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# The Great Revolution

PAST, PRESENT, OR FUTURE

We shall hear of wars and rumours of wars. Matt. 24; 6.  
 There shall arise false Christs, and false prophets. Matt. 24; 24  
 We shall be hated of all men for My name's sake. Matt. 24; 9.

BY A. J. FERRIS, B.A.

ONE SHILLING

Nº 11

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## (1) How the Prophecy of the "Great Tribulation" came to be made.

It is generally believed by fundamentalist Christians of all denominations that the prophesied *Great Tribulation* is a period of intense suffering and persecution of Christians at the close of the present age, and immediately preceding the second advent of Christ. Many think that the Great War of 1914-18 and the succeeding troubles were the foreshadowings of the "*time of trouble such as never was.*" As there are many indications that we are living in the last generation of the present age, the subject of this book is one which vitally concerns us. In our first chapter, let us examine the scriptures to see how the prophecy of the *Great Tribulation* came to be made. Only by understanding this background, can we correctly interpret the prophecy itself.

In *Luke 19—41 to 44*, we read that on the first Palm Sunday the Lord and his disciples left Bethany to go up to Jerusalem. As they came to the Mount of Olives from which they could see the Holy City spread out below, Jesus wept as he forecast that it would suffer a terrible siege, and such a total destruction that not one stone would be left standing upon another.

*Luke 19—41 to 44 :—*

*" And when he was come near, he beheld the city, and wept over it, saying, ' If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation. ' "*

Christ had reached the end of his three and an half years of ministry, and the Jewish nation had persistently rejected his message. In so opposing the "*Prince of Peace,*" the Jews lost their only hope of preserving their own peace, for judgment on that nation could only have been deferred by an acceptance of Christ and his righteousness, and this the Jews were unwilling

to do. The rejection of Christ and his disciples filled up the cup of Jewish iniquity, and judgment could not be long delayed. Christ knew the Old Testament prophecies of the destruction of Jerusalem, and hence his tears as the time for his rejection and crucifixion drew nigh, for he knew that this would also mean the desolation of the Holy City. He foretold that the enemies of Judah, that is, the Romans, would build a trench around the city and lay siege to it, finally slaughtering the Jews and completely demolishing their city.

During the next three or four days, Christ made, in the temple, his last denunciation of the Jews, and uttered his final warnings of impending judgment on their nation and city for their persecution of his followers in the days to come.

*Matthew 23—29 to 39 :—*

*“ Woe unto you, scribes and Pharisees . . . (31) . . . ye are the children of them which killed the prophets. (32) Fill ye up then the measure of your fathers. (33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?*

*34. Wherefore, behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute from city to city : (35) That upon you may come all the righteous blood shed upon the earth . . .*

*36. Verily I say unto you, All these things shall come upon this generation.*

*37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !*

*38. Behold, your house is left unto you desolate.*

*39. For I say unto you, Ye shall not see me henceforth, till ye shall say, ‘ Blessed is he that cometh in the name of the Lord.’ ”*

We see here a further forecast that the Jewish nation and their house, the temple, would be made desolate, and that the Jews would not see Christ again until they acknowledged him as the Messiah, and exclaimed “ *Blessed is he that cometh in the name of the Lord.*” This reveals to us that the second advent will not take place until the Jews accept Jesus of Nazareth as the Messiah.



The painting by Sir Charles Eastlake—" O Jerusalem, Jerusalem, which killest the prophets."

After this warning, Christ and his disciples left the temple. With the words of approaching doom ringing in their ears, the disciples showed the Lord the great buildings of the temple, massive and impregnable, as if to say how could such a structure ever be cast down. The famous Jewish historian Josephus who wrote an eye-witness account of the destruction of Jerusalem, tells us "*The temple was built of stones that were white and strong, and each of their length was twenty-five cubits, their height was eight, and their breadth about twelve.*" ("*Antiquities of the Jews.*" Book XV. 11, 3.) The disciples pointed out how the temple was adorned with goodly stones and costly gifts left by kings and emperors to mark the honour and veneration in which they held it. In his "*Wars of the Jews,*" Book V. 13, 6,

*Matthew 24—1 to 3.*

1. "And Jesus went out, and departed from the temple : and his disciples came to him for to show him the buildings of the temple.

2. And Jesus said unto them "See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, "Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the age ?"

*Mark 13—1 to 4.*

1. And as he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here !"

2. And Jesus answering said unto him, "Seest thou these great buildings ? there shall not be left one stone upon another, that shall not be thrown down."

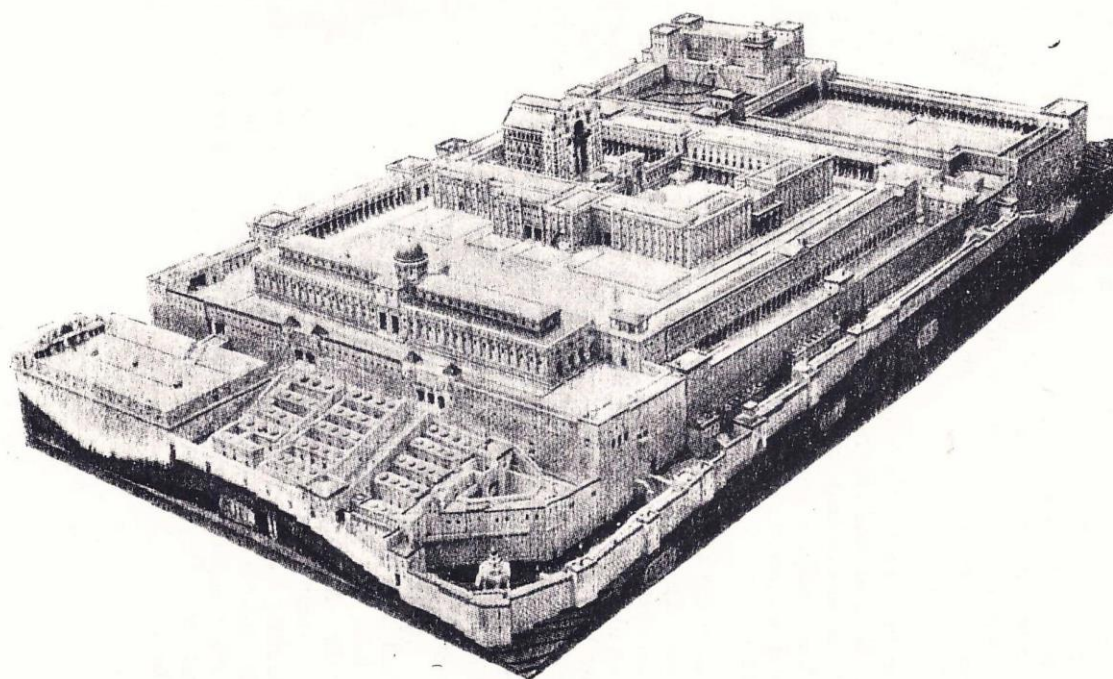
3. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John and Andrew asked him privately, "Tell us, when shall these things be ? and what shall be the sign when all these things shall be fulfilled ?"

*Luke 21—5 to 7.*

5. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6. As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.

7. And they asked him, saying, "Master, but when shall these things be ? and what sign will there be when these things shall come to pass ?"



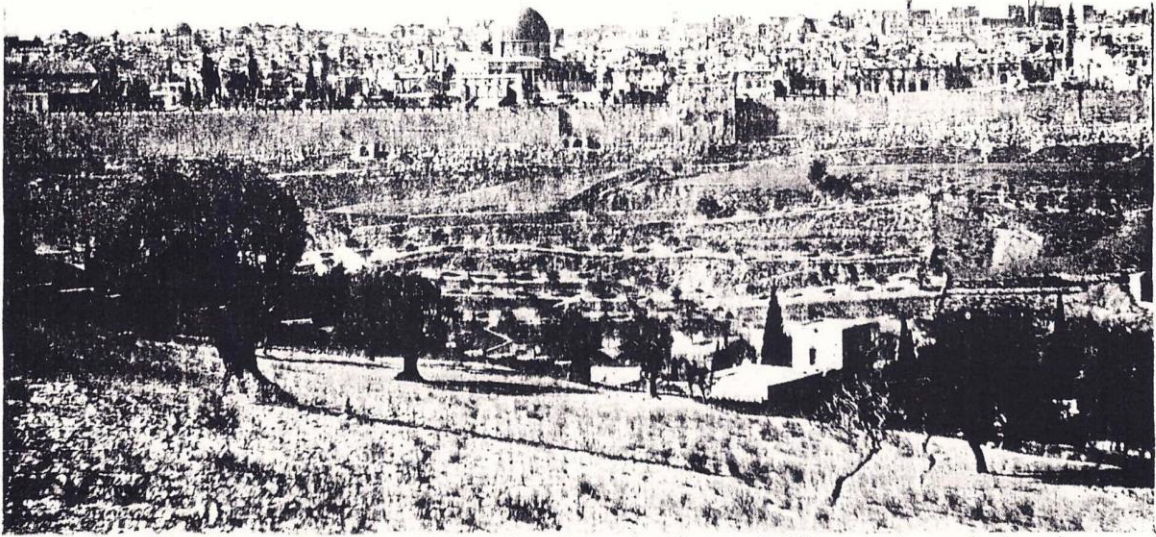
A photograph of Dr. Schick's model of the Temple, in Jerusalem.

Josephus tells us that “ *the Roman Emperors did ever both honour and adorn this temple.*” Surely such buildings which were the unique and visible evidence of the worship of God, held in respect by Jew and Gentile, would never be destroyed! To these remonstrations, the Lord answered by repeating his forecast made a few days before that the desolation would be so complete that not one of its enormous stones would be left standing upon another.

The little group then wended their way down into the valley of the Kidron, and climbed up the slopes of the Mount of Olives. *Matthew* tells us that the Lord sat down on reaching the summit, and the disciples took the opportunity to ask more about the coming judgment of the Jews, their city and temple, and when he would return.

It is in the answers to these questions concerning the signs of the destruction of Jerusalem, the end of the age and his second advent, that the prophecy of the *Great Tribulation* is made. The discourse in which the prophecy occurs is reported by three out of the four Gospel writers, namely, *Matthew*, *Mark* and *Luke*. The reason why *John* does not record it is fairly obvious in that he lived and wrote after the destruction of Jerusalem, when part of the prophecy had been fulfilled. *Matthew*, *Mark* and *Luke* do not give us the answers of the Lord in identical language, but each gives his record of the conversation from his own point of view. Hence to obtain full understanding of these most important prophecies, we must parallel and compare the three accounts. By this means, we find that what one writer omits, the other includes, and looking at the Lord’s answers from these three view-points brings out the correct meaning. This paralleling side by side of the three reports is in fact the key which unlocks these prophecies. Hence in the following pages, the three accounts of the Olivet discourse are reproduced together, and the valuable results of the comparison will become evident.





A photograph of the old city of Jerusalem from the Mount of Olives, as it was before the 1917 deliverance. (Reproduced by permission of J. M. Dent & Sons, Ltd.)

(2) **General Characteristics of the period of Christ's absence. The signs of his return—the Great War of 1914-18, and the world-wide preaching of the Gospel.**

The disciples asked the Lord two questions : (1) what would be the sign of the imminent destruction of Jerusalem, and (2) what would be the sign of the end of the age and his return ? We have to sort out the answers on the basis of these two questions, and also separate and distinguish the rest of the conversation which is a general description of the interval between the destruction of Jerusalem in A.D. 70, and the second advent. The author proposes to go through the account of the Lord's answers in the order in which they are recorded by *Matthew*, *Mark* and *Luke*. The theme of the *Great Tribulation* will then develop in its natural setting, by which we shall get the correct view-point and understanding of it. On the centre pages 36 and 37, there is a chart dividing the Lord's answers up into convenient sections which are dealt with in detail throughout the book.

*Matthew* 24—4 to 8.

4. And Jesus answered, and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, saying, *I am Christ* ; and shall deceive many.

6. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all these things must *first* come to pass, but the end is not yet.

*Mark* 13—5 to 8.

5. And Jesus answering them began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, *I am Christ* ; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled : for such things must needs be : but the end shall not be yet.

*Luke* 21—8 to 11.

8. And he said, Take heed that ye be not deceived : for many shall come in my name, saying, *I am Christ* ; and the time draweth near : go ye not therefore after them.

9. But when ye shall hear of wars and commotions, be not terrified ; for these things must first come to pass ; but the end is not by and by.

7. FOR nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes in divers places.

8. All these are the beginning of sorrows.

8. For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of sorrows.

10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom :

11. And great earthquakes shall be in divers places, and famines, and pestilences ; and fearful sights and great signs shall there be from heaven.

**“ NATION AGAINST NATION.”  
“ KINGDOM AGAINST KINGDOM.”**

**THE GREAT WORLD WAR  
1914 - 1918**

GREAT BRITAIN  
& DOMINIONS



FRANCE



BELGIUM



RUSSIA



U. S. A.



ITALY



JAPAN



SERBIA



RUMANIA



PORTUGAL

A  
G  
A  
I  
N  
S  
T



GERMANY



AUSTRIA



HUNGARY



BULGARIA



TURKEY

COST

KILLED 13,000,000 £45,000,000,000

**“ THE BEGINNING OF SORROWS ”** MATTHEW 24:7,8.

J. J. HALL

As we study these verses, it becomes clear that Christ had in his mind the disciples' second question, of the sign of the end of the age and his coming. Many would come in his name claiming to possess his power, and that the time for the setting up of the Kingdom of God was at hand. Many would be deceived into believing these spurious Christs. The Lord here showed his concern that his followers might not be so deceived but have plain signs of when his advent was near. There would be wars and rumours of wars, but the Christians were not to be worried by these, for such things **MUST** come to pass. The wars had been foretold in the Old Testament, and were certain to take place. The Christians must not be troubled in mind, by the suggestion, for example, that Christ had failed to fulfil the Messianic prophecies of his peaceful reign over the nations. The end of the age would not be "yet," or "by and by," that is, "soon."

Then Christ gave a plain sign of the end of the age by describing the "sorrows," travails, or birth-pains, which would herald the new age:—"FOR (this shall be the sign of the end) NATION SHALL RISE AGAINST NATION, AND KINGDOM AGAINST KINGDOM, AND THERE SHALL BE FAMINES, AND PESTILENCES, AND EARTHQUAKES IN DIVERS PLACES. ALL THESE ARE THE BEGINNING OF SORROWS." This prominent sign-post proclaiming the generation of the return of Christ was fulfilled in the GREAT WORLD WAR of 1914-18, and in the succeeding famines, epidemics, earthquakes and troubles throughout the world.

In this next section, as reproduced on the opposite page 13, the Lord is still speaking of the period of his absence. This is borne out by *Luke 21—12* which says, "But, BEFORE ALL THESE, they shall lay hands on you . . .," that is, before the Great World War, etc., at the end of the age. In the corresponding verse in *Matthew 24—9*, the connecting word "THEN" does not here imply a time connection between verses 8 and 9, between the Great War travail and the persecution, but has the sense of "further," "also," and of repeating the similar points made in the previous verses. *Matthew 24—14* gives another sign of the end of the age and the return of Christ in that the Gospel would be preached to all nations. This

*Matthew* 24—9 to 14.

9. THEN shall they deliver you up to be afflicted, and shall kill you ; . . . .

. . . . . and ye shall be hated of all nations for my name's sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

*Mark* 13—9 to 13.

9. But take heed to yourselves ; for they shall deliver you up to the councils ; and in their synagogues ye shall be beaten ; and ye shall be brought before rulers and kings for my sake, for a testimony against them . . . .

13. And ye shall be hated of all men for my name's sake.

12. Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against their parents, and shall cause them to be put to death.

