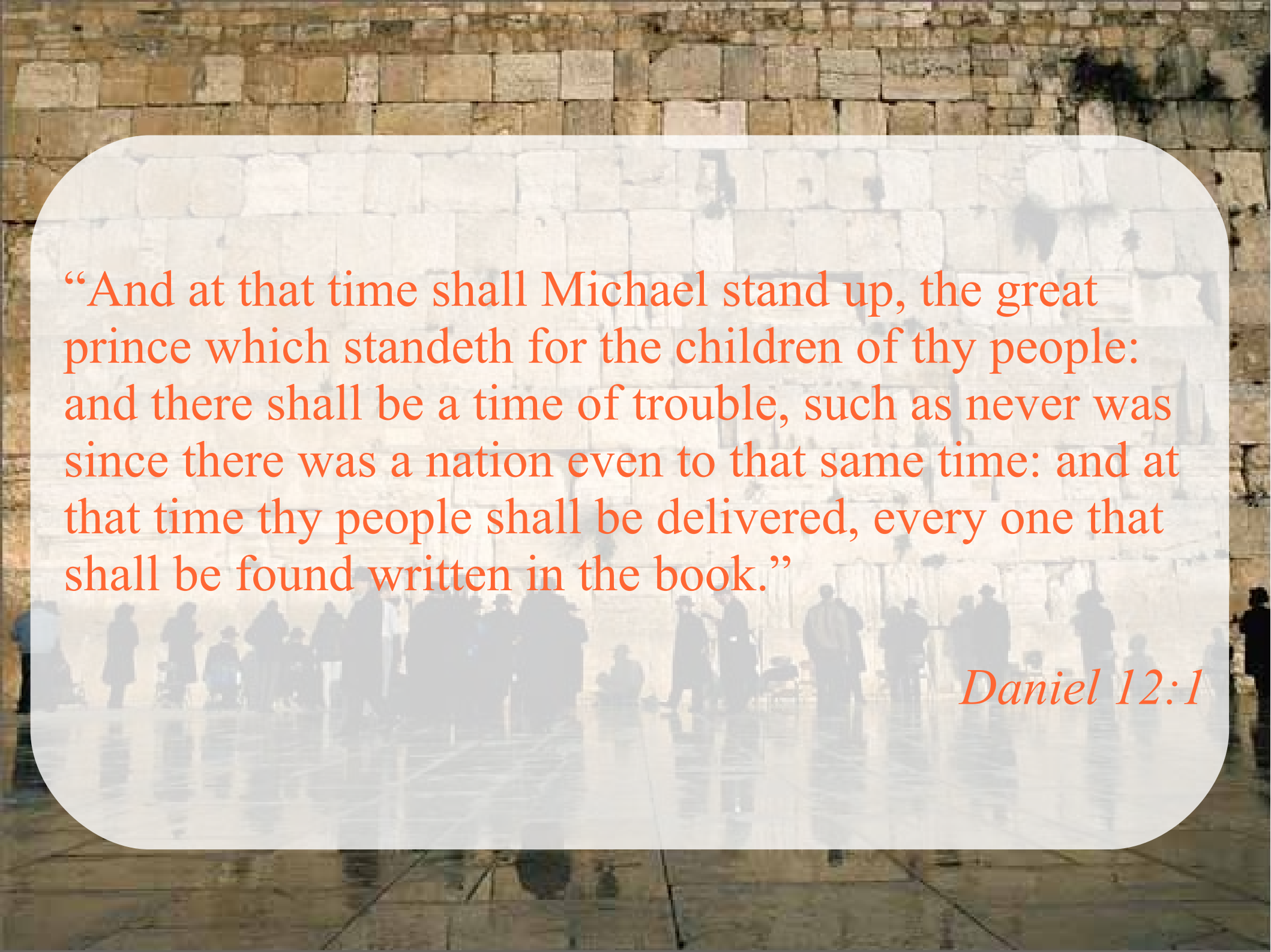


The background of the slide features a stone wall at the top and a crowd of people in the lower half, both rendered in a faded, semi-transparent style. The text is overlaid on a white rounded rectangle in the center.

“Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. . .

. . .So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.”

*Review and Herald, June 7, 1906*  
*Spirit of Prophecy Vol. 4, 412*  
*Great Controversy page 594*

The background of the slide features a blurred image of a large, ancient stone wall, likely the Wall of Jerusalem, with a crowd of people gathered in front of it. The scene is captured in a way that emphasizes the texture of the stone and the scale of the gathering.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy 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 thy people shall be delivered, every one that shall be found written in the book.”

*Daniel 12:1*

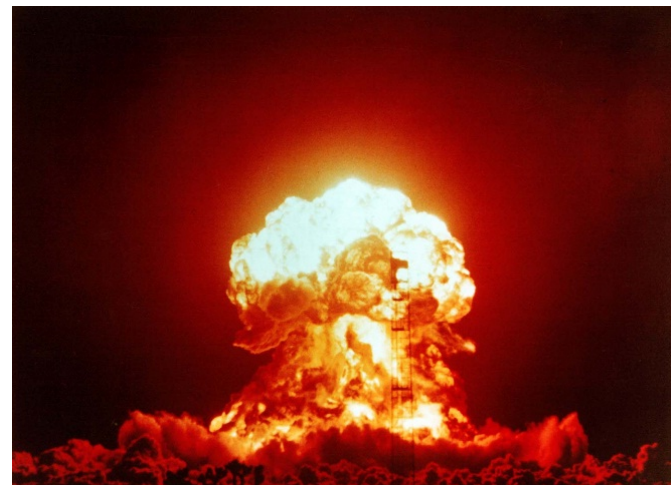




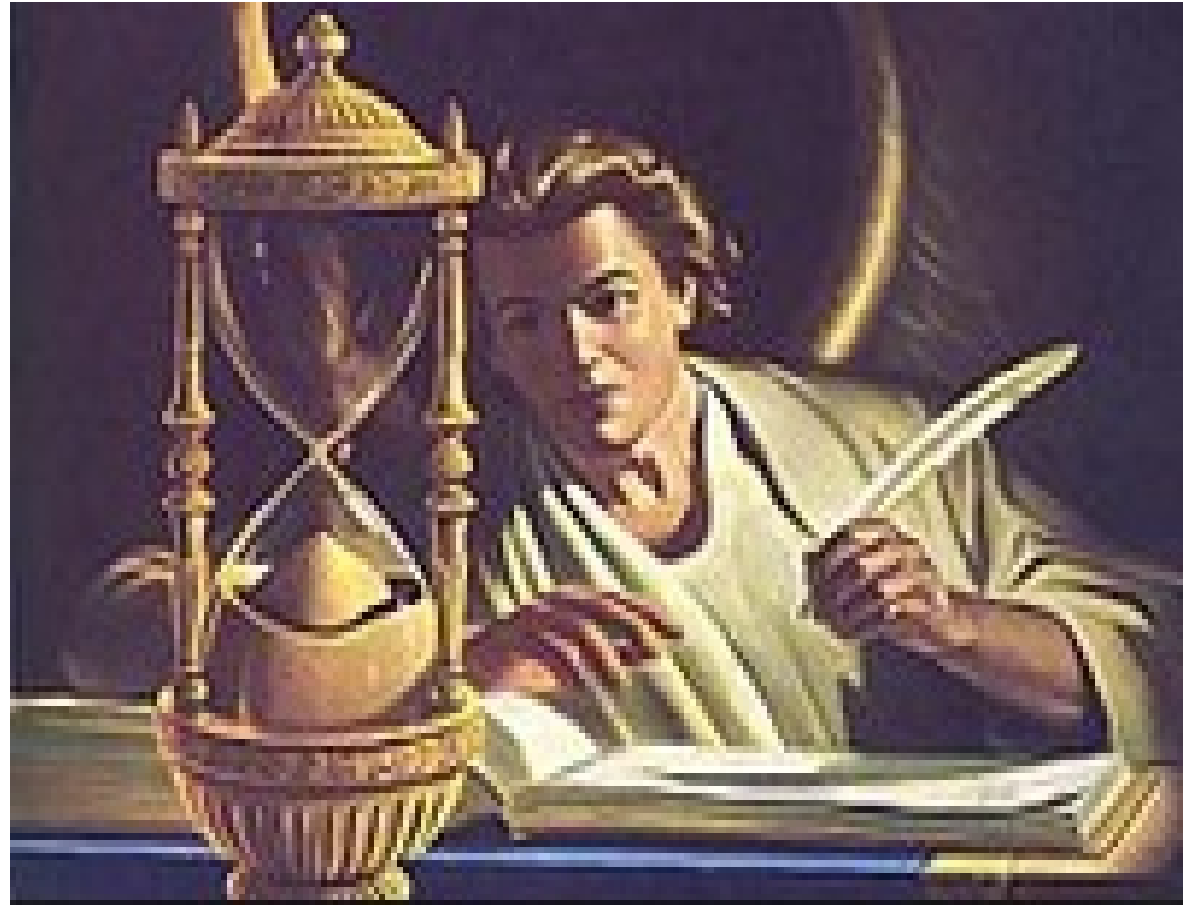
1923, Peace Treaty that Ended World War I

