

EUREKA:
AN
EXPOSITION
OF
THE APOCALYPSE

IN HARMONY WITH
“THE THINGS OF THE KINGDOM OF THE DEITY,
AND
THE NAME OF JESUS THE ANOINTED.”

BY JOHN THOMAS
AUTHOR OF “ELPIS ISRAEL,” AND OTHER WORKS.

“BLESSED he that knows accurately, and they who give heed to the words of the prophecy, and narrowly observe the things which have been written in it; for the time is near.”—APOC. 1:3.

“IF any man speak, let him speak according to the Oracles of the Deity.”—PETER.

“WE have more established the prophetic word, to which ye do well giving heed as to light shining in a dark place while day may have shone, and a light-bearer have arisen in your hearts”—PETER.

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VOLUME 1

PREFACE

The most celebrated commentary upon the remarkable prophecy transmitted from unapproachable light, now commonly known as THE APOCALYPSE, is that of the *Horoe Apocalypticoe*, by the Rev. E. B. Elliott, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2,415 pages. The second chapter of the first volume is devoted to what he terms “the Primary Apostolic Vision,” or the things set forth in the first three chapters of the prophecy, and styled by the Spirit “the things which are.” Of these he says, “It is not my purpose to enter at all fully into the particulars of this primary vision, and of the epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME.” Hence, to this primary vision this learned divine has devoted only *six pages*; and to what he calls “The Opening Vision” of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic expositor, in relation to the interpreter of the Apocalypse, is artificial and unscriptural. No such distinction can be admitted. The book has its beginning in theology, and requires to be theologically interpreted throughout; and the expositor who cannot exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or “*the things which shall be after these*,” is incompetent to a correct explanation of the parts of this wonderful book which have become *historical*.

Mr. Elliott, however, is correct in saying that “the subject is of matter sufficient in itself to constitute a volume.” I have verified this in the production of the volume now in the reader’s possession. I commenced it about four winters since; and after many interruptions, and much other writing to compose, besides frequent and extensive journeys, have been able to complete it. It is larger than at first proposed; a little over three hundred pages having been estimated as its fullest extent. But instead of being limited to this, it has increased to about four hundred and seventy, which, it is presumed, will not be objected to by the reader.

It was originally intended to comprise an exposition of the first four chapters in this volume. But it has been deemed a better division of the work to begin the second volume with the interpretation of the fourth chapter; inasmuch as it is the consummation of the full and entire development of the Seals, which begin to be opened in the sixth chapter. It ought, therefore, not to be separated from the volume of their interpretation. The deficiency of this chapter in the first volume has been offset by a summary of the things taught in the prophets, which occupies forty-five pages of the work. I did not intend to give this originally; but have been induced to do so from the consideration of the universal ignorance prevailing of the prophetic writings. It seemed to me that unless I did this, my interpretation would not be appreciated, seeing that the Apocalypse is the Old Testament prophecies symbolographically represented upon New Testament principles.

The Apocalypse has now been before the world, and in the hands of “the Servants of the Deity,” for upwards of seventeen hundred and sixty years. Ignatius, one of the overseers of the christian society in Antioch, nearly thirty years contemporary with the apostle John, and who suffered death for the faith, in writing to the brethren in Rome, at the end of his letter quotes the words *en ipomoni lesous Christou, in the patient waiting of Jesus Anointed*, which occur in Apoc. 1:9; and in that precise form, only there in all the New Testament; showing that Ignatius was acquainted with the book, and that, consequently, its origin was anterior to his martyrdom A.D. 107.

Polycarp was also contemporary with John; and Irenaeus, a presbyter of the ecclesia at Lyons, in France, had often listened to Polycarp’s expositions of the word. The same Irenaeus often speaks of the Apocalypse in his writings, and quotes from it also. Thus, in speaking of the name and number of the Beast of the Apocalypse, he says, that had this been a matter then to be known, it would have been disclosed by him who saw the Apocalypse; “for it was seen no very long time ago, but almost in our age, towards the end of the reign of Domitian.” That is, about A.D. 96. Irenaeus wrote this in or before A.D. 180.

But though this remarkable prophecy has been so long extant, no scriptural, logical, and consistent exposition of it has any existence in the world. “The servants of the Deity,” for whose information and use it was revealed, have, doubtless, understood its teaching. They would not search for the things it represents in “kingdoms beyond the skies”; for they have been well aware in all ages that it relates to things to be transacted upon the earth, and in that region of it subject to the Dominion of Daniel’s four beasts. They could not, however, demonstrate its historically, of course, except as its predictions were gradually developed. But of their intelligence in the matter we have no means of judging, inasmuch as no writings of a reliable character have reached us.

“The learned,” however, have frequently presented society with the result of their apocalyptic lucubrations; but with the general result of discrediting the prophecy, and of causing men to deny its genuineness and apostolical origin. “The learned,” by which is meant “the wise and prudent,” skilled in dead languages, heathen mythology, and the “theologies” of Rome, Wittemburg, and Geneva, with all this ammunition have found the Apocalypse too hard for them. The riper their scholarship, the darker is the Apocalypse to the eyes of their understanding. It is of necessity a sealed book to them, and was never written with the expectation that their learning would enable them to read it. It is above their comprehension, because, with all their lore, they are not learned in “the truth as it is in Jesus.” It is as true of the Apocalypse as of the book of Daniel, that “the wicked shall not understand”; and they are “the wicked” who, how pious soever they may be, are yet, when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are light weights compared with one of the poor, unlettered servants of the Deity, who are “all taught of God.” These are “the wise,” or “the instructed,” of whom it is written, “the wise shall understand.” The spiritual guides of the people, though learned and righteous overmuch, are not “the wise.” They cannot, therefore, by any

possibility expound Daniel and the Apocalypse; and this is measurably evinced by the fact that but few of them venture upon their exposition, and that those of them who have, have signally and miserably failed.

The Apocalypse is “the things concerning the kingdom of the Deity and the name of Jesus Anointed,” with the times and the seasons, symbolically and dramatically exhibited: in other words, “the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets”—ch. 10:7. The gospel must, therefore, be understood as an indispensable prerequisite to the true and correct exposition of the book. The people’s spiritual guides do not understand this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of all their attempts at interpretation. Their speculations wander and are lost in the labyrinths of the unknown; while the Apocalypse treats of the kingdom and glory covenanted to Abraham, David, and their seed, to which the saints are invited in the gospel; and of their present and future relations to the nations and governments upon earth. The speculations of the schools have nothing to do with the mystery of the Deity prophetically revealed; how is it possible, then, that men indoctrinated with their traditions can expound it? Their efforts, some of which have been exceedingly labored, have all hitherto, must, and will ever terminate in failure.

With these convictions, an exposition of the Apocalypse was, in my estimation, at least, still a desideratum. It was “indicated by sign” to “the servants of the Deity”; and as the Apostasy of which it treats has developed into the maturity of “*the things which are*,” interpretation of the symbols and their descriptive writings is required, to enable those who are unskilful in the word, and the history of the past and present, to understand. I believe that this volume, as far as it goes, will accomplish this; and enable the reader to discern the true character of his surroundings; and to prepare himself for the appearing of Christ, who is to come upon a heedless, blind, and self-sufficient generation, “as a thief in the night.”

I have named this exposition “EUREKA” I have done this in conformity with the examples presented in the Bible, where several of the books of which it is composed are designed by Greek names, expressive of some relevant characteristic: such as GENESIS, or *Birth*; EXODUS, or *Departure*; DEUTERONOMY, or *Second Law*; ECCLESIASTES, or *Preacher*; and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconvenient to remember and repeat when reference is made to the book. But I have chosen the word “EUREKA,” without the aspirate, as expressive of a fact which, I think, the reader will be able to verify. It is the word shouted forth by Archimedes while running through the streets of Syracuse, upon his discovery of the hydrostatic principle, by which he could detect the imposition practised upon Hiero II. by the goldsmith who fabricated his crown. It is of the perfect tense of the verb *Heurisko*, and signifies *I have found*. If the reader inquire of me, “What?” I answer, “*An exposition of the Apocalypse in harmony with ‘the things of the kingdom of God and the name of Jesus Anointed’*,” which completes the title.

In conclusion, then, we commend this volume to the candid attention of the reader, in hope that it may aid him in the comprehension of a subject “at once so important, so difficult, and so controverted.” “Blessed is he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near.”—Rev. 1:3.

WEST HOBOKEN, HUDSON Co., N.J. Feb. 11, 1861.

CHRIST’S LAST MESSAGE TO HIS FRIENDS

Most people claim that *The Apocalypse* is too deep and enigmatical to be understood. But it’s style constitutes a challenge to faith. In delivering it to John for the benefit of “his servants”, the

Lord treated them as “his friends”. He declared: “Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you” (John 15:15). *The Apocalypse* needs to be treated in that fashion. If we value the friendship of Christ we will not be deterred by its problems, but will prayerfully and conscientiously seek to understand it. “Blessed is he that readeth,” declared Christ. Christ does not mock us by inviting us to engage in a vain study. *The Apocalypse* is not sealed: “Seal not the sayings of the prophecy of this book” (Rev. 22:10). That this book is understandable, the volumes of *Eureka* are a witness. With them before him, let no reader foster the idea that *The Apocalypse* is a book beyond comprehension. Under God, through the labours of its author, the basic principles of the Truth have been clearly set forth: and similarly, in *Eureka*, the deeper revelation of the divine purpose has been expounded. And in a manner that the simplest mind can grasp with a prayerful effort. Let the reader gratefully accept the providential help of *Eureka*. By its means he can read himself rich unto life eternal.

A messenger from John in exile in Patmos would have crossed to Ephesus and then taken a circular route. The seven ecclesias are listed in the order he would have visited them.

A NEW TRANSLATION

OF

THE FIRST FIVE CHAPTERS

OF THE

APOCALYPSE

CHAP. 1:1. A REVELATION of Jesus Anointed which the Deity committed to him to exhibit to his servants things which must be speedily accomplished; and he indicated *them* by sign having sent by his messenger to his servant John, 2. Who testified the word of the Deity and the testimony of Jesus Anointed, and whatsoever things he saw 3. Blessed he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time *is* near.

THE SALUTATION

4. JOHN TO THE SEVEN ECCLESIAS WHICH *ARE* IN THE ASIA JOY TO YOU AND PEACE FROM THE WHO IS AND WHO WAS AND WHO IS COMING; AND FROM THE SEVEN SPIRITS WHICH IS(*ha estin*) BEFORE HIS THRONE; 5. AND FROM JESUS ANOINTED, THE FAITHFUL WITNESS, THE CHIEF BORN FROM AMONG THE DEAD, AND THE PRINCE OF

THE KINGS OF THE EARTH: TO HIM HAVING LOVED US AND WASHED US FROM OUR SINS IN HIS BLOOD, 6. AND MADE US KINGS AND PRIESTS FOR THE DEITY EVEN OUR FATHER: TO HIM *BE* THE GLORY AND THE SUPREMACY DURING THE AIONS OF THE AIONS. AMEN.

Vision of the Son of Man in the Lord's Day

7. BEHOLD he is coming with the Clouds, and every eye shall see him, and whosoever pierced him; and all the tribes of the earth shall wail before him. Yea verily; so let it be.

8. I am the Alpha and the Omega, beginning and ending, saith the Lord, Who Is and Who Was and Who is Coming, the Omnipotent.

9. I, John, both your brother and joint partaker in the tribulation, and in the kingdom and waiting for Jesus Anointed, was in the isle called Patmos on account of the word of the Deity, and on account of the testimony of Jesus Anointed.

10. I was in spirit in the Lord's Day; and I heard behind me a loud voice as of a trumpet, 11. Saying, I am the Alpha and the Omega, the First and the Last; and what thou beholdest write for a scroll, and send *it* to the Seven Ecclesias which are in Asia—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. And I turned to see the voice which spake with me; and having turned I saw Seven Golden Lightstands, 13. And in the midst of the seven lightstands *I saw* like to a Son of man invested to the feet, and compassed about the breast with a Golden Zone; 14. And his head and the hairs white as it were wool, white as snow: and his eyes as a flame of fire; 15. And his feet like to incandescent brass, as if they had been glowing in a furnace: and his voice as a sound of many waters; 16. And having in his right hand Seven Stars; and out of his mouth a sharp double-edged longsword proceedeth and his aspect as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, to me, Fear not! I am the First and the Last 18. And the Living One: and I was dead, and behold I am living for the Aions of the Aions; Amen: and I have the keys of the Invisible and of Death. 19. Write the things thou hast seen, and the things which are, and the things which shall come to pass after these.

20. The mystery of the Seven Stars which thou sawest at my right hand, and the Seven Lightstands which *are* golden, *is this*: the Seven Stars are the Angels of the Seven Ecclesias; and the Seven Lightstands which thou sawest are Seven Ecclesias.

EPISTLES TO THE ECCLESIAS

1. THE EPHESIAN

CHAP. 2:1. To the Angel of the Ephesian ecclesia write; These things saith he who holds the Seven Stars in his right hand walking in the midst of the seven lightstands which *are* golden. 2. I have known thy works, and thy labor, and thine awaiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are Apostles, but are not, and has found them liars; 3. And thou hast suffered, and hast patient endurance, and thou hast labored on account of my Name, and hast not tired out.

4. But I have against thee that thou hast forsaken thy first love. 5. Remember then from whence thou hast fallen, and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.

6. But thou hast this, that thou hatest the works of the Nikolaitans, which I also hate. 7. He that hath an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcomes, to him I will give to eat of the Wood of the Life which is in the midst of the Paradise of the Deity.

2. To the Smyrnean

8. AND to the Angel of the ecclesia of the Smyrneans write; These things saith the First and the Last, who was dead and lived; 9. I have known thy works, and the tribulation and the poverty; though thou art rich and the blasphemy of those who say that they themselves are Jews, and are not, but a Synagogue of the Satan.

10. Fear not the things which thou shalt suffer. Behold the Diabolos will cast of you into prison that ye may be tempted; and ye will have a tribulation of ten days. Be faithful until death, and I will give to thee the coronal wreath of the life.

11. He that hath an ear let him hearken to what the Spirit saith to the ecclesias: he who overcomes shall not be injured by the Second death.

3. To the Pergamian

12. AND to the Angel of the ecclesia in Pergamos write; These things saith he having the sharp double-edged longsword; 13. I have observed thy works and where thou dwellest, in which place is the throne of the Satan; but thou holdest fast my name, and deniedst not my faith even in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns.

