

Habakkuk's Two Tables #47

PART SIX: 1989

ARMAGEDDON

THREE PARTS

Revelation 16:12–19

ARMAGEDDON: *Har*: “mountain”. *Megeddon*: “assembly”, possibly “congregation”, “slaughter”. **Megiddo**: The plain of Esdralon at the foot of the Carmel ridge on the northeastern side.

A COMPANY WHO HAVE BEEN DECEIVED

“God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.** John sees the company who have been deceived. He says, ‘I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’” *Manuscript Release*, number 17, 18.

THE DRAGON, THE BEAST AND THE FALSE PROPHET

“Under the symbols of **a great red dragon**, **a leopard-like beast**, and **a beast with lamblike horns**, **the earthly governments** which would especially engage in trampling upon God’s law and persecuting His people, were presented to John. **The war is carried on till the close of time.** The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they ‘which keep the commandments of God, and have the testimony of Jesus Christ.’

“**Through paganism, and then through the Papacy**, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy**, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s ire. And **when the Papacy, robbed of its strength, was forced to desist from persecution**, John beheld **a new power** coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.

“But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and “exerciseth all the power of the first beast before him.” Prophecy declares that he will **say to them that dwell on the earth that they should make an image to the beast**, and that “he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Thus **Protestantism follows in the steps of the Papacy.**” *Signs of the Times*, November 1, 1899.

CHARIOTS, HORSEMAN AND SHIPS

THE FALSE PROPHET—REVELATION 13:11–18

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

DECLARATION OF INDEPENDENCE—1776; THE CONSTITUTION—1787; THE BILL OF RIGHTS—1791; NATIONAL SOVEREIGNTY RECOGNIZED BY THE NATIONS OF THE WORLD—1798

“What nation of the New World was **in 1798** rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy**; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing **the rise and growth of this nation**. The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of ‘the mystery of her coming forth from vacancy,’ and says: ‘Like a silent seed we grew into empire.’—G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was ‘emerging,’ and ‘amid the silence of the earth daily adding to its power and pride.’—*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: ‘Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross!’—Speech delivered at Plymouth, Massachusetts, December 22, 1824, page 11.

“‘And he had two horns like a lamb.’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as ‘coming up’ in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are **the secret of its power and prosperity**. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

“But the beast with lamblike horns ‘spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.’ Revelation 13:11–14.

“The lamblike horns and dragon voice of the symbol point to **a striking contradiction** between the professions and the practice of the nation thus represented. **The ‘speaking’ of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” *The Great Controversy*, 440–442.

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**” *The Great Controversy*, 448–449.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power**

for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

“But **what is the ‘image to the beast’?** and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends,** especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

ALL THE WORLD

“History will be repeated. False religion will be exalted. **The first day of the week,** a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan’s plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

“**The decree enforcing the worship of this day** is to go forth to all the world. In a limited degree, it has already gone forth. In several places **the civil power is speaking with the voice of a dragon,** just as the heathen king spoke to the Hebrew captives.” *Signs of the Times*, May 6, 1897.

FIRST THE UNITED STATES

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” *Testimonies*, volume 6, 18.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

THE KING OF THE SOUTH

EGYPT IS THE DRAGON

Ezekiel 29:2–3

“Thus while **the dragon, primarily, represents Satan,** it is, in a secondary sense, a symbol of **pagan Rome.**” *The Great Controversy*, 439.

“**Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

HEAVEN—EZEKIEL 28; EDEN—GENESIS 3; SHINAR—GENESIS 11; BABYLON; PERGAMOS—REVELATION 2:13; ROME—DANIEL 8:11; FRANCE—REVELATION 11:8; THE SOVIET UNION—DANIEL 11:40; THE UNITED NATIONS—DANIEL 11:42; THE UNITED NATIONS REVELATION 20:7–10

EGYPT IS GIVEN TO BABYLON (THE DRAGON IS GIVEN TO THE BEAST)

Jeremiah 46:1–2, 13, 20; Ezekiel 29:18–21; Daniel 11:42; Revelation 17:17

THE LONG WAR

THE BATTLE OF CARCHEMISH (EGYPT & ASSYRIA/BABYLON: SOUTH/NORTH)

JOSIAH'S DEATH

2 Kings 23:29–30 (1798)

THE FOURTH YEAR OF JEHOIAKIM (THE FIRST ANGEL)

Jeremiah 46:1–2, 13, 20 (1989)

2 CHRONICLES 35:19–25

“Those who will not take God’s Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, ‘He shall guide you into all truth.’ Reject not the light given.

“Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

“But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

“Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. When the Lord gave the king of Egypt orders that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, a battle that he should not have had anything to do with. The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

“In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?” *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

THE BATTLE OF CONSTANTINOPLE: 1798 & NINEVEH: 1989 (ROME AND PERSIA: A TWO-HORNED POWER)

Revelation 9:1

“VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.’

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

“The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.

“**Constantinople was besieged, for the first time after the extinction of the Western empire, by Chosroes, the king of Persia.**’

“A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.’

“While the Persian monarch contemplated the wonders of his art and power, he received an epistle from **an obscure citizen of Mecca**, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. “It is thus,” exclaimed the Arabian prophet, “that God will tear the kingdom, and reject the supplication of Chosroes.” **Placed on the verge of these two empires** of the East, Mohammed observed with secret joy **the progress of mutual destruction**; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory would again return to the banners of the Romans. “At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.”

“It was not, like that designative of Attila, on a single spot that the star fell, but UPON THE EARTH.

“Chosroes subjugated the Roman possession in Asia and Africa. And “the Roman empire,” at that period, “was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute of the ransom of the Roman empire,—a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. **Heraclius subscribed to these ignominious terms.** But the time and space which he obtained to collect those treasures from the poverty of the East were industriously employed in the preparation of **a bold and desperate attack.**”

“The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and chagan of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. **The Persian and Roman monarchies exhausted each other’s strength.** And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.

““Since the days of Scipio and Hannibal, **no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire.** He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.”

“In **the battle of Nineveh**, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.’

“**The Roman emperor was not strengthened by the conquests** which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, **like locusts from the same region**, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.

“More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken.’ ‘Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.’

““The spirit of fraud and enthusiasm, whose abode is not in the heavens,” was let loose on earth. **The bottomless pit needed but a key to open it, and that key was the fall of Chosroes.** He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his “blaze of glory” he sunk into **the “tower of darkness”** which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by “the conquest of Arabia,” and “the first war of the Mohammedans against the Roman empire.” “And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.” He fell unto the earth. When **the strength of the Roman empire was exhausted, and the great king of the East lay dead in his tower of darkness**, the pillage of an obscure town on the borders of Syria was “the prelude of a mighty revolution.” “The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.”

“The Bottomless Pit.—The meaning of this term may be learned from the Greek , which is defined “deep, bottomless, profound,” and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Genesis 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And **the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit**, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 495–497.