

ARMAGEDDON—

The Time of **Spiritual Israel's** **Deliverance**



Questions answered:—

- 1.—What is the Bible and Spirit of Prophecy Teaching Regarding War?*
- 2.—What is the True Interpretation of Rev. 16: 12-16?*
- 3.—The Style of the Revelation?*
- 4.—The Difference between Futurism and the Third Angel's Message?*
- 5.—Who are Represented by the Dragon, Beast, and False Prophet who lead the World to Armageddon? Rev 16: 13-16.*
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(1) What is the Bible and Spirit of Prophecy Teaching regarding War?

(a) WAR AMONG THE NATIONS.

Both the Bible and the Spirit of Prophecy predict that *wars* and *other troubles* will recur and grow in scope and intensity until the end. Matt. 24: 7, 8; Mark 13: 7, 8, margin; Rev. 11: 18.

"Soon grievous *troubles* will arise among the nations—*troubles that will not cease till Jesus comes*. . . . The *wars* and rumours of wars, the destruction by *fire* and *flood*, say clearly that the time of trouble, which is to increase until the *end*, is very near at hand." Rev. and Her., November 24, 1904.

But the Spirit of Prophecy, in harmony with the Bible, while speaking of wars in general, is completely silent concerning a military gathering of nations to Palestine for Armageddon.

(b) WAR AGAINST THE CHURCH.

Armageddon is the destruction of *all* who have made "war" against God, His law, and His church. Vols. 6, p. 406; 8, p. 307; etc.

Both the Bible and the Spirit of Prophecy give abundant light on the great controversy between Christ and Satan, referring to that age-long struggle as the "war," "battle," or "controversy." Rev. 12: 7, 17; 13: 4, 7; 16: 14; 17: 14; 19: 11; 20: 8.

The "war" or "battle" described by the Revelator from its commencement in heaven (Rev. 12: 7) until its close (Rev. 16: 14; 19: 11; 20: 8), is what is revealed in "The Conflict of the Ages" series of the Spirit of Prophecy. "There was *war* in heaven. Angels engaged in battle; Satan wished to conquer the Son of God." E.W. 146.

Notice the next extract in which "conflict" is employed instead of "war." "The great *conflict* that Satan created in the heavenly courts is soon, very soon, to be forever decided. Soon *all* the inhabitants of the earth will have taken *sides*, either *for* or *against* the government of heaven." Vol. 7, p. 141.

"*The Sabbath question is to be the issue in the great final conflict in which all the world will act a part.*" Vol. 6, p. 352.

Great wars are predicted in the Bible and the Testimonies, but where the mis-application comes about is in *confusing the prophecies which predict spiritual "war" against the church by applying them to a literal war of nations*. The spiritual "war" is couched in a Palestinian setting because the church—spiritual Israel—has taken the place of national Israel, and, as such, *national* enemies of *national* Israel now apply as *spiritual* enemies of *spiritual* Israel. See Ezek. 38, 39, Zech. 14, etc.

The great controversy between Christ and Satan is described by prophetic "war" scenes. The Scriptures also mention wars of nations against nations. Seventh-day Adventists are united in the belief that

the finale of the spiritual conflict will be waged around the enforcement of Sunday laws which will bring to God's people persecution and the threat of death. We are also united in the belief that national wars will recur and ravage the earth so long as sin remains in man's heart. Divergence of viewpoint comes only in the interpretation or application (whether to apply to the *literal*, military war between nations in Palestine as is taught by that false system of prophetic interpretation known as Futurism which has been fostered by the Papacy, or to the *spiritual* war between the forces of good and evil as taught in the Spirit of Prophecy—for proof of the latter see my "Armageddon—Before and After the Millennium") of such prophecies as Rev. 16: 12-16; Ezek. 38, 39; Joel 3; Zech. 14, etc. It is not a difference of doctrine, but a question of the use or the application of the above-mentioned prophecies. The writer, and a constantly increasing number of ministers, teachers, and others, believe that these passages of Scripture are prophecies which depict the closing scenes in the great "war" between the forces of our incomparable Lord at the head of spiritual Israel, and Satan leading his army—the world.

