

Verse 14, "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings, and they that are with him, are called the chosen and the faithful."

There has never been a time in the history of the world when the beast and the kings of the earth made war on the Lamb, and were overcome by the power of God, therefore this is future. War has been made on the Lamb and his followers during the history of the past, when millions of martyrs suffered death, instead of overcoming the powers of darkness, but in the future there is to be a reverse of conditions, and the beast will be given to the burning flames.

The scriptures must be fulfilled, and therefore it will necessitate the federation of ten kings together, who will have one mind, and give their strength and power to the beast (the eighth head), and these will make war on the Lamb; According to many scriptures previously cited, Rev. 16: 16, Ezek. 38; Zech. 14, and Joel 3, this war will be made on Jerusalem, at which time these ten powers are overcome, by the power, and kingdom of God; The stone will truly smite the image, and it will be carried away like the chaff of the summer threshing floor, after which peace and justice will reign supreme, and the knowledge and glory of the Lord will fill the earth as the waters cover the sea.

The conditions of the earth as spoken of by Christ, brought about with the sounding of the seventh and last trumpet, will then be established. "The seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world have become the Kingdoms of our Lord and his Christ, and He shall reign forever and ever." Rev. 11: 15.

It may necessitate a period of peace to bring about this consolidation of the wicked powers of the earth, before Armageddon, and yet there is nothing to prevent the completion of the conditions of the world's affairs, while the war progresses, which have so rapidly materialized during the past year, preparatory for the destruction by the power of God at Armageddon.



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The Bible Advocate
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The Battle of Armageddon.

(Where, When, Why?)

That the battle of Armageddon will sometime, and somewhere occur, is a fact not doubted by those who believe in the inspired book of God. In Rev. 16: 13 to 20, we read, "And I saw three unclean spirits, like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth to the kings of the earth, and to the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief, Blessed is he that watcheth, And he gathered them into a place called in the Hebrew tongue Armageddon. And there were voices and thunders and lightnings, and there was a great earthquake such as was not since man was upon the earth, so mighty an earthquake and so great. And the cities of the nations fell, And every island fled away, and the mountains were not found."—Jesus.

The reason why christian people talk of the last battle which will take place in this world, and call it the battle of Armageddon, is because Christ said that this would be the name of the place where the nations would be gathered and where this last battle would be fought, during which the mighty earthquake would occur, and every mountain would flee away, and the islands would not be found, when God would give to the wicked the cup of the wine of the fierceness of his wrath, and Christ would come quickly, and destroy those that destroy the earth.

The battle of Lexington was so named because it occurred near the town of Lexington, the battle of Verdun is so called because it was fought near the

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city of Verdun; and the battle of Armageddon is so named because Christ said it would be fought at the place called in the Hebrew tongue Armageddon.

Location of Armageddon.

The place called Armageddon, which in the future is to be the scene of the last battle of history is not located in the United States, neither England, France, Germany, or Russia, but its location is in the land of Palestine, just east of the Mediterranean sea and about fifty miles north west of Jerusalem. There is now a small town located here by the name of Armageddon, also a creek by the same name and the town overlooks the plains of Esdraelon near the hills of Megeddo. The names of these places are very ancient dating far into the chronology of the past. It was here where several battles of Armageddon were fought, prior to Christ's first coming as a babe, and from these ancient battles, when God fought for his people, and gave them supreme victory over their enemies, the places derive their name "Armageddon." Christ knowing well the history of the past and also the future, said that the last and greatest battle of them all, when every island would be removed and the mountains would not be found, would be fought in the place called Armageddon. When Christ spoke these words the place of Armageddon had its name. It was here where God had repeatedly overthrown his enemies, and where the final victorious triumph over the powers of Satan will be complete, when the wicked nations of the earth will be sifted on the great threshing floor of eternity, and the chaff scattered to the four winds of heaven, and there will be inaugurated that period of enduring peace which philosophers have hoped for, which poets have seen in their bright dreams of fancy, and which prophets have beheld in holy vision, when Christ as King of kings and Lord of lords shall reign supreme, and the knowledge of his goodness and power shall cover the earth as the waters cover the sea.

Jerusalem.

Before the conquest of Palestine by the children

of Israel, "Jebus" occupied by the Jebusites was the chief city of the province. The name "Jebus" from the tribe Jebusites, means trodden down, but after its capture by the tribe of Judah the name was changed to "Jerusalem," city of Salem, "City of Peace."

It is a fact that the stone upon which Solomon's Temple was built at Jerusalem is the geographical center of the earth.

Christ was born near Jerusalem, here he suffered shed his precious blood, and died for humanity, was nailed to the cross buried and arose again, and from the Mount of Olives East of Jerusalem, ascended to the right hand of the throne of God. And at this place the Scripture says his feet will stand, when he comes the second time. Zech. 14: 4.

Christ said while here with his apostles that Jerusalem was the city of the great King. Matt. 5: 35. The Psalmist David called it the City of Our God, beautiful for situation and the joy of the whole earth. Psalms 48: 1-3. Jerusalem is the spot God has chosen, and He says it shall be Holy the abiding place of the Lord. Joel 3: 17-21. There are also many other references that could be given to explain why God has fought for his people so often near Jerusalem, and why in the future He will pour out the fiery cup of his righteous indignation upon the powers of wickedness who are gathered here in open revolt against the principles of justice and truth. See Micah 4: 1-4; Jer. 3: 17; Psa. 132: 13, 14; Zeph. 3: 15, 16; Zech. 3: 8-11; Isaiah 52: 9 and also ch. 60.

God's Promise To Abraham.

In Genesis 13: 14, 15, 17 we read "And God said to Abraham after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward and eastward and westward. For all the land which thou seest to thee will I give it and to thy seed forever."

"Arise walk through the land in the length of it and in the breadth of it, for I will give it unto thee." "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I

will be their God." Genesis 17: 8. This was the promise God made to Abraham so often spoken of in the New Testament scriptures. Gal. 3: 16, and also Hebrews 11: 8 to 13.

At the time when God appeared to Abraham and promised to him and his seed these everlasting possessions, and informed him that his seed would be innumerable, he had no children and was very old. His wife too was old and they reasoned together and could not figure out how the promise could possibly be fulfilled, so as is recorded in Genesis sixteenth chapter they resolved that God intended to fulfill his promise through their maid Hagar, who was a young woman. Even though Abraham's faith was so exemplified in after years by following the direction of God in the attempted offering of his own son Isaac on the altar, still at this time his faith was seemingly very weak, and consequently he took Hagar to perform through her what God had promised to perform otherwise. The result of this was the birth of Ishmael, of whom God said, "And he shall be a wild man, his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of his brethren." Gen. 10: 12.

Mohammed And Turkey.

Mohammed the founder of the Turkish religion was an Ishmaelite. His genealogy is traced direct backward to Ishmael, Hagar's son. The name Ishmael is to-day very familiar among the Turkish people because of this religious distinction. And the Turk even to-day is, as God said he would be "A wild man," who is against every man, and dwells in the presence of his enemies. He has for over twelve hundred years occupied Palestine, and Jerusalem, the territory promised to Abraham and his seed through Isaac, and has most cruelly tortured and persecuted the Christians, and with the assistance of Germany in this war has committed the most outrageous atrocities recorded in the annals of history. Turkey and her allies are, and ever have been opposed to God, and they constitute the warring faction against

truth and righteousness that shall finally be overpowered and forever eradicated from the earth.

Isaac—The Israelitish Nation, and Allies The Victors of Armageddon.

After Abraham had made this grave mistake which was through a lack of faith in God, and when he was ninety nine years of age, and his wife almost ninety, God appeared unto him again and said, "As for Sarah thy wife I will bless her, and give thee a son also of her. Yea I will bless her and she shall be a mother of nations; kings of people shall be of her." Gen. 17: 15, 16. Then after Sodom and Gomorrah were destroyed as the following chapter of Genesis relates, and by fire and brimstone God has cleansed the land of Palestine, the new promised child "Isaac" was born to Abraham and Sarah. Gen. 21: 1-3.

Isaac's Son Jacob, or Israel.

Tracing the history very briefly we come to Gen. chapter 32: 24 to 28, and learn of Isaac's son Jacob wrestling through the night with an angel, and his name being changed to Israel, because of his being an overcomer. God said to him verse 28, "And thy name shall be called no more Jacob, but ISRAEL for as a prince hast thou power with God and with men, and hast prevailed." This was the origination of the word Israel so frequently mentioned afterwards in the Bible. It originated not because of a fleshly descent, but through a spiritual experience, and so in the New Testament dispensation we become Israel by the spiritual experience of adoption through Jesus Christ, and being overcomers of the world, and thereby are adopted as children into Abraham's family. (See Gal. 3: 29), becoming "Israel" and allied with those whom God has declared will be triumphant at Armageddon.

God Fought For Israel.