14. But I have against thee a few things; that thou hast there men holding the teaching of Balaam, who instructed Balak to cast a stumblingblock before the sons of Israel, to eat idol-sacrifices and to fornicate. 15. So hast thou also men holding the teaching of the Nikolaitans, which thing I hate.

16. Change thy mind, but if not, I come to thee speedily, and I will fight against them with the longsword of my mouth.

17. He having an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcometh, I will give to him to eat of the manna that hath been hidden; and I will give to him a white pebble, and upon the pebble a New Name that hath been engraved, which no one knew except the receiver.

4. To the Thyatiran

18. AND to the Angel of the ecclesia among Thyatirans write; These things saith the Son of the Deity, having his eyes like a flame of fire, and his feet like to incandescent brass;

19. I have known thy works, and thy love, and service, and faith, and endurance; and that thy works, even the last, *are* more than the first.

20. But I have a few things against thee, because thou permittest the woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to fornicate, and to eat idol-sacrifices. 21. And I gave her time that she might heartily turn from her prostitution; but she turned not. 22. Behold I cast her into a bed, and them committing adultery with her into great tribulation, unless they may have heartily turned from their works. 23. And I will slay her children with death; and all the ecclesias shall know that I am he that searcheth reins and hearts; and I will give to you, to each one, according to your works.

24. But I say to you, and to the rest among the Thyatirans, as many as do not hold this teaching, and who acknowledged not the depths of the Satan as they speak; I will cast upon you no other burden.

25. Moreover that which ye have, hold fast to the time that I may have come. 26. And he that overcometh, and keepeth my appointments to an end, I will give to him dominion over the nations; 27.

And he shall govern them with an iron sceptre: (as the potter's clay-vessels it is breaking to pieces) as also I have received from my Father. 28. And I will give to him the Morning Star. 29. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

5. To the Sardian

1. ALSO to the Angel of the ecclesia in Sardis write: These things saith he having the Seven Spirits of the Deity and the Seven Stars: I have known thy works, that thou hast the name that thou livest, but thou art dead. 2. Become thou vigilant, and strengthen the things remaining which are about to die: for I have not found thy works perfected in the sight of the Deity.

3. Be mindful therefore what thou hast received and heard, and strictly keep *it*, and be changed. If then thou have not been vigilant, I shall be come upon thee as a thief, and thou mayest not at all have known at what hour I shall be come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white *robes*, because they are worthy.

5. The victor, he shall be clothed in white garments; and I will not at all obliterate his name from the scroll of the life, and I will openly confess his name in the presence of my Father, and in the presence of his angels.

6. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

6. To the Philadelphian

7. ALSO to the Angel of the ecclesia in Philadelphia write; These things saith the Holy One, the True One, he having the key of David, opening and no one shutteth, and he shuts and no one openeth. 8. I have observed thy works; behold I have placed before thee a door, which has been opened, and no one is able to shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold I give up out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie; behold I will cause them that they come and have prostrated *themselves* before thy feet, and *that* they may have known that I have loved thee.

10. Seeing that thou hast kept the word of my awaiting, I also will keep thee from the hour of the trial being about to come upon the whole habitable to prove them who dwell upon the earth.

11. Behold I come quickly; hold fast what thou hast that no one may have seized upon thy coronal wreath.

12. The victor, I will make him a pillar in the temple of my Deity, and he shall not at all go away out more; and I will write upon him the name of my Deity, and the name of the City of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my New Name.

13. He having an ear to hear let him hearken to what the Spirit saith to the ecclesias.

7. To the Laodicean

14. ALSO to the Angel of the ecclesia of Laodiceans write; These things saith the Amen, the Witness faithful and true, the Beginning of the creation of the Deity. 15. I have known thy works, that thou art neither cold nor hot. Would that thou wert cold or hot! 16. Thus because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth.

17. Because thou sayest, I am rich, and have abounded in wealth, and have need of nothing, and hast not known that thou art the wretched, and pitiable, and poor, and blind, and naked one. 18. I counsel

thee to buy from me gold which has been refined by fire that thou mayest be rich; and white garments that thou mayest be clothed, and that the shame of thy nakedness may not be apparent; and anoint thine eyes with salve that thou mayest see. 19. Whomsoever I love I discipline and admonish; be zealous therefore, and change.

20. Behold I have stood at the door, and I knock; if any one may hear my voice, and open the door, I will enter in to him, and will sup with him, and he with me.

21. The victor, I will give to him to sit with me in my throne as I also vanquished, and sat with my Father in his throne.

22. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

Vision of the Thrones, the Elders, and the Living Ones

CHAP. 4:1. AFTER these things I looked, and behold a door opened in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these."

2. And immediately I was in spirit: and behold a THRONE was established in the heaven, and upon the throne one sitting. 3. And the one sitting was in appearance like to a jasper and sardine stone: and a rainbow circled about the throne in appearance like to an emerald.

4. And circling about the throne *were* twenty-four thrones: and upon the thrones I saw the twenty and four Elders sitting, having been invested with white garments; and they had upon their heads golden coronets.

5. And out of the throne proceed lightnings and thunders and voices: and seven lamps of fire burning before the throne, which are the Seven Spirits of the Deity.

6. And before the throne a translucent sea, like to crystal. And in the midst of the throne and in the circle of the throne four Living Ones being full of eyes before and behind.

7. And the first living one *was* like to a lion; and the second living one like to a calf; and the third living one having the face like to a man; and the fourth living one like to an eagle flying. 8. And the four living ones, one by itself, had each six wings circling about *it*; and within *they were* full of eyes, and they have no intermission day and night, saying, Holy, Holy, Holy, Lord, the Omnipotent Deity, who was and who is, and who is coming.

9. And when the living ones shall give glory, and honor, and thanks to the one sitting upon the throne, who liveth for the Aions of the Aions, 10. The twenty and four Elders fall before the one sitting upon the throne, and they do homage to him who liveth for the Aions of the Aions, and they cast their coronets before the throne saying, 11. Worthy art thou, O Lord, to receive the glory, and the honor and the power; because thou createdst all things, and on account of thy will they exist, and were created.

The Lamb, the Elders, and the Living Ones Indicated

CHAP. 5:1. AND I saw at the right of him sitting upon the throne a SCROLL, which had been written within and on the back, sealed up with SEVEN SEALS.

2. And I saw a mighty angel heralding with a loud voice, "Who is worthy to unroll the scroll, and to loose the seals thereof?" 3. But no one in the heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to see it. 4. And I shed many tears, because no one was found worthy to unroll and read the scroll, nor to see it.

5. But one of the elders saith to me, Weep not; behold the LION who is of the Tribe of Judah, THE ROOT OF DAVID, hath prevailed to unroll the scroll, and to loose the seven seals thereof.

6. And I saw, and behold in the midst of the throne, and of the four living ones, and in the midst of

the elders, a LAMB standing as if it had been slain, having Seven Horns and Seven Eyes, which are the SEVEN SPIRITS of the Deity sent forth into all the earth. 7. And he went and received the scroll from the right of him sitting upon the throne.

8. And when he received the scroll, the four Living Ones and the twentyfour Elders cast themselves down before the Lamb, having each one harps, and golden censers full of perfumes, which are the prayers of THE SAINTS

9. And they sing a NEW SONG, saying,

“Thou’rt worthy to receive the scroll,
and to undo the seals thereof;
For thou wast slain, and with thy blood,
The price, hast purchased us for God
From ev’ry people, tribe, race, tongue,
And mad’st us kings and priests t’ our God.
And we shall reign the earth upon.”

11. And I beheld, and heard a voice of many angels circled about the throne, and of the living ones, and of the elders: and the number of them was ten thousands of ten thousands and thousands of thousands, 12. Saying with a loud voice,

“The Lamb that hath been put to death,
The power, riches, wisdom, strength
And honor, glory, blessing too
Is worthy to receive.”

13. And every created thing that is in the heaven, and things which are in the earth, and underneath the earth, and upon the sea, even all the things in them, I heard saying,

“To him that sitteth on the throne
And to the Lamb the blessing *be*,
The honor, glory and the pow’r,
The Aions of the Aions for!”

14. And the four living ones said, “So let it be:” and the twenty four elders cast themselves down, and did homage to him that liveth for the Aions of the Aions.

CHAPTER I.

THE SOURCE FROM WHICH THE APOCALYPSE EMANATED; ITS PURPOSE; THE SYMBOLIZATION OF THE MYSTERY OF GODLINESS; THE MANNER OF THE COMING OF THE SPIRIT-MAN PROCLAIMED, SYMBOLIC VISION OF THE MAN, AND THE MYSTERY OF THE SEVEN STARS AND LIGHT-STANDS REVEALED.

SECTION I.

1. THE TITLE

“A revelation of Jesus Anointed which the Deity committed to him to exhibit to his servants things which must be speedily accomplished.”—Apoc. 1:1

ΑΠΟΚΑΛΥΨΙΣ, *apokalupsis*, is the first word of the last book of the New Testament in Greek. The book is, therefore, in that language styled, *Apokalupsis*. But this name is not restricted to the original. It is very often employed in speaking and writing as the title, or name, of the book in the English; although it is not so designated in the common Version. It is styled in this “*The Revelation*,” which, indeed, expresses the truth; for the book is a revelation, and one specially imparted: but still, the name is objectionable, inasmuch as it is only a very small part of revelation; nevertheless small as it is, a most important, and highly interesting, portion thereof. To distinguish it, therefore, from revelation in general, many are accustomed to anglicize the Greek name, and to style it THE APOCALYPSE. For this reason, which appears sufficient, I have concluded to adopt it also; so that the reader of this volume will understand, that when “*the Apocalypse*” is named, that book of scripture is meant, which in the English Version is called “*The Revelation of St. John the Divine*.”

Though published by “special command of the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, France, and Ireland; and Defender of the Faith,” and “appointed to be read in Churches”—the reader must not suppose that the words “*The Revelation of Saint John the Divine*,” are the divinely authorized inscription. The Holy Spirit does not speak in this style, even of an apostle. It is only *The Apostasy*, so conspicuously exhibited in *The Apocalypse*, that confers titles upon the Fishermen of Galilee, and their brethren, to give them sanctity and respectability in the estimation of the kings and princes of the world. The Apostasy uses the words “*saint*” and “*divine*” as applicable only to “Christians,” who have attained sanctimonious preeminence among their fellows; and who are skilled in “divinity,” and have received ordination, and a license to preach. But these words are not so used in scripture. *Saint* is there applied to all that are *separated*, or made holy, by the blood of the covenant; as it is written, “Gather my saints together unto me: those that have made a covenant with me by sacrifice”—Psal. 50:5: “having their hearts sprinkled from an evil conscience (by the blood of sprinkling, Heb. 12:24) and their bodies washed with pure water”—Heb. 10:22. The sprinkling of heart, and the washing of body, are common to all in Christ, whether apostles, prophets, evangelists, pastors, teachers, or private persons. In apostolic times, these were all saints, or “the faithful in Christ Jesus”—1 Cor. 1:2; Col. 1:2. There was then no canonization of obedient believing men and women into saints: all who believed and obeyed “the truth as it is in Jesus,” in that obedience became saints and children of the Most High.

The apostle John had no titles. He was neither “*Saint John*” nor “*John the Divine*.” He was one of the saints in Christ Jesus; but not “*Saint*,” as an ecclesiastical title of honor and distinction. He might as well have been styled *King John* or *Priest John*; for he was not only a saint, but a king and a priest for God. Ecclesiastical titles are of the pride of life, and not of God. They are assumptions of lordship over the saints; and strictly forbidden by their Prince. “Ye are all brethren; and the greater of you shall be servant”—Matt. 23:8, 11. *This* is the spirit of Christ, who, although the Teacher, and Lord, was as one who served. The reverse of this is the spirit of Antichrist. Wherever, therefore, men professing to be Christians, exalt themselves, or allow themselves to be exalted, to high ecclesiastical estate, there is “the mark of the beast,” and there “the number of his name.” All this sort of thing was repudiated with contempt by the apostles, after they were converted and became as little children—Matt. 18:3. “Be of the same mind towards one another; not minding high things, but being conducted with the despised”—Rom. 12:16. This was the doctrine they inculcated, and practised; and in so doing, though dead, still speak reprehending the unhallowed ambition of those who pretend to have succeeded them in all but their penury and woe—1 Cor. 15:19; 2; 2 Ep. 11:21–28.

The apostle John is the only one upon whom *The Apostasy* has conferred the title of “the Divine.”

Paul, James, Peter, and Jude are termed simply *apostles*, or messengers; while the messenger John is, as an especial honor, erected into *ho theologos*, *the Theologian*, or “Divine!” Was it imagined that he was Professor of Divinity in a Theological Seminary at Jerusalem; or, was it because he has narrated the discourses of Jesus on the relations of the Father and the Son, which are not found in the other testimonies? Whatever may have been the reason, it must of necessity be infinitely puerile. None of the apostles had any thing to do with what King James’s flatterers and courtiers call “divinity,” or “theology,” but to condemn it as a corruption of “the faith once delivered to the saints.” They denounced it as “profane, and old wives’ fables;” and its professors as “seducing spirits” and “demons,” “unruly and vain talkers, and deceivers.” Paul the Divine, Peter the Divine, or John the Divine, are epithets that desecrate the renown of the noble men whose names are thus entitled. John had no divine pretensions over Peter and Paul. James, Peter, and John were “pillars,” and Paul was not a whit behind them; for He that wrought effectually in Peter, was also mighty in him. They made no ostentatious display of their names; and in themselves claimed to be no more than weak earthen vessels, in whose feebleness and frailty the glory and power of God became more strikingly manifest. The Holy Spirit was the holy oil of their earthen lamps. By it they were guided into all the truth; and the light which shone around them was of that anointing, not of them.

“*The Revelation of Saint John the Divine*” is a spurious title. The real inscription is contained in the first words of the book—*Apokalupsis Iesou Christou*, REVELATION OF JESUS ANOINTED. The contents of the book did not come to John direct from God. They emanated from Him “who dwells in light,” who had hitherto reserved them in his own power—Acts 1:7. Till this emanation they were sealed up, and “known to no man, no not the angels in heaven, NOR THE SON, but the Father”—Mark 13:32. Jesus affirmed this want of knowledge with reference to his apocalypse. “Watch ye therefore,” he continued; “for ye know not when the master of the house *cometh*, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping.”