13. . . . . but he that shall endure unto the end, the same shall be saved.

10. And the gospel must first be published among all nations.

*Luke* 21—12 to 18.

12. But BEFORE ALL THESE, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

17. And ye shall be hated of all men for my name's sake.

16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and some of you shall they cause to be put to death.

18. But there shall not an hair of your head perish.

19. In your patience possess ye your souls.

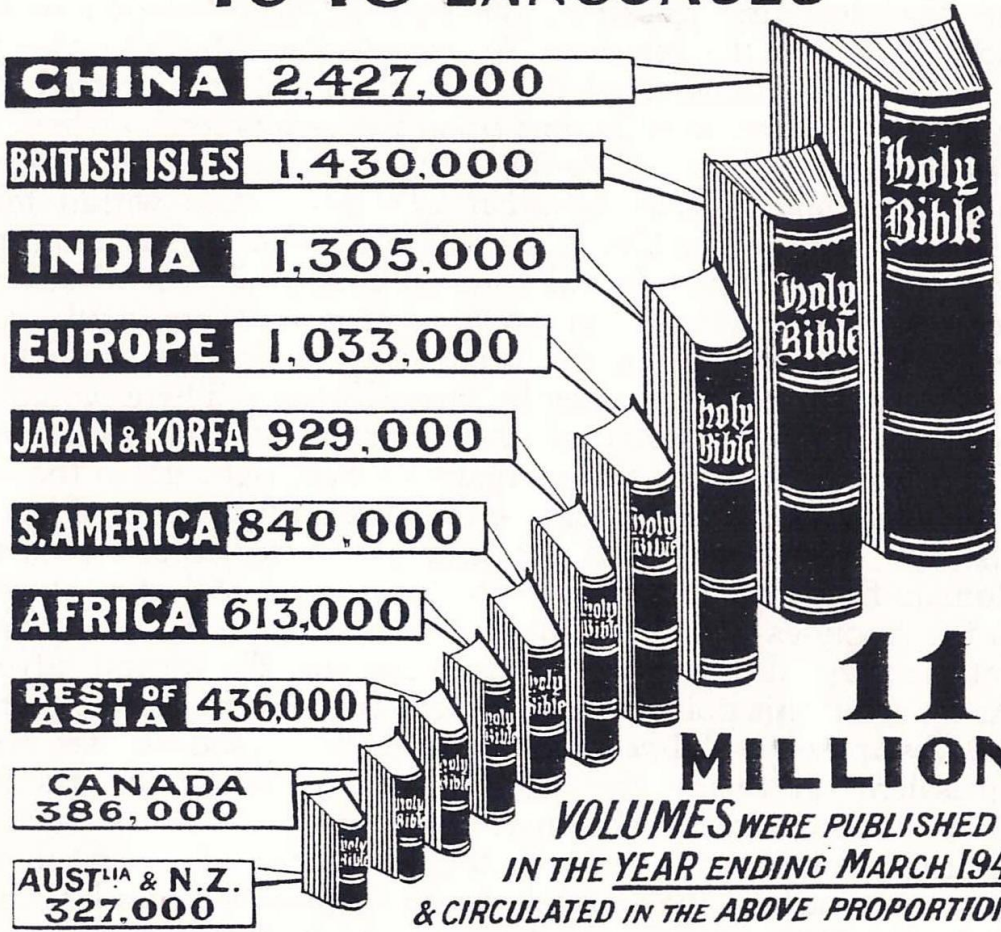
shows that verses 9 to 13 of *Matthew 24* give general characteristics of the whole age, and verses 4 to 14 constitute a warning that much would happen before the end of the age. Christ warned the disciples that there would be a great apostasy or falling away from the primary apostolic faith when false teachers and prophets would deceive many, and iniquity would abound. The true Christians would be persecuted and hated by all nations, and would be put to death by their own kith and kin. At the same time, the Christians would be endued with the power of the Holy Spirit as they witnessed to the truth. Their painful testimony would not be in vain, for if they faithfully endured to their end, they would not perish but would share the Lord's glorious inheritance in the Messianic kingdom. Also, such persecution would not be defeat, since the Gospel would come to be preached to all nations, and then the end of the age would come. This latter sign of the world-wide preaching of the Gospel is now fulfilled, since every nation on earth has received the scriptures which are translated into over one thousand languages.



A few of the 1,048 languages in which the Gospel is to-day printed.

*"The Gospel must first be published among all nations: then shall the end come." Matt. 24; 14*

*THE GOSPEL IS NOW TRANSLATED INTO*  
**1048 LANGUAGES**



BY THE  
**BRITISH & FOREIGN**  
**BIBLE SOCIETY.**

*SINCE ITS FOUNDATION IN 1804 THIS SOCIETY ALONE HAS ISSUED 532,000,000 VOLUMES IN 747 LANGUAGES.*

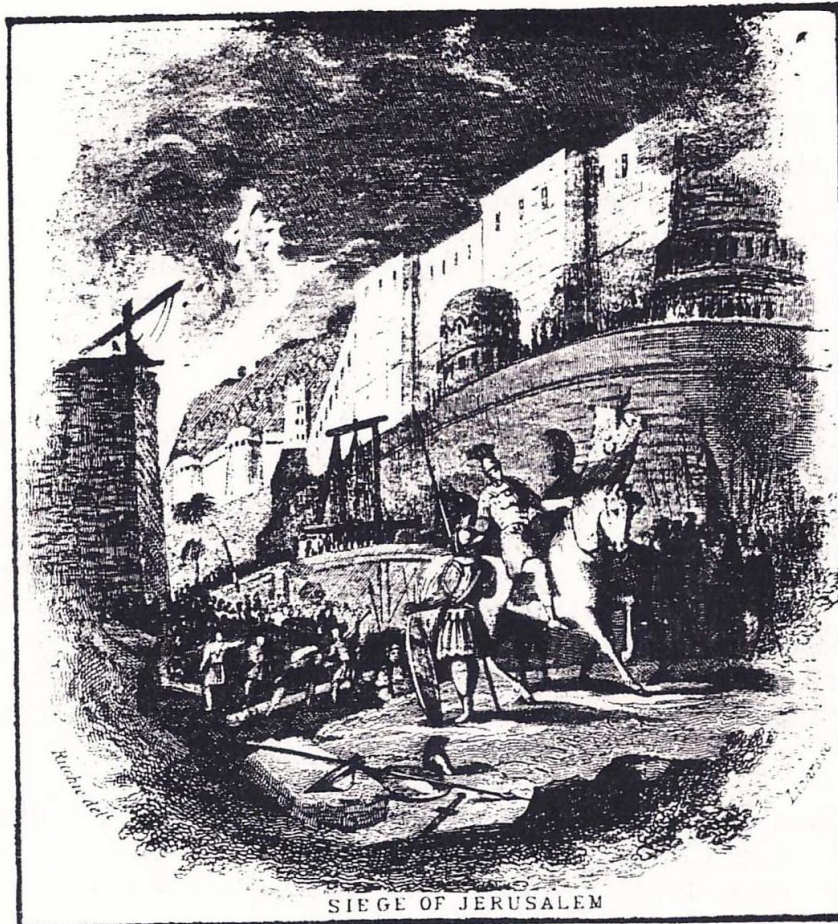
J. V. HALL

(3) **The sign of the destruction of Jerusalem.**  
**Difficulties in Christ's application of the**  
**unique tribulation to the A.D. 66-70 war.**

In the next section of the Olivet discourse, Christ answered the disciples' first question, the sign of the desolation of the Holy City and the temple. As recorded in *Matthew 23—36*, in his last denunciation of the Jews, the Lord had foretold that the wrath of God would come upon the generation to whom he was then speaking:—"Verily, I say unto you, All these things shall come upon THIS GENERATION." And within forty years, all the woes Christ had foretold did come upon the Jews and their city. In the interval before his second advent, however, as we saw in our previous chapter, there would be a great falling away from the original apostolic faith leading to the deception of the masses by false Christs. There would be persecution unto death of the remnant of true Christians. There would be wars and rumours of wars right up to the end of the age when there would be the greatest international war in history. The latter could not have taken place at least until the Roman Empire sub-divided into kingdoms. All this showed to the disciples that there would be a considerable lapse of time between the destruction of Jerusalem and the second advent. As we grasp this point, we can understand why the Lord enjoined the disciples to "*take heed to themselves,*" and to flee from Jerusalem on seeing the sign of its approaching destruction. If, as he had already shown to them, there was to be such an interval of witnessing between the destruction of Jerusalem and his return, and if the Gospel was to be preached to all nations, there would be no point in the Christians suffering unwarranted death during the judgment of the Jews and their city; rather they must escape since they had a ministry to perform; neither were they now part of the condemned Jewish nation, but free from judgment by their faith in Christ.

When we parallel the reports of the three Gospel writers, we see that *Matthew* and *Mark* give the last-minute sign of the doom of Jerusalem as "*the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, where it ought not.*" On the other hand, *Luke* plainly says "*When ye shall see Jerusalem compassed with armies, then know that the desolation*





The Siege of Jerusalem.

thereof is nigh." Thus we conclude that the armies of the Romans who surrounded Jerusalem prior to its destruction were the "abomination of desolation" foretold by *Daniel*. It is agreed by most commentators that Christ was referring to the prophecy in *Daniel* 11—31 that the Roman Empire would rise into power and "pollute the sanctuary of strength, and take away the daily sacrifice, and they shall place the abomination that maketh desolate." That prophecy was fulfilled in A.D. 70, when the Roman soldiers conquered Jerusalem and burst into the sanctuary of the temple. There they raised their idolatrous standards in worship, and polluted the Holy of Holies by bloodshed and mock sacrifices, and caused the daily sacrifice to cease.

Christ warned the disciples that when they saw the Roman armies standing with their idolatrous standards of the eagle and the serpent in the sacred precincts of Jerusalem, then they should observe the sign of approaching desolation and flee.

Matt. 24—15 to 21.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand *in the holy place*, (whoso readeth, let him understand:)

16. Then let them which be in Judea flee into the mountains.

17. Let him which is on the housetop not come down to take any thing out of his house :

18. Neither let him which is in the field return back to take his clothes.

19. And woe unto them that are with child, and to them that give suck in those days !

20. But pray that your flight be not in winter, neither on the sabbath day :

21. For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark 13—14 to 19.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing *where it ought not*, (let him that readeth understand,) . . .

. . . then let them that be in Judea flee to the mountains :

15. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house :

16. And let him that is in the field not turn back again for to take up his garment.

17. But woe to them that are with child, and to them that give suck in those days.

18. And pray that your flight be not in the winter.

19. For in those days shall be AFFLICTION, such as was not from the beginning of the creation which God created to this time, neither shall be.

Luke 21—20 to 24.

20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

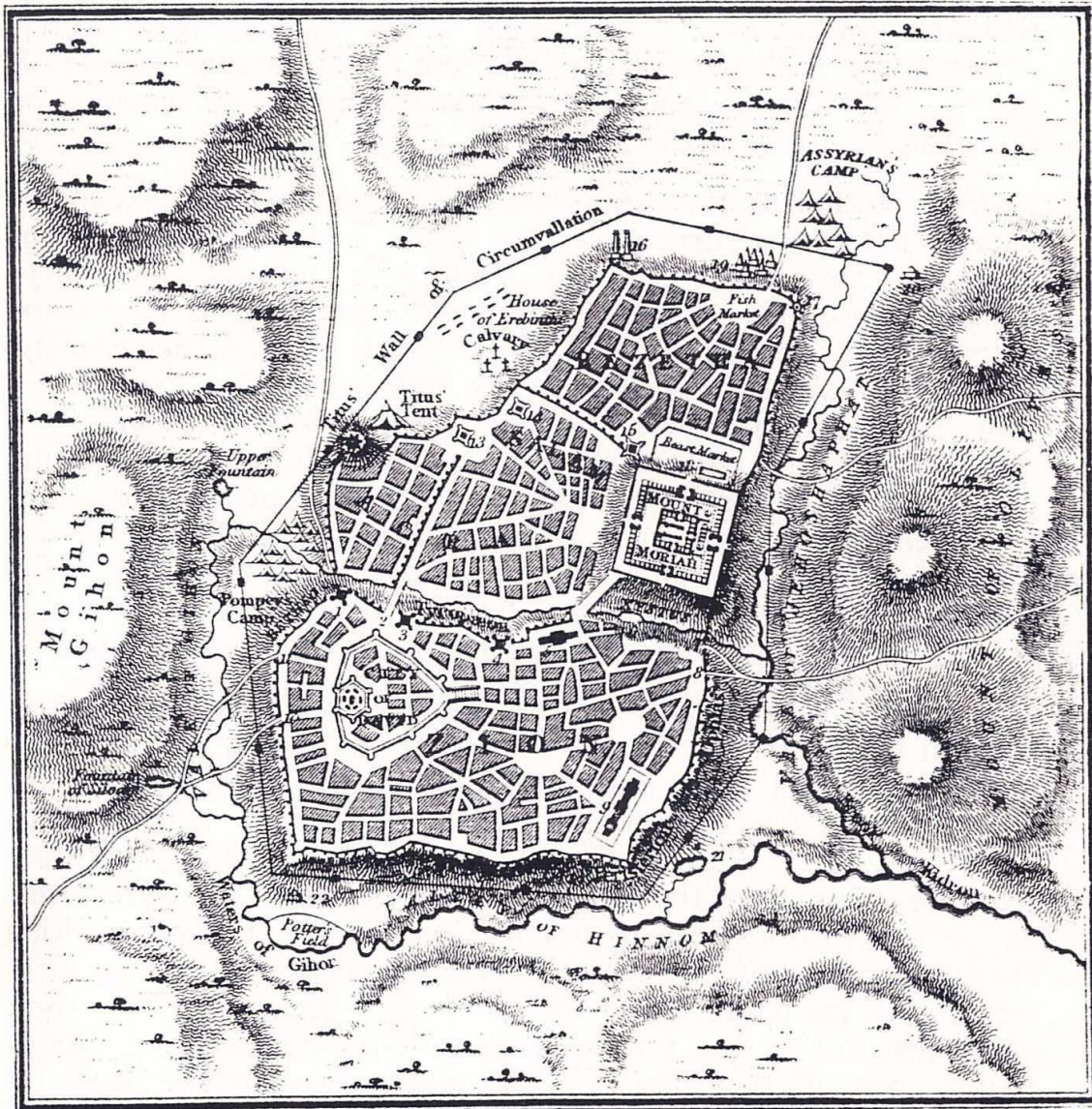
22. For these be the days of vengeance that all things which are written may be fulfilled.

23. But woe unto them that are with child, and to them that give suck in those days ! . . . .

. . . . for there shall be GREAT DISTRESS in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword, and shall be led away captive into all nations . . .

**THE**  
**CITY OF JERUSALEM,**  
*According to Josephus.*



A plan of Jerusalem as it was in the Roman-Jewish war. It shows the wall which Titus built completely around the city in fulfilment of Christ's prophecy in Luke 19-43.

There is no doubt that, in his conversation, Christ explained the prophecy in *Daniel* 11—31 to the disciples, and by putting together the three reports, we get the full understanding of this sign. We notice that *Matthew* and *Mark*, who alone give us that part of the Lord's answer quoting *Daniel* 11—31, put in a note to the effect, "let him that readeth understand." The Jewish Christians would quite see the point that *Matthew* and *Mark* could not very well write in cold print that the armies of ROME would destroy Jerusalem. That would have raised unnecessary political trouble, whereas the reference to *Daniel* 11—31 was clearly enough understood by the Christians as referring to the Roman Empire.