The church is represented as being "in the land of Israel." See also such passages as Isa. 11: 11, 12; 60: 1-21; Ezek. 9: 1-7; 34: 1-31; 40-48; Joel 2: 1, 15-18, 23, 32; 3: 1-17; Zech. 14: 2, 3, 12; Ephes. 2: 11-13; Rom. 11: 26; 1 Pet. 2: 5-9; Heb. 12: 22; Rev. 11: 1, 2; 14: 1, 20; etc. The message goes forth to all the faithful to come out of Babylon into Zion or Jerusalem. The call is for a change of allegiance from Babylon with her counterfeit Sabbath to Zion and the true Sabbath. God's followers all over the world are Israel. The coming of the church "out" of *Babylon* (Rev. 18: 4) and "*gathering*" to the land of Israel (Isa. 11: 11, 12; EW. 74-76) is, of course, a *spiritual* gathering. Consequently, being represented as taking the place of literal Israel, *national* Israel's enemies are now to be understood as the enemies of *spiritual* Israel, and their warlike gatherings to attack Israel in an *imagery* representing *the perils and the triumphs of the church*. That is why the Revelator, in describing the coming conflict, speaks of the *symbolical* place where *Israel's enemies* will be slaughtered as being "a place called in the *Hebrew* tongue Armageddon." *Spiritual Hebrews* should understand the significance of the term "Armageddon." The prophecies concerning it contain a message which cannot be fully understood by others. As the *church's* gathering is a *symbolical* or *spiritual gathering* (see also Ephes. 2: 21, 22; etc.) to the land of Israel, so the gathering of the nations to attack *spiritual Israel* is also a *spiritual gathering*.

(2) What is the True Interpretation of Rev. 16: 12-16?

(a) THE EUPHRATES—TURKEY OR OTHER NATIONS ADJACENT TO THE EUPHRATES?

There are *some* similarities between the seven trumpets (Rev. 8, 9) and the seven plagues (Rev. 16), and it was because of this *outward*

similarity that some of the earlier commentators *assumed* that the same things were meant in both prophecies. Thus the Euphrates in the plagues was given the same meaning as in the Trumpets, but the analysis of the features brought to view in the Trumpets and the Plagues shows the error of this interpretation. In prophetic understanding all the facts must harmonize.

The trumpets present the overthrow of the *literal* Roman Empire; the seven plagues deal with the overthrow of the *spiritual* Roman Empire—Babylon. The sun, moon, and stars mentioned in the trumpets are there employed as *national* symbols of a *very restricted* character. The bottomless pit of Rev. 9: 1, 2, 11 also has a *limited* application because of the *national* setting; whereas in Rev. 20: 1-7 it refers to the whole world, which is the territory of *spiritual* Babylon. There are other factors—the earth (Rev. 8: 7), the sea (Rev. 8: 8), rivers and fountains of water (Rev. 8: 10), the Euphrates (Rev. 9: 14)—mentioned in the trumpets which are *limited* (because *national*) in their application which, when applied in Rev. 16 in connection with the overthrow of *spiritual* Babylon, have a *world-wide meaning*. For a fuller presentation see my "What is Armageddon?" pp. 57-59.

(b) "DRYING UP" OF THE EUPHRATES—ANY RELATION TO DAN: 12: 1?

Four great events are predicted in Dan. 12: 1, 2 to occur *after* the king of the north has come to his end: (1) Michael, or Christ commences His reign. (2) The greatest time of trouble. (3) The deliverance of God's people (which occurs at the 6th plague). (4) The partial, and general resurrections.

The prophecy *does not* mention anything specifically to occur *in Palestine* after the ending of the king of the north. The events mentioned in Dan. 12: 1, 2, namely, the commencement of Christ's reign, the time of trouble, the deliverance of God's people, and the resurrection, are *world-wide events*. The purpose of this prophecy is to point us to the close of Christ's mediatorial ministry in the heavenly temple and the *world-wide* events which will follow. There is no Scriptural connection between the ending of the king of the north and the drying up of the river Euphrates (Rev. 16: 12). The king of the north comes to his end *before* Michael stands up and thus ceases His priestly ministry, the drying up of the Euphrates takes place some time *after* Michael, or Christ, has ceased His mediatorial work. Rev. 16: 12 refers to *spiritual* Babylon's river.

(c) BABYLON'S RIVER.

We should not merely go back to Rev. 9 to obtain guidance in interpreting the meaning of the Euphrates in Rev. 16. We should study the context of the 21 times where the Euphrates is mentioned in the Bible. We should also go back to Josh. 24: 2, 3, 14, 15 where the *Euphrates* is referred to as "*the flood*." In Rev. 13: 7; Dan. 7: 21, 25 we are informed that the persecution of the saints in the dark ages was a "war." This "*war with the saints*" is stated in Rev. 12: 15, 16 to be

"the flood." As the "war" of Rev. 13: 7 is stated in Rev. 12: 15, 16 to be "the flood," so the term *"the flood"* would also be descriptive of the final phase of the "war" (Rev. 12: 17) over the Sabbath. The waters of the spiritual Babylonian Euphrates—*"the flood"*—*the waters upon which spiritual Babylon sits* (Rev. 17: 1, 15, compare with Jer. 51: 13) will flood over the people of God as did the flooding of the Euphrates in the days of the Assyrians (Isa. 8: 7, 8). But, as then, God will deliver His people by destroying their persecutors.