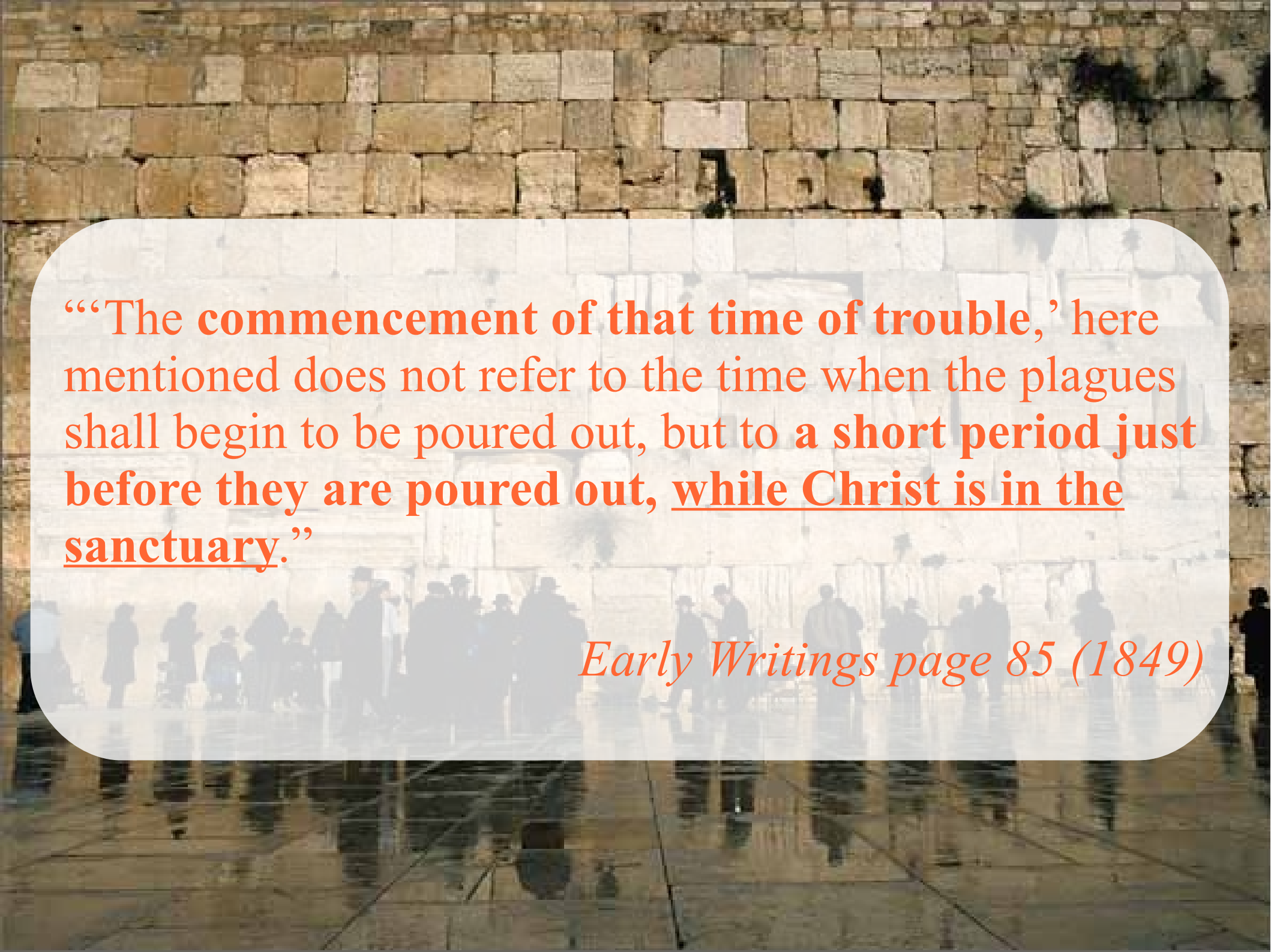
At what time? The preceding verse is Daniel 11:45 which talks about the end of the king of north. In our last presentation we showed how that end came in 1922. So the time we are talking about here is somewhere around 1922. At that time there would be a “time of trouble such as never was since there was a nation.”

Consider the history of the 20<sup>th</sup> century and it seems that there has been nothing but trouble of nations.



But we all understand that the standing up of Michael signifies the close of probation. Does not the time of trouble begin after the close of probation? Not necessarily. The verse reads "And at that time shall Michael stand up... and there shall be a time of trouble." *Daniel 12:1*. This does not have to indicate that the time of trouble follows the standing up of Michael, but that the two events occur during the same time period. During the time of trouble, Michael stands up. The events are listed in the order of importance, not in the order of occurrence. The Bible often does this. "And I gave unto Isaac Jacob and Esau." *Joshua 24:4* "By faith Isaac blessed Jacob and Esau concerning things to come." *Hebrews 11:2*. Jacob is mentioned first, not because he was born first, but because he was of greater importance to the plan of salvation. This can be just as true in *Daniel 12:1*, the close of probation is of greater importance than the time trouble, and because it occurs during the time trouble, it is mentioned first.





“The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary.”

*Early Writings page 85 (1849)*



If the time of trouble commences a short time before the plagues, while Christ is still in the sanctuary, then the time of trouble must begin before Michael stands up. But it has been nearly 100 years since the end of the king of the north in 1922. How can that be a “short period?”



“Eternity is endless. Our life here is a short period at best, and what and whom are we living and working for? And what will be the outcome of it all?”

*In Heavenly Places, page 155*

How long does man live in this world at best? 80 to 100 years. So 100 years could be considered a short period. Let's look at another statement.

“The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people.”

*Patriarchs and Prophets page 245*

This is referring to the time when Moses was living in Pharaoh's palace. The Israelites were instructed that their deliverance was near yet it wasn't until some 40 to 60 years later that they were actually delivered. So if their deliverance being near was 40 to 60 years, then would not “a short period” be more than that?

“And as it was in the days of Noah, so shall it be also in the days of the Son of man.” *Luke 17:26*. How long was the probationary period for the ante-deluvians before the flood came? “For 120 years he waited for the people of the old world to receive the warning of the flood.” *Review and Herald, October 21, 1890*. How long has it been since the collapse of the Ottoman Empire? Nearly 100 years, it certainly fits within the definition of a short period found in inspiration, don't you think?



1922, Departure of Mehmed VI – Last Sultan of the Ottoman Empire



We see clearly from Early Writings that the time of trouble commences before the close of probation. But what of the statements that Christ leaves the sanctuary before the time of trouble begins?

“When Christ stands up, and leaves the most holy place, then the time of trouble commences, and the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution.”

