

ARMAGEDDON

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*A Series of Five Lectures
On This Important
Biblical Theme*



by

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CHAPTER ONE

Armageddon

The title of this chapter is based upon the word of God which says, "And he gathered them together into a place called in the Hebrew tongue Armageddon."

The subject, in the light of present-day world conditions, is of paramount importance. The mere mention of the name is provocative of much thought and speculation concerning its meaning, the time of its application, the character of it, the location of it, and its participants. Much has been said and written about it and there are various meanings and interpretations attached to the name. To some the word does not mean war or battle at all; while to others it may apply to any battle fought in any place.

To begin with, one may rightly inquire, "What is Armageddon?" It is called in the Revelation, "the *battle* of that great day of God Almighty." It is not the persecution of God's people, but the punishment of evil doers. It constitutes the sixth plague and the plagues come upon those who worship the "beast and his image." It is a visitation of the wrath of God. The third angel's message warns all who worship the "beast and his image" against receiving the wrath of God. The wrath of God as warned against by the third angel is composed of the "seven last plagues." John the Revelator says, "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

Armageddon is called "the battle" and Mrs. E. G. White has said "The battle of Armageddon is soon to be fought." *Testimonies*, Vol. VI, p. 406. There is no warrant for believing that the word battle as here used means anything else than

what it usually does, namely, war, strife, and bloodshed. She further says, "Those who honour the law of God have been accused of bringing judgments upon the world and they will be regarded as the cause of the fearful convulsions of nature and the *strife and bloodshed among men that are filling the earth with woe.*" *Great Controversy*, p. 614. "As yet the angels of God who are standing on the four corners of the earth, are holding the winds that they should not blow on the earth until the servants of God are sealed in their foreheads." Vol. VI, p. 14, and Rev. 7:1-4. "Winds" when used in symbolic prophecy mean war, strife and bloodshed. Warrant for thus interpreting wind when used symbolically is found in Jer. 51:1. It says, "Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind." This destroying wind referred to the Medes and Persians. In verse eleven it says "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple." The rise of the great nations of the earth came as the result of the wind striving upon the great sea. Dan. 7:2, 3, 17. We must therefore conclude that the angels are holding war, strife, and bloodshed until the servants are sealed in their foreheads: then probation will close and the winds will blow—war will come.

This wind will be Armageddon. The servant of God says, "We are standing upon the threshhold of great and solemn events. Prophecies are fulfilling. Strange eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of

time as it were remains. But while already nation is rising against nation and kingdom against kingdom, there is not *now a general engagement*. As yet *the four winds are held* until the servants of God are sealed in their foreheads. *Then the powers of earth will marshal their forces for the last great battle.*" Vol. VI, p. 14. This last great battle is Armageddon. Wind, in the past, has been fulfilled by literal war, and Armageddon will be a real, literal war and battle of the nations.

The prophet Joel thus describes the preparation for this battle. He says, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." These words describe a literal war fought with literal weapons, also a general war in which *all* the men of war will engage, the weak as well as the strong. They very accurately describe the great war preparations of the nations which have been in progress for the last quarter of a century. Agricultural implements have been literally turned into instruments of war. Little nations, like Finland, have said "I am strong," and have rushed into war with nations which were much stronger than they. This can be nothing else than the preparing and marshaling of the nations for Armageddon. The nations have, in their great factories, prepared huge tanks, guns, bombs, ships, and planes with which they will be literally destroying the earth when Jesus comes. See Rev. 11:18 and note especially the words, "Destroy them that destroy the earth."

The destruction wrought by modern warfare is wanton, terrifying, and diabolical. Nothing escapes its fury; the finest works of art, cathedrals for worship, dwellings of all descriptions, cities, towns, country are all together indiscriminately laid waste. Shall not God punish for all this? The nations are not building up great navies, armies, and instruments of

death merely for the parade ground and to satisfy ambitious rivalry. They are, like the poisonous reptile, very beautiful on the exterior, but death and destruction are in their paths.

Armageddon is described in Isa. 30:25 as "the day of the great slaughter, when the towers fall." This is the same as "the battle of that great day of God Almighty." In that day "the towers will fall." What is meant by the "towers?" That day, and those towers, are described thus in Zeph. 1:14-16, which reads, "*The great day of the Lord* is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, *a day of the trumpet and alarm* against the fenced cities and against the high towers." From this text, "the towers" are the fenced or fortified cities of the nations which have been erected for protection. In ancient times, when danger threatened, the inhabitants fled for refuge to the strong towers which formed an essential part of every city. Instead of trusting in the living God for protection they fled to these fortresses built by human efforts. In the day of God's wrath, no human, man-made defense, will suffice, therefore with the Psalmist, we will say, "God is our refuge and strength, a very present help in trouble." That great day is called "a day of the trumpet." This means a day of war. In Jer. 4:19 the prophet says, "Thou hast heard, O my soul, the sound of the trumpet, the alarm of war." There can be no doubt about the application of this text to the last great day. It is the time when the earth is without form and void—all the birds of the heavens were fled and there was no man. Verses 23-25.

The Time of Armageddon

The time of Armageddon synchronizes with the seventh seal and the seventh trumpet. All come after probation is closed which is shown by the events that occur with the close of probation.

In the seventh seal, "the angel took the censer, . . . and cast it into the earth," and, "There were voices, and thunderings, and lightnings, and an earthquake." Rev. 8:3-5. Throwing down the censer after offering much incense doubtless means that his mediatorial work is finished and that the time of God's wrath has come and that probation is closed. The voice proclaims, "It is done," and, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still." Rev. 22:11. Then will follow the "seven last plagues." The smoke from the censer that was in the hands of the angel, and which was caused by offering much incense with the prayers of saints, ascends up before God into His sanctuary (Rev. 15:8) and fills the sanctuary and there is no service in the sanctuary until the seven plagues of the seven angels were fulfilled.

In the seventh trumpet, John saw the Most Holy place of the sanctuary opened and saw the ark therein and he heard voices, and thunderings, and lightnings, an earthquake, and great hail. All these events come at and after the close of probation, and the hail comes under the seventh plague. These same events come under the sixth and seventh plagues —voices, thunderings, lightnings, earthquake, and great hail. See Rev. 16: 17-21. The plague of hail constitutes God's part of Armageddon with which he will destroy them that destroy the earth. Job says, "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of

battle and war?" Job. 38:22, 23. These hailstones will be very literal, and they have been reserved for battle and war.

The battle of Armageddon is fought under the sixth plague. Five plagues have preceded it. Probation closes before any of the plagues have been poured out. These plagues are the judgments of God which are poured upon Great Babylon. See Rev. 18:7, 8. For a parallel to these plagues study the plagues of Egypt as found in Exodus, chapters 7-11. In Egypt, God judged Egypt (Gen. 15:14; Ex. 12:12) with ten awful plagues. The first three were universal (See Ex. 7:21; 8:6, 16). God put a line of distinction between His people and the Egyptians between the third and fourth of those plagues (See Ex. 8:22, 23; 9:6) so that the seven last plagues of Egypt came only upon the Egyptians.

Let me at this juncture call the attention of the reader to the fact that there is but *one* close of probation. Read Rev. 22:11. The same decree that closes the probation of the just also closes that of the unjust. It will be as it was in the days of Noah. Seven days before the flood Noah was called of God to enter the ark. God closed the door, the one door that closed the righteous in and the wicked out. In Egypt, *one line* divided between the Egyptians and the children of Israel. See Ex. 8:22, 23.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time declared '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: And, behold I come quickly; and My reward is with Me, to give every man according as his work shall be.'" *Great Controversy*, 490-1.

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in and shut the ungodly out, but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Saviour, 'shall also the coming of the son of man be.' Silently, unnoticed as the midnight thief, will come the decisive hour that marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men." *Great Controversy*, p. 491.

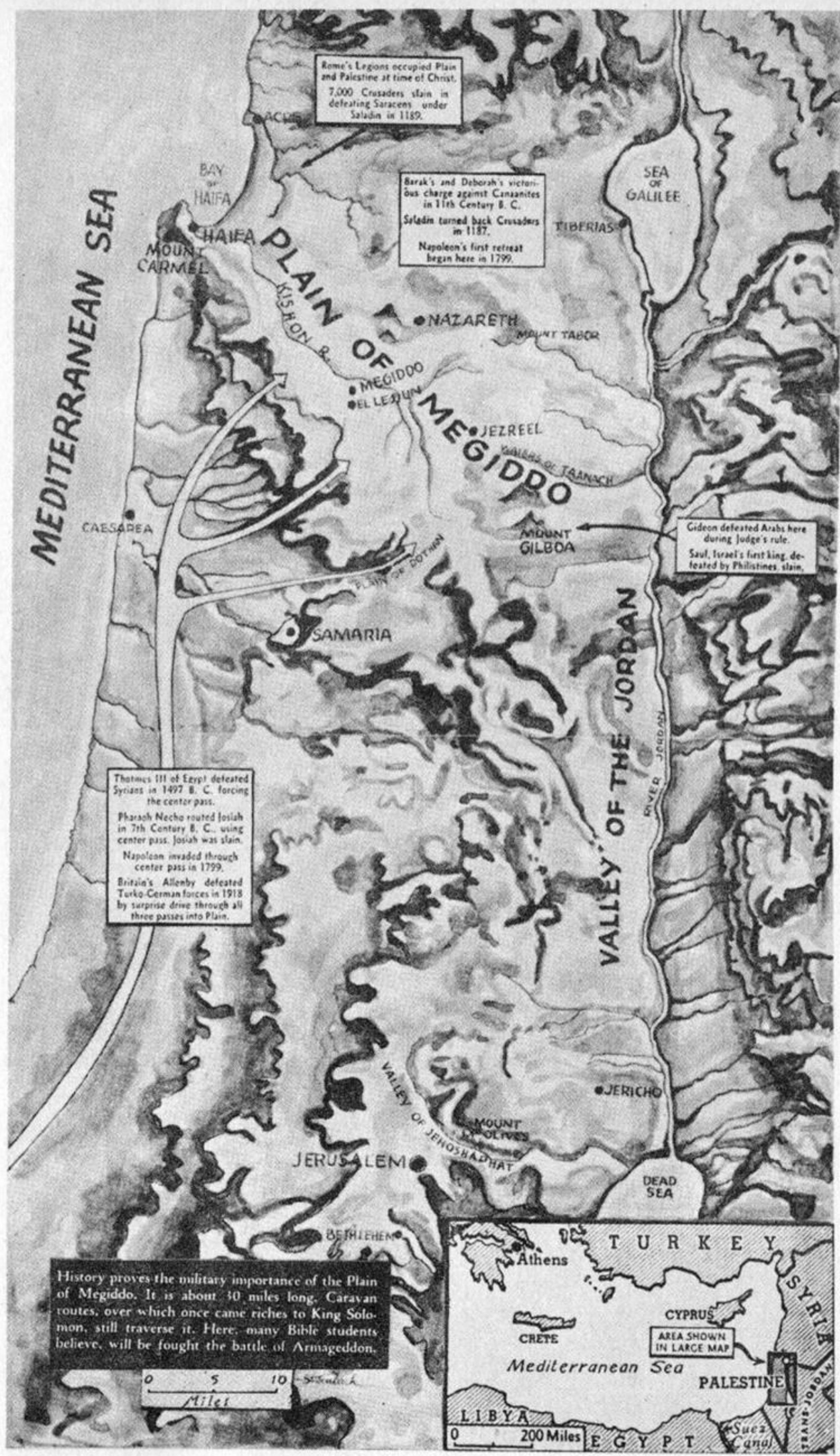
From the fact that Armageddon is fought after the close of probation, it is evident that Armageddon will not and cannot be any deciding factor for the children of God. The plagues of Egypt were God's punishment for the evil doers.

