

Armageddon-- Millennium

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As authority for trying to understand the wonderful things in Revelation, one needs only to read 1:3—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand."

WHAT IS ARMAGEDDON? HAS IT BEEN? WHERE WILL IT BE? IS IT WORLD WAR II? WHAT IS THE MILLENNIUM?

"Seven" is noticeable in Revelation—"Seven Churches," "Seven Golden Candlesticks," "Seven Stars," "Seven Seals" "Seven Trumpets," "Seven Vials," "Seven Last Plagues." That which seems to lead up to Armageddon is in the sixteenth chapter and twelfth verse—"The sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up; that the way of the Kings of the east might be prepared." This could not mean that there would be no water in the river, for that would mean little in modern warfare. The meaning may be—The Euphrates stands for a general region, roughly a line between the east and the west—call it, between Europe and Asia. When John saw the vision the east was peopled by unknown multitudes: but foreseen by the Spirit as today and beyond—Japan, 90,000,000; China, 450,000,000; India, 300,000,000; Africa, 180,000,000; Australia, New Zealand, Java, Sumatra, Borneo, Philippines, and many smaller islands, have millions. Up to two centuries ago, these peoples were little known. Africa was called the 'Dark Continent.' Things have changed. Livingston caused it to be known. Commodore Perry holding a smoking match over a cannon pointing at Japan; the Crimean War—

enshrined in Tennyson's heroic poem, "Charge of the Light Brigade"; The Boer War; the Russia-Japan War; the Spanish War; World War I; World War II—have literally thrown the world wide open. (Surely God means for the Church to take notice.) If this view be accepted what better illustration of the intermingling of the east and west than Euphrates drying up? Racial distinctions will not be lost, nor languages. God divided peoples and keeps them divided by language. But wars have thrown down barriers. There is no "Euphrates." When World War II is over there will be highways connecting all nations. And, antithetical as it may seem, in preparation for **ARMAGEDDON!**

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There will be serious experiences before the Battle. Should one describe the step from the log school-house to the now elegant buildings, and follow with description of agriculture, he would snap back and start with the new subject. May it be said that **Revelation**, with its many matters, now and then returns to a new start. After showing how the east will step out on the stage as it is now doing, with all eyes turned to see, "three unclean spirits like frogs" appear in the vision. (C.16:13). Note the description—"Unclean," contaminating, foul, evil. All vomit the same polluting, horrible stuff. God defines them—"the spirits of devils." However they may differ, each from the other, they are united in one great purpose—to destroy Christianity and the name of Christ from the earth.

1. The first named is "the dragon." The Holy Spirit defines him—"And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world."

(C.12:9) "And he laid hold on the dragon, that old serpent, which is the Devil and Satan." (C.20:23) We know who the dragon is—the serpent that deceived Eve. He is chief of legions like him. His great army is **heathenism**, whose "habitations are full of horrid cruelty." (Ps.74:20) The heathen just sop about in the devil's vomit, and—like it!

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2. The beast! Suffer a suggestion—not proven. Two are mentioned—"the beast" and "the image of the beast." Readers may be perplexed. Why two? Step back a few chapters—Great judgments are recorded. (C.6:12) "The sun became black as sackcloth of hair, and the moon became as blood," (probably describing the fall of some great power and dependents) "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?" (C.12:17). These judgments are terrific! Men trying to escape them by death. They appear to be setting forth the dying convulsions of some mighty power. "The sun became black as sackcloth of hair, and the moon became as blood." This may be the meaning—**The breaking up of the Pagan, wicked, heathen, persecuting, Roman Empire!** (C.8:9) Out of it came nations of Europe and the near east—which establishes this—Great empires as seen in early history, and today are practically always built on the destruc-

tion of the independence and liberties of small nations—as the United States fought the 10,000,000 on the Philippines for three years to bring them into subjection. They besought us to let them be free. We started an empire on the destruction of their liberty. (We forgot our Revolution.) England's great empire was built the same way. The Roman Empire, worldwide, with unlimited armies, but saturated with immorality and evil worship, made it easy prey to the barbarians from the North. A nation is what its religion makes it. (Just here read Chapter 10, 11 and 12.) It may be accepted that "the dragon" is heathenism with heathen Rome its citadel. It has fallen as by a great "earthquake."

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What then is "the image of the beast?" An image is a good picture. Here, "the image of the beast" must mean—of like character, works and deeds—alike in purpose. Has an institution, thus described, come on the scene and continued Pagan Rome's deeds? An institution that could be described as the beast's image?

Nearly all worthwhile commentators hold that the papacy is the "image of the beast." Pagan Rome gave divine honor to the Caesars. Christians refused. They were declared to be rebels! Armies were sent to destroy them. Ten fierce persecutions, bitter and heartless, hunted down the children of God! But, the more they grew. The great Roman power, with unlimited conscript armies, failed! The new religion had taken root and was so widely spread, and espoused by so many rulers of Provinces, that Constantine, about 312, declared the Empire to be Christian! The Apostate Julius, who fell in battle, shouted—**The Nazarene has conquered!** "What hath the Lord

wrought?"—A people despised, without resources, set upon in fanatical fury! Yet they triumphed! We should thank God and take courage! The 'gates of hell' failed! Thus Rome Pagan fell!