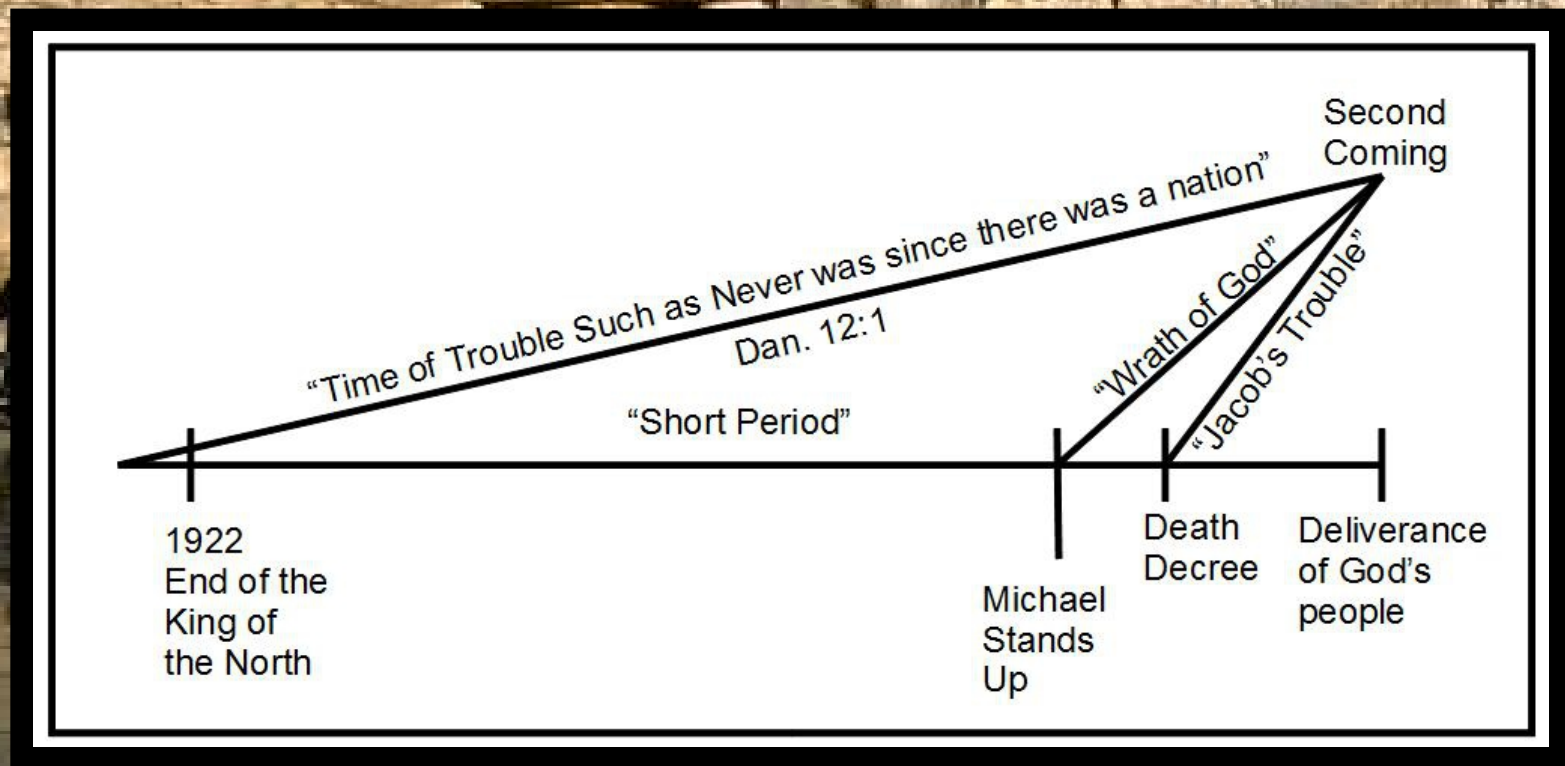
*The Spirit of Prophecy, Vol 1, page 123.*

There seems to be a contradiction between this statement and the one in Early Writings we quoted earlier. How can Christ stand up before the commencement of the time of trouble but not stand up until after the time of trouble commences? There is a simple and logical explanation for this. There are really three periods which inspiration calls the time of trouble, and many times you have to infer from the context which one is being referred to.

““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.’”

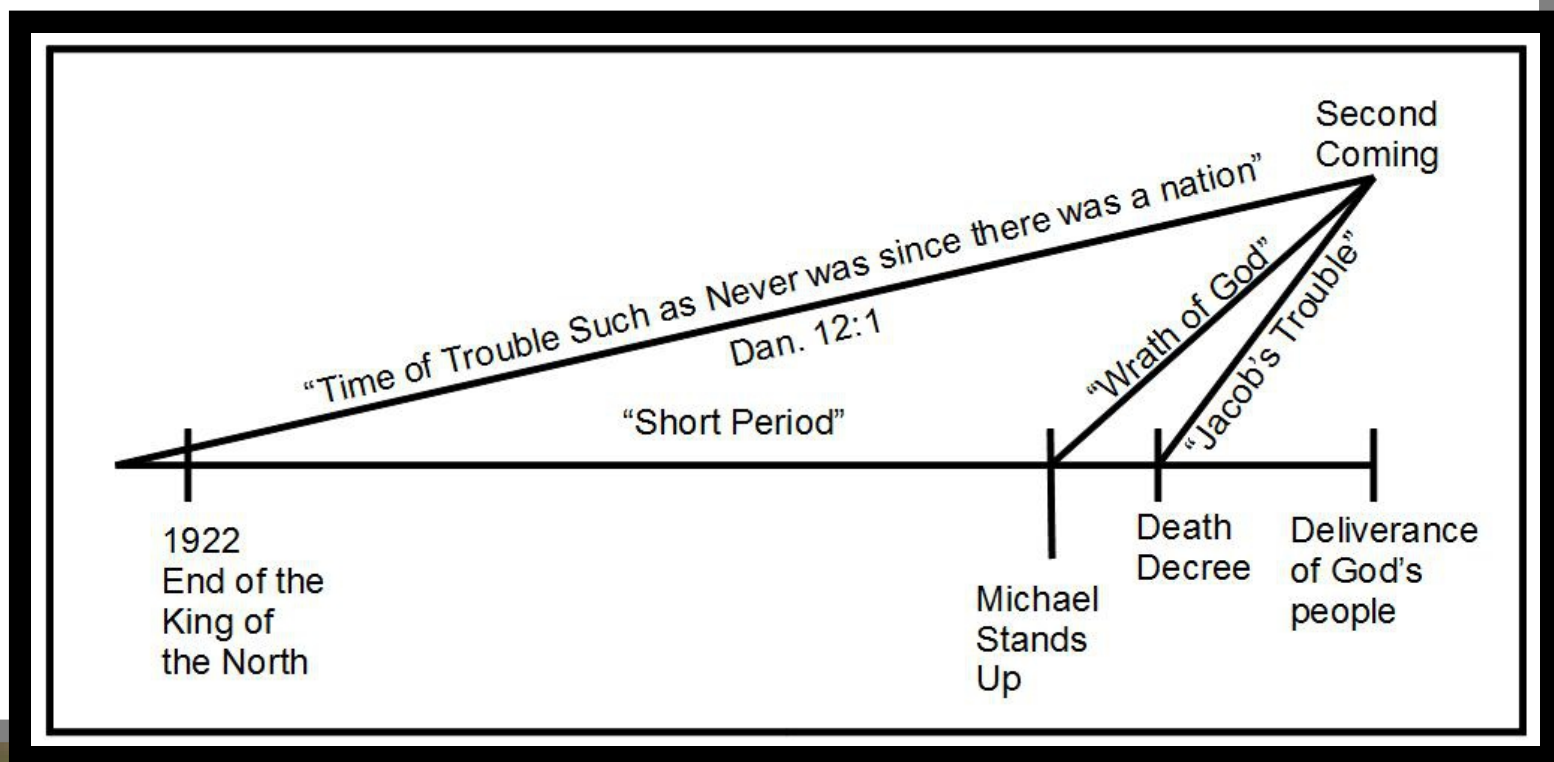
*Great Controversy, page 648.*

This seems to define three distinct periods within the time of trouble of Daniel 12:1. There is the time of trouble of nations, there is the time of Jacob's trouble, and there is the outpouring of God's judgments, also known as the seven last plagues. It is true that when sister White quotes Daniel 12:1 she is often talking about Jacob's trouble. But does it then mean that every other time she uses the phrase "time of trouble" she is speaking of a different time than Daniel 12:1? There is no other place in Bible prophecy that mentions the phrase "a time of trouble."

