

3 WOES

Rev 8:13, 9:1-13 read

The first woe commenced July 27, 1299; when the Othman, the founder of the Turkish Empire, made his first attack upon the Greeks. Rev. 9:3-10. Their power was to hurt men five months. = 150 years ending A.D. 1449

Revelation 9:1 5th Angel sounded (5th Trumpet)

1st woe commenced: 1299 = Revelation 9:7 Like horses prepared for battle. (MAHOMETANS)

The sixth trumpet commenced at the end of the first woe. 1449

It continued for an hour, and a day, a month, and a year. 391 years and 15 days, which ended August 11, 1840.

Revelation 9:13. 6th Angel, 2nd Woe (6th Trumpet)

THE OTTOMAN SUPREMACY CEASED. 1840

The 2nd woe is past.

Cover the history of the 3 woes

Four Special Books.--Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and Revelation. I know of no other book that can take the place of this one. It is God's helping hand.--MS 76, 1901. {PM 356.2}

Commenting on Rev. 9:3-10 1st Woe

But when did Othman make his first assault on the Greek empire? - According to Gibbon, Decline and Fall, etc., "Othman first entered the territory of Nicomedia on the 27th day of July, 1299." {1897 UrS, DAR 507.1}

"And their power was to hurt men five months." Thus far their commission extended, to torment by constant depredations, but not politically to kill them. "Five months," thirty days to a month, give us one hundred and fifty days; and these days, being symbolic, signify one hundred and fifty years.

Commencing July 27, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet. {1897 UrS, DAR 507.4}

“a change came” What change?

One woe is past; and, behold, there come two woes more hereafter. 13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God. 14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15. And the four angels were loosed, which were prepared for an hour, and a day and a month, and a year, for to slay the third part of men." {1897 UrS, DAR 507.5}

The first woe was to continue from the rise of Mohammedanism until the end of the five months. Then the first woe was to end, and the second to begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission was enlarged so as to permit them to slay the third part of men. This command came from the four horns of the golden altar. {1897 UrS, DAR 507.6}

What's the change?

The Four Angels. - These were the four principal sultans of which the Ottoman empire was composed, located in the country watered by the great river Euphrates. These sultans were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed. {1897 UrS, DAR 508.1}

The four angels were loosed for an hour, a day, a month, and a year, a to slay the third part of men. This period, during which Ottoman supremacy was to exist, amounts to three hundred ninety- one years and fifteen days. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred and ninety- one years and fifteen days. {1897 UrS, DAR 508.4}

The sixth trumpet commenced at the end of the first woe, 1449.

Commenting on Rev. 9:13-17 2nd Woe

It continued for an hour, and a day, a month, and a year. 391 years and 15 days, which ended August 11, 1840.

In the year 1449, John Palaeologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan. He therefore sent ambassadors to ask his consent, and obtained it before he presumed to call himself sovereign. {1897 UrS, DAR 508.2}

Let this historical fact be carefully examined in connection with the prediction given above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, "I cannot reign unless you permit." {1897 UrS, DAR 508.3}

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But although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. Amurath, the sultan to whom the submission of Constantine XIII was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by Mohammed II, who set his heart on securing Constantinople as the seat of his empire. {1897 UrS, DAR 509.1}

He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the capture of the city, and the death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Caesars became the seat of the Ottoman empire. {1897 UrS, DAR 509.2}

The arms and mode of warfare which were used in the siege in which Constantinople was to be overthrown and held in subjection were, as we shall see, distinctly noticed by the Revelator. {1897 UrS, DAR 509.3}

"VERSE 16. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them" {1897 UrS, DAR 509.4}

Innumerable hordes of horses, and them that sat on them! Gibbon thus describes the first invasion of the Roman territories by the Turks: "The myriads of Turkish horse overspread a frontier of six hundred miles, from Taurus to Erzeroum; and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet." Whether the language is designed to convey the idea of any definite number or not, the reader must judge. Some suppose 200,000 twice told is meant, and, following some historians, they find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the three hundred and ninety-one years and fifteen days of their triumph over the Greeks. Nothing can be affirmed on the point. And it is nothing at all essential. {1897 UrS, DAR 509.5}

"VERSE 17. And Thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone." {1897 UrS, DAR 510.1}

The first part of this description may have reference to the appearance of these horsemen. Fire, representing a color, stands for red, "as red as fire" being a frequent term of expression; jacinth, or hyacinth, for blue; and brimstone, for yellow. And these colors greatly predominated in the dress of these warriors; so that the description, according to this view, would be accurately met in the Turkish uniform, which was composed largely of red, or scarlet, blue, and yellow. The heads of the horses were in appearance as the heads of lions to denote their their strength, courage, and fierceness; while the last part of the verse undoubtedly has reference to the use of gunpowder and firearms for purposes of war,

which were then but recently introduced. As the Turks discharged their firearms on horseback, it would appear to the distant beholder that the fire, smoke, and brimstone issued out of the horses' mouths, as illustrated by the accompanying plate. 1 {1897 UrS, DAR 510.2}

"It was to 'the fire and the smoke and the sulphur,' to the artillery and firearms of Mahomet, that the killing of the third part of men, i.e., the capture of Constantinople, and by consequence the destruction of the Greek empire, was owing. {1897 UrS, DAR 510.4}

August 11, 1840 & The 3 Angels Message

This supremacy of the Mohammendans over the Greeks was to continue, as already noticed, three hundred and ninety-one years and fifteen days. Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end Aug. 11, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he reigned only by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, that is, on the 11th August, 1840, the sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had, three hundred and ninety-one years and fifteen days before, received it from the hands of the Christian emperor, Constantine XIII. {1897 UrS, DAR 514.4}

This conclusion was reached, and this application of the prophecy was made by Elder J. Litch in 1838, two years before the predicted event was to occur. It was then purely a matter of calculation on the prophetic periods of Scripture. {1897 UrS, DAR 515.1}

Islam Restrained Aug 11, 1840

Angel comes down Rev 10:1-2

Glorious Manifestation of the power of God

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

The important movements of the present have their parallel in those of the past... {GC 343.1}

Sept. 11, 2001 Islam Restrained 3rd woe begins

Angel comes down Rev. 18:1-3

“and the earth was lightened with his glory”

On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. {9T 11- 12.1}

"How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled. The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. {RH, July 5, 1906 par. 14}

The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! {YRP 295.3} Ye Shall Receive Power

I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1). The day of judgment is upon us. Oh, that we may wash our robes of character, and make them white in the blood of the Lamb!--Review and Herald, April 21, 1891.

Sept. 11, 2001 Islam Restrained 3rd woe begins

Angel comes down Rev. 18:1-3

"and the earth was lightened with his glory"

Aftermath of the September 11 attacks From Wikipedia

The [September 11 attacks](#) transformed [the first term of President George W. Bush](#) and led to what he has called the [Global War on Terrorism](#). The accuracy of describing it as a "war" and the political motivations and consequences are the topic of strenuous debate. The US government increased military operations, economic measures and political pressure on groups it accused of being terrorists, as well as on governments and countries accused of sheltering them. October 2001 saw the first military action initiated by the US. Under this policy, the [NATO invaded Afghanistan](#) in order to remove the [Taliban](#) regime (which harbored [al-Qaeda](#)) and to capture al-Qaeda forces.

Gerhard Pfandl PHD Associate Director Biblical Research Institute

"Most current Adventist interpreters do not identify Islam with the fifth and sixth trumpet. While Islam is a current issue, we must avoid interpreting Scripture with the newspaper. At the moment it is Islam, for now how long? We don't know, for Islam does not appear in My interpretation of Scripture. With kindest regard Gerhard Pfandl"

Thoughts on the Importance of 9/11 the 3rd Woe

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. {5T 81.1}

Those who engage in the solemn work of bearing the third angel's message must move out decidedly, and in the Spirit and power of God fearlessly preach the truth and let it cut. They should elevate the standard of truth and urge the people to come up to it. It has too frequently been lowered to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring them up to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from popular pulpits; but those servants to whom God has entrusted the solemn, fearful message which is to bring out and fit up a people for the coming of Christ should bear a plain, pointed testimony. Our truth is as much more solemn than that of nominal professors, as the heavens are higher than the earth. {1T 248.2}

The people are asleep in their sins and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things; but God's servants, who bear sacred, vital truths, should cry aloud and spare not, that the truth may tear off the garment of security and find its way to the heart. {1T 249.1}

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. {GC 343.1}

Some who occupy the position of watchmen to warn the people of danger have given up their watch and recline at ease. They are unfaithful sentinels. They remain inactive, while their wily foe enters the fort and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting; yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger; they see no cause to raise an alarm. To them everything seems to be going well, and they see no necessity of raising the faithful, trumpet notes of warning which they hear borne by the plain

testimonies, to show the people their transgressions and the house of Israel their sins. These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels, and they are not pleased. They say in heart, if not in words: "This is all uncalled for. It is too severe, too harsh. These men are unnecessarily disturbed and excited, and seem unwilling to give us any rest or quietude 'Ye take too much upon you, seeing all the congregation are holy, every one of them.' They are not willing that we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited watchmen. Why don't they prophesy smooth things, and cry: Peace, peace? Then everything would move on smoothly.

These are the true feelings of many of our people. {2T 440.1}