The "image of the beast" must be guilty of the same deeds or it would not be an image. "And the dragon gave him his power, and his seat, and great authority." (C.13:2) If the papacy be the "image" did it do like deeds as the "beast"? History establishes the conclusion—It did! Read the 17th, 18th and 19th chapters and see the appalling judgments that fell on "the image." In the "image" is seen the retrogression from fidelity and devotion to truth through 300 years of suffering, to rejection of truth. This end was not reached in a day or ten years but by gradual infiltration of heresy from Constantine's proclamation 312 until a union with the heathen took place. A nation would be "converted" in war; baptized by the thousands as if marched into water, then out. Heathen images were given new names; as Paul, Peter, Virgin Mary, etc., and set up in the churches—all of which suited the heathen; and were worshipped. Heathen altars, rich vestments and sparkling jewels were put on the ministers—now called priests. The bit of bread called "the real body of Christ," richly enshrined, was pompously carried in procession, which just suited the heathen, for they could see their god—at least the box that held him. The pomp and trappings, the women's dress, the long robes held up by attendants, parading the streets, leave the humble Nazarene clear out of sight. The Pope, bejeweled in kingly vestments, and attended as one who alone stands next to God and speaks for Him, is carried in his ornamented pon-

tifical chair to a throne where he sits as God. "So that he as God sitteth in the temple of God." (2 Thes. 2:4). Ten-year-old boys would have to be bribed to go through the show, robed and gowned with tall toppers and wearing women's dresses, before a hall full of urchins. They would fill the place with uproarious shouting. But men who look like other people, go through it as if it was appointed by God! But the parade, the pomp, the long-trailing robes, carried by boys, the sparkling jewels, are not the worst. They are but the beginning.

The worst is—"the image of the beast" so forsook Christianity that she adopted the ways and deeds of Rome Pagan.... Thus she is called "the image of the beast." The papacy seems to hold, (a) The Catholic is the only true Church. (b) Unite with it or you cannot be saved. (c) People who refuse to accept popery are heretics. (d) Heretics, unless they repent and become Catholics, should be killed. At present she cannot kill heretics; but she burns Bibles, imprisons Colporteurs where she dares; hinders Protestant evangelization, and emphasizes herself as the dominating authority. "The beast"—Rome Pagan, burned and killed Christians for 300 years. "Rome Christian" imprisoned, tortured, burned Christians for twelve hundred years! In the 13th Century she set up the **Inquisition**—as wicked and merciless institution as Satan ever devised. Inquisitors, all covered but eye holes, reveled in the agonies of the saints of God! "And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not

judge and avenge our blood on them that dwell on the earth." (C.6:9-10). "The image of the beast" brought in and continued through twelve hundred years—"The Dark Ages." "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. And the woman which thou sawest is that great city which reigneth over the kings of the earth." (C.17:3-4-6-18). These verses describe the papacy as ruling over kings and as persecuting the followers of Christ.

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The false prophet. Who is he? Reference seems to be to an individual who has a war of his own against Christianity. About the time popery came into power, roughly the Seventh Century, this new religion came on the scene. It easily took root in a **Christianity that had lost its soul**. One who disbelieves this, and disbelieves that, is little aware how, when bars are down, the soul is open to any heresy. But who is this "false prophet" lined up with "the image of the beast"? Who is this upstart?—for that is what he was! Most worthwhile commentators say—**He is Mohammed!** Public characters usually have something of an organization behind them. But Mohammed started from scratch—like evolution, from mud. A fanatical idea, without real substance, will travel, yes, today—the

enlightened 20th Century, a mile while truth, proverbially, is getting its boots on! If the false prophet is Mohammed, and such is accepted, he set going a religion with two declarations: (1) **There is one God. True!** The Catechism so states, "Three persons, but **One God.**" See how half a truth can be a disastrous, fatally destructive lie! Mohammed denied the **Second Person** of the Godhead—the **Son**; and the **Third Person**—the **Holy Ghost!**—which is denying "the benefits purchased by Christ," and their "application to us by the Holy Spirit." The Moslem religion is without a Saviour. (2) **Mohammed is his prophet.** A prophet reveals, establishes ordinances and laws for the religion professed. Being the only prophet, Mohammed could reveal and command whatever suited his purpose. He was dictator.

How did he get such power over men that his followers increased at such startling ratio? God says "out of his mouth was vomited" unclean, vile, polluting stuff—"the spirits of devils." This is one reason. It just suits fallen human nature. 2. **Mohammed's religion runs parallel with the desires of the wicked heart "dead in sin."** Doors to evil were left wide open. The sinful heart accepted such a religion with enthusiasm. Every man could have a harem and a still larger one in heaven. 3. **Mohammed rejected the Bible** and made one of his own—the **Koran**. 4. **He rejected sanctification.** "We don't need it." 5. As in all heathenism, Moslems would be saved by works. (On the tombstone of two little babes was written—"If death's by sin; we sinned, for we are here. If heaven's by works; in heaven we can't appear," worth pages of arguments. Presently Mohammed put the sword in the hands of his followers, with the battle cry—**Accept Mohammed's**

religion—or die! Almost at the same date popery set going the fires of persecution, as had "the dragon" the 1st, 2nd, and 3rd centuries. At present popery and Moslems seem to be at peace; but they mutually hate Christianity. Not two generations ago Moslems and Turks butchered the Armenian Christians! As later the **Russians and Germans did the Jews.** (We forget: God does not: and punishes.) Who knows what may happen when Satan enters into them as he entered into Judas! Were it not for the Lord's intercession, who sees Satan slipping up, we had all since fallen. But the Lord prays for us, as Satan sifts us as wheat, that our faith will not fail.

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These four—"the dragon," "the beast," "the image of the beast" and "the false prophet," have been briefly defined. They differ: but because of their hatred to the Christian religion, they combine to destroy it. "And he" (who? the devil) "gathered them together into a place called in the Hebrew tongue—**Armageddon!**" They dare to challenge the Almighty! Their destruction is set down in the 17th, 18th and 19th Chapters. A number of years ago the great Terminal Station, Philadelphia, with its highly arched roof, caught fire, and burned in great, roaring disaster. When born one is on a train which makes no stops. Passengers carry on their little businesses with each other as the train sweeps on. Presently someone shouts—**There's a big fire ahead!** Another cries—**It looks like we are running into it!! Conductor—stop the train!!! I can't!! The devil is running the engine!!** With a great cry, cursing the devil and gnashing on him with their teeth, the **hell-bound train** plunges into that awful, roaring burning Terminal! Note—**Terminal!**

No trains out! There is another line that runs into the Paradise of God. The moment we are "born again" God puts us on this train. Hear them praising God!

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Where Will Armageddon Be Fought?

The language is plain—"gathered them together at a place called in the Hebrew Tongue, Armageddon." Note—"in the Hebrew Tongue." Possibly readers have copy of a book published in 1701 by Robert Fleming, V. D. M., on "The Rise and Fall of Antichrist." On page 84 Dr. Fleming defines Armageddon. This is his language—"The Hebrew word Armageddon, or Harmegeddon, may be justly derived from Harmha, which signifies both a malediction, or anathema, and a destruction or slaughter; and gdum, or more fully godeum, which signifies an army, or, their army; so that both the anathemas darted against the saints by the Romanists, and their armies made use of against them—all of which proceed from Rome Papal, may here be attended to, in the expiration of both their ecclesiastical and temporal interests." (Fleming p. 84-5). Dr. Fleming seems to limit Armageddon to the papacy. The wording may not accept the limitation—"The spirits of devils, go forth into the kings of the earth, and of the whole world." "The whole world" would seem to include more than the papacy. All wicked organizations, institutions and nations would seem to be included in the demoralization, disorganization and upheaval—all that have warred against the true religion. The three united to destroy it. In a decisive battle they were defeated. (Rev. 19). But a few escaped, as Benjamin's 600 on the Rock Rimmon.

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Is Armageddon a literal battle with munitions of war?

1. The destruction set down in the 17, 18, and 19 chapters seem to fairly shout—YES! An awful battle!! with such slaughter that God calls for fowls from everywhere to consume the slain, for the atmosphere is polluted! All of which— a) the place: b) the heaps of slain: c) the atmosphere: d) the call to "all fowls that fly in the midst of heaven" to come and come quickly—seem to establish the contention—Armageddon is a literal battle!

BUT QUESTIONS ARISE

1. The great armies gathered. The text "them" seems to say—all the followers of the dragon: all the followers of the image of the beast: all the followers of the false prophet—everybody, an all-embracing crusade, will come to the battle. Stop and think. Everybody! How will everybody, if there is a place where, get there? Two billions now! More on time. (One authority says the world's population will double each one hundred years.) Only the nearest could walk. With ground, water, air-pressed into service transportation would require probably one hundred years, with the first arriving long since dead. One word describes the view—unreasonable! A good sized State would hardly give standing room. How would they be fed, clothed, housed? Let it not be surmised that God will rain manna or open rocks for water. These are enemies. Who will arm these vast multitudes? Is it not plain Armageddon can't mean everybody will come to the battle? That armies will be conscripted from all the nations raises questions only less difficult—transportation, arming, feeding, housing—some coming 12,000 miles.

Suppose so great an army could be mustered and equipped with latest and most improved weapons, with great battle ships in the offing; the question looms up Where is the army they are to fight? It takes two sides to make a battle. Is it to be supposed that the little groups of God's people scattered here, there and yonder, the continents over, hated and hunted, will go to Armageddon to fight against shrapnel hurled from 16 inch guns? with B-29's dropping 4 ton bombs, and with ships firing point blank? Instead of gathering, the people of God would hide still farther away! Three things seem to be plain: (a) All peoples will not gather. (b) Armies of all nations will not gather. (c) That Magiddo, or any one place will be the scene of the battle must, in good judgment, be rejected. (d) The whole battle idea rests on the proposition that God's people will gather and fight. The reading shows **not one** one word about embattled Christians, cutting right and left, in a great victory. They seem to be left out of the conflict altogether. How then is the awful slaughter and desolation accounted for? 1. By every man's sword against his fellow in all nations—a general war—the devil's religions fighting each other. 2. The reading in the 17th, 18th and 19th Chapters may not mean slaughter—as killing everybody or nearly everybody. The world would be nearly depopulated except the few people of God. It would not do to say the people of God cried—"Alas, alas! at the smoke of her burning." (18C)

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The difficulties in explaining Armageddon as a literal battle are so many and so great that the interpretation may be laid aside for further spiritual illumination. Hear what God says: "And

the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying—"It is done!" The victory is complete! "And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great," which might indicate the fall and utter collapse of mightiest governments, the very foundations shaken from under. And, "we the people," sitting as rulers and lawmakers on Christ's throne, will, with shame, take a lower seat, with our wicked laws swept away. What disaster man's rule has brought? (World War II) "And great Babylon" (possibly a comprehensive term covering all wicked institutions and peoples) "came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away and the mountains," (probably nations great and small) "were not found," (a great overturning of wicked governments which have supported and defended "the dragon," "the beast," "the image of the beast", "the false prophet" and "We the people" in our disastrous rule. "There fell upon men a great hail out of heaven, every stone about the weight of a talent," (how better describe bombs), "and men blasphemed God because of the hail for the plague thereof was exceeding great." "And after these things I heard a great voice of much people in heaven, saying Alleluia; salvation, and glory and honor and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication." (God thus describes the image of the beast "and hath avenged the blood of his ser-

vants at her hand. And they said, Alleluia, and her smoke rose up forever and ever." (C.19:1-3) These great things will not take place in a day or a year, but long time will be required. "The kingdom of heaven cometh not with observation."

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There is also revealed a rising of the dead, as if all the children of God had been killed. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying, come up hither. And they ascended up to heaven in a cloud: and their enemies beheld them." (C.11:11-12). Do not mistake this for a literal resurrection or ascension, any more than the angel descending with a great chain, to bind Satan—a spirit. These things cannot be literally interpreted. The meaning is as if these things took place. God's people will come out of hiding, will stand without fear and will receive distinguished honor. "Glorious things are spoken of thee, O City of God." (Ps.87:3). Coming out of seclusion, her sackcloth, which she has worn for 1260 years laid aside; the Church will for a "thousand years" enter on an era of peace.

If the battle of Armageddon is not physical, how is it to be won? Descriptions show there is to be a conflict. If not physical, what is it? It is spiritual—a conflict between truth and error; between the doctrines of God's word and commands of men. Institutions, hoary with age, established in men's minds and fanatically defended by men versed in the principles and theories on which they rest, will only slowly go down in

defeat. It will be a conflict of truth and righteousness against all idolatrous religions and worldly doctrine.

1. **The battle of Armageddon will be fought by a purified Church.** In Chapter eleven, reference may be to this very matter. During the "Dark Ages" much confusion had arisen. Rome strove hard to establish heretical doctrines and heathen customs. Ere the Church is equipped to go into battle with rampant error and superstition, she must stand on the truth. Here, in these verses is the command: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." a) "**The temple**"—the great standing structure on a firm foundation could refer to **doctrine**. The true doctrines of the Word of God were to be gathered out and separated from rubbish and heretical teaching—just what was done by Calvin and others. Presently a fuller, more comprehensive statement was made by the Synod of Dort; but especially by the Westminster Divines 1643-9 in the Confession of Faith, Catechisms, Larger and Shorter, and Directory for Worship. b) Also the Commandment was to measure "**the altar**." Salvation through works reached a new high during the Dark Ages, as it is again, sad enough, in this day. Many are denying the Divinity of Christ; the sacrificial blood; the bodily resurrection; the ascension; the plenary inspiration of the Bible. c) These things seem to be referred to in "**them that worship therein**." The belief of God's people must be based absolutely on the Scriptures, and **the sacrificial blood of Christ**. Thus equipped, the children of God are ready to battle with heresy, superstition and sin, coming from whatever

quarter, for they are girded with the whole armour of God. (Eph.6:13-18). A church that includes unscriptural doctrine in its confession of faith; unscriptural manner of worship; unscriptural manner of life; which admits into fellowship "them that hold the doctrine of the Nicolaitans, which thing I hate" (C.2:15) which might mean all oathbound societies and worldly associations, will **not**, cannot, be used by God, the Head of the Church, as His Army against heathenism, Catholicism, Mohammedanism, materialism, worldliness and governments which refuse to recognize the Divine Ruler and His Law. Churches honeycombed with heretical teaching will **not** be called to the battle. The Lord said to the Pharisees—"Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. 23:15). **What a warning to Churches today!** Heretical teachers even "deny the Lord that bought them." (I John, 2:22:5:12). Governments range back from the most enlightened to those saturated with heathenism; so, denominations range back from faithful interpretation of the Word of God and its application to life, to practical rejection of the Bible, substituting for its doctrines "the commandments of men," with corresponding unrighteous life. Well known Modernists as E. Stanley Jones and Dr. Roberts, one time Moderator of the United Church in Canada. Dr. George A. Butrick, a signer of the Auburn Affirmation, said, "**Literal infallibility of the Scriptures is a fortress impossible to defend**"; the writers "**were sometimes mistaken!**" "**The Virgin Birth is persuasive. But the argument against it is strong. An honest verdict might be—we do not know; and we do not need to**

know." These are samples of heresies ranging up and down the church, with ministers high in place priding themselves on their boldness to hold and proclaim them. Is it to be supposed the Lord will lead such an army against heresies and ungodly institutions? God's songs, in His worship, will be the matter of praise. Instruments will be barred, for worship must come from the heart and with the voice. At present nothing in instruments is barred, and great choirs are supposed to worship for the congregation, the people sitting dumb. Some place in the Carribean islands what they call worship is accompanied by firecrackers and pounding on barrels. It is their idea of worship. God's word will direct the worship of the Church when Christ leads against the forces of darkness. Luther's battle Psalm was the 46th. The worship which will be in the millennium will be with the Songs of Zion.