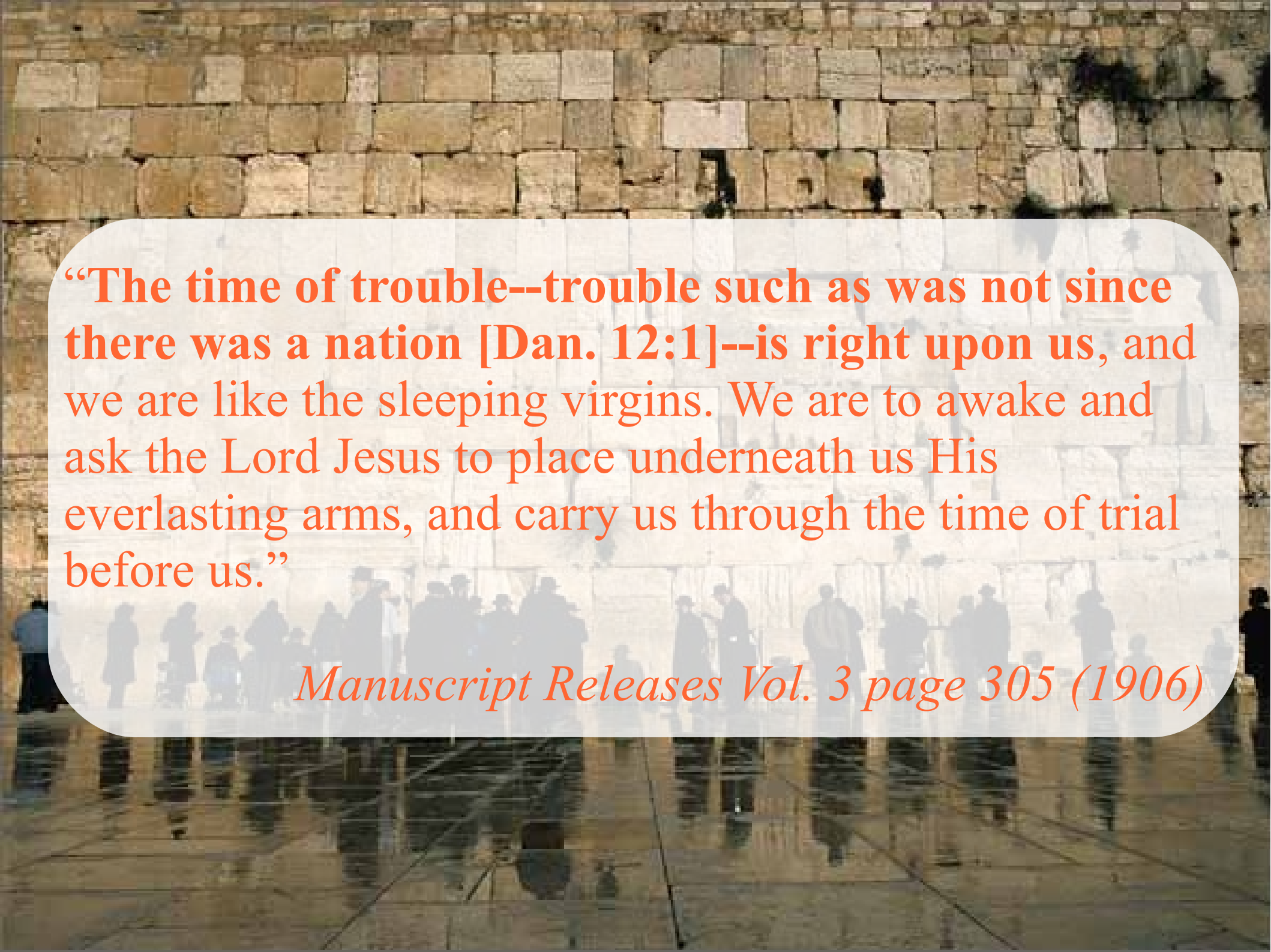


Was Ellen White given a view of a separate and distinct time of trouble that was not the time of trouble spoken of by Daniel that she is talking about when she says “**The time of trouble** which is to increase until the end, is **already in the world.**”? (Letter 93, 1904, pp. 7, 8 —To W. C. White.) No, this reasoning is not logical. Daniel is pointing to a time period that commences while the king of the north is coming to his end and only ends when Christ appears. This period is marked by national trouble on a scale this world has never seen before. Daniel only calls it “A time of trouble such as never was since there was a nation.” But Revelation gives us more detail about the events that will occur during this period in chapters 13, 16, and 17. Sister White gives us even more detail by defining the time of national trouble, the

seven last plagues,  
And the time of  
Jacob’s trouble, all  
of which are covered  
very briefly by the  
angel with the words.  
A time of trouble  
such as never was  
since there was a  
nation.” *Daniel 12:1.*





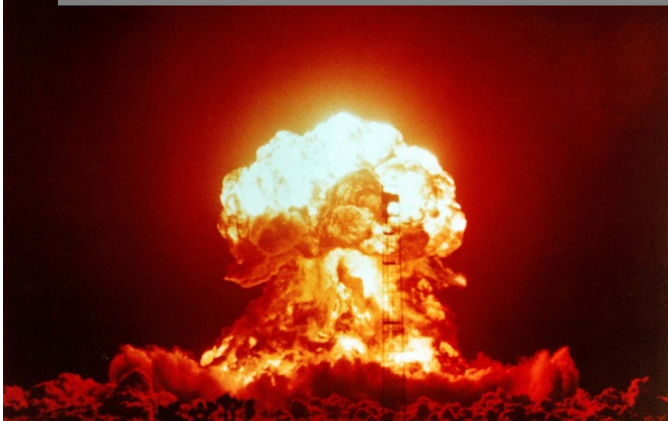
The background image shows the Temple Mount in Jerusalem, featuring the large, rectangular stone blocks of the Western Wall. In the foreground, a group of people is visible, their figures slightly blurred, standing on a paved area. A semi-transparent white box with rounded corners is overlaid on the image, containing text in a red, serif font.

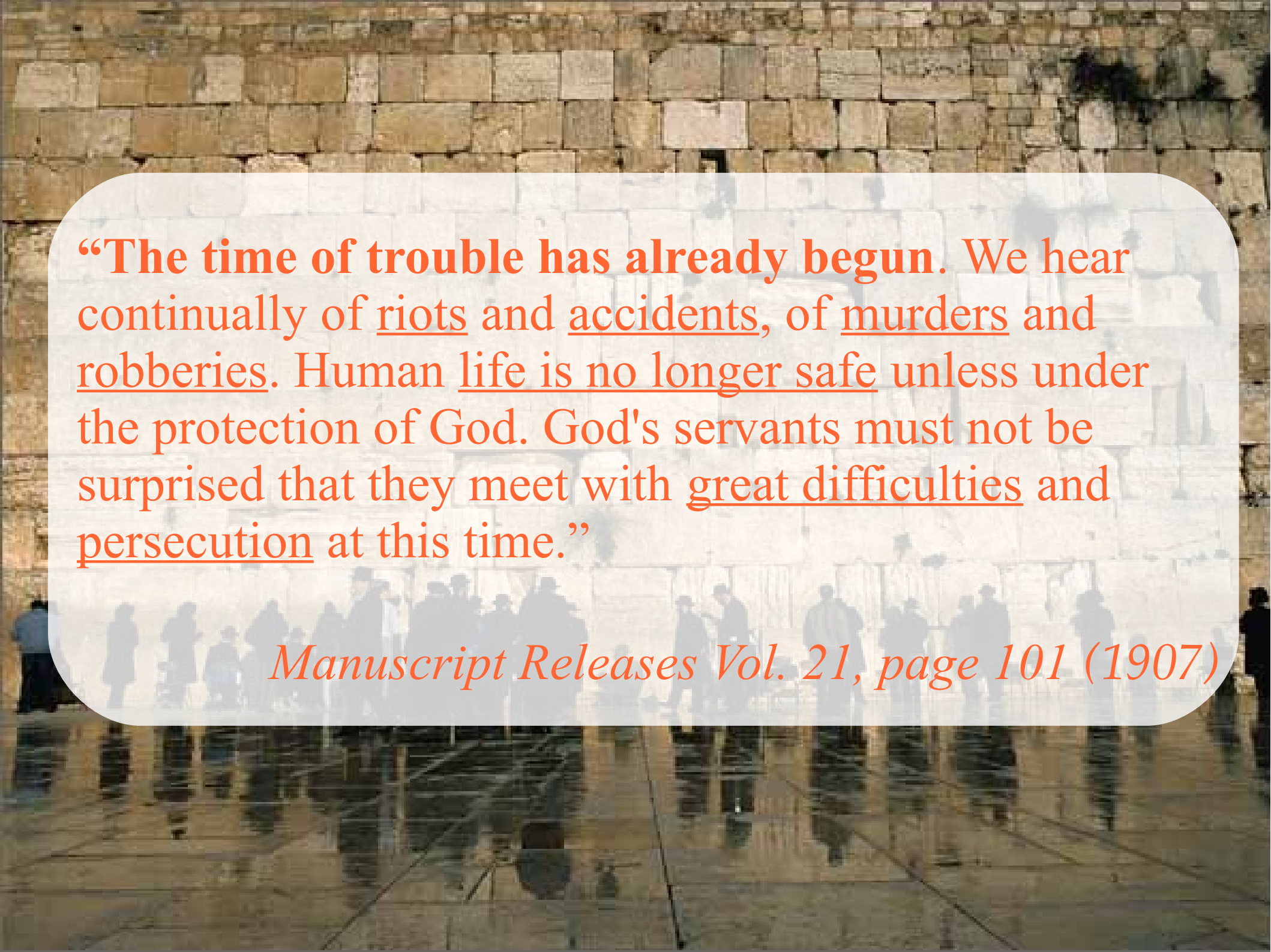
“The time of trouble--trouble such as was not since there was a nation [Dan. 12:1]--is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us.”