Armageddon is called "the battle of *that great day* of God Almighty." To locate its chronology it is necessary only to identify "that great day" of God. Joel 2:31 says, "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Jesus gave these events as signs of His second coming and of the end of the world. Matt. 24:29-31. Isaiah says of this same day, "Behold the day of the Lord cometh cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth and the moon shall not cause her light to shine."* The second coming of Christ is the great day of His wrath. All the above-mentioned signs of that great day occur under the sixth seal and are described by John the Revelator as follows: "And I beheld when he had opened the sixth seal; and, lo, there was a great earthquake; and the sun

became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: *for the great day of his wrath is come* and who shall be able to stand." Rev. 6:12-17. *Isa. 13:9, 10

The words of Rev. 16:14, "that great day," refer to a definite, specific time, and that day is *the* day of Christ's second coming to the earth. At that time He comes both to save and to destroy. At that time He will gather the wheat into His barn; but the chaff He will scatter away. At that time He will destroy them that destroy the earth, namely, "the kings of the earth, . . . and the chief captains, and the mighty men." The nations will be engaged in Armageddon when Christ arises to shake terribly the earth and to destroy the sinners thereof out of it.

Mrs. E. G. White says, "Armageddon is soon to be fought. He on whose vesture is written the name, 'King of Kings,' and 'Lord of Lords,' is soon to lead forth the armies of heaven." According to this quotation, Armageddon will be fought when Jesus as King of Kings, and Lord of Lords, leads forth the armies of heaven to tread the winepress of God's wrath. This coming of Christ is described in Rev. 19:11-20. This will be fulfilled at His second coming. It is at this time that He will smite the nations with a rod of iron. At this time the nations will be cut to pieces by the sword that goeth forth out of His mouth. This will constitute the war of the



seventh trumpet when the kingdoms of this world become the kingdoms of our Lord and of His Christ and He shall reign forever and ever. Nations have always risen and fallen as a result of war and Christ's kingdom will be no exception. Daniel saw a stone cut out of the mountain without hands that smote the image and brake it to pieces and ground it to powder and the *wind* (war) carried it away that no place was found for it; but the stone that smote the image became a great mountain and filled the whole earth.

Satan is striving to consolidate his forces into another universal kingdom that he may the more effectually war against God. This will require war. Just when he is engaged in a titanic effort to unite his forces and consolidate them into one kingdom, Jesus will come and destroy them all. This effort to unite his forces will require war. This war is now being waged. Its culmination may be Armageddon. Let it be carefully noted who it is that gathers the nations to Armageddon. They are the spirits of demons. Satan would unite the world under a totalitarian form of government which would be atheistic, pagan, and opposed to the government of God; but he will not succeed. Instead of forging the powers of earth into one great empire, the war will become so intense and the hatred so bitter, as nation opposes nation, that it will literally destroy the earth as we now see being done in Europe.

The Place of Armageddon

Armageddon is a place. The word of God says, "He gathered them into a place called in the Hebrew tongue Armageddon." Where is such a place? Is it in Europe? Is it in Africa or in the Americas? No! It is a place with a Hebrew name and it is called Armageddon. This name, like all Bible and Hebrew names has a meaning. This word is a compound word composed of two Hebrew words "Har" and "Megiddo"

and means in English, "the hills of Megiddo." Megiddo is found on the tablelands of Palestine which form the great physical divide and is surrounded by the mountains of the Lebanon chain. It is known in the Bible as the "Plains of Esdraelon." These plains have been the scene of many of the great battles of antiquity.

"The plain of Esdraelon has been a chosen place for encampment in every contest carried on in Palestine from the days of Nebuchadnezzar, king of Assyria, unto the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, Anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nations wet with the dews of Tabor and Hermon." *Clark's Travels*, 4th Ed., Vol. IV, p. 268.

The great divide forms the watershed of Palestine on which rise two of the large rivers of Palestine. These rivers form two valleys which are known by various names such as, the Valley of Jezreel, the Valley of Gibeon, etc. These rivers are the River Kishon, which rises on the plains of Esdraelon and flows westward into the Mediterranean Sea at Mount Carmel, and the Waters of Taanach, which flow from thence eastward into the Jordan River, which, together with its tributaries, forms the great water system of Palestine. The prophet Joel says, "Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about." The Valley of Jehoshaphat is formed by the River Kedron which rises in the mountains round about Jerusalem and flows just outside the city between Mount Moriah and the Mount of Olives eastward into the Jordan just above the Dead Sea. This valley is called by various names, such as: the Valley of Hinnom, the Valley of Gehenna, Tophet. In this valley, just outside the city of

Jerusalem, was located the Garden of Gethsemane where Christ met Satan in that greatest struggle of the ages, in which Christ was victor and Satan vanquished. In John 18:1 we read, "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples."

Where Jesus trod the winepress alone, in this very place, He will gather the heathen into the great winepress of the wrath of God and there He will tread it in His fury. In this valley were the refuse, or garbage dumps, for the city of Jerusalem. These dumps are used both in the Old and New Testaments to illustrate the final destruction of the wicked peoples of the earth who compose the refuse of the earth. In this Valley of Gehenna, fire and worms were the agents of destruction.

A look at a relief map of Palestine will reveal that all the valleys and places which are named in the Bible as the site of the final destruction of the wicked, when considered in their relative positions, and in the aggregate, form one continuous valley beginning on the west of Palestine at the Bay of Haifa and following the River of Kishon along the Valley of Jezreel up to Megiddo on the Plains of Esdraelon, and from thence down the River of Taanach eastward to the Valley of the Jordan, and from thence down the Valley of the Jordan south to the Brook Kedron and from thence up the Valley of Jehoshaphat to Jerusalem. This continuous valley is about two hundred miles long, which is the distance given in Rev. 14:20 as the size of the winepress of God.

Along this valley there runs a broad guage railway from the town of Haifa to Jerusalem. Also a first class motor road runs the full length of this valley. These are the highways of commerce and traffic which furnish the means and provide the location for modern wars.

Haifa

Haifa is located at Mount Carmel at the entrance of Palestine. The Bay of Haifa is the only natural port along the Mediterranean coast line. Since the close of World War I, this port and town has become a modern and up-to-date city of first importance to Palestine. It boasts a harbor second to none. It is the headquarters of the Palestinian railway systems running to Beirut, Damascus and Egypt. It has a modern airport which forms an intermediate place on the airlanes of Europe leading east from London and Europe to India, Asia, Egypt, and Australia. It also is the terminus of the great pipeline that brings oil from the oil fields of Iraq to the Mediterranean to contribute the sinews of war for the air armadas and navies of the nations. This town is the gateway to Palestine and the entrance to the great Valley of Jezreel and Megiddo and finally to Jehoshaphat. This town, port, railway, airport, pipeline, etc., have all come into being since World War I. The stage is now set for Armageddon and in the very place where the Bible says it will be fought.

God says, "I will break the bow and the sword and the battle *out of the earth*, and will make them to lie down safely." Hosea 2:18. This will be done in *the Valley of Jezreel*. "And it shall come to pass at that day, that I will break the bow of Israel in the *valley of Jezreel*." Hosea 1:5. The chronology of this is plainly seen to be at the end of the world by reading the whole of Hosea 2:18. It is done at the same time when He causes the evil beast to cease out of the land. Compare Eze. 34:24, 25. It will be when David (Christ) is king (Hosea 3:5) and that will be after the resurrection. See Eze. 37:12-14, 25. Compare also Hosea 1:11 with Eze. 37:19, 20.

The present war is not now Armageddon; but how soon the theatre of war may shift to that place is unknown. It

behooves us all to watch and be ready for we know not when the Son of Man will come and that great day of God Almighty bring us to that great battle.

One of the battles that was fought in this ancient battle-field was the battle in which Deborah, the prophetess of God, summoned Barak to marshal the hosts of Israel to fight against Jabin, the Canaanite, the captain of whose host was Sisera. The battle was joined, host against host, and the stars in their courses fought against Sisera. The Canaanites were overwhelmed and Sisera left his chariot and fled away on foot, only to meet his death by a nail in the hand of Jael. God had sold Sisera into the hand of a woman as he had foretold by his prophetess. Deborah sang of this battle, saying, "The kings came and fought, then fought the kings of Canaan *in Taanach, by the waters of Megiddo*; they took no gain of money." Judges 5:19. Let the words "In Taanach by the waters of Megiddo" be carefully noticed. They serve to show that the valley formed by the River Taanach which flows eastward into the Jordan from Megiddo forms a part of the great field of Megiddo.

Who Shall Fight in Armageddon?

Having identified the place of Armageddon, it is right that we should enquire as to who shall fight in Armageddon. In describing this battle the prophet says, "I saw three unclean spirits like frogs . . . go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." From these words it is evident that Armageddon will be a universal war that will involve all the nations of the world. This one fact has led many to reject the Biblical location of Armageddon. They reason that the Biblical location is altogether too small to allow of such a gathering. This is due to the limited knowledge of the Bible teaching on the subject of Armageddon. If

it was limited to the town of Megiddo, on the plains of Esdraelon, or the Valley of Jehoshaphat, this conclusion might be a legitimate one; but when considered as a whole and the fact that the stage is already set there, it enables one to see that God's Word must be right. Israel thought that no good thing could come out of Nazareth; but God's Son came out of Nazareth even as the prophets had foretold. God's word foretold that Christ should be born in Bethlehem and there was He cradled and not in some other place. The prophecy had also declared, "Out of Egypt have I called my son." Human reason would no doubt have affirmed this to have been impossible; but into Egypt He went and out of Egypt He was called. In the same manner the Word has declared that all nations shall be assembled at Armageddon and in the Valley of Jehoshaphat to receive the judgment of God and to these places will they gather. They will be gathered by one power to the one place. While the nations will be marshaled under the generalship of Satanic majesty they will be under the direct leadership of their several rulers for the spirits of devils go forth unto the *kings* of the earth and of the whole world to gather them. Only a very little faith is required now to enable one to foresee such a gathering, for all nations, great and small are exerting themselves to the limit to prepare either to fight or defend. Universal fear or lack of confidence has seized the inhabitants of the world. The world seems paralyzed and bound by some nightmare of terror which is well-nigh universal. They are urged on by some sinister influence of fear and this impels them to feverishly prepare either to fight or to defend themselves. Our own United States of America, though protected by miles of rolling ocean on both the east and the west, has been gripped by the same terror and is spending billions for defense—preparing all the time, though unconsciously, for the Armageddon which is soon to be fought.

Three unclean spirits gather the nations to Armageddon. Why three? These three spirits come from three sources, "the beast," "the dragon," and "the false prophet." These three sources provide the motivating influences which compel all the nations of the earth to prepare and assemble for Armageddon; because there is in every nation a point of contact, a sympathy, for one or the other of these three ruling motives among men.

Who are represented by the "beast," "the dragon," "the false prophet?" These three powers are religious powers. In Rev. 13:4 it says, "*They worshipped the dragon, and they worshipped the beast.*" The influences that gather to Armageddon are objects of worship. We read again, "If any man worship the beast or his image." The image of the beast is another term for the false prophet. He also is an object of worship. Proof should be given that the image of the beast and the false prophet are synonymous. In Rev. 19:20 it is stated that the false prophet is the one that wrought miracles before the beast. In Rev. 13:14 the two-horned beast works miracles before the beast and causes them that dwell on the earth to make an image to the beast. By a comparison of these two texts the conclusion is inevitable that the image of the beast and the false prophet are synonymous. Each of the three powers that gather to Armageddon is an object of worship and therefore religious.

"The beast" is universal in its influence, for the Word says, "All that dwell upon the earth shall worship him except those whose names are written in the Lamb's book of life." Man is a religious animal. Religion has been, and still is, the greatest influence in our world. Armageddon may not be a religious war; but religion will be the most powerful influence in gathering the nations to Armageddon. "Religion has drenched the world with blood." This was an undisputed fact or truth even though uttered by an unbeliever. One has

only to recall the great wars of antiquity, the Crusades, the Mohammedan invasions of Europe, the "Great Armada" in the days of Philip of Spain, etc. Religion has indeed drenched the world with blood and is yet to engage the world in the mightiest of conflicts, "the battle of that great day of God Almighty."