We would at first question how the Christians could have fled once the Romans surrounded the city. The original Greek of *Luke* 21—20 is more correctly rendered as follows, "When ye shall see Jerusalem BEING compassed with armies, then know that the desolation thereof is nigh," so that the sign to flee was the actual process of surrounding the city. The Christians were well advised to flee by the available exits, BEFORE the siege was complete. Actually, the Roman armies, first under Cestius Gallus and then under Vespasian, twice surrounded Jerusalem and then retired without continuing the siege. This gave the Christians time to realise the sign and escape before the siege commenced in earnest under Prince Titus. Thus the sign accurately came to pass and completely fulfilled its purpose.

In view of the long period to lapse before his return, and in view of the fact that the mother church at Jerusalem had yet to carry the gospel to all nations (including the "lost sheep of the house of Israel"), Christ warned the disciples to flee from Jerusalem and Judea and not to return. He advised them not even to come down from the flat house tops into their houses to take any of their goods, but to flee down the outside steps or along the connected roof-tops which lead to the city gates. If any were working in the fields, they were not even to bother to collect their garments, but to flee, for then would be the days of God's judgment when all that had been prophesied against the Jews for their wickedness would be fulfilled. The necessity to flee would be so urgent that Christ said they ought to pray that it would not be on the Sabbath, when they would be hindered by their Jewish brethren from going more than the "sabbath day's



The reputed house of Simon the Tanner at Joppa, illustrating the flat house-top and the outside staircase (*Reproduced by kind permission of J. M. Dent & Sons, Ltd.*)

journey," about a mile, or in winter time when the cold would make their flight into the mountains hazardous. The case of those mothers who were with child, or had babes to nourish, would be sad, for there would be famine in the land of Judea and great tribulation such as never was.

The contemporary account by Josephus records that many Jews purposely fled from Jerusalem and out of Judea on the eve of the siege and desolation. Eusebius the eminent Christian historian tells us in Book III, Chapter V, of his "Ecclesiastical History" (A.D. 324), that the Christians fled over the Jordan into the mountains of Moab. In the same chapter, Eusebius also describes the awful suffering of the Palestinian Jews in those days :—

" The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here (in Jerusalem), those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea : the divine justice, for their crimes against Christ and his apostles, finally overtook them (the Jews), totally destroying the whole generation of these evildoers from the earth. But the number of calamities which then overwhelmed the whole nation ; the extreme misery to which particularly the inhabitants of Judea were reduced, the vast numbers of men, with women and children that fell by the sword and famine, and innumerable other forms of death ; the numerous and great cities of Judea that were besieged, as also the great and incredible distresses that those experienced who took refuge at Jerusalem, as to a place of perfect security ; these facts, as well as the whole tenor of the war, and each particular of its progress, when finally, **THE ABOMINATION OF DESOLATION, ACCORDING TO THE PROPHETIC DECLARATION, STOOD IN THE VERY TEMPLE OF GOD,** so celebrated of old, but which now was approaching its total downfall and final destruction by fire ; all this, I say, any one that wishes may see accurately stated in the history written by Josephus. It may, however, be necessary to state, in the very words of this writer, how about three hundred thousand that flocked from all parts of Judea at the time of the passover, were shut up in Jerusalem as in a prison. For it was indeed just, that in those very days in which they had inflicted the sufferings upon the Saviour

THE  
WARS OF THE JEWS,  
OR,  
THE HISTORY  
OF THE  
DESTRUCTION OF JERUSALEM



JOSEPHUS.

The Jewish historian Josephus to whom we are indebted for his detailed eye-witness account of the Roman-Jewish War and the destruction of Jerusalem.

and Benefactor of all men, the Christ of God, destruction should overtake them, thus shut up as in a prison, as an exhibition of the divine justice."

Here then we have the prophecy and the apparent fulfilment of the "GREAT TRIBULATION SUCH AS NEVER WAS, NO, NOREVER SHALL BE." Most Christians think that this awful time of trouble is still altogether future, but it must be plain to anyone who studies the background upon which Christ made his prophecy, that he applied it clearly and unquestionably to the siege and destruction of Jerusalem. The above details of the Lord's warnings to flee are all confined to Judea and the neighbouring mountains of Moab. The flat housetops, with stairs down the outside, or roof-walks to the gates, are all eastern in character. The question of fleeing on the sabbath day was purely Jewish in its point, and only applicable to Palestine where the sabbath law of travelling applied. It therefore follows that those Bible students who say that the *Great Tribulation* has not yet come to pass are directly contradicting the plain statements of Christ.

However, the Lord's application of his prophecy of the *Great Tribulation* to the disaster in A.D. 70, leads to some difficulties which in turn have caused theories to arise that the tribulation must be still future. When we examine the Lord's description of the *Great Tribulation*, we find that it would be a time of trouble (1) "*such as never was,*"

(2) "*no, nor ever shall be again.*"

The siege and desolation of Jerusalem fulfilled the first condition, as historians such as Josephus testify. In his introduction to his eye-witness account of the Roman-Jewish war, Josephus tells us, "*The war which the Jews made with the Romans hath been the greatest of all these, not only that have been since our times, but, in a manner, of those that ever were heard of: both of those wherein cities have fought against cities, or nations against nations. (Preface. Paragraph 1.) "Our city, of all those which have been subjected to the Romans, was advanced to the highest felicity, and was thrust down again to the extremest misery; for if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon the comparison." (Preface. Paragraph 4.) "To speak in brief, no other city ever suffered such things, as no generation*





from the beginning of the world was ever more fruitful of wickedness." (Book V, 10—3.)

But (and here is the difficulty), the suffering in A.D. 70 was not unique, having regard to later world history, in which there have been worse tribulations. Take for example the Pagan persecutions of the Christians when ten million were put to death, and then the persecutions of the Protestants under Papal Rome which it is calculated resulted in the martyrdom of some fifty million Christians. Then more recently the Great World War of 1914-18, when thirteen million lives were lost, was a worse tribulation. The difficulty here is to reconcile these facts with the Lord's unquestionable application of his prophecy of the unique tribulation to the destruction of Jerusalem. The problem causes many to gloss over the pointed application of the prophecy to the Roman-Jewish war, and to suggest that the *Great Tribulation* must be still future. This attitude unintentionally makes the Lord out to have made a mistake, as if he did not in fact know that there would be greater tribulations in the world after A.D. 70.

Moreover, when we read further on in *Matthew* 24—29, we find that Christ stated that he would return "*IMMEDIATELY AFTER the tribulation of those days.*" We know that he did not return soon after A.D. 70, and nearly nineteen hundred years have since passed, and he has not returned yet! So here we have a second formidable difficulty. At first sight, it seems as if Christ did not realise that his second advent would be so far off. It truly does look as if the Lord made two errors of judgment, and the rationalists, free-thinkers and atheists have used these prophecies as strong arguments in their war against the Divinity of Christ.

The usual answer of Christians to these posers is that there are two "*Great Tribulations*," one fulfilled in A.D. 70, and the other still future, at the end of the age; the destruction of Jerusalem being a type or picture of the second and greater tribulation. In support of this view, it is pointed out that Christ quoted his prophecy of the *Great Tribulation* from *Daniel* 12—1, 2, "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: AND THERE SHALL BE A TIME OF TROUBLE, SUCH AS NEVER WAS, EVEN TO THAT SAME TIME, and at that time thy people shall be delivered, every one that shall be found written in the book. And*



The Arch of Titus built in Rome to celebrate the capture of Jerusalem. It has stood ever since as a witness with its sculptures on one side depicting Titus in the triumphal procession and on the other the spoil from the Temple.

many of them that sleep in the dust of the earth shall awaken . . .” This Old Testament prophecy of the *Great Tribulation* certainly seems to be associated with the second coming of Christ and the first resurrection. But if we are honest with ourselves, this only raises a third difficulty in that Christ apparently took the prophecy of the *Great Tribulation* out of its context in *Daniel* 12 (which seems to be associated with the end of the age) and applied it to an event nearly nineteen hundred years too early. Also Christ clearly described the character of the time of trouble as unique, such as would never occur again in the history of the world. There obviously cannot be TWO unique tribulations, any more than there can be two Londons or two New Yorks. The fact that *Matthew* in his report places some verses and items (verses 23 to 28, see page 40) in between the prophecy of the *Great Tribulation* and the prophecy of the return of Christ, has provided the thin end of the wedge to suggest that there are TWO tribulations. However *Mark’s* account leaves no doubt whatever that Christ is speaking of only ONE tribulation, for he says in *Mark* 13—24 that “in those days, after THAT TRIBULATION (clearly referring back to the first mention of the *Great Tribulation*) shall they see the Son of man coming in the clouds with great power and glory.” (See pages 40 and 41.)

Thus, summing up the position so far in our quest to interpret this prophecy, we are faced with three serious difficulties :—

1. That Christ applied the prophecy of the *Great Tribulation* to the A.D. 70 destruction of Jerusalem, and said it would be unique and never occur again, whereas world history shows that there have been worse periods of tribulation since.

2. That Christ said he would return immediately after that tribulation, whereas nearly nineteen hundred years have slipped by, and he has not yet returned.

3. That Christ apparently took the Old Testament prophecy of the *Great Tribulation* from its end-of-the-age setting, in *Daniel* 12—1, and misapplied it to an event nearly nineteen hundred years too soon.

The Christian church has never satisfactorily answered the atheists’ challenge on these three points, and yet every real Christian knows in his heart that there must be a solution which maintains the Divinity of Christ and the integrity and truth of the scriptures. As we proceed in our next chapters to interpret the rest of the Olivet discourse, that solution will become apparent.



A panel of an Anglo-Saxon casket carved in whale's bone about A.D. 700, and now in the British Museum. The upper division on the left shows Jerusalem being stormed by Romans, the lettering around being "*Here fight Titus and some Jews.*" The upper division on the right shows the Jews fleeing from the city, the lettering around being "*Here the inhabitants fly from Jerusalem.*" The lower left division shows a tribunal scene with the Jews being judged, while on the right the Jews are being led away capti.vè. The arched structure in the centre represents the Temple. It is very interesting to have such an early English record of the destruction of Jerusalem and the Temple, and of the captivity of the Jews.

(4) The Solution is obtained by comparing, point by point, the reports of the Olivet discourse made by Matthew, Mark, and Luke.

We see from these verses that the length of the *Great Tribulation* is definitely fixed by God, for the sake of the elect. Let us first identify the "elect." The prophet *Isaiah* 54—4 shows that the nation of Israel which serves God are His elect—"For Jacob my servant's sake, and Israel mine elect." In *1 Peter* 1—2, the Apostle shows that the elect are the Gentilised house of Israel as distinct from the house of Judah. The house of Israel would be restored to God by its acceptance of the Gospel, and so must be found to-day as a Christian nation. This means that the elect are Christian Israel. Many people think that the Jews alone are the elect of God. The Jews are only a part of Jacob's descendants, and Christ called the hypocritical religious section of Jewry "*serpents and vipers!*" Nor was the tribulation of A.D. 70 shortened for the sake of the Jews, but it ran its full course until their nation and city were destroyed. Neither did the suffering of the Jews end then, for

<i>Matthew</i> 24—21, 22.	<i>Mark</i> 13—19, 20.	<i>Luke</i> 21—23, 24.
21. For then shall be GREAT TRIBULATION, such as was not since the beginning of the world, to this time, no, nor ever shall be.	19. For in those days shall be AFFLICTION, such as was not from the beginning of the creation which God created, unto this time, neither shall be.	23. . . . for there shall be GREAT DISTRESS in the land, and wrath upon this people.
22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened.	20. And except the LORD had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.	24. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and JERUSALEM shall be trodden down of the Gentiles UNTIL THE TIMES OF THE GENTILES BE FULFILLED,



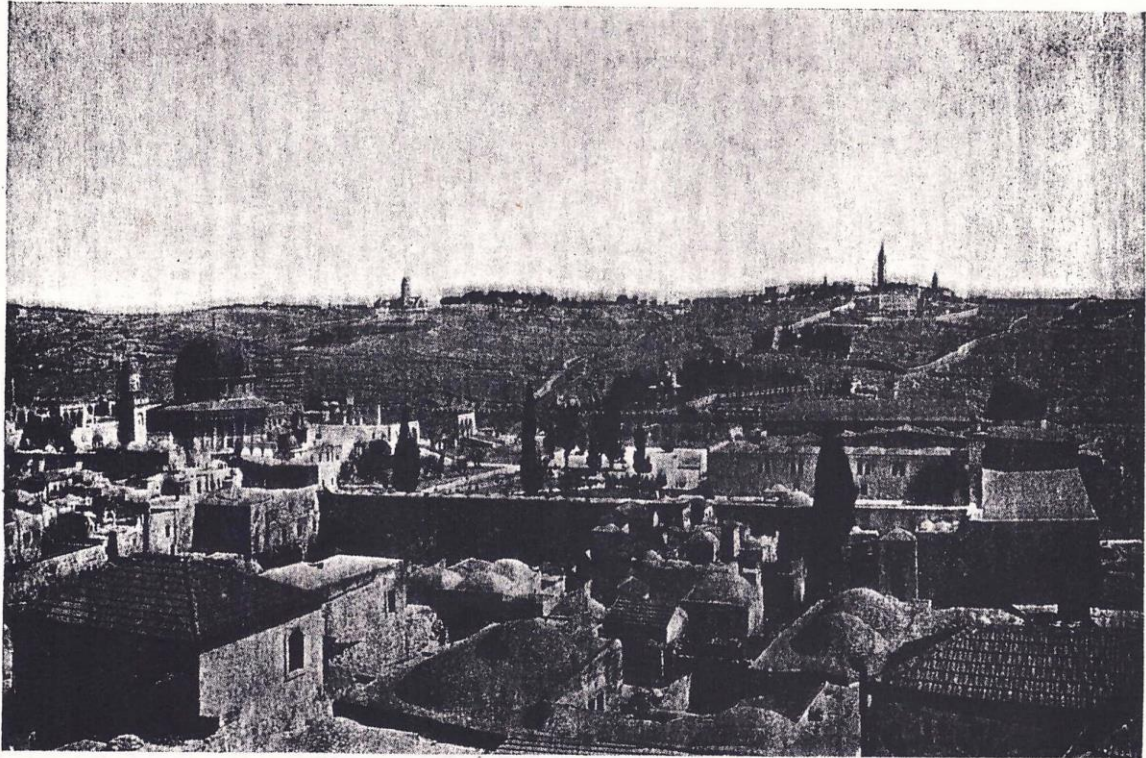
The Temple Area, Jerusalem, still occupied by the Mohammedan Mosques.

as *Luke 21—24* foretold, they were carried captive into all nations where they have suffered persecution ever since. In the Mount of Olives discourse, Christ also spoke of the “*very elect*.” He foretold in *Matthew 24—24* that in his absence false prophets would arise and teach such a counterfeit of Christianity that they might deceive the “*very elect*,” if that were possible. The elect of this verse were Christians so genuine in their experience that no false religion could deceive them. The Jews could not fit this character since they were not even Christians. Further down, in verse 31, we read that at his glorious second advent, Christ will send his angels to gather his elect to meet him, and we know that these will only be Christians. We must distinguish here two elections, that of the house of Israel as seen to-day in the Anglo-Saxon world, and that of the “*very elect*” or overcoming Christians who will reign with Christ over his kingdom.

Let us now see in what way the *Great Tribulation* was to be shortened for the sake of Christian Israel. The word “*shorten*” sounds like cutting a piece off. The meaning is that instead of running on indefinitely, the NUMBER of the days of tribulation would be shortened or limited. As all the Christians fled from Judea and Jerusalem at the beginning of the Roman-Jewish War, leaving none to endure the siege, the tribulation could not have been shortened or terminated then. Christ certainly applied his prophecy of the *Great Tribulation* to the destruction of Jerusalem, but did it end then, or did it only really commence in that war? Also we note the Lord’s comment that no flesh would be saved unless the tribulation was terminated. This could not have applied to the ending of the Roman-Jewish War, since that war was confined to Palestine, and no matter how long it had continued, the world’s flesh would have survived. These preliminary remarks throw this light on the *Great Tribulation*, that although Christ applied it to the destruction of Jerusalem in A.D. 70, it did not end then.