*Manuscript Releases Vol. 3 page 305 (1906)*



As we pointed out in our last study, the Sunday law is not the Biblical sign of the beginning of the time of trouble. Daniel 11 points out the end of the king of north as that sign. We have identified 1922 as the date when the king of the north (Ottoman Empire) came to his end. But this forces us to rethink the time of trouble found in Daniel 12:1. Let's consider the Time of Trouble itself, what is it? What does it consist of and when does it begin?



The background of the slide is a photograph. The top half shows a close-up of a rough stone wall made of irregular, light-brown and tan stones. The bottom half shows a crowd of people, mostly men, standing in a line or gathered together. They are wearing dark clothing, and some are wearing hats. The scene appears to be outdoors, possibly in a courtyard or a street. The overall tone is historical and somber.

**“The time of trouble has already begun. We hear continually of riots and accidents, of murders and robberies. Human life is no longer safe unless under the protection of God. God's servants must not be surprised that they meet with great difficulties and persecution at this time.”**

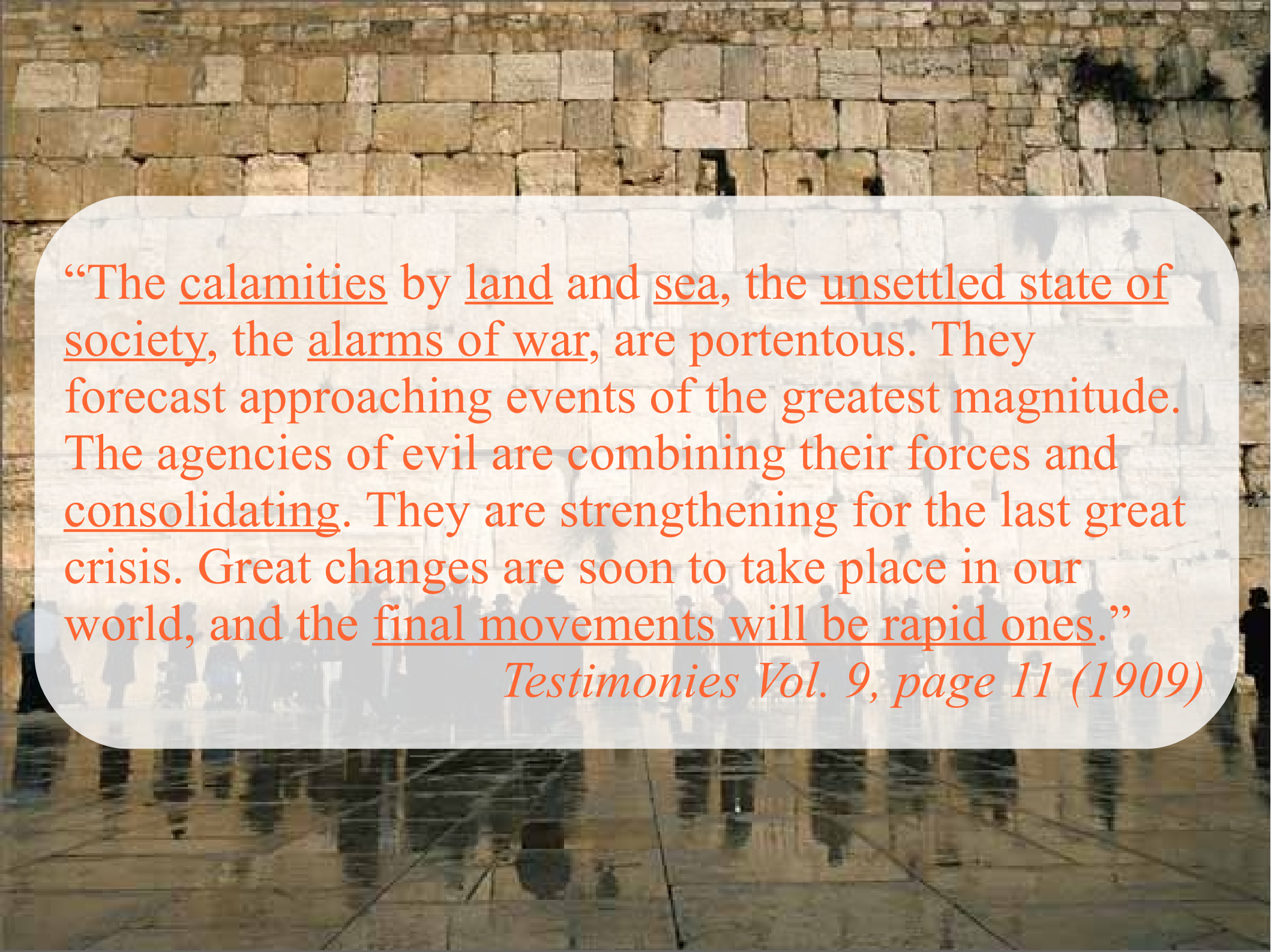
*Manuscript Releases Vol. 21, page 101 (1907)*



