

PREDICTION BEFORE MIDNIGHT?

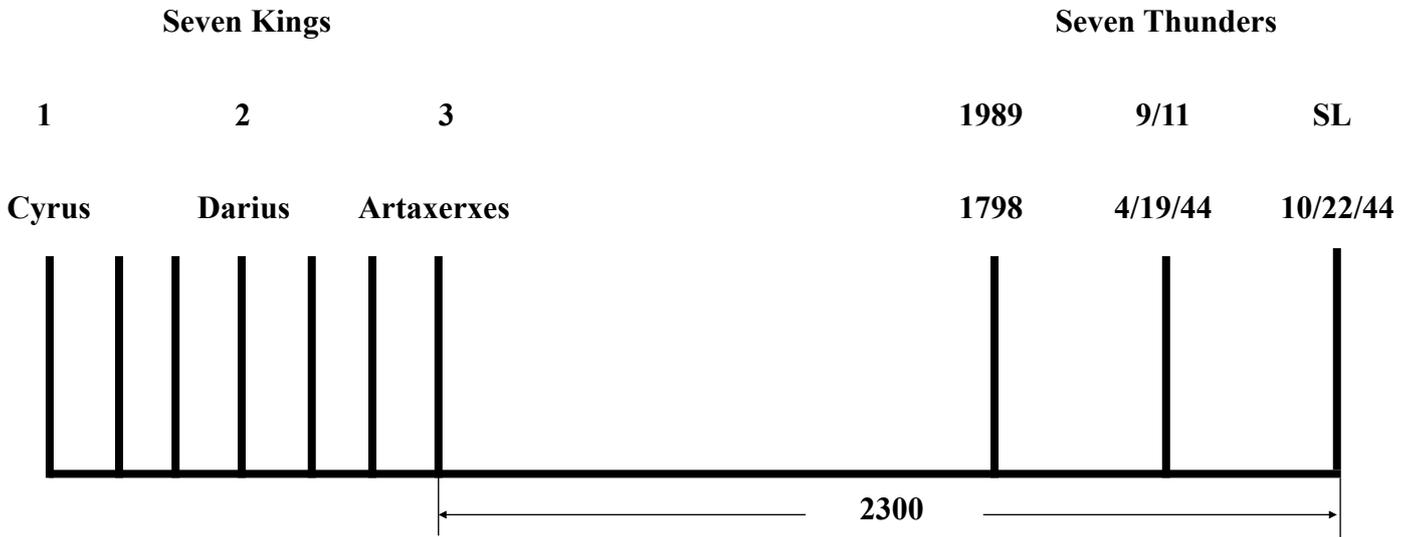
Seven Thunders Defined

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.” – {Manuscript Releases, vol. 19, pg.320.3}

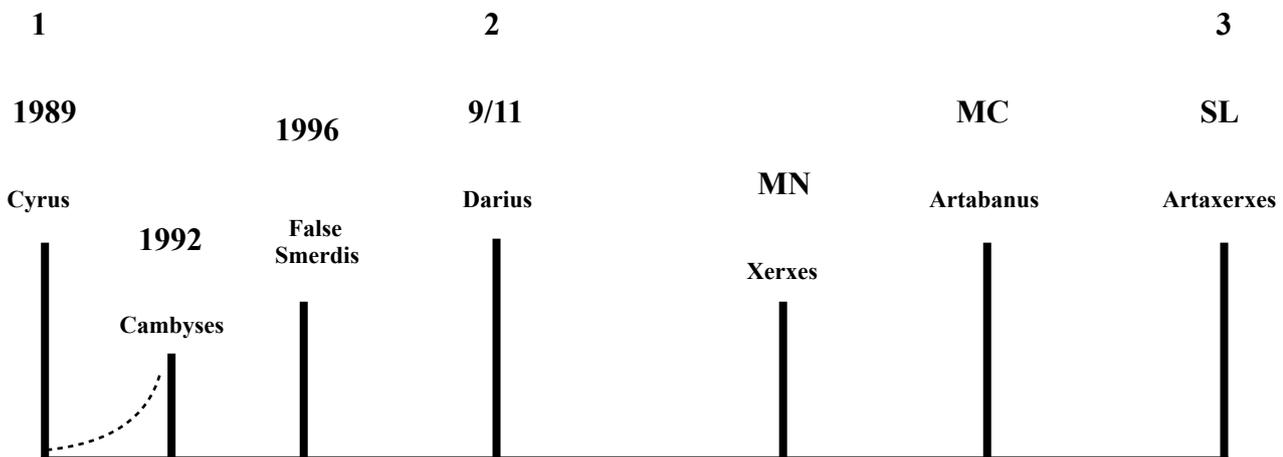
*“After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” **These relate to future events which will be disclosed in their order.**” – {Manuscript Releases, vol.19, pg.320.1}*