While religion is the motivating power in the marshaling and consolidation of the kingdoms of the world, churches do not fight as churches. Nations fight for the principles governing churches and religion. Of course religions like Mohammedanism, paganism, and the hierarchy of Rome must be excepted; but even these prefer to fight as political rather than religious powers. We will do well now to address ourselves to the task of defining "the beast," "the dragon," and "the false prophet," and the nations which they represent. First we will define "the beast."

The Beast

"The beast," as used in the prophecy concerning Armageddon, is the one to which the "image" is made. This beast is defined as the one which had the deadly wound by the sword and did live. See Rev. 13:14. The one that received the wound by the sword was one of the heads of the beast which had seven heads and ten horns. See Rev. 13:1-3. This beast with seven heads and ten horns rose up out of the sea. It was the kingdom which was represented by a dragon and which endeavored to kill Christ as soon as he was born. The power which did this was pagan Rome. Herod was the representative of that power. It was a Roman governor who gave the order for the crucifixion of Christ. The one head of that beast which received the deadly wound can be easily identified by a comparison with the little horn of the fourth beast of Daniel 7:8, 23-25. Such a comparison will show that the "little horn" of Dan. 7 and the "one head" of Rev. 13:3 which

received the deadly wound are identical. They do the same work, continue for the same time, etc. It is a simple matter to identify the "little horn" of Dan. 7 to be the papal form of the Roman government. It was the religious division of the fourth or Roman beast. It rose after Rome was divided into ten kingdoms. It continued for twelve hundred and sixty years which is the same as "a time, times and the dividing of times" and the same as the period of "forty and two months." It persecuted the saints of God. This little horn could have been none other than the papal hierarchy of the Roman church.

A beast in symbolic prophecy symbolizes a kingdom. See Dan. 7:17. God has symbolized the Roman church by a beast because that church claims civil power as well as religious power. The head of this church wears a crown and claims royal rights and prerogatives among the nations of the world. Napoleon had a quarrel with the pope, not concerning his spiritual suzerainty but on account of the civil or political claims of the pope. He, Napoleon, sent his representative to Rome and took from the pope his civil power. This constituted the wound by the sword (State) which was rendered to the papacy in 1798 at the end of the twelve hundred and sixty years of the rule of the papal hierarchy. The nations of the world who follow or who are influenced by the papacy are the Catholic kingdoms of Europe, South America, Mexico, etc. These nations are today foremost in their preparations for war. They seem urged on by a desire to conquer the world for the church of their fathers. The sword-rattling of Mussolini and his violent seizure of Ethiopia has struck terror to the smaller kingdoms of Europe and the world and has inspired them to intense war preparations for the preservation of their own individual safety and the maintenance of their own separate independence. Thus the spirit of war has gone forth to the nations inciting to war.

The "false prophet" is identical with the "two-horned beast" that rose at the time when the papacy received the deadly wound in 1798. The United States of America is the world power which was rising in a territory distinct from that in which the papacy rose. The two-horned beast rose out of the earth. The beast with seven heads and ten horns rose out of the sea. The papal beast rose in the territory of the old Roman Empire or in Europe. The two-horned beast rose in territory not having been previously occupied by nations, namely, in the western world. The "sea" as used in symbolic prophecy means "peoples, and multitudes, and nations, and tongues." See Rev. 17:15.

The power represented by the two-horned beast is a democracy; for the power is invested in the people. It says to them that dwell upon the earth that *they should make* an image to the beast, the papacy. The religion of the United States is Christian and Protestant. The government is a democracy. It has grown to a position of power and greatness by peaceable means rather than by conquest. In this government of the United States, Protestantism has adopted many of the unscriptural doctrines of Papal Rome, among which are the Sunday sabbath and the doctrine of the immortality of the soul.

The Dragon

The "dragon" kingdoms of the world are the idolatrous, pagan, non-Christian kingdoms of the world. Such kingdoms are the great kingdoms of the orient or east. In all their works of art, as well as of religion, dragons are prominent. China is a pronounced example of this; dragons adorn their temples, decorate their public buildings and ornament their homes, being displayed on carpets, dishes, pictures, etc. The

pagan kingdoms of the world are Japan, China, India, etc. Some of the professedly Christian nations of the world, such as Germany and Russia, are fast joining the ranks of the pagan nations. When great Christian nations apostatize and revert to paganism, shall not God punish such apostasy? When all those great professed Christian nations and churches turn from the word of God and accept tradition for the basis of their doctrines and practices, shall not our God punish for such disloyalty?

Under the three religions above named are included all the inhabitants of the world except Mohammedans. At the time when Armageddon is fought, Mohammedanism has already been punished. The first thing that happens under the sixth plague is the drying up of the waters of the "great river Euphrates." See Rev. 16:12. This will constitute God's punishment for the Mohammedan compromise of truth with error. Like Roman Catholicism, Mohammedanism is a union of church and state, in which religion has accepted and courted the illicit homage and idolatrous fealty of the civil power. Both Romanism and Mohammedanism will be punished for their disloyalty to their Maker which He calls in His word spiritual adultery and fornication. God will certainly punish for such unfaithfulness. When ancient Israel asked for a king they rejected God and were finally led to crucify their Lord and rightful King, and, affirming their loyalty to Caesar, requested Caesar instead.

Thus we see that all false religions with the nations adhering to them are punished by God under the sixth plague; but only Romanism, Paganism, and apostate Protestantism will participate in the final Armageddon, the battle of the great day of God Almighty.

The spirits like frogs which go forth unto the nations are the spirits of devils.

Primarily it is Satan who gathers the wicked to participate in Armageddon. The harvest is the end of the world; but contrary to popular opinion, "the wicked are gathered first." The popular opinion is that God will gather the righteous first. The Scripture says, "In the time of harvest, I will say to the reapers. Gather ye together first the tares, and bind them in bundles to burn them." Matt. 13:30. Satan is allowed to marshal and mobilize his forces while Christ gathers out His own. This work of mobilizing and consolidating his forces is not limited to the time of the sixth plague. The reader will note that this work is done in "the time of the harvest." "The harvest is the end of the world." Then, it is in the *time of the end* of this world that this work of gathering the nations for Armageddon is done. According to Daniel 11:35 the period known in prophecy as "the time of the end" began with the end of the great papal persecution in 1798. Daniel further describes the conditions that shall prevail in the time of the end. He says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. The gathering of the nations will come in this same time of the end, at a time when many are running to and fro and knowledge is being increased.

There is no doubt but what an unprecedented increase of knowledge and travel has characterized the years beginning with 1798. This time has brought an unprecedented tendency to federate and unionize everybody. These federations are what Christ predicted for the time of the end, and Satan is

binding the inhabitants of the world into bundles (unions, churches, secret societies, political parties, nations, social clubs, etc.) for the final day of the Lord's wrath. It is not the spirit of the Lord that gathers armies, develops deadly weapons of destruction, and inspires to war; but "Satan delights in war, for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of the Lord." *Great Controversy*, by Mrs. E. G. White, p. 589.

For a number of years Satan has been organizing and consolidating his forces and stirring up the nations for war. Every new invention, such as the airplane, automobile, steam-boat, etc., has been utilized for this legalized, civilized, and socialized business of human destruction. This inhumane and diabolical business and racket has received the sanction of professed Protestantism, Romanism and Paganism. This desire for war on the part of Satan will increase and hatreds will become more intense until God and righteousness and peace have been forgotten and Armageddon will be ushered in.

As Satan sees his time become shorter, he is aroused to greater wrath, and, as his wrath becomes unbearable to humanity and nations and threatens complete destruction of the earth, the righteous anger of God is aroused and the day of God's wrath will be ushered in, in which sin and sinners will be destroyed out of the earth. The Scripture says, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou

shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

God says, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Hag. 2:22. The nations of the earth will destroy the earth and each other. Of this same destruction the servant of God has said, "After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other. *Early Writings* p. 290. This is the war that will end war. This is Armageddon.

CHAPTER TWO

The Prelude to Armageddon

Before Armageddon is fought, there is a regular sequence of events which prepares the way for it. Some of these events have been mentioned and discussed in the preceding chapter. The event which immediately precedes Armageddon is found in Rev. 16:12. It reads, "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."

The query naturally arises, what does the statement, "the water of the great river Euphrates was dried up" mean? What event or occurrence is foretold by these words? Waters as used here must be understood to be symbolical, for it is used here in this verse with the symbols "beast," "dragon," "false prophet." Water, when used in symbolic prophecy symbolizes "peoples, and multitudes, and nations, and tongues." Rev. 17:15. The literal water of the river Euphrates would offer but a very slight obstacle to the progress of modern-equipped warring nations. The river Euphrates is undoubtedly used to identify the nation which is here symbolized. The nation which has occupied that valley of the Euphrates for many years is Turkey. Turkey is a union of church and state. The religion of Turkey is Mohammedanism, and the sultan of Turkey was, for many years, the Califf of the Mohammedan world. This nation is a party which is mentioned in Rev. 9:14. See *Great Controversy*, by Mrs. E. G. White, pp. 334, 335.

Turkey, as a nation, will come to her end or be dried up before Armageddon is fought; but not long before, for she comes to her end under the sixth plague. The theory has been taught that when Turkey comes to her end, then probation

will close. In the preceding chapter, proof has been given that probation closes before any of the seven last plagues are poured out. If the above-mentioned theory is correct, then the drying up of Turkey would precede the pouring out of the plagues instead of coming under the sixth.

The events which mark the close of probation and the beginning of the time of trouble have been clearly revealed. "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." *Great Controversy*, p. 594. Mrs. E. G. White says that the events which mark the close of probation are clearly presented. If this is true, then we have a right to ask, what are they? She answers immediately by quoting Daniel 12:1: "'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.' When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent." *Testimonies*, Vol. 5, pp. 212, 213.

We stop and analyze the text to discover if possible how this text gives the events that mark the close of probation. The events mentioned in the text are: Michael shall stand up; there shall be a time of trouble; God's people shall be delivered, every one that shall be found written in the book. The last-mentioned event seems to be the most evident proof that probation will be closed "at that time." The books have been searched and those who are to be delivered have been determined. These words reveal the fact that the judgment has been completed before that time comes. When Jesus comes, He brings His reward with Him to give to every man

according as his work shall be. The fact that He brings reward according to works reveals that the judgment precedes His coming. The words of Dan. 7:26 prove very conclusively that the judgment sits before the end and continues until the end. When it is over then the end will come.

"At that time shall Michael stand up" are the words of the prophet which Mrs. E. G. White uses to show the time of the closing of probation. We will analyze this text. Michael is another name for Christ. Michael is the Archangel. Jude 9. It is the voice of the Archangel that raises the dead. I Thess. 4:16. That voice that raises the dead is the voice of the Son of God. John 5:25. Michael (Christ) is the Judge. Jesus said, "For the Father judges no man, but hath committed all judgment unto the Son." John 5:22. While the judgment is in session, the Judge sits. Dan. 7:26, 9, 13. When the judgment is over the Judge stands up to pass sentence; He rises up to the prey (Zeph. 3:8). The people are burned; (Isa. 33:10-12) the whole earth is consumed; (Isa. 28:21,22) He shows mercy and favor to Zion, His church (Ps. 102:-13-16). "I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also *that Michael had not stood up*, and that the time of trouble, such as never was, had not commenced. 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*, p. 36.

That text in Dan. 12:1 says "At that time." What time is this? The word "that" has an antecedent. What is that antecedent? It is found in the preceding verse, in Dan. 11:45. Two events are referred to in this verse: "he shall plant" and "he shall come to his end." Which of these two events is the antecedent of "that time?" Of necessity it must be the last

one, for he must plant before he can come to his end. When he comes to his end, "at that time shall Michael stand up," and then shall probation close and the seven last plagues be poured out. This is the event that marks the close of probation. But what is this event?

The King of the North

To properly interpret this event, we must analyze the verse and study it carefully. Who is meant by the pronoun "he?" The text says, "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Who shall plant, where shall he plant, and what shall he plant, are very pertinent questions and necessary to the understanding of the text.