**“Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly.”**

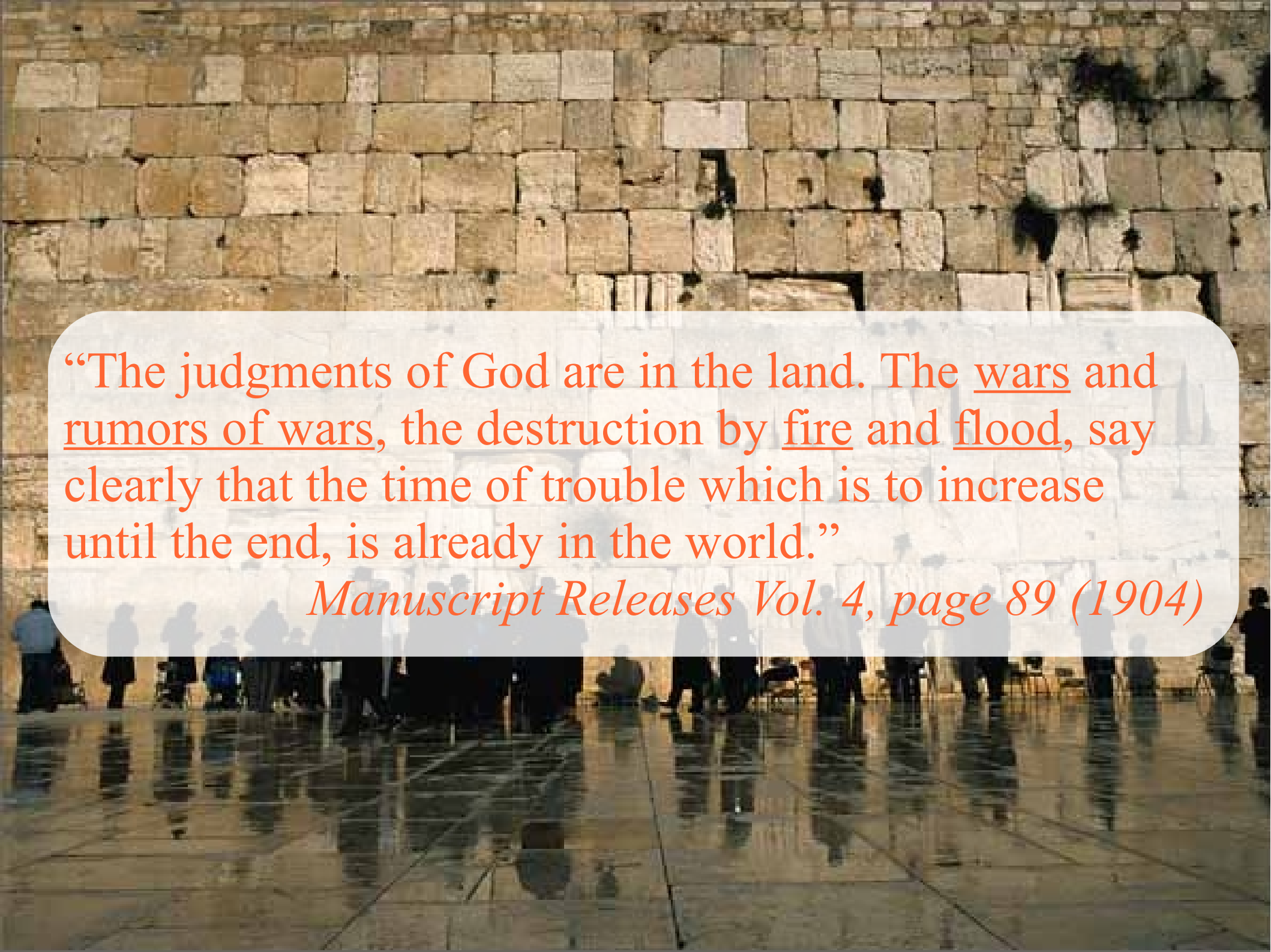
*Desire of Ages page 636  
Signs of the Times, July 6 (1904)*



The background of the slide is a composite image. The top half shows a close-up of a rough, textured stone wall made of irregular, light-brown and tan blocks. The bottom half shows a large, dense crowd of people, mostly men in dark clothing, standing in front of a building with classical architectural features like columns. The crowd is slightly out of focus, creating a sense of depth. A semi-transparent white rounded rectangle is overlaid on the center of the image, containing the text.

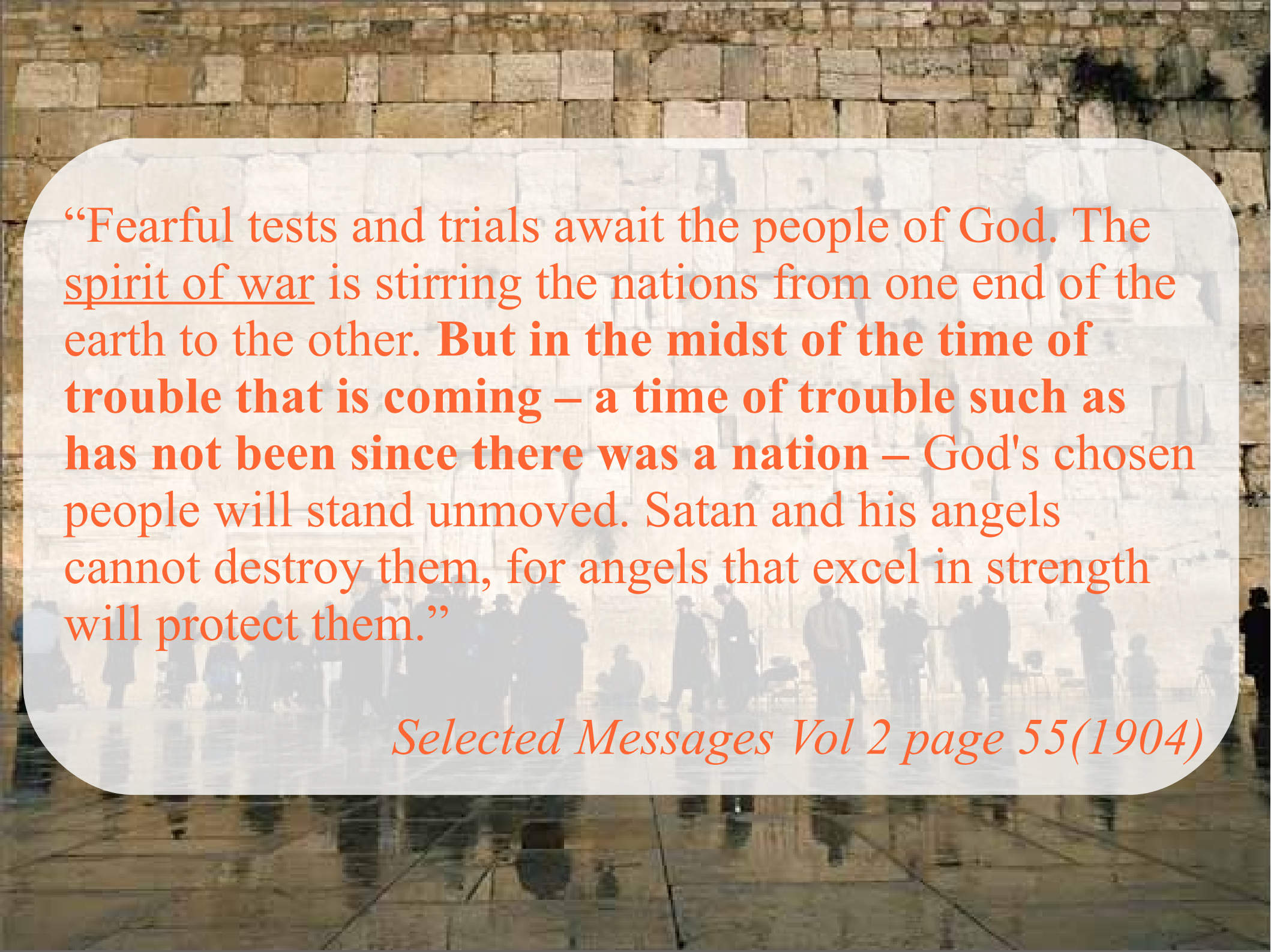
“The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.”

*Testimonies Vol. 9, page 11 (1909)*



“The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble which is to increase until the end, is already in the world.”