- The seven thunders represent the events of Millerite history, and events of our history.

Seven Thunders Illustrated — The Seven Kings of Persia



Seven Thunders — 144,000



Cyrus — ToE

*“Daniel’s prayer had been offered “in the first year of Darius” (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, “to confirm and to strengthen him.” Daniel 11:1. Upon his death, within about two years of the fall of Babylon, **Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years** since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.*

*The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, **He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty.**” – {Prophets and Kings, pg.556.4, 557.1}*

*“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” – {Prophets and Kings, pg.714.1}*

- Inspiration directly teaches that the rise of Cyrus to the throne of the Lord marked the conclusion of the seventy year captivity of the literal Jews in literal Babylon.
- It then lines up the seventy year captivity with the “long period of relentless persecution”—the 1260 years of captivity of spiritual Israel under spiritual Babylon, the papacy.
- It is also explicitly stated that Cyrus experienced an increase of knowledge on the “prophecies concerning himself,” and he probably received this increase of knowledge **from Daniel** who was said to be “so familiar with those prophecies.”
- Similarly, at the conclusion of the 1260 years of papal darkness and oppression, we see an increase of knowledge at the time of the end—1798—as **the book of Daniel** was unsealed in accordance with Daniel 12:4.

*“The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” **represents the papacy**, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. **This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.*

*No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. **But since 1798 the book of Daniel has been unsealed,***

knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” – {Great Controversy, pg.356.2}

Ezra 6:14; 1:1; Revelation 14:6, 7

- Furthermore, Cyrus issued the first of three decrees to rebuild and restore Jerusalem. This first decree was of a worldwide nature and was calculated to bring deliverance to the Jewish captives.
- In like manner, 1798 was the time of the arrival of the first angel’s message—a message of a worldwide nature which was calculated to deliver all who received it from the bondage of papal superstition and sin:

*“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. **Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world.** These matters are of infinite importance in these last days, but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly: and none of the wicked shall understand.”” – {Manuscript Releases, vol.18, pg. 15.2}*

- Therefore, Cyrus is clearly a symbol of the time of the end whose perfect fulfilment was 1989...

Cambyses — IoK

*“All that heaven could do in behalf of the people of God was done. The victory was finally gained; **the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.** This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, and it was for the people of God to labor with the utmost activity to carry out the decree of Cyrus. They should have spared no effort to restore the temple and its services, and to re-establish themselves in their Judean homes. But in the day of God’s power many proved unwilling...**During the reign of Cambyses the work on the temple progressed slowly.**” – {Prophets and Kings, pg.571.2–572.2}*

- In the time of Cyrus and Cambyses, “the forces of the enemy were held in check.” Thus the Jews had opportunity in this time to advance in the cause and message of God for that time.
- What we notice is that Cyrus and Cambyses are tied together by inspiration.
- Furthermore, in the time of these two kings, an escalating work of separation was initiated. There was a class of Jews who understood the prophecies of Cyrus and his decree and responded accordingly, but there was another class of Jews who did not understand and proved unwilling to return to Judaea.
- Thus is illustrated the separation of classes which is initiated by the increase of knowledge which is unsealed at the time of the end and gradually advances.
- It is also worthy of note that during the reign of Cambyses, the work progressed slowly, Similarly, in the time when Miller had an increase of knowledge on the prophecies of 1816–1818, the work for that time was moving at a slow pace. And in the history following the collapse of the Soviet Union, the work of this movement progressed slowly, notwithstanding the increase of knowledge on Daniel 11:40–45, which according to the messengers of the movement was understood in 1992.

- Therefore, it is suggested that Cambyses corresponds with the increase of knowledge which cannot be separated from the time of the end.