First: what place is known in the Scriptures as, "the glorious holy mountain?" In reply, we read Zech. 8:3. which says, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and *the mountain* of the Lord of Hosts, *the holy mountain*." Jerusalem lies between the Mediterranean and the Dead seas. It is, according to the Scriptures, "the holy mountain." There is only one holy mountain and that mountain is Jerusalem. There are many mountains round about Jerusalem. Which of all of these mountains is "the holy mountain?" It is Zion, Mount Zion. Mount Zion was the temple site. The temple and all that was connected with it and its services was located on Mount Moriah. See 2 Chron. 3:3. Mount Moriah came into prominence in early Bible times. God said to Abraham, "Take now thy son, thine only son, Isaac . . . and offer him upon one of the mountains which I will tell thee of." Abraham travelled three days and near the close of the third day he lifted up his eyes and saw the promised indication which pointed out

Mount Moriah as the place where he should offer up his son Isaac. Thus, God, very early in Bible times, pointed out the mountain upon which His Son, Jesus Christ, should suffer. This mountain became the holy mountain because it was sanctified by the blood of the Son of God. On this mountain was a large flat rock which was used as a threshing floor by Ornan the Jebusite. Upon this rock was where Abraham offered up his son Isaac. This rock was the site of the altar of burnt offering belonging to the temple which Solomon built.

Now that we have identified the holy mountain, we have located the place where the event which marks the close of human probation will take place. It will take place in Jerusalem, in the glorious holy mountain, which is Mount Zion, which is Mount Moriah, the place of Abraham's sacrifice.

The next thing to be determined is, who shall come to his end "at that time?" It is the same one who plants in the glorious holy mountain. To determine who, it is necessary to find the antecedent of the pronoun "he" as used in Dan. 11:45. This pronoun has been used continuously from verse 40. In this verse, three powers or nations are mentioned. Two of them are named and one of them is the one continued from verse 36 and is known in verse 40 by the pronoun "him." The verse reads, "And at the time of the end shall the king of the south push at *him*: and *the king of the north* shall come against *him* like a whirlwind, with chariots, and with horsemen, and with many ships; and *he* shall enter into the countries and shall overflow and pass over." The last "he" mentioned in this verse is the one who shall plant and come to his end. The antecedent of this pronoun is the king of the north who shall "enter into the countries, and shall overflow and pass over." Then it is the king of the north that shall plant his tabernacles in Mount Moriah in

Jerusalem and who shall come to his end at the time when probation closes.

The question now is, who is the king of the north? The kings of the north and the kings of the south begin in the first part of this chapter. Their origin is in verses three and four. Alexander of Greece is the mighty king who rose up in Grecia, and whose kingdom was divided toward the four winds of heaven—into the king of the east, the king of the west, the king of the south, and the king of the north. Alexander's kingdom was divided after his death between his four leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy. Throughout chapter eleven, the king of the north refers to this division of Alexander's kingdom.

It is pertinent here in this connection to determine how these directions were reckoned. Were these directions reckoned from Athens, the capital of Alexander's kingdom? According to the Bible, all directions are reckoned from Jerusalem in Palestine. That part of Alexander's kingdom which was situate north of Palestine was the kingdom of the north, and that part which was situate south was the kingdom of the south—which was and still is, Egypt.

When God gave Palestine to Abraham, He set the bounds of Palestine. The south boundary was set at the River of Egypt and the north boundary was the river Euphrates. See Gen. 15:18. From this time on throughout Bible times these boundaries remain fixed and the countries in these rivers and their valleys are throughout the Bible known as the kings of the north and the kings of the south. The valley of the river Euphrates is known as the "land of the north" (Jer. 46:6, 10) and the kingdoms that occupied that country were known as the kingdoms of the north. In Jeremiah 1:-15, the Lord says, "For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come,

and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." The kingdoms that fulfilled this were the kingdoms of Assyria and Babylon. See Jer. 50:17. Assyria conquered all of the cities of Judah. Isa. 36:1. Both these kingdoms are called kingdoms of the north because they occupied the land of the north, the valley of the Euphrates, or what is known in history as the valley of Mesopotamia. Assyria had her capital on the Tigris river which formed the northern boundary of the valley of Mesopotamia. Her capital was Ninevah, which was located only about one hundred miles from the city of Babylon.

Babylon was the kingdom of the north in her day. Her capital was on the Euphrates river. See Jer. 4:6, 7 and Eze. 26:7. Because of its location in relation to Palestine, the kingdom of Babylon was called "the land of the north." See Zech. 2:6, 7. That "land of the north" is still today, as it was in ancient times, "the land of the north." This was the land of the north which formed "the kingdom of the north" into which Alexander's Grecian kingdom was divided.

We are not so interested in who the king of the north was in ancient times, but in who he is today. The king of the north at the present time is the nation of Turkey because Turkey has for many years ruled over the land of the north. Because of her waning power and influence in those lands, Turkey has for a number of years been known as the Sick Man of the East. Turkey is waxing old, ready to pass away. She is fast being dried up as a nation. This drying up will finally be completed under the sixth plague.

Some say that the papacy is the king of the north; but allow me here to assume the negative for a moment. The papacy has never occupied or ruled over the land known as the land of the north. The wars of the Crusades were fought

with the object of wresting the holy places from the infidels; but they were unsuccessful and Romanism has never occupied the valley of the Euphrates, the north country.

Having identified Turkey as the king of the north, we now inquire, how will Turkey fulfill the prophecy of Dan. 11:45? "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." Has Turkey already planted her tabernacles there or is she still to do so? It must be remembered that the religion of Turkey is Mohammedanism and that Mohammedanism, like Romanism is a union of church and state. Some think, that in order to fulfill the prophecy, Turkey must plant the capital of her government in Mount Zion; but this is not what the text says. The word "tabernacle" means "a place of worship."

The Hebrew word that has been used in this text and which has been translated "tabernacle" also means "a place of worship." The word is *ohel*, and is used more than eighty times in the Old Testament. In more than half of these places the word is used concerning the tabernacles which Moses and Solomon built. The Hebrew word, therefore means "a place of worship." It is not the capital of Turkey that is to be planted in Mount Zion, but the places of worship belonging to the Moslem hierarchy.

What is now Mount Zion is the sacred inclosure of Mohammedanism called in the Arabic language, "El Haram Es Sharif" which means in the native language, "the Noble or August Sanctuary." Is it not a striking fulfillment of the prophecy, "He shall plant the tabernacles of his palace in the holy mountain?" For eleven hundred years this holy mountain site has been called "the Noble or August Sanctuary."

The text says, "He shall plant the tabernacles." You will note that it is in the plural. In fact, there are seven Mohammedan mosques on this holy site. The three most prominent

are El Aksa, El Buraq, and Kubbat Es Sakra. This latter one means "the Dome of the Rock." It is mistakenly known among Christians as the Mosque of Omar. It is called "the Dome of the Rock" because it has been built over the rock upon which Abraham offered Isaac. This rock is very sacred to Mohammedans, having been associated in the Koran very intimately with the early traditions of their prophet. Tradition says that when Mohammed ascended to the seventh heaven he rode on a white horse to Jerusalem, where he was met by Gabriel who tethered his horse to a place in the Wailing Wall which is now a mosque called El Buraq (the horse). He is said to have gone up to the rock from which he ascended to heaven. The rock according to tradition clung to his feet when he began to ascend. Gabriel reached up and pulled it down. As proof of the genuiness of this tradition, the Mohammedan guide will point out to the tourist the track of Mohammed which was left in the rock. These mosques on Mount Zion are of great sanctity being with Mecca and Medina Islam's holiest. There is no prophecy of the Bible which has been more accurately fulfilled than this one, "He shall plant the tabernacles of his palace . . . in the holy mountain." They are there. In *Testimonies*, Vol. 9, p. 14, Mrs. White says, "The world is stirred with the spirit of war; the prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." This was written and published in 1909. At that time Turkey ruled all of Palestine. At the close of the first world war, Gen. Allenby had conquered Palestine and there was nothing left to them except the holy places. Great Britain had pledged protection of their holy places to her Mohammedan subjects when she entered the war against Turkey. Great Britain has faithfully respected and kept this pledge.

Mohammedans police the sacred inclosure in Jerusalem, and they will continue to do so until the close of probation.

I will here give a few quotations to show how these holy places are regarded by Mohammedans. They are quoted from *Year Book and Almanac of the Holy Land*, 1936 Edition, by A. P. Anthony, and published by Holy Land Almanac, Inc., 32 W. Randolph St., Chicago, Ill., U. S. A. "To Islam also Jerusalem is a holy city. The Arabic name is Quds, "Holiness" (In full the name is Quds al Sharif). The prophet Mohammed, himself said that Jerusalem was the holiest place in the world and that one prayer here was worth a thousand elsewhere.

"As a *gibleh* (point of adoration) of Islam, Jerusalem is almost as sacred in the eyes of Moslems as are Mecca and Medina and from the early ages of Islam it has been a place of pilgrimage for the entire Mohammedan world." page 107. "The principal Moslem shrine in Jerusalem is the Haram-sh-Sherif (the Noble Sanctuary), a large area inclosed by walls, in the southeastern part of the city, along the valley of Kidron." *Id.*, p. 108.

"The Dome of the Rock" (In Arabic, "Qubbet-al-Sakra")

"The naked rock surmounted by the beautiful mosque, known to non-Moslems as the Mosque of Omar, is in the center of the Haram area. Many traditions, Talmudic as well as Moslem, are attached to this rock. . . . It is on the summit of Mount Moriah and occupies the spot where Solomon's temple stood. . . . Of the many traditions attached to the place, it is believed to be the center of the world, the gate of hell, the altar upon which Abraham was about to offer up Isaac his son in sacrifice, the rock from which Mohammed ascended to heaven on the back of his magic steed, the human-faced Al-Buraq, and where accord-

ing to the Moslems, the blast of the trumpet will sound forth at the judgment day." *Id.*, p. 108.

"This sacred temple territory the Mohammedans surrounded with protective walls, and within these walls they erected some beautiful temples of their own called mosques. There stand the famous Mosque of Omar, the Mosque of Aksa, and the Dome of the Rock, which will be described elsewhere in the volume. This whole sacred territory is called by the Arabs, 'Haram,' or more fully, 'Haram-esh-Sherif.' The western wall of this Haram, which represents the ancient part of the wall of the temple is the Wailing Wall of the Jews, the last vestige of Solomon's temple. Holy both to the Jew and to the Mohammedan, the Wailing Wall has become a matter of great concern in the present political stage of the Holy Land." *Id.*, p. 66.

"The wall is part of the Haram-esh-Sharif, which is an Islamic place of great sanctity. Legally, the Wall is the absolute property of the Moslem community and the strip of pavement facing it, on which the Jews stand when making their devotions at the Wall, is Waqf property (Moslem Ecclesiastical Foundation property) as is shown by documents preserved by guardians of the Waqf. If we except the time of the Latin kingdom, when the Haram area and these buildings were in the possession of the Crusaders, they have been in Moslem ownership for the past thirteen centuries and not unnaturally are regarded as among the most treasured possessions of the Moslem world.

"Tradition has it that there is the chamber within which Mohammed's horse named Buraq was kept when the Prophet made his journey to heaven from the Rock of the Dome. It is for that reason that the Wailing Wall is known to the Moslems as the Buraq." *Id.*, p. 66.

Much more history could be cited but this must suffice for this present presentation. Let it be noted that this "Noble or

"August Sanctuary" of the Mohammedans has been there for thirteen centuries. Then read again Dan. 11:45 and note carefully the words of the text. It will be very manifest that no time limit is set in order to reveal how much time elapses between the planting of the tabernacles and the coming to his end. Some read Dan. 11:45 with a mental interpretation like this: "He shall plant the tabernacles of his palace between the seas in the Glorious Holy Mountain, and *immediately* come to his end and none shall help him." There is nothing in the text which warrants such a mental interpretation. Nothing in the text suggests the length of time which elapses between the time of planting and the time of coming to his end. Jesus said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and *Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles be fulfilled." Luke 21:24. Jerusalem was not to be trodden down of the Gentiles merely a little time before probation closes but to be trodden down from His day "until the times of the Gentiles be fulfilled," namely, until probation closes, that is, until the gospel has been proclaimed to the Gentiles.