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On Mission Fields—"The Fellowship of Religious Believers" aims at promoting brotherhood between Christian, Buddhist, Confucianist, Mohammedan and other systems. Similar movements in the United States aim at promoting fellowship between Christian, Jew and Catholic. Superficial examination shows **the Christian is the one who compromises.** No such unreliable army will take part in the war for truth and righteousness—Armageddon. So far as missions in the United States and Canada are concerned the heretical army heads up in **The Mission Conference of North America.**

In the church today, and resting at ease are:
(a) those who deny that the Bible is wholly in-

of temptations through which the devil tries to destroy them. One by one left the line and tip-toed to seats in the corners; and the preacher, his earnest face lifted up to the throne, was left alone. Would an earnest minister's presence and prayer be out of place in a movie? Forty-five percent, a Commission declared, are vile, and probably another forty-five percent have suggestive side hints. Would a minister be like a dash of cold water, and a prayer unbearable in a movie, a theatre, a dance hall, night club, a road house? When between amusements and prayer there is a conscious impassable gulf, does the Christian need to hesitate as to what he should do? Did Peter and John come from a theatre, dance-hall or road house, when they healed the lame man at the Gate Beautiful? Do the people who go to such places heal anybody? or lead any to Christ? Or care what becomes of their children? The Church might be full of such people, but to the last one they would be "duds."

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How is Armageddon to be won? That it will be the world against "the little flock" of God's people in actual gun-battle may be dismissed as an unsatisfactory interpretation. What then? See how God reveals the scene. Let all eyes be turned to the glorious Commander who leads to victory. "And I saw heaven opened" (so John could look right in) "and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness doth he judge and make war. His eyes were as a flame of fire" (read full description in C.1:12-19) "And his name is called **The Word of God**. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and

clean." (No sign of bloody war) "And out of his mouth (note—"out of his mouth") goeth a sharp sword." (see again C.1) "that with it" (with it) "he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God."—(patience with wickedness at an end). "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. (C.19:11-16) The description cannot be literally interpreted. There are no horses in heaven; no army riding them. Nor will a literal sword go out of the mouth of the Son of God. But this: "the sword of the Spirit which is the Word of God." "For the word of God is quick and powerful; sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." (Heb.4:12). "And I will fight against them with the sword of my mouth." (Rev.2:16) "They overcome him by the blood of the Lamb and by the word of their testimony." (Rev.12:11) "For we wrestle not against flesh and blood" (note—not against flesh and blood) but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand." (Eph.6:12-13). The opinion is ventured, reinforced by quotations—**The battle of Armageddon is a spiritual battle**. The armor is named. The sword used is **The Word of God**. Out of the mouth of the Great Prophet goes the truth, which vanquishes the hosts of darkness! "The truth shall make you free."

"The sword of the Lord and of Gideon." "The sword of the Spirit which is the word of God." "The battle is the Lord's." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4-5). "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." (Matt 26:52). The literal sword will not be used in Armageddon; but the "sword of the Spirit"—the Word of God. The battle will be long; but the end sure. "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Is. 11:9).

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But remnants will be left of the followers of the "dragon"; and of "the beast"; of "the image of the beast"; of "the false prophet"; and worldly people. Otherwise, through the Millennium— (1) The Church would have nothing to do but sit at ease. (2) If none but the people of God lived, the world would be practically depopulated; for "the little flock" could scarcely be found. It may be supposed that, though heathenism, as an organization and institution, will have been destroyed; and popery, as an institution will have been destroyed; and Mohammedanism, as an institution will have been destroyed; and God will rule the nations; yet, as Israel in Canaan, remnants will be left. (3) Or, the command 'go preach the Gospel to every creature' would be a dead commandment for a thousand years. The people of God, by that time, would have forgotten how to missionate. (4) Wickedness, flaring

up at the end of the Millennium period, would seem to indicate some wicked people had continued all through. (5) Also, it may not be supposed that, during the thousand years, every father, every mother, every son, every daughter—will be surely "born again." Gracious as that would be, passed experiences do not justify the hope. There will not be many prodigal sons; but there will be some; and careless daughters. Men will be men as today. Women will be women as today. **Justification, Adoption, and Sanctification** will not have lost one whit of their absolute importance. "The just shall live by faith" then as **now**. Some will falter. Some will be valiant. Nor may it be supposed that men will wake up some morning, look out of the window, and see the Millennium; like rounding a rocky crag, one sees a great outstretching plain. This is possible, but improbable. Perhaps this—You notice more people going to church. Autos converge toward the house of God. Listen! They are singing "the Songs of Zion"; and no organ glares out as the preacher announces the Psalm—"All people that on earth do dwell, sing to the Lord with cheerful voice." The soprano; the deep rolling bass; the alto; the tenor; the children's voices joyously praise God!

Many years ago, Dana, Editor of The New York Sun, visited a Greek Church in Russia. He said he had never heard such beautiful singing; it was soul stirring. No instrument was allowed—not even a Jewsharp. * * * * "John, something seemed to lift me up! I couldn't help but just sing my best! and the prayers and sermon were so helpful! I wonder if this is not about what the Millennium will be like?" "I felt the same way, James. If we are not in it, we must be

very close to it. What a beautiful Sabbath it has been." But this is not all. The Sabbath evening, Father asks "The Questions." The little ones answer "Who Made You." The older "What Is Man's Chief End." Then, Father gets down the Family Bible. One of the children passes the Psalmbooks; and all worship and praise God with the Psalms God gave His people to use in His worship. After reading a chapter, all kneel as father thanks God for His gracious blessings and care and commends all to His keeping. Ere the little laddies are tucked in they kneel at mother's knee and say "Now I lay me!" A happy home! Folks, are you looking for the Millennium? There it is! and it will be in all the families in the country side; and in homes of towns and cities. It will be wherever God's people are; and finally will be world-wide.

It that all? NO! It means locking the doors to movies, theatres, dance-halls, gambling dens, night clubs, road houses, night life, Sabbath desecration—everything the devil uses to lure people into sin, will be slammed shut! They will not be tolerated! The magistrate will not bear the sword in vain. God's government is for the defense and vindication of righteousness, and the overthrow of wickedness. When the Lord reigns and rules and is publicly proclaimed the Ruler, Lawgiver and King, these things will be seen.

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Is that all? NO! Armageddon is a fight to the death in one's own soul. In races one's friends cheer! The public situation causes the contestant to "strive to win." In Your Armageddon you are alone—behind closed doors; the devil whispering in your ear—Give up! The battle is described in Romans seventh, wherein

the mighty Apostle Paul cries out—"I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" There is his Armageddon!! His Victory is by Christ. "I thank God through Jesus Christ our Lord." In the mighty conflict with sin and Satan, Christ comes to our rescue. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Ps 40:2). A hunter on Long Island, N. Y., slipped into a bog of ooze. He thought he could easily get out. He soon found he was getting in deeper. He saw he must have help. He called and called! He was up to the waist and still sinking, though he struggled hard. Meantime his dog had disappeared and was racing down the road. He met two men, stopped, barked; barked hard; tugged at their pants—would run back a little, then pull at their pants again. They though the dog was mad and clubbed him away. Down the road the dog ran again, and meeting another man, did the same thing. The man said, **There' something wrong!**... He ran and reached the hunter when he was down to his neck! God thus recues us from the miry clay! **Our desperate situation!**

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How can the language depicting great slaughter at the overthrow of "the beast"—ending in the ninth chapter; and the equally great destruction when "the image of the beast," and "the false prophet" are destroyed, as described in Chapters 17th, 18th and 19th, be explained? The explanation may be: (a) we can better under-

stand the overthrow, the annihilation, the rooting out of principles and institutions which held men bound mentally and spiritually for more than "1260 years," by material illustration. (b) Nations which embraced and defended these institutions and principles may fight each other with great slaughter. A prominent Italian was killed by his own kind. That God's "little flock" caused the slaughter is an unreasonable interpretation. God was showing, and continues to show, that workers of iniquity run head on into appalling judgments. (World War II). "And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and Glory, and Honor and Power, unto the Lord our God; 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. And again they said, Alleluia! And her smoke rose up forever and ever." (their end). (C. 19: 1-3). It looks like God's people in heaven praise His judgments. Alford, in his Critical Commentary, thus explains—"All four seals are judgments upon the earth: I. The beating down of earthly power. II. The breaking up of earthly peace. III. The exhausting of earthly wealth. IV. The destruction of earthly life." This interpretation so fits World War II that one may ask, Isn't it Armageddon? True, Armageddon will remove institutions and principles which have wrought havoc, and brought great suffering, all which is preparing the foundation for the Millennium building. We speak as if the institutions and principles mentioned above were about to be destroyed. They are not. They loom up today and are reaching out for more power and ter-

ritory. Popery is trying for "closed shop,"—to keep all Protestant missionaries out of South America. It cast them out of Abyssinia while it had power. It piles up hindrances in Italy, Poland, Belgium and other European countries. Moslems do the same as far as international law and treaties will permit. Turkey will allow no Protestant teaching in schools—even mission schools. Missionaries must preach the Gospel or stay at home (not bad. God converts by His Word—not Arithmetic—1 Pet. 1:23). The Bible Societies are not able to get Bibles into Russia. What will be allowed in Japan after the war is not known. In so-called Christian countries worldliness and sin ride in triumph. The Sabbath is rolled under the wheels of pleasure-seeking multitudes. Churches have small audiences. **What changes must take place before the dawn of the better day?** At this writing the San Francisco Conference has not formulated conclusions. But this can be said—Unless they make Christ the Chief corner stone and the Bible the standard of right, the compact, will, presently, fall apart. "Without me, ye can do nothing." "The Hanseatic League": no Christ: no Bible. It fell apart. The Versailles Treaty—no Christ: no Bible. It fell apart. The League of Nations: No Christ: no Bible. It came to naught. Man's rule is disaster—disaster! and disaster again!! Will nations never learn that God rules? "The Lord reigneth: let the people tremble." (Ps. 99:1). "In all thy ways acknowledge him and he shall direct thy paths." Prov. 3:6). How we try to prove God's command untrue! As another has said—**What is needed is a Conference with the Prince of Peace!**

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Some believe Christ is to empty himself of His glory a second time; don working clothes; take hold of affairs in the world; and set up a throne, as nearly all say, in Jerusalem. Note, what such view includes: (1) Christ must "empty himself of his glory" a second time. (2) Say good-bye to heaven for "1000 years." (3) Suddenly appear on the earth. (4) Raise all righteous dead. (5) Set up a throne in Jerusalem. (6) Proceed to set the world (note the world!) in order, which He found He could not do from Heaven. If these points be accepted, it may be asked: (a) Will Jerusalem be cleaned up before the Lord arrives? In the city the Jews have their part; Moslems, theirs; and Greeks, theirs. Will all but the few Protestants be notified to move? (b) Will Christ's throne be of ivory, overlaid with gold; with marble lions on the steps, and soldiers guarding right and left? Or, will it be a kitchen chair? Will He be robed as was Solomon; or in the humble garments of Nazareth? Furthermore, What will Christ look like? Men pushed Him around when He came to die. They called Him Beelzebub, and hounded His steps. Is He to suffer the same again? Or, will He have secret service men guarding Him? Listen neighbor, and hear John's description of the Lord: "And in the midst of the seven candlesticks, one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-

edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead." (C.1: 12-17). No one has the least ground to suppose that Christ, if He should come, will appear other than as He appeared to the Apostle John. To assume that He will look like an ordinary man is to be rejected absolutely. "Father, I will that they also, who m thou hast given me, be with me where I am, that they may behold my glory." (John, 17:24). He is God! There is not the slightest Scriptural evidence that Christ will ever again set foot on this earth; or that one can rush up to Him, slap His shoulder and tell Him what you think He should do! That is woefully unscriptural. If Christ should come to the earth and the righteous dead rise—note the situation—The risen would work, eat sleep, as we do; or they would be a separate and unnatural class of beings, out of touch with humanity—a cleavage which would hinder, if it would not make their work, impossible. Furthermore, the risen are to be like Christ.. "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." (I John 3:2). Look at John, the beloved disciple, when the ascended Lord showed Himself to him on Patmos,—“And when I saw Him I fell at his feet as dead.” (Rev. 1:17). If the risen dead are to be like Christ, and they are—“Then shall the righteous shine forth as the sun,” (Matt. 13:43), natives would faint or flee as fast as their legs could take them! Here are two horns of a dilemma—The risen will be men, women, and children: eat, sleep and work, as the living now do, and be in touch with hu-

manity; or, they "will shine as the sun," and be wholly separate from, and unapproachable by, the peoples of the earth. Both horns of the dilemma must be rejected, as both are based on impossible conditions.

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When the risen Lord said—"Mary!" she knew Him and answered—"Rabboni!" and apparently rushed up to take His hand as before. Jesus said—"Touch me not; for I am not yet ascended to my Father." Jamieson, Faurset and Brown make this comment—"Old familiarities must now give place to new and more awful, yet sweeter approaches: but for these the time has not yet come." Matthew Henry makes this comment—"Mary, supposing that He was risen, as Lazarus was, to live among them constantly, and converse with them freely as He had done, upon that presumption was about to take hold of His hand with her usual freedom. This mistake Christ rectified. . . . She must not expect to be familiar with him as formerly." These comments by men of more than ordinary rating reinforce the contention that never again will the Second Person of the Godhead walk with, or be with, men as when He came to satisfy Divine Justice, redeem His people and "open the prison to them that are bound." "The reign on earth' view is not only distressingly unscriptural; it is an effort to pull Christ off His mediatorial throne, and reduce Him to a man in the flesh. "The Lord said unto my lord, Sit thou at my right hand until I make thine enemies thy footstool." (Ps. 110: 1)—not the least hint about leaving heaven. "If any man shall say unto you, Lo, here is Christ, or there; believe it not. . . . Behold, he is in the desert; go not forth; behold, he is in the secret

chamber; believe it not. For as the lightning cometh out of the east and shineth even unto the west, even so shall the coming of the Son of man be." (Matt. 24: 23-27). "Believe God!" Be assured if Christ should come to our earth, He will appear as He did to the beloved Apostle John. Would He carry that terrifying appearance a thousand years? Would it not upset everything? Would He walk or ride up and down the earth? Would such not change all ordinances—"the Word, Sacraments and Prayer? Could you show forth His death if He was standing beside you." Also, if He set up His throne in Jerusalem and wore a veil as did Moses, how many could see Him? Supposing there were 5,000,000 in Palestine and across the Jordan, how many of them could pass His throne and see Him? or speak to Him? Twenty thousand a day would be a big count. It would require a long time for even the people of Palestine to pass! Is it worthwhile to even talk about 2,000,000,000 seeing Him? Would not nearly everybody have to depend on "hearing" just as now? the message carried just as now? Would the people of Borneo, Australia, and elsewhere be any better off with Christ in Jerusalem, than in Heaven? Maybe heaven is nearer! Would Christ speak as from Sinai with a voice heard the world round, and cause people to fear? "And so terrible was the sight that Moses said, I do exceedingly fear and quake?" Need one suppose God will set aside the method of saving men used for 6,000 years and introduce a new way for 1,000 years? How could you celebrate the Lord's Supper "till he come" when He is right there? Does not the doctrine of Christ's reign on earth run against a stone wall?

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Another hard question—The righteous dead are to rise. “And they lived and reigned with Christ a thousand years.” (C. 20:4).

How many have been saved from Adam down? No one can even guess, for no one knows. Would it be safe to conjecture a billion? Let that number be supposed. **1. Are they to come up out of the grave naked?** People on earth, excepting a few savage tribes, wear clothes. Where will clothes for the billions come from? Will the clothes be, by miracle, ready made? or will all living at the time hunt up needle and thread, start sewing, while the risen stand around telling them to hurry? Any one knows there would not be enough stuff in all the world to clothes one in a hundred! Also, would the billion be like us? or a different order of beings? Would they eat and sleep as we do? Would they plow, sow and reap, grind flour and bake bread? Would the people on earth have to furnish house room? Would there not be a tremendous house shortage? Bear in mind, at the Millennium people will be just like they are now, earning bread by the sweat of their face. Will the risen work? And how would the billion get about? Would they sail around like birds? or build autos, trains, ships and learn to run them? distill gas and oil, dig coal, run blast furnaces? Most all the billion would have to work as we do; or everything would be upset: with the living servants to the risen. Also, will the risen live the “thousand years” while all other sicken and die as now? Is there the least suggestion, hint or statement in the Word of God that such order of beings will be on the earth for a “thousand years?” And when the thousand years are finished, will they die and be buried again? And

their souls go back to heaven? Suppose a Cherubim calls to a Seraphim—‘I would like to find Mr. Shingledecker.’ Do you know where he is?’ (Heaven is a big place to range over.) Why, yes! He has gone back to the earth. Our Divine Lord went down again and took with Him all the multitude of the redeemed. **You don’t say so!** Yes, it is even so! You see, the wicked down there are so terrible that the Lord just had to go and take charge himself; for up here in Heaven, **He was too far away and He was losing out!** Well, well, I didn’t suppose He would have to go! Well, he did! **And just take a look at heaven! There’s not a person in it—no thanksgiving songs of praise or worship!** All is silent, and humanly speaking, God, the Father, is sitting here in the wide spaces alone! We didn’t think it would come to this! But it has! **I hope the devil won’t win! O dear!!** Say? Did their bodies rise and unite with the souls? Yes! They couldn’t get along without them! Will they be clothed, and eat and sleep, and have houses and be men and women? Will they find their wives and set up housekeeping? What if one had two? I wish I could answer your questions, but they are beyond me. The Redeemed would rather have remained in the joys of heaven than go back to the wicked world! Will they have to stay long? **Yes, they will be away for 1,000 years!** That’s a long time for heaven to be empty and silent.

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But here is greater astonishment—The Wicked are to rise once the Millennium is ended. “But the rest of the dead lived not again until the thousand years were finished.” (C. 20:5). As

the world is known up to today and as the Bible reveals, the wicked dead outnumber many times the righteous dead. At the time of the flood, but 8 of supposed millions, were God's people. Almost the same language which some hold means the righteous dead will rise to be with Christ on earth for "a thousand years," is used for the wicked rising. If the 'righteous' are to rise, the 'wicked' are to rise at the end of the 1,000 years. If the wicked are to "rise" (a) **Hell would be emptied! What!!** You don't say so! It will be awful! What glee when it would be noised in hell—**We are to be let out! and go to the earth again!** and they whoop and yell like fiends! The righteous 'rising' emptied heaven! The wicked 'rising' emptied hell. **Both** are absolutely rejected. That the righteous will leave heaven empty for a thousand years is an interpretation of Revelation 20 contradicted by many Scriptures. "Today thou shalt be with me in paradise" would be untrue for 1,000 years. To hold that the billions of wicked will, at the close of the Millennium, be let out of hell, and come to earth is distressingly heretical! To hold that either the righteous or the wicked will rise before the judgment day—a **literal resurrection, just does not make sense.** God the Son will not leave "the glory which I had with thee before the world was"—"I have finished the work which thou gavest me to do." (John 17:4). "And now I am no more in the world, but these are in the world, and I come to thee." "Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory." (John 17:24).

Where? At Jerusalem? Will all the dying stay on earth 1,000 years? (C. 17:16). Heaven

will not be emptied and praise cease, for "a thousand years." Hell's gates will not be thrown open and the billions and billions cursing and shouting, 'rearing to go,' be turned loose on the earth, after the Millennium. The ratio of wicked to righteous would probably be an **hundred to one.** There is not a shred on which either can stand. There will be some wicked in each generation, without vomiting hell on the earth. I Cor. 15 gives not the last hint of a **first death and resurrection, (though right on the subject) and death again.** Hear Christ's words—"The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "For as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will." (John 5:22-25). The "quickenings" and "shall live" seem assuredly to mean—"born again"—the soul raised to life in Christ, the "**first resurrection.**" In the Parable of the tares Christ gives not the least hint of **two harvests.**

May it not be accepted that, at the coming of the Millennium, people will look like they do now: work, eat, sleep, get hurt, get sick, as they do now, have Christian homes, children playing, Christian laws, Christian living everywhere? Christ will be the acknowledge ruler of Nations. His laws will be administered. Churches will be filled with happy people. Heaven will not be empty a thousand years. Nor will the blessed Lord who "vanquished death and him that had the power of it" come back to earth and fight again the forces of darkness: as if all power given to him is limited while in heaven! It is strange that such interpretation should be accepted. But some are shouting vociferously—**The Lord may**

be here any moment!! Set up His throne! And take charge!

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How much more comforting and scriptural the doctrine that Christ will sit on His throne of glory as He is now doing, ruling, controlling absolutely everything in heaven and on the earth, for He is God! "All power is given unto me in heaven and in earth." At the Millennium people will be just people still. They will work, eat, sleep, be sick, die, with funerals and tears as now. Houses will need repairs, will catch fire, shoes will wear out, harvest fields just as hot, winters just as cold. Horses will have to be fed and cows milked. Life will go on just as now, except—A real religious atmosphere will fill each soul with exceeding joy! The house of God will be the centre of each individual, of each family, of each community. And it will be God's house for worship. Fun and hilarity will be banished. "My house shall be called of all nations the house of prayer." (Mark, 11:17).

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the Nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into priming hooks, and Nations shall not lift up sword against Nation, neither shall they

learn war any more." (Is. 2:2-4). The Millennium in operation!! and foretold about twenty-seven hundred years ago.

Probably thirty years ago Louisville sponsored a "Kentucky Home Week." As the celebration drew to a close, one of Kentucky's beautiful singers led the great audience in "My Old Kentucky Home"—all the packed assembly joining in the chorus. How the great building almost shook! At the end some one shouted—SING IT AGAIN!!! and out burst the great song with still greater enthusiasm, pouring out of home-touched hearts until the very rafters rang again!

Substitute "THE SONGS OF ZION" and you see the spirit, the joy, the enthusiasm, that will sweep through the church for "a thousand years!"