322 THE APOCALYPSE [cH. xiii. 10  
  
To take up arms against oppressive power seems to  
men always lawful. To the Jew it was permitted, and  
it often prospered. Abraham by war rescued Lot. The  
Israelites, undcr the Judges raised up by God, often by  
battle recovered their freedom, when oppressed for  
their sins. The Jews under the Maccabees successfully  
resisted the attempts of Gentile kings to introduce  
heathen worship, and to put down the service of Je-  
hovah. Jiven believers in Jesus have fought for civil  
and religious liberty, and have prevailed.  
Shall it not, then, be lawful to fight against one so  
wicked ? against one in league with Satan himself ?  
Did not Jehovah give Israel promise of victory in battle,  
if they went out in His name with His pricsts and  
trumpets ?  
But now a warning is uttcred against this course.  
It shall not prosper. This mighty potentate has  
authority from God; and power is to be owned, even  
while held by his defiled hands. §So long as the “ days  
of vengeance” last, this Destroyer is invincible. Re-  
sistance shall only bring woe on the head of the rebel.  
If he collect a troop and carry off any as prisoners of  
war, he, too, shall be carried off a prisoner. If he take  
the sword and smite, he will himself be so smitten.  
Many, after the Wild Beast’s cruelty and tyranny are  
felt, will rise and resist ; but in vain. The saints are  
to be silent. The sentiment is like that of Jer. xxvii.  
7-10. The nations that should refuse the yoke of the  
king of Babylon should be smitten of God. “ Put up  
thy sword into its place : for all they that take the sword  
shall perish with the sword.”  
Jesus makes war at length, and overcomes. But, till  
He appears, the saints are to be patient. Iniquity is  
come to the full, and even the Jew in those days of woe  
is required to suffer and submit, like the members of the  
Church of Christ. But that submission and patience of