

8. H. E. Robinson- Truth Plain Upon Tables Daniel 11, a literal prophecy/ Evangelicals & Armageddon Swords & Plowshares

Eastern Question- 7th Trumpet

Brother Robinson spoke in the evening. Elder Canright came upon the ground Sunday morning with a request that I should go to Danvers and speak to the people there on Monday night. I ventured to say I would go, trusting in the Lord to give me strength. My throat and lungs were still very sore, and made speaking difficult. Sunday forenoon Elder Smith spoke upon the Eastern Question, just the subject the people wished to hear. The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. And indeed there were more attentive listeners than last year. The mammoth tent was well seated, with backs to the seats. {Lt10a-1877.9}

Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention. In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep. My lungs and throat pained me very much, yet I believed that God would help me upon this important occasion. While speaking, my weariness and pain were forgotten as I realized that I was speaking to a people that did not regard my words as idle tales. The discourse occupied over an hour, and the very best attention was given throughout. {4T 279.1} {RH September 6, 1877, par. 11}

Loughborough endorses Robinson's book:




I have just completed a careful reading of Brother H. E. Robinson's book, "The Eastern Question". From its title, one would hardly form an idea of the various important questions which are treated in the book, but they all have a bearing on the final settlement of the Eastern question, which question really is, "What disposition is to be finally made of the Turkish power? and what is ultimately to be done with the territory which he now occupies?" The various theories on that subject are carefully examined in the book, and the Bible settlement of the case is clearly presented. Let all secure and read the book. They will be amply repaid for so doing." (J.N. Loughborough, Review and Herald, Jan.25, 1898, Vol.75, No.4)

Robinson:

For more complete information concerning the recent history of Turkey, we turn to Daniel 11. This is a literal prophecy of great interest, where, under the title 'king of the north,' the same power is represented ... the power called the 'king of the north' must be the one which occupies the northern portion of Alexander's empire ... Turkey now occupies the northern division of the Grecian Empire; therefore Turkey is the 'king of the north' when the prophecy comes down to modern times." (H.E. Robinson, The Eastern Question, p.157-159)

1888 Bible Readings for the Home Circle, pg 395 states the Daniel 11th Chapter of Daniel is a literal prophecy:

“The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures.”



The Eastern Question.

THE eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. Beginning with the first year of Darius the Mede, it passes through the remainder of Persian history (verse 3), the brief reign of Alexander the Great (verses 3, 4), followed by the long contests between the kings of Syria and Egypt, the former called “the king of the North,” and the latter, “the king of the South,” these countries being respectively north and south from Jerusalem (verses 5-15); then passes into Roman history (verses 16-29), notices the crucifixion of Christ (verse 22), touches upon the work of the papacy (verses 30-33), the great Reformation (verse 34), the end of papal supremacy in 1798 (verse 35); then introduces, and ends with, the closing portion of the history of the Turkish empire, this empire now including, as a part of its domain, the identical territory of the old Assyrian kingdom, and for this reason receiving also the name, “The king of the North.” Verses 40-45. It is this introduction of the Turkish empire that connects the prophecy with the “Eastern Question;” for the Eastern Question is simply the question of how the remains of the now nearly defunct Turkish empire shall be disposed of. A definite point in the prophecy, sufficiently far back to include all that is said about the Eastern Question, is found in verse 35. With that we therefore commence the investigation.

i. What are the three prominent things brought to view in verse 35?

(1.) A period of persecution; (2.) The fact that this persecution is measured by a prophetic period — “a time appointed;” and (3.) That this prophetic period brings us to a season called “the time of the end.”

[395]

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. {2SM 111.2}

H.E. Robinson's book, *The Eastern Question*, shows the roll apostate Christianity (Evangelicals) will play in the demise of Turkey.

The Eastern Question by H. E. Robinson, 1897 Review & Herald Publishing
Chapters 10-12 pages 155-198

THE DOOM of TURKEY. Chapter 10, pages 155-170

THE Eastern Question centers in Turkey, but it involves the world. Turkey has long been known as the "Sick Man of the East," and one of the anomalies of the situation is that a government derisively termed the "Sick Man" should be able to keep the other European nations such anxious watchers by his bedside, not as loving friends, soothing his losing hours, but as interested beneficiaries in his mortgaged estate, seeking to realize as large a share as possible when foreclosure is made, and his estate is torn into fragments by rival claimants. Turkey is the "bone of contention" about which the other powers are growling. To that point all eyes are turned.

The time of the writing of this book (1897), the Turks owned Jerusalem until the United Nations, under the Partition Plan for Palestine (1947), gave territory of Jerusalem back to the Jews, becoming an independent state in 1948. Thus, the reason why our pioneers, in 1897, were looking for the Northern territory of Russia as the possible country that would take over Constantinople (Turkey) in fulfillment of Daniel 11:45.

The Turkish dominions include Palestine and Jerusalem, once the home of the Hebrew nation, and **believed by many to be the place where Christ will establish his kingdom on the throne of David. Thus the fate of Turkey is a subject of deep concern to the religious world. Recent events in that direction indicate that a crisis cannot long be delayed, and all dread the uncertain result of decisive action to stop the horrors already in progress.** Extravagant theories abound, and definite dates are set, when it is conjectured that the climax for good or evil will come. If ever an utterance from the Lord was needed, it is now, to bring harmony out of these jarring discords. We make no attempts on the lines that have been mentioned; we have no figures to present; **no prophetic period reaches to a later date than 1844**, when the 2300 days of Dan. 8:14 ended, and the cleansing of the heavenly sanctuary was begun. But may we not find in the Bible clear and decisive information, without falling into the error so often witnessed of straining a text to fit a theory? Thus far we have found the Scriptures harmonious. Let us then listen still further to the words of inspiration.