Now compare the three reports of the shortening or limiting of the tribulation, as given by *Matthew*, *Mark* and *Luke*. *Matthew* refers to the ending as a future event. *Mark* speaks of it as already having been shortened or limited by God, in his foreknowledge. *Luke* makes no mention of the shortening of the





The Mount of Olives (right) and Mount Scopus (left) from the old city of Jerusalem. In the foreground is the Mosque of Omar, and below it the Wailing Wall where the Jews have for centuries prayed for deliverance.

days, but INSTEAD, gives us the prophecy that "JERUSALEM SHALL BE TRODDEN DOWN OF THE GENTILES, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." This means that the length of the tribulation was fixed by God according to the period He had decreed that Jerusalem would be trodden down by Gentile nations. Jerusalem was delivered from the Gentile Mohammedan Turks in 1917, by British Imperial troops. Twenty-three years later, it has again been delivered from the threat of Gentile dominion by the defeat of Italy in North Africa. In the interval, a new Jerusalem has sprung up on the ruins of nearly nineteen hundred years. This means that the *Great Tribulation* must have occupied the period from A.D. 70 to the 1917 generation. We now begin to see how the days of the tribulation are shortened for the sake of Christian Israel. As revealed in the Bible, God had decreed that certain Gentile Empires would rule the civilised world during a limited period of time known as the "*times of the Gentiles*." At the end of this period (which is indicated by the deliverance of Jerusalem in 1917), God had promised to transfer Jerusalem and world dominion into the hands of His people Christian Israel. Therefore, as Christ said, God had shortened or limited the length of the tribulation for the sake of the elect; or, in other words, Jerusalem and the whole world would be trodden down of the Gentiles only until the times of the Gentiles were fulfilled.

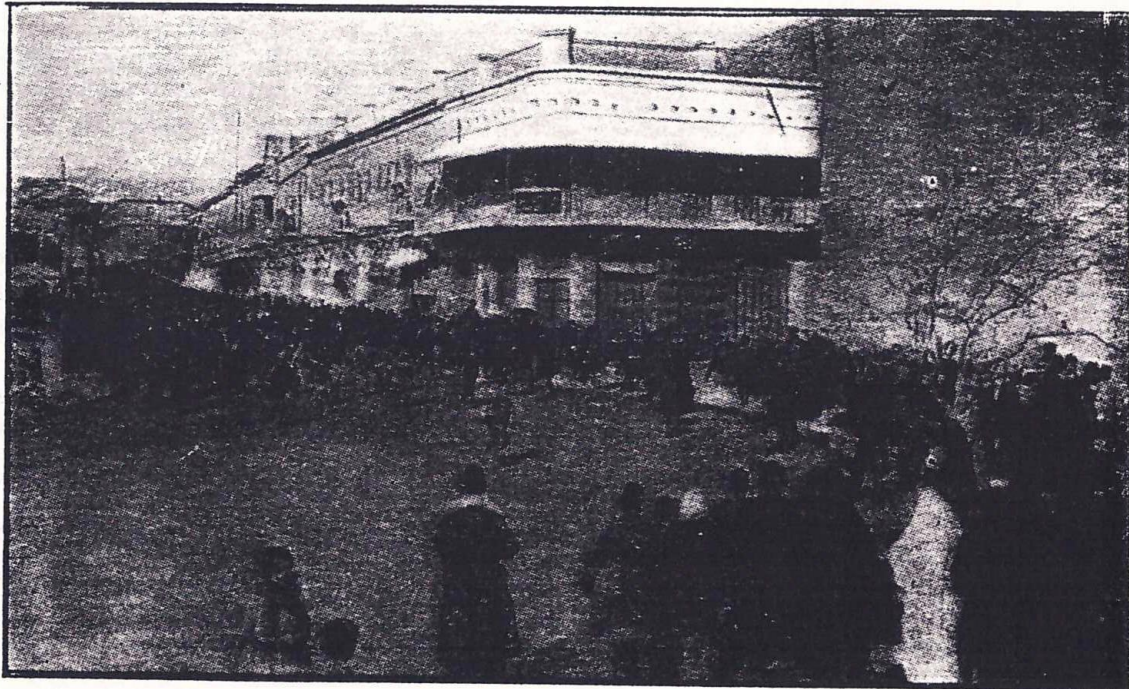
We can now see the significance of Christ's comment that unless God had decreed such a limit to the great tribulation, no flesh would be saved. If Gentile power, as exemplified in Hitler's Nazi Germany, were to continue unbridled on the earth, the time would come when the human race would destroy itself. In this twentieth century, we have reached the point where science has provided the means to destroy civilisation. Moreover, the present war has revealed how near Britain and America were to being conquered. But God had repeatedly promised that the nation of Israel would last for ever, and be His servant to bless all the nations of the earth. For this reason He had limited the days of Gentile power, for the sake of Christian Israel and His plan to bless all nations through Israel.

The present position in this year 1941, is that the *Great Tribulation* has almost run its course. However, the holy site of the temple on Mount Moriah is still occupied by the Moham-

[Continued on page 38.]



Above : The late Lord Allenby, the deliverer of Jerusalem.  
Below : The first British Imperial troops entering Jerusalem.



Matt.	Mark	Luke	THE PROPHECIES	FULFILMENT
23 - <sup>37</sup> / <sub>38</sub> / <sub>39</sub>		19; 41-44	There shall not be left here one stone upon another O Jerusalem, your house is left unto you desolate. Ye shall not see me henceforth. Till ye shall say, "Blessed is he that cometh in the name of the Lord."	
24 1 - 3	13 1 - 4	21 5 - 7	When shall these things be? and what shall be the sign of Thy coming, and of the end of the age?	
4 - 6	5 - 7	8 - 9	False Christs shall deceive many, and ye shall hear of wars and rumours of wars { All these things must first come but the end is not yet	THE CHURCH AGE
7 - 8	8	10	For nation shall rise against nation... and there shall be } famines, pestilences, earthquakes, troubles } All these are the beginning of birth-pains	THE GREAT WAR; 1914-18 - 1939-41
9   13	9   11   12   13	11   18	But before all these things false prophets shall deceive many; ye shall be betrayed by kinsfolks, and friends, and put to death. ye shall be hated of all nations for My name's sake.	PERSECUTION UNDER PAPACY & MOHAMMEDANISM
14	10		And this Gospel shall be preached to all nations, and then shall the end come.	18 <sup>th</sup> 19 <sup>th</sup> & 20 <sup>th</sup> CENTURIES BIBLE SOCIETIES
15 - 20	14 - 18	19 - 23	When ye therefore shall see the abomination of desolation } let them which be in Judaea } When ye see Jerusalem encompassed with armies } flee into the mountains }	ROMAN ARMIES 66 A.D.
21, 22	19, 20	23, 24	For then shall be a great tribulation such as was not, no, nor ever shall be. Except the Lord had shortened those days, no flesh should be saved. but for the elect's sake He hath shortened them. Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.	70 A.D.
23 - 28	21 - 28		If any shall say, "Here is Christ" or "There", believe it not, for false Christs shall arise to deceive, if possible, the elect. NOT as the lightning shineth from east to west, so shall the coming of the Son of man be.	
29 - 31	24 - 27	25 - 28	Immediately after the tribulation of those days, shall the sun be darkened.... and they shall see the Son of man coming with power and great glory.	
32 - 36	28 - 32	29 - 33	When ye see all these things know that the Kingdom of God is nigh. This generation shall not pass till all be fulfilled.	1917+?

Matt.		Mark		Luke		THE PROPHECIES	FULFILMENT
37 23-38 39		19; 41-44				There shall not be left here one stone upon another of Jerusalem, your house is left unto you desolate. Ye shall not see me henceforth. Will ye shall say, "Blessed is he that cometh in the name of the Lord."	
24 1-3	13 1-4	21 5-7				When shall these things be? and what shall be the sign of Thy coming, and of the end of the age?	
4-6	5-7	8-9				False Christs shall deceive many, and ye shall hear of wars and rumours of wars } All these things must first come but the end is not yet	THE CHURCH AGE
7-8	8	10				For nation shall rise against nation... and there shall be } All these are the famines, pestilences, earthquakes, troubles } beginning of birth-pains	THE GREAT WAR; 1914-18... 1939-41
9 1 13	9 11 12 13	11 18				But before all these things } false prophets shall deceive many; } ye shall be betrayed by kindreds, and friends, and put to death. } ye shall be hated of all nations for my name's sake.	PERSECUTION UNDER PAPACY & MOHAMMEDANISM
14	10					And this Gospel shall be preached to all nations, and then shall the end come.	18 <sup>th</sup> 19 <sup>th</sup> & 20 <sup>th</sup> CENTURIES BIBLE SOCIETIES
15-20	14-18	19-23				When ye therefore shall see the abomination of desolation } when ye see Jerusalem encompassed with armies } left them which be in Judaea flee into the mountains	ROMAN ARMIES 66 A.D.
21, 22	19, 20	23, 24				For then shall be a great tribulation such as was not, no, nor ever shall be. Except the Lord had shortened those days, no flesh should be saved. but for the elects sake the hath shortened them. Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.	70 A.D.
23-28	21-28					If any shall say, "Here is Christ" or "There", believe it not, for false Christs shall arise to deceive, if possible, the elect. NOT as the lightning shineth from east to west, so shall the coming of the Son of man be.	
29-31	24-27	25-28				Immediately after the tribulation of those days, shall the sun be darkened.... and they shall see the Son of man coming with power and great glory.	
32-36	28-32	29-33				When ye see all these things know that the Kingdom of God is nigh. This generation shall not pass till all be fulfilled.	1917+?

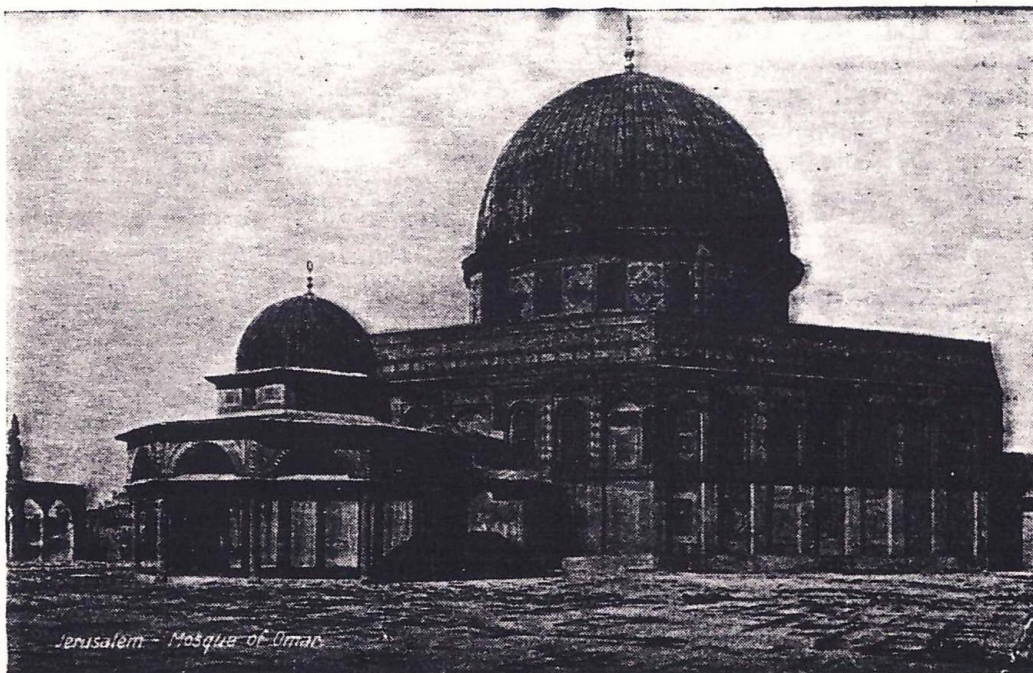
medan Mosques which bear the denial in Arabic lettering that Jesus is the Son of God. The temple area is still trodden down of the Gentiles. The prophet *Zechariah* shows in his chapters 12 to 14 that at the very end of the tribulation there will be a final attempt by the Gentile nations to reassert their dominion over Jerusalem and over Christian Anglo-Israel. He describes how another siege of Jerusalem will take place, but this time the tables will be turned. God will suddenly intervene to defend His people Israel and to destroy the Gentiles. Thus the *Great Tribulation* commenced with a siege of Jerusalem in which the city was destroyed and the Jews dispersed. It will finally end with another siege, but this time resulting in a glorious deliverance of the city for ever, and the emergence of Anglo-Saxon-Israel into world dominion.

In their report, *Matthew* and *Mark* describe how at this point Christ again warned his disciples not to be deceived by false prophets as to his second advent. (See pages 40 and 41 for the scripture references.) Christ would not return "here or there" at any particular spot on the earth, such as "in the desert" or "in the secret chambers." His coming again will be a sudden world-wide manifestation like the lightning which shines from the east to the west, so that there will be no possibility of mistaking it. We notice that *Luke* entirely omits this warning, which pointed omission shows that these verses in *Matthew* and *Mark* break in upon the time order of the narrative. This proves that the word "then" in *Matthew* 24—23 does not mean that the false Christs would come after the shortening or ending of the tribulation, but has the meaning of "and" or "further." *Luke* goes straight on in verse 25 to foretell that at the end of the treading down of Jerusalem by the Gentiles, "there shall be signs in the sun, and in the moon, and in the stars ; 27. And then shall they see the Son of man coming in a cloud with great power and glory." In the corresponding verses in *Matthew* and *Mark*, we read, "Immediately after the tribulation of those days, shall the sun be darkened . . ." "In those days, after that tribulation, the sun shall be darkened . . ." These verses show that immediately after the ending of the *Great Tribulation*, that is, immediately after the complete ending of the treading down of Jerusalem by the Gentiles, there will be signs in the sun, moon and stars heralding the imminent return of Christ. We can now see the reason why Christ here put in

[Continued on page 42.]



Above : The British War Cemetery on Mount Scopus where rest those who gave their lives to deliver Jerusalem.  
Below : A close-up view of the Mosque of Omar.



*Jerusalem - Mosque of Omar*

*Matt.* 24—22 to 31.

22. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23. Then if any man shall say unto you, "*Lo, here is Christ,*" or "*there*"; believe it not.

24. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore if they shall say unto you, "*Behold, he is in the desert,*" go not forth: "*Behold, he is in the secret chambers*"; believe it not.

27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28. For wheresoever the carcase is, there will the eagles be gathered together.

*Mark* 13—20 to 27.

20. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days.

21. And then if any man shall say to you, "*Lo, here is Christ*"; or "*lo, he is there*"; believe it not.

22. For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23. But take heed: behold, I have foretold you all things.

*Luke* 21—24 to 28.

24. . . . and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

A.D. 70.

A.D. 1917+



29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken :

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

25. 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 ; the sea and the waves roaring ;

26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.

30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

31. And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.

27. And when shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. And when these things begin to come to pass, then look up, and lift up your heads ; for YOUR REDEMPTION draweth nigh.

the warning as to false doctrines concerning his second advent, because He had led the thought of the disciples right up to the end of the *Great Tribulation*, to the ending of Jerusalem's desolation, and because His return was the next great event.