As the history in the following chapters of Genesis, relates there were twelve sons born to Jacob. (Israel), which constitute the twelve tribes of Israel

so often mentioned in the word. Because of a severe famine in the land familiar to all Bible students they migrated to the land of Egypt and were in bondage under Pharaoh (the King,) and after four hundred and thirty years were led out by the high hand of God, passed through the Red Sea whose waters divided until they safely escaped, and then closed in upon their enemies; so-journed in the wilderness for forty years; and were finally brought over into the land of promise, their enemies thrust out before them; and Jerusalem the city which was destined to be the "City of our God," came into their possession about the year 1450 B. C. a controversy over which will in the future, according to the word bring about Armageddon.

The Sun Stood Still and the Moon Stopped In Her Orbit

During the first triumphant conquest of Jerusalem and Palestine by Israel, the five kings of the Amorites were by the assistance of God, completely overthrown. The account reads, "And the Lord discomfited them before Israel. That the Lord cast down great stones from heaven upon them and they died. There were more which died with hailstones, than they whom the children of Israel slew with the sword. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of the children of Israel. Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon, and the sun stood still and the moon stayed. And there was no day like that before it or after it, that the Lord hearkened to the voice of a man: for the Lord fought for Israel." Joshua 10: 5, 10, 14. Thus Jerusalem and the land of Palestine came into the possession of the chosen people of God: God fought for his people then, and He is the same God both yesterday, to-day, and forever.

Judah, The Divinely Chosen of The Twelve Tribes.

From the tribe of Judah Christ was born, whom God has declared his only Son, and with whose

blood humanity was redeemed, of every nation, kindred, tribe and people, and through whom the Gentiles have access to adoption into the family of Abraham, to whom the promises of life eternal are given. Gal. 3: 16. Paul asks and answers the question, "What advantage then hath the Jew? Much every way, chiefly that because unto them were committed the oracles of God." Rom. 3: 1, 2. The Bible is Jewish, the most of it coming to us through the tribe of Judah. And the Jewish people as they are to-day scattered among all the nations of the earth, and still remaining throughout their long dispersement a separate people by not becoming amalgamated among the other races of earth proves within itself the truthfulness of God's statement nearly five thousand years ago, that the scepter would not depart from Judah. Truly they are a sign in the world and will play a great part in its closing history.

That Judah is the most favored of the twelve tribes of Israel is undisputed by the whole of christendom. This was so declared by the word of God, at the beginning of Israel's dispensation. God said of this tribe. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thy enemies; thy father's children shall bow down before thee. The scepter shall not depart from Judah nor a lawgiver from between his feet, until Shilo come and unto him shall the gathering of the people be." Gen. 49: 8, 10.

God promised that the scepter should not depart from Judah, and as their history is carried briefly on to the battle of Armageddon we shall clearly see that God has made good his promise. As they have played a most conspicuous part in the affairs of the religious world in the past we shall show as we pass on briefly with the events leading to the last great battle, that they are likewise among the chief actors in this the closing drama of earth's history.

Jerusalem First Captured By Judah

In Judges 1:8 we read, "Now the children of Judah had fought against Jerusalem, and had taken it and smitten it with the edge of the sword." This oc-

curred about the year 1451 B. C. as is recorded in Joshua 10: 6-11. So we see how it was in the subjugation of the enemies of God, and the capturing of the city which God has declared to be the city of the Great King, from its enemies at the beginning of the history of Israel, He has again demonstrated his favor long before promised to the tribe of Judah.

Israel Sinned, But God Forgave.

God stood by His chosen people, led them safely out from Egyptian bondage, through the Red Sea, and across the wilderness, was with them constantly as a cloud by day and a fire by night; sent His angels and fought their battles, and dispersed their enemies; caused the Sun and the moon to stand still stopping the vast clockwork of his wonderful planetary system giving to Joshua the long day and thus victory; raining great hail-stones upon their enemies and selecting the tribe of Judah for the conquest of Jerusalem the city destined to be His eternal throne, and securely placed all the tribes of Israel into the promised land.

But after God having done all this, they were ungrateful, and finally wandered away, forgot Him, worshipped other gods, and as a consequence were delivered over into the hands of their enemies. Judges 2: 11-15. And they served Chushan eight years Ch. 3: 8. But when the children of Israel cried unto the Lord the Lord raised up a deliverer, and delivered them out of his hand, and the land had rest forty years. Ch. 3: 8, 11.

During the forty-years of peace which followed this deliverance, these chosen of God, became worldly and did evil in the sight of the Lord, and were again delivered over to their enemies. But when they cried unto the Lord He heard and answered their prayers and raised them up another deliverer, and they had peace eighty years. Judges 3: 12; 14; 15.

It was not long, however, until worldliness and ungodliness, again had the upper hand, and again because of their transgressions God delivered them to their enemies. This time into the hands of Sisera

the King of Canaan. When they realized their calamity they turned to the Lord, and cried for mercy and protection.

They Fought At "Megiddo."

At this time Deborah judged Israel, and she instructed the captain of the army Barak, where to go to meet the enemy who had nine hundred chariots of iron, and a mighty army. "And the Lord discomfited Sisera, and all his chariots; and all his hosts." Judges 4:1-15. "They fought by the waters of "Megiddo", they fought from heaven, the stars in their courses fought against Sisera." Ch. 5: 19, 20. Thus we see how this land promised to Abraham and Israel, has from remote time been the contention between the warring factions of truth and righteousness arrayed against the powers of darkness and evil, and how when God's people have prevailed on Him for help the enemy has been overthrown. And this the third time God espoused the cause of Israel, the battle was fought by the waters of Megiddo, the scene of "Armageddon."

Regardless of all of God's demonstration of power and assistance to Israel, after this crushing victory had been won, it seems indeed strange to us how quickly God was forgotten, and Israel again soon turned out of the way of justice and truth, and was once more given over to her enemies. Ch. 6: 1.

God and Gideon.

This time the avengers were the Midianites and Amalekites who came against Israel in mighty power, and destroyed the increase of the earth, and left no substance. They came like grasshoppers for multitude, and they and their camels were without number, "And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord." Judges 6: 1 to 6.

The Lord was again merciful and hearing their cry raised up Gideon. Gideon did not seem to understand why all this calamity should come upon Israel. He said, "O my Lord, if the Lord be with us then why has all this befallen us? Where are all his mercies our fathers told us of?" Verse 13. Then the Lord told him to go in his might and he would

save Israel. And after a very large army had been gathered together with Gideon at the head, the Lord said unto him, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me saying mine own hand hath saved me," (v. 2), and there were consequently returned to the camp 22,000 men. "Then the Lord said unto Gideon, the people are yet too many", and he had them all go to the river to drink, and gave instructions for all that drank the water as a dog, to be put in one company and all that bowed down and drank by putting their hands to their mouth to put in another company, and there were only three hundred men who drank from their hands, and the balance of the ten thousand were sent back to camp. Meanwhile the enemy lay low in the valley, north west of Jerusalem on the already famous battlefield of Megiddo. They were like grasshoppers for multitude, and as the sands by the seashore without number." Chapter 7: 12. And the Midianites were subdued before the children of Israel so that they lifted up their heads no more, and the country was in quietness forty years." Ch. 8: 38.

This was the fourth time of Israel's deliverance. Four times thus far she had wandered from God, and when compassed by her enemies called upon Him and He delivered her. This time like the former, the triumphant battle was fought at Megiddo, but on this occasion by the "Armies of Gideon," at the place which afterwards was named "Armageddon," and has been since, the scene of numerous conflicts when God fought for Israel.

After the death of Gideon, these rebellious and stiff necked people again forgot their God, and wandered away into sin and wickedness, and were delivered over to their enemies as aforetime. Ch. 8: 34 says, "The children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side." As a consequence of their forgetting God, they did evil in his sight, and were delivered again over into the hands of their enemies, and being sorely distressed they called upon the Lord again for mercy, but this

time their cries were in vain, his patience it seems was exhausted, and he said, "Did not I deliver you, from the Egyptians, and from the Amorites, and from Ammon, and from the Phillistines? The Zidonians also, and the Amalekites, and the Maonites did oppress you and you cried unto me and I delivered you out of their hands. Yet ye have forsaken me and served other gods; wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation." Although God refused to deliver them, at this time, they continued their cries unto him for mercy, and not until after they had repented and put away their other gods did he raise up a deliverer. This time it was Jephthah whom the Lord used as leader of Israel to crush her enemies. Judges 11: 32, 33.

After the death of Jephthah they ceased to remember their God, wandered away in sin, and were smitten by the Philistines delivered into their hands and over four thousand slain. Then instead of calling upon God to deliver them, they had the ark of the Lord brought into the camp believing that it would cause their deliverance, but the Philistines fell upon them again, capturing the ark of the covenant, and slaying thirty thousand of their number. It seemed that the Lord had turned a deaf ear to their pleadings, and would no longer fight their battles. They were left alone with their enemies, and the long suffering of God's mercy repeatedly shown them was almost exhausted. His holy Spirit had been so often grieved by their promises over and over again, which were not kept, that He was about to withdraw from them, but again He turned compassionately in spite of all their sins, and answered their cries for help. And God one time more with Samuel at the head of Israel's hosts thundered upon their enemies with a great thunder of destruction and they were entirely subdued, overthrown and put to flight. This victory occurred only a few miles northwest of Jerusalem. 1 Samuel 7: 7-11.