*Manuscript Releases Vol. 4, page 89 (1904)*

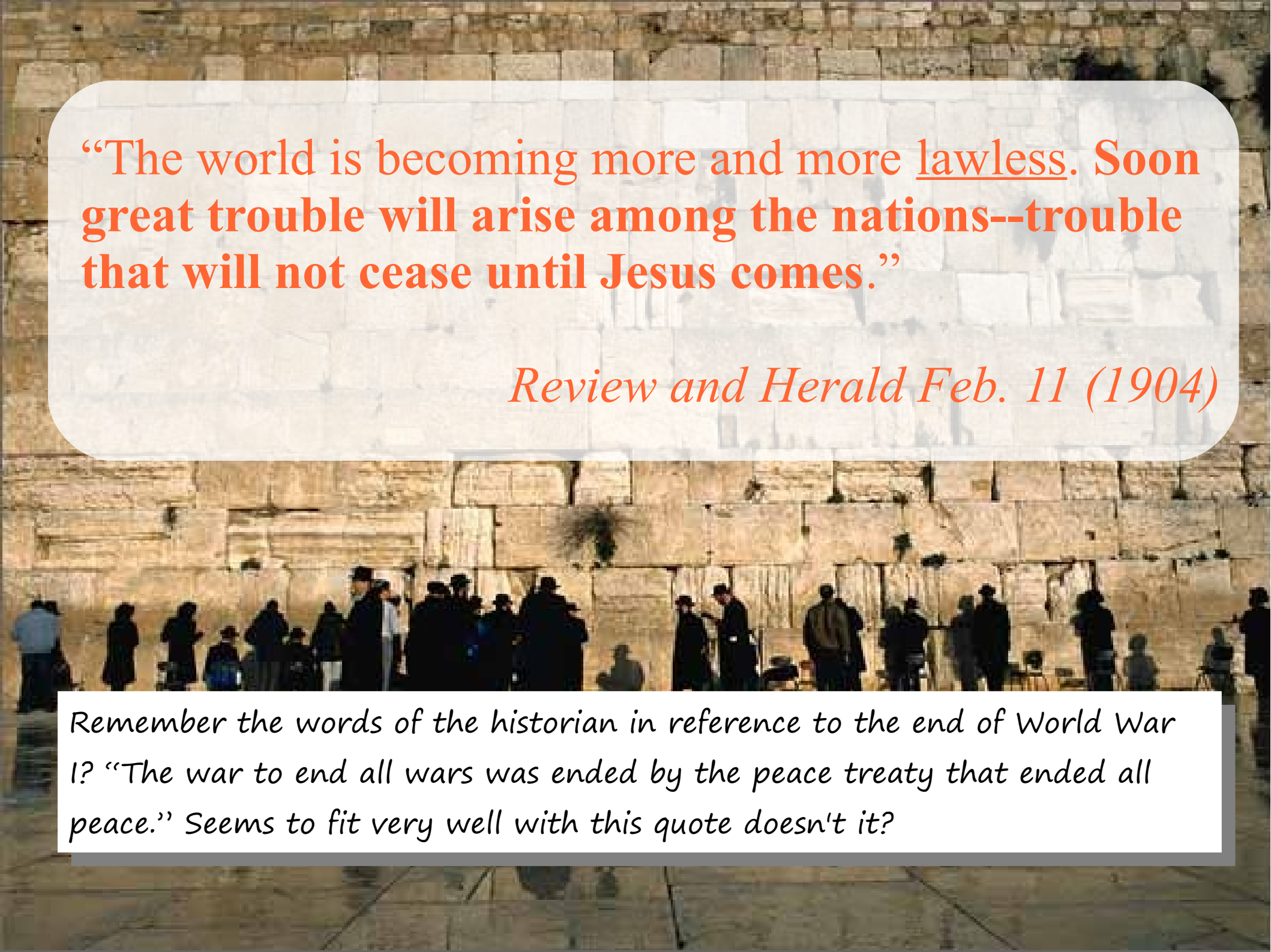
The background of the slide features a stone wall at the top and a crowd of people in the lower half. The crowd is mostly in silhouette, appearing to be gathered in an open space. The overall image has a historical or biblical feel.

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. **But 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 angels cannot destroy them, for angels that excel in strength will protect them.”

*Selected Messages Vol 2 page 55(1904)*



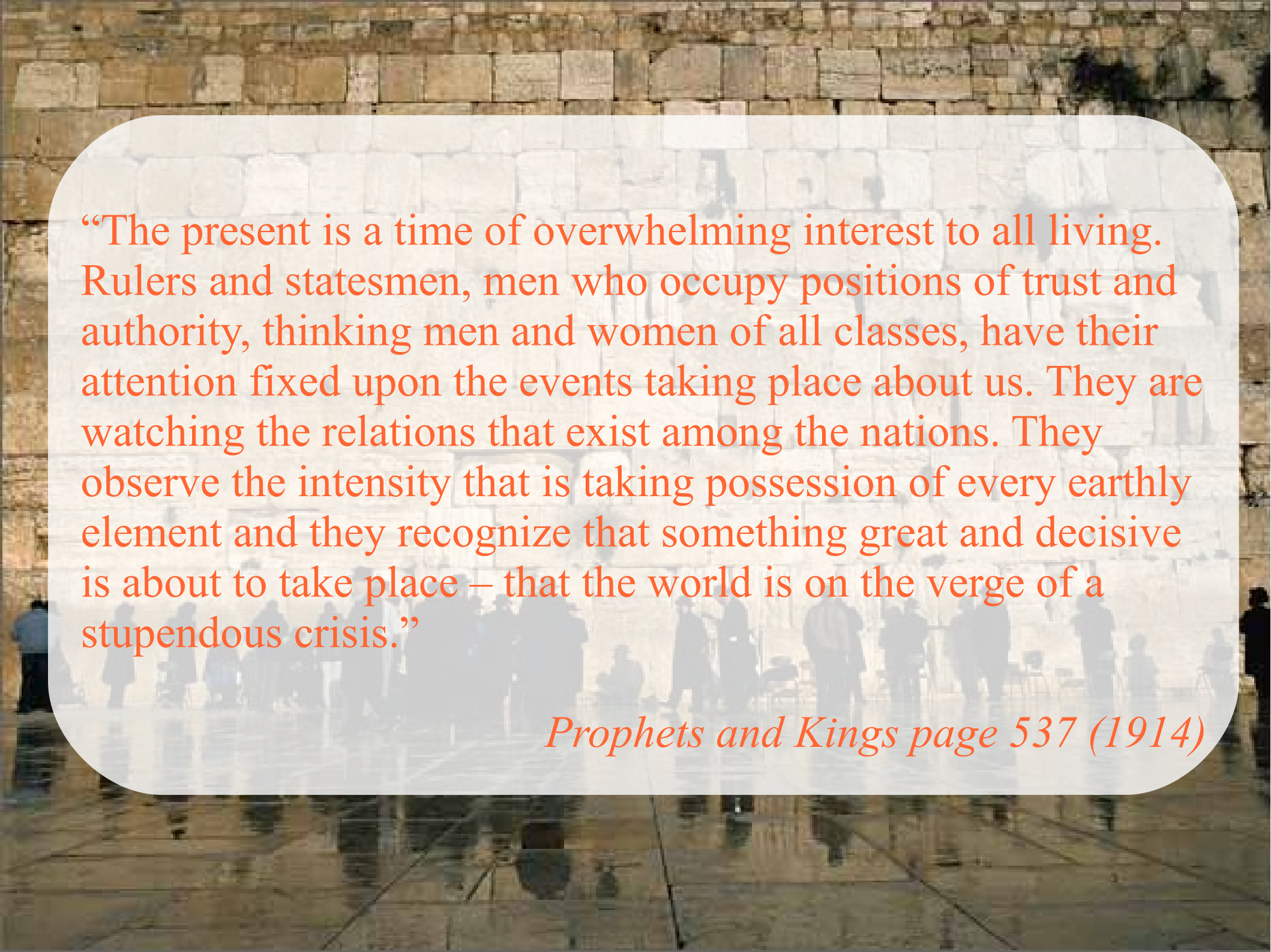




“The world is becoming more and more lawless. Soon great trouble will arise among the nations--trouble that will not cease until Jesus comes.”

*Review and Herald Feb. 11 (1904)*

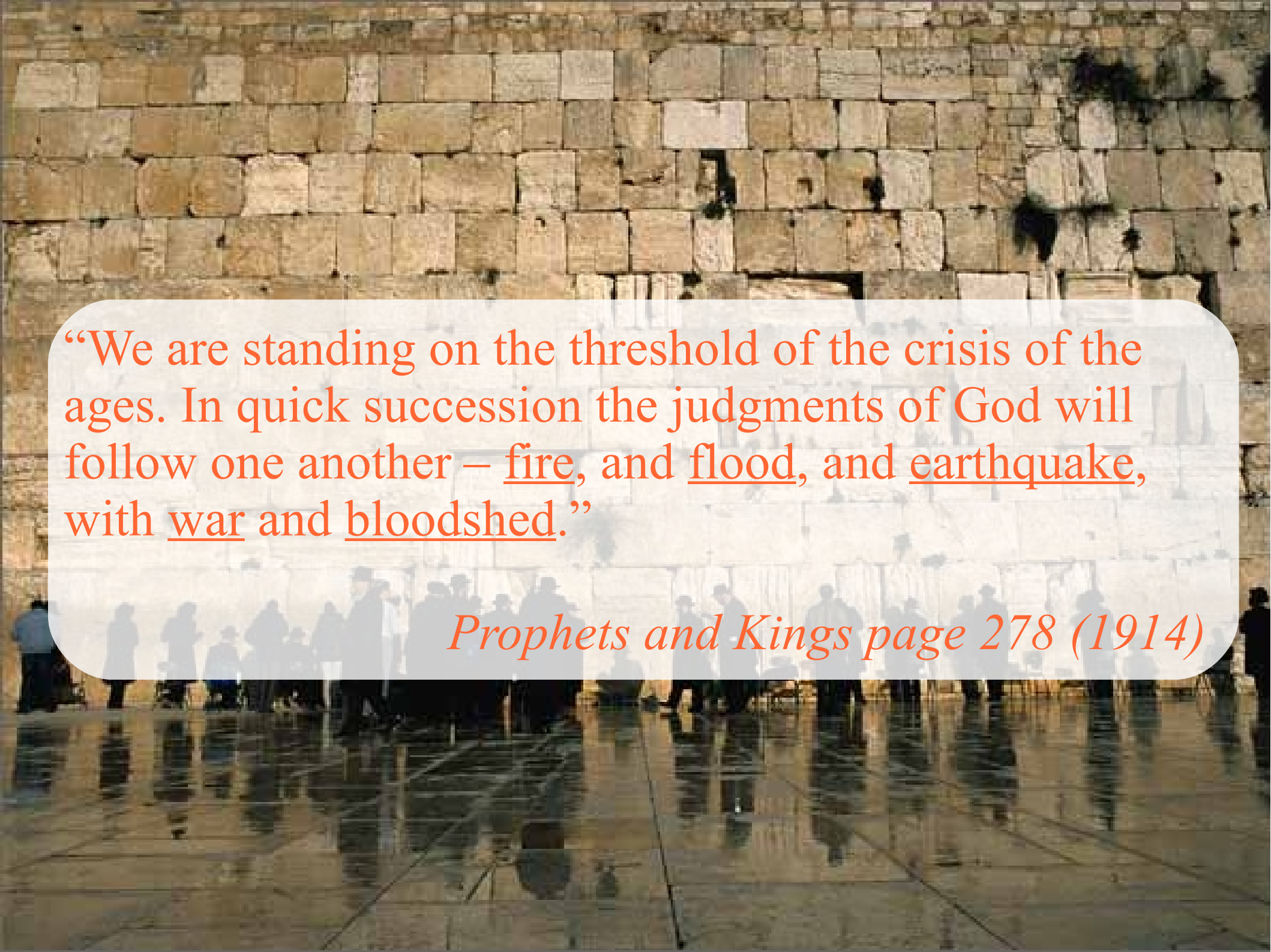
Remember the words of the historian in reference to the end of World War I? “The war to end all wars was ended by the peace treaty that ended all peace.” Seems to fit very well with this quote doesn't it?



“The present 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 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.”

*Prophets and Kings page 537 (1914)*



The background of the slide is a composite image. The upper portion shows a close-up of a wall constructed from large, rectangular, light-brown stone blocks. The lower portion shows a large crowd of people, mostly men in dark suits and hats, standing in a line or formation on a paved surface. The entire scene is reflected in a body of water in the foreground, creating a symmetrical effect.

“We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another – fire, and flood, and earthquake, with war and bloodshed.”

*Prophets and Kings page 278 (1914)*

What does the Time of Trouble consist of? Not just the enforcement of Sunday sacredness (the Mark of the Beast). It consists of – nations getting angry, lawlessness, wars and rumors of wars, destruction by fire and flood, everything in the world being in a state of agitation, the Spirit of God withdrawing from the earth, calamity following calamity by sea and by land, tempests, hurricanes, tornadoes, cloudbursts, earthquakes, fires, floods, murders of every grade, insecurity and lack of assurance in anything human or earthly, the world being stirred with the spirit of war, the spirit of war stirring the nations from one end of earth to the other, a period of stormy times for God's people, a time of trial, riots, accidents, murders, robberies where Human life is no longer safe unless under the protection of God.







*It is a time of great difficulties, persecution, suffering, calamities and casualties by land and sea, with the state of society being in an unsettled condition, a period with alarms of war, with the agencies of evil combining their forces and consolidating and strengthening for the last great crisis, with great changes taking place, the final movements being rapid ones, having perplexities that were scarcely dreamed of, with all these things forecasting events of the greatest magnitude. But how does the Sunday Law fit in?*





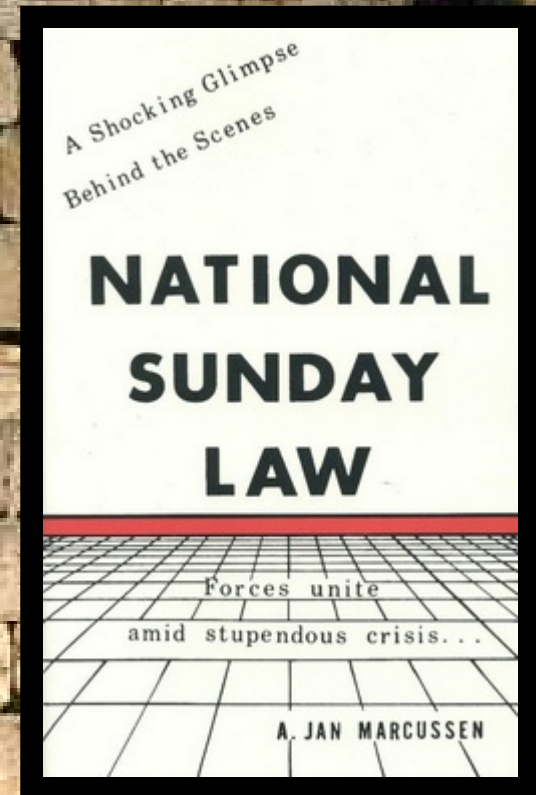
“The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the **last act in the drama**. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.”

*Testimonies for the Church -- vol. 7, p. 141.*

**“The substitution of the false for the true is the last act in the drama.** When this substitution becomes universal, God will reveal himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity. The earth shall disclose her blood, and shall no more cover her slain.”

*Review and Herald, April 23 (1901)*

If the Sunday law is the last act of the drama, occurring just prior to the close of probation and the pouring out of the plagues, and the time of trouble begins before the close of probation, how can the Sunday law be the beginning of the time of trouble? Many are waiting for the Sunday law to get ready because they think that the time of trouble is a future event. This thinking is a fatal mistake.





“It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. **So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God.** It will show whether the soul is sustained by grace. **The great final test comes at the close of human probation,** when it will be too late for the soul's need to be supplied.”

*Christ's Object Lesson page 412*



The calamity is sudden and unlooked for. This is not the Sunday law, for it is expected and looked forward to by Adventists as the time they think they will receive the latter rain and be able to get ready. But the Sunday law is the great final test, at which time all will be decided, there will be no time then to get ready. The preceding calamity, the crisis sudden and unlooked for is the "time of trouble such as never was since there was a nation" that precedes the Sunday law. This is a calamity no one expected to come so early and for which little preparation was made. This is the calamity that we call the 20<sup>th</sup> century, that historians call the greatest humanitarian disaster in the history of mankind. Just when the world thought they were on the verge of the millennium of temporal peace, the world plunged into the worst destruction ever seen in history.



“I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father...

...Before this time the awfully solemn declaration has gone forth, '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.' I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. ”

*Early Writings page 71*

“I was shown God's people waiting for some change to take place – a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.”

*Testimonies Vol. 1 page 261*



*“And at that time...*

*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 shall Michael stand up, the great prince  
which standeth for the children of thy people:... and at  
that time thy people shall be delivered, every one that  
shall be found written in the book.”*

*Daniel 12:1*

*[Modified in the order of occurrence]*

In 1922, the king of north came to his end, officially marking the beginning of the time of trouble. I believe also that this marked a transition in heaven, the transition from judging the dead to judging the living. But now we must ask the question, is history consistent with this concept of the time of trouble beginning early in the 20th century? We will answer this question in our next presentation. So, this is not really the...

*The End*

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