In this manner, Christ answered the disciples' second question, as to the signs of His second coming. Following the final deliverance of Jerusalem, the sun and the moon and the stars will be darkened, which strange happenings will cause distress and fear among the ungodly. Then all the peoples of the earth will see Christ coming in the clouds of heaven with great power and glory. He will then send his angels to gather the "*very elect*" to meet him. We notice that in his report of the latter incident, *Luke* calls the gathering of the Christians to meet Christ, "*your redemption*." This will therefore be the first resurrection of all who have died in Christ, and these, together with the living Christians, will put on their incorruptible and immortal bodies to share with Christ his glorious reign over Israel and all nations.

As reported in the next section of scriptures, on page 44, Christ then summed up the signs of his second advent, by using the budding of the fig tree as a parable. Just as the putting forth of the leaves are a sign that summer is near, so when we see "*all these things*," we shall know that the "*Kingdom of God is nigh at hand*." That is, when we see (1) the final deliverance of Jerusalem, (2) the signs in the sun, moon and stars, (3) the fear and distress on the earth, we shall know that the second advent is at the doors. "*THIS GENERATION*" alive to see all these signs—the Great War of 1914-18 and succeeding troubles, the deliverance and restoration of Jerusalem from 1917 onwards—"SHALL NOT PASS TILL ALL BE FULFILLED."

In conclusion of our chapters 3 and 4, we can now see how Christ answered the two questions of the disciples as to the sign of the destruction of Jerusalem, and the signs of his second advent. He led their thought from the one event to the other, and called the interval in between the "*Great Tribulation*."

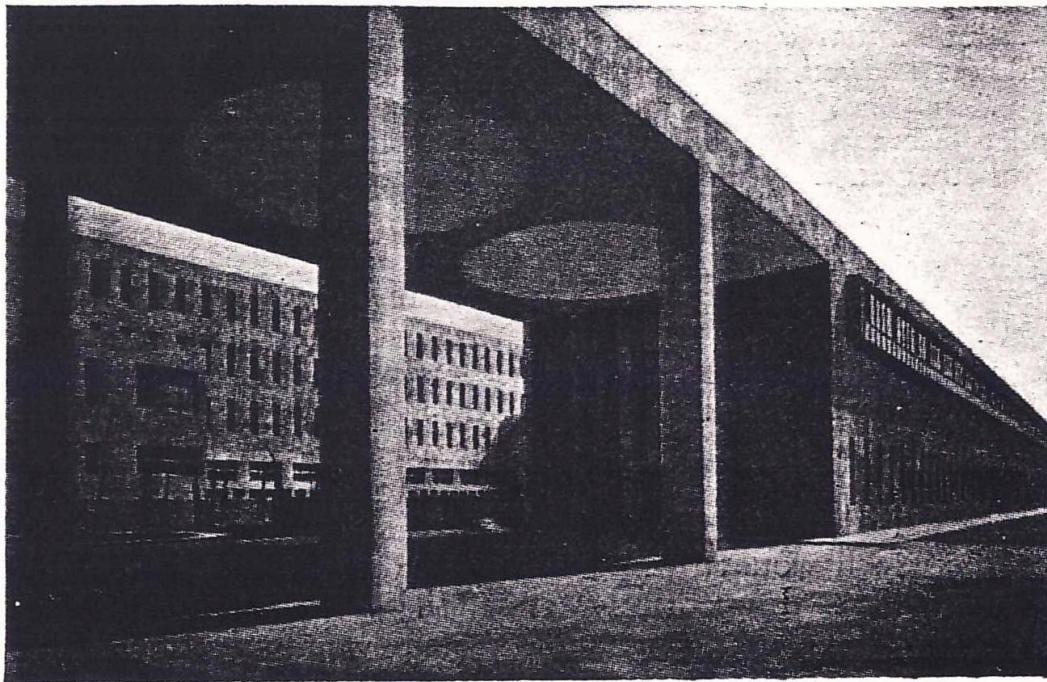
This result of our study, that the *Great Tribulation* fills the whole of the period of the treading down of Jerusalem by the Gentiles from A.D. 70 to the 1917 generation, solves two



The New Jerusalem since 1917.

Above : The Y.M.C.A. opened by Lord Allenby in 1925.

Below : The magnificent Hospital recently built on the barren Mount Scopus overlooking Jerusalem.



Matt. 24—32 to 36.

32. Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh;

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

Mark 13—28 to 32.

28. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near;

29. So ye in like manner, when ye shall see these things come to pass, know that it is near, even at the doors.

30. Verily, I say unto you, that this generation shall not pass till all these things be done.

31. Heaven and earth shall pass away, but my words shall not pass away.

32. But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Luke 21—29 to 33.

29. And he spake to them a parable: Behold the fig tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the KINGDOM OF GOD IS NIGH AT HAND.

32. Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33. Heaven and earth shall pass away: but my words shall not pass away.

of the three difficulties which arose in chapter 3. Christ quite rightly applied the prophecy of the *Great Tribulation* to the destruction of Jerusalem, for the tribulation on both Jew and Christian commenced then. The first Roman persecution of the Christians took place in A.D. 68 at the instigation of Nero. However, the Roman-Jewish War was not the sum total of the tribulation but only the commencement of the great time of trouble which would run parallel with the Gentile domination of Jerusalem. Immediately after the final deliverance of Jerusalem in the 1917 generation, which event ends the tribulation, Christ will return.

- (5) How does this interpretation harmonise with the prophecy in Daniel 12—1, 2, which seems to associate the tribulation with the end of the age ?

(1) The “ *time of trouble* ” is the “ *time of the end.* ”

In Daniel 11—40 to 45, the prophet foretold that the Saracens and the Turks would conquer the lands of Eastern Christendom, and make war against the Papacy, as in the eighth to the seventeenth centuries. The Turkish Empire was to make its last military stand at Jerusalem, the glorious holy mountain, and then come to its end. This was fulfilled in 1917 when the Turks who had made Jerusalem their H.Q., were defeated by British troops under Allenby, resulting in the collapse and end of the Turkish Empire :—

40. “ And at the *TIME OF THE END* shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow and pass over.

41. He shall enter also into the glorious land, and many countries shall be overthrown : but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt ; and the Libyans and the Ethiopians shall be at his steps.

44. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him.

(For the details of this interpretation of Daniel 11—40 to 45, see the author’s “ *The Second Advent, How, When and Where ?* ”)

Daniel 12—1, 2, 3, then goes on to say,

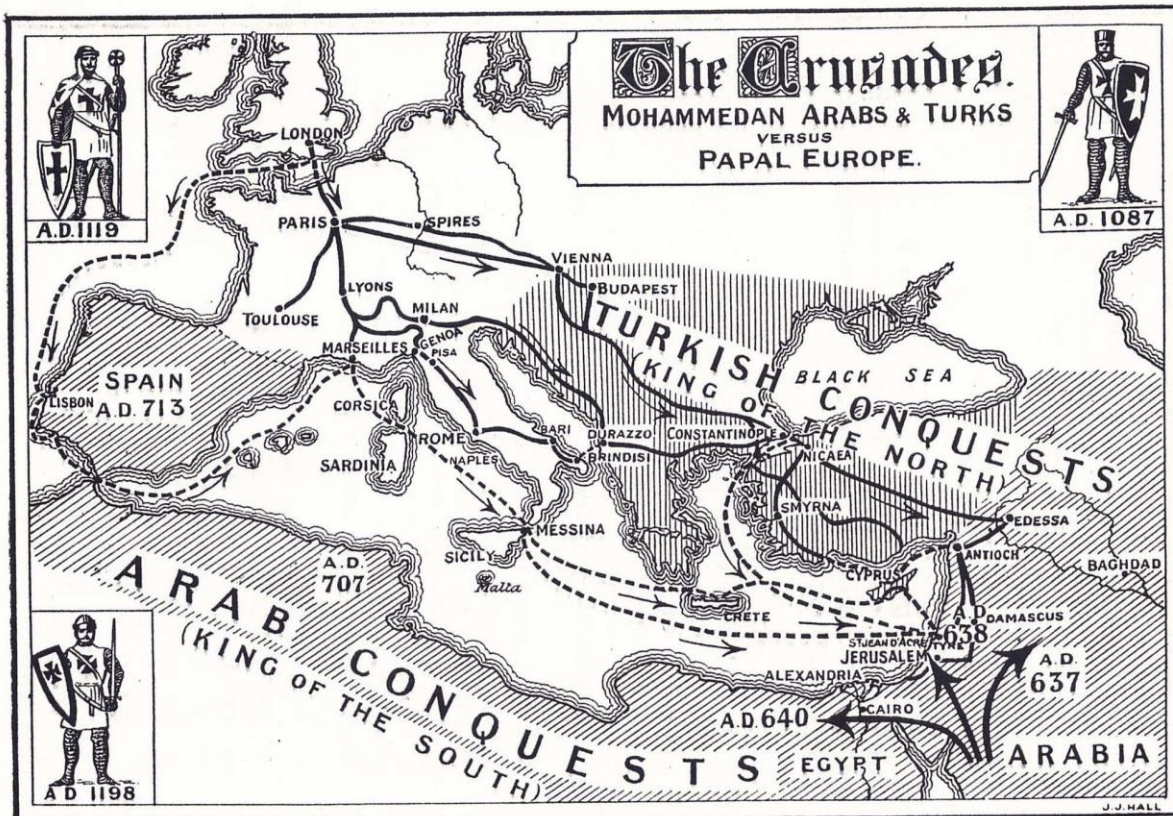
1. "And AT THAT TIME, shall Michael stand up, the great prince which standeth for the children of thy people : AND THERE SHALL BE A TIME OF TROUBLE SUCH AS NEVER WAS SINCE THERE WAS A NATION, EVEN TO THAT SAME TIME, and AT THAT TIME, thy people shall be delivered, every one that shall be found written in the book.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

At first glance, it would seem that the period "at that time" (when Michael stands up, and Daniel's people are delivered), must follow the 1917-18 collapse of the Turkish Empire. This would mean that the unique "time of trouble" would occur in the post-War generation in which we now live, and this would in turn directly contradict all our previous interpretation of Matthew 24 and Luke 21. The correct understanding of these verses hinges on the interpretation of the phrase "at that time." At first sight we would conclude that this phrase refers back to the events in the last verse of the previous chapter, Daniel 11—45, which describes the end of the "king of the north" or the Turkish Empire. However, it is well to notice that the Authorised Version makes a chapter division here which suggests that the composers of the Authorised Version did not feel that there was such a direct link between Daniel 11—45 and Daniel 12—1. Secondly, Fausset's authoritative commentary brings out a conclusive point by quoting the original Hebrew of Daniel 12—1, which may be rendered as follows :—

"And AT THAT TIME shall Michael stand up, the great prince which standeth for the children of thy people : and IT shall be a TIME OF TROUBLE . . ." This more correct rendering of this verse suggests that we should go back further into Daniel 11 to find the original phrase or clause represented by "IT." Only when we get back to verse 40 do we find the "time" which would be a "time of trouble." Verse 40 :—



“ And at the *TIME OF THE END* shall the king of the south push at him : and the king of the north . . . shall come to his end, and none shall help him.” *Daniel* 12—1, “ And at that time,” (i.e., the above “ time of the end ”), shall Michael stand up . . . and *IT* (the “ time of the end ”) shall be a *TIME OF TROUBLE* such as never was.” This proves that the “ time of trouble ” is the “ time of the end.” Let us now find out the duration of the “ time of the end.”

(II) This phrase, the “ *time of the end*,” occurs four times in *Daniel* 11 and 12, and as we examine each reference, we find that it coincides approximately with the Christian dispensation.

A. According to *Daniel* 11—40 to 45, the “ *time of the end* ” would be a period of *WAR*, in which the Near Eastern powers would completely conquer the lands of Eastern Christendom, and make war against the Papacy. This was fulfilled in the conquests of the Mohammedan Arabs, the Crusades, and the military expansion of the Turkish Empire, from the eighth to the seventeenth centuries, exactly as *Daniel* had foretold.

B. According to *Daniel* 11—36 to 39, the “ *time of the end* ” would be a period of *FALSE CHRISTS* and Christianised idolatry :—“ He shall *EXALT* himself and *MAGNIFY* himself above every god . . . and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones.” This was fulfilled in the dynasty of the Papacy with its many false Christs, and its exaltation of bejewelled statues.

C. The “ *time of the end* ” would be one of intense trial and *PERSECUTION* of God's own people. In *Daniel* 11—33, we read that the Christians would be “ *purg'd, and made white, even to (or at) the time of the end.*” Further, in *Daniel* 12—8, 9, 10, the prophet tells us “ *I heard, but I understood not : then said I, O my Lord, what shall be the end of these things ?* ” (9) And he said, *Go thy way, Daniel : for the words are closed up and sealed till the TIME OF THE END.* (10) *MANY SHALL BE PURIFIED, AND MADE WHITE, AND TRIED ; but the wicked shall do wickedly : and none of the wicked shall under-*



stand ; but the wise shall understand." This was fulfilled in the martyrdom of millions of Christians first under Pagan Rome and then under Papal Rome.

D. The "time of the end" would be a period of revelation and understanding of the prophetic scriptures. This is borne out by the above prophecy that in the heat of the persecution, the Christians would understand God's plan, but the wicked would be ignorant. This is also foretold in *Daniel* 12—4,

"But thou, O Daniel, shut up the words, and seal the book even to the TIME OF THE END : many shall run to and fro, and knowledge shall be increased."

This means that the prophecies of Daniel would remain sealed, not understood, until the "time of the end." Now the Book of *Revelation* is the elucidation and continuation of *Daniel*, and the apostle John was instructed in *Revelation* 22—10 "SEAL NOT, the sayings of this book, FOR THE TIME IS AT HAND." Therefore in A.D. 90, when the *Revelation* was given, the "time of the end" when Daniel's prophecies were to be unsealed must have been at hand. This means that the "time of the end" was approximately the period from A.D. 90 to the end of the age. When we examine the writings of the martyr church first under Pagan Rome and then under Papal Rome, we can trace throughout the whole age of the church a gradual unsealing and understanding of the prophecies of *Daniel* and *Revelation*. The fulfilment of the prophecies in world events, and in the experiences of the persecuted Christians, gave them the keys to the symbolism used in the prophecies which were then unsealed. The Christians were able to place themselves on the map of prophecy which fulfilled its purpose of giving the martyrs encouragement and faith to endure their trials.

In regard to *Daniel* 12—4, "But thou, O Daniel, shut up the words, and seal the book, even to the TIME OF THE END : many shall run to and fro, and knowledge shall be increased," most Bible students take this latter sentence right out of its setting and context, and apply it to the modern twentieth century era of speedy travel and scientific knowledge, and attempt to justify their view that the "time of the end" or the "Great Tribulation"

is at the end of the age. But any sound commentary will show that this is not the meaning here, far from it. The Lord was speaking to Daniel about the fact that his prophecies would be sealed and not understood until the "*time of the end*," when many would "*run to and fro*" seeking and finding the meaning of these prophecies, and when "*knowledge would be increased*," that is, knowledge of the prophecies. The original Hebrew of this sentence is "*THE knowledge*," not knowledge in general, but "*THE knowledge*" of the prophecies.

E. In his *Epistles*, the apostle John tells us that the "*time of the end*," or the "*last time*" when false Christs would be manifested, had commenced in his day, A.D. 90. 1 John 2—18, "*Little children, it is the LAST TIME : and as ye have heard that antichrist shall come, EVEN NOW there are many anti-christs ; whereby WE KNOW THAT IT IS THE LAST TIME.*"

Moreover that great intellect, Sir Isaac Newton, and the scholarly Bishop Newton who typically represented the Protestant historical interpretation, maintained that the "*time of the end*" was equivalent to Paul's expression in 1 Timothy 4—1, "*Now the Spirit speaketh expressly that in the LATTER TIMES, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.*" It is agreed by all commentators that the "*latter times*" or the "*latter days*," or the "*last days*," commenced with the Christian era and terminate with the second advent of Christ.