The fact is that the prophecy of Jesus has been very accurately fulfilled. Unbelievers of Christianity have controlled and ruled and oppressed Jerusalem ever since Jesus uttered those words with the exception of a little time during which the Crusaders occupied the holy place. The wars of the Crusades were preached, organized, promoted and fought by Roman Catholic Europe in an attempt to dislodge the infidels and secure those holy places of the Jews as shrines for Christendom. God has decreed otherwise. He would have us remember and pay homage and devotion to the living temple, Jesus Christ, who tabernacled there, rather than to those inanimate memorials of his crucifixion and rejection. The Papacy will never possess these holy places.

Under the fifth plague, "darkness was upon the seat of the beast." The seat of the papacy is that which was given to him by Pagan Rome, the city of Rome, whose successor he claims to be. One of the titles borne by the popes of Catholic Rome is "Pontifex Maximus" (the great pontiff), a title formerly borne by the Pagan emperors of Pagan Rome. The popes will still be in the Eternal City when the plagues fall.

To conclude this presentation I wish to say that the "Holy Mountain" is one of the most coveted places in the world—Jews would pay a fabulous price in gold for its possession; Christians desire it greatly, and Moslems will fight to retain possession of it.

With England lies the key to its future. England has a mandate over it. It is at her disposal. It is as the prophet Zechariah has declared, "a burdensome stone" to England.

Lord Balfour promised Palestine to the Jews for a national home, but England cannot and dare not deliver the goods. Her Moslem subjects claim it. Jesus said they should have it. The prophet Ezekiel has said that the Jewish kingdom shall be overturned and be no more until He comes whose right it is and I will give it Him. England has seventy million Mohammedan subjects who form an opposing and powerful influence that deters England from turning Palestine over to the Jews. These Mohammedans have a traditional prophecy that says, "When the green flag is unfurled from the Mosque of Omar" the *Jehad*, or holy war, will begin. Pressure will soon be brought to bear upon England and she may be led to think that it will be the safest policy to dispossess the Moslems of the holy places in Jerusalem. Then will begin that awful time of trouble, probation will close, the holy war of the Mohammedans will begin which will result in the final drying up of Turkey (the leader of the Mohammedans) under the sixth plague. When this is done then all

the East will be gathered against the ten kingdoms into which Western Rome was divided. This battle will be the battle of Armageddon.

Upon Golgotha's heights there once stood a cross upon which the Prince of Peace was crucified who said, "I come not to send peace upon earth but a sword." Upon this same holy mountain again there stands a cross, a cross of unholy and conflicting ambitions, upon which the peace of the world will be crucified again and from that place from which God intended that the dove of peace should have gone forth to all nations, in its place instead, the banner shall be unfurled to signify to the nations the gathering for Armageddon.

*"War lifts the helmet to its brow;
May God protect his people now."*

CHAPTER THREE

A Remarkable Parallel

The Bible abounds in types, symbols, parallels and figures of speech and object lessons. Christ is symbolized by all these methods. He was "the lamb of God which taketh away the sins of the world." He was symbolized by the rod, the sanctuary, the rock, the bread (by the manna and the shewbread) and He was "the Water of Life." He was also foretold by object lessons and by parallels and by history. Some men were, in their lives and experiences, types or parallels of Christ, such as, Joseph, Moses, Isaac, and Jonah. Jesus said of Jonah, "As Jonah was three days and nights in the whale's belly, so shall the Son of Man be three days and nights in the heart of the earth." Jonah, himself, not the book, was a prophecy of Christ's death, burial, and resurrection. Jesus said, "There shall no sign be given it but the *sign of the prophet Jonah.*" The entire Old Testament Scriptures were a prophecy of Christ. "On every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God." *Desire of Ages*, p. 211.

Jesus said, "As it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man." History repeats itself; the history of Sodom and Gomorrah and Noah are types or parallels of Christ's second coming.

A parallel of Armageddon is referred to in Isa. 28:21, 22, and reads, "For the Lord shall rise up as in mount Perazim he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of Hosts a consumption, even determined upon the whole earth." This text foretells the Lord's part of Armageddon, as

well as the part of the nations. It foretells a universal consumption by the wrath of God upon the whole earth. This can be none other than "the great day of the wrath of God Almighty." What took place in the valley of Gibeon? Who were the actors in that parallel of Armageddon?

In reply to these questions, Joshua was the principal actor on the one side and a confederation of kings (five in number) on the other side. Of whom was Joshua a type or parallel? The words Joshua, Jesus, and Hosea are used synonymously in the Bible. See Heb. 4:8 (margin); Acts 7:45, where the word Jesus has been written in the text for Joshua. The tabernacle was brought into the promised land with Jesus (in this place, Joshua). In Num. 13:8 the word Oshea is used as a synonym for Joshua. Joshua, therefore, in this parallel symbolizes Jesus. Joshua was the leader of Israel, God's people, who led them into the promised inheritance. He led Israel across the Jordan in a very miraculous way. The Gibeonites, having seen the power that accompanied Israel, were frightened and sent ambassadors to Joshua to make a league or covenant with him. These Gibeonites came dressed in filthy garments and ragged, and with old worn-out shoes upon their feet to make a league with Israel. Joshua pitied them in their sorry, ragged, and filthy condition and made a league with them; but the Gibeonites had acted deceitfully.

We as Christians despise them for such deception and duplicity; but we should be reminded of the fact that when we came to Jesus we came in the filthy rags of our own righteousness and Jesus despised us not but entered into covenant relations with us. These Gibeonites typify the one hundred and forty-four thousand who shall be delivered by Christ in the day of His wrath. This will be more evident as we consider further the events that transpired in the valley of Gibeon.

When the Canaanites learned that these Gibeonites had made a covenant with Joshua and Israel, they covenanted or

confederated against them. Let it be noted that the activating motive was a religious one as in the case of the Armageddon of the Bible. They mobilized their armies and went up to destroy the Gibeonites. The Gibeonites prayed this prayer unto Joshua, "Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us." Joshua heard their prayer and *went up by night* to the rescue.

I do not wish to anticipate; but must stop to remind my readers that those who will be delivered at the coming of Christ will be found crying day and night unto God for deliverance. See Luke 18:7, 8. It reads, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily, nevertheless when the Son of man cometh, shall he find faith on the earth?" The chronology of this text is very evident. It is at the time of Jesus' second coming. As it was in the days of the Gibeonites, a confederation of nations will conspire against God's people because they have made a covenant with God to keep His law and to be His servants. A decree of death will be finally passed upon those who will not worship the beast and his image. See Rev. 13:15. The saints will then be plunged into the scenes of Jacob's trouble and will cry mightily unto God who will save them out of it even as Joshua went up by night to save the Gibeonites.

"It was at midnight that God chose to deliver His people." *Early Writings*, p. 285. Joshua led the armies of Israel up by night to fight for the Gibeonites. He came suddenly upon their enemies, who were discomfited before him, and the kings fled and hid in a cave.

While they were fleeing before Joshua, God rained down great hailstones from heaven upon them and the sun and

moon stood still. That day is known as "Joshua's long day." That day is a type of the great day of God's wrath. The seventh plague is a plague of hail. See Rev. 16:21. The following words are written in Job 38:22, 23: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" The battle for which God has reserved the treasures of the hail is that battle of Armageddon which comes in the time of trouble mentioned in the verse in Job. Again in Armageddon, the sun and moon will stand still while God fights for His people. See Habakkuk 3:11. This was exactly what happened in the day of the battle in the valley of Gibeon. The sun and moon stood still while God fought for his people and while kings fled from Joshua, God rained down great hailstones from heaven upon them and there were more killed by hailstones than were killed by Joshua and his army. That day was a *great day*, being twice the length of the regular or ordinary day. It was a type of that "great day of God's wrath." See Josh. 10:10-14.

The kings of Joshua's battle fled and hid themselves in a cave. This is a very striking parallel with the battle of God's wrath, as described in Rev. 6:15-17. It reads, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

When the kings fled and hid themselves in a cave, Joshua did not bring them out at once but rolled a stone upon the mouth of the cave, thus imprisoning them until he had conquered and won the battle; then he returned and took

those kings up out of the cave and caused them to lie upon the ground. He then called all the leaders of Israel and caused them to come and put their feet upon the necks of those kings. When this tableau was enacted Joshua said, "Thus shall the Lord do to all your enemies against whom ye fight." Josh. 10:25. When the kings of the earth flee from the Son of God, they will be gathered as prisoners are gathered in the pit and they shall be shut up in their prison and *after many days* they shall be visited. See Isa. 24:21, 22. They will be shut up in the pit for one thousand years. The Bible says, "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. At the end of the millennium all the kings of the earth will come forth from their prison house, the grave, and be trodden under the foot of the Son of Man. At that time Satan will be bruised under your feet as says the great apostle. Rom. 16:20.

The real king of this world is Satan. In the day of God's wrath he too will be cast into the "bottomless pit" and be shut up for one thousand years, after which he will be taken out and punished—trodden under the feet of the Son of Man, the Seed of the woman.

The Hour of Jacob's Trouble

The prophet Jeremiah foresaw what he describes as the hour of Jacob's trouble. "Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble. But he shall be saved out of it." Jer. 30:6,7. We inquire, when, and why was Jacob troubled? He was troubled because of his own sins. He had robed himself in old clothes belonging to Esau and had gotten the blessing from Isaac, his father. His action had been very similar in some ways to that of

the Gibeonites. He had been forced to flee from Esau to the land of Haran. After twenty years he was now returning to Palestine. He heard that Esau was coming to meet him with four hundred men bent upon his destruction. Then came his hour of trouble. Threatened with imminent death, he prayed and wrestled all night. It was the consciousness of his sins that caused him all his trouble. He feared lest God, because of his sins, would leave him to the wrath of Esau.

The Gibeonites, likewise, had their night of trouble. They feared lest their conduct in obtaining the covenant with Joshua would cause him to leave them to perish by the hand of their enemies. They cried to their ally, Israel, to come and help them and save them. They were faced with destruction as Jacob had been. Their trouble and anguish were keen; but the God who had saved Jacob from the wrath of Esau, heard their prayer and saved them out of the hands of their enemies. God's people will be in this earth when Armageddon is fought. Like the Gibeonites, they will be charged with the responsibility for bringing all the trouble, plagues, etc., upon the earth; the inhabitants of the earth will be enraged against them to the extent that they will finally decree the death of God's people. "Those who honour the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that is filling the earth with woe." *Great Controversy*, p. 614. Rev. 13:15.

The same people have been no better than the Gibeonites and Jacob. They have come to Jesus with all their filthy rags of self-righteousness and sin and Jesus has entered into covenant relation with them. He will honor His covenant as did Joshua of old. He will not save them because of their own goodness or merit nor leave them to be destroyed because of their sins. He will save them for His oath's sake. That day will be a day of trouble and anguish; but it will

not be the fear of death that will cause such terror. Mrs. E. G. White described it thus, "Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. . . . And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. *His only hope was in the mercy of God; his only defense must be prayer.*" As was Jacob's, the only hope of God's people will be in His mercy; and thanks to that grand doctrine of righteousness by faith, they, the one hundred and forty and four thousand are *without fault before the throne of God*, and they shall be saved out of the hour of Jacob's trouble because they have trusted in "The Lord Our Righteousness."

CHAPTER FOUR

The Elijah Message

The prophet has said, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5. This prophecy, like every other prophecy of the Bible, will meet a certain fulfillment; but we have a right to inquire as to how and when it will be fulfilled and when Elijah does come, what will be his message. Elijah was a prophet who lived in the days of Israel's apostasy, in the days of Ahab, Israel's most wicked king. Because of his faithfulness in denouncing the sins of his time and in fearlessly declaring God's message God took him from this world without his seeing death. He, therefore still lives, and if God so wished, He could send him back to this world in person; but this is altogether improbable.

This prophecy met a partial fulfillment in John the Baptist, and in the message which he preached. In fact, Jesus said of John, "Elias is come already, and they knew him not, but have done unto him whatsoever they liked;" but John was not Elijah in person. The angel who announced to Zachariah the birth of John said, "And he shall go before him in the spirit and power of Elias." His work and message were similar to that of Elijah. But John only partially fulfilled the prophecy of Malachi for the text says, "*Before the great and dreadful day of the Lord.*" These words cannot be said to describe the first advent of the Christ when He was born in the manger of Bethlehem. On the contrary, Jesus called that day "the acceptable year of the Lord." Luke 4:16-21. "The great and dreadful day of the Lord" will be His second coming. The prophet Joel says, "The sun shall be turned into darkness and the moon into blood, before the great and

terrible day of the Lord come." These signs were given by Christ as signs of His second coming. See Matt. 24:29-31. We may therefore expect that Elijah will come before the second coming of Christ; not in person, but he will come again bearing a message in the spirit and power of Elijah.

Elijah bore a very straight and plain message to his generation. When Elijah comes again he will bear a similar message, in a similar spirit as did John and Elijah. Mrs. E. G. White says, "Prophecy must be fulfilled. The Lord says 'Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men will say: You are too earnest, you do not interpret the Scriptures in the proper way: Let me tell you how to teach your message." *Testimonies to Ministers*, p. 475.

Elijah was a "Messenger" with a message for his time. John was called the "Messenger of the Lord" (Mal. 3:1) for his time, "the voice of one crying in the wilderness." John said that he was not the Christ, nor a prophet (John 1:19-23) but, "I am the voice of one crying in the wilderness." He was more than a prophet. He was God's messenger with a message. When Mrs. E. G. White was asked whether she was a prophet she replied, "Some have stumbled over the fact that I said I did not claim to be a prophet, and they have asked, why is this? I have had no claims to make, only that I am instructed that I am God's messenger; that He called me in my youth to be His messenger, to receive His word and to give a clear and decided message in the name of the Lord Jesus.

"Early in my youth I was asked several times, 'Are you a prophet?' I have ever responded, 'I am the Lord's messenger.' I know that many have called me a prophet, but I have made no claim to that title. My Saviour declared me to be His

messenger. Your work, He instructed me, is to bear My word." Mrs. E. G. White in *Review and Herald*, July 26, 1906 and March 17, 1921.

Mrs. White, like John the Baptist, and Elijah, bore God's special message to this generation, having been definitely called of God for the specific work of being God's messenger. Neither John nor Elijah wrote any book or books of the Bible. They were not called for that purpose. They were God's messengers for the times in which they lived. While Mrs. White has written many books, not one of them is an addition to the Bible nor will they ever be. She was God's messenger to this generation and what she has written has been written for the present generation of people only. Her writings contain a message which has been received direct from heaven for this present time. Her message has been committed to the Seventh-day Adventists and through their organization it is being proclaimed to this world.

Jesus once said to His disciples, "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:28. After six days He took Peter and James and John and went up into a high mountain and was transfigured before them. His form was no longer that of a peasant of Galilee attired in the common dress of the common people of that time; but He appeared in majesty arrayed in regal splendor. Moses and Elijah appeared in person to Him and conversed with Him about His death which He was very soon to accomplish in Jerusalem: a cloud of angels surrounded Him and God's voice was heard proclaiming from the cloud, "This is my beloved Son, hear ye Him." While descending from the mount, Jesus called this transfiguration a vision saying, "Tell no man the vision, until the Son of man be risen from the dead. Peter was the only one of the three who ever attempted to explain the

vision. He explained it to have been a vision of the "power and coming of our Lord Jesus Christ." 2 Pet. 1:16-18. It was a miniature representation of "the Son of man coming in his kingdom." There was "the cloud," "the angels," "His Father," "Jesus, the King," and His subjects, Moses and Elijah.

Mrs. White, in commenting on the transfiguration said, "Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ, and who will be changed in a moment, in the twinkling of an eye, at the last trump, without tasting death. It was as a representative of those who shall be thus translated, that Elijah, near the close of Christ's earthly ministry, was permitted to stand with Moses by the side of the Saviour on the Mount of Transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the voice out of the cloud acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth's history will be changed from mortal to immortal, and be translated to heaven without seeing death." *Prophets and Kings*, p. 227.

Elijah, then, will not return to the earth in person before Christ comes; but he in person was a type of those people who will be the forerunners of Christ when He comes in glory, namely, the Seventh-day Adventists to whom has been committed God's special message to this generation. Simplicity in dress and diet, faithfulness in declaring God's message, and humility in speech and deportment should characterize that people whom God has raised to such a high calling and to whom He has committed such responsibility.

Many have claimed to be bearers of "the Elijah message" to the world but have preached in vanity and their movement

has come to nought. One may then ask, how may the true Elijah movement be recognized when it does come? To whom, I reply: the time of its rise, the message it bears; these must determine its identity. Type must meet antitype and every type is a prophecy. This is a law of sound exegesis. Every lamb that was offered on Jewish altars was a type and prophecy of "the Lamb of God that taketh away the sin of the world." The first and most important thing in determining the correct interpretation of any prophecy is to determine the chronology or time of its fulfillment. We will therefore consider first the time or chronology of Elijah's message.

Elijah lived and did his work in the days of Israel's apostasy; in the darkest hour of Israel's history; in the days when loyalty to God was treason. The kingdom of God (the Theocracy of Israel) had been divided into two kingdoms of Israel and Judah with two separate capitals and two separate places of worship, Jerusalem and Samaria. Ahab was king in Samaria. Upon being elevated to the throne, he took to wife, Jezebel, the daughter of Eth-baal and went and served Baal. Baal worship became the recognized religion of his realm. Under the influence of his dissolute, unprincipled wife, Jezebel, an attempt was made to destroy the worship of Jehovah out of the land. Jezebel slew some of the prophets of God and others were saved from her wrath by hiding in caves and in the most out-of-the-way places. See I Kings 18:-21. She ruled with a high hand and even the innocent were victimized. As an illustration of her impious tyranny and unrestrained selfishness, the story of Naboth and his vineyard stand out prominently. Ahab desired the vineyard of Naboth and offered to purchase it. Naboth refused to sell. In his rage at the refusal, Ahab went home to his bed and turned his face to the wall. In this condition, Jezebel found him. When apprised of the reason for this childish fit of

rage, she comforted him with the promise to get for him the vineyard of Naboth. She called a meeting of her henchmen and plotted the death of Naboth. A charge of blasphemy against God was preferred against him. He was summoned before her council where he was illegally condemned and executed. His body was cast out into his own vineyard and left to be eaten by dogs. She then acquainted Ahab with the fact that Naboth was dead and Ahab went down in his royal chariot to take possession of the vineyard. Just as he entered the vineyard, a peculiar looking man from the desert, Elijah, suddenly appeared before him and said, "Hast thou killed, and also taken possession? . . . Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." 1 Kings 21:19, 23.

It was during this same period of moral darkness, of base idolatry, that one day Elijah suddenly appeared before the king with a message from God saying, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. He disappeared more suddenly than he had appeared and according to God's direction went and hid himself. Search was made everywhere for him but without avail. God cared for his servant. We learn from James 5:17 that the drought continued for THREE AND ONE-HALF YEARS. During this time Jezebel made her supreme effort to destroy the worship of God by killing off the prophets of God and by filling their places with prophets of Baal. She was ruthless and thorough in her attempt.

Only a few were saved by being hidden in caves and fed with bread and water. At the end of the time Elijah despaired of his own life and complained bitterly to God that he only had been left to His service.

It was at the end of the period of THREE AND ONE-HALF YEARS of drought that Elijah appeared and did his mighty work and bore his straight and stern messages to Israel. The time of Elijah's message is therefore definitely determined.

At this point, we should appear to deviate long enough to ask about this period of three and one-half years. A similar period of time is mentioned several times in the Bible. It is always described as a time of severe persecution of God's church and people. This period is first foretold by Daniel the prophet who says "He shall wear out the saints" until a time and times and half a time. The same period is described by John the Revelator as twelve hundred and sixty years (days) in which the church is hidden by God from the serpent. See Rev. 12:14, 6. Every mention of this period is found in symbolic prophecy and the persecution of God's people is charged to a great religious power that would rise out of the Roman empire. Since it does not come within the scope of this writing to identify and explain these texts and to identify fully this power, the reader is referred for a detailed explanation to a work by Uriah Smith, entitled *Thoughts on Daniel and the Revelation*.

The power who shall do this persecution during the THREE AND ONE-HALF YEARS is symbolized in the Revelation by a dissolute woman (Rev. 17:1-5) called "Jezebel" (Rev. 2:20) and "GREAT BABYLON, the mother of harlots." A woman in symbolic prophecy symbolizes a church. See Eph. 5:25-27; 2 Cor. 11:2; Jer. 6:2. The church who shall do this work is symbolized by Jezebel. Since this woman symbolizes a religious power or church that arose out of the Roman empire, it can be none other than the Church of Rome, the papacy.

During the prophetic period of three and one-half years composed of twelve hundred and sixty prophetic or symbolic

days known in history as the "Dark Ages" (The two periods, the Dark Ages and the twelve hundred and sixty years (days) being not altogether synchronous but largely so), the papal hierarchy was not merely a partner in the civil government; but was the dominant power in the union of church and state. Finding herself in a position of power and influence, and influenced by her ambition for the spiritual interest and progress of the church and moved by her hatred of evil, it was easy for the hierarchy of Rome to overstep the rights of minorities and attempt to force the consciences of men. This caused persecution and made it easy for unbelievers to make the charge that "Religion has drenched the world with blood."

During the twelve hundred and sixty years of papal supremacy in Europe, beginning with the rise of the papacy in 538 A. D., and continuing to 1798 A. D. when Napoleon abolished the political power of the church for a time, thousands of men and women died for their faith and there were many others saved by taking refuge in caves, wilderness places, etc., from the papal church, just as the prophets of God had been saved from the wrath of Jezebel during the three and one-half years of her supremacy in Israel.

There is another striking similarity in the parallel, in the fact that Jezebel introduced and promoted Baal worship in Israel. Baal-worship is sun-worship. The sun is the great timekeeper of this world. In adopting the Sunday, the wild solar holiday of all pagan times, the Roman church introduced sun-worship into the Christian church and sustained a moral fall. By adopting and appropriating the title "Pontifex Maximus," a title formerly held by the pagan emperors of Rome, the pope has assumed the role of timekeeper of the world. These are the two principal charges that God makes against this power in Dan. 7:25. God says, "He shall think himself able to change times and laws." No man, be he either religious or political, can change the law of God. No more can he

change times. The sun is God's timekeeper for the earth. Man can neither wind, set, nor alter in any way God's clock for our solar system. He may legislate that the day ends and begins at midnight but that does not make it do so. God made the sun to rule the day and the day begins and ends with the going down of the sun. "The seventh day is the sabbath of the Lord thy God." No law or act of the church can alter that fact and make another day the Sabbath. These two prerogatives of God, His law and Sabbath and His times, have been assumed and appropriated to herself by the papal church through her leaders; thus Baal-worship (sun-worship) has been espoused by the church as it was formerly done by Israel in the reign of Ahab and Jezebel.

At the end of the period of three and one-half years, Elijah appeared before Ahab and bade him summon all Israel, together with all the prophets of Baal to Mount Carmel. When they, together with the king, were assembled, Elijah stood before the throng and heralded forth his message, together with the challenge, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." I Kings 18:21. His call to Israel was to return to the service of the true God; but Israel would not believe without a demonstration or sign. Elijah challenged the prophets of Baal to a test. He proposed that they should build an altar and put an offering on it, but put no fire under it, and that he as a representative of the true God would do the same and let the God that answered by fire be the God of Israel. They accepted the challenge and the test was proclaimed. The prophets of Baal, being many, were first to build their altar. They prayed, did penance, and intreated Baal to send fire but without success. Elijah diligently watched lest they should by some trickery accomplish their purpose and deceive the congregation. When the prophets of Baal were exhausted and willing to concede defeat, and when the

regular hour for sacrifice which God had appointed had arrived; Elijah built his altar of twelve stones according to divine instruction and placed the wood and the sacrifice upon it. Then, to insure against any perfidious charge that the fire was the result of trickery or fraud, he had a trench dug round his altar and then had twelve barrels of water poured over it. After every effort had been made to assure the congregation, Elijah stood before them and prayed, "Let it be known this day that thou art God in Israel, Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." 1 Kings 18:36, 37. The fire came from God and consumed not only the sacrifice, but licked up the stones of the altar, the water round about, and the very ground upon which the altar stood. All the people answered, "The Lord, he is the God! the Lord he is the God!" After such a confession, God could and did work mightily for His people. Elijah prayed earnestly to God and God heard him and sent an abundance of rain.