No reader of God's word will forget that ancient nations are frequently mentioned by name in the prophetic writings. Babylon, Egypt, Assyria, Persia, Grecia, Judea, and others are familiar Bible words, and the predictions concerning each have been accurately fulfilled. More modern nations, like Rome and its ten divisions, embracing many European states, are clearly represented by various symbols. May we not therefore expect some mention to be made of Turkey, the stronghold of a false religion, and an important factor in the welfare and peace of mankind? The modern name "Turkey" is not found in the Bible; but the government, territory, and people are there described. **Prophetic expositors are agreed that Mohammedanism, which had its rise in the wastes of the Arabian desert, is symbolized in Revelation 9 by smoke that arose out of the bottomless pit; and the rude Saracen warriors, by devastating hordes of locusts. These swarming myriads were finally consolidated into governmental form by Othman, from whom the title Ottoman Empire is derived.** Under this and subsequent leaders, they became a mighty power, finally subjugating the Eastern Empire of Rome, including a portion of Europe, with the city of Constantinople, and much of Western Asia with the important historical city of Jerusalem. The prophecy alludes to this conquest in **Rev. 9:14**, by the name of the chief river of that region, the Euphrates.

For more complete information concerning the recent history of Turkey, we turn to **Daniel 11**. This is **a literal prophecy** of great interest, where, under the title "king of the north," the same power is represented. To show clearly that this is the correct application, let us consider a few points in the prophecy where the term is used. From **Dan. 10:1** we learn that this information was given by an angel, evidently Gabriel, in the third year of Cyrus, king of Persia. From that period the prophecy is continued in chapter 11. After stating that he had ministered during the reign of a former king, Darius, the angel turns to the future: —

And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. Dan 11:2

The expression to "stand up," as used in this verse, means to come to the throne, to reign in the kingdom. The same expression occurs several times in the prophecy, and is always used in the same sense. From history we learn the names of the four kings which successively followed Cyrus on the Persian throne: Cambyses, Smerdis, Darius, and Xerxes. The last is called Ahasuerus in the Bible account in the book of Esther. His famous expedition against Grecia, with an army of over 5,000,000, is recorded by the historian Herodotus. This huge invasion was successfully repelled by the mere handful of Grecian heroes, and the account of it forms one of the most thrilling chapters in the record of this world's strife. Every schoolboy knows the story.

Having introduced the kingdom of Grecia, the prophecy now proceeds with that rising power under Alexander:—

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. Dan 11:3

This tells the entire story of Alexander's conquests. The next verse records his fall: —

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion—which he ruled; for his kingdom shall be plucked up, even for others besides those. Dan 11:4

Soon after Alexander's death, in the prime of life and the fulness of power, the territory over which he had ruled was divided among his four leading generals. Thus the kingdom was divided into four parts "toward was toward the north, and one are repeatedly mentioned in the of the others, toward the west and toward the east, for the latter were soon incorporated in the dominion of the "king of the north."

King of the North determined by geographical location

the four winds of heaven." One portion toward the south. These two portions rest of the chapter; but nothing is said

From this it will be seen that the power called the "king of the north" must be the one which occupies the northern portion of Alexander's empire. Many mistake here, thinking Russia is the nation specified. It is true that Russia is a northern power, and is connected with the Eastern Question; but **its territory was not included in Alexander's dominion**, which was divided according to the prophecy, and as we must be guided by the prophecy in looking for the territory and government indicated, Russia cannot be the "king of the north."

Turkey now occupies the northern division of the Grecian Empire: therefore Turkey is the "king of the north" when the prophecy comes down to modern time. Passing over the various conflicts mentioned in the chapter, we notice particularly verse 41, where the "king of the north" is seen in possession of "the glorious land," evidently referring to Palestine, which, as all know, is now a part of the sultan's realm. The next two verses speak of the partial conquest of Egypt, elsewhere in this prophecy called "the king of the south."

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. Daniel 11:44

Here is additional evidence that the "king of the north" is Turkey, and not Russia. Notice that "tidings out of the north" trouble the "king of the north." Now if Russia were the "king of the north," how could tidings out of the north trouble him? There is no hostile power north of Russia, there can be none; for the Russian possessions extend to the Arctic Ocean. Therefore no tidings from the north of Russia can ever trouble Russia. But with Turkey all is different. Here, as already shown, is the country called "the king of the north" in the primary division, which must govern the use of the term; and from Turkish soil we look north to see the source whence tidings of trouble come. Our eye immediately rests on Russia. Everybody knows that from that source disquieting tidings are wafted to Constantinople on every breeze. Russia greatly desires Constantinople and the territory now held by Turkey. These are facts of common knowledge and comment all over the world; therefore any direct proof on this point is superfluous. Indeed, the Eastern Question has grown up out of this desire on the part of Russia and the unwillingness of the other powers of Europe to have it gratified. As a natural result, complications and jealousies arise.

Harassed by his enemies on all sides, the Turk, according to the prophecy, goes "forth with great fury to destroy and utterly to make away many." **If this refers to a war declared against his troublesome neighbors, the "Crimean War" is an example of reckless wrath on the part of Turkey;** for had not England and France interposed in his behalf, his destruction would have terminated his folly.

Only one result seems possible under the present circumstances of Turkish atrocities in the East: England and the other powers will no longer maintain the cause of Turkey against Russia, and the Turk will soon be driven from Europe. Already this course is agitated and recommended as the only solution to the difficulties. It needs no prophetic eye to see that Turkish days in the plan of God, but in the course of Constantinople, where will the most available place in his will go. This is made sure by the next verse of the prophecy: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." Jerusalem, between the Dead Sea and the Mediterranean, is the place of the glorious holy mountain, Mount Zion. Therefore it seems certain that the last stand of the Turkish power will be at Jerusalem.

<p style="text-align: center;">Turkey will move its headquarters to Jerusalem</p>
--

Europe are about numbered, not only in human events. Driven from sultan take up his abode.- Jerusalem is Asiatic possessions, and thither he

One more statement of the divine messenger will close the story of Turkey in prophecy: "Yet he shall come to his end, and none shall help him. "In vain he seeks shelter at Jerusalem, the "holy city." Those who have hitherto helped him, "help him" no more, and he comes to an "end." This is the doom of Turkey. Its reign of lust and murder is to "end." Its false religion, issuing like "smoke out of the bottomless pit," will ascend up as "smoke" before the gale. Jerusalem will be the scene of its final ruin. While the cross of Jesus of Nazareth, borne in sorrow and shame from Jerusalem's gate to Calvary, will stand forever, the crescent of Mohammed will sink forever beneath the walls of that same apostate city. **The final slaughter of the wicked will take place where once the Lamb of God was led to the slaughter.** O Jerusalem, many have been thy woes since that dreadful day when thy people cried, "His blood be on us and on our children;" but more fearful still will be thy doom in the final battle of the "day of the Lord."