Thus we see from the above points that the "*time of trouble*" or the "*time of the end*" is proved to coincide practically with the whole of the Christian dispensation.

**(III) The question now arises, how did Michael "stand up" for Daniel's people, and how were they "delivered"?**

It is generally thought that this prophecy in *Daniel* 12—1, will be fulfilled when the Lord returns with his angelic hosts to destroy the wicked at the close of Armageddon. But if we are to be consistent in our interpretation that the "*time of the end*" or the *Great Tribulation* covers practically the whole New Testament age, then *Michael* must have long ago stood up for Daniel's people, and in fact all through the last nineteen hundred years, and during this time his people should have been delivered.

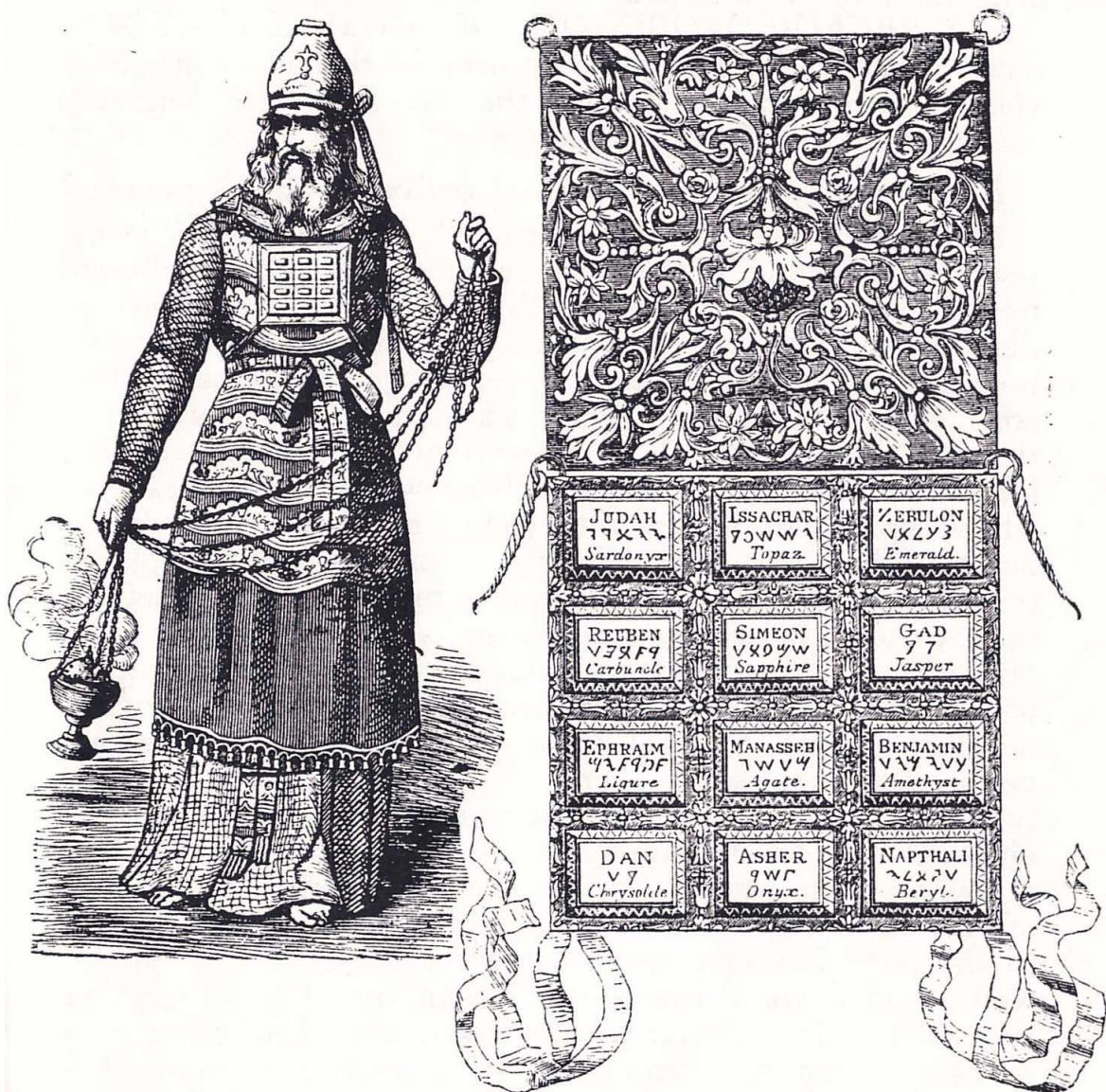


The painting by Guido Reni (1575-1642) illustrating the struggle between Michael and Satan in *Revelation* 12—9, 10. The caption under the above copy which appeared in "The Story of the Bible" is interesting in view of our interpretation:—"All forces of evil are vanquished by the Archangel who represents the light of truth, and the 'power of Christ.'"

A. Firstly, let us examine who is "Michael," and in what way does he "stand up"?

The phrase "stand up" is used by Daniel in *Daniel* 11—2, 3, 4 and 31, to describe the military rise of a new power or Empire among the nations. Likewise, the expression in *Daniel* 12—1 signifies that Michael would intervene in the affairs of the world as a fighting force on behalf of Daniel's people and lead to their deliverance. In confirmation of the fulfilment of this prophecy, we have the record in *Revelation* 12 that warfare would take place between "Michael and his angels" and the "Dragon and his angels" after the death and resurrection of Christ, **AND DURING THE MARTYR PERIOD OF THE CHRISTIAN CHURCH.** Thus the harmony of our interpretation that the *Great Tribulation* is the Christian dispensation is further maintained.

Next, we must identify "Michael." Dr. Wm. Smith's authoritative "*Bible Dictionary*" has the following note on the Old Testament character known as Michael, page 351:—  
". . . the Rabbinical traditions about Michael oppose him consistently to the accuser and enemy of Israel . . . they give him the title of 'the great high-priest in heaven' as well as that of 'the great prince and conqueror.' It is clear that the sounder among them intended to personify the Divine power, and typify the Messiah." This simply means that Michael, the great prince or angel who fought for Israel under the Old Covenant, was a type of the Messiah of the New Covenant whom we know to be the Lord Jesus Christ. As Daniel was prophesying concerning the New Covenant age, the above traditions of the Rabbis give us the suggestion that "Michael the great prince which standeth for thy people," in *Daniel* 12—1, is not the angel Michael of the Old Testament dispensation but none other than the Lord Jesus. Daniel himself, in his famous prophecy which gave the precise time when the Messiah would commence the redemption of Israel, calls him "Messiah the Prince." (*Daniel* 9—25.) The apostle Paul brings out very clearly in his *Epistle to the Hebrews* that the Lord Jesus Christ is the only high priest between God and His people Israel in the days of the New Covenant. Moreover, the name "Michael" means "Who is like God?" and this also indicates that the angel Michael was a type of Christ who is several times referred to in the scriptures as the "image of God." Dr. J. Cumming, the prolific



Under the Old Covenant, when Israel's high priest entered the Temple to intercede, he wore the breastplate with its twelve jewels inscribed with the names of the tribes. The jewels reflected the glory of God. In the New Covenant, Israel's "Michael," or high priest, is the Lord Jesus Christ who is the express image of God through whom Israel is forgiven and delivered.

writer on prophecy in the last century, gives us the following evidence in his book on *Daniel* 12—1, "I accept the **GENERALLY-RECEIVED OPINION OF COMMENTATORS**, that Michael the prince which standeth for the ancient people of God, is not a created angel (like the Old Testament Michael), but our Lord and Saviour Jesus Christ."

**B. Secondly, how did Michael deliver Daniel's people ?**

Many at first glance would identify "Daniel's people" as the Jews, but according to the New Testament the people delivered by the Messiah's ministry are the chosen house of Israel, as distinct from the rejected house of Judah. This is further proved by the fact that *Daniel* 12—1 designates the people who are "delivered" as those whose names are "found written in the book." The latter is a reference to the "Lamb's book of life" (*Revelation* 21—27), in which are written the names of all who accept Christ, by which they are "delivered" from sin and death. Therefore the deliverance of Daniel's people is primarily a spiritual one, and refers to the entering of Israel into the experience of deliverance from sin, as promised in the terms of the New Covenant, the mediator of which is Christ the high-priest. The Jews have consistently rejected Christ, and so have not their names in the book of life, and have not experienced any deliverance from sin. Therefore "Daniel's people" of this prophecy cannot be the Jews, and must be the other family God chose, that is, the house of Israel. This is in agreement with the whole Bible plan that during the "last days" or the "time of the end," the house of Israel would come into the forgiveness of the New Covenant in Christ whose high-priestly ministry would lead to the deliverance of multitudes of Israel from sin and death. This delivering ministry is what Paul refers to in *Romans* 11—26, 27, where he quotes a prophecy from *Isaiah* in reference to Christ's ministry for Israel—"the **DELIVERER** shall come out of **ZION**, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins." Christ came out of Zion when he was born of the royal house of David, and in his public ministry he commenced to turn away ungodliness from Jacob, and by his high-priestly intercession ever since, he has delivered millions of Anglo-Saxon-Israel from the bondage of sin. In the next few years, the final and complete deliverance of the whole nation will take place as millions accept Jesus as Saviour in the coming national revival.

Most Bible students have regarded *Daniel* 12—1 as a forecast of a purely national deliverance of Israel from a national danger at the close of this age. But the stipulation that only those are delivered whose names are in the book of life, shows that the primary deliverance is from the bondage of sin and the curse of the Law. However, national deliverance always follows the spiritual, as born out in Anglo-Saxon history. The Protestant Reformation in the sixteenth century brought about our deliverance from Spain. The Wesleyan revivals in the eighteenth century led to the failure of Napoleon to conquer England. The Anglo-Israel awakening, and the outpouring of the Holy Spirit will no doubt justify our God in delivering us from Germany and finally from Russia. As foretold in the hymn of Zachariah, God is saving His people from their enemies through Jesus Christ, the horn of salvation raised up in the house of David. *Luke* 1—68 to 75 :—

68. Blessed be the Lord God of Israel ; for he hath visited and redeemed his people,

69. And hath raised up an horn of salvation for us in the house of his servant David ;

70. As he spoke by the mouth of his holy prophets, which have been since the world began :

71. That we should be saved from our enemies, and from the hand of all that hate us ;

72. To perform the mercy promised to our fathers, and to remember his holy covenant ;

73. The oath which he sware to our father Abraham,

74. That he would grant unto us, that we BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES might serve him without fear,

75. In holiness and righteousness before him, all the days of our life.

Thus *Michael* has stood up and is still standing up for Israel, and leading to their deliverance, spiritually and nationally.

(IV) There is only one more question to answer, and that is concerning the resurrection which seems to be associated in verse 2 with the "time of trouble."

(See Daniel 12—1, 2, 3, on page 46).

It would at first sight seem as if the standing up of Michael, the time of trouble, and the deliverance of Israel, take place in association with the first resurrection which is definitely at the end of the age. But actually there is no such time link between verses 1 and 2. A more literal rendering of the Hebrew of verse 2 brings out the fact that both the first and second resurrections are here included:—"And many from among the sleepers in the dust of the earth shall awaken, these shall be unto everlasting life, but those (the rest of the sleepers who do not awake at this time) shall be unto shame and everlasting contempt." Revelation 20—5 and 6 show that a thousand years separate the first resurrection, that of the just, from the second resurrection, that of all the rest of the dead. This means that verse 2 covers at least a thousand years, so that the only time link with verse 1 is that the first resurrection follows the ending of the "time of trouble." The commentator Fausett makes the following remark on this point (quoting another commentator)—"Auberlen thinks that the sole purpose for which the resurrection is introduced in this verse is an incitement to faithful perseverance, and that there is no chronological connection between the time of trouble in verse 1 and the resurrection in verse 2; whence the phrase "at that time" twice occurs in verse 1, but no fixing of time in verses 2 and 3." This commentator gives in our opinion a reasonable answer as to why the resurrection is mentioned here. For the same reason the very next verse 3, describes the millennial conditions with the saints reigning with Christ over his kingdom—to encourage the martyrs in the *Great Tribulation*.

Therefore our conclusion is that Daniel 12—1 and 2 form a summary of the age about which Daniel had been prophesying in detail in his previous chapter. That age would be a time of trouble such as had never been in the history of the world, during which the Messiah would stand up for his people and deliver them from their transgression of the Law and its consequences. These two verses, far from disproving our interpretation, only go to confirm its accuracy, that the *Great Tribulation* is the period of the Christian dispensation.



**PROTESTANT REFORMATION, 1547.**

**A.D. 1547+**



**1588**  
DELIVERANCE  
FROM THE  
SPANISH  
ARMADA

**A.D.  
1739+**

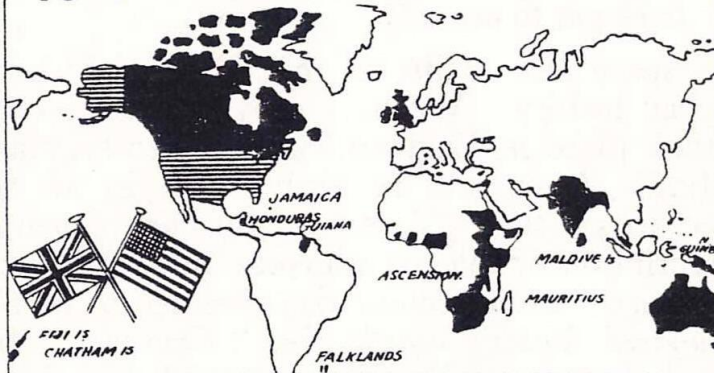
**WESLEY, 1739**



**BIRTH OF  
BRITISH EMPIRE  
AMERICAN COLONIES**

**1805 - 1814**  
DELIVERANCE  
FROM  
NAPOLEON

**1907+ OUT-POURING OF THE SPIRIT  
1917+ ANGLO-ISRAEL AWAKENING**



**BRITISH COMMONWEALTH  
UNITED STATES OF AMERICA**

**1918**  
DELIVERANCE FROM  
GERMANY

**1941+**  
DELIVERANCE FROM  
ITALY  
GERMANY  
RUSSIA

J. J. HALL

(6) Christ's detailed description of the character of the *Great Tribulation*, and how it confirms the above interpretation.

Firstly, let us see if Christ's detailed description of the *Great Tribulation* fits our interpretation that it is the period from A.D. 70 to the present generation.

The following is a summary of the chief characteristics of the tribulation as foretold by Christ.

(A) WARS AND RUMOURS OF WARS.

*Matthew 24—6, " And ye shall hear of WARS and rumours of wars.*

(B) FALSE CHRISTS.

*Matthew 24—24, " There shall arise FALSE CHRISTS, and FALSE PROPHETS, and shall show great SIGNS and Wonders, that, if it were possible, they shall DECEIVE the very elect."*

(C) PERSECUTION.