The prophet Daniel predicted the downfall of the Jewish nation. He said: "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a *flood*" (Dan. 9: 26). God's servant has connected this "flood" of Roman soldiers surrounding Jerusalem (and which, to the watching disciples, was the last sign before the overthrow of that proud city) with the enforcement of Sunday laws as the last sign before the close of human probation followed by the destruction of the world, which was typified by the destruction of the Jewish nation and their capital city. See 5T, pp. 451, 464; GC. 26, 37, 38.

In Rev. 16: 12, the waters of the Euphrates, undoubtedly, are the symbol of the people who add to Babylon's glory by assisting her spiritually, as the literal Euphrates was necessary to make Babylon what she was (PK. 523, 531, 532). Just immediately before the outpouring of the 6th plague the people who do the bidding of the Babylonian leaders will be on the point of destroying God's people. The crisis will come at the time of the 6th plague. The description in E.W. 283-285; GC. 635-637 applies to the climax hour *just before the outpouring of the 6th plague* when "every appearance" will be against the church. "It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His saints." The 6th plague will then be poured out upon the waters of the Babylonian Euphrates—the "*multitudes*" (Rev. 17: 1, 15). The demonstration of the mighty power of God on behalf of His people turns the hostile crowds from their murderous intentions—"the angry *multitudes* are suddenly arrested" (see GC. 635)—and they commence slaying each other. "And the *water thereof was dried up*" (Rev. 16:12) is a quotation from Jer. 50: 38, and refers to the overthrow of Babylon.

(d) *WHO ARE THE KINGS OF THE EAST?*

The expression "the *kings* of the east" (Rev. 16: 12) refers us back to the overthrow of literal Babylon. Cyrus, King of Persia, came from the east, leading other "*kings*." Predicting the downfall of ancient Babylon Jeremiah said: "*Many kings* shall be raised up from the coasts of the earth." "The *kings* of the Medes. . . Prepare against her the nations with the *kings* of the Medes, the *captains* thereof, and all the *rulers* thereof" (Jer. 50: 41; 51: 11, 28; Dan. 8: 20). As part of the strategy in the overthrow of Babylon they diverted the waters of the Euphrates from their accustomed channel (Isa. 46: 11; 41: 2, 25; 44: 27; Jer. 50: 38; 51: 36; P.K. 531). Thus the waters of the Babylonian

Euphrates were "*dried up*" (Jer. 50: 38)—hence the anti-typical reference to this feature in describing the overthrow of spiritual Babylon (Rev. 16: 12) when Jesus intervenes to deliver His people (Dan. 12: 1).

Cyrus is recognised by commentators as a type of Jesus, the *Messiah* or the *Anointed* (John 1: 41, margin). Hence, Cyrus is addressed by God: "Thus saith the Lord to His *anointed* [that is, *messiah*], to Cyrus" (Isa. 45: 1). The work of Cyrus was to deliver His people from their Babylonian oppressors. "*He shall let go my captives, not for price nor reward, saith the Lord*" (Isa. 45: 13; Jer. 50: 33, 34). As Cyrus, God's appointed deliverer and messiah, delivered God's people from the hand of their Babylonian oppressors and made it possible for them to go back to the land of Israel (2 Chron. 36: 22, 23; Ezra. 1: 1-8), so Christ will come to overthrow Babylon and thus deliver His people and take them to the everlasting land of Israel. According to the laws of prophetic interpretation "*the kings of the east*" are *the enemies of Babylon*. Throughout the Revelation Old Testament types are given their anti-typical application. This is true in the Revelator's description of the overthrow of spiritual Babylon. See my "What is Armageddon?" pp. 34-36. Only in the light of types and anti-types can "*the kings of the east*" of Rev. 16: 12 be understood aright.

THE SUN-RISING.

As pointed out in my earlier publications, in the Scriptures Christ is said to be the "*Day-spring*," or "*Sun-rising*." See Luke 1: 78, margin; Mal. 4: 2; etc. When examining the expression "*the east*" in Rev. 16: 12 we need to remember that precisely the same expression is employed in Rev. 7: 2. The angel bearing God's message comes from the east—the same place as the "*kings*" mentioned in Rev. 16: 12, namely, "*from the sun-rising*"—see Emphatic Diaglott; Rotherham; etc. Rev. 7: 1-3 pictures the Message which comes from "*the Light of the world*"—Jesus our Lord. This Message comes from heaven—hence it is said to come "*from the sun-rising*," for every thing or every person coming from heaven will, on account of the rotundity and rotation of the earth, appear to earth-dwellers to come from the east. After the Sabbath Message has been given (Rev. 7: 1-3) the Lord of the Message will come (Rev. 16: 12) "*as the lightning cometh out of the east, and shineth even unto the west.*" Matt. 24: 27. In Matt. 24: 27; Luke 1: 78; Rev. 7: 2; 16: 12 the same Greek word occurs, and in each case it refers either to our Lord, His Message, or His coming.