"We pause a moment before continuing the prophecy to remark that the Bible does not give the exact date when these events will take place. While all must realize that the end of the Turk is near, we need not be surprised if the present violent agitation is calmed, and that a little longer matters go on in the old way. Should this be the case, it will not in the least disprove the prophecy, nor overthrow the argument and conclusions based thereon. All we claim is, that sooner or later these things will be done as set forth, and that present indications make it at least probable that the end of Turkey is near.

MICHAEL THE PRINCE.

The prophecy we have considered does not close with Daniel 11, but is continued into chapter 12. Our last view was the "end" of Turkey. Now we turn to notice the condition of other nations as set forth in the next verse. The first sentence is, "And at that time shall Michael stand up." The "time" referred to is when Turkey's "end" comes. Something else occurs in connection with that scene. *Michael* then stands up. **And who is Michael?** He is spoken of by Gabriel in Dan. 10:13, as "Michael [margin, "the first"], one of the chief princes;" and in verse 21 as "Michael your prince." In chapter 12:1, after saying that "Michael shall stand up," he is described as "the great prince which standeth for the children of thy people." Turning to Rev. 12:7, we learn that Michael was commander of the host in heaven which fought against the dragon, or Satan. In Jude 9 he is called the "archangel," who disputed with the devil about the body of Moses.

All these expressions point to a being higher than angels in might and authority. In other words, he must be the Son of God. Christ is indeed the "great prince;" he is the "chief prince." He is the one to "stand" for true Israel—Daniel's "people"—and make atonement for them in the heavenly sanctuary; he is the leader in the war against Satan; he has the power of life, and therefore could raise Moses from the dead, notwithstanding the devil's protest; he is the archangel; he is the "Lord himself," who "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thess 4:16) Summing up these statements, we learn that the Lord is the archangel, and that the archangel is Michael; therefore the Lord is Michael, or Michael is Christ.

Thus we learn that at the time when the "king of the north," or Turkey, shall come to his end at Jerusalem, with none to help him, Christ shall "stand up" in heaven. We have already noticed that in this prophecy the expression "stand up" denotes kingly authority, taking the throne to reign. We quote the words again: "Behold, there shall *stand up* yet three kings in Persia;" "and a mighty king shall *stand up*;" "and when he shall *stand up*, his kingdom shall be broken." (Dan 11:2-4)

In all these cases the term is readily understood to refer to the time when these earthly potentates came to the throne. It means the same when it is applied to Christ, or Michael. When he "stands up," it will be to receive from his Father the kingdom, the throne of David, in the world to come. As shown in a preceding chapter, Christ is now our high priest on the throne of his Father. But when this prophecy is fulfilled, and Michael "stands up," or takes his own throne, it will conclude his work as priest and advocate on the Father's throne, where he now ministers pardon and

strength to all who seek his favor; it will close the probation of the human race, seal the eternal destiny of all men by the decree of the judgment, and bring the dashing in pieces of the nations like a potter's vessel.

A TIME OF TROUBLE.

In harmony with the conclusions drawn from other sources, we now present direct and positive assertion from the prophecy; for the next statement, speaking of the time when this change is made in Christ's ministry, is, "And there shall be a time of trouble, such as never was since there was a nation even to that same time." (Dan 12:1) **Notice that this time of trouble comes on the nations.** This text does not speak of the same time nor the same class of people mentioned in the "great tribulation" of Matt. 24: 21. The latter refers to the true people of God, the elect, during the persecutions of the Dark Ages, when the church fled into the wilderness for 1260 years. **The time of trouble spoken of in Dan. 12:1 is an entirely different matter, and is still future; for it comes when "the king of the north" reaches his end, and when Christ takes the throne of David. This, too, comes upon the wicked nations,** while the same verse says the people of God are "delivered." This is the time for the "fulness of the Gentiles" and also for the "fulness" of true Israel. There is no necessity for confounding these things.

Our investigation has led to a conclusion of solemn import. A chapter of awful horror is yet to be written in the history of this world, and then "The End" may be placed on the last page, and the volume closed. No previous time of trouble —not even the flood, nor the destruction of ancient Jerusalem — can compare with the one to be ushered in when Michael stands up. God in mercy reveals these things in advance, in order that all may flee to the city of refuge. The present and approaching disasters of **Turkey** are the dying cries of the "**Sick Man**" to a perishing world. **His end brings the end to all the nations, the end of the day of salvation, the end of the harvest.** While the angry nations are demanding the immediate punishment of Turkey, and the close of the Eastern Question, which will engulf the earth in ruin, God is still holding the winds of strife a little longer, so that the world may be warned, and the remnant of true Israel gathered out and sealed for his kingdom. **While so many religious teachers,** no doubt with honest intentions in most cases at least, **are bending every energy to make Christ this world's king,** and so close the door of hope to every unconverted person, Jesus is still waiting, in order that he may finish the "**mystery of God,**" "cleanse the sanctuary," and "stand" as advocate for his people Israel before the Father's throne. Then, when the time of trouble bursts upon the nations, his "people shall be delivered, every one that shall be found written in the book."

Reader, is your name in the Lamb's book of life? Are you one of the Israel of God? Will the Great Prince stand for you in the judgment? Will he deliver you in the time of trouble? Will you sit on his throne in the world to come? **Let the mutterings of the coming storm over Turkey and the Eastern Question cause us to seek shelter beneath the wings of Him who says, "Come unto me, and I will give you rest."** It is not fanaticism which points out these dangers to a careless world and a lukewarm church. These are not the vagaries of human theories, but the truth of the living God has been presented. Line upon line we have traced the very words of inspiration; and the conclusions in each case are the logical results of the facts set forth in the Scriptures, and in perfect harmony every voice from Genesis to Revelation attests that here is the solid rock, the sure foundation, for the world to come.

ARMAGEDDON.

Still another portion of Scripture particularly describing the doom of Turkey and the accompanying ruin to all the world, is found in Rev. 16:12-21. In this connection we will dwell only on those features which have already been discussed, reserving others to a later chapter. Attention has been called to the fact that the rise of the Ottoman Empire was symbolized in Revelation 9 by the great river Euphrates. In **chapter 16:12** is sketched the decline of the same government, represented by the same symbol: —

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. Rev 17:15

Since this book was written in 1897, this prophecy of the Sultan's move into Asia was fulfilled around 1912 or so. Sultan is in Asia Minor territory today and as "the drying up" continues, he will gradually lose all territory by "coming to his end" as recorded in Dan 11:45

This application is so consistent, and so generally acknowledged, that it is unnecessary to offer further proof. Here, then, is **Turkey**, particularly in its Asiatic possessions, watered by the Euphrates River. Waters, when taken as a symbol, denote people, nations, etc. Therefore **the drying up of the river Euphrates must indicate the gradual shrinking of the sultan's dominions.** Already the European possessions of Turkey have dwindled away to nearly one third

their original area, and **still the process goes on,** and the day cannot be far distant when it will no longer have a

foothold on the soil of Europe. Then the sultan will be obliged to move over into Asia, and this is what the prophecy of Daniel affirms that he will do. Even then the consumption will go on until the territory watered by the Euphrates will also be wrenched from his grasp, and he will have come to his end. This absorption of the Turkish possessions will arouse the hostility or cupidity of all nations, and their respective military forces, now training for that very emergency, will be called into action. It is distinctly stated in the prophecy that the drying up of the Euphrates prepares the way for the kings of the East. This is the Eastern Question, and the crisis will surely come.

From verse 14 we learn that the whole world will be involved. "The kings of the earth and of the whole world" will thus be gathered to Palestine "to the battle of that great day of God Almighty." "And he gathered them together into a place called in the Hebrew tongue Armageddon." This name is applied to the region called the Plain of Esdraelon, watered by the river Kishon, and overlooked by the hills of Megiddo. Here is one of the famous battle-fields of ancient times; and here on its blood-soaked soil will be gathered the warlike nations of the world in battle array. Here, amid the "wreck of matter and the crash of worlds," will be fought the battle of the great day of God Almighty, and the nations will be broken in shivers like a potter's vessel. Like chaff from the summer threshing-floor will the kingdoms of this world be blown away by the gale, in order that this earth may be made new for the kingdom of Christ, when he shall reign over his people Israel on the throne of David. **This is the "fullness of the Gentiles" mentioned by Paul; the "time of trouble" mentioned by Daniel; the "beating of the floods" on the house founded on the sand, mentioned by Christ; the "whirlwind" mentioned by Isaiah.** It is not with pleasure that these fearful scenes are recorded. Some will scoff at the possibility that such a catastrophe is impending; but perhaps a few will compare the signs of the times with the sure word of prophecy, and escape the coming doom.

TURKEY AND RUSSIA. Chapter 11, pages 171-183

IN order that the prophetic statements concerning Turkey might not be interrupted, some historical facts and opinions of prominent authors and political rulers have been reserved for the present chapter. The reader is asked to notice carefully what is here set forth and also to mark the future development of the Eastern Question along these lines.

For several centuries after the death of Mohammed and his immediate successors, the wild hordes of the desert were under no general government. At last Othman arose, a leader who gathered the scattered factions into some system of order, and from him the name "Ottoman" has been associated with the Turkish Empire. The advent of this warrior is mentioned in **Revelation 9**, — a chapter generally understood to describe in symbols the progress of this antichristian power. Verse 11 says, "And they had a king over them, which is the angel of the bottomless pit." The destructive character of this government is shown by the names given it,—Abaddon in the Hebrew, and Apollyon in the Greek, both words signifying "a destroyer" (see margin). That the Ottoman Empire fully merits such a title, is abundantly proved by past and current history. It seems that its mission is to be a scourge and a destroyer among the nations of the East.

According to Gibbon, Othman and his followers made their first invasion of the Roman Empire in the East, July 27, 1299. The period of their incursions without gaining any substantial victory is given in prophetic language in verse 5. For "five months" they were permitted to "torment" the effete and corrupt civilization of the East, but were restrained from utterly destroying the established empire. In prophecy one day represents a literal year; and so the expression "five months," one hundred and fifty days, represents one hundred and fifty years in literal time. This time ended July 27, 1449, just a hundred and fifty years from the date when Othman entered the empire. During this period, the Turks and Greeks were engaged in almost constant warfare.

After the close of the time indicated in the prophecy, a radical change took place in the success of the Turkish forces, and in 1453 the city of Constantinople fell into their hands, and the Greek division of the Roman Empire was overthrown. From that time to the present, Constantinople has been the capital of the Turkish Empire and the center of the Mohammedan religion. This victorious career is described in the prophecy as follows: —

Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. Rev 9:14, 15

By the expression "the third part of men" is meant one of the three divisions into which the Roman Empire was divided. Constantinople was the capital of the eastern portion, and it was this part which became the prey of the Turks.

Notice how definitely supremacy is given— an hour,

As each day stands for fourth part of a day, the actual period is 391 years and 15 1449, when the command was brought to Aug. 11, 1840. And on that very day—Aug. 11, virtually ceased, by the sultan's Austria, Prussia, and Russia to pasha of Egypt, with whom the

The ultimatum drawn first submitted for government, and by the hands of his opposing

1840. The very day the Ottoman Empire fell as an power, and it has ever since the great powers of Europe. It is universal knowledge that the the stronger governments of called the "Sick Man of the he is not able to manage his

We have already 12, where the decrease of by the drying up of the waters of on steadily for many years. The appeared in the *Public Ledger*, and is quoted in "Daniel and the Creek, Michigan, expresses of Turkey's dominion:—

In the year 1840, another remarkable fulfillment of prophecy excited

widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest. {GC88 334.4}

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction.

When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended. {GC88 334.5}

the exact time of Turkish a day, a month, and a year.

a year, and an hour is the twenty-length of time symbolized by this days. Add this result to July 27, "slay" went forth, and we are it is a most remarkable fact that 1840 —Turkish independence consenting to allow England, dictate terms of settlement with the Porte was then at war.

up by these united powers was acceptance to the Turkish sultan's agents was placed in ruler, on the 11th day of August.

prophetic period terminated, the independent, self-governing existed simply by the toleration of a matter of current history and control of Turkish affairs rests with Europe; and the Turk is derisively East" in recognition of the fact that own realm.

referred to the prophecy of Rev.i6: Turkish resources is symbolized the Euphrates. This loss has gone following statement, which of Philadelphia, of August, 1878, Revelation," published at Battle very forcibly the gradual shrinking

Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of the march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the river Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. That map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830 the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish domination, and subject only to the payment of an annual tribute in money to the Porte, South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate—Russia and Great Britain proposed to make Greece a tributary state, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent states. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia in 1829. "Rectified" boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled; for Roumelia is to have "home rule" under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other "powers" to maintain the "integrity" of the Turkish Empire. Which policy has succeeded, and which failed, a comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia, and, though all the "powers" but Russia should unite their

forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them.

This writer mentions the policy of Russia, and the anxiety of other nations to thwart these designs. This, in a nutshell, is the Eastern Question as it now stands before the world. Ridpath, in his "Universal History of the World," in speaking of the "Crimean War," thus defines the real issue: —

This conflict began on the Danube in 1853, and received its name from the peninsula of the Crimea, which was the principal theater of the action. The real question at issue was whether Russia might now move to the south, gain control of the Black Sea, overawe the Porte, force her way through the Sea of Marmora into the Archipelago, and thus rectify the mistake of Peter the Great, or whether she should be held back from her manifest destiny, and compelled to limit her commerce to the frozen gulfs of that Eastern Baltic. Such, in a word, was and is that great Eastern Question, the shadow of which has fallen across all the council-tables of Europe for the last thirty years.

The subjugation of Turkey is not merely a recent dream on the part of Russia. It is stated that Peter the Great, who died in 1725, left the following instructions as article 9, in his last will and testament: —

Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England.

Steadily and surely Russia is gaining her object, notwithstanding the opposition of other nations, which fear for the stability of their own governments in case Russia secures the advantage she craves. Thus Europe has been a vast checkerboard with empires for men, variously moved hither and thither as the self-interest of the royal players dictated.

From Ridpath's history, before mentioned, we take the following extracts, beginning with events of the year 1828:—

In the same year with the conclusion of peace with Persia, a war was begun by Nicholas with the Turks. The Ottoman power had already entered upon that astonishing decline which has been one of the most striking facts in the history of modern Europe. It was clear, from the first impact of the Russian forces, that the sultan would not be able to make a successful resistance. After a war of only a year's duration, he was glad to purchase peace by ceding to the czar several fortresses on the frontier and along the mouth of the Danube, and by the payment of a large indemnity. In 1853 the Russian government demanded of the Ottoman Porte certain guaranties of the rights of the Greek Christians of Turkey in Europe. The interference was of a sort to arouse all the fears and suspicions of the sultan, and to excite the hostility of those European powers with which the preservation of the integrity of Turkey had become a cardinal political principle. The sultan regarded the demand of the czar as virtually requiring him to abdicate his sovereignty, and he therefore refused to make the guaranties. In this action he was upheld by England, France, and Sardinia, who became his allies in the struggle which ensued, known as the Crimean War.

After recounting the progress of that war and the defeat of Russia, he enumerates the terms of the treaty limiting the privileges of Russia, and concludes with this sentence: "The integrity of the Ottoman Empire was guaranteed by Great Britain, France, and Austria." Continuing the narrative, he further says: —

In 1860 the Turkish government was rent with a terrible conflict which broke out between the Druses and Maronites, the two religio-political parties of Syria. Several frightful massacres were perpetrated, and a combined squadron of French and English ships was sent to the East in order to put an end to the conflict. In the following year Abdul-Medjid died, and was succeeded by his brother, Abdul-Aziz. . . . The same year witnessed a great insurrection in Crete— an event which led to another war between the Turks and the Greeks. In 1869 a conference of the Western powers was held at Paris, and the difficulties in the Eastern Mediterranean were again adjusted by treaty. By this time Turkey had become the "Sick Man of the East." The protectorate which had been established over the Ottoman Empire had tended to weaken rather than confirm the grip of the Turk in Europe. A tendency was manifested in all the Turkish provinces to renounce the authority of the Porte and gain their independence. So was it in the Servian insurrection in 1867. So was it with Egypt, which power, after assisting the Turks to put down the Cretan rebellion,

sought to throw off the Ottoman rule. A war between Turkey and Egypt was prevented only by the interference of the foreign powers. With the coming of the Franco- Prussian War of 1870-71, the influence of France as one of the protecting states of Turkey was so greatly weakened that Russia, no longer kept in check, was enabled to renew her policy of aggression, and to enforce her will by demanding and obtaining a modification of the treaty of Paris of 1856.

During the decade from 1870 to 1880, the fact became more and more apparent that the Sublime Porte either could not or would not protect the Christians of the Turkish provinces against the bloodthirstiness and oppressions of the Moslems. Outrages and massacres became the order of the day. Now in Bosnia, now in Bulgaria, now in Montenegro, and now in Herzegovina, these scenes of violence and butchery were witnessed, until the sentiment of Christendom was shocked with the repetition. This condition of affairs furnished to Russia her long-coveted excuse for further prosecution of her designs against Turkey. The czar finally made a demand of the six powers which were still pledged to uphold the Ottoman Empire that the outrages perpetrated by the Turks should cease forever, and that the Porte should give a solemn guaranty that they should be no more repeated.

Out of the refusal of the Turkish government to obey the command issued by representatives of the protecting states grew the Turko-Russian War of 1877, which is still fresh in the minds of many who will read these pages. All will remember the short but violent conflict by which Russia pushed her forces almost to the gates of Constantinople, and it appeared for the time that the Ottoman power was about to be crushed. Then it was that the great powers of Europe once more came to the rescue, and the Berlin Congress was convened to settle terms for the treaty of peace.

More sanguine persons hoped that at last the Eastern Question was settled; but fresh disturbances continued to alarm the nations at frequent intervals. At last the world was once more aroused by the shocking deeds of violence in Armenia, Constantinople, and Crete during the years 1895-97. The agitation and horror of these recent days has hardly subsided, and **the Eastern Question is more alive than ever before.**

No candid person can fail to see that the picture drawn by Inspiration is painfully exact. Turkey is indeed a "destroyer," though in justice it should be said that her cruelties have been provoked by intrigues of foreign powers, and rebellion among her own provinces.

No one can fail to see that this power is rapidly being consumed, like the drying up of water beneath a tropical sun; and this is precisely what the Lord said should come to pass. It will be noticed, too, that his temporary lease of existence is due to the aid of other nations, and that his end will speedily come when such help is withheld. So the Bible declares that "he shall come to his end, and none shall help him." ^ This implies that others have previously given him aid, and this we have seen in the course taken by the nations of Europe to save him from Russia's grasp. Already his former friends regret the aid they have rendered, and plainly declare that henceforth he will be left to his fate, if not even punished by their own hands. A little pamphlet recently published in London, says of England's share in the matter:—

We are responsible for Turkey. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington, sixty years ago, lamented that the Russians had not entered Constantinople in 1829, and brought the Ottoman Empire to an end. We have much more reason to lament that it was not destroyed in 1853, and again in 1878. On both these occasions we interfered to save it. But for us, there would be no sultan on the Bosphorus.

There is no question that the Turk will soon be left to the covetous clutch of Russia. So the prophecy that "tidings out of the east and out of the north shall trouble him," plainly points to Russia as one of the causes of uneasiness. In the very nature of things it cannot be long before Turkey in Europe is no more; and after a brief sojourn in Jerusalem, he comes to an end, as the Bible asserts.

If Turkey were the only nation to suffer when the Eastern Question reaches its culmination, the matter would be serious; but when it is known that all nations will then be involved in a fearful time of trouble, it becomes an appalling crisis to the world. "At that time," continues the prophecy in **Dan.12:1**, "there shall be a time of trouble, such as never was since there was a nation." Statesmen of all nations foresee and fear such a result. Lord Salisbury, prime minister of Great Britain, in a speech delivered Nov. 9, 1895, uttered the following words: —

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that ***for the peace of Christendom it is necessary that the Ottoman Empire should stand.*** They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire falls, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lighted should spread to other nations, and should

involve all that are most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and **that is a danger which has not passed away.**

The president of Robert College in Constantinople has expressed the following opinion relative to the recent alarm over affairs in the East: —

I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. It is certainly within the bounds of possibility that this year may see the great Christian nations engaged in a universal war.

Such testimony could be multiplied to almost any extent, but it seems unnecessary to say more on this subject; for every thinking person is conscious of a conviction that these are the facts in the case. The question will not be settled by peaceable diplomacy. Discordant elements among the Turk's own subjects will not rest, and cruel measures will surely follow each fresh outbreak. **Already the demand is made by the churches and religious bodies that the Turk be driven out; and every outrage will still further inflame the popular hatred of the Christian nations against the infidel followers of Mohammed.**

In view of the certain conflict, mighty armies are in readiness. In Bible language we are told that all the kings of the earth and their warriors will be assembled in Palestine, and there will be fought the "battle of that great day of God Almighty." Rev. 16:14.

THE MODERN CRUSADE Chapter 10, pages 184-198

NOTEWORTHY sign of the times is found in the widespread belief that a future age of glorious gospel triumphs is about to be ushered in. This idea constitutes an important part in the belief of nearly all religious people, and to doubt or deny its claim is considered heresy, if not infidelity. The "one undying enthusiasm" of all who entertain this view is to "make Christ this world's king." To this end they bend every energy.

When one error is embraced, it leads to another, and these with increased force demand a third, and so on in ever-increasing ratio, until the whole truth is perverted. The first falsehood cannot stand alone undetected; hence a second is added to cover the first, and a tissue is rapidly woven that partially conceals the inherent weakness of the whole; and, being long-cherished, these theories pass as actual truth, and the true view is denounced as false.

In the subjects under consideration in this book, we see this principle illustrated. When the incorrect doctrine that Christ is to reign in this present world has been imbibed, the next logical step in error is the world's conversion. This, too, is entirely contrary to the plain teaching of the Bible; but it necessarily accompanies the other, for no one can suppose that Christ will reign over men in their sinful state. But experience shows that men are slow to choose the right way under conditions now prevalent; therefore the theory of a better future age is devised to uphold these two falsehoods. The fourth step in this compound error is, that in the future age evil will be so removed from the reach of men by the binding of Satan that nothing but conversion will be left for them. **The fifth step is to try to secure laws in the "Christian nations" by which the unconverted will have no option in the matter, but their religion will be regulated by statutes from Parliament or Congress.** The sixth and last deception, designed to make the others appear plausible, is to consider almost any outward profession, and acceptance of church forms, even when enforced by the civil laws, as genuine conversion.

Thus, to reverse the order; a superficial "form of godliness" now passes for Christianity. Persons who give no Bible evidence of knowing the power of God in their lives, are retained and considered respectable members of the church, and at death they are lauded as eminent examples of piety. Out of such material, "Christian nations" are made. **War, drunkenness, political intrigue, and various wicked practises are covered over by the words "patriotism," "public revenue," "diplomacy," "statesmanship," "public spirit," etc.** Then these same nations pose as God's messengers to convert the "heathen." **The unconverted at home are to be reached by national laws which will make it a crime to disregard the forms of religion;** and the heathen abroad are to be taught by armed force to respect the gospel. Thus the world will be converted, and Christ will come and reign on David's throne.

This is no fancy picture. Any one who will look carefully will see that, however honest the actors may be, and however unconscious of what they are doing, this is the tendency in much that passes for religious faith and activity. And the case is worse when some of these same nations are "identified" as "lost Israel," who are to receive all the blessings promised to the saints and martyrs of God in the world to come. The head aches and the heart is faint when the situation is comprehended. God accepts nothing but a loving service. He does not shut up the people nor bind

Satan, in order to compel men who love sin to pretend to be religious; every one is left free to choose his own master. God has not asked the church to convert the world, but to preach the gospel to all, though he has told us that only a few will enter the strait and narrow way that leads to life. And he has assured us that, in due time, he will bestow the kingdom on the Son, without any aid from the nations of earth.

What has all this to do with the Eastern Question?—Much every way; chiefly because this modern crusade will yet be turned especially toward Turkey in expectation of preparing the way for Christ to come to Jerusalem, and begin a reign of peace over the whole earth. Gradually the mass of unscriptural teaching which clusters around the Eastern Question is exposed. We have already seen that the dominion of the Turk is to be dried up, and that at last he will come to his end with none to help him. In connection with this, we have also learned that the battle of the great day of God Almighty will be waged, and that a time of trouble of unparalleled extent and severity will then come upon the nations. It is evident that some strong religious excitement will lead the nations to that fatal spot; for John thus describes the hidden agency in the movement:—

And I saw three unclean spirits like frogs. . . . They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16:13

From this we learn that Satan and his host are the unseen leaders of the armies of the nations. But he will disguise the nature of his work, and make it appear as a warfare for Christ and the gospel. His power in this respect is described by the apostle Paul:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 2 Cor 11:13-15

No one who regards the authority of the Scriptures can fail to see that Satan will lead the blinded nations to the Holy Land. In the most specious manner he will influence his human agents to urge forward the grand crusade. They will press the matter upon the rulers and people as something demanded by humanity and by Christianity. In short, the nations will be urged to combine for the purpose of suppressing Turkish misrule and settling the Eastern Question. The prophecy distinctly teaches that any expedition of this kind will be under the strongest religious enthusiasm.

And now we ask the reader to look over recent events, and see if he can discern any agitation tending in this direction. Have we not seen the churches, chapels, and clergy almost in a frenzy of unrest over the Turkish atrocities in Armenia, Crete, Constantinople, and other places in the sultan's territory? Have not mass-meetings, conventions, and conferences signified the general desire for the Turks to be "blotted out," even though war should be necessary? Has it not been claimed that such a conflict would be a "holy war"? Has it not been demanded in the name of God, and in the interests of "humanity" and "Christianity"? Has it not been asserted that the wrath of God would be visited on the "Christian nations" which would not act in this crisis? In short, have we not already witnessed the beginning of a crusade to the East in which religious enthusiasm is the leading factor? These things have not been done in a corner; all nations are involved. Who can say that some supernatural agency is not instigating the Turk to commit the atrocities that lead to this unusual excitement?

It is true that civil rulers have been slow to move, and thus far the issue is avoided. Leading statesmen have expressed their fears that a move would precipitate a general war. They dare not rush into the breach. The subject is full of dire possibilities. We need not suppose the matter is permanently settled, even though comparative peace may ensue for an interval. Satan has not yet exhausted his deceptions. He will stir up the fanatical Turks to further massacres, and the infuriated provinces to further resistance. Thus minds will be inflamed to execute vengeance on the infidel followers of a false religion.

The prophecy declares that "miracles" will be wrought by these evil spirits, still further to inflame the world. Christ has given the warning, that great signs and wonders will be performed of a kind to deceive all but the elect. The magicians of Egypt did miracles before Pharaoh, which led to the ruin of his proud army; and the frog-like power that performs these modern miracles, peeping and muttering its pretended revelations from the dead, is of the same character. Already a wonder-working religion has appeared in Spiritualism, Theosophy, and kindred occult forces. Grant for a moment that Satan is able to work miracles through these channels, and what is to hinder the development of supernatural forces far beyond what we now know to exist? The Bible declares both the cause and the effect to be certain. In Revelation we read:—

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth. Rev 13:13

We need not speculate as to the precise manner in which the deception will come; but the fact that the world will be deceived, and that under this false influence the armies of the nations will gather in the East for a final struggle, is as certain as that the Bible is true. Another remarkable fact is that the nations are arming for this very conflict. What keeps the powers of Europe in suspense? —The Eastern Question. They instinctively feel that a crash is coming. And it will come.

In the midst of all this preparation for war, another astounding fact appears. Nearly everybody is expecting an era of perfect peace. Men dream of a good time coming, when war will be no more. Indeed, they hope that when the Eastern Question is settled, the millennium can begin. Some reckless ones assert that the millennium has already begun, and that the best guaranty of peace is that the military powers are now so strong that none will dare to provoke a fight. Others expect a terrible war will result from the present strained relations of each government in the race; but when this is once over, they look for permanent peace. According to this view, the way to have peace is to fight; the way to bring in the millennium is to have a general war. Then the Lord can establish his kingdom at Jerusalem, bind Satan, and fulfil the dreams of a future age.

SWORDS AND PLOWSHARES.

Popular ideas are illustrated by the following prophecy: —

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isa 2:2-4

Probably all have heard these words often repeated, and applied to the "good time" expected during the "millennium." Let us therefore carefully examine them. Notice, first, that these things are to be spoken in the "last days." They are now heard on every side; hence we may know that we have reached that time. "Mountains," when taken figuratively, denote support, defense, and strength. The "Lord's house" must be the church. The language used indicates that the church here described receives her support, defense, and strength from the governments of earth. This aid may be secured by general laws on religious doctrines in harmony with popular belief, as well as by one particular denomination receiving official recognition from the state. When Christian people look to Parliament, Congress, or any earthly authority to support the gospel, they put their trust in men instead of God. The governments of earth are their defense and support, and the nominal church is "exalted above the hills." Religious forms become popular under the sanction and support of civil authority, and the result is just what the prophecy asserts, — "All nations shall flow unto it."

It is needless to say that the spirit of apostasy is already at work in any church before she will turn to national help, and solicit governmental patronage; and when an illicit union is once formed between the church and the state, both are still further corrupted. This was the policy of the Roman Church,—the "mother of harlots," —

and, alas! her Protestant daughters have followed her example until there are "established" churches in nearly all the nations, and those not honored with a connection with the government are becoming infected with the idea that civil laws must be framed to protect the interests of religion, and so hasten the reign of Christ. Under the influence of this "wine of Babylon," the difference between the true church in obscurity and the brazen harlot in public places is not noticed, except to jeer the modest one because" of her prudish ways.

Especial attention is invited to the source from which the call to go up to Jerusalem emanates. "Many people shall go and say" this. In this case the voice of the people is not the voice of God. He is not the one who calls the nations to this movement. And do we not now hear "many people" expressing these thoughts.—Yes, and in the very words of this prophecy. Their one "vital, organic thought" is to win this world for Christ, and crown him king. To this end they ask that the church shall be supported by the state, so that the strong arm of the law may cause the

people to *flow* (down grade, of course) into the church. The leaders on every side are ready for the flow to begin, and many openly advocate these measures.

Next observe the locality shall go forth the law, and the word of that is what "many people" say. the Lord will go forth, and of course the

Many will be deceived regarding literal Jerusalem

where their hopes center. "Out of *Zion* the Lord from *Jerusalem*". **Remember** Jerusalem is the spot whence the law of Turk must be driven out. **No doubt many**

at present attach a figurative meaning to the terms, but others expect the prophecy to be literally fulfilled; and under the deceptions yet to come, there is no doubt but that all will eventually look for the personal reign of Christ to begin in Jerusalem.

Please observe again what "many people" say about further war after they meet at Jerusalem: —

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Are not these very words quoted to prove that a good time is coming? Well, the Lord said that "**many people**" would say this, and they are saying it; but, alas! many think the *Lord* has said it. Reader, can you discern the difference between the words of God and those of "many people".—"We will see; please study another scripture:—

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more. Joel 3:9-17

In the foregoing words we have the Lord's prediction of what will take place at the very time when "many people" say something else is coming. No one can doubt that they are intended to show opposite sides of the same picture. The language is similar, but the thought is reversed. **They both describe the same period of time; in one it is called the "last days;" in the other it is said, "The day of the Lord is near."** Both refer to the same locality. Jerusalem and Mount Zion are mentioned in one, and the valley of Jehoshaphat, near the city, in the other. **Both treat upon the same subject. And yet in all essential particulars, one is the exact opposite of the other.** "Many people" do not agree with the Lord about this matter.

We have commented in detail upon their statements; now let us note what God says. He says there will be war— not that he desires it to be so, but because it is what the nations trust in for protection. "Many people" say they "will learn war no more;" but the Lord says, "Wake up the mighty men, let all the men of war draw near." They say, "Beat your swords into plowshares;" he says, "Beat your plowshares into swords." Let men of reason say which of these predictions is finding its fulfilment,—the words of many people, or the words of God. Are the nations beating their swords into plowshares, or are they doing just the contrary? Are they disarming their troops, or are they levying more? Have they closed any military schools, dismantled any forts, sold any gunboats? God says they will prepare war. Are they doing so?" The earth trembles with the march of armed men. The waters foam with the powerful navies. The shops groan with the preparation of implements of destruction.

Who are engaging in the rush for blood— The "Christian nations," the "people." What is it all for? — The Eastern Question. Where will they meet?—At Jerusalem, in the valley of Jehoshaphat. What is the result." — "Multitudes, multitudes, in the valley of concision, or, *threshing*," margin. There the nations are cut off. "Their wickedness is great, the press is full." Here is the "fullness of the Gentiles." Beneath the same city walls where the ancient Jews drank from the cup of wrath they had filled to the brim, the Gentiles will receive the judgment due to their "fulness" of iniquity. **Instead of Jerusalem being the "city of peace," it will be the hell of war.**

False views of the kingdom of God and the reign of the Messiah on David's throne, caused national Israel to become exalted in their blindness, until the city of their pride, over which Jesus wept in compassion,

became their sepulcher. In a similar manner, the modern nations have lost sight of the true people of God and the true nature of the promises, until they too are looking for the kingdom to be set up at Jerusalem, with themselves the favored ones. Over and over does the Lord in pity warn them of the coming doom, and weep over their blindness. Nothing but destruction—a tomb without a burial — awaits those who are led to Jerusalem by the agents of Satan.

Woe to the multitude of **many people**, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the **whirlwind**. And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us. Isa 17:12-14

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem; . . . for evil appeareth out of the north, and great destruction. Jer 6:1

Reader, both sides of the question are partially before you. God is seeking to lead his people away from the strife of earth; but Satan is bending every energy to involve the nations in war. In this chapter we have compared four separate prophecies which treat directly on the **culmination of the Eastern Question in Palestine**. They agree in ascribing a time of trouble to all the nations. **By taking heed to the truth, we may be spared that calamity.**

Headlines showing Evangelicals' connection (Armageddon) to the Eastern Question:

Dec 18, 2017

The screenshot shows the Haaretz website interface. At the top, it says 'HAARETZ' with the date 'December 18, 2017' and 'Kislev 30, 5778'. Below the navigation bar, the article title is 'Analysis // Armageddon? Bring It On: The Evangelical Force Behind Trump's Jerusalem Speech'. The sub-headline reads: 'The U.S. evangelical community is in raptures over Trump's decision to declare Jerusalem the capital of Israel, believing it moves the world closer to Armageddon'. The author is 'Allison Kaplan Sommer' and the date is 'Dec 11, 2017 8:45 AM'.

15

Friday, Dec 8, 2017

The screenshot shows the Independent website interface. The article title is 'The real reason Trump declared Jerusalem the capital of Israel was because he feared losing his evangelical voter base'. Below the title, it says 'There are those evangelicals who believe in the prophecy of the "End of Days" foretelling Jewish control of all Jerusalem, a war of civilisations, and a choice of Jews to either embrace Christianity or die in the wrath of God'. The author is 'Kim Sengupta' and the date is 'Friday 8 December 2017 12:30 GMT'. There is a 'Like' button and a 'Click to follow Independent Voices' link.