This universal ignorance of “*the Times and Seasons*” is the subject of one of the scenes of this book. In chap. 5:1 *The Apocalypse* is represented as a book in the right hand of God completely sealed up. When John saw the book, he heard a loud voice inquiring, “Who is worthy to unroll the scroll, and to loose its seals?” But no man or angel came forward. “And no man,” says John, “in the heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to see it.” John was exceedingly distressed at this. The words and the book that Daniel had been commanded to shut up and seal (ch. 12:4, 9) no man in the heaven, earth, or grave, was found worthy or able to open. Therefore John wept exceedingly. “I wept much,” says he, “because no man was found worthy to unroll and read the scroll, nor to see it.”

The book remained thus concealed with God until the time of John’s residence in the Isle of Patmos. He was there, he tells us, “on account of the word of God, and the testimony of Jesus Christ.” He was in tribulation, and doubtless “wept much,” both on account of his sufferings, and his inability to say “how long to the end of the times”—Dan. 12:6, 8; when the Lord Jesus should appear in his kingdom—1:9. But, at this crisis, a Messenger reached his place of exile, whom he styles “one of the elders,” a constituent of the symbolic twenty-four, ch. 4:4; 5:8, 9—and said to him, “Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to unroll the scroll, and to loose its seals”—5:5. Thus “Jesus of Nazareth, the King of the Jews,” is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets—10:7. That mystery required the cutting asunder a covenant for the covering of iniquity; and for causing to come in a righteousness of Aions—Dan. 9:24. In other words, “Messiah the Prince” had to be cut off; and so to be made a covenant of, according to the saying, “I will give thee for a covenant of the people”—Isai. 42:6; 49:8. Until this were

accomplished no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail:" for, though in all points tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners—Heb. 2:10, 14, 16; 4:15; 5:2, 7–9; 7:26. When he died, he was delivered from death, and now lives for evermore. Death hath no more dominion over him. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom—Psal. 68:18, Eph. 4:8; 2 Tim. 1:10.

Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of his universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and to loose its seals. The Apocalypse is therefore styled, "A Revelation of Jesus Anointed *which the Deity committed to him.*" Now, Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in Spirit—1 Tim. 3:16: or, "Made of the seed of David according to flesh; and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones"—Rom. 1:3, 4: and therefore styled "the Lord the Spirit," or "a life-imparting Spirit"—1 Cor. 15:45; 2 Cor. 3:17, 18. Here are Spirit and Flesh. The Spirit is *Theos*, or Deity; the Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus *Christ*, or the Anointed Jesus. This anointing was his begetting of spirit by which he became Spirit; as he said to Nicodemus, "that which is born of the Spirit is spirit"—John 3:6. The Eternal Spirit, then, imparted to Jesus, after his glorification, the times, and seasons, and mode, and circumstances of his reappearance upon earth; all of which constituted *a revelation* such as he had not yet been the subject of. It is *a revelation of Jesus Christ* very unlike the revelation of the man of sorrows acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic, laboring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness' sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery, and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace; as a man, in fine, adjudged "guilty of death," and worthy only of being "numbered with transgressors," and ignominiously executed with thieves. Such was the revelation of "Messiah the Prince" in Heaven's gift of him "for a Covenant of the People," which has now for many centuries been presented to the nations in New Testament history, and memorialized in the ecclesiasticism of the Beast.

"Messiah the Prince," or High Priest, was "cut off," or covenanted, as the spirit had revealed to Daniel. But before he died, he cried with a loud voice, in the words of Psal. 22:1., saying, *Aili, Aili*, "My strength, my strength, why hast thou forsaken me!" Before he had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father-Spirit had evacuated the son of David's daughter, who is styled, in the Songs of Zion, "the Handmaid of Jehovah," Psal. 116:16. The Son was, therefore, left without strength or power, and consequently without God. Still he was suspended to the tree a living man; a man crucified through weakness (2 Cor. 13:4), and dying of his own volition in obedience to God. But after the God-Power had forsaken him,

and before he committed his life to the Father in breathing his last, there was an interval in which, after the example of Abraham at the typical confirmation of the covenant, “*a horror of great darkness fell upon him*” (Gen. 15:12); “for there was darkness over all the land until the ninth hour.” In this darkness he cried aloud; and drank the bitterness of gall and vinegar; and again cried with a loud voice; and the deep sleep fell upon him from which he did not awake until the early dawn of the third day.

In this death-state the Son of David was prevailed against by the Little Horn of Daniel’s Fourth Beast; and a prisoner of captivity. In this crisis he was neither God nor Spirit: but as testified concerning him in Psal. 22:6, “A worm and no man;” poured out like water; bones all out of joint; heart like wax, melted in the midst of the bowels. Strength dried up like a potsherd; tongue cleaving to the jaws; lying in the dust of death—vers. 14, 15. But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or *hypostasis*, of a new revelation—a new, or further, revelation of Spirit. The Father-Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate; this was Spirit-revelation through Mary’s Son—“Power manifested in flesh.” but a Spirit-revelation was to be given to the BODY REPAIRED (σωσα κατηρητισω μοι, *a body thou repairedst for me*—Heb. 10:5. A breach had been made in it. Its “loins were filled with a loathsome disease: and there was no soundness in its flesh”—Psal. 38:7. This was its condition while prostrate and hidden in the noisome pit (Ps. 40:2) beneath the turf. But though sealed up in Joseph’s cave, it was not concealed from the Father-Spirit, who had so recently forsaken it. Walls, and seals, and soldiers, could not bar out the Spirit from the Body he was about to repair for future manifestations. Hence the Spirit in David represents the Son as saying, “My body was not concealed from thee when I was made in the secret place; I was embroidered in the under parts of the earth. Thine eyes saw my imperfect substance; and in thy book all of them were written as to the days they were fashioned, when there was not one among them,” Psal. 139:15.

The body was repaired, and in its being freed from the loathsomeness of death, it was created a Spiritual Body with all the embroidery of spirit. “It was sown in corruption,” though “not permitted to see corruption;” it was raised in incorruptibility: it was sown in dishonor, it was raised in glory; it was sown in weakness, it was raised in power; it was sown a soul-body, it was raised a spirit-body,” incorruptible, glorious, and powerful: *egeneto ho eschatos Adam eis pneuma, the last Adam was made into spirit*; he was freed from all those qualities of body which make our human nature inferior to the nature of angels; and acquired new ones, by which the nature he now rejoices in is so intimately combined with the Father-Spirit, that what is affirmed of the one is true also of the other, according to what is written in John 10:30, 38, “I AND THE FATHER ARE ONE;” the Father is in me, and I in him.” “This is the true Theos, and the Aion-Life,” 1 John 5:20, and therefore he is styled by Paul, “the Lord, the Spirit,” imparting life. 1 Cor 15:42–45.

Now, though the world has witnessed the revelation which Light and Power gave to David’s Son in the days of his psychical, or soul-body, commonly styled “his flesh;” it has never seen the *apocalypse* predetermined and recorded for manifestation through the pneumatical or spirit-body, begotten from among the dead. This revelation has been imparted to the glorified Jesus, to the once-dead body now *anointed* with spirit with which the Deity has sealed him.” John 6:27. “A revelation of Jesus anointed which God gave to him;” not to be held as a secret with himself, which no other intelligences should know, until the things revealed should burst upon the world, and take even the saints at unawares. This was not the purpose for which it was given to him; simply, as it were, to make the Son equal in knowledge with the Father, and more intelligent than the angels in heaven. It was given to him as “The

Head of the Body the Ecclesia; the Beginning, the first begotten from among the dead, that he might be among all preeminent; for it pleased that in him all the fulness should dwell." Col. 1:18. He was to be the depository of wisdom, knowledge, and power for the heirs of the world. The apocalypse of his future was given to him for their benefit, that they might know the things which must be accomplished speedily. The inscription therefore reads, "A Revelation of Jesus anointed which God gave to him *to show to his servants* things which must come to pass speedily." The revelation was only intended for these. It was not communicated for the information of the wicked; for it had long before been noted in the scriptures of truth that "None of the wicked should understand." Dan. 12:10. "To the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Psal. 50:16, 17.

2. Who are the Servants of God

From this testimony we learn that "the wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious. The wicked are to a great extent very pious and religious people. They have "a zeal of God, but not according to knowledge." Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with sweetest music the praises of him they profess to worship. The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion;" so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet;" to walk in silver sandals; and to be "adorned with pearls and precious stones." Apoc. 18:12. But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "THOU CASTEST MY WORDS BEHIND THEE," saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified his word above all the attributes of his name; Psal. 138:2; and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable." Isai. 42:21. "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God, and of doing his commands: and never ceased to make the "obedience of faith" the test of men's devotion and affection for him. "If ye love me," saith he, "keep my commandments;" and "ye are my friends if ye do whatsoever I command you;" for "love is the fulfilling of the law."

Now these are principles which no sophistry or reasoning can set aside. They are as true to-day as when they fell from the lips of him who gave utterance to the words of God." "My words," saith he, "are spirit and life;" and Moses has testified, saying, that whosoever would not hearken unto Jehovah's words which he should speak in his name, He would require it of him." Deut. 18:15-19. The reader may profess to believe that Jesus of Nazareth is he to whom Moses referred; for, Jesus said, "He wrote concerning me." But does the reader know what the Father commanded the prophet like unto Moses to speak in his name? If he know it, does he believe it? And if he believe the things spoken, has he obeyed them? To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "*Why call ye me Lord, Lord, and do not the things which I say?*" Hear this, ye bishops, priests, and ministers! Hear this, all ye eloquent "divines," and leaders of the people! All ye scribes, Pharisees, and hypocrites, whose garb, grimace, and tone, are the counterfeit of wool to disguise the ravening wolf! Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says! Deny not the truth of the indictment; for your "names and denominations," in their creeds, institutions, and practices, are standing memorials of your guilt. Do ye

know what the glad tidings were Jesus was anointed to preach to the poor? Do ye know what that kingdom was whose gospel he announced? What was that acceptable year of Jehovah he proclaimed? Can ye define that righteousness of God attested by the law and the prophets, he exhorted men to seek with the kingdom? Do ye consent to his words, appointing men to believe the gospel he preached, and to be immersed, that they may be saved? Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men? To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now He whom ye call Lord, testifies against you, saying, "He that receiveth not my words, the word that I have spoken, the same shall condemn him in the last day." "The gospel of the kingdom" is "the word of the kingdom," which he sowed in his field. By faith in this word men will be justified; without it, they will be condemned; for the words of Jesus are, "He that believeth not shall be condemned."

Now, it is notorious, O ye clergy of all orders and degrees, that ye do not consent to "the truth as it is in Jesus;" but that ye substitute all sorts of foolishness in its place. Ye blaspheme "the name of the Father, and of the Son, and of the Holy Spirit," by invoking it in the rantism of babes, who, you teach, are by that absurdity engrafted into the body of Christ. This is taking the name, "the Glorious and Fearful Name," *Jehovah-Elohim*, in vain. That name is holy and reverend, and He hath commanded, saying, "Thou shalt not take the name of *Jehovah* thine *Elohim* in vain; for Jehovah will not hold him guiltless that taketh his name in vain"—Exod. 20:7. And surely it is an egregious vanity, in view of the testimony, "that without faith it is impossible to please God; for he that cometh to him, must believe that he is, and that he is the rewarder of them *that diligently seek him*"—to bring a puling babe to a pint basin, incapable of faith, ignorant of any thing called God, and a diligent seeker only of its mother's breast! And this ye do, and many other abominations too, O ye Destroyers of the people. Hear, then, what Paul, whom ye style "the Great Apostle to the Gentiles," hath declared to your confusion. In 1 Tim. 6:3, he says, "If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness; he has been besmoked, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, *and destitute of the truth, supposing that gain is godliness*: from such withdraw thyself."

It is manifest, then, from these premises, that the pious zealots of the names and denominations of Gentile Christianity, together with their professional guides, are all of the same category. Though very respectable and orderly members of society, they are besmoked know-nothings, and wicked, not consenting to the words of Jesus, but casting his words behind them, and denouncing them as "heresy." The revelation before us, "which the Deity gave to him," was not for them. It was for "his servants;" and the "spiritual guides" of the people are not his servants. This is the reason why there is no interpretation of THE APOCALYPSE extant, written by "a theologian" or "divine," that has any claim to consideration or respect as a scriptural exegesis of the book. Though learned in mythology and the dead languages, in history ancient and modern, in general literature and science, *they are not learned in Moses and the Prophets, and the teaching of Jesus and the Apostles*. "The fear of Jehovah," as taught by these, "is the beginning of wisdom;" and this commencement they have not made. No man can interpret the Apocalypse in harmony with the prophetic writings, who believes that Abraham, Isaac, Jacob, and David, are now inheriting the promises covenanted to them; or that the inheritance covenanted is beyond the skies. An occupant of an episcopal throne in the State Church of any nation, cannot interpret the book, not being able to see that his own church is one of the daughters of the Mother of Harlots, and that he himself is one of "the merchants of the earth," whose merchandise is of tithes, bodies, and the souls of men. He that denies the personal reappearance of Jesus Christ upon Mount Olivet, who affirms that he is now sitting upon the throne of David; and that consequently there will be no rebuilding of David's

dwelling-place, or reestablishment of his throne in Zion: he that denies the restoration of the twelve tribes of Israel to their native land; maintains that they are for ever outcasts; and that no kingdom will be restored to them—cannot “read the book, nor see it.” Believers in a “past millennium” are literally shut up and sealed, and totally destitute of all spiritual perception. In short, the grand prerequisite for an expositor of this wonderful little book is, that he understand the gospel of the kingdom as exhibited in the prophets; the preaching of Jesus as the Christ; and the revelation of the mystery as set forth by the apostles. He must have a comprehensive understanding of the Scriptures from Genesis to Jude; for the light shining from all these testimonies converges upon the apocalyptic page, whose crises, as a mirror, reflect the kingdom promised to the saints.

“The Apocalypse of Jesus Christ” is then *for the servants of God*:—for those who believe the Gospel of the Kingdom it exhibits; and have been “washed from their sins in his blood,” in being baptized into his name. “Know ye not,” says Paul, “that to whom ye yield yourselves *servants* to obey, his servants ye are to whom ye obey; whether of SIN unto death, or of OBEDIENCE unto righteousness?” Here are two masters; the first, the Lord of the world, the last, the ruling principle of Jehovah’s people. “Sin is the transgression of law;” and because this is the natural tendency of our nature, “sin” is sometimes used for “the flesh.” He, therefore, that serves his own lusts, “the lust of the flesh, the lust of the eye, and the pride of life,” which not only constitute the man, but the world, or aggregate of such, is Sin’s servant or slave. Such a man, be he “priest,” “clergyman,” “minister,” or “layman,” serves sin unto death. Being of the world he speaks of the world, and the world hears him—1 John 4:5. He is essentially a man-pleaser, who holds men’s persons in admiration for the sake of advantage; and therefore cannot be the servant of Christ—Gal. 1:10; Jude 16. The thinking that characterizes such is termed “the thinking of the flesh.” What they think and give expression to is palatable to those who do not know the Scriptures, which is a great cause of error in the world. Their thoughts and reasonings are at issue with the thoughts and ways of God; and therefore, the thinking of the flesh is said to be at enmity with God, not subject to his law, neither indeed can be—Rom. 8:7. When a clergyman or layman thinks on God and his purposes; on what would be pleasing to him; on his own destiny or that of nations and the earth; and judges of these, not according to what is written in the Bible, but according to what appears to him to be “the fitness of things,” and according to the institutes of theological schools and seminaries; such thinking and judgment is the thinking of Sin, and inevitably at variance with the mind of Christ. Sin reigns in his thoughts, in his flesh, and in his ways. He is Sin’s servant, and though a slave, being free from righteousness, he serves him with delight.

Paul reminds the Saints in Rome that they were all the servants of sin once; but thanks God in their behalf, that they had been freed from sin, and were now the servants of righteousness, “having obeyed from the heart A FORM OF TEACHING, *τυπον διδασχηῶν*, *tupon didaches*, into which they were delivered”—Rom. 6:17. They *obeyed a form of teaching* which emancipated, liberated, or set them free, from the lordship of Sin. This was Paul’s mission—to *invite men to a change of masters*. He addressed himself to free men and slaves, all of whom, whatever their political or social position, were in bondage to the devil or sin. He did not invite slaves to abscond from their fleshly owners; on the contrary, he told men to remain in the several callings of life in which they were when they first heard the truth. “Let every man,” says he, “abide in the same calling wherein he was called. Art thou called, being a slave? Care not for it; but if thou mayest be made free, use it rather.” As if he had said, “Social or political liberty is a small matter in view of what men are called, or invited to, by the gospel of the kingdom. My mission is to “open men’s eyes, to turn them from darkness [of mind] to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the sanctified by faith [which leads] into Jesus”—Acts 26:18. He invited Sin’s servants to become Jehovah’s servants upon the principle of purchase; so that, in addressing those who had abandoned the synagogue and temple for the

house of Christ, he says to them, “Ye are bought with *a price*. They were “not their own,” being bought bodily and spiritually; “therefore,” said he, “glorify God with your *body* and with your *spirit*, which are God’s—1 Cor. 7:23; 6:19, 20. When a man’s body and spirit become another’s property, all property in himself is surrendered to the purchaser. All that he used to call his before he was sold, is transferred to his owner; and, if allowed to retain it, he must use it as the steward of his lord.

Redemption is *release for a ransom*. All who become God’s servants are therefore released from a former lord by purchase. The purchaser is Jehovah; and the price, or ransom, paid, the precious blood of the flesh through which the Anointing Spirit was manifested. It is therefore styled, “the precious blood of Christ:” as it is written in the words of Peter to his brethren, saying, “Ye were not redeemed with corruptible things, as silver and gold, from your vain conduct paternally delivered; but with the precious blood of Christ, *as of a lamb* without spot and without blemish”—1 Epist. 1:18. If this Christ-Lamb had not been slain, the fifth and sixth verses of the first chapter of the Apocalypse could not have been written; the “New Song” of chap. 5:9, 10, could never have been sung; the 144,000 could never have been sealed, the robes of the saints, the palm-bearers of ch. 7:9–14, could never have been washed white in blood; there would have been no Altar, no worshippers thereat, nor souls underneath it in death—ch. 11:1; 6:9; and there would have been no “fine linen, clean and white,” to clothe the body guards of “the King of kings”—ch. 19:8, 14. All these parts of the Apocalypse are based on the slaying of the Christ-Lamb as the redemption price of the servants of God.

SATAN took the price of release. In the day of his power he valued the blood at thirty pieces of silver. In this was fulfilled the saying of the prophet, “They weighed for my price thirty pieces of silver: and cast it unto the potter: a goodly price that I was prized at of them”—Zech. 11:12, 13. The life being purchased for this amount of blood-money, Satan nailed the Christ-Lamb to the tree; and poured out his life with a spear. Jesus entered no protest against the arrangement. On the contrary, he lovingly laid down his life for the sake of those who had died under the law of Moses, walking in the steps of Abraham’s faith; and for them also, who should afterwards become Abraham’s children by adoption through himself. With the first class, as a man, he had no personal acquaintance; with the last, comprehending multitudes of his contemporaries, his acquaintance cost him his life. Unknown by the one, and condemned and persecuted by the other, he nevertheless laid down his life to purchase their release from the bondage of Sin and Death. “I am,” said he, “the good shepherd. The good shepherd giveth his life for the sheep; and I lay down my life for them of myself. No man taketh it from me. I have power to lay it down, and I have power to take it again”—Jno. 10. He regarded this as the greatest evidence of love; for, as Paul reasons, “Scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” Well, therefore, may it be said, “*Unto him that loved us*, to him be glory and dominion for the Aions of the Aions”—ch. 1:5, 6.

The “servants of God, sealed in their foreheads,” are represented by the square of 12; so that their measurement is 144 cubits, and their numerical representation 144,000—Apoc. 7:3, 4; 14:1; 21:17. This square is the sum of all released from bondage to Satan, consequent upon their “obeying the form of teaching delivered unto them.” The releasing them, of course, is an affair of the ages, seeing that the redeemed do not belong to one and the same nation and generation. Jesus died and rose again for the release of these—his sheep scattered among the nations and generations of centuries. In the providence of God, “the Form of Teaching” is brought before them; and being of his sheep, they discern in the teaching the Great Shepherd’s voice, and follow it—John 10:26, 27: and as he said to Paul at Corinth, “Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city”—Acts 18:10. After this encouraging admonition, Paul continued speaking in Corinth a year and six months, *for the manifestation of this people*. They heard;

they believed; and they were baptized. They believed “the teaching,” and “obeyed the form.” The teaching was the Gospel of the Apocalypse of the Lord Jesus Christ. He tells us that “Christ sent him to preach the gospel; which is the power of God for salvation to every one believing; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith”—1 Cor. 1:17; Rom. 1:16, 17. In preaching this, he says, “I came declaring the testimony of God;” and “speaking the hidden wisdom of God in a mystery, which had been hid from the Aions and the Generations, but NOW is made manifest *to his Saints*: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory”—1 Cor. 2:1, 7; Col. 1:26, 27.

In the teaching, he taught them “the things concerning the Kingdom of God, and the Name of Jesus Christ;” so that, as the result of his instruction, they came to be “washed, sanctified, and justified in the name of the Lord Jesus, and in the Spirit of God”—1 Cor. 6:11: and to wait for his Apocalypse—ch. 1:7. Here was a *form* of teaching or doctrine presented to them in the formula of the name. He told them about the kingdom and glory to be apocalypsed when the hour should arrive for Jesus Christ to hurl Satan, their master, like lightning from the heaven. His testimony to this effect was confirmed among them by “the demonstration of Spirit and power, that their faith might stand in the power of God”—1 Cor. 1:6; 2:4, 5. Having convinced them of this, he invited them to a cooperation with Jesus in the overthrow of Satan, and in the government of the nations when Satan should be cast into the abyss, and shut up, and sealed, so that he could deceive them no more—Apoc. 20:2, 3. But, at the same time, he taught them that that government which was to succeed Satan’s, was to be a pure, indestructible, divine, and righteous dominion, and that consequently, flesh and blood, or mortals, and the unrighteous, could not possibly have any share in it—1 Cor. 6:9; 15:50. This declaration, attested by the Spirit, brought up the inquiry, *What does God require a believer of his promises to do that he may become righteous, and capable of inheriting them?* In other words, What must he do to become the subject of the righteousness of God? Of that righteousness, which Paul says is “witnessed by the law and the prophets?” The answer to all *who believe the promises*, and that Jesus is the Anointed Son of Jehovah, in whose crucified flesh sin was condemned; and that he rose from the dead for the justification of all given to him for brethren by the Father: the answer to such is, Do what Peter commanded the same class to do in Acts 2:38. Do what is prescribed in Acts 3:19. Do what the Samaritans did in Acts 8:12, 16. Do what the Cushite officer did in Acts 8:38, 39. Do what Paul himself did in Acts 9:18; 22:16. Do what Peter commanded the devout Gentiles to do in Acts 10:48. Do what was prescribed to the Philippian household in Acts 16:33. Do what the Corinthians did in Acts 18:8 :—for they all did the same thing. They believed the same teaching, and “*obeyed the*” same “*form*,” in conformity with the command to “be baptized into the name of Jehovah.”

In becoming thus enlightened and obedient they became “*the servants of God*,” purchased from Satan at the price of blood sold to him for thirty pieces of silver. By right of purchase, God calls upon all the purchased in Satan’s household to leave his service, and come over to him. “The Lord knoweth them that are his.” This is the seal of his foundation—2 Tim. 2:19; and he sent out his trumpeters to make proclamation, and to invite his own to present heirship of the kingdom and eternal glory, for which he has purchased them of the enemy—1 Thess. 2:12; 2 Epist. 1:5; James 2:5. “He that receiveth the testimony of Jesus hath set to his seal that God is true”—Jno. 3:33. He endorses understandingly all that God hath done. He rejoices in the purchase, or redemption, refuses any longer to serve sin, and sings, “Unto him that loved us, and redeemed us to God by his blood out of every kindred, and tongue, and people, and nation, and washed us therein from our sins, and hath made us kings and priests for God and his Father; to him be glory and dominion for the Aions of the Aions”—Apoc. 1:5, 6; 5:9.

These immersed believers of the exceeding great and precious promises covenanted to the fathers,

and confirmed in Jesus, the Minister of the Circumcision (Rom. 15:8) by obeying the form of teaching were brought into a *patient waiting for* what they believed in and hoped for. In writing to some of them at Corinth, Paul says, that they came behind in no gift, “waiting for *the coming* of the Lord, the Anointed Jesus”—1 Cor. 1:7. Thus it reads in the English Version; but in the original “the coming” is expressed by την αποκαλυψιν, THE APOCALYPSE. They waited for the Apocalypse of Jehovah, the Anointed Jesus. For the information of the mere English reader we may remark that *apocalupsis* is derived from a verb which signifies “to uncover, bring to light what was hidden.” The noun, therefore, signifies a *disclosure*, a revelation. The subject of the disclosure may be ideas, persons, or events. In the sense of new ideas being put into the mind with enlightening effect, *apokalupsis* is used in Luke 2:32, where Simeon, speaking by the Holy Spirit of the future of the child Jesus he then held in his arms, styled him “A light for an *apocalypse* of nations, and a glory of Jehovah’s people Israel.” In this text, it clearly signifies *illumination*. That is, that at some period of the history of the nations, Jesus would be, at one and the same time, a light and a glory to them and Israel. Moses says by the Spirit הרנינו גוים עבוד *harninu, goyim, ammo*, “Rejoice, ye nations, his people;” but Paul, quoting from the Septuagint, says “*with his people*.” Either way answers to the truth; for when the nations are caused to rejoice, they will have previously become Jehovah’s people (Zech. 2:11) and will also rejoice *with* Israel and the Saints. Now, when this shall be the order of the day, the nations will have been *apocalypted* by him who will be “the glory of Israel.” He will be a light in Zion in the midst of the nations, confounding the moon, and putting the sun of the former heavens to shame.

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He will be “a light for an apocalypse of nations.” The nature of this apocalypse may be discerned from a few testimonies of the prophets “In Zion,” says Isaiah, “shall Jehovah of armies make unto all people a feast. And in this mountain he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and Jehovah Elohim will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah hath spoken it”—25:6. The *veil* or *covering* the prophet speaks of here, is that “*strong delusion*” to which Paul alludes in 2 Thes. 2:11, where he predicted the present moral condition of the nations under the Man of Sin, or Satan of the Apocalypse, 12; 20. The nations of “Christendom” are all under the veil. God sent the truth among them; but Paul says, “they received not the love of the truth, that they might be saved. And for this cause,” he continues, “God shall send them STRONG DELUSION, that they should believe a lie; that they all might be condemned *who believe not the truth*, but have pleasure in unrighteousness.” Here is their sin and punishment. They corrupted the truth, and the corruption waxed strong in them; and deluded them into the belief of A LIE, or system of falsehood. By this the nations of “Christendom” are overspread as by a covering No nation is exempt from the delusion. The most enlightened believe “*the Lie*” in common with the least. Greekism, Romanism, and Protestantism, in all their “NAMES AND DENOMINATIONS,” are elements of the Strong Delusion. They all pretend to be Christianity; while in reality they are only abominable, and badly executed counterfeits.

Delusion and delirium have a near and intimate relationship; and the stronger the delusion the more intense the delirium. In the Apocalypse, therefore, when the “strong delusion,” in its effects upon the nations of “Christendom,” comes to be “*signified*” or represented, they are described as having been “made drunk,” and as being drunk. “The inhabitants of the earth,” said the Angel to John, “have been made drunk with the wine of the Great Harlot’s fornication”—Apoc. 17:2; 18:3. The last text declares that “*all nations*” are intoxicated. The drunkenness is, therefore, not restricted to the Greek and Latin communions; but comprehends all Protestant nations as well. They are all deceived by Satan, by whose energy, and deceivableness of unrighteousness, the soul-merchants of the earth have been able to establish themselves as the spiritual guides of the people. Blind, intensely blind and intoxicated, they are leading the blind and reeling multitudes into an unfathomable abyss; and they themselves are rapidly

approaching that universal bankruptcy, when their commerce in souls will be extinguished, “and no man will buy their merchandise any more.” The days of the schools, colleges, seminaries, and ecclesiastical establishments of the nations are numbered; and the end of their theological craft decreed. They are weighed in the balances and found wanting—wanting in the knowledge of “the truth as it is in Jesus.” Though they boast of the light and glory of our century; and are upon such admirable terms with themselves as the people of the Lord, basking in the sunshine of his favor and delight; the Scriptures denounce their pretensions, and resolve them into the grossest darkness, sensuality, and wickedness. And this is unquestionably true. No other conclusion can be come to in view of what the Spirit saith. Speaking by Isaiah he declares that if any one do not speak according to Moses and the Prophets he is a dark body—ch. 8:20. “There is *no light* in him.” Now it is notorious, that the professors of the theological institutions of all sects, and the clerical, or ministerial, orders of all denominations, are grossly ignorant of the Old Testament writings. In presuming, therefore, to preach from, or to explain the New, it is utterly impossible for them to speak according to Moses and the Prophets. A man cannot speak in accordance with what he knows little or nothing about. The testimony, therefore, convicts them of utter incompetency. It declares them to be utterly without light: which is equivalent to saying that they are in gross darkness. And, this being the condition of the ecclesiastics, how awfully dark must the people they call the “laity” be! “Like priest, like people,”—darkness added to darkness until it becomes Egyptian, or darkness to be felt.

If the nations were enlightened the Apocalypse of the Anointed Jesus would be unnecessary. He comes because of the darkness of the world. He comes as a light, as the Day Star, to illuminate the nations. He does not come because they are enlightened. If his coming be postponed to this, he never will come; for instead of a knowledge of the truth increasing among them, the darkness is intensifying day by day.

Now that the Lord comes while darkness reigns, is manifest from the following testimony:—Isaiah informs us, that “the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;” and that then she shall “arise and shine; because her Light is come, and the glory of Jehovah is risen upon her.” He then tells us the reason why Jehovah, or the Anointed One, comes to shine upon her; and the following is the reason: “*Because darkness shall cover the earth and gross darkness the people.*” This is the mental, or intellectual and moral, condition of clergy and people, Gentiles and Jews, at the epoch when Christ comes as “A Light for their apocalypse.”

Such is, and such will continue to be, the spiritual condition of the world until then. But when they have been apocalypted, or illuminated, the change will be glorious. “The earth” will then “be full of the knowledge of Jehovah as the waters cover the sea,” even as God had sworn to Moses—Numb. 14:21; Isaiah 11:9; Hab. 2:14. Then “Many people shall go and say, Come ye, and let us go up to the mountain (or kingdom) of Jehovah, and to the house of the Elohim 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 Jehovah from Jerusalem. And he shall rule among the nations, and he shall punish many peoples; and” in consequence of that rebuke, “they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Having spoken peace to the nations, and being established in his glory, the day of Jehovah’s exaltation will have been apocalypted, or revealed—that day in which, it is testified, “Jehovah alone shall be exalted”—Isaiah 2:10, 11, 16, 17. “At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to THE NAME OF JEHOVAH, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart*”—Jer. 3:17. This is a very plain testimony. Jerusalem is to become the throne of a government which is to have universal dominion; and that when it exists, the nations will have abandoned the strong delusion, or “imagination,” by which they are now deceived. The

occupation of the “Reverend Divines” of “Christendom” will then be gone. All names and denominations of blasphemy ending in *ism* will then be abolished; and they will be all as clean swept away as was the old world by the flood. What a glorious riddance for the world! The “seducing spirits,” “the demons,” “the captivators of silly women laden with sins,” the “transformed ministers of Satan,” teachers heaped up to themselves after their own lusts to tickle their itching ears: men of corrupt minds, who speak lies in hypocrisy; unruly and vain talkers and deceivers, and destitute of the truth, supposing that gain is godliness—these, with all their old wives’ fables and traditions, will all have been precipitated as Satan, with lightning volocity from the heavens, into the promiscuous confusion of the bottomless abyss. No clergyman will then venture to lift up his voice to sermonize the people; for “It shall come to pass that when any shall yet prophesy (or preach), then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Jehovah; and they shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets (or preachers) shall be ashamed every one of his vision when he hath prophesied; neither shall they wear hair garments to deceive”—Zech. 13:3, 4. If the ecclesiastics were to be dealt with upon this principle at the present time, not a soul of them would escape death upon the spot; for it is their craft to “speak lies in the name of Jehovah,” and to wear peculiar garments for professional deceit. The world that now fawns upon and flatters their vanity, and glorifies their foolishness, will then curse their memorial. In that day of affliction to the Apostasy, it is testified, that “the Gentiles shall come unto Jehovah from the ends of the earth, and shall say: Surely our fathers have inherited lies, vanity, and things wherein there is no profit”—Jer. 16:19. This is what they will say of Episcopalianism, Presbyterianism, Lutheranism, Methodism, Congregationalism, Universalism, Mormonism, Millerism, Campbellism, Romanism, Greekism, &c., &c., &c.—all false, vain, and unprofitable. This is their true character; for they make up the ecclesiasticism of the nations; and how is it possible for drunken nations, overspread with strong delusion as a thick veil, to hew out for themselves cisterns capable of holding water from the fountain of life?

3. The New Testament Use of the Word Apocalypse

The word *apokalupsis* is used eighteen times in the New Testament. The first place where it occurs is that we have just been considering; the last is in Rev. 1:1; as the *Apocalypse* of Jesus Christ which the Deity committed to him to show to his servants *things which must come to pass* speedily”. Here the apocalypse is *an exhibition of things to be transacted* subsequently to the communication of it; and when we look into it we find its signs, scenes, and so forth, all tending to, or terminating in, the personal manifestation of Jesus Christ before the nations, the overthrow of their dominions, and the victory of his Brethren, the Saints, over the grave, and over the Satanism of “Christendom” in Church and State in whatever form they may be found. Hence the Apocalypse *exhibits* what the testimonies already adduced predict without a symbol, God has determined shall come to pass in the Anointed Jesus shining as “a Light for an apocalypse of nations.”

The apostle Paul uses the noun *apokalupsis* thirteen times in his writings; and the verb *apocalupto* also thirteen. In Rom. 2:5, he uses it in relation to a manifestation of judgment, “in a day of wrath and *apocalypse* of God’s righteous judgment.” This is a day yet future; because in it, Paul says, the glory, honor, incorruptibility, and life of the Aion will be rendered to the righteous; and indignation and wrath to “those who obey not the truth.” It is “a Day of Wrath and Apocalypse”: hence, whatever constitutes the *apocalypse*, is to be looked for in “a time of trouble,” as Daniel terms it; or “a day of affliction,” in the words of Jeremiah. They may cry “Peace and Safety;” but there will be neither in the Day of Apocalypse; but rather “sudden destruction as travail upon a woman with child”—1 Thess. 5:3.

In Rom. 8:19, he uses the noun in reference to the disclosure of the Sons of God to the view of the nations, from which they are at present concealed. The Sons of God are to be *apocalypsed*, and glory is to be *apocalypsed* in them, as well as Jesus, their Elder Brother. "I reckon," says Paul, "that the sufferings of the present time are not comparable with the future glory to be *apocalypsed* in us. For the earnest hope of the creature is looking for the *Apocalypse of the Sons of God*." In the English version this is rendered by "the manifestation of the sons of God." The meaning is this: Mankind are divided by Scripture into Two Classes—the Serpent and his seed; and the Woman and her seed—Gen. 3:15. As early as the times before the flood, the former were styled simply "men;" the latter, "the sons of God"—Gen. 6:12. By the flood, "men" were swept from the earth which they had filled with violence; and their apostasy was extinguished with them: that is, "the *earth* was corrupt; FOR *all flesh* had corrupted GOD'S WAY upon the *earth*"—Gen. 6:11, 12. They had set up a corrupted way of worshipping God, which constituted an apostasy, or departure from the Original Way instituted in Eden. This did not suit their evil nature; therefore they altered it to please; and under its inspiration filled the habitable with their abominations. Only one small family protested against this apostasy; a family of eight persons, all that were left on earth of the Sons of God among the living. These were saved by the earth's baptism; while the apostasy, in all its ecclesiastical, civil, and social relations, was torn up by the roots, and swept away.

Sons of God is a title conferred upon certain descendants of Adam, which places them in the same class of intelligences as the Angels. These are also styled "Sons of God" and Stars of the Dawn," or "Morning Stars"—Job 28:7. We do not mean to say that the Sons of God, called in Scripture angels, or messengers, and Gods, are now mortal and corruptible, and weak of mind and body as we are; they have passed through this state, and now occupy a state beyond it, in which they are incorruptible, immortal, glorious, powerful, wise, and of spirit-corporeality. In their former state they were Sons of God subject to evil as we; in their present, they are sons subject only to good. Men are invited to the same destiny. They are invited now to enter Jehovah's family, and to become his sons and daughters, with the promise of hereafter being promoted to a physical equality with the angels. Thus it is written, in 2 Cor. 6:17, "Come out from among them, and be ye separate, saith Jehovah, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith Jehovah Ail-Shaddai."

But he not only gives men invitation to become his children, but he gives them power also. Thus the Jehovah-Spirit came to his own land (*ta idia*) but his own people (*hoi idioi*) the Jews, received him not. Nevertheless, as many as received him, *to them gave he power to become children of God*, to them believing into his name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God"—Jno. 1:11–13. Here the fleshly principle is repudiated. "The flesh profits nothing." No man is a Son of God, because he is descended from "*Adam Son of God*"—Luke 3:38; but Adam's sons become Sons of God *by adoption* through His Name. They must believe the promises covenanted; believe in Jesus, as the Jehovah-Spirit manifested in flesh, made a sin-offering, justified in spirit, for the justification of believers; and be immersed into the Name, that they may be the subject of the repentance and the remission of sins which are offered in that name; and communicable only to such *in putting on* the name according to divine prescription. The power of becoming a son of God consists in *obeying the form of teaching* apostolically delivered. In putting on Christ *the Son of God* by eminence, a man becomes a son of God. Addressing the sons of God in Galatia, Paul says: "In Jesus anointed ye are all sons of God through the faith: for as many of you as were immersed *into* the Anointed have *put on* the Anointed. And if ye be the Anointed's, then ye are the seed of Abraham, and Heirs according to the promise"—ch. 3:26–29. When a son of Adam is thus adopted into Abraham's family, he is a son of Abraham because he is in Jesus who was his descendant according to the flesh. He is in God the Father,—and in the Son, by constitution; and Christ dwells in him by faith that works by love, and

purifies the heart”—Eph. 3:17; 1 Thess. 1:1. This step being assured, what follows is of course. “If children,” says Paul, “*then* heirs, HEIRS OF GOD, and joint heirs with Christ; if so be that we suffer with him, that we may also be GLORIFIED TOGETHER.”

This contemporary glorification of Jesus and his brethren of the Abrahamic Family is the subject matter of their apocalypse; and points to their *development* as sons of God. This occurs “in the resurrection,” an Aion-period in which the sons of God obtain their new nature, or materiality. *Mentally*, that is, as to mind, disposition, and character, or as we might say, *spiritually*, and constitutionally, they are sons of God; but as to the flesh, they are, on this side the resurrection, still the children of Adam. They are flesh and blood, but they do not walk after, or according to, its impulses; living a life of self denial, being led by the spirit, in being led by the truth understood, believed, and affectionately obeyed, as it is written: “As many as are led by the Spirit of God, they are the sons of God.” But, to be sons of God in the full import of the title, they must put off the Old Adam, in respect to *body* as well as to conduct and intelligence. They must become sons of God bodily as well as spiritually. They are waiting for this namely, “for the adoption, the redemption of their body.” Jesus referred to this in his argument with the Sadducees, saying: “They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are *equal to angels*, and are sons of God, being sons of the resurrection”—Luke 20:35, 36.

Now hear what John says upon this subject in 1 Epis. 3:1, 2. “Behold,” says he, “what great love the Father hath bestowed upon us, that we should be styled sons of God! Because the world does not know him, *therefore it does not know us*. Beloved, we are now sons of God, though it doth not yet appear what we shall be: nevertheless we know that when he shall appear, we shall be like him, for we shall see him as he is. And every one having this hope in him purifies himself as he is pure.”

From this testimony, then, it is clear, that the Sons of God are not yet *apocalypsed*, or manifested. Therefore, the world does not know them, though, if it have an opinion in the matter, and were invited to point them out, it would certainly judge, that if God had any sons among men, they were those whom it recognizes as the “Ambassadors of Jesus Christ,” and the “successors of the Apostles,” together with the pious of their flocks. By the *world*, we mean what is called, or what rather is self-styled, “the Religious World,” made up of all members and supporters of the ecclesiasticism of what they call “Christendom.” But this world knows not the Father, how therefore can it know the sons. Neither can it know them before their apocalypse; for the testimonies by which they are defined they will not trouble themselves to understand. *No man is led by the Spirit of God who is not led by an intelligent belief of the truth*. This truth the world and its soul-merchants do not know. They are therefore not led by it; and are consequently according to Paul, not the Sons of God. “They are of the world; therefore speak they of the world; and the world heareth them.” By this rule it is easy to perceive that the world’s judgment is wrong. They whom the world hears are not of God. He never sent them, nor were they ever adopted into his Abrahamic Family. If they were God’s sons the world would not listen to them; but would hate and persecute them. They profess to admit that the apostles were of God; but they pay no regard to what they teach. Their whole ministry is spent in falsifying and destroying their doctrine. “Be mindful,” says Peter, “of the words which were spoken before by the Holy Prophets, and of the commandments of us the Apostles of the Lord and Saviour”—2 Pet. 3:2. But Peter may as well speak to a post as to the ecclesiastics of the world. They only care for him and his words so far as they can turn them into cash, or make them available for the preservation of vested interests. They have long ceased to hear both prophets and apostles, as any one may know who will take the trouble to compare their traditions and practices with the commandments and testimonies of God. “*He that knoweth God heareth us*,” says John; “he that is not of God heareth not us. Hereby know we the Spirit of the Truth, and the Spirit of the Delusion.”

After so plain a declaration as the foregoing, is it possible to admit that the Religious World and its rulers are of God; and worship him in spirit and in truth? That the Spirit of the Truth is formative of their systems? Or that its worshippers are his sons? Nay, verily, its formative spirit is that of Antichrist, which is discerned in their “love of the world, and of the things which are in the world;” a love, which is earnestly deprecated by the apostles of Christ. “If any man love the world, the love of the Father is not in him;” but are not the people’s spiritual guides devoted to the world? Are they not the world’s hired servants? Are they not them whom the world delights to honor? Are not their flocks perfect incarnations of “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life?” All of which the apostle testifies “is not of the Father, but is of the world”—1 Jno. 2:15, 16. The affirmative to these inquiries is alone admissible; and the apostolic principles clearly determine that the ecclesiastical system, in its totality of names, denominations, churches, reverend orders, institutions, and worshippers, is of the Devil, and not of God. We therefore verily believe, that when the reality of things is vindicated in the *apocalypse* of the Sons of God; when his glory shall be *apocalypsed* in them; and when the Captain of their salvation as “a Light for an *apocalypse* of nations,” shall appear—we believe that when this shall come to pass, He will say to the flocks and shepherds of the religious world, as he said to the same class in Judea, “Ye are of your father the Devil, and the lusts of your father ye will to do. He was a manslayer from the beginning, and *stood not in the truth*, because truth is not in him. When he speaks a lie, he speaks of his own things; for he is a liar and the father of it.” “He that is of God heareth God’s words; but because ye are not of God, therefore ye hear them not.” If we are to judge a tree by its fruits, what other conclusion is it possible to come to? The pious of the world are adepts in all the lusts of the flesh; they do not stand in the truth, which is an offence to them; when they speak, they lie against the truth, and speak of their own conceits; they do not hear, or believe and obey, the words of God; and therefore the conclusion is inevitable that they are not of God; and therefore of necessity of the Devil.