The following extract (which is really an explanation of Rev. 7: 2) gives the words spoken by Sister White in a vision at the home of Brother Otis Nichols, near Dorchester, Mass., November 18, 1848. She said: "He [God] was well pleased when His law began to come up in strength. That truth [the Sabbath truth] arises, and is on the increase, stronger and stronger. It's the seal! It's coming up! *It arises, coming from the rising of the sun*, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!"—"Questions on the Sealing Message," by J. N. Loughborough, page 15.

For some years the writer has endeavoured to place before God's people facts relating to Armageddon. It is very encouraging now to learn that godly and learned men in the Message are endeavouring to explain these truths so that the remnant church may understand the meaning of "Armageddon." Recently S. H. Lindt, of the Department of Oriental Studies in the Walla Walla College, Washington, U.S.A., forwarded me a copy of his "The Kings of the East. A Detailed Study of the Sixth Plague." On page 5 he states:

"The Hebrew of the Old Testament has a word for sun-rising which is a close synonym of the Greek word referred to above. This Hebrew word occurs in the Old Testament a total of seventy-three times, and like its Greek synonym it is used in literal narrative frequently where its natural meaning is the east, or the sun-rising. The Hebrew word is pronounced *mitzrach*. It is also used a few times in symbolic prophecy, and in such instances it is applied to Christ just like the Greek word in the New Testament. Two sample verses illustrating this fact can be found in Isaiah 41, verses 2 and 25, where 'the righteous man from the east,' or 'from the rising of the sun,' can be no other than Christ Himself."

Professor George McCready Price (whose books on science have been mightily used by God to strengthen so many of God's servants in their work of withstanding the Satanic philosophies of the evolution theory), in a letter commenting on my book "What Is Armageddon?", says:

"It does seem reasonable that the 'kings of the east' must be the antagonists of 'the kings of the whole world'; for the latter are under the control of the evil spirits, and hence the former must be the ones on the Lord's side, and must be the ones employed for the destruction of the spirit-led enemies. Your interpretation of the drying up of the Euphrates is new; but is reasonable and logically presented. And it is perfectly consistent with the rest of the interpretation."

Other prominent Bible scholars and ministers loyal to the Message in Australia and other countries now believe this to be the true interpretation of Rev. 16: 12-16.

"The kings of the east" (Rev. 16: 12) are the *enemies of spiritual Babylon*, and bring about her downfall as Cyrus, coming from the east with other "kings" under his command, overthrew literal Babylon. That is the only interpretation which is in harmony with the principles of prophetic interpretation and the Spirit of Prophecy.

Those who *now* are assisting Christ in His mediatorial capacity are said to be "*kings*." See Rev. 1: 6; 4: 4; 5: 10. No doubt they accompany Christ the "King of kings" (Rev. 19: 16) and His angels at His coming, when Babylon is completely overthrown. All saints are said to be "*kings*." Rev. 1: 6; 1 Pet. 2: 9, "a *royal* priesthood." Rev. 20: 4. "The Saviour . . . invests them with the insignia of their *royal* state." GC. 645. Study also Rev. 3: 21; 2: 26, 27; Ps. 149: 7-9.

(e) ARMAGEDDON—LITERAL OR SYMBOLICAL?

"Armageddon" should be just as *symbolically* applied as are the waters of the Euphrates. It is incongruous to interpret the *Euphrates* as a *symbol* and *Megiddo* as *literal* when they are *both grouped together in the prophecy*. The most obvious, the *only* logical, thing to do is to apply them both *symbolically*. The meaning of a name is more important in Oriental countries than in Occidental civilizations. Very frequently in the Bible there is a deliberate play upon the meaning of a name. The names of the seven cities "in Asia" (Rev. 1: 11) illustrate very many more instances which could be presented. The meaning of Armageddon is given by Christopher Wordsworth: "*Armageddon or Harmageddon is formed of two Hebrew words, the one, har, signifying a mountain, the other a cutting to pieces; and thus it means the mountain of excision or slaughter. The word Armageddon, then, signifies a mountain of slaughter like the valley of decision or cutting off described by Joel (Joel 3: 14), and is a figurative expression similar to that in the same prophet, namely, the valley of Jehoshaphat (Joel 3: 2, 12) or Judgment of God. The word Armageddon seems also designed to signify a defeat and slaughter, such as that of the kings of Canaan at Megiddo in the reign of Galilee, wrought by miraculous interposition of Almighty God discomfiting the vast and terrible army of Sisera and his confederate princes.*"

Chapters 4 and 5 of the Book of Judges record the *typical* conflict between Israel and "the kings of Canaan . . . by the waters of *Megiddo*." Judges 5: 19. Israel had been "mightily oppressed" by her enemies, but the hour had come for her deliverance. In the *typical* conflict "by the waters of *Megiddo*," when the God of Israel intervened to deliver His people, *all* their enemies perished—"there was *not a man left*." Judges 4: 16. This historical background should be studied in order to understand the *anti-typical* reference to *Megiddo* in Rev. 16: 16. "*Armageddon*" refers to the *world-wide slaughter* of *all* the persecutors of *spiritual Israel* who, just previously, will have "mightily oppressed" the remnant church.

Rev. 16: 16 definitely directs us to "the *Hebrew* tongue" for our understanding of the word "Armageddon." In Rev. 9: 11 we also find a reference to a "name in the *Hebrew* tongue." Uriah Smith, in his "Daniel and the Revelation," page 479, says that the two languages introduced there make it "evident that the *character*, rather than the name of the power, is intended to be represented." This argument applies with equal logic to the term "Armageddon."

If one interprets the word "Armageddon as "*Mount Megiddo*" the meaning of merely the first part of the word is applied, namely, "Har," meaning "Mount." We are not instructed to notice merely the "Har" portion of the word, for it does not give the complete meaning of the whole word. The word "Megiddo" means "slaughter" or "destruction."

The following authorities give the meaning of Armageddon as "*The Mountain of Slaughter*" or "*The Mountain of Destruction*"—The New Testament Pocket Commentary from Henry, Doddridge, Burkitt,

and other writers; Schofield's Bible; Dr. Scott's Commentary; Wilson's Emphatic Diaglott; Weymouth; Dr. Young; etc.

(3) The Style of the Revelation.

(a) *THE USE OF PROPER NAMES, PLACES, AND DESIGNATIONS*

All the prophetic places, proper names, and designations of the Revelation are employed *symbolically*, and that, too, in connection with Christ and his church—or their enemies. Notice the following list:—

Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, Jews, Israel, Antipas, Balaam, Jezebel, the tribes of Israel, Juda, Reuben, Gad, Aser, Naphtalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, Benjamin, Egypt, Sodom, City, the Holy City, Temple, Sion, Euphrates, Hebrew, Armageddon, Babylon, Jerusalem, Gog and Magog.

Thus we see that the general style and character of the book of Revelation is to use places, proper names, and designations in a *symbolic* sense. They are all employed in the Revelation in connection with the world-wide struggle between Christ and Satan. The first time "place" is used in the Revelation, namely, Rev. 2: 5, it is employed in referring to Ephesus, a city "in Asia" which is mentioned *symbolically*. Consequently, the same word in Rev. 16: 16 should also be understood as a *symbolical* "place."

Commentators agree that the seven cities "in Asia" (not far from Megiddo!) are employed *symbolically*. The meandering of the old Roman road that connected up these cities in the order set forth in the prophecy is taken to represent the highway of the church. The *meaning of the names* of the seven cities, and the *significant history* associated with each place, fit in beautifully and wonderfully with the seven periods of the church since the time of Christ's first advent. In the same way Megiddo is mentioned in Rev. 16: 16, namely, for the *meaning of its name* and for the *history* associated with it in the Old Testament as the place of conflict *between Israel and evil forces*. See Judges 4, 5; etc. Though the seven cities were *actual* places "in Asia," yet they are employed *symbolically* in the Revelation. As these *first seven places* in the Revelation are employed in a purely *symbolical* manner, Scripture and logic combine to show that Megiddo (the underlying word in Armageddon), is also *symbolically* employed in the Revelation.

(b) *FOR WHOM WRITTEN?*

"Christ [is] the Revelator," GC. 342. The book of Revelation was written for the church of Jesus Christ. See Rev. 1: 11; 22: 16; GC. 341; etc. Armageddon is mentioned in the Revelation *because of its importance to the church*. Specific nations and battles are mentioned in the Bible only as they come in contact with the people of God, and *only because of its vital concern to the church is Armageddon mentioned in the Apocalypse*. The sixth plague is the time of the deliverance of God's faithful remnant church. Armageddon is the world-wide slaughter of all the enemies of Christ and His church.

(4) The Difference between Futurism and the Third Angel's Message:

THE ISRAEL OF REVELATION—LITERAL IN PALESTINE? OR SPIRITUAL IN ALL THE WORLD?

The question of whether "Armageddon" is employed in a *literal* or in a *symbolic* sense brings up the issue of systems of interpretations. In the main, there are two schools, namely, the Futuristic, and the Historical. In brief, the two systems differ regarding the *literal* or the *spiritual* interpretation of certain proper names and designations of the Apocalypse.