When Jezebel heard that Elijah had killed all the prophets of Baal and that the people had acknowledged the God of heaven, she decreed that he should die on the next day. Elijah fled from the wrath of Jezebel and went into the wilderness where the angel of God found him and fed him. He was next found in a cave on Mount Horeb. Here God spoke to him and told him of his ascension and appointed to him his final work before translation. He must return and anoint his successor, Elisha, and Jehu, and Hazael. These three were to destroy Jezebel and Baal-worship out of the land. See 1 Kings 19:15-17. Shortly after this, Elijah was taken up into the chariot of God and translated to heaven. Elijah had given his message, had finished his work, had prepared the way for the Lord to execute his wrath upon Jezebel and the worshippers of Baal. War followed.

Elijah shall come again and give his message and finish his work before Armageddon—the “great day of God’s wrath;” but has he come?

The Seventh-day Adventists arose at the exact time when the Elijah message was due—namely at the end of the period of twelve hundred and sixty years of papal persecution of God’s people. During this time, as during the three and one-half years of Jezebel’s reign, there was a great dearth in the earth and a “famine . . . of hearing the words of the Lord.” See Amos 8:11, 12. The word of God is symbolized by water (Eph. 5:26), dew and rain (Deut. 32:2). During this period known in history as the “Dark Ages,” Bibles were rare and had all but perished from the earth; tradition provided both law and doctrine. Baal-worship in its most subtle form of sun-worship almost displaced allegiance to Jehovah. Wars and false religions had almost destroyed Bibles out of the earth. What few were left were to be found chained or locked up in monasteries, museums, and libraries. Very few were accessible to the public. A veritable famine for the Word of God prevailed in the earth.

The true Sabbath of Jehovah, of which God says, “I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them,” was displaced by the first day of the week (Sunday) which was “the venerable day of the sun.” Seventh-day Adventists have, for nearly a century, heralded their message to the world in the words of Elijah, “How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, follow him.” They have proclaimed their message in the words of the first angel of Rev. 14:6, 7, “Fear God and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters.” They have invited Christians of every organization to worship the true God, the

Creator. Jer. 10:10-12. The Sabbath is the sign of allegiance to him.

At the end of the three and one-half years of Elijah's time abundance of rain came. Since the close of the twelve hundred and sixty years of papal supremacy there has been a deluge of Bibles sent into the earth. In the beginning of the period which is called by historians, "the Renaissance," printing was invented. It was first used to produce Bibles. The period of papal supremacy ended in 1798 A.D. In 1804 the British and Foreign Bible Society was established. In 1816 the American Auxiliary Branch of the same society was established. God has utilized these, and other Bible houses, to send a literal rain of the word of God to break the famine of the Dark Ages. Bibles are now published in more than one thousand tongues. It has been made accessible to the world. At the same time, through increased facilities for obtaining an education, the world has become literate, or nearly so.

The word of God which says, "The seventh day is the sabbath of the Lord, thy God" is now accessible to all. There is no excuse for rebellion against the Creator—God. Seventh-day Adventists, assisted by godly men of various faiths, have given the Elijah message to the world. Their work is almost finished. As in the days of Elijah, there is but a little time remaining until Christ will come in His chariots for the translation of the redeemed. During this little time and after their work is finished, the wrath of God will be poured out in the "seven last plagues" and God will punish "Great Babylon"—modern Jezebel—with Armageddon.

CHAPTER FIVE

Christ and Armageddon

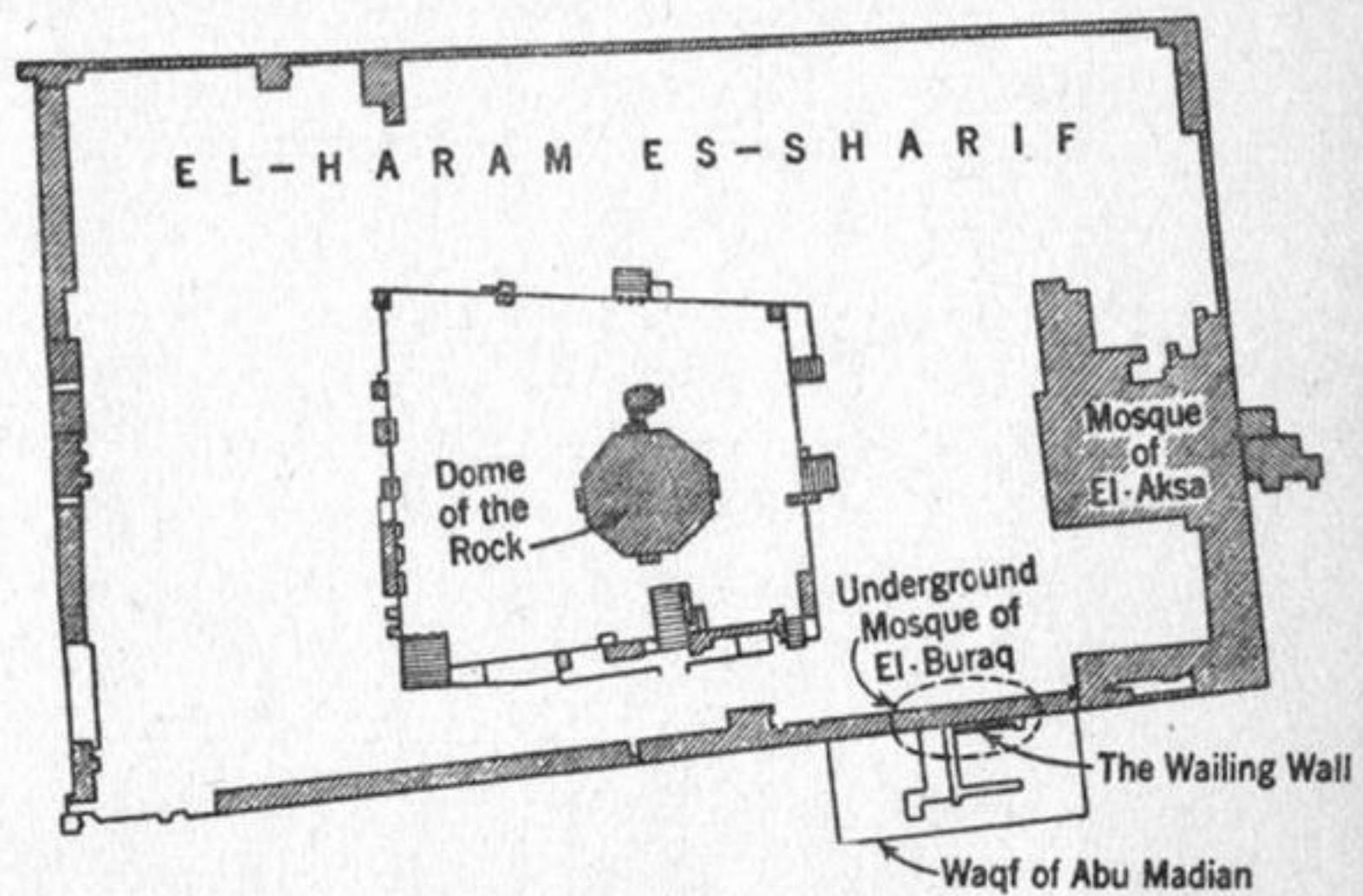
Armageddon has both a political and religious phase. It is called "the battle of that great day of God Almighty." Because of its dual nature, some argue that it is entirely religious and some argue that it is entirely political. Both are wrong. In the former chapter, consideration was given to the Elijah prophecies which state that Elijah will return before "that great day of God Almighty." In that chapter study was given to the religious part of Elijah's message. In this chapter we will discuss the grand climax, both politically and religiously, of Elijah's message.

Elijah was the forerunner of the king; but of what king? While it is true that he girded up his loins and ran before Ahab from Mount Carmel to the gates of Jezreel, a distance of about 34 miles, still we do not believe that he was, in his work and message, a forerunner of Ahab. In the closing part of the last chapter we found that when he had reached Mount Horeb, God called him to return and anoint Jehu to be king of Israel and Hazael to be king of Syria. These kings were anointed to finish the work which had been begun by Elijah. In this respect Elijah was the forerunner of Jehu and Hazael.

We will now consider the aftermath of Elijah's message. Elijah was the forerunner of Jehu as John was the forerunner of Christ. Jehu was to complete the work begun by Elijah. What was this work? Jehu was anointed by the prophet and given the following charge and commission, "And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel." 2 Kings 9:7. Jehu entered at once upon his God-given responsibility and to fulfill the mission to which heaven had sent him.



THE MOSQUE OF OMAR



When he drew near to Jezreel he was met by Joram, king of Israel, who inquired, "Is it peace Jehu?" and Jehu answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" 2 Kings 9:22 Joram's question is the age old question "Is it peace"? Jehu's question given in reply expressed the utter futility of expecting the wicked to have peace. They can never hope for peace. The Bible says, "There is no peace saith my God to the wicked." As long as whoredom and witchcraft abound in our world there can be no peace.

In the former chapter, we have found that Elijah was used as a type of those who will be translated when Jesus comes, also that Jezebel is used as a symbol of the great whore or apostate church that lived during the twelve hundred and sixty years, from 538 A.D. till 1798 A.D., and who will be alive upon the earth and who will be punished by the seven last plagues. We will now inquire as to whom Jehu symbolizes. Jehu was to destroy ancient Jezebel. He must therefore be a type of the one, namely, Christ, who will destroy modern or antitypical Jezebel.

About all that is generally known about Jehu is that "he drove furiously," and his name has come to signify anyone who speeds on our modern highways. He drove a chariot furiously. For purposes of determining whether he was a type of Christ compare Isa. 66:15, "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to *render his anger with fury*, and his rebuke with flames of fire." When Jesus comes with His chariots in fury it is called "the day of vengeance." He comes as did Jehu to "avenge His own elect." The Revelator says, "for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Rev. 19:2. The reader should be reminded here that this is the same work that

Jehu was to do—"avenge the blood of my servants the prophets." 2 Kings 9:7.

Another striking parallel between the coming of Jehu and of Christ is the fact that kings go out to meet them in battle. First we will inquire as to the identity of the kings who went out to meet Jehu. Their names were Joram, king of Israel, and Ahaziah, king of Judah. They were heads of the two divisions of Israel. Judah and Israel were both worshipping Baal at this time. Joram was the son of Ahab by Jezebel. 2 Kings 8:16. Ahaziah, king of Judah, was the son of Athaliah, the daughter of Jezebel. Joram was therefore uncle to Ahaziah. Those two kings, in the time of Jehu, were confederate and were waging joint war against Hazael, king of Syria. Hazael had been anointed by Elijah (through his successor, Elisha) for the purpose of destroying the house of Ahab and Jezebel. See I Kings 19:15-17. This war between Hazael and these two confederate kings was in progress when Jehu came in his chariot. Joram had been wounded and was convalescing in Jezreel when Jehu came.

It seems well at this point to digress sufficiently to remind the reader that "the great whore" of Rev. 17:1-5 is called in verse five, "the Mother of Harlots." Jezebel, the type of this woman, had a daughter, Athaliah, who introduced Baal worship into Judah. The church of Rome boastingly calls herself "the Mother Church." The two divisions of Christendom, Romanism and Protestantism, correspond to Jezebel and Athaliah, the mother and the daughter. Both churches alike have turned from allegiance to God and from obeying His law and have become followers of Baal and both observe the "wild solar holiday of all Pagan times," namely, Sunday.

The Revelator says in his description of Armageddon, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and

with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." There were two kings that went out to meet Jehu. There are two that go out to make war on Christ. These are the beast and his image. It does not come within the scope of this work to enter into a detailed identification or description of these two powers. The reader is referred to *Thoughts on Daniel and the Revelation*, by Uriah Smith, for such detailed identification. Suffice it to say here that a beast in prophecy symbolizes a kingdom. See Dan. 7:17, 23. The beast of Revelation is a religious kingdom that rose out of Rome and continued for twelve hundred and sixty years. See Rev. 13:1-8. This beast represents the union of church and state which grew out of the empire of Rome, namely, the papal hierarchy. This in turn is symbolized by Jezebel. "The image of the beast" is also a religious power which is worshipped. It is a likeness of the beast which was a union of church and state. It corresponds to Athaliah, the daughter of Jezebel, who symbolizes the Protestant churches of America, and it may be of the whole world. As in the days of Jehu, the kings who were allied to Jezebel, and Athaliah went out to meet him; so in the days of King Jesus the kings who are allied to Romanism and Protestantism will war against Christ. Let it be noted here that the "seven last plagues," one of which is Armageddon, comes on those who worship the beast and his image. See Rev. 16:2 and Rev. 14:9-11.

As Joram and Ahaziah were fighting with Hazael, who had been sent of God for their punishment at the very time Jehu came against them, so there are three powers warring in Armageddon—the beast, the dragon, and the false prophet. As has been shown in a previous chapter, the beast and the false prophet stand together and are being warred against

by the dragon. When Jesus comes, He will find Roman Catholicism (the beast) and Protestantism (the image or false prophet) and the kingdoms which are represented by them, warring against the pagan kingdoms of the beast which are the dragon kingdoms of the earth.

When Joram went out to meet Jehu, he asked, "Is it peace Jehu?" He received the answer, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Let the reader be reminded again that Jezebel typifies "the Roman church." This church is charged by God with having committed spiritual fornication with the kings of the earth. She is constantly and persistently seeking in every way to influence the kings of the earth in her favor. Our own beloved United States of America has an ambassador at her court. Other nations are likewise represented at the papal court. These representatives are not present at the papal court merely to represent their governments in matters of religion. Rome is still today an exceedingly strong political influence in the earth; but the nations will not obtain peace through her influence. The only way to obtain lasting or permanent peace among the nations is to turn to Christ, the Prince of Peace. The pages of history are red with the blood of wars fought in the name of religion. There will be no peace until political and religious prejudices and international hates and jealousies give way to the law of love of God's kingdom.

When Christ comes, He finds the nations angry and destroying the earth. Rev. 11:18. Christ will intervene in Armageddon and destroy all those nations, religions, and kingdoms who are participating in it. He will avenge the innocent blood that has flowed throughout this reign of sin and is still flowing like water, and will reward His saints and redeem those who are appointed by the nations to destruction. He will avenge His own elect who cry day and night

unto Him for deliverance. In that day the judgment of the Lord will be from one end of the earth to the other. They will not be gathered or buried, but shall be as dung upon the face of the earth. See Jer. 25:31-33.

Jehu had been appointed of God for the express purpose of avenging the blood of the prophets at the hand of Jezebel. 2 Kings 9:7. In the pursuance of this God-given task, after killing the two kings, Joram and Ahaziah, he drove on into the town of Jezreel which was the capital of Ahab's kingdom and the place where Jezebel lived. When Jezebel heard of his arrival, "She painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot." 2 Kings 9:30-33.

It is more than just a coincidence that Jehu killed Jezebel by treading her down. The first gospel promise showed that the serpent must be trodden down by the Seed of the woman. Jehu was giving an object lesson, teaching that Jesus will tread down the wicked. Jesus is always described as treading down the wicked, "treading the winepress of the fierceness and wrath of Almighty God." He says, "I have trodden the winepress alone" and, "The winepress shall be trodden without the city," etc. Jesus will tread the winepress of God's wrath in the day of his wrath, that is in Armageddon. A description of this is given in Rev. 19:11-20. Jesus is described as coming on a white horse to "tread the winepress of the fierceness and wrath of Almighty God." He treads down antitypical Jezebel and her daughters under the titles of the "beast and his image." This will be under the seventh plague and contemporaneous with the deliverance of the saints.

After slaying Jezebel, Jehu went in and sat down to eat. When he had eaten and drunk, he said "Go, see now this cursed woman, and bury her; for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel. And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." 2 Kings 9:34-37.

Dogs had eaten Jezebel according to the words of Elijah. Dogs and animals and birds of prey will eat modern or antitypical Jezebel. Jezebel was left unburied and dogs ate her while Jehu had gone into the house with his entourage to eat and to drink. Jesus will smite modern Jezebel and tread her down and leave her carcase lying upon the earth in the very place where she has shed the blood of saints and martyrs, and He with his entourage will go in and sit down in the kingdom of God to the "marriage supper of the Lamb." Says the prophet Isaiah, "The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:21, 22. Again, another prophecy says, "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, . . . upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, . . . Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

Eze. 39:17-24. During the "marriage supper of the Lamb," these prophecies will be fulfilled.

God's law concerning the purification of the land is, "The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." Num. 35:33. The shedding of Naboth's innocent blood defiled his vineyard. The shedding of the blood of Ahab and Jezebel on the same place cleansed the land. The blood of millions of innocents slain for the Word of God and their testimony has defiled the land and lands of Great Babylon, the Mystery of Iniquity. By the shedding of her blood in the very lands where she has flourished and vanquished, those lands will be cleansed and they will be cleansed by the blood of those who shed it.

John heard the angel of the waters declare, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." This will be fulfilled under the third plague which shall be poured out on "the beast and his image." Rev. 16:5, 6.

There is another side to the coming of Christ which is also prefigured in this experience of Jehu. This side is more pleasant to contemplate. While Jehu was driving furiously in his chariot of wrath he came upon Jehonadab. He said to Jehonadab, "Is thine heart right, as my heart is with thy heart?" And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot." See 2 Kings 10:15, 16.

Although Jehu was fierce and furious, Jehonadab was not afraid to give him his hand and to permit himself to be taken up into the chariot with him. This was because Jehona-

dab's heart was in tune with the heart of Jehu. We will now pause long enough to identify this man whom Jehu thought worthy to ride in his chariot with him and to see his vengeance. Jehonadab was the son of Rechab who was ancestor of the Rechabites. Of them we find a brief description in Jer. 35. The prophet Jeremiah says, "I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab, the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever."

We learn from the above quotation that Jehonadab was a strictly temperate man who drank no wine and he was an enemy to Baal worship and his heart beat in tune with that of Jehu. Only such a man was fit to ride in the chariot sent by God. Someone will be taken up into the chariot of Jesus when he comes. He will not be a drunkard for the Scripture says, "No drunkard shall inherit the kingdom of God." The inspired apostle says that the living righteous and the resurrected dead shall be caught up to meet the Lord in the air. 1 Thess. 4:16, 17. God will have a strictly temperate people in the earth when Jesus comes. These temperate people will be caught up into Christ's chariot. These, like Jehonadab, will see the vengeance of the Lord on modern Baal. These, like Jehonadab, will be pure in heart, having hearts that beat in unison with the heart of Jesus. Dear reader, may you be privileged to be one of them.

The last work of destruction that Jehu did was to go to Samaria, the capital of Israel, and proclaim a great sacrifice to Baal. The day was appointed, and from far and wide the worshipers of Baal came into the house of Baal. Distinguishing vestments were placed upon the individual worshippers. Jehu then placed his soldiers at the doors to guard the place of worship. He and Jehonadab went into the temple

of Baal and sought out all worshippers of God who did not have vestments on and called them out of the temple. When this work was finished, the soldiers of Jehu went into the temple and slew all the worshippers of Baal. See 2 Kings 10:18-28. Thus Jehu destroyed Baal worship out of Israel.

This was the type. Jesus fulfills the antitype and naturally we hear him make use of the same terms as those which Jehu used. The prophet Zephaniah says, "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord God hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." Zeph. 1:7, 8. This was exactly what Jehu did. He slew kings, their children, and all that had on the garments of Baal. Ezekiel also calls it, "My sacrifice that I do sacrifice upon the mountains of Israel."

It may be rightfully asked, who are the guests who have been invited to the Lord's sacrifice? In the Revelator's description of Armageddon, John says, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18. This description agrees perfectly with the description given by Ezekiel 39:17-28. The carnivora of the earth, both of beast and fowl, are God's invited guests to the supper of the great God. The rich, the regal, the prince, and the peasant, irrespective of their social status here will unite to make the viands on the table of the supper of the great God. This is God's decree. It has already been fulfilled in type. The antitype cometh quickly.

The fact that the worshippers of Baal were arrayed in certain distinctive garments could not have escaped the attention of the reader. These distinctive garments marked them for destruction. Will this find an antitype in the final destruction of modern Jezebel in the end of the world?

In Revelation 14:9-11 we read a warning sent in love, but nevertheless accompanied by the most terrible threat of judgment. It says, "If any man worship the beast and his image, and receive *his mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." From this text it is seen that the beast has a distinguishing mark. This same mark is accepted by and enforced by the image. See Rev. 13:14-17. Bearing this mark appoints the bearer to destruction by the plagues of God, for in the seven last plagues is filled up the wrath of God (Rev. 15:1), which is poured upon those who worship the beast and his image.

What is this mark? This is a very pertinent question. The beast, as has already been stated in this chapter, is papal Rome. It would be fair to her to allow her to tell us what her mark is. In *The Question Box*, by Bertrand F. Conway, are found the following words and question: "What Bible authority is there for changing the sabbath from the seventh to the first day of the week? Who gave the pope the authority to change a command of God? If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest to honor our Lord's resurrection on that day, and to *mark off* clearly the Jew from the Christian." p. 179.

The same work goes on to say, "Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the church?"

They, the Roman Catholics, claim to have changed the Sabbath and that was done for the purpose of marking off the Jew from the Christian and to honor the Lord's resurrection on that day. This means of distinguishing the Jew from the Christian has served for a long time both in Roman Catholic and in Protestant circles. To keep the seventh-day Sabbath of the fourth commandment is in popular opinion sufficient evidence that one is a Jew. God says, "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. God says, "The seventh day is my sign." The papal church says, "The Sunday sabbath is my mark." In Rev. 14:9-12 let it be noted that after the warning against worshipping the beast and his image is given, "saints" are defined as they that keep the commandments of God and the faith of Jesus. Verse 12. Reader, allow me to intreat you to enlist among the saints who keep the commandments of God that you may escape receiving the "mark of the beast" and partaking of her punishment in the seven last plagues. We do not have to know all about the beast nor his mark to be numbered with the saints.

The last thing that Jehu and Jehonadab did was to go into the house of Baal and call out all the worshippers of God. Today, God is calling, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Allow me to intreat you, dear reader, in the name of the Lord Jesus Christ, come out of Rome and her daughters. Take off the vestments of Baal and clothe you with the wedding garment which is the righteousness of saints. See Rev. 19:7, 8. The righteousness of the saints is stated thus, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The night of this old world is far spent. The day is at hand. Put off the works of darkness and put on the garments of

light. The pouring-out of the seven last plagues is soon to begin. Armageddon is soon to be fought. The world is an armed camp. Blood, both of the innocent and guilty is being poured out like water. The nations are aligning under their respective insignias; but all are being marshaled by the forces of evil under the black banner of the prince of this world for the last great battle of the great controversy between good and evil, between Christ and Satan.

There is no doubt about the outcome of the battle. Truth has been long enough upon the scaffold; wrong has been long enough upon the throne. The time has come for the "meek to inherit the earth," for the kingdom to be given to the saints of the Most High. Let the church arouse and rejoice and herald her King, Emmanuel, God with us. Even so, come, Lord Jesus.

Psalm 91:1-11

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways."