

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

14.—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.

15.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16.—And he gathered them together into a place called in the Hebrew tongue Armageddon.

17.—And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done.

18.—And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19.—And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20.—And every island fled away, and the mountains were not found.

21.—And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.—*Revelation 16:14-21.*

INTERPRETATION

The battle of Armageddon has been given many interpretations by both exoteric and esoteric students of Biblical history. Many have said that the recent world war exactly answered the description given by St. John in the 16th chap-

ter of Revelation, and that in the world war was fought the battle of Armageddon.

The book of Revelation contains the history of the past, present, and future developments of man as seen by St. John in that wonderful vision upon the isle of Patmos.

The word "Armageddon" comes from a Hebrew word meaning "the place of troops." We think always of a place of troops as being where there is a massing of strength in anticipation of, or in preparation for, battle. As we analyze the verses quoted above, we shall see that the meaning of the word "Armageddon" exactly describes the condition of ancient humanity as well as humanity of the present time.

In verse 14 we find the statement that the spirits of devils go forth into the whole world to gather men to the battle of "that great day of God Almighty." Instead, however, of this meaning the massing of all humanity for one decisive and final battle as most students of the Bible think, we find that the battle of Armageddon is fought over and over again in every race and age of the world's history.

We learn that in the far-off times of the Lemurian continent, in the early dawn of man's civilization, groups composed of men from one village or community would attack, rob, and kill the members of other groups. Here we find the beginnings of warfare among men.

On the continent of Atlantis combat and conflict began to be developed along more definite and exact lines. The people began to organize armies and build navies, and almost the entire history of Atlantis after the passing of the Golden Age is a history of war, strife, and con-

flict. The use of black magic which eventually caused the devastation of the continent had its origin in the very early days of her civilization. Finally, in the time of the Toltecs, the third subrace of the Atlanteans or fourth root race people, the Initiate-Ruler was driven from his capital, the City of the Golden Gates, and a master of evil or of the black power reigned in his stead. The majority of the people turned increasingly to the black arts, though there always remained a few who were faithful to the "True Light" and there was always a Teacher who remained to guide these faithful ones.

St. John reviewed these events in his great vision on Patmos, when he heard the warning given in verse 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Warnings of this kind were given by the Initiate-Teachers to the people of Atlantis, but drunk with worldly power and reveling in material and sensual pleasures, they heeded them not until devastation overtook them—until, as in verse 17, a great voice came out of the heavens saying, "It is done," meaning that their time of probation was over. Verses 18 and 19 describe the conditions of the lost Atlantis very accurately at the time of its destruction as explained to Plato by the priests in Egypt.

As we have stated above, the battle of Armageddon is fought over and over again in every age and every race of men. These words are as applicable to the man of the Aryan or fifth root race as they were to the man of the Atlantean race. Are we going to be wise enough to learn our lesson from the destruction of Lemuria and Atlantis, or must a similar devastation be meted out to our present continents?

The culmination of the battle of Armageddon has not as yet been reached upon the earth; the real battle is being fought every day within the hearts and lives of every man and woman, for this "place of troops" is but the

conflict within ourselves between good and evil, between the higher and the lower natures of man. If within a sufficient number of humanity the good triumphs, man and the earth will be saved from destruction. If, however, evil triumphs, the history of the lost continents will be repeated. The fate of our earth rests entirely with man; she fell into crystallization with his fall, and if he destroys himself, she too must be destroyed. It is only through man's eventual redemption that we shall know a new heaven and a new earth.

It behooves the masses of humanity to awaken to these great truths, to realize the tremendous responsibility that is ours. As the heart of man individually becomes "a place of troops" fighting only the battle for truth, love, and righteousness, then mankind will collectively become an army heralding true unity, the brotherhood of man and the fatherhood of God. It is then that the menace of the battle of Armageddon will fade forever from the aura of the earth and the Son of Righteousness will come with healing in His wings.

The method of preparation for this blessed emancipation which St. John gives us in verse 15 of this chapter, viz., "Blessed is he that watcheth," consists in living the life and "keeping one's garments." The latter means building the new soul body composed of the two higher ethers.

As students of esoteric Christianity this chapter holds a lesson of tremendous importance for us. Shall we help to make the destructive culmination of the battle of Armageddon a reality upon the earth, or shall we by example and precept help to purify and redeem the earth and its humanity? The choice rests with us as yet—but some time there will come a great voice from the throne, out of the temple of heaven, saying: "It is done," meaning that our time of probation is over. We, too, shall then have been weighed in the scales of the evolutionary balance—shall we also be found wanting?