*Matthew 24—9, " Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake."*

*Luke 21—16, " And ye shall be BETRAYED both by parents, and brethren, and kinsfolks, and friends ; and some of you shall they cause to be put to death."*

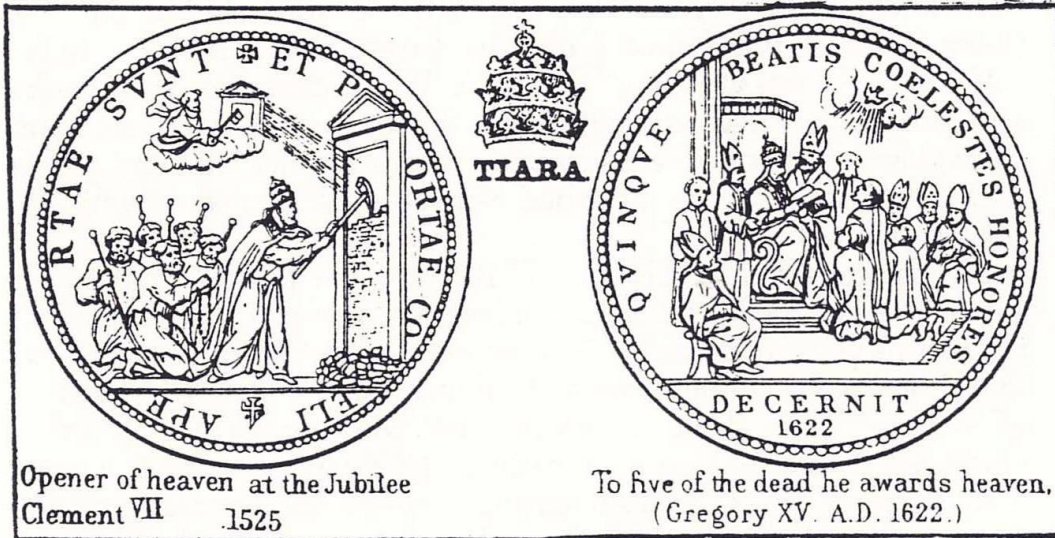
(A) There is not space here to list all the WARS which fill the pages of European history. We have only to consider the local wars which took place in England, Scotland and Ireland throughout the Middle Ages, and multiply these in all the countries of Europe, to see that "*Wars and rumours of wars*" was an accurate description of the last nineteen hundred years. The subject of "*History*" in our school days seemed to be full of wars—the "*Hundred Years' War*," the "*Crusades*," the "*Thirty Years' War*," the "*Seven Years' War*," the "*Napoleonic Wars*," the "*Russo-Turkish Wars*," the "*Crimean War*," the "*Balkan Wars*," and so on.

## “ WARS AND RUMOURS OP WARS ”

- |  |  |
|--|--|
| <p>A.D.</p> <p>78. Rome conquers Britons.</p> <p>98. Rome defeats Parthia.</p> <p>161. Rome and the Barbarians.</p> <p>162. Parthians against Rome.</p> <p>180 to 280. One hundred years of warfare within Rome.</p> <p>247. Goths attack Europe.</p> <p>251. Goths defeat Romans.</p> <p>258. Persia resists Romans.</p> <p>321. Goths attack Rome.</p> <p>361. Rome attacks Germans.</p> <p>363. Rome against Persia.</p> <p>374. Huns invade Europe.</p> <p>378. Visigoths defeat Romans.</p> <p>396. Goths invade Greece.</p> <p>410. Alaric captures Rome.</p> <p>425. Vandals attack Rome.</p> <p>475. Teutons defeat Romans.</p> <p>530. Eastern Rome and Persians.</p> <p>565. Lombards invade Italy.</p> <p>616. Persians over-run Asia Minor and Egypt.</p> <p>638. Arabs conquer Near East.</p> <p>711. Arabs conquer N. Africa.</p> <p>715. Arabs conquer Spain.</p> <p>732. French defeat Arabs.</p> <p>802 to 1066. Wars between Saxons, Danes, Normans.</p> <p>955. Germans conquer Hungary</p> <p>981. Byzantine and Bulgaria.</p> <p>1066. Battle of Hastings.</p> <p>1074. Turks conquer Syria.</p> <p>1087. The Crusades.</p> <p>1228. Europe against the Turks.</p> <p>1241. Mongols invade Europe.</p> <p>1288. Turks conquer Asia Minor.</p> <p>1296. England against Scotland.</p> <p>1338-1438. The Hundred Years' War. England and France.</p> <p>1346. Battle of Crecy.</p> <p>1367. Hanseatic League against Norway and Denmark.</p> <p>1384. Austria and Switzerland.</p> <p>1389. Serbia and the Turks.</p> <p>1453. Turks conquer Constantinople and Eastern Europe.</p> | <p>A.D.</p> <p>1457-85. Wars of the Roses.</p> <p>1492. Spain expels the Moors.</p> <p>1494. France invades Italy.</p> <p>1515. France defeats Swiss.</p> <p>1526. Turks conquer Hungary.</p> <p>1562-98. Huguenot Wars.</p> <p>1568. Dutch revolt from Spain.</p> <p>1580. Spain conquers Portugal.</p> <p>1588. Defeat of Spanish Armada.</p> <p>1611. Sweden against Prussia.</p> <p>1618-48. The Thirty Years' War.</p> <p>1642-9. Civil War in Britain.</p> <p>1652-67. English and the Dutch.</p> <p>1683. Poles against the Turks.</p> <p>1700. Swedes defeat Russians.</p> <p>1703. War of Spanish Succession.</p> <p>1717. Austria and the Turks.</p> <p>1733. France and Poland.</p> <p>1740. Prussia and Austria.</p> <p>1756-63. The Seven Years' War. England against France.</p> <p>1776-83. War of American Independence.</p> <p>1796-1815. The Napoleonic Wars.</p> <p>1809. Sweden and Russia.</p> <p>1821. Greece and the Turks.</p> <p>1854-6. The Crimean War.</p> <p>1857. The Indian Mutiny.</p> <p>1859. Austria-Hungary against France and Italy.</p> <p>1866. Austria and Prussia.</p> <p>1870. Franco-Prussian War.</p> <p>1877-8. Russo-Turkish War.</p> <p>1894. China and Japan.</p> <p>1898. Spanish-American War.</p> <p>1899-02. The Boer War.</p> <p>1904. Russo-Japanese War.</p> <p>1913. Balkan War.</p> <p>1914-18. GREAT WORLD WAR.</p> <p>1935. Italo-Abyssinian War.</p> <p>1936-8. Spanish Civil War.</p> <p>1937. Sino-Japanese War.</p> <p>1939-41. GREAT WORLD WAR.</p> <p>? ARMAGEDDON.</p> |
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(B) In the *Great Tribulation*, FALSE CHRISTS would teach a kind of Christian religion which would almost DECEIVE the very elect by its SIGNS and WONDERS. In fulfilment, the Middle Ages were ruled by the many POPES who falsely claimed every attribute of Christ, and in the Roman Catholic Church counterfeited the ordinances and doctrines of the Bible, and by faked miracles and "Holy Relics" almost deceived the Spirit-filled Christians. When the Pope is invested with the Papal Triple Crown in his coronation, the accompanying words reveal him as a false Christ.—"*Receive this tiara, embellished with three crowns, and never forget, when you have it on, that you are the Father of Princes and Kings, and the Supreme Judge of the Universe ; and on earth, the Vicar of Jesus Christ, our Saviour.*" As another example of the Pope being a sham Christ, take the following Decree of the Vatican Council of 1869 :—"*The Holy Apostolic See and the Roman Pontiff hold the primacy over the whole world, and the Roman Pontiff himself is the successor of blessed Peter, Prince of the Apostles, and the true Vicar of Christ, and Head of the whole Church, and the Father and Teacher of all Christians, and that full power was given to him in blessed Peter, by the Lord Jesus Christ, of feeding, ruling, and governing the Church Universal.*"

Bishop Jewel, one of the greatest lights that the Reformed Church of England produced, describes in his "*Exposition on Thessalonians*" (1583), some of the "signs and wonders" performed by the Papal false Christs :—"*Of false miracles, we have seen an infinite number . . . appearances of spirits, and visions of angels ; our Lady swimming down from heaven ; poor souls crying out of purgatory for masses of Requiem. But these miracles were no miracles at all. They were devised by subtle varlets to get money. Oftentimes the spirits hath been taken, and laid in the stocks ; the angel hath been stript ; the good lady hath been caught ; the engines and sleights, and the cause and manner of the working, hath been confessed. In those days, idols could go on foot, images could come down and light their own candles ; they could turn their eyes, they could move their hands. These miracles were conveyances and subtleties, and indeed no miracles. The trunks by which they did speak, the strings and wires with which they moved their faces and hands, all the rest of their treachery hath been disclosed.*" On page 61, there is



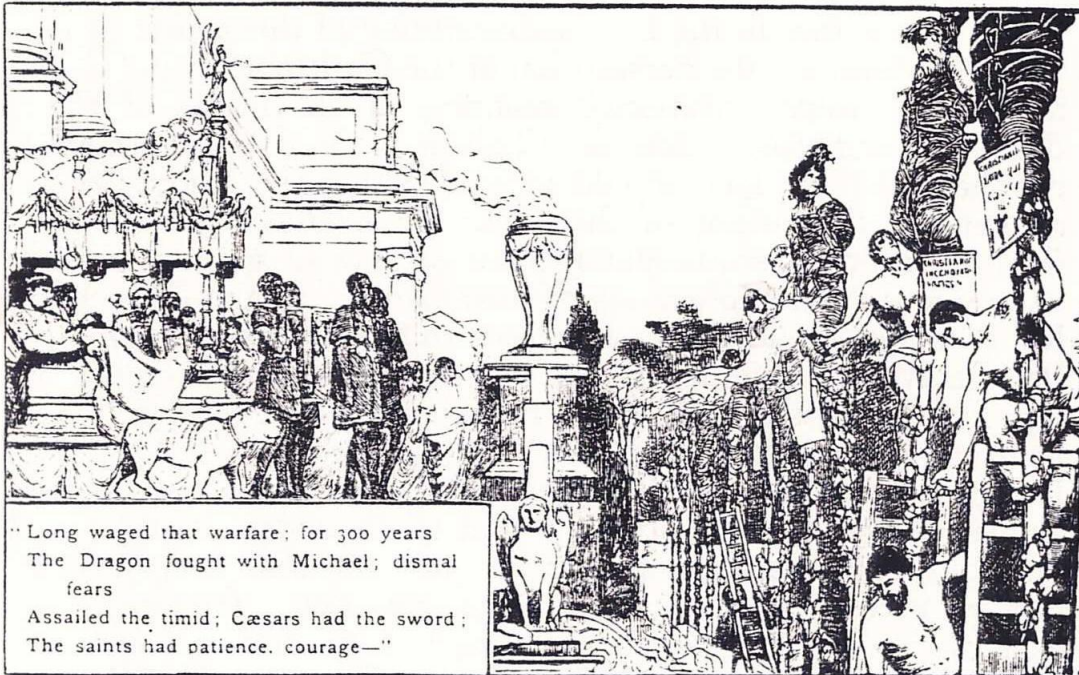
Above : Two Papal medals which reveal how the Popes were false Christs.  
Below : The iron image of the Virgin at Nuremberg.



reproduced a photograph of the Iron Virgin of Nuremberg, (from "*The Seven-Hilled City*" by Grattan Guinness). In his "*History of Protestantism*," Dr. J. A. Wylie describes how chains and pulleys opened and shut this image by which Protestants were slowly cut into pieces in the loving embrace of Mary. The mangled remains were dropped through the trap-door into the stream below.

(C) In regard to PERSECUTION of the true Christians, in *John* 16—33, the Lord had warned his disciples "*in the world ye shall have tribulation.*" The apostles testified in *Acts* 14—22 that "*we must through much tribulation enter into the kingdom of God.*" The Bible is clear that the life of the genuine Christian would be one of suffering and fiery trials for the faith. The story of the Christian church proves the accuracy of this aspect of the *Great Tribulation*. It is estimated that in ten great persecutions, Pagan Rome put to death some ten million Christians. Then under Papal Rome there came the most terrible persecution history will ever record, and concerning which Dr. Grattan Guinness wrote on page 212 of his "*Approaching End of the Age*," (1878) "*It has been calculated that the Popes of Rome have directly or indirectly slain on account of their faith, FIFTY MILLIONS OF MARTYRS ; 50,000,000 of men and women who refused to be parties to Romish idolatries, who held to the Bible as the Word of God, and who loved not their lives unto death, but resisted unto blood, striving against sin.*"

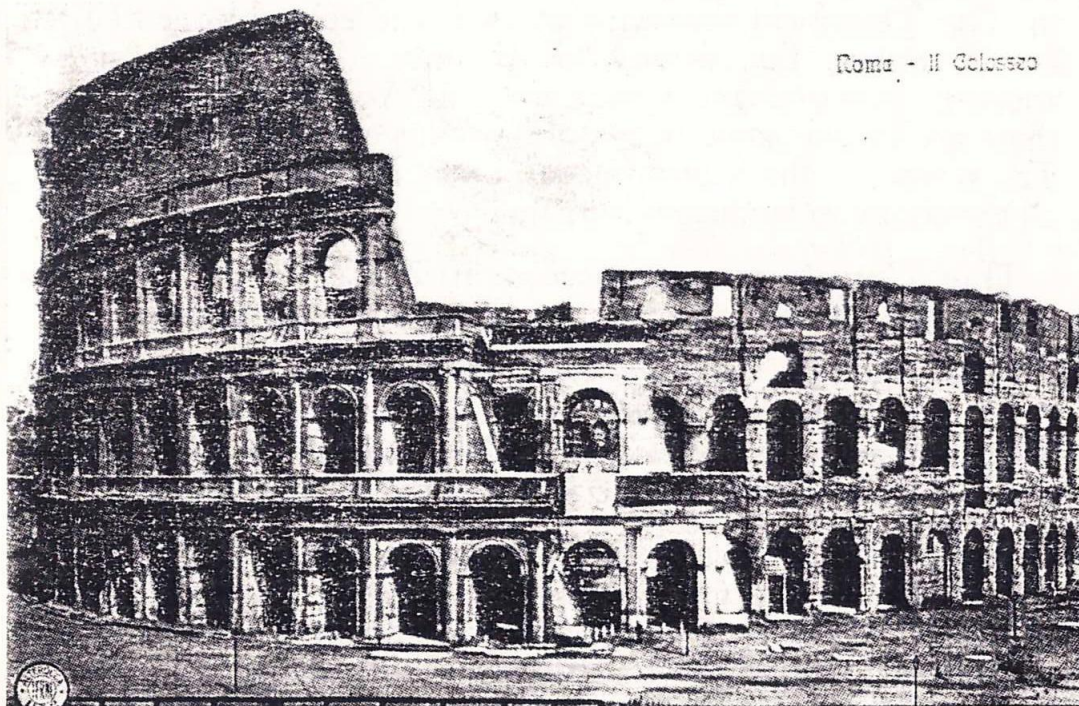
In his essay on "Popery," in the introduction to an 1851 edition of Foxe's *Book of Martyrs*, the Rev. Ingram Bobbin writes, "*Carrying out the principles of the Church of Rome, the popish apostate has deluged the earth with the blood of her victims. Hundreds of martyrs have perished at the stake, thousands in dungeons, and millions form the aggregate of unfortunate Protestants, that have fallen under the bitter spirit of popery. Torturing, shooting, hanging, strangling, burning alive, starving to death, in short every variety of suffering that diabolical ingenuity could invent, has been employed to glut the infernal appetites of the demons of the papacy !*" Baron Porcelli in his "*The Anti-christ*," tells us that Llorente, the historian of the Inquisition computed that between A.D. 1478 and 1517, some 13,000 persons were burnt alive, and 169,000 tortured.



“ Long waged that warfare; for 300 years  
 The Dragon fought with Michael; dismal  
 fears  
 Assailed the timid; Cæsars had the sword;  
 The saints had patience, courage—”

Above : The first persecution of the Christians, instigated by the Emperor Nero in A.D. 68, when their bodies were made living torches.

Below : The Colosseum in Rome which was the scene of the martyrdom of many Christians.



Roma - Il Colosseo

We notice that in the Lord's description of this aspect of the *Great Tribulation*, the persecution of the Christians would come about in a most unexpected manner—at the hands of their dearest friends and relatives. This is such an extraordinary prophecy that it alone should prove whether the Middle Ages constituted the height of the *Great Tribulation*. Just as the German children are taught in their schools to spy and report on any anti-Nazi expressions of their parents, so the Church of Rome taught its adherents to report to the priests any signs of Protestantism ; this led to the persecution and martyrdom of the true Christians who could not possibly conceal their faith from their own kith and kin. The Protestant remnants in Europe during the Middle Ages, when all Europe was solidly Roman Catholic, were truly "*hated of all nations*," and were betrayed, tortured and put to death, often by their own friends and relatives, exactly as Christ prophesied. Hundreds of examples could be quoted from such authoritative works as Foxe's "*Book of Martyrs*" and Dr. J. A. Wylie's "*The History of Protestantism*."

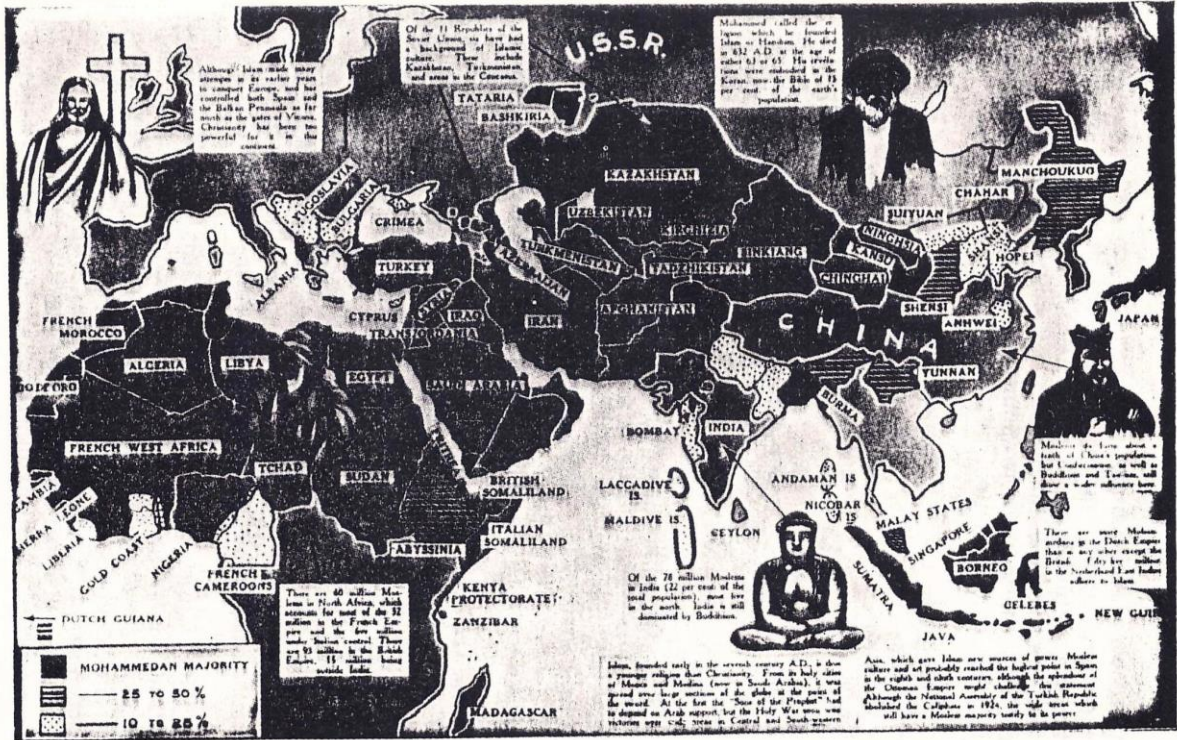
In regard to FALSE PROPHETS, in the early part of the seventh century A.D., Mohammed proclaimed his version of the Bible that "*there was one God, and Allah was his name, and Mohammed was his prophet*." Mohammed accepted much of the Old Testament revelation of God, and acknowledged Christ as a prophet, but denied his divinity. The Mohammedan apostacy overwhelmed Christianity in Asia and Africa where there are to-day some 200,000,000 followers of the "*Prophet*." The *Koran*, or the Mohammedan Bible, has been translated into all the common languages of mankind.

Thus Christ's general description of the *Great Tribulation* exactly fits the character of the Christian dispensation.

Secondly, let us test out whether the period from A.D. 70 to our 1917 generation was unique in past world history ; and let us examine the indications that such a time of trouble will never again occur in the world.

In the history of the world from the creation to A.D. 70, there never was such a period of warfare, false religion, and persecution of God's people as that which filled the succeeding so-called "*Christian*" dispensation. Space forbids proving this here, but





MOHAMMEDANISM TO-DAY. As published by *The Argus*, Melbourne.

there were for example periods of peace under the rule of successive Empires during the B.C. era which are absent from the more nationalist A.D. era. Also there was no persecution of God's people Israel in the B.C. era, which could compare with the wholesale martyrdom of hundreds of thousands of Christians in the A.D. dispensation.

<p>┌ Daniel 12—1.          " And there shall be          a TIME OF          TROUBLE          such as never was          since there was a          nation,          even to that same          time."</p>	<p>Matthew 24—21.          " For then shall be          GREAT TRIBU-          LATION,          such as was not,          since the beginning          of the world          to this time,          no, nor ever shall be."</p>	<p>Mark 13—19.          " For in those days          shall be AFFLIC-          TION,          such as was not,          from the beginning          of the creation which          God created, unto          this time,          neither shall be."</p>
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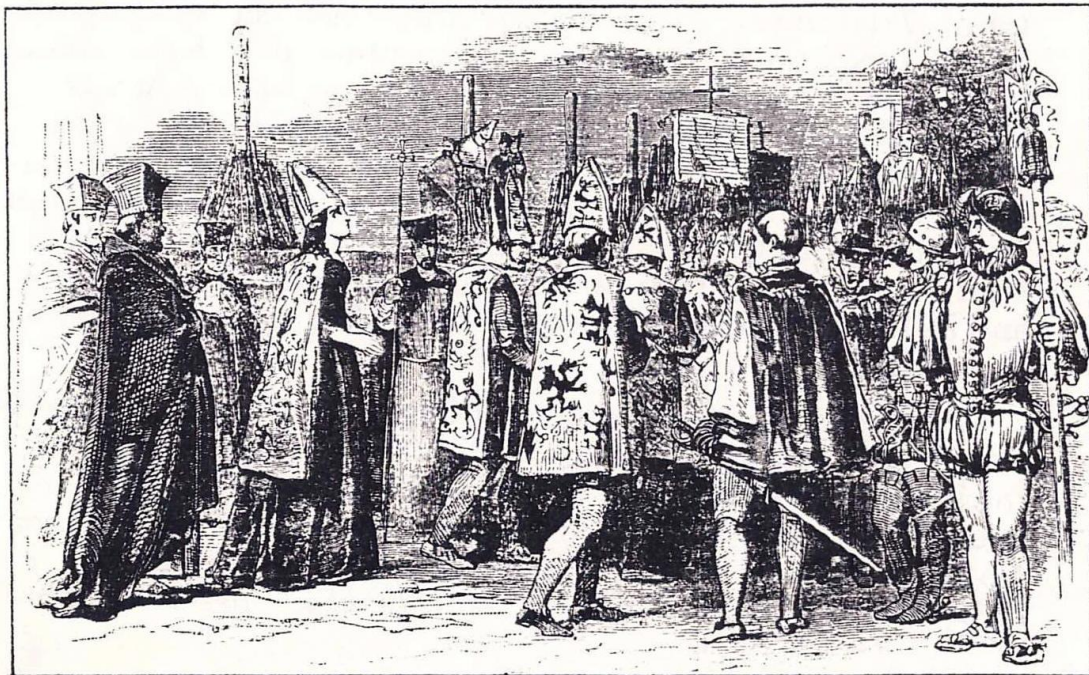
Then Christ added a further description of the *Great Tribulation* in that once it ends, as it must do in our present generation, there will never be again in the course of the ages to come, such a time of trouble. As this concerns the future, we cannot of course prove this, but it can be pointed out that this is in perfect agreement with the rest of the Bible programme. For example, as regards WAR, the prophet *Isaiah* 2—4, shows that when Christ returns, immediately after the ending of the *Great Tribulation*, "*The Lord shall judge among the nations, and rebuke many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks . . . nation shall not lift up sword against nation ; neither shall they learn war ANY MORE.*" In regard to FALSE CHRISTS, we read in *Isaiah* 11—9 that instead of the gross spiritual darkness which covered the world in the Middle Ages, the world to come will see "*the earth full of the knowledge of the Lord, as the waters cover the sea.*"

Thus Christ's description of the *Great Tribulation*, that it would be unique in the whole history of the world, will be proved true in the days to come. When Christ reigns as Prince of Peace upon the throne of David, "*of the increase of his government and peace, THERE SHALL BE NO END.*" The peoples of the earth will then look back to the Dark Ages with horror, but with thankfulness to God that they are past forever.



Above : From Dr. J. A. Wylie, entitled "*An early Papal crusade against the Waldenses.*"

Below : From Foxe. "*Heretics,*" after being condemned by the Madrid Inquisition and garbed with dresses covered with figures of demons, being led to the fiery stakes.



(7) **The Great Tribulation in Revelation 7—14.**  
**The present situation in the light of these conclusions.**

The *Great Tribulation* is also mentioned in *Revelation 7*, verses 9 to 17, where the apostle John records a vision in which he looked forward to the time when a great multitude out of all nations would be resurrected and alive in the blessed conditions of the Kingdom of God. John contrasts very markedly their future happiness with the suffering they had endured during the days of their earthly apprenticeship. The apostle tells how he heard a voice inquiring who were this great multitude and from whence had they come, and he records the answer that “*these are they which came out of THE GREAT TRIBULATION, and have washed their robes and made them white in the blood of the Lamb.*” This means that they had accepted the Gospel of Christ under conditions of suffering and persecution. In the vision, the days of their trials were over, and they were enjoying in contrast the blessedness of eternal life in the Kingdom of God.

It is important to notice that the *Revised Version* of *Revelation 7—14*, in agreement with the original Greek, speaks of “*THE Great Tribulation.*” The definite article here shows that there is only ONE *Great Tribulation* and identifies it with the unique tribulation foretold by Christ in *Matthew 24—21* where he described it—“*such as was not since the beginning of the world, no, nor ever shall be.*” The majority of fundamentalist Christians who believe that the tribulation is altogether future, often quote this scripture in *Revelation 7* as if it in some way supports their view. Let us then carefully examine *Revelation 7—9* to 17 and its Old Testament references to see what light we can obtain for or against that view.

We find that verses 16 and 17 of *Revelation 7* are direct quotations from a prophecy in *Isaiah 49* that the Messiah would restore the tribes of Israel from the curse of the transgression of the Law, and also save the Gentiles in the four corners of the earth from sin and its penalty death. *Isaiah 49—6*, “*And he said, ‘It is a light thing that thou shouldst be my servant to raise up the tribes*

# THE GREAT TRIBULATION

SUCH AS NEVER  
WAS SINCE THE  
BEGINNING OF  
THE WORLD.

*Wars*  
*Christ's*  
*False prophets*  
*Persecution*

THE NATIONS SHALL NOT  
LEARN WAR ANY MORE."  
MICAH 4: 3

THE EARTH SHALL BE  
FULL OF THE KNOW-  
LEDGE OF THE LORD,  
AS THE WATERS COVER  
THE SEA" ISA. 11: 9.

TO →

THIS TIME

NO, NOR EVER →  
SHALL BE

"JERUSALEM SHALL BE TRODDEN DOWN OF  
THE GENTILES UNTIL THE TIMES OF  
THE GENTILES BE FULFILLED

A.D.  
70

A.D. →  
1917+

The Kingdom  
of  
God.

of Jacob, and to restore the preserved of Israel ; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' (10.) For they shall not hunger nor thirst ; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." In his vision of the ages to come, John thus saw the fruits of Christ's sacrifice, in fulfilment of this prophecy.

Now we read in Acts 13 that in A.D. 45 Paul and Barnabas were preaching the Gospel of Christ to the Jews of Antioch. The latter however rejected the good news of eternal life, and the apostles then turned and preached to the Gentiles who gladly received and believed it. Paul justified his action in turning from the Jews and directing his energies to the Gentiles by quoting the prophecy in *Isaiah* 49 that God sent the Messiah not only to restore dispersed Israel, but to save the Gentiles in the ends of the earth. This proves that Paul, whose special ministry was to be "*THE apostle to the Gentiles,*" was helping by his ministry to fulfil *Isaiah's* prophecy. Therefore those Gentiles at Antioch who gladly received Paul's message will be in the great multitude whom John saw in the blessed ages to come enjoying eternal life in conditions of happiness after their former suffering. Now in *Revelation* 7—14, we read how John heard the voice proclaim that this great multitude "*CAME OUT OF THE GREAT TRIBULATION.*" Therefore it is clear that the *Great Tribulation* is the period of the gathering out of these Gentile Christians, from the time the Gospel was taken from the Jews and onwards. This exactly harmonises with our interpretation of *Matthew* 24 and *Luke* 21 which showed that the tribulation was the period of God's rejection of Judah and of the desolation of Jerusalem, commencing in A.D. 66-70. Thus when *Revelation* 7 is linked up with the rest of the scriptures, it further proves the interpretation given in these pages that the *Great Tribulation* is the period of the New Testament age.

In conclusion, let us see how the present state of the world bears out the interpretation of the prophecy of the *Great Tribulation*, as given in the preceding pages.

According to *Luke* 21—24, the *Great Tribulation* was to parallel the desolation of Jerusalem during the latter part of the

Isaiah 49. 712 B.C.

6 And he said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

9. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10. **They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.**

Acts 13. A.D. 45

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so the Lord commanded us, saying, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

Revelation 7. The ages to come.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of THE GREAT TRIBULATION, (R.V.) and have washed their robes, and made them white in the blood of the Lamb.

16. **They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.**

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:

"*times of the Gentiles.*" The latter is an exact chronological period which began to terminate with the deliverance of Jerusalem in 1917. In the succeeding twenty odd years, under the Government of British-Israel, a new Jerusalem has sprung up on the ruins of the past centuries. This proves that the *Great Tribulation* has almost run its course. It follows that the Middle Ages must have been the darkest and most intense part of the tribulation, and conditions in the world to-day should indicate that the *Great Tribulation* is fast ebbing to its close.

As regards WARFARE, to-day peaceful co-operation has banished resort to arms within the Anglo-Saxon third of the earth. As regards FALSE CHRISTS, of whom the Popes were the chief, the political power of the Papacy is almost destroyed, and about to end for ever. The Protestant Gospel dominates religion in the English-speaking world where the understanding of the Bible from the Reformation onwards has been consuming the counterfeit of Roman Catholicism. The Gospel is to-day written and preached in one thousand languages, in contrast with its burial in Latin during the Middle Ages. As regards PERSECUTION of the true Christians, this has ceased throughout the third of the world under the government of Anglo-Saxondom. The present persecution and destruction of the Church of Rome on the Continent is the Divine wrath and judgment of that idolatrous deceitful system. The remnant of true Protestant Christians still suffering in the Continental countries are the last of the chosen saints whose special ministry was to be God's witnesses in the midst of His and their enemies.

As we survey world history, we see that the Protestant revelation of the Bible has in the last five hundred years brought tolerance and liberty of conscience to one-third of the human race.

Thus we can lift up our heads and our hearts, for the night is far spent, and the day is breaking when the Lord will come to his prepared Israel peoples. The Kingdom of God will then radiate truth and blessing to all nations in the ages to come, until all men know the Lord and enter into His new creation and eternal life.