The Futuristic conception declares that Antichrist and the prophecies relating to his making "war" on the "saints" deals with a person who is yet to arise and do his deadly work against the *literal Jews in Palestine*. Futurism teaches that all the Jewish matters in the Revelation are to be taken *literally*—including the "place called in the Hebrew tongue Armageddon." "Armageddon," they say, is a literal military battle during which the Lord delivers the literal Jewish remnant in Palestine from their national enemies led by the beast and the false prophet.

The Futuristic system of prophetic interpretation has been fostered by the Papacy because it points to a military Antichrist—a *literal* person—to arise *in Palestine* in the future, and thus diverts attention from seeing the Papacy as the Antichrist—a *spiritual* organization—portrayed in the Bible.

Light from the third Angel's Message shows that Armageddon concerns, not the *literal* Jews in Palestine as is taught by Futurism, but the church—*spiritual* Israel—in all the world. (For further consideration of this important feature of the study of Armageddon, see my publications mentioned on the last page of this brief outline.)

(5) Who are Represented by the Dragon, Beast, and False Prophet who Lead the World to Armageddon? (Rev. 16: 13-16.)

Who is the Dragon of Rev. 16: 13? Fortunately this question is answered for us: "*Kings, and rulers, and governors have placed upon themselves the brand of Antichrist, and are represented as the dragon who goes to make war with the saints.*" Test. Min. 39. See also p. 62.

"The various *rulers of Christendom*" (GC. 625; 592; 605; 607) will enforce Sunday laws which will result in bitter persecution for Sabbath-keepers. The Bible teaches that the "kings" will give their power to the beast (Rev. 17: 12-14, 17). Comparing Rev. 16: 13 with Rev. 19: 19, 20 we see that the *same* three powers are brought to view, namely, the *Dragon* (referred to as "*the kings*" in Rev 19: 19), the *Beast*, and the *False Prophet*. That is, the *dragon* of Rev. 16: 13 is shown in Rev.

19: 19 to be "*the kings*" who assist the beast (the Papacy), and the false prophet (apostate Protestantism) in enforcing "the mark of the beast." It is unnecessary to prove here that the beast is the symbol of the Papacy, and that "the mark of the beast" (Rev. 15: 2) is set forth in contrast to "the seal of God" (Rev. 7: 2), namely, the Sabbath.

The False Prophet stands for apostate Protestantism, and is not limited to Protestant America. See Test. Min. 117; GC. 578-581; etc.

(a) *HOW DO THEY "GATHER" THE NATIONS TO ARMAGEDDON?*

In the Greek, the word for "gather" in Rev. 16: 14, and "gathered" in v. 16; Rev. 19: 19; etc.—"Sunago" is derived from "sun," the first definition of which Dr. Strong gives as "*union*." Hence we can understand why Mrs. E. G. White very often employs the word "*united*" in describing the spiritual armies engaged in the coming conflict over the Sabbath. See Vols. 5T. 449, 524; GC. 582, 590, 604; Test. Min. 39; etc. In GC. 623 we are given the *Lord's interpretation of Rev. 16: 14*—

"... the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to *fasten* them in deception, and urge them on to *unite* ["gather" is used in the text, Rev. 16: 14, but as we have seen, "*union*" is the first definition Dr. Strong gives of the Greek word for "gather"] with Satan in his last struggle *against the government of heaven*." Here is *God's interpretation of Rev. 16: 14*. He declares that the work of demons "*to gather*" all mankind—"the kings of *the earth* and of *the whole world*"—means "*to fasten them in deception*"—not to go to Megiddo, but "*to unite with Satan in his last struggle against the government of heaven*."

In GC. 561, 562 we are *again* given the *Lord's interpretation of Rev. 16: 14*. Another reference to Rev. 16: 14 is also found in Test. Min. 465: "Every soul that is not fully surrendered to God . . . will form an *alliance with Satan* against heaven, and *join in battle* against the *Ruler of the universe*." Compare with Weymouth's Translation of Rev. 16: 14.

When probation closes and the Holy Spirit no longer restrains the power of Satan, all the evil propensities of men will have free exercise. By the time of the sixth plague "the wicked have *fully united with Satan in his warfare against God*." GC. 656.

The *whole* course of Satan's struggle against God and His law—this *spiritual* contest over God's worship—is described as a "war," Rev. 12: 7-9, 17; etc. Similarly, the whole of the setting of Armageddon, when rightly understood, is distinctly in the realm of religion, though this finale of the conflict between good and evil is also pictured as a "war" scene. The "war" concerns God's "worship" versus the "worship" of the beast. See Rev. 12: 17; 13: 4, 8, 12, 15; 14: 9, 11; 16: 2

Those who stand loyally by the will of God are said to have "gotten the victory over the beast, and over his image, and over his mark." Rev. 15: 2.