Thus we have briefly traced the history of Israel from the time that God made choice of them for his own people, to Samuel who was their last judge.

And while we are grieved and our hearts are made sore at their ungratefulness, we find contained in this history a wonderful lesson showing the weakness of human flesh when attempting to stand alone, after forgetting God, and ceasing to trust in his strength. On the other hand we are highly pleased and our hearts are made to rejoice at the loving kindness of our most merciful heavenly Father, who through tender pity and compassion would continually reach out the helping hand, in answer to the cries of his people, who, when about to be overcome by their enemies, would turn to Him repentantly and petition for mercy.

They Forgot God.

Throughout the history of these chosen of God, which we have briefly given it will be seen that whenever God gave them over to their enemies it was invariably because of their forgetting him, and as a consequence of this forgetfulness they worshipped other gods, and were sinful. The statements are, "They forgot the Lord their God;" "They did not remember God;" "They forsook the Lord God of their fathers and worshipped other gods. When ever anybody forgets God and begins to trust in something else, then comes the turning point in his or her life, and an absence of God in the mind makes ungodliness, and ungodliness is, and breeds sin. The exact reason why the children of Israel forgot their God, was because they ceased to recognize any special time to think of Him, and learn of his goodness. Their minds were occupied with things of the world until they drifted away. This is why God said so often to Israel that the Sabbath would be a sign between them and their God. Ex. 31: 17; Ezek. 20: 12, 13, 20. It was his holy day given to them as a day to study and ponder over the things of His creation, and to reflect his creative power in making the heavens and the earth in six days. He knew if they would do this they would remember Him as far superior to all the manufactured gods of the world. This is why God cautioned them with the word "Remember," before this commandment, and did not say remember in giving the other nine.

He knew their nature, and that if they would remember this fourth commandment, and dedicate this day to him, they would not forget Him as the all powerful Creator, that they would remember Him every seventh day, and as a consequence of His being ever present before them they would not commit the other things which he forbid, and classed as sin. This is why God told them in Jeremiah 17: 19-27, that if they would keep the Sabbath day holy, Jerusalem would stand forever and never be destroyed, and that they would continue perpetually as a nation. He well knew that the foundation of a godly life was not to forget God; He knew they would surely forget Him if they did not have a set time to remember Him, therefore He gave them a Holy day, and set it apart at the creation of man, for the exclusive purpose of keeping his people from forgetting their Creator. They first quit keeping the Sabbath, then as a natural psychological effect, they forgot God, wandered away in ungodliness and sin, were delivered over to the wicked nation and not until they cried to God for mercy did they overcome their enemies.

Yes time after time God has fought their battles to victory in the ancient battle field of Armageddon, near Jerusalem, and once more he is to intercede in defense of Israel. This time it will be in behalf of the only two tribes clearly identified as race distinction, Judah and Benjamin (The Jews), and also the Israelites by adoption through Jesus Christ of every nation, kindred, tribe and people. This battle will be fought like the former battles, "In a place called in the Hebrew tongue Armageddon," Rev. 16: 16, which is near Jerusalem, and when these people remember their God as in former times, and call upon him for mercy.

Having briefly traced the history of the chosen people of God, from Egyptian captivity over several hundred years of their history to the end of the period through which they were ruled by Judges, and having found that God has repeatedly fought their battles for them on the ancient battle field of Megiddo and overcome their enemies, it will be readily seen that always when God turned the tide and delivered

them, it was at the end of a long period of suppression by a formidable and tyrannical ungodly power, and that because of this oppression and persecution, these people, after using all other available ways of escape, have at the last resort turned their faces Godward and our merciful Father in heaven, has heard their cries, and faithfully delivered them from their enemies. Now as we trace their history briefly through the period during which, they were ruled by kings we shall see that likewise these conditions again repeat themselves.

Israel Chooses a King.

When Samuel was old all the elders of Israel gathered together and requested that he appoint them a king. This so displeased Samuel that he took the matter to the Lord in prayer, "And the Lord said unto Samuel, harken unto the voice of the people, in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them. . . . Hearken unto their voice. . . . Show them the manner of the king that shall reign over them." Then Samuel told the words of the Lord to the people and said the king that would reign over them would take their sons and appoint them unto his self, that he would take their fields, their oliveyards, that he would take the tenth of their vineyards, and that he would take their man servants and maidservants and put them to work, (1 Sam. 8: 7-17.) "And ye shall cry out in that day because of your king, which ye have chosen you, and the Lord will not hear you in that day. Nevertheless the people rejected to obey the voice of Samuel, and they said Nay, but we will have a king over us, that we may be like all the other nations," Verses 18, 19, 20.

David then was chosen King, and following him his son Solomon, at whose death the kingdom was divided. When a righteous king would come upon the throne who trusted and obeyed God, and would call upon Him for strength and assistance in time of need, God would hear and answer his prayer, and deliver him and his people from their enemies. The Lord has indeed been merciful to Israel and in spite of her backsliding and rebellious actions God

has only for a brief time turned a deaf ear unto her pleadings and when she returned to God He would always return to her, and gather her unto himself.

The Kingdom Is Divided.

At the death of Solomon, the kingdom was divided between his sons Jereboam and Rehoboam. Jereboam reigned over ten tribes 252 years, from 975 to 723 B. C., with his capitol city Samaria. God says of these ten tribes, "Israel walked in all the sins of Jereboam, which he did; they departed not from them, until the Lord removed Israel out of his sight." 2 Kings 17: 22, 23. Shalmaneser, King of Assyria besieged Samaria, captured the city and carried Israel away to the cities of the Medes. 2 Kings 18: 1-10, thus ended the history of the ten tribes as a nation, and they are known to this day, as the ten lost tribes of the children of Israel.

Judah The Royal Family.

Rehoboam who reigned in the city of Jerusalem, over the two tribes which were left, Judah and Benjamin, was of direct line from David through Solomon, and through this line God had declared the birth of Christ. He said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him. Isa. 11: 1, 2. Again he said, "Behold the day cometh saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper and execute judgment and justice in the earth." Jeremiah 23: 5.

Following the line from David through Rehoboam there was an unbroken succession of kings who reigned over these two tribes Benjamin and Judah (the Jews), for 370 years from Rehoboam.

Eight years after the king of Assyria had so successfully overpowered and carried into captivity the children of Israel at Samaria, they encamped against Judah at Jerusalem having confidence that here, they would achieve an equally overwhelming victory.

Another Victorious Armageddon.

On the same famous battlefield near "Megiddo" where the army of Gideon, through the might of

their God, smote the Midianites and Amalekites, another as wonderful a victory is won by the divine intercession of God against the king of Assyria.

King Sennacherib of Assyria, after having smitten all the surrounding nations, and had achieved success on every hand, came with this victorious army of conquerors against the Jews assembled at Jerusalem. Isaiah was there at this time, and he sent word to Hezekiah the king of Judah saying, "Thus saith the Lord, be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold I will send a blast upon him." 2 Kings 19: 6, 7.

The king of Assyria then sent the following message to king Hezekiah of Jerusalem, "Let not thy God in whom thou trustest deceive thee, saying Jerusalem shall not be delivered into the hand of the king of Assyria. Behold thou hast heard what the king of Assyria has done to all lands, by destroying them utterly, and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasas? Where is the king of Hamath, and the king of Arpad and the king of the city of Sepharvaim, of Hena, and Ivah?" 2 Kings 19: 10 to 13.

When Hezekiah received this letter from the messenger, he went to the house of the Lord and spread it before the Lord and prayed unto the Lord saying, "Thou art the God, even thou alone of all the kingdoms of the earth, thou hast made heaven and earth. Of a truth Lord the kings of Assyria have destroyed the nations and their lands. Now therefore O Lord our God, I beseech thee, save thou us out of his hand that all the kingdoms of the earth may know that thou art the Lord God, even thou only." Verses 14 to 19.

We cannot help noticing here the haughty boastful spirit of the king of Assyria, and how he bragged of having destroyed all the other nations of the world, feeling confident by this success that even the God of heaven could not stay his power, and how on the other hand faithful Hezekiah plead to the Lord to deliver him out of his hand, that God's name might be

exalted, and the kingdoms of the earth know that the Most High ruleth.

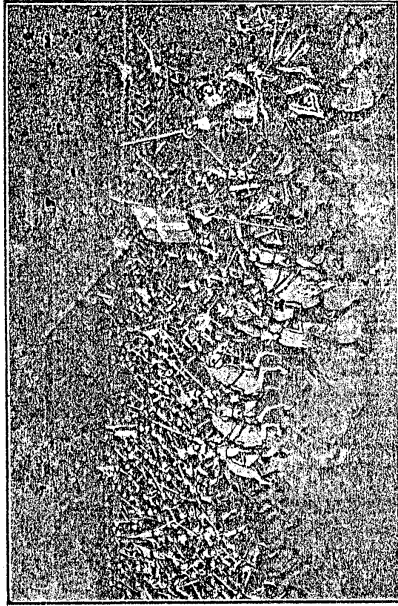
The answer to Hezekiah's petition to the throne of grace came as follows, "The remnant that is escaped of the house of Judah, shall yet again take root downward and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: The zeal of the Lord of Hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came by the same shall he return, and shall not come into this city saith the Lord. For I will defend this city to save it, for mine own sake, and for my servant David's sake," Verses 30 to 34.

God at this time had a peculiar reverence for Jerusalem and as we have previously seen He had chosen it as the abiding place of the Lord. Joel 3: 17-21. David called it the city of our God, Psalms 48: 1-3. And Christ said Jerusalem was the city of the great King, Matt. 5: 35. With these statements in mind we do not wonder that God informed Hezekiah that He would defend Jerusalem for his own sake, and for his servant David's sake.

The Victory.

Although Sennacherib, king of Assyria knew well that God had declared through Isaiah, He would defend Jerusalem against her adversary he went right on making all preparations for a powerful attack. At night his proud army went into camp feeling confident by the assurance of their leader of an easy victory the following day. But the record reads:

"And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians, an hundred and four score and five thousand." King Sennacherib arose in the morning to find that his glory had departed as the wind, and that although he had smitten the many powerful nations about him, of which achievement he had so vauntingly boasted to Hezekiah, he was now entirely overthrown, and his once victorious army, the pride of his power, lay sleeping the sleep of death. The



Sennacherib's Army Smitten at Armageddon, by the Angel of Death

angel of the Lord whom God assures us, encampeth around those that fear Him and delivereth them, had visited the host of the Assyrians, and breathed upon them the breath of death, thus ending the haughty and triumphant career of this seemingly formidable king, and no longer to threaten the chosen of God, or the Holy City. Sennacherib departed and went and dwelt in the city of Nineveh," 2 Kings 19:35,36. And only a comparatively short time afterwards Nineveh was wiped out of existence, and has throughout the

ages which have rolled over her, lay a smouldering heap of ruins and a perpetual desolation. So will perish the enemies of God, in the future Armageddon, a type of which we have clearly portrayed here, when God shall arise to shake terribly the earth, and inaugurate the eternal reign of the Prince of Peace.

Jerusalem remained in the hands of Judah about one hundred years from this time, and following the reign of faithful Hezekiah to the end of the Jewish nation, there were just seven kings reigned over Judah. Manassah, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah of whom all were evil and corrupt excepting Josiah. Through the reign of this succession of evil kings, especially Manasseh, God was so provoked that He resolved to remove the kingdom of Judah from his sight.

The Proclamation of God's Punishment.

He said, "Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever neareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day." The words of the prophet here have truly been fulfilled and Jerusalem has been desolated, and given over to the Turkish nation, and the Jews scattered among their enemies. 2 Kings 21:12 to 15.

The Commencement of Judah's Chastizement A Three Times Overturning.

During the reign of Jehoicham, Nebuchadnezzar, king of Babylon came against Jerusalem, captured the city, carrying away to Babylon part of the golden vessels from the house of the Lord, and with the king who was bound in fetters many of the other nobles of Judah were borne by their captors to Babylon. 2 Chronicles 36: 5 to 7.

Jehoiakim's son Jehoiakin then reigned at Jerusalem, who also did evil in the sight of the Lord, and Nebuchadnezzar came again unto Jerusalem besieging the city as before, and Jehoiakin was carried away to Babylon with more of the goodly vessels, and certain other princes of Judah. Zedekiah was made king in his stead. Verses 9, 10.

Then again the third time came Nebuchadnezzar, king of Babylon, against Jerusalem after Zedekiah had reigned eleven years, and the city was besieged and captured and the king borne off into captivity, but this time the destruction was complete. Thus the crown was permanently removed never again to be restored until He comes whose right it is, and it shall be given to Him. This prophecy refers to Christ who was born to be king of the Jews, Matt. 2: 2, and who at his return following the last battle of Armageddon is to be King of kings and Lord of lords. 1 Tim. 6: 15.

The Crown Three Times Removed.

When speaking of Jerusalem in Ezekiel 21st. chapter, God says in verses 19, 20, 21 of the king of Babylon coming against her, "The sword would be doubled the third time." (Verse 14). Speaking of when iniquity should have its end, He says "because I say that ye are come to remembrance, ye shall be taken with the hand. And thou profane and wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." It is evident that Jehoiakim is the profane and wicked prince whose day is come when iniquity shall have an end. It was with this wicked prince of Judah that God began the great chastisement of the Jews, and his crown was removed by Nebuchadnezzar king of Babylon. He was the one upon whom the first chastisement of Judah fell, when by the hand of a wicked power the succession of Judah's kingship was broken and the crown taken away. His son, Jehoiakin,

however, was allowed to be crowned as king, only for him like his father, to be overturned, his crown and diadem removed, and himself carried away to Babylon. Zedekiah his brother then was crowned king, who was likewise overthrown by this same king of Babylon, and truly Judah was overturned three times, the crown removed and the diadem taken away. And God through Ezekiel said that "it" (the crown), should be no more until he came whose right it was, and that He would give it him." or to him. Ezekiel 21: 21.

The Destruction, And Cause. What GOD Says.

In the following terms God declares blessings and cursings to Judah and Jerusalem, "And it shall come to pass if ye diligently hearken unto me saith the Lord to bring in no burdens through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein; then shall there enter in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses they and their princes, the men of Judah, and this city shall remain forever." Jeremiah 17: 24, 25. We have portrayed here by the voice of God, a significant fact, showing the importance God placed upon the observance of His Sabbath. And should these people have kept this day Holy as he commanded them, we have only to believe the word of Jehovah, to know assuredly that Jerusalem would never have been desolated as she has been for the past hundreds of years, and her Holy places desecrated by the abominable Turk, and the Holy mountain by the Palace of the Kaiser of Germany, which are conditions step by step leading to Armageddon.

On the other hand God says, "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering into the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched." Verse 27.

If we are going to take God at his word, we must conclude that the reason of Jerusalem's severe and

repeated calamities is that the people did not keep God's Sabbath. This is what Jehovah plainly says. God well knew that when they ceased keeping His Sabbath they would have no time to remember Him, and would soon forget him, and wander away in sin. He says in the next chapter, verses 15-17, "Because my people have forgotten me..... to make their land desolate, and a perpetual hissing..... I will scatter them as with an east wind before the enemy, I will shew them the back and not the face in the day of their calamity." Because they forgot their God, is the reason He scattered them, and back of this, the fundamental reason of their forgetting God, was that they ceased remembering the Sabbath day to keep it Holy, and not having any time to think of God, and learn of Him, He was soon forgotten. This is simply the natural result of cause and effect which will be witnessed in the life of any individual who follows in the same course. It is the logical effect produced upon any person from the cause of their not having a set time to remember their God and as a direct consequence forgetting Him.

King Nebuchadnezzar from Babylon came upon them. "And they burnt the house of God, and break down the walls of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon..... To fulfill the word of the Lord by the mouth of Jeremiah until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfill three score and ten years." 2 Chron. 17 to 21.

The First Restoration.

After seventy years of Jerusalem's desolation, during which time these chosen people of the Royal Family of Jehovah, were in Babylonian captivity. But just as before, when they called upon God, again He heard their cries, according as he had promised, and gathered them to Jerusalem.

He says, "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good work toward you, in causing you to return to this place. Then shall

ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me when ye shall seek, with all your heart." Jer. 29: 10 to 13. This prophecy was fulfilled as is recorded in Ezra chapters from one to eight. They called upon God, and He heard their petitions, and gathered them from all the nations among whom they had been scattered until they were again assembled safely at Jerusalem.

A Standing Invitation.

God has indeed been merciful unto the children of Abraham whom He chose to be his own. It is true, He has repeatedly shown them mercy, and fought their battles, and from this sore punishment, during which time they were dispersed among the various nations of the then known world, God gathered them to their own land again when they called upon him for mercy. In performing these wonderful acts of expended blessing in behalf of the royal family of his choice, He has been fulfilling his word and keeping a promise made hundreds of years before through his servant Moses. Here He said, If "Thou shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day thou and thy children, with all thine heart and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven from thence will the Lord thy God gather thee, and from thence will He fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed..... And the Lord God will circumcise thine heart, and the heart of thine seed." Deut. 30: 2 to 6.

Significance of The First Restoration.

It is a fact clearly demonstrated to the thoughtful student of prophecy, that based upon the first gathering of God's chosen people, from all the nations among whom they were scattered, and the proclamation of Jerusalem's reconstruction by Arta-

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xerxes (Ezra 7.), rests the significant prophecy, of seventy weeks, Daniel 9: 24, 25, which reaches to the first coming of Christ as a babe, and his being anointed as the Son of God. So likewise is the second regathering of these people back to Jerusalem, from all the nations of the earth surrounded with events of a far reaching magnitude, pointing, not to his coming as a babe, but to his second coming as King. Yes, the great work of the Allied powers now in progress before us, of sending immense sums of money through their Jewish population for the reconstruction of Jerusalem, and establishing these people again in their home land is like the events of Ezra's time, and the proclamation of Artaxerxes, very significant, in shaping the world's events, and conditions for the last final battle, during which Christ will return as King of kings and Lord of lords. Luke 1: 32, 33; Rev. 11: 15.

It will be noticed by reading Ezra and Nehemiah that after the first restoration to the holy land, and during the several hundred years of this sojourn of the Jews at Jerusalem, they had no king over them, which fulfills the words of God that after the diadem was removed, and the crown taken off, it (the crown or king), would be no more until he came whose right it was. And they never have, from that time to the present had a king over them, but while dwelling at Jerusalem at various times, have been subject to the rule of other governments and dependent upon them for protection.

From the great chastisements of Judah commencing with Nebuchadnezzar 606 B. C. to the present time they have several times rebelled against God and been scattered among the nations and while the first restoration under Ezra was a success and the Jews remained at Jerusalem for considerable time without dispersment, still after their wanderings from God had reached to such an extent that they became entirely absorbed in worshipping God after the mechanical custom of the traditions of their forefathers, and therefore not having any knowledge of the real essence of the scriptures, because of which they rejected Christ, at his birth, and during his ministry scoffed and mocked at his claim of di-

vinity, and willingly sanctioned his crucifixion by Roman officers, they have been for the past hundreds of years suffering the great dispersment and persecutions spoken of so emphatically by most of the prophets of God.

The Dispersment of Judah.

God has declared repeatedly that He would disperse the Jews and scatter them among the nations, and today we are eye witnesses of the fact of these prophecies being literally fulfilled before us. We find the Jews scattered here and there among all the nations of the earth. They are in every state, of the Union, and are scattered into every nation, the world over. And in spite of this dispersment they have not become amalgamated among the other races and nationalities of people but their racial distinction is clear and we know they are Jews wherever we see them. Should they have married and inter-married among the other people they would have ceased to be known to man, and as a consequence God's prophecies of the conditions which lead rapidly to Armageddon could not have been fulfilled, and the divinity of his word could have been questioned and severely criticized. God said he "would sift the house of Israel among the nations like as corn is sifted in a sieve" Amos 9: 9. He also said they would dwell many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Hosea 3: 6.

This prophecy has for the past hundreds of years met its fulfillment, as they have dwelt without a king, ephod, or teraphim, for many generations, and have been scattered all over the earth.

God says again "I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing and a reproach, among all the nations whither I have driven them." Jer. 29: 18. Truly this has met its exact fulfillment, and we all well know that the Jew has been a curse, and that they are invariably spoken of with scorn and reproach.

The Seven Times.

After God had brought the children of Israel safely out of Egyptian bondage and started them on their journey for the promised land, He placed before them blessings and cursings. Blessings if they would keep his Sabbath and thereby remember him and His will (Lev. 26: 2-17,) and cursings if they forgot Him, and were disobedient. He said He would deliver them to their enemies, that many of them would fall down slain and their enemies would reign over them. Their history thus far gone over in this work, plainly shows that they disobeyed, and that He did deliver them over time and again to their enemies and that their enemies reigned over them. They repeatedly rebelled against God and He turned his face against them as he says in verse 17 as cited above. Then in verse 18 God says, "And if ye will not for all of this hearken unto me (for all the previous punishment), then I will punish you seven times for your sins." It is stated two other times in this chapter that He would chastise them seven times more for their sins, not three periods of seven times, but a repeated declaration to them of his intended stern punishment, and that this would be more than what they had already been punished when being delivered repeatedly to their enemies while He was testing them as he did do when they were so many times delivered to their enemies, the promise of which is cited in verse 17. This testing was to come first, and if they would not obey for all this, then he would chastise them even seven times more.

From the history of Judah thus far, it will be readily seen, from the literal chastisements recorded only a few of which we have given, that the "seven times" of punishment does not mean seven literal dispersments, neither does it mean that they would be persecuted and afflicted just seven literal years, for if it did the prophecy was a false one, as their afflictions have been many more than seven, and have reached over a long expanse of time measured by over twenty five hundred years.

We now speak of one rotation of the earth around its orbit as one year, but anciently this was not the

word used. The word which then meant one year was "time." One time was one year by the ancient Bible writers. With this truth definitely before us, we can easily comprehend the meaning of Israel's chastisements for seven times, or seven years prophetically. God says, "I have laid upon thee the years of their iniquity according to the number of days." Ezekiel 4: 6. When applying this rule of taking one day for a year to the seven times of Israel's punishment, we can easily see that it covers a very long period.

One year equals..... 360 days.

Seven years therefore equals..... 2520 days.

The rule for taking 360 days for the year in prophetic interpretation is also a Bible rule. Compare Gen. 7: 11, with Gen. 8: 4, and it will be seen that the flood lasted five months. Then read Gen. 7: 24, and it says the flood lasted 150 days, thus making 30 days to the month. Twelve months to the year of 30 days each makes the 360 days in a year, and this rule held good in directing the wise men from the time of the commandment that went forth to rebuild Jerusalem 457 B. C., Ezra 7, to the birth of Christ, the time period of which is given in Daniel 9: 25. We have also many other test cases in applying prophecy to history in the past, where this rule has worked out to the letter history has responded accurately to what the prophets, said would transpire, applying a day for a year, on long time periods from a given starting point.

Juda's chastisement and Jerusalem's succession of calamities began when king Nebuchadnezzar of Babylon, came against her and three times removed the crown. This period commenced as near as the dates of history can be calculated the year 606 B. C. Then as they were to be chastised and afflicted more or less intermittently for the definite time of 2520 years, by adding 2520 years to the year 606 B. C., it would reach to 1914 A. D.

It will be remembered that 1914 was the commencement of this world wide war or the consummation, which has been raised up from the coasts of the

earth, and through it Jerusalem has been captured from the Turks, and the Jews are again being established there by England, United States, and France.

The Last Promised Restoration.

That there is to be another gathering of these people back to Jerusalem and the home land, is clearly evidenced by the following testimony. Christ says regarding the scattering of the Jews and the desolation of Jerusalem, "And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. Note that our Savior places a limitation of this dispersement and the desolation of Jerusalem by the use of the term "until". He says they will be scattered, and Jerusalem trodden down until the times of the Gentiles be fulfilled. So when this time of the fulness of the Gentiles is reached, Jerusalem will again come into her own and the dispersement of Judah be at an end.

Some further testimony on this subject is as follows, "Therefore behold the day cometh saith the Lord, that it shall no more be said the Lord liveth who brought the children of Israel from the north and from all the lands whither He hath driven them, and I will bring them again into their own land that I gave unto their fathers. Behold, I will send for many fishers saith the Lord and they shall fish them; and after I will send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks. For mine eyes are upon all thy ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity. (Notice God has been for many years recompensing them for iniquity). Then He says, next verse, "Oh Lord my strength and my fortress, and my refuge in the day of affliction the Gentiles shall come unto thee from the ends of the earth....." Jer. 16: 14 to 19.

That the above declaration of Jehovah regarding the restoring of his people to their home land does not have reference to their first gathering at Ezra's time, or between that time and the birth of Christ,

is clearly evident by the statement that during their affliction, the Gentiles would come to God from the ends of the earth. The Gospel did not go to the Gentiles expressly until after the crucifixion of Christ, therefore the time of affliction referred to here, after which they would be again gathered back refers to the last regathering to Jerusalem. Here we see that the prophecy of Jeremiah agrees exactly with the one of Christ's in Luke 21: 24, that the Jews would be chastised until the Gentiles had come to God, and the time allotted expressly to them had been fulfilled. And then He says as above quoted, that He will gather them from all the countries of the earth.

We also have a very striking testimony of this wonderful truth, in Acts 15: 14 to 16. He says "Simeon hath declared how God at the first did visit the Gentiles, take out of them a people for his name, and to this agrees the word of the prophets as it is written; After this, I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up." This original prophecy is found in Amos 9: 11: 12, and in the New Testament we have it applied to the time after the Gentiles had been visited and a people taken out of them for "his name." Since Christ's ascension and the gospel went to the Gentiles, to the present time, this prophecy was future. The tabernacle of David was to be rebuilt after the time of the Gentiles, and now we can see the very movement in progress of fulfillment, and the Jews being re-established in the Holy land of Palestine, after the Gentiles have been visited, and a world wide movement to rebuild the tabernacle of David and the waste places that have been thrown down.

The Last Promised Restoration To Be Brought About By The Consummation.

Since Nebuchadnezzar captured Jerusalem 606 B. C. and carried off the golden vessels to Babylon, the Jews and their city Jerusalem have been undergoing a long period of 2520 years chastisement, the greater part of which time they have been sorely afflicted, and Jerusalem and the Holy Land have been com-

pletely desolated, and especially so during the last 1290 years of Turkish rule in Palestine.

The prophet said, "And I will make your cities waste, and bring your sanctuaries into desolation, and I will bring your land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate and your cities waste." Lev. 26: 32, 33.

Daniel says in chapter 9: 27, "That for the over-spreading of abomination He would make it desolate, even 'until' the consummation." The Holy land has been in a state of desolation, in the hands of the abominable Turkish nation "until" the present consummation, when last December it was wrested from them by the Allied forces, and Daniel said the desolation would continue until the consummation. God said when speaking through his prophet Isaiah, "And it shall come to pass in that day that the remnant of Israel, and such as are escaped of the house of Jacob shall no more again stay upon him that smote them, but shall stay upon the Lord the holy one of Israel in truth. The remnant shall return even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return. The consummation decreed shall overflow with righteousness. For the Lord God of Hosts shall make a consummation, even determined in the midst of the land." Isaiah 10: 20-23.

The Final Gathering Will Be Permanent.

God says speaking of the Jews or Israel, "And it shall come to pass that like as I have watched over them to pluck up and to break down and throw down and to destroy, and to afflict; so will I watch over them to build and to plant saith the Lord." "Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: if those ordinances depart from before me saith the Lord, then the seed of Israel shall also cease from being a nation forever. Thus saith the Lord, If

heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord." Jer. 31: 28, 35, 36, 37.

God in the above declaration makes it as positive as language can express, that the seed of the house of Israel will never be entirely forgotten, and that they will be established again as a nation. "And I will plant them upon their land, and they shall never more be pulled up out of their land which I gave them saith the Lord thy God." Amos 9: 15. As the remnant of the children of Israel which have been gathered to the land of Palestine in the past have everytime been pulled up and dispersed, it is clearly evident that the regathering spoken of here is yet future, as there is never again to be a dispersment. Notice the language "They shall never more be pulled up." To come to any other conclusion would be to cast a reflection on the divinity of the word of God, and discredit its authenticity. If it refers to a gathering to Palestine which is in the past, then the prophecy is false as they were afterwards plucked up and dispersed among the nations of the earth. The only logical conclusion therefore is that the remnant of Israel will be permanently gathered at Jerusalem in the future, and whatever the attempt may be to eradicate them from this land of their fathers will prove disastrous to the offender, though all the people of the earth be gathered against them.

That this regathering of Israel to their home land, does not refer to the triumphant restoration of the earth when Eden is again restored, after the period of 1000 years, is clear by the fact that there will be wicked nations living on the earth during this restoration, and when it is completed, and that these nations will finally concentrate their armies for a mighty drive against these people gathered here from among the nations, bringing to pass the battle of Armageddon, and the coming of Christ.

The Proclamation of Jerusalem's Protection.

That God has promised a future protection of Jerusalem, will be plainly seen by the following scriptural quotations. "Behold I will make Jerusalem a

cup of trembling unto all the people round about, when they shall be in siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people, and all that burden themselves against it shall be cut in pieces, though all the people of the earth be gathered against it." Zechariah 12: 2, 3. This prophecy was declared the year 487 B. C., several hundred years after the battles previously mentioned and described in this work, wherein God fought for his people and delivered Jerusalem had occurred, therefore this prophecy can not possibly have any reference whatever to these already pre-historic incidences, but must apply to the future.

Before Sennacherib king of Assyria came against Judah and Jerusalem 710 B. C. (Isaiah 36th chapter), God had given assurance that He would defend His Holy City for his own sake and for his servant David's sake. His promise in this case as also in those previously made was carried out to the letter, and the host of the Assyrians were smitten by the angel of death, and just so will the hosts of the Gentile hordes from the north of Jerusalem be smitten in the swiftly oncoming Armageddon of the future, when they attempt to capture the city from the people gathered there.

In this same chapter (Zech. 12), God says further, "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day will the Lord defend the inhabitants of Jerusalem." Verse 8. The tents of Judah are now through the protection of the Allies returning to Jerusalem. And the reason for this He declares is that the other people will not magnify themselves against Judah. The nations of the earth, which of course include the house of David, although unidentified, among the Gentile nations, have since Christ was on earth magnified themselves against the house of Judah but within the last few years the Jews are coming to the front very remarkably, and while the promotion of the Zion movement which is for the re-establishment of the Jews in Jerusalem as a nation, is one of leading purposes of the Allies in the present war, the above

prophecy is being fulfilled, by the tents of Judah being gathered there, and the nations which have trodden them down as a people, are exalting them above the other tribes of Israel, by placing them in the possession of Jerusalem and the promised land.

The Jews are now miraculously turning to God, and accepting Christ as their Savior. They have their wailing grounds at Jerusalem where they go once each week and weep and wail for the crime they committed in crucifying the Christ.

Since this war began the Jews have an organization in the United States known as the Hebrew Christian Alliance of America, and its power is being felt world wide. They are holding their conferences annually, which are attended by the thousands. We have just received a letter from the President of the organization, S. B. Rohold, dated April 19th, 1918, in which he says, "The Hebrew Christian Alliance was formed by the good hand of God upon us, during the war which is overturning the old world order, and working tremendous changes for the Jewish people. The capture of Jerusalem by a power friendly to the Jews, on the anniversary of its reconquest by Judas Maccabeus, the founder of the last Jewish state, before the first coming of the Messiah, is in itself a significant sign."

Jews Returning to Jerusalem.

God said of the Jews that after their dispersment, "Behold I will gather them, out of all the countries whither I have driven them in mine anger, and in great wrath, and I will bring them again into this place, and I will cause them to dwell safely." Jeremiah 32: 38; also see Isa. 11: 11; Jer. 16: 14-16; Ch. 24; 14; Jer. 30: 3; Ezek. 28: 25.

God speaks again in Amos 9: 15, "And I will plant them upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God."

That these prophecies are being fulfilled before our eyes is proven by the following recent items of news.

"The Jews of Odessa, Russia number a great host, and they are especially zealous in the cause of Zionism. The Zionists there have just resolved to collect one million rubles for the purpose of establishing a Jewish colony in Palestine to commemorate the British declaration upon their entry into Jerusalem."

From paper:—Prayer and Works for Israel April 1918.
"The first million dollars has been raised for the Restoration of Palestine by this country. The Jews of New York gave over \$200,000.00, the Jews of Chicago \$75,000.00, and \$50,000.00 was raised by the Jews of Boston." The Jewish population of St. Joseph, Mo., have voted to raise \$20,000.00 yearly for the restoration of their race in the homeland."

From Daily Paper:—St. Joseph News Press Feb. 1918.
St. Joseph, Mo.

Besides the Jewish University now being established on

the Mount of Olives, there are nine other Hebrew schools at, and near Jerusalem.

The Jews are returning to Jerusalem from all the countries the world over, which is a sign of the time in which we are living. It shows the certainty of the fulfillment of long standing predictions, as well as the nearness of the coming of the Prince of Peace. This ingathering of the Jews to Jerusalem, prepares the way for the battle of Armageddon, and in this movement, we can see the remarkable fulfillment of the prophecy of Zeph. 2: 1, 2, "Gather together, ye a gather together ye nation not desired; before the decree bring forth, before the day pass as the chaff."

Again we read in this chapter verse 9, "And it shall come to pass in that day that I will seek to destroy all nations that come against Jerusalem," Zech. 14: 9. From this statement, following in succession of those above given that when the last regathering to Jerusalem is finished, God's power will be demonstrated and He will powerfully defend Jerusalem and destroy all the nations that come against the city, we learn conclusively that there will be nations left in the earth after the last regathering, and that God is to destroy them when they come against Judah and Jerusalem.

That the above prophecy is yet future, is clearly proven beyond any question of doubt, by the fact that since it was given it has never met its fulfillment. All prophecies from God must come to pass and until they are revealed and become history they remain future. This one remains unrecorded in the annals of history. Jerusalem has been repeatedly taken and destroyed and her inhabitants dispersed. She has never come permanently into her own, and never has God fought for the nations which come against her since the above prophecy was given 487 B. C.

The Coming Battle of Armageddon.

Christ said of the last great battle, as previously cited in his Revelation through St. John chapter 16: 13 to 20, "And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles which go forth unto the kings of the earth and to the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief, Blessed is he that watcheth..... And

gathered them in a place called in the Hebrew tongue Armageddon. 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, and there were voices and thunderings and lightnings, and there was a great earthquake, such as was not since men were upon the earth, such a mighty earthquake and so great And every island fled away and the mountains were not found."

We have a ready located the place called in the Hebrew tongue "Armageddon," and shown that it is a place north and some west of the city of Jerusalem.

In Ezekiel chapter thirty-eight, we have another quite lengthy and detailed account of this same battle which is to climax this dispensation of the world's history and usher in a better condition of affairs. It reads, "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus saith the Lord God, behold I am against thee O Gog, the chief prince of Meshech and Tubal, and I will turn thee back and put hooks in thy jaws, and I will bring thee forth and all thine armies..... Gomer and all his bands and the house of Togarmah of the north quarter, and all his bands and many people with thee..... After many days thou shalt be visited, in the latter years, thou shalt come into the land that is brought back from the sword, and that is gathered out of many people against the mountains of Israel. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee Thou shalt say I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand against the desolate places that are now inhabited, and against the people that are gathered out of the nations, which have gotten cattle and goods..... to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore son of man prophesy and say unto Gog, thus saith the Lord God in that day when my people Israel dwell safely thou shalt know it. And thou

shalt come from thy place out of the north part, and thou and many people with thee. And thou shalt come up against my people Israel as a cloud to cover the land. It shall be in the latter days.

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God that my fury shall come up in my face.

Surely in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground. I will rain upon him and upon his bands and the many people that are with him, and overflowing rain, and great hailstones and fire and brimstone, thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the Lord.

The events which are just to precede the time when God will arise to shake terribly the earth, and when every man on the face of the earth shall shake at his presence are indeed vividly described in the foregoing chapter. Gog the land of Magog is brought to view, with Gomar and also the house of Togarmah of the north quarters. In order to identify these names with the nations of the present we first turn to Genesis 10: 1, 2, where we learn that they are the names of Noah's grandsons who settled in southern Russia, and northern Turkey, according to the map in the back of our Bible showing the location of the descendants of Noah. As the statement is made that "many people will be with thee," it is evident that the power brought to light here, upon whom God will rain fire and brimstone, is Turkey, Southern Russia, and whatever other nations will be allied with her at this time. At present this portion of Russia has gone in with the German and Turkish power, which according to other Bible statements associates the correct nationalities together. The Ishmaelites, which religiously represent Turkey, were the people against whom God fought at the time of Gideon, on the battlefield of Armageddon, Judges 8: 24. Germany is the last instrument to

afflict the Jewish people during their dispersement according to Zech. 11: 16, 17.

It is well to note carefully how accurately God has given to us the arrangement of the affairs of the earth just preceding the last final struggle. In Ezekiel 38th chapter, the most of which has been just previously quoted speaking of Gog and Magog, Gomer and the house of Togarma of the north quarters, which constitutes Russia, God says, "I will turn thee back, and put hooks in thy jaws, I will bring thee forth and all thine armies into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel." Verses 1 to 8. During the last year Russia, has had hooks put in her jaws, by the hands of German propagandists. She has indeed been turned back. Czar Nicholas is reported dead, the country is in a state of chaotic revolution, and the south western portion, the territory named by Ezekiel is now into the hands of Germany and Turkey. The nations are truly visibly arranging themselves for the mighty Armageddon declared by Christ our Savior. The Gog of the north quarter and the other nations that are with her God has declared, will array themselves against Jerusalem with tremendous power, and that following this gathering of the evil forces the great earthquake is to occur, the likeness of which never was before known when every island would be removed and the mountains would not be found. Both accounts thus given, one by Christ and the other by Holy inspiration through Ezekiel agree, as to the place of the last battle, and the similarity of the terms used describing the conditions which will follow are also very striking.

Zechariah's Description of Armageddon.

"Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle. Then shall the Lord go forth and fight against those nations as when he fought in the days of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the mount shall cleave in the midst thereof toward the east and toward the west, and half the mountain shall be removed toward the north and

half of it toward the south. And the Lord shall be king of all the earth: in that day there shall be one Lord, and his name one. All the land shall be



"He Will Fight Against Those Nations as When He Fought in The of Battle, and His Feet Stand in That Day On The Mount of Which is Before Jerusalem of the East." Zech. 14: 3, 4.

HE WILL PROCLAIM PEACE ON EARTH GOOD WILL TOWARD MEN.

turned as a plain from Geba to Rimmon south of Jerusalem, and it shall be lifted up and inhabited in her place. Zech. 14: 1-10.

It will require no effort whatever on the part of those who believe the Bible to see clearly that the above prophecy has never yet met its fulfillment. There are those few, however, whose minds have been

so corrupted with the oppository influences of Satan, as to doubt these, and all other statements, of the ancient prophets on points not clearly comprehensible to their own natural conception. On the other hand all who have through a study of the word, become so in touch with spiritual side, and through beholding the wonderful development of conditions, and the fulfillment of prophetic statements of long standing duration, will willingly concede to the fact of the above unfulfilled portion of Zechariah's prophecy, being as genuine as all other statements by the same writer, and as literal and real in their scope of fulfillment.

From this prophecy God plainly makes known the fact that when these evil nations come against Jerusalem, He will fight against them as when He fought in the days of battle. And how He fought in the days of battle has already been quite exhaustively brought to the reader's attention in this work. This statement that when they are gathered against Jerusalem, he will fight against them as when he fought in the days of battle, agrees with the statement of Ezekiel, in chapter 38, already mentioned and also the one by Christ in Revelations 16. He says further however, in this chapter that "In that day the Lord's feet will stand on the Mount of Olives which is before Jerusalem on the east." This agrees with the statement of Christ where He said in connection with the battle of Armageddon. "Behold I come as a thief, Blessed is he that watcheth." Rev. 16: 15. Agreeing also with the events declared by Jesus in the Revelations ch. 11: 15 which will occur at the sounding of the seventh trumpet, viz., "And the seventh angel sounded, and there were great voices in heaven saying the kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." And Paul says at the sounding of the last trumpet the dead will be resurrected and the living righteous changed to immortality. 1 Cor. 15: 52, 54, also 1 Thess. 4: 14-16. Thus we have before us by the testimony of the different prophets focused on the one subject, sound and substantial evidence from divine source, that around the battle of Armageddon cluster events of a far reaching magnitude, and of a nature never before climaxed in the world's his-

tory. These future events are real, and if faithful until that time they will be ours to enjoy.

Joel's Description of Armageddon.

In very striking language the prophet Joel describes the conditions in the political world just preceding the final battle of this dispensation, after which Jerusalem shall dwell safely from generation to generation.

He says chapter 3: 9 to 21, "Proclaim ye this among the Gentiles; prepare war; wake up the mighty men, let all the men of war draw near: let them come up. Beat your plowshares into swords and your pruning-hooks into spears, let the weak say, I am strong. Assemble yourselves and come all ye heathen, and gather yourselves together round about, thither, and cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehosaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe; come get you down, for the press is full, the fats overflowing for the wickedness is great. Multitudes, multitudes in the valley of decision (Margin—or valley of threshing), for the day of the Lord is near in the valley of decision..... The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my Holy mountain; then shall Jerusalem be holy and there shall no stranger pass through her anymore..... Judah shall dwell forever, and Jerusalem from generation to generation, for I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

It may require the exercise of considerable faith on the part of some to believe the Bible in its plain and unmistakable statements as to Armageddon and the events and conditions that lead up to this time and also those which follow.

First according to the language of the above, the Gentile nations are to prepare for war, to waken up the mighty men, to beat plowshares into swords and pruning-hooks into spears. This is the condition

which has prevailed in the world during the past fifty years. The nations have been making universal war preparations. And they are to finally be gathered to the valley of Jehosaphat, which is near Jerusalem, and there the Lord says He will sit to judge the heathen round about. By verse three we notice also that this is to be at a time when the wickedness is great, and when the harvest is ripe, when the sickle will be put in and the reaping time is here. Jesus said of the harvest in Matthew 13: 30, to let the tares and wheat grow together until the harvest, and that he would send his reapers to gather out the tares to burn them.

Armageddon Comes Before The 1000 Years.

When the battle of Armageddon will take place and that it will be an event of history before the period of 1000 years, is evident from the following facts.

1st, In Zachariah fourteenth chapter a vivid account of the battle of Armageddon is brought to view, as has been previously given in this work, when the Lord says he will go and fight against those nations as when he fought in the days of batt'e, and that his feet will stand in that day on the Mount of Olives which is before Jerusalem on the east, and that the Lord will be king of all the world in that day, that there shall be one Lord and his name one, verses 3, 4, and 9. Then in verses 16, and 17, which show conditions following this final conflict before Jerusalem we read,

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts and to keep the feast of tabernacles. And it shall be that whoso shall not come up of all the families of the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain."

This shows conclusively that following the battle of Armageddon which takes place before Jerusalem, there will be nations living in the earth, and that they will be compelled to pay homage to the King of kings and the Lord of lords. This agrees with many other statements in the word that there will be nations living in the earth, who will be subdued by

Christ during the millennium, and these conditons follow the battle of Armageddon.

2nd, In Ezekiel chapter thirty-eight we have recorded the most lengthy account of the events which lead to Armageddon, and the nations that will be involved in the struggle. And in verse 22 the destruction of these certain nations is declared in the following terms, "I will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, and fire and brimstone." Then the next verse reveals to us rather a startling truth. It reads, "Thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the Lord." This gives us knowledge of the presence on the earth following Armageddon, of nations, in whose sight God will be both magnified and sanctified.

Then in the next chapter of Ezekiel following this one, God says He will give Gog a place of graves in Israel, and that in certain places the people will be seven months burying the dead and the bones of those who perished. And in verses 21, and 22 following we read, "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God, from that day forward." And the chapter closes with the statement "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God."

While we have before us so glorious an opportunity, let one and all avail themselves of the blessed privilege, through Jesus Christ, of being adopted into the great family of Israel, whom Jesus declares will live and reign with Him 1000 years. Rev. 5: 10, also chapter 20: 6. The door of probation will soon close to all to whom the gospel message of this dispensation has gone, and Jesus says of those who neglect so great salvation, "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the north and the south, and sit down in the kingdom of God." Luke 13: 28, 29.

3rd, Christ says in Luke 21: 24 to 27, "They shall be led away captive into all nations (the Jews), and Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity;.....men's hearts failing them for fear, and for looking after those things which are coming on the earth,..... And then shall they see the Son of man coming in a cloud with power and great glory." Then in verse 31 He says, "So likewise ye when you see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." And the stone which smites the image, recorded in Daniel the second chapter, is said in verse 44 to be the Kingdom of God, which becomes a mountain and fills the whole earth. We cannot help noticing that at first it is simply a stone, which after smiting the image on the feet, becomes a mountain and fills the whole earth. This implies a growth which will be very rapid at first, but which will require 1000 years to ultimately mature.

That Jerusalem is to again be brought back to her former beauty and be permanently restored is a fact plainly set forth in the foregoing, evidence revealed to us by the prophets of God who at sundry times and in divers manner spake as they were moved by the Holy Ghost. "The tents of Judah are to be gathered first," according to Zechariah 12, and following this gathering Israel will also be restored, but to just what extent this gathering will be before Armageddon is a fact not clearly made known.

Beauty and Bands.

The Jewish people during the various periods of our history, have been subject to the cruellest kind of persecution. Following the beginning of their long period of chastisement by Nebuchadnezzar 606 B. C., they have been likewise dispersed and punished by different instruments of God's displeasure.

In the eleventh chapter of Zechariah we have brought to our attention God's two staves which He calls Beauty and Bands, representative of Israel and Judah. By the history of Israel and Judah which we have previously cited, it has been made clear that they have both been severely punished because

of their iniquity, and Israel was first cast off, while Judah the royal family, remained in the courts of Jehovah, for a much longer period. The Jew whom God calls his stave Bands was not cut off for several hundred years after the dispersement of Israel, and not until their rejection of Christ the Messiah. In verse thirteen of the chapter under consideration, we read, "And the Lord said unto me; cast unto the potter a goodly price, that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." This prophecy was fulfilled, according to the New Testament prophets, in the betrayal of Christ by Judas for thirty pieces of silver, and afterwards purchasing the potter's field with the price. The next verse of this chapter reads, "Then I cut assunder mine other staff even Bands."

It is a fact clearly embedded in the minds of all Bible readers, that immediately following the purchase of the potter's field for the thirty pieces of silver, and the crucifixion of Christ, the other staff, Judah or Bands, as God here calls them, was cut off, and since that time they have been scattered and dispersed among the various nations of the earth. They rejected the gospel message, and as a consequence the apostles turned to the Gentiles (Acts 13: 46). Then thirty-seven years later Titus broke completely assunder this last stave even Bands, (the Jews), Jerusalem was captured, the temple destroyed over one million Jews were slaughtered, and the balance then remaining in Jerusalem and Palestine were driven from those coasts and scattered to the four winds of earth. While Judah has been broken off, because of unbelief, still in her wanderings there is a divine promise of a final restoration, and of her blindness passing away.

THE KAISER, THE LAST INSTRUMENT OF JUDAH'S PUNISHMENT.

We notice that the last few verses of Zechariah carry us very rapidly over a long extended period of time, as is frequently the case with many prophetic declarations. Verse 13, is the account of Christ's betrayal for thirty pieces of silver, then in verse 14 we have the prophetic declaration of Judah being broken assunder; and cut off, which event happened early in the present dispensation. Then in verses 15 to 17 we read, "And the Lord said unto me, Take unto thee Yet the instrument of the foolish shepherd. For lo, I will



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raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat; and tear their claws in pieces. Woe to the idol shepherd, that leaveth the flock, the sword shall be upon his arm, and his right eye: His arm shall be clean dried up, and his right eye shall be utterly darkened." Verses 15 to 17.

Notice carefully the language of the above. The statement is made following the one of Judah being broken off, "Take unto thee yet, the instrument of the foolish shepherd." This implies that the instrument of the foolish shepherd would be the last one taken to afflict these people who were cut off of the (Jews) "Take unto thee yet."

NOTE:—We wrote Underwood and Underwood of New York asking if they could furnish an exact picture of the Kaiser, which showed his withered left arm and that his right eye was blind, and they wrote they could, and after paying the copyright price the above picture was received.

While the blindness of his right eye is not plainly visible it is said from the best of authority to be a fact.

Not only does the physical description alone, of this foolish shepherd fit the Kaiser of Germany, whose arm is withered, and whose right eye is blind, as shown in the accompanying photograph, but the work that he is to do also identifies him most strikingly. The prophet says he will not visit those that be cut off, nor heal that that is broken. Those that were cut off, as previously noted, were the Jewish people, and that that was broken assunder was the tribe of Judah. And it is a fact that the Kaiser is decidedly against healing this wound of Judah, and restoring them again to their own land, Palestine. This false shepherd allied with the Turk, has been holding tenaciously to the holy land, and is bitterly opposed to it being given over to the Jews as a nation, for which cause England, France, and the United States are at this time fighting. The English armies aided by the French and Americans are wresting the Holy land from the Kaiser and his allies, while he is endeavoring very obstinately to hold it, not being in favor of Democracy in any of its forms, much less establishing the Jews back in their homeland. He truly will not visit those that are cut off nor heal that that is broken.

"Woe to the Idol Shepherd," is the language ascribed to him by the prophet, and the next chapter of Zechariah opens with the statements in the first few verses that Jerusalem will again come into her own, and Judah will be in possession.

It may be strange to some the meaning of the language, "I will raise up a shepherd in the land." This is an expression often used in the Bible relative to evil and corrupt rulers, who come into prominence. It is equivalent to saying, "There will be raised up in the land." God is only responsible in such evil characters being raised up to the ex-

tent of permitting it. It is the result of sin in the earth, and every living thing, in both the vegetable as well as the animal kingdom come into existence by virtue of God furnishing all alike, air, water and food. He lets the tares grow with the wheat until the judgment, Matt. 13: 30, and sendeth the rain on the just and on the unjust.

THE FINAL EVENTS.

It will be noted in connection with the great, Metallic Image of Daniel 2: 34, the statement, "Thou sawest till that a stone was cut out of the mountain without hands, which smote the image upon the feet." The image according to verses 38 to 40 represents the Universal Kingdoms that have ruled the world of which it is said there would be four in number, and the last one, or the fourth was to be divided.

All histories of the world state that there have been just four to rule the world, namely Babylon, Medo-Persia, Greece and Rome, and that the Roman Empire was divided and subdivided as we see it to-day, and that in this divided state it still exists, constituting the different nations of earth.

The stone, which represents the Kingdom of God, smites the image upon the feet, while it is divided into the divisions represented by the ten toes. In speaking of these in verses 42 to 45 the toes of the feet are mentioned, and it is said, that in the days of these kings, shall the God of heaven set up a kingdom. It is these kings who are going to be smitten, and from the following prophetic declarations of, the final events of this dispensation, it will be readily seen that ten kings are also mentioned who will be federated together, upon whom God will pour the fiery contents of his cup of indignant displeasure.

Christ in the Revelations chapter 17: 11 to 14 says of the last and final conflict, Verse 11, "And the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition."

This eighth head is the one that goeth into perdition, or the beast Daniel beheld in chapter 7: 11, given to the burning flames. It is therefore the last stage of the Roman Empire. These eight heads have been formed successively, one following the other, the eighth is the last, and he is the one that was, and is not, and yet is. While the Roman world has been without a head for many years, taking us through the period when it has been truly said that this fourth beast was, at one time, but is not at present, but through the eye of holy inspiration we behold a time when he is yet to come. And when he does come he is spoken of as the eighth head, or the eighth time this Roman beast has been federated into one head.

Verse 12, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings, ONE HOUR, with the beast."

Here is a specific declaration that there will be ten kings federated together, which will give their power to this last head to the Roman world, and then notice what follows, which no one can dispute being the final event of this dispensation, just before the kingdoms of this world become the kingdoms of our Lord and his Christ.

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