False Smerdis — Formalisation of the Message

Ezekiel 37:7, 8; Matthew 3:1–12; David’s first anointing

- According to Ezekiel’s message, in the time of the first message there is a noise (a voice) and a shaking.
- John’s message was a voice crying in the wilderness and was met with opposition from the leadership of his day and age.
- David’s first anointing lines up with the history of 1989–9/11 and confirms the fact that within this history there is a controversy over the first message. This is illustrated by Saul’s response to David after this anointing.
- The formalised message is the first message of a reform movement, and based on the above lines controversy and opposition are attached to it.
- In the reign of False Smerdis, we see an opposition to the work committed to the Jews, and in this sense, the events of his history can illustrate the dynamics associated with the formalisation of the message—it is put together and presented within the context of controversy.
- This was the case with the message of Daniel 11:40–45.

Darius Hystaspes — 9/11/2001

Ezra 5; 6; Exodus 40:1, 2, 17

*“And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to **the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes.**” – {Review and Herald, December 26, 1907, par. 16}*

*“In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built “according to the commandment [“decree,” margin] of Cyrus, and **Darius**, and Artaxerxes king of Persia.” These three kings, in originating, **reaffirming**, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” – {Great Controversy, pg.326.3}*

Xerxes the Great — Midnight

*“Meanwhile conditions in the Medo-Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by **Xerxes the Great**. It was during his reign that those of the Jews who had failed of heeding the message to flee were called upon to face **a terrible crisis**. Having refused to take advantage of the way of escape God had provided, now they were brought **face to face with death.**” – {Prophets and Kings, pg.600.1}*

“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 Object Lessons, pg.412.1}

Artabanus — Midnight Cry

“Artabanus of Persia (or Artabanus the Hyrcanian; Ancient Greek: Ἀρτάβανος) was a Persian political figure during the Achaemenid Dynasty who was reportedly **Regent of Persia for a few months** (465 BC – 464 BC).” – {https://en.wikipedia.org/wiki/Artabanus_of_Persia}

“A Hyrcanian by birth, favorite of Xerxes, and the commander of his guard. In the last years of his reign Xerxes was under his strong influence. In August, 465 B.C., with the help of the eunuch chamberlain Aspamitres, **he assassinated Xerxes**. According to Ctesias, he killed Xerxes **and then accused the crown prince Darius (Xerxes’ eldest son) of the murder**; he instigated Artaxerxes, one of the sons of the king, to avenge the parricide. According to Aristotle, Artabanus killed Darius first and then the king himself. When Artaxerxes I became king, **the real power was in Artabanus’s hand, and the chronographers even reckoned him as a king who ruled for seven months**. He decided to remove Artaxerxes from the throne and seize the royal power, but was discovered **and killed together with his sons** (Aristotle, Politics 5.1311b; Ctesias, Persica 20; Diodorus 11.69; Plutarch, Themistocles 27).” – {<http://www.iranicaonline.org/articles/artabanus-achaemenid>}

“**Artabanus was in control of the Achaemenid state for seven months and was recognized as king by Egypt**. Finally, however, he was **betrayed** by his fellow conspirator Megabyzus **and was killed by Artaxerxes**.” – {<https://www.britannica.com/biography/Artabanus>}

ASSASSINATE, v.t.

1. To kill or attempt to kill, **by surprise** or secret assault; to murder **by sudden violence**. Assassin as a verb is not now used.
2. To way lay; **to take by treachery**.

“The transaction of making Abimelech their king, **shows how low Israel had fallen**. What a contrast between their humble, God-fearing leader, Moses, who had felt wholly unworthy to occupy his position, and this **upstart king**, who had secured the throne by treachery, **and established himself by violence and bloodshed**. It should send terror to our souls when we reflect to what lengths men may go in crime, when they have rejected the influence of God’s Spirit. **A despot, a murderer, was placed as commander-in-chief of Israel**. Satan was now exultant. **He had gained control of the mind of Abimelech**, and through him he hoped to rule the people.” – {Signs of the Times, August 4, 1881, par. 18}

UPSTART, v.i. [up and start.] **To start or spring up suddenly**.

UPSTART, n.

1. **One that suddenly rises from low life to wealth, power or honor.**
2. *Something that springs up suddenly.*

UPSTART, a. **Suddenly raised.**

Revelation 8:10, 11

“In the interpretation and application of this passage, we are brought to the third important event which resulted in the subversion of the Roman empire. And in finding a historical fulfilment of this third trumpet, we shall be indebted to the Notes of Dr. Albert Barnes for a few extracts. In explaining this scripture, it is necessary, as this commentator says, - {1897 UrS, DAR 484.3}

*"That there should be some chieftain or warrior who might be compared to a blazing meteor; whose course would be singularly brilliant; **who would appear suddenly LIKE a blazing star, and then disappear like a star whose light was quenched in the waters.** That the desolating course of this meteor would be mainly on those portions of the world which abounded with springs of water and running streams; that an effect would be produced as if those streams and fountains were made bitter; that is, that many persons would perish, and that wide desolations would be caused in the vicinity of those rivers and streams, as if a bitter and baleful star should fall into the waters, and death should spread over lands adjacent to them, and watered by them." - Notes on Revelation 8. {1897 UrS, DAR 484.4}*

*It is here premised that this trumpet has allusion to **the desolating wars and furious invasions of Attila against the Roman power**, which he carried on at the head of his hordes of Huns. Speaking of this warrior, particularly of his personal appearance, Mr. Barnes says:- {1897 UrS, DAR 485.1}*

*"In the manner of his appearance, he strongly resembled a brilliant meteor flashing in the sky. He came from the East gathering his Huns, and poured them down, as we shall see, **with the rapidity of a flashing meteor, suddenly on the empire.** He regarded himself also as devoted to Mars, **the god of war**, and was accustomed to array himself in a peculiarly brilliant manner, so that his appearance, in the language of his flatterers, was such as to dazzle the eyes of beholders." {1897 UrS, DAR 485.2}*

*“For three years this wicked man’s reign continued, **and then the Lord sent trouble among those who had united in an evil course.** The very men who had made Abimelech king became disgusted with his demoralizing rule, and his heartless tyranny. **By treachery he had gained the throne, and now by treachery they determined to remove him. The words of Jotham were fulfilled. Discord, strife, and hatred prevailed between Abimelech and his subjects.** The king’s cruelty had not ended with the sons of Gideon. Everyone who opposed his will was summarily put to death. **But the time of retribution, both for Abimelech and for the Shechemites who had sustained him, was at hand.** The city of Shechem having rebelled, it was attacked by the king’s forces, the inhabitants were slain, **the city itself was reduced to ashes, and the ground was sown with salt, as a token of perpetual desolation.**” – {Signs of the Times, August 4, 1881, par. 21, 22}*

Isaiah 33:1

*TREACHERY, n. trech'ery. **Violation of allegiance or of faith and confidence. The man who betrays his country in any manner, violates his allegiance, and is guilty of treachery. This is***

treason. The man who violates his faith pledged to his friend, or betrays a trust in which a promise of fidelity is implied, is guilty of treachery. The disclosure of a secret committed to one in confidence, is treachery. This is perfidy.

Artaxerxes Longimanus — The Sunday Law

Ezra 7

Zechariah's Prediction — Out of the Cities

*“And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. **The Lord foresaw the troublous times that would soon follow in the reign of Xerxes—the Ahasuerus of the book of Esther.** And so, in a **time of special favor and opportunity**, the message was given through Zechariah:*

*“**Ho, ho**, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.” **How sad it is to contemplate that this touching appeal met with so little response!** Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther!” – {Review and Herald, December 26, 1907, par. 16–18}*

*“Their [the exiles’] efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before. **Thus did God, in mercy, provide another wonderful opportunity** for the Jews in the Medo-Persian capital, and throughout the provinces, to return to the land whence they had been carried captive. And the Lord not only wrought a change of feeling in the hearts of men in authority, so that they favored the Jews in their realm; **but he also inspired Zechariah, his prophetic messenger, to plead with them most earnestly to flee from their Babylonian surroundings, and return to Jerusalem.**” – {Review and Herald, January 23, 1908, par. 6}*

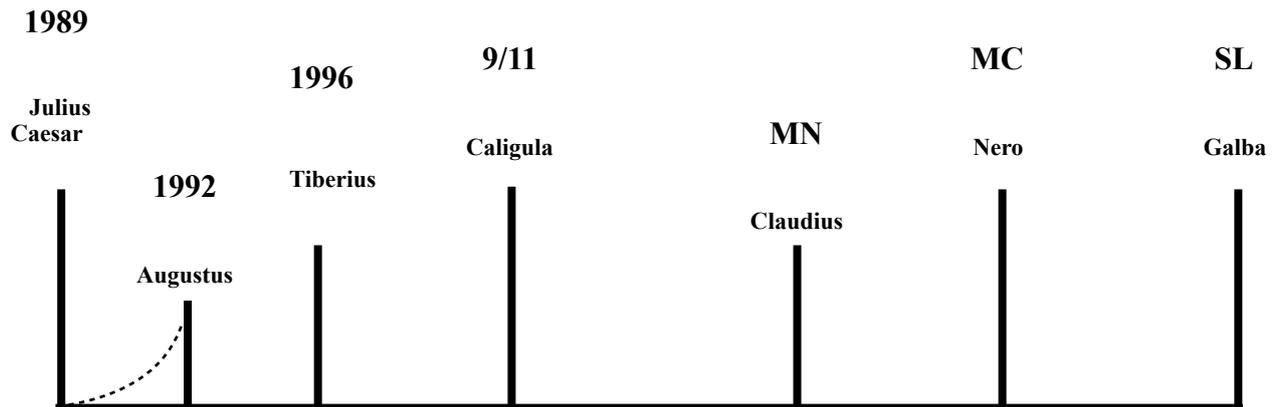
*“**Before the overflowing scourge shall come upon the dwellers of the earth**, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. **Get out of the large cities as fast as possible.**” – {Adventist Home, pg.139.5}*

*“**Out of the cities; out of the cities!**”—this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. **We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the***

contaminating and demoralizing influences so prevalent in these places.—Life Sketches, 409, 410 (1906).” – {Country Living, pg.31.4}

“*But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.—The General Conference Bulletin, April 6, 1903.*” – {Country Living, pg.11.1}

The First Seven Caesars of Rome — Agabus’ Prediction



1. Julius Caesar — Collapse of the Roman Republic (Dan 11:40 – 1989)
2. Augustus Caesar — Increase of Knowledge of Shepherds, Magi etc at Christ’s birth (Luk 2:1 – 1992)
3. Tiberius Caesar — Message of John the Baptist (Luke 3:1–7 – 1996)
4. Caligula Caesar — Famine and financial crisis (Wikipedia – 9/11)
5. Claudius Caesar — Deportation of all Christian Jews from Rome/Immigration (Midnight)

“*After the ascension of Christ, the apostles went everywhere preaching the Word. They bore witness to Christ’s work as a teacher and healer. **Their testimony in Jerusalem, in Rome, and in other places was positive and powerful.** The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ’s followers, because the Holy Spirit accompanied them. **This created greater opposition;** but notwithstanding the opposition, twenty years after the crucifixion of Christ **there was a live, earnest church in Rome.** This church was strong and zealous, and the Lord worked for it. **The envy and rage of the Jews against the Christians knew no bounds,** and the unbelieving residents were **constantly stirred up.** They made complaints that the Christian Jews were **disorderly, and dangerous to the public good.** Constantly they were setting in motion something that would stir up strife. **This caused the Christians to be banished from Rome.** Among those banished, were **Aquila and Priscilla,** who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila.” – {Review and Herald, March 6, 1900, par. 6}*

“*Soon after his arrival at Corinth, Paul found “a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla.” These were “of the same craft” with himself. **Banished by the decree of Claudius, which commanded all Jews to leave Rome,** Aquila and Priscilla had come to Corinth, where they established a business as*

manufacturers of tents. **Paul made inquiry concerning them**, and learning that they feared God and were seeking to avoid the contaminating influences with which they were surrounded, “he abode with them, and wrought.... And he reasoned in the synagogue every Sabbath, **and persuaded the Jews and the Greeks.**” Acts 18:2-4.” – {Acts of the Apostles, pg.349.2}

6. Nero — The Abomination of Desolation/Siege of A.D. 66 (Matthew 24:14, 15 – Midnight Cry)
7. Galba — Inaugurates the Political Strife and Bloodshed of the Year of Four Emperors (Sunday law)

Acts 11:28; Luke 2:1

G13

Ἄγαθος

Agabos

ag'-ab-os

Of Hebrew origin (**compare [H2285]**); Agabus, an Israelite: - Agabus.

H2285

חַגָּב

châgâb

khaw-gawb'

The same as [H2284](#); **locust**; Chagab, one of the Nethinim: - Hagab.

“At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.**” – {Education, pg.228.2}

“In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. **The monied men, because they have the power, control the market.** They purchase at low rates all they can obtain, and then sell at greatly increased prices. **This means starvation to the poorer classes, and will result in a civil war.** There will be a time of trouble such as never was since there was a nation. “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, everyone that shall be found written in the book.... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.”—Manuscript 114, 1899. (General manuscript, untitled, typed August 13, 1899.)” – {Manuscript Releases, vol.5, pg.305.4 }

“The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; **for in the future the problem of buying and selling will be a very serious one.** We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded

closely together, and where you will be free from the interference of enemies.—Letter 5, 1904. {Country Living, pg.9.5}

Other Prophets who Predicted Famine:

1. Elijah the Tishbite — 1 Kings 17:1–6

*“The word of the Lord came to Elijah; **he did not seek to be the Lord’s messenger, but the word came to him. God always has men to whom He entrusts His message. His Spirit moves upon their hearts and constrains them to speak.** Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware **that he has risked something.** He finds himself and his message made the subject of criticism. **His manners, his life, his property, are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit.** Has that message done the work that God designed it should accomplish? No; it has signally failed because the hearts of the hearers were unsanctified.*

***If the minister’s face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those he is addressing.** In endeavoring to avoid the criticism to which he is exposed, he separates from God and loses the sense of divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone and his labors powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed.”* – {Testimonies for the Church, vol. 5, pg.299.2, 3}

2. Joseph — Genesis 41

Christ’s Prediction — The Siege and the Sign

*“Forty years after Christ uttered His prediction respecting Jerusalem and the temple, **His words were fulfilled to the letter.** Jerusalem was destroyed, **and in the siege it is stated that more than a million people perished.** The rejection of the Son of God decided the destiny of that nation. Let Christians take heed, **lest by rejecting God’s holy memorial their fate also be decided.**”* – {Signs of the Times, December 19, 1900, par. 15}

Ellen Gould White’s Prediction

*“Even before the first shots of the Civil War were fired, **Ellen had been given a view of the coming conflict and its ferocity.** The visions given at Parkville, Michigan; Roosevelt, New York; and Battle Creek, Michigan, put Adventists in the unique position of knowing, first, of the coming war and its long duration, and then, its philosophy, with the assurance that God had a controlling hand in the affairs of the nation.*

*Ellen said, “**I saw that both the South and the North were being punished.**” God is punishing the North, that they have so long suffered the accursed sin of slavery to exist; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, **and He will punish them dreadfully in the***

end (Ibid., 1:359). She contrasted the guidance God would give with that of the great adversary, Satan himself:

*The great leading rebel general, Satan, is acquainted with the transactions of this war, and he directs his angels **to assume the form of dead generals, to imitate their manners, and exhibit their peculiar traits of character.** The leaders in the army really believe that the spirits of their friends, and of dead warriors, the fathers of the Revolutionary War, are guiding them (Ibid., 1:364).” – {Woman of Vision, pg.86.6–87.4}*

*“January 12, 1861, just three months to a day before the first gun was fired on fort sumpter, **the Seventh-day Adventist meeting-house** in Parkville, Mich., was dedicated. At the close of a discourse by Elder White, sister white gave a stirring exhortation, after which she took her seat in a chair. In this position **she was taken off in vision.** The house was crowded with people, and it was a most solemn place to be in. After coming out of the vision, she arose, and looking about the house she said:*

*“**There is not a person in this house who has even dreamed of the trouble that is coming upon this land.** People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, **and there will be a most terrible war.** In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, **and saw the dead and dying on every hand.** Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, **and saw the suffering of those in want, who were wasting away.** Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. **I saw there distress and anguish.**” Then looking slowly around the house she said: “**There are those in this house who will lose sons in that war.**” – {General Conference Daily Bulletin, January 31, 1893, Art. A, par. 1–4}*