The leaders in the coming Armageddon are specifically stated to be: "the dragon . . . the beast . . . the false prophet." Rev. 16: 13.

(b) HOW DO THEY WORK "MIRACLES" TO GATHER THE NATIONS TO THE BATTLE OF GOD?

The "*miracles*" which "the spirits of devils" perform in conjunction with the dragon, beast, and false prophet (Rev. 16: 14) do not refer to *military* matters. These miracles, signs, or wonders referred to in Scripture are those which demonstrate the *spiritual* power of the persons who perform them—whether on God's side or on Satan's—but of the no less than 77 times the original word is employed in Scripture, *not once* is it used in a *national* or *international* sense. See the following texts where the same word is found: Luke 23: 8; John 2: 11, 23; 3: 2; 4: 54; 6: 2, 14, 26; 7: 31; 9: 16; 10: 41; 11: 47; 12: 18, 37; Acts 4: 16, 22; 6: 8; 8: 6; 15: 12; Rev. 13: 13, 14; 16: 14; 19: 20; etc.

In the final conflict, in order to obtain moral support from worldly rulers and people for the enforcement of Sunday laws, the *dragon*, the *beast*, and the *false prophet* will work "*miracles*." Compare Rev. 16: 14 with Rev. 13: 13, 14; 19: 20; etc. In GC. 562, Rev. 16: 13, 14 is quoted in connection with the *miracles* which will be wrought by Spiritualism. *The enforcement of Sunday laws will come about through these "miracles."* "The leaders of the Sunday movement . . . the Protestants of the United States will be the foremost in stretching their hands across the gulf to grasp the hand of Spiritualism . . . in trampling on the rights of the conscience. . . . *Through the agency of Spiritualism, miracles will be wrought.*" GC. 588. See also GC. 614, 623, 624, etc.

The world is led to war against God through the deceptive *miracles* wrought by *Spiritualism*—"the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty"—which deceive rulers and people into believing that the enforcement of Sunday laws will be pleasing to God.

In Rev. 16: 13, 14; 13: 12-16; 19: 19, 20 we see that the *miracles* which lead to the enforcement of Sunday keeping are the *same miracles* wrought by evil spirits through the *same powers*—the dragon, beast, and false prophet—which lead the world to Armageddon. Thus we know that *Armageddon will come because of the enforcement of Sunday keeping.* The enforcement of Sunday keeping will not in itself be Armageddon; but it does bring the church persecution and, later, the threat of death. *Satan makes "war with the remnant"* (Rev. 12: 17) *through the enforcement of Sunday laws.* GC. 592; etc. *Armageddon is God's answer—"the battle . . . of God Almighty"* in which He intervenes on behalf of His people, and destroys those who have sought to slay them.

The three faithful Hebrews who, on the plains of ancient Babylon, refused to bow down to the *literal* image "set up" by the head of the Babylonian government typify the people of the Third Angel's Message who will refuse to bow to the *spiritual* image of the beast (Rev. 13, etc.) which will be "set up" in *spiritual* Babylon. As Christ delivered His faithful children from the *literal fiery* furnace in *literal* Babylon, so will He deliver His people from the *spiritual fiery* furnace of *spiritual* Babylon.

The church will be faced with increasing dangers. The description given by God's servant in E.W. 283-285; GC. 635-637, when "every appearance" will be against the church, applies to the climax hour *just before the outpouring of the sixth plague*. "It is now, in the hour of utmost extremity, that the God of *Israel* will interpose for the deliverance of His *saints*." The sixth plague will then be poured out. The waters of the Euphrates which have been flooding over the spiritual land of Israel (Isa. 8: 7, 8; etc. See "What is Armageddon?" p. 53) are "dried up"—the people of Babylon (Rev. 17: 1, 15), by the demonstrations of the mighty power of God exercised on behalf of His people, are turned from their murderous intention of destroying them.

(6) Why is Armageddon of Special Interest to the Church?

The prophecies relating to Armageddon were written for the *encouragement* of the church—*Armageddon brings her deliverance and the destruction of her enemies*. The purpose of the prophecy of Rev. 16: 12-16 is not to describe military battles but to reveal the downfall of *Babylon—the spiritual enemy of the church!*

The deliverance of God's people comes with the outpouring of the sixth plague when God intervenes on behalf of His people, and then come the final judgments of God which completely destroy all *their* Babylonian persecutors. This is "the battle of that great day of God Almighty"—*Armageddon*, meaning "*The Mountain of Slaughter*."

(7) The Time Element involved in the Sixth and Seventh Plagues.

There is not sufficient time, from the outpouring of the sixth plague until the coming of Christ, for a literal gathering of the nations "of the *whole world*" (Rev. 16: 14) to Palestine.

The sixth and seventh plagues are parts of *one picture*—the final judgments which *complete the destruction of spiritual Babylon*. *From the time of the outpouring of the sixth plague until the coming of the Lord is a period of only a few days.*

For further consideration of the time factor and the chronology of the sixth and seventh plagues see my "*Armageddon—Before and After the Millennium*." See the last page of this outline for particulars of this book.

(8) Definite Extracts from the Spirit of Prophecy Concerning Armageddon.

God's servant writes:—

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. John writes,—[Rev. 19: 11-21]"—E. G. White, Ms. 172, 1899. See also Vol. 6, p. 406.

Thus we see that Rev. 19: 11-21 is a description of the battle of Armageddon—the finale of the *world-wide* conflict between good and evil in which *all of God's enemies*—who are also *the enemies of the church*—are destroyed.

Notice the following extract which shows that Armageddon is a spiritual conflict:—

"We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber and the armies of the living God will take the field." E. G. White, Ms. 175, 1899.

(9) Satan's Opposition to Truths from the Book of Revelation.

Satan has always endeavoured to hide God's truth (Rom. 1: 18, 25; 2 Cor. 4: 4) in counterfeit interpretations. Through the erroneous interpretation that "Armageddon" is to be a literal conflict of nations in Palestine, Satan endeavours to prevent the remnant church from having a clear understanding of the prophecies describing the coming conflict involving *spiritual* Israel—the church—in *all the world*.

"The conflict (concerning the Sabbath, Vol. 6, p. 352) that is right upon us will be the most terrible ever witnessed." Vol. 6, p. 407. "The most vivid presentation cannot reach the magnitude of the ordeal." GC. 622.

The church will be surrounded by great perils, and God's people will need all the comfort and strength derived from a proper grasp of the prophecies relating to the final conflict to be able "to stand in the *battle in the day of the Lord*." Ezek. 13: 5.

The book of Revelation was written *"especially for the last church . . . concerning the perils and conflicts before them"* and their *"final deliverance."* GC. 341, 342. Satan bitterly opposes any attempt to

present light on the book of Revelation. See GC. 342, 516. But we are instructed: "Dwell more on the Revelation. Read, explain." Vol. 6, p. 61. "Our own people need to have the light placed before them in clearer lines." Test. Min. 116, 117. "*When the Books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.*" Test. Min. 114. May we heed these invitations to give more study to these last-day books and be warned of "*Satan's warfare against the study of Revelation.*" GC. 342.

To help in the study of Daniel and the Revelation the books mentioned below were written in harmony with the instruction given by God's servant who, in writing of the book of Revelation, says:—

"Those who would be co-workers with our Lord and Saviour Jesus Christ will *show a deep interest* in the truths found in *this book*. With *pen and voice* they will *strive* to make plain the wonderful things that Christ came down from heaven to reveal." 8T, 301.

"This book [Revelation] *demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord. . . In the Revelation the deep things of God are portrayed.* Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honoured *are to communicate to others that which they have received.*" (January 27th, 1900). Ellen G. White, Letter 16, 1900.

"Those who eat the flesh and drink the blood of the Son of God will bring forth from the books of Daniel and Revelation truth that is inspired by the Holy Spirit." Test. Min. 116, 117.

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A great amount of evidence of the truth concerning Armageddon not touched upon in this very brief outline is presented in:—

"WHAT IS ARMAGEDDON?" Price 3/6 post free.

"CHRIST CONQUERS! Or Why Christ Rose on Sunday, the First Day of the Week—The Vital Relation to Armageddon, the Battle of that Great Day of God Almighty." Price 6/- post free.

The latter book shows why Christ rose on Sunday, the first day of the week, and the definite relation that mighty event has to "Armageddon." This is a book which should be in the home of every Adventist.

"THE FIRE OF HIS JEALOUSY" (price 4d. post free) deals with the glory of God.

"ARMAGEDDON—BEFORE AND AFTER THE MILLENNIUM." This book deals with the laws of prophetic interpretation necessary to the understanding of Armageddon and all last-day prophecies. In the light of the divinely-given principles of interpretation presented in the Bible and the Spirit of Prophecy, prophecies which sometimes puzzle the Adventist student are made clear and plain. The Third Angel's Message is proved to be in verity and in truth the Message of the living God. Price 5/- post free.

The matter for this book is still in manuscript form but (D.V.) will be printed later.

These books are obtainable from the author—

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Copies of this tract will be forwarded free upon receipt of stamped and addressed envelopes. Should readers feel disposed to assist in defraying cost of printing, etc., small donations would be gratefully accepted.