

The King of the North Part 4 – The Time of Trouble Such as Never Was

Most people do not know that there ever was an official Adventist position on who the king of the north in Daniel 11:40-45 is. If they are aware of the history they believe that the time of unity was during the first twenty-five years after the great disappointment. But as we showed in the first article of this series this first period of Adventist history saw no agreement on the topic. The general agreement came after the publication of Uriah Smith's views in a series of articles in the Review in 1870. This was followed by his book on Daniel. From this time till sometime around 1950 the official position of the church in its published papers and books was that the Ottoman empire, or Turkey, as they called it, was the king of the north. This changed after the publication of Luis Were's work in 1949 and the Bible Commentary in the 1950's.

Between the demise of the Ottoman Empire in 1922 and the Adventists' change of interpretation in 1949, it was continued to be preached that verses 40-43 referred to the Ottoman Empire but verse 44-45 was still thought to be future. There were a couple of reasons that they missed the fulfillment of these verses. The first was that they were looking for the Sultan to move his palace to Jerusalem before coming to his end. This he did not do, as we saw in our 3rd article. However there were events before and during World War I that fit the prophecy regarding Jerusalem perfectly.

The second reason the fulfillment was missed is that they associated the events of verse 45 with the Battle of Armageddon in Revelation 16. This connection was made as a direct result of Uriah Smith's book. While Smith himself did not actually point out the connection between the two prophecies, it is obvious when you read his work. Smith viewed the drying up of the river Euphrates as the end of the power that controlled the region where this river is located. The power that controlled this area in his day was the Ottoman Empire. He believed that the ending of the empire would be the drying up of the river Euphrates and the battle of Armageddon would immediately follow. The connection to the end of the power in Daniel 11:45 is immediately obvious. If the powers that end in these two prophecies are one and the same, then the prophecies must be describing the same event. This line of reasoning was followed by Adventists from 1900 on. Even those who heartily reject Smith's interpretation of the king of the north often cling to the idea that Daniel 11:45 correlates with Revelation 16:12. In fact, this assumption is one of the things the predictions about the papacy are based on.

Time Line of Daniel 11

What is interesting is that the early pioneers never made this connection between the two prophecies. They did not view these prophecies as describing the same event. The connection was only made after the publication of Smith's book. When the Ottoman Empire came to its end in 1922 and there was no immediate battle of Armageddon and second coming, the Adventists had to look elsewhere for the fulfillment of Daniel 11:45. But if we look at the two prophecies themselves it only takes a little bit to realize that they cannot be describing the same event at all.

Let's take a look at the time line in Daniel 11. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. 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 11:45, 12:1

If you read this literally, it is plain that the king of the north comes to his end **before** the close of probation and the time of trouble. Now let’s look at Revelation 16. “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” *Revelation 16:12*

This was the sixth angel. The sixth angel of what? In verse 1 it tells who this sixth angel is. “And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” *Revelation 16:1,2*

This sixth angel in verse 12 is pouring out the sixth plague of the seven last plagues, or wrath of God. The seven last plagues occur **after** the close of probation and are the very last events to occur before Christ appears in the heavens. How can the two prophecies be referring to the same event, when one happens before the close of probation and the other happens after it? The drying up of the river Euphrates and the end of the king of north cannot be the same event.

Here we run into yet another problem with the king of north being the papacy. The papacy is not destroyed until the second coming. “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:” 2
Thessalonians 2:8

“And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” *Daniel 8:25*

Broken without hand would indicate that he is destroyed by a power other than human power.

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.” *Revelation 16:10*

It seems obvious from this that the papacy is still around for the plagues because he still has a kingdom to be darkened by the fifth angel. How can the papacy come to his end before the close of probation and still be around to be destroyed by the second coming? The only way to make the drying up of the river Euphrates or the papacy as the king of the north fit in with Daniel 11:45 is to twist the verse out of context and place it after Daniel 12:1.

The Four Lines of Prophecy

But what about the four lines of prophecy that James White speaks of so often? Are we denying these four lines by putting the Ottoman Empire as the king of the north in verse 45? James White thought so. “If the feet and toes of the metallic image are Roman, if the beast with ten horns that was given to the

burning flames of the great day be the Roman beast, and the little horn which stood up against the prince of princes be Rome, and if the same field and distance are covered by these four prophecy chains, then the last power of the eleventh chapter, which is to 'come to his end and none shall help him,' is Rome. But if this be Turkey (Ottoman Empire), as some teach (principally speaking of Smith, although he doesn't name him), then the toes of the image are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel." *Review and Herald, October 3, 1878. (Parenthesis added)*

This article is the one that says "to be continued," but never was continued. Why wasn't it continued? Because Ellen White told her husband to stop and he did. We discussed this incident in the first part of this series. But let's take a look at those four lines of prophecy.

Each line of prophecy covers the same ground but each brings out different details about the events foretold. The first line is found in Daniel 2. In this chapter we find the vision of the image made of different metals. Each metal represents a different kingdom. It carries us from Babylon, the head, down to the division of the Roman Empire into a kingdom partly strong and partly weak. There is nothing said in this prophecy about Papal Rome. It jumps from the division of Pagan Rome straight to the second coming.

What happened when the Roman Empire broke up? It first broke into two pieces, east and west. The west was conquered by the ten tribes of Europe then became the Papal domain. Who conquered the east? The followers of Islam. Is Islam the clay? On the surface it would appear that Catholicism and Islam do not mix any more than Iron and clay, but lets dig a little further. When the papacy took over the west, they had difficulty with the Christians in the Middle East. A lot of them refused to bow to the Pope of Rome and the Byzantine Empire (the eastern half of the Roman Empire) wouldn't let him conquer them because they claimed that the seat of the church should be in Constantinople, not Rome. According to Alberto Rivera, after the pope rose to temporal power in 538 AD he came up with the idea of creating a new religion to conquer the East for him. The church chose Mohammed to do it. Think about it a little bit. The Catholic church worships one God (the Trinity, one God with three aspects or facets). Not the three distinct, individual God's that are found in the Bible. How many God's do the Moslem's worship? One God.

Catholicism loves and worships Mary. Islam does the same. Catholicism worships relics, so does Islam. In the Middle East Mosques and Catholic churches are often found together. In Antioch, the Mosque has the head of John the Baptist. The Catholic church has his arm. The Catholic Church changed the day of worship from Sabbath to Sunday, Mohamed changed it to Friday, one day the other direction. In World War I the Genocides in the Ottoman Empire did not include the Catholics. The Armenians, the Assyrians, and the Greeks were those who consistently resisted the Catholic church for centuries. Who cautioned against crushing Islam when the US invaded the Middle East? The Pope. How often do you hear about Moslem's attacking and blowing up Catholic churches? It is true, some extremists do go after the Pope and Catholics, but the two systems are really almost identical and connected at the top.

In Freemasonry, when you get to the 33rd degree, the Koran replaces the Bible as the holy book. When you get to the top of Freemasonry, you find the black pope, the man who really runs the Vatican. Could the two religions really be one and the same?

“...The sacrilegious curiosity of the the French at the time when they occupied Rome, in the beginning of this century, overcame all obstacles, in order to see so famous a seat. (The seat of St. Peter) They took off its copper covering, and drew out the seat, and examining it diligently, found there engraved in Arabic characters these words:—‘There is one God, and Mahomet is His prophet.’”
Popery, Puseyism, and Jesuitism, Luigi Descanctis, translated from the Italian by Maria Betts in 1905. (Parenthesis added)

Are the toes Romish? Or Islamic? Or are they a combination of the two? We certainly have both in the world today and, while they are connected at the top, their adherents don’t mix anymore than iron and clay. But the prophecy in Daniel 2 does not describe any of this except to say that the kingdom is divided and cannot unite. It then goes straight to the second coming.

The second line of prophecy is found in Daniel 7. In this prophecy we see four beasts representing the same four kingdoms of the first prophecy, but much more detail is given about the breakup of the Roman Empire. This prophecy takes us down to and describes the establishment of the papacy and the period of papal persecution before jumping to the Second Coming.

The third line of prophecy is in Daniel 8. It talks about the ram and he goat, representing Medo-Persia and Greece. By this time Babylon had already passed off the scene of action and was no longer a player. This prophecy covers the same ground as the other two but adds some additional information, which carries us down to the end of the 2300 days and the cleansing of the sanctuary in 1844. It then jumps to the Second Coming.

The fourth line of prophecy is found in Daniel 11 and covers the same ground as the other three. Beginning with Medo-Persia and taking us down to the end of the papacy it then takes us further, giving us a detailed view of world history from the time of the fall of the Papal power in 1798 to the Second Coming. It then adds some additional information about the world, just like each of the preceding prophecies have added additional material.

We see in all four of these prophecies a consistency and recurring theme which is in no way altered by placing the Ottoman Empire in verses 40-45 as the king of the north. James White was correct about the four lines of prophecy, Uriah Smith was correct about the Ottoman Empire. In fact the Ottoman Empire was far more Roman than any of the pioneers ever realized.

Michael Stands Up

Daniel 11:45 does not finish the vision it really extends into chapter 12. What happens next? “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.*

At what time? The time of the end of the king of north. As we showed in the previous articles the prophecy of the king of north fits perfectly the history of the Ottoman Empire. This empire came to it’s end in 1922.

Who is Michael? We know from the Bible that Michael is the same as Jesus Christ. (See *Daniel 12:1,*

10:21, 9:25, and Revelation 1:5)

What is the standing up of Michael? We have seen this phrase used before in the prophecy. “And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia... And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven...” *Daniel 11:2-4*

From these verses we gather that the standing up of a prince signifies the beginning of his reign as king. When Michael stands up he takes the throne of David and begins his reign of peace. For “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” *Luke 1:32,33*

In 1849 sister White made this statement. “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, and then the seven last plagues will be poured out.” *Early Writings, page 36.*

The Great Tribulation

The “standing up of Michael” signifies the close of probation and the beginning of Jesus’ reign as King of this earth. Did Michael stand up and probation close in 1922? Certainly not, for had it closed then, there would be no reason for us to still be here. Probation did not close in 1922 but there is something else mentioned in the prophecy as occurring “at that time.” “And there shall be a time of trouble, such as never was since there was a nation even to that same time:” *Daniel 12:1*

There is another place in the Bible where a time of trouble is mentioned that is like no other before it. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” *Matthew 24:21.* This we know is referring to the dark ages of Papal persecution of the church. Smith says “The tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Daniel 12:1, is, according to the view we take, still future.” *Uriah Smith, Thoughts on Daniel, 1873 edition page 378.*

But how can this be? How can we have two times of trouble referring to different periods of the earth’s history, both of them worse than any that precede it? The simple explanation is that Matthew 24 is referring in particular to a tribulation of the church. The verse indicates that there is time after this tribulation. Also verse 22 says, “And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” *Matthew 24:22.*

The 1260 years of papal persecution was the worst tribulation the people of God had ever known, or, according to the prophecy, ever will know. According to some estimates upwards of 500 million Christians were slain during this tribulation. This persecution became even more intense after the reformation of the 16th century. This was largely due to the founding of the Jesuit order in 1540. This order was devoted to Satan and determined to restore the papacy to its former power. They started the counter-reformation and took over the Inquisition, which had been handled by the Dominicans prior to this. They not only persecuted the protestants, they infiltrated every branch of state and became

involved in every field of trade. They were the prime instigators of the St. Bartholomew Massacre, and the protestant massacres in Ireland. They considered it no crime to kill a heretic king and were involved in so many assassinations and attempted assassinations of monarchs in Europe that they were banned from all the protestant countries. They reached the height of their power during the first half of the 18th century. Money flowed in from their reductions in South America to fund their activities in Europe and surely they would have wiped out all heretics and brought all the world under the control of the pope, had the time not been cut short, as Jesus predicted it would be.

Around 1750 the kings of Spain and Portugal discovered the reductions that had been operated in their borders without their knowledge. These Jesuit reductions were nothing more than communes, with the Indians serving as willing slaves. Recognizing the danger to their kingdoms if the Jesuits were left unchecked the kings of the Spain, Portugal, and France, expelled the Jesuits from their kingdoms. These kings then threatened the pope with war if he did not disband and suppress the order. In 1773 the pope finally signed the decree of suppression. After signing the decree he declared that he would be killed by the order and exactly 14 months later he was dead by poisoning. But the Jesuit order had been suppressed and the Jesuit General, also known as the black pope, had been imprisoned and died in prison. With the suppression of the Jesuits, the persecution of heretics almost wholly ceased and thus the time was shortened 25 years before the 1260 years of papal supremacy ended in 1798. According to Matthew 24 there will never be a period of tribulation for the church like this one again. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." *Matthew 24:21*.

The Time of National Trouble

Daniel 12:1 speaks of another time of trouble, a time of trouble that involves much more than religious persecution. It is a time of trouble of nations. It says "such as never was since there was a nation even to that same time." *Daniel 12:1* This indicates that there is no time after this time of trouble, while in Matthew 24 it indicates that time continues for a space. It is now 200 years since the time of Matthew 24 closed. The time of Daniel 12 begins at the end of the king of the north and the trouble continues to increase in intensity right up to the second coming.

"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 very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment." *Review and Herald, November 24, 1904*.

But 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, the great prince which standeth for the children of thy people: and there shall be a time of trouble." *Daniel 12:1*

This does not have to indicate that the time 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 thought is confirmed by sister White. “ ‘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 (emphasis supplied)*

Definition of a Short Period

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 says “...A short period...” What is 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? Eighty to One-hundred years. So one-hundred 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 forty to sixty years later that they were actually delivered. So if their deliverance being near was 40-60 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? As of 2011 it has been 89 years. Certainly, it fits within the definition of a short period found in inspiration.

The Time of Trouble in Three Parts

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. Some have tried to resolve the difficulty by creating the concept of the little time of trouble. This “little time of trouble” is not found in the Spirit of Prophecy. But the concept has been inserted by the editors of the compilations. They use it in the headings of sections, but sister White never used it herself. This little time of trouble is often placed by Adventists after the national Sunday law but before

the universal Sunday law. During this time we are supposed to receive the latter rain and give the loud cry. But there ARE two times of trouble at the end. Just as the great tribulation was a time of trouble for God's people, the time of Jacob's trouble is also for God's people. The time of Jacob's trouble occurs after the close of probation at the very climax of the time of trouble of nations. Every time she speaks of the time of trouble commencing after the close of probation it is in the context of Jacob's trouble. Daniel 12:1 is often quoted as referring to Jacob's trouble, but there is no contradiction here when we understand that Jacob's trouble occurs within the time of trouble of nations given in Daniel 12:1.

But even with all this evidence some will contend that we have not entered the commencement of the time of trouble. They will point to the Spirit of Prophecy statements where she uses Daniel 12:1 to refer to Jacob's trouble, after the close of probation. But what about this one? "... '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 usually 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 this? "...**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 at the end of the king of the north and only ends when Christ appears. This period is marked by national trouble on a scale this world had 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, Jacob's trouble, and the seven last plagues 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*

When Probation Closes

Is there as distinct line of demarcation between the commencement of the time of trouble and the seven last plagues? A line where everyone will know that this is the close of probation? "...God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty... Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting." *Review and Herald,*

October 9, 1894.

“...God gives no man a message that it will be five years or ten years or twenty years before this earth’s history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, ‘My Lord delayeth his coming;’ for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last.” *Review and Herald, November 27, 1900.*

We are not to know when probation is to close but we are also told this. “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 Time Line

The picture I am getting from all these statements is of one time of trouble. It commences before the close of probation and increases steadily till it climaxes in the wrath of God, which is the seven last plagues. During this climax the people of God experience Jacob’s trouble, which Daniel does not mention but includes in his statement, a “time of trouble such as never was since there was a nation.” We do not know when the standing up of Michael takes place during this period of trouble, but we know it happens before the seven last plagues and the period of Jacob’s trouble.

According to Daniel 12:1, this time of trouble commences sometime around the end of the king of the north in Daniel 11:45. As we have shown, the historical evidence points to 1922 as this time. With this history in mind let’s look at the following statements arranged in order of when they were written.

1849 -- “...the time of trouble, such as never was, had not yet commenced.” (*Early Writings, page 36*)

1894 -- “We are in the very shadow of the time of trouble which is fast approaching, a time of trouble such as never was since there was a nation.” (*The Home Missionary, December 1, 1894*)

1904 -- “**Soon great trouble will arise among the nations—trouble that will not cease until Jesus comes.**” (*Review & Herald, February 11, 1904*)

“...**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*) (see also *Manuscript Releases, Volume 4, page 89*)

1904 -- "The time of trouble, which is to increase until the end, is very near at hand. (*Review & Herald, November 24, 1904*)

1905 -- "There are stormy times before us..." (*Christian Service, page 136*)

1906 -- "The time of trouble—trouble such as was not since there was a nation [Dan. 12:1]—is right upon us..." (*Manuscript Releases, Volume 3, page 305*)

1907 -- "The time of trouble has already begun." (*Manuscript Releases, Volume 21, page 101*)

1909 -- "We are on the very verge of the time of trouble." (*Testimonies for the Church, volume 9, page 43*)

1914 -- "We are standing on the threshold of the crisis of the ages." (*Prophets & Kings, page 278*)

Do these statements make sense if you put the commencement of the time of trouble in the future? Doesn't this leave a gap of more than 100 years? A gap in which we have advanced no further in history than this? But these statements make perfect sense when you understand the time of trouble as commencing at or around 1922, when the king of the north came to his end, and continually increasing till the great climax of the wrath of God and the end of all things. The end is much closer than we ever realized!

The Loud Cry and Latter Rain

During this commencement of the time of trouble we find the loud cry and latter rain. "I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." *Early Writings page 33.*

"This view was given in 1847 (referring to the paragraph we just quoted) when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. '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.** At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. **At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel,** and prepare the saints to stand in the period when the seven last plagues shall be poured out. *Early Writings, page 85 (parenthesis and emphasis added)*

The Sabbath has certainly been proclaimed more fully than ever before. If you open a modern dictionary it will tell you that the Sabbath is the 7th day of the week. This was not true 100 years ago. In those days they routinely used the word to refer to Sunday. But the truth has been proclaimed so fully that the world today knows that the word Sabbath refers to the 7th day or Saturday and, in most cases, no longer uses it to refer to Sunday.

If you take the statements in the Spirit of Prophecy regarding the latter rain and loud cry and do the same thing we just did with the time of trouble statements you find they follow a similar pattern.

Time line of Time of Trouble and Loud Cry Statements		
	Time of Trouble	Loud Cry
1849	Future (<i>Early Writings, page 36</i>)	Future (<i>Early Writings, page 85</i>)
1894	Fast approaching (<i>The Home Missionary, December 1, 1894</i>)	The time has come (<i>Signs of the Times, November 19, 1894</i>).
1904	Already in the world (<i>Manuscript Releases, Vol. 4 page 89</i>)	Must advance the message (<i>Review and Herald, July 28, 1904</i>)
1906-7	Already begun (<i>Manuscript Releases, Vol. 21 page 101</i>)	Now to be given (<i>Upward Look, page 277</i>)
1909	On the very verge (<i>Testimonies for the Church, vol. 9, page 43</i>)	The time has come (<i>Manuscript Releases, Vol. 10, page 219</i>)

These are just a few of the statements on the loud cry, but just from this it seems plain that sister White was placing both events in the current context in the first decade of the 20th century. Is this not perfectly consistent with the king of the north coming to his end in 1922 and the commencement of the time of trouble sometime around that time? This means that the time of the loud cry and latter rain has been here for an entire century! We are right at the tail end of things. Why didn't we notice? Because we have been living in the time of trouble all our natural lives and the confusion and trouble seem normal to us. But what we live with on a daily basis would not have seemed normal at all to people living a century ago! But why haven't we seen evidence of the latter rain during this time? Perhaps this is the reason.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace

represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Review and Herald, March 2, 1897.*

Isn't it time to receive the latter rain and go forward? But now we must ask the question, is history consistent with this concept of the time of trouble beginning early in the 20th century?