This is also manifest from another consideration. If the ecclesiasticism of Christendom were the worship of God in spirit and in truth, the poor in this world, rich in faith, would be the notables, revered and beloved by the rich; who would rejoice in emptying themselves of their glory and honor, that they might be exalted in due time. But the reverse of this is the fact. Mammon reigns in Church as well as State; and the members of the one are the ambitious and brawling politicians of the other. All this is of the flesh, or *Sin Incarnate*, which is the Devil. Now the mission of Jesus is to destroy the Devil, and the works of the Devil—Heb. 2:14; 1 Jno. 3:8: and we have already seen, that the Gentiles are to come to him after his apocalypse, and to confess that what they now cherish is only lies, vanity, and unprofitable. They will then acknowledge that their denominations are works of the Devil; and as such they will rejoice in their abolition, and glorify their destroyer. The whole system now existing is a monster iniquity, which only awaits the “apocalypse of the Sons of God” for its disruption, and utter annihilation. Another place in Paul’s writings where he uses this noun in a notable manner is in 2 Thes. 1:7. He there tells his persecuted brethren that God will recompense to them “a rest with us (Paul, Sylvanus, and Timothy) in the *apocalypse* of the Lord Jesus from heaven, with angels of his power, in fire of flame, inflicting vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Anointed; who shall suffer punishment, *Aion*-destruction, from the presence of the Lord, and from the glory of his might, when he shall come to be glorified with his Saints, and to be admired with all the believers in that day.”

In the next chapter, ver. 8, he informs the reader that a certain power would exist, contemporary with the apocalypse of that day, which should be wasted and destroyed. He styled it THE LAWLESS ONE, “whom,” says he, “the Lord shall consume by the spirit of his mouth, and destroy by the manifestation of his presence.”

In writing to the faithful, Peter also directs their attention to “the Apocalypse of Jesus Christ” as the

time when their faith should be “found unto praise and honor and glory.” He exhorts them to “hope to the end for the grace that is to be brought *in the apocalypse of Jesus Christ*,” and in a third place of the same epistle he says, “Rejoice, inasmuch as ye are partakers of Christ’s sufferings; that in the *apocalypse of his glory*, ye may be glad also, leaping for joy”—1 Pet. 1:7, 1; 4:13.

It must be evident, then, to all who have examined the testimonies adduced, that *apocalypse*, in the New Testament use of the word, is not used indefinitely or vaguely, importing merely a disclosure or uncovering of ideas previously concealed: but that it has a special and appropriated signification—a doctrinal meaning peculiar to itself: teaching,

1. The introduction of A DAY, styled *the Day of Apocalypse*;
2. The manifestation in that day of A LIGHT *for the Apocalypse of Nations*;
3. The inflicting of vengeance and punishment on the lawless and disobedient in that day;
4. The personal appearance of Jesus Christ, as the Light of *the Day of Wrath and Apocalypse*;
5. The manifestations of the Sons of God by resurrection from among the dead, and glorification with Jesus Christ—the Apocalypse of Salvation in the last time.

For the things indicated in these points, the believers who received their enlightenment through the personal labors of the apostles, waited and earnestly longed; as they have also, who in succeeding ages and generations have been instructed in the truth by their writings in connexion with those of Moses and the Prophets. With believers of this class the question uppermost in their minds has ever been, “*O Lord, how long? How long*, O Elohim, shall the adversary reproach? Shall the enemy despise thy name for ever?” “*How long*, O Jehovah; wilt thou *hide thyself* for ever?” “*Return*, O Jehovah, *how long?* How long are thy servants to wait for thy return?” “*How long*, O Jehovah, how long shall the wicked exult?”—Psal. 74:10; 89:46; 90:13; 94:3.

Isaiah had a vision of the Adon, the I SHALL BE of armies, sitting upon his throne, at a time when the whole earth shall be full of his glory. “Mine eyes,” says he, “have seen the King, the Jehovah of armies!” At the same time he heard a declaration announcing a punishment to be inflicted upon the tribes of Israel, because they would not understand and perceive the truth in the day of the King’s visitation. Fatness of heart, heaviness of ears, and blindness were to come upon them, as at this day. So long as it continued, the earth’s fulness of glory would be deferred. The prophet was greatly afflicted at this, and exclaimed, “Woe is me! For I am cut off; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.” Then, said I, Adon, *how long?*—Chap. 6.

Over 200 years afterwards the same inquiry was made in the hearing of Daniel, and in effect by Daniel himself. The long night of Israel’s darkness foreseen by Isaiah to come upon them after the rejection of Jehovah’s Messenger, who was to go and say to them, “Ye hear in hearing, but do not understand; and ye see in seeing, but do not perceive”—Mat. 13:13—is characterized in Daniel by the absence of sacrifice, the desolation of the land, and the dispersion and oppression of the nation—ch. 8:11–13, 24; 9:26, 27; 12:7. It had been revealed to Daniel, that a powerful and indestructible kingdom should be set up by the God of heaven, which should consume and destroy every thing that stood up against it; that the Son of man and the Saints should possess it, with dominion over the whole earth; and that then power should be restored to the Hebrew nation, which should never again be broken: but before all this could begin to come to pass, he saw a long period of affliction would obtain. It was therefore desired to know when it should terminate; as terminate it must before the glory can be *apocalypsed* or revealed. “*How long*,” then it was asked, “shall the Little Horn of the Goat practise and prosper against the *Holy Land* and the *Host of Israel*?” for this is in effect the question of the thirteenth verse. How long till the arrival of the period when the Holy shall be avenged—*nitzdaik kodesh*?

The answer to this question only bringing the inquirer to the period in which the vengeance is to be developed, it was still desired to know further “How long to the end of the wonders” to be developed in “the time of the end?” The answer was by the specification of *a period*, and *an event*. “For a time, times, and a half.” This is the duration of the period, constituting the latter portion of what Jesus Christ terms “*the Times of the Gentiles*,” during which Jerusalem and the Saints were to be trodden under foot—Luke 21:24: and symbolized in the Apocalypse by “the Court which is without the Temple, given to the Gentiles for forty and two months”—ch. 11:2. The event that marks the end of the period is THE RESTORATION OF ISRAEL, which is thus expressed, “When he (Michael the Great Prince that liveth for the Aion) shall have finished the scattering of the power of the Holy People, all these times shall be finished.”

But still the question admitted of repetition. True, in the time of the end, and at that crisis of it, when the King of the North, as the Imperial Horn of the Grecian Goat, shall be broken with an end of power, by Michael in standing up to deliver Israel, “the time, times, and a half” shall conclude: but then, “How long,” said Daniel, “to the end of these?” They shall end at the delivering of Israel; but how many years from Daniel’s time shall it be to that redemption?

The rejoinder which Daniel received to the question, “How long to the end of these?” is remarkable. He was not informed how long. He was told instead to “go:” and the reason given for telling him to depart in ignorance of the end of the times, was that “*the words were sealed up and closed till the time of the end.*” The words of a book sealed up and closed could not be read. Daniel declares that he did not understand. He did not understand the times of the winding up of the visions he had seen. He did not understand when the Stone would smite Nebuchadnezzar’s Image; nor when the Saints would break the power of the Little Horn, and take the dominion under the whole heaven; he did not understand when, or in what year of the world’s age, Michael should deliver Israel, and raise the dead. “I heard,” says he, “but I understood not:” the answer to the question, “*How long?*” was still deferred. Daniel, however, did not depart in despair. He was told that the Daily Sacrifice should be taken away to make room for a desolating abomination, or power, which should prosper for 1290 years; and that 45 years after that period should close, “many of them that sleep in the dust of the earth should awake to the life of the Olahm or Aion;” and that then he should arise to his inheritance.

The Apocalypse revives this ancient question in ch. 6:10. In this place, those in Christ slain for the word of God, and for the testimony they held, being many, are represented as crying with a loud voice, saying, “*How long*, O Despot, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?” In answer to this appeal, they were told that they must rest *yet a little while*,” and in the eighteenth chapter we find the little while, in its allegorical allusion, fulfilled in the avenging of the Saints upon the Apostasy in the judgment of the Great Harlot by whom all the nations have been intoxicated and deceived.

From what has been hitherto presented, we presume that the reader will have discerned that the great question generated in the minds of those who believed the gospel preached by the apostles, was, “*What are the times and the seasons; and what the signs indicative of the appearing of Jesus Christ in his kingdom and glory?*” The Apocalypse, we would remark, was communicated for the purpose of imparting information to the servants of God in relation to the times, seasons, and signs, which till then were reserved with the Father. Being herein revealed, they are expected to study it, that they may be able to discern the signs of the times as they arrive, that when the great crisis comes, they may not be taken by surprise. To assist them in this is the object of this volume, which we commend to their Scriptural and critical examination as we proceed.

4. When the Apocalypse was written.

CONCERNING the time when the Apocalypse was written there have been various opinions among the learned. Irenaeus, who flourished ecclesiastically A.D. 169, that is, about seventy years after the death of the apostle John, is said to have introduced an opinion that the Apocalypse was written in the reign of the Roman emperor Domitian, brother to Titus who destroyed Jerusalem, and who occupied the throne of the Caesars from A.D. 80 to A.D. 96, when he was assassinated. John being the only apostle living at the time Irenaeus supposes it to have been written, of course makes the Apocalypse the last of the sacred writings. Sir Isaac Newton does not fall in with Irenaeus' opinion. He says that he might perhaps have heard from Polycarp, who, in ecclesiastical style is called "his master," that he had received the Apocalypse from John, with whom it is said he was personally acquainted, about the time of Domitian's death: or that "John might himself at that time have made a new publication of it, from whence Irenaeus might imagine it was then newly written." But as John had no copyright in the Apocalypse, this supposition is not to be entertained. When he received it, he sent it to the Seven Ecclesias of Asia Minor, which would multiply copies to the fullest extent without any further cooperation of the apostle in the publication. Eusebius in his *Chronicle* and *Ecclesiastical History* adopts the opinion of Irenaeus. This may strengthen it. Not that Eusebius is any personal authority in the matter, having lived remoter from John's day than Irenaeus, (he "flourished" in the latter part of the third, and beginning of the fourth centuries,) but, being a historian of his own and preceding times, he would, it is presumable, adopt the opinion most generally received among the Christians of his own day. But he is thought to have invalidated the truth of it by conjoining the banishment of John into Patmos with the deaths of Peter and Paul, in his *Evangelical Demonstrations*. Paul is said to have been beheaded at Rome A.D. 65; others say A.D. 67. From his own writings, we may conclude that he was alive on the eve of the destruction of Jerusalem; but there is no indisputable evidence in them that he was really contemporary with that calamity and succeeding times. Speaking of the approaching abolition of the Mosaic constitution of things; the casting down of the host of heaven, of the stars, and of the truth to the ground; and the suppression of the daily sacrifice by the Little Horn of the Goat; he says in Heb. 8:13, that having been made out of date, or antiquated, by the confirmation of the New Covenant promised in Jeremiah, it was *eggus aphanismou, nigh of vanishing away*. He was therefore living *nigh* the time of the great destruction, when he wrote the letter to the Hebrews. But from 1 Thess. 2:16, we may conclude that he lived so *nigh* to it as to witness its beginning, and perhaps its end. In writing to the faithful in Thessalonica, he says concerning the Jews, "who both killed the Lord Jesus, and their own prophets, and *chased us out (ekdioxanton from dioken to pursue, or chase, and ek out of, or from)* and please not God, and are hostile to all men, forbidding us to speak to the Gentiles that they may be saved, to the filling up of their sins continually:" he says of them, "*But the wrath came (aoristically) upon them to the end,*" *ephthase eis telos*. If this be accepted as the true rendering, it would indicate that the Jewish State had been destroyed; and that Paul was living after the destruction, contrary to the traditions of ecclesiastical writers. But if the aorist is taken indefinitely, it may be read "comes upon." The Jews had chased the surviving apostles out of Judea, by which they escaped the terrible calamities that were about to fall upon Jerusalem, where they generally resided—Acts 8:1. John and Paul were no more to be found in Judea; and Peter writes from Babylon 1 Pet. 5:13; but died before the siege. How long Paul may have lived after THE END, there is no reliable testimony to determine. Eusebius says that John was sent to Patmos at the time of Peter and Paul's death. It may have been so; and John may have been an exile in Patmos for many years after being sent thither. There is no evidence to show how long he was an exile; or in what year of his sojourn in Patmos the Apocalypse was "indicated by sign" to him. Tradition says he was there in the reign of Domitian; and his own testimony, that while there, he saw and heard in vision what is related.

Tertullian, who is contemporary with Irenaeus, and Pseudo-Prochorus, say that John was banished

by Nero to Patmos. Arethas, in the beginning of his commentary, quotes the opinion of Irenaeus from Eusebius, but does not follow it; but afterwards affirms that the Apocalypse was written before the destruction of Jerusalem; and that former commentators had expounded the Sixth Seal of that destruction! Upon this we may remark, that he who would make such an exposition can have no opinion worthy of any regard.

The tradition of the Syrian Christians preserved in the title of the Syriac Version, is thought to agree with the opinion that the Apocalypse was written before the destruction of Jerusalem. The title is this. "*The Revelation which was made to John the Evangelist by God in the island Patmos, into which he was banished by Nero the Caesar.*" Nero reigned before the fall of the city. He succeeded to Claudius in A.D. 54, or A.C. 57, which are equivalent; and continued to A.D. 68, or A.C. 71, a reign of 14 years, The temple was demolished A.D. 71, or A.C. 74. The Syriac title only testifies to the banishment of John; the Apocalypse may not have been written for several years after.

It may be objected in relation to the text in Thessalonians, that a different rendering may be put upon it without constraint, which would leave it undetermined whether Paul lived after the destruction or not. The words may be translated, "The wrath *has come* upon them *for an end*;" or *came* upon them *to*, or unto, an end. The verb *efthase* is the *first aorist*, and may be rendered by the past or by the indefinite present, which partakes both of the now and the hereafter. "The wrath cometh upon them to an end," predicted by the prophets, Jesus in Matt. 24:14, and the apostles. But as they were "hostile to all men," it is likely that the wrath was outpouring, and that the Jews and Romans were in actual war; and that "the ending" so often proclaimed in their discourses, was witnessed by some of the apostles. There is a little presumptive evidence in the Apocalypse itself that it was written after the death of perhaps all the apostles except John. The apostles, who were also prophets and saints, are invited to rejoice over the subversion of Rome and its institutions and dominion, in the judgment; because in her their blood was found. That is, Rome had put to death apostles and prophets, as well as Jerusalem, which was destroyed for the same offence. There would have been something incongruous in the view of John's contemporaries who received the Apocalypse, to have read in ch. 18:20, 24, a charge of murdering apostles, if all the apostles slain had been put to death by the Jewish Power which the Romans were employed to destroy.

But some commentators are tenacious of the opinion that the Apocalypse was written before the destruction of Jerusalem, because, as it would seem, they desire to dispose of its difficulties more summarily than can be effected upon a contrary supposition. If it were not written till after Jerusalem was destroyed, what is to be done with the sealing of the thousands of Israel, in the seventh chapter; with the predicted treading of the Holy City under foot of the Gentiles, of the eleventh chapter; with that temple and altar mentioned in the first verse of the same? It is found most convenient to cast all these things into the fiery furnace of that destruction, and so to consume them out of the way. But it really matters not whether it be assumed to be written before, or after that event. The interpretation is in no way affected. The destruction of Jerusalem with its times and circumstances cannot be accommodated so as to interpret what is written in the Apocalypse about a "holy city," a "temple" and "altar," a "court," a "Jerusalem," and so forth. These are symbols, and represent something else than what the words stand for in common, or historical discourse.

The result of Sir Isaac Newton's investigation in relation to the time when the Apocalypse was written may not be unacceptable to the reader; we shall quote it, therefore, from his *Observations*. "Seeing that Peter and John," says he, "were apostles of the circumcision, it seems to me that they stayed with their churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon those churches as enemies,

because Jews by birth; and therefore, to prevent insurrections, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews, and those of Peter, were written to these churches, with reference to this prophecy as what they were particularly concerned in. For it appears by these epistles that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the Jews; for till then the heathens were at peace with the Christian Jews, as well as with the rest. The Epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must have been written to them after their flight into Asia, where Timothy was a bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome, Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to that name in the Apocalypse; and in writing to *the strangers scattered throughout* Pontus, Galatia, Cappadocia, Asia, and Bithynia, he seems to intimate that they were the strangers newly scattered by the Roman wars; for those were the only strangers there belonging to his care.”

He thinks that this account of things agrees best with history duly rectified. We do not think, however, that a rectification is possible. The Ecclesiastical Writers of the period succeeding the times of the New Testament, are not reliable. They all belonged to that class of men who set up for successors of the apostles with clerical authority; and where facts were wanting, did not hesitate to substitute conjecture. For our own part, we rely upon nothing ecclesiastical outside the Old and New Testaments. What they testify we believe; but whereon they are silent, we have no faith. Peter may refer to Rome in using Babylon; but there is no evidence that he certainly does. If by Babylon he do indeed mean Rome, it favors the supposition that the Apocalypse was written before his decease; because this is the only Scripture extant in which Rome is certainly comprehended in the name. Chrysostom’s testimony somewhat confirms my view of the passage in Thessalonians. He says “that the apostles continued long in Judea, and that then, being driven out by the Jews, they went to the Gentiles. This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the apostles were dispersed into several regions at once; and Origen has set down the time, telling us that in the beginning of the Judaic war the apostles and disciples were scattered into all nations.”

In conclusion, then, upon this point, I remark that, though the strongest evidence is for A.D. 96, yet it cannot be said with certainty in what year the Apocalypse was written. Irenaeus says it was written towards the end of Domitian’s reign. It testifies for itself that it was written at some time during John’s sojourn in Patmos; but owing to the unreliable character of the testimony of the post-apostolic writers as it has come down to us through the polluted and corrupting channels of Greek and Latin Orthodoxies, we cannot say when John’s banishment occurred, how many years it continued, whether it began at the death of Peter and Paul, or before it, or during the Judaic war, or after the destruction of Jerusalem, or shortly before the assassination of Domitian. It may have been at any one of these times, and it may not. It would, indeed, satisfy curiosity to know, but that is all. The knowledge of these particular times does not at all affect the interpretation. This is independent of the *Anno Domini* of John’s exile. It was communicated to him after his removal from Judea from some cause; and subsequently to his going to Patmos on account of the word of God and the testimony of Jesus Christ, where also he sojourned in tribulation and endurance. This is all he considered necessary for the reader to know, and therefore with this scanty information we shall endeavor to be satisfied.

5. Apocalypse Rooted in the Prophets.

In treating of the causes which operated the rapid progress of the gospel in the first two hundred

years of our era, the historian of the “Decline and Fall of the Roman Empire” thus expresses himself with reference to the great subject matter of the Apocalypse. “The ancient and popular doctrine of the Millennium,” says Gibbon, “was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration, in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed (as they supposed), would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the Saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden with the amusements of pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. A city was therefore erected, of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people was never to be restrained by any jealous laws of exclusive property. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been *the reigning sentiment of the orthodox believers*; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. *But when the edifice of the church was almost completed*, the temporary support was laid aside. The doctrine of Christ’s reign upon earth was at first treated as *a profound allegory*, was considered by degrees as *a doubtful and useless opinion*, and was at length rejected as *the absurd invention of heresy and fanaticism*. A mysterious prophecy (the Apocalypse) which still forms a part of the sacred canon, but which was thought to favor *the exploded sentiment*, has very narrowly escaped the proscription of THE CHURCH.”

This is the impartial testimony of a man who was well acquainted with the literature of the times contemporary with, and immediately succeeding, those of the apostles; and who conceived that the propagators of Christianity were deceived, and of such low morality that they did not hesitate to invent and promulgate lies to gain their ends. This was doubtless the case with the Babel builders of what Gibbon calls “the church;” but it is a gross calumny when insinuated against those “servants of God” to whom the Apocalypse was “sent.” Gibbon’s testimony, however, is important and useful in this:

1. That it proves that the nearer we approach to the times of the Apostles, the stronger and more universal was the belief of the Apocalyptic teaching concerning the Millennium, and reign of Christ and the Saints upon the earth;
2. That it was well adapted to the desires and apprehensions of mankind;
3. That so long as it continued the reigning sentiment, the faith rapidly progressed;
4. That when the edifice erecting by the Sons of Balaam and Jezebel was almost completed, the doctrine of Christ’s reign began to be abandoned;
5. That when they had completed the Apostasy, the doctrine was repudiated as heresy and fanaticism; and
6. That the Apocalypse itself had a narrow escape of being expelled from the canon of inspiration.

But here we beg leave to remark, that *the doctrine of Messiah's reign with the Saints on earth for a long season did not originate with the Apocalypse*. It is the burden of all the prophets from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation; that that nation with Abraham and his Seed, the prophet like to him, shall possess the Holy Land for ever; that all nations shall be blessed in them; and that then the whole earth shall be full of Jehovah's glory. This is the future state which Moses preached as the gospel to Israel. Nor was the preaching confined to him. The proclamation was amplified in all the prophets. The "Songs of Jehovah" are full of it. Isaiah announced it in glowing terms, and tells us that in vision he saw the King upon his throne, who is to reign in righteousness, on Mount Sion and in Jerusalem gloriously in the presence of his Ancients, or Saints, whose death shall be swallowed up in victory—ch. 6:1–5; 32:1; 24:23; 25:8. Jeremiah testifies to the same effect, telling us that Jehovah will raise up to David a Righteous Branch; that this man shall be King of Israel, reigning and prospering, and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that He shall be for the righteousness of the nation; that then Jerusalem shall be called the Throne of Jehovah, that all nations shall be concentrated to it as the throne of empire; and that they shall all be enlightened, and blessed in their king, who shall be called "The God of the Whole Earth"—ch. 3:17; 23:5, 6; 33:5; Isai. 54:5.

The Apocalypse in Ezekiel.

EZEKIEL prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit; and that under its branching foliage shall dwell all fowl of every wing—ch. 17:22–24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is; that he shall be a Plant of Renown; that he shall be a David; that he shall be Prince, or High Priest of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden of Eden, or Paradise; that the twelve tribes of Israel shall be a united nation, and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon; that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean; and that from the time of the establishment of these things, the old name of the city shall be abolished—that it shall no longer be *Jeru*, "they shall see," *shalaim*, "peace;" but *Yahweh-shammah*, HE WHO SHALL BE IS THERE—ch. 21:26, 27; 34:29, 23; 37:25, 22; 36:35; 47:8–10; 48:35.

The Apocalypse in Daniel.

DANIEL foretold the establishment of a kingdom which shall be a great military power in its beginning, and of perpetual continuance: that it should conquer all kingdoms extant in the Latter Days; that until then "*the Kingdom of Men*" would bear rule over all the earth—until seven times, 2520 years, should be completed; which is the age of Nebuchadnezzar's Image from the first year of his reign, B.C. 608. That these two kingdoms, the Kingdom of God and the Kingdom of Men, should be antagonist kingdoms in all their elements and principles; that till the end of a period of 1260 years, the Kingdom of Men should "prevail against the Saints," or Heirs of the Kingdom of God; that it should also destroy the power of the Jews, and rule over Palestine to the end of that period; that when this end should arrive, the power of God should be Apocalypsed, or revealed, in the person of Michael, the Prince of princes, who shall appear to deliver Israel, and awake the dead; that in effecting this deliverance, the thrones, or kingdoms of this world, shall be cast down, and the Kingdom of Men transferred to the Saints, who shall possess it under the whole heaven *ad-ahlmah*, "during an Aion," or Millennium, *we-ad ahlam ahlmayah* "even for

the Aion of the Aions,” or “a season and a time”—ch. 2:44; 4:15, 16; 8:24; 7:21, 22, 25; 12:1, 2, ; 7:9, 18, 27, 12.

The Apocalypse in Hosea.

HOSEA declares that Judah shall be saved by Jehovah their Elohim; that is, by Messiah; that in the countries where it is now said to them, “Ye are not the people of Jehovah,” there they shall be called, “The sons of the living God.” He says also, that at that time Judah and Israel shall become a united nation, and agree to place themselves under One Chief; that he shall betroth the nation to himself for the Aion; that they shall hear Jezreel; that he shall be a David; and that this shall come to pass in the Latter Days; and that these, the days of their national resurrection, shall be “*in the third day*” after their being rent, and removed out of his sight. This can only mean *during a third period of a thousand years*. The present year of Ephraim’s rending and dispersion is 2588, which is synchronical with that of our era 1861—ch. 1:7, 10, 11; 2:19, 22; 3:4, 5; 5:14, 15; 6:2.

The Apocalypse in Joel.

JOEL, though brief, is very explicit, and coincident with the above. After predicting terrible calamities upon Israel and their country by the lions of Assyria, and others, he consoles the nation with the assurance that after the Gentiles had filled up the measure of their abominations, Jehovah will be jealous for his land and will pity his people; and that they shall no more be made a reproach among the nations. He predicted that Jehovah will do great things, at which the children of Zion shall be glad, and that they shall rejoice in Jehovah, their Elohim, or Christ: that he would give them the latter rain of the Spirit, as on Pentecost, of the first month; and the former rain *litzdahkah*, on account of righteousness, in the seventh month, which is also the first of the civil year. That in this period there shall be restoration, and that henceforth Jehovah’s people shall never be ashamed. He foretold that between the two Spirit-Rain periods, Zion’s Sun should be turned into darkness, and the Moon of her ecclesiastical heavens into blood, before the great and terrible Day of Jehovah should be apocalypsed, or revealed, upon Israel’s enemies; whose destruction shall proceed from Mount Zion and Jerusalem, in which shall be deliverance for the remnant whom Jehovah shall call. He further makes known, that in the days of the Restoration of Judah and Jerusalem, Jehovah will gather all national armies into the valley of Jehoshaphat or Armageddon; and there contend with them in battle for the possession of the Holy Land: that on the eve of this contest a proclamation shall be made among the nations, stirring them up to the war, which in the Apocalypse is styled “*the war of that great day of God Almighty:*” that, at this epoch of restoration, Jehovah shall lead down his warriors to the conflict in the valley of judgment; that the harvest-sickle, and the vintage press, shall then do their work; that Jehovah, as the Lion of the Tribe of Judah, shall roar out of Zion, and utter his voice from Jerusalem, and shake the heavens and the earth of the non-Jewish world, whose Sun and Moon shall be darkened, and the shining of their stars shall be destroyed; that when this is consummated, Jerusalem shall be holy; and no strangers, or enemies, shall henceforth pass through her any more; that the land shall be as Paradise, flowing with wine and milk, being so rich in vines and pasturage, fountains and running streams; and to crown the whole, Joel testifies with Ezekiel, Jeremiah, and Isaiah, that Jehovah then dwells in Zion, the place of rest, and city of the Great King—ch. 1:6; 2:18, 19, 23, 24, 26, 31, 32; 3:1, 2, 9, 11–18, 20, 21.

The Apocalypse in Amos.

AMOS, who was contemporary with Isaiah, adds his testimony to a like effect. He says that Jehovah will roar from Zion, and utter his voice from Jerusalem; but that he will do nothing without first revealing it unto his servants the prophets. He predicted that the ten tribes of Israel should be carried into captivity

beyond Damascus; that there should come a famine of hearing the words of Jehovah, and that Israel should run to and fro to seek the word, but should not find it, as it has come to pass for the past eighteen hundred years. He foretold the desolation of the kingdom in all its elements, but also that Jehovah will not utterly destroy the house of Jacob; but that he would sift them among all nations as grain is sifted in a sieve, yet that not one good seed should fall to the earth to rise no more: for that when the indignation shall be completed, Jehovah will raise up the dwelling-place of David that is fallen, and close up the breaches thereof; he will raise up David's ruins, and build the kingdom AS IN THE DAYS OF OLD; that they who shall inherit it, may possess the remnant of Edom, and of all the nations when Jehovah's name shall be proclaimed to them: then Israel shall be planted upon their land, and rooted up no more from thence, saith Jehovah Elohim, who hath given it to them, and not to the Gentiles ch. 1:2; 3:7; 5: 27; 9:8, 11-15.

The Apocalypse in Obadiah.

Edom, in the prophecies concerning the restoration of Israel's kingdom in "the latter days," is representative of the enemies of Jacob, banded together under the guardianship of Gog, who is then the Chief of the House of Esau. OBADIAH had a vision of this Confederacy, occupying a similar relationship to Israel hereafter, that Edom did in the typical times of the prophet. Obadiah has placed on record the sentence that "Every one of the Mount of Esau shall be cut off by slaughter for ever, and shame shall cover them, because of their violence against Jacob;" that as Edom has drunk upon Jehovah's holy mountain, (where also they revel to this day), so shall *all the nations* drink, and they shall be as though they had not been: for that upon Mount Zion shall be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions; and the house of Jacob shall be *a fire*, and the house of Joseph *a flame*, (or as Paul styles it, "a fire of flame" in 2 Thess. 1:8,) and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau; and that at the time appointed for this, deliverers shall come up in Mount Zion to judge the Mount of Esau; and the kingdom thus obtained shall be Jehovah's—*verses 9, 10, 16-18, 21.*

The Apocalypse in Micah.

MICAH was contemporary with the times of Amos and Isaiah. He opens his prophecy apocalyptically by saying, "Behold Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth." He predicted that because of the iniquity of the Israelites and their rulers, Zion should be ploughed as a field, and Jerusalem should become heaps, and the mountain on which the temple stood as the high places of the forest. But, he goes on to say, that Zion, Moriah, and Jerusalem, although thus trodden under foot of destroyers, should not always be abased. He coincides with Isaiah, and testifies in the same words, that in the latter days yet future, the kingdom of Jehovah, which he terms "The mountain of the house of Jehovah," shall have the sovereignty over the empires and kingdoms of the earth, and that all nations shall concentrate around its throne: that Jehovah the Elohim of Jacob will enlighten, or apocalypse them, and that they will in consequence walk in his ways: that a law and a word will be promulgated from Zion and Jerusalem, and be universally obeyed: that war will then be abolished, peace be established as the order of the day, and good-will everywhere prevail. He further testifies, that Israel shall then be a strong nation, with Jehovah (Christ) reigning over them in Mount Zion from thenceforth, and for the *Olahm*, or Millennium—the First Dominion shall come to Zion; and the kingdom to the daughter of Jerusalem. But he also testifies, that before this exaltation to dominion, Zion's daughter should dwell in Babylon, in the ten streets of which she is a wanderer to this day: that in Babylon she shall be delivered: in Babylon Jehovah shall redeem her from the hand or power of her

enemies, the Gentiles. He testifies that when the time of this deliverance shall arrive, the Daughter of Zion (which is constituted of the twelve tribes of Israel, and the Saints) shall arise and thresh with horn of iron and hoof of brass, and beat in pieces many people, whose spoil shall be consecrated to Jehovah the Judge of Israel, and the *Adon* or Sovereign Ruler of the whole earth; who, in the days of his humanity, should be smitten with a rod upon the cheek by the rebellious.

Isaiah had foretold that the Judge of Israel should come of the house of David (Isai. 9:6, 7); and Micah predicted he should be born in Bethlehem Ephratah. But, because of the unworthy treatment he should experience at their hands, he should abandon the nation to its calamities, until the time of Zion's travail, when he shall be apocalypsed as a thief in the night; and then the remnant of his brethren shall return on account of the children of Israel.

He goes on furthermore to say, that in this day of apocalypse, the Judge of Israel shall stand and rule in the strength of Jehovah, in the majesty of the name of Jehovah his Eloah; that Israel shall then abide, or dwell safely in the Holy Land, because their Divine King shall be great to the ends of the earth. That when he is apocalypsed in the day of Zion's travail, writhing in pain under Gentile oppression, the Bethlehem-born Judge of Israel shall be the nation's peace; because He and his brethren princes shall expel the Assyrian from Judea, and, carrying the war into the land of Nimrod, shall reduce the enemy to the necessity of suing for peace, which will be granted with the loss of dominion and independence. That the remnant of Jacob in more distant nations of the earth shall be as a lion among the beasts of the forest, as a young lion among a flock of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

But though Israel is to do valiantly in the latter days, he showed that they should previously suffer much because of iniquity, transgression, and sin. That they would be not only nationally corrupt, but socially treacherous and cruel, so that a man's enemies would be those of his own house. That, though they should cause the fall of One, he should rise again; and though they should cause him to sit in the darkness of death, Jehovah should become to him a light. That after this cruel treachery, Jerusalem, his enemy, should be covered with shame, and trodden down as mire in the streets; and that when the day of her rebuilding should arrive, the decree authorizing it should come from afar.

Micah, perceiving that there was hope in Israel's end, petitions Jehovah in their behalf. He prays that they may be fed in Bashan and Gilead "AS IN THE DAYS OF OLD." His supplication is heard, and he is informed by Jehovah that their Exodus from Babylon should be after the type and duration of that from Egypt into Canaan: that in this exodus from Babylon the nations shall be confounded when they shall behold the prowess of the Jews; that they shall lick the dust like a serpent, and be afraid of Jehovah our Elohim (Christ), for he will execute vengeance in anger and fury upon the nations, such as they have not heard.

But concerning Israel the prophet testifies, that the Conqueror of the nations will pass by the transgression of the remnant of his heritage that he will have compassion on them; that he will subdue their iniquities, and cast all their sins into the depth of the sea; that he will perform the truth to Jacob, the mercy to Abraham, which he has sworn to Israel's fathers from the days of old—ch. 1:3; 2:12, 13; 3:12; 4:1–4, 7, 8, 10, 13; 5:1–8, 15; 7:6, 8, 10, 11, 14–20.

The Apocalypse in Nahum.

NAHUM saw Israel oppressed by Nineveh; and predicted its overthrow, because its monarch was wicked, and imagined evil against Jehovah. But Israel's deliverance from the Assyrian by the fall of Nineveh was only the type of a greater deliverance at the apocalypse of Messiah. The prophet, therefore, looking forward to this, concerning which Micah's testimony is already before the reader, says, "Behold upon the mountains the feet of HIM that bringeth good tidings, that publisheth peace! O Judah, keep thy

solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off”—ch. 1:15. This must be future, because the wicked are not yet cut off, but are in possession of the Holy Land.

The Apocalypse in Habakkuk.

Now while Nahum looked at the latter day deliverance of Israel through the fall of Nineveh, HABAKKUK contemplated the same consummation through the *typical* fall of Nebuchadnezzar's Dynasty. He saw Babylon in the plenitude of its power. Success would intoxicate the Golden Head, whose spirit would change, and he would transgress and offend by imputing his power to his own strength. And while Babylon triumphed, he saw that Israel and the nations were enclosed in its net, being subjected thereby to spoliation and great distress. He was desirous to know what all this would result in. He therefore besought Jehovah to reveal to him what the end would be. His petition was granted, and the consummation was represented to him in a vision, which is to speak "*at the end.*" He saw in that epoch, which is termed "the Day of Trouble," a chief of nations, proud, covetous, rapacious, and impious, as Belshazzar; who will not confine himself to his own territories, but will enlarge his desire as the grave, and will be as death, which cannot be satisfied, but will gather to his throne all nations, and laden himself with all people *as with thick clay*. He saw this Power in vision execrated in its time as the spoiler of the nations, and the violator of the land of Israel, Jerusalem, and its inhabitants. This is the Gog of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel, the Lawless One of Paul, and the Dragon of Apoc. 20. Habakkuk saw that "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea;" but he saw also that this could not be the character of the times until this CLAY-POWER should be removed out of the way. It was accordingly shown to him that the power should be broken by certain who should "*rise up suddenly*" and "*awake;*" and that the sleepers who shall awake to life and stand upon their feet for action, shall bite, and vex, and spoil him. These are the Saints he saw in vision, in whose midst is the STONE OF THE WALL, which shall cry out against him.

After the prophet had seen the vision, and heard the speech accompanying it, in his hymn to Jehovah he recounts the glorious apocalypse he beheld. He saw Israel in extremity, and the Thick-Clay Power in Egypt in all the confidence of victory. But the Stone out of the Wall makes proclamation against him, which results only in stirring him up to fury; and the prophet sees his hosts in tempestuous motion "coming out as a whirlwind to scatter me, and rejoicing in the prospect of devouring the poor in the lurking-place." The tents of Cushan and Midian, in this "day of Midian"—Isai. 9:4—overspread the wilderness of Mount Paran, the country of Teman, situated between Palestine and Egypt, south of the Mediterranean, and between the Gulph of Suez and the Gulph of Akaba or Elath, north of Mount Sinai. The *mistar*, or lurking-place of Judah's Lion, the place of his encampment in the vision, is the region of Edom and Moab running down to the Gulph of Elath. After the type of the Exodus from Egypt, Jehovah will rise up from Seir, and shine forth from Mount Paran—Isai. 16:3, 4; Dan. 11:41; Duet. 33:2; Hab. 3:3. This arrangement places the Gulph of Elath, "*the Tongue of the Egyptian Sea*" (Isai. 11:15), the Elanitic Gulph of the Red Sea; in other words, between the Gogian army of Egypt, and, as the Egyptian forces imagine, the feeble and dispirited outcasts of Moab. But they know not that with these outcasts is the antitypical Joshua, the prophet like unto Moses, and the antitypical Gideon, with the sword of Jehovah and his chosen band, as represented in Apoc. 19:14; 17:14. If the reader keep these geographical relations before his mind, he will discern what Habakkuk testifies in saying, "Thou didst march thine horses into the sea through a heap of great waters;" "was thy wrath against the sea, that thou didst ride upon thy horses, thy chariots of salvation?" No, the prophet saw that the wrath was against the tents of Cushan, and the curtains of the land of Midian, which, when they came to see the water open a

way into their encampment for their enemy's cavalry, trembled in dismay. Brightness as the light burst forth upon them; beams of light from his hand, the hiding-place of his power. The prophet saw him march on in indignation, and thresh the heathen in anger. The conqueror's feet were like hind's feet; he overtook the flying enemy, and cut them in pieces with his troops. Israel in Egypt had cried unto Jehovah because of the oppressors, and he sent them "a Saviour, even a Great One," whom Habakkuk beholds from his watch-tower. "Thou wentest forth," says he, "for the salvation of thy people, for salvation with thy Christ (Anointed) thou woundedst the Head of the house of the wicked." Thus Jehovah becomes known to Egypt, and his outcasts in the land of Egypt are redeemed, and the way opened for them to return to the land of promise. The land of Judah now becomes a terror to the land of Egypt, and is terribly smitten from thence; so that every Egyptian that maketh mention thereof shall tremble because of the counsel of Jehovah of armies, which he determines against it. His counsel is this. "I will bring Israel again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and room shall not be found for them. And he shall pass through the sea in adversity, and he shall smite the waves in the sea, and all the depths of the Nile shall be dried up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away"—Zech. 10:10, 11.

But though Jehovah Elohim shall thus "smite Egypt," he will afterwards "heal it." His conquests, however, and its terrible accompaniments will never be forgotten. For "in that day five cities in the land of Egypt shall speak the language of Canaan, and swear allegiance to Jehovah of armies. *City of the Destruction* shall one be called. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah: and it shall be for a sign, and for a witness to Jehovah of armies in the land of Egypt. And the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall promise a votive offering to Jehovah, and perform. And they shall turn to Jehovah, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"—Isai. 19:17-25. After the conquest of Egypt, then, Habakkuk, whose position may be supposed to be Jerusalem, sees, in the vision of the end, "Eloah coming out of Teman, and the Holy One (or Christ) from Mount Paran." He has now taken away the dominion of the Lion and the Bear from India to Ethiopia, and possesses for his own Egypt, Israel, and Assyria. "His glory covers the heavens, and the earth is full of his praise." In making these conquests, and those which remain, in relation to the Leopard, and the Fourth Beast of Daniel, "the pestilence goes from before him, and a flame from his feet." What follows is very grand. Viewing the work of conquest to be done, the prophet says, "He stood and surveyed the earth; he beheld, and drove asunder the nations: and the mountains of antiquity (or empires) were scattered, the perpetual hills (or ancient kingdoms) did bow: the ways of antiquity are for him." That is, the kingdoms and empires existing in the hour of the end are for Jehovah's Christ. These "mountains saw him and trembled: the overflowing of the water," their military inundation, "passed by: the deep uttered his voice," the roaring of the bottomless pit of nations; but He, after the type of Joshua, commanded "the Sun and the Moon to stand still in their habitation; and his arrows went in the light, and his glittering spear in the shining." Judah his bow, and Ephraim his arrow, arrest the sun and moon of the Gentile heavens, and go in the light thereof.

The Apocalypse in Zephaniah.

ZEPHANIAH was contemporary with Jeremiah, and prophesied in the reign of Josiah, king of Judah. Jehovah declared by him, that he would utterly consume all things, constituting Judah's commonwealth, from off the Holy Land. This was to come to pass, because Jerusalem "obeyed not the voice; received not correction; trusted not in Jehovah; drew not near to her Elohim. Her princes within her were as roaring lions; her judges as evening wolves; her prophets light and treacherous persons; and her priests had polluted the sanctuary, and done violence to the law." We can look back by the light of history, and see how terrible hath been the indignation of Jehovah and his Christ. The sea coast of Palestine, once so rich and flourishing in the hands of the Philistines, has become, as Zephaniah predicted, "dwellings and cottages for shepherds, and folds for flocks;" and "an afflicted and poor people only is left in the midst of the land." The Philistines, and Moab, and Ammon, and Nineveh, and Khushistan, people all contemporary with the prophet, have all passed away as he foretold; and a despised remnant of his countrymen alone continue, a living monument of woe.

But of this remnant and their country the prophet has recorded great and glorious things. "The sea coast," says he, "shall be for the house of Judah; and they shall feed thereupon: for Jehovah their Elohim shall visit them, and turn away their captivity." "They shall spoil Moab and Ammon; and shall possess them." This change in the fortunes of the poor and afflicted remnant of Israel, the prophet shows, is to occur at a period when Jehovah's wrath is to be let loose against the nations. Jehovah informs us through the prophet, what his determination is with respect to the world at the coming crisis. Addressing the afflicted remnant, Jehovah says "*Wait ye for me*, until the day that I rise up to the prey"—"the Day of Wrath and Apocalypse" of Paul: "for my determination is to gather the nations, to assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for with the fire of my jealousy all the earth shall be devoured."

The result of this manifestation and outpouring of wrath will be sevenfold;

1. The Apocalypse of Jehovah, the King of Israel in Jerusalem;
2. The taking away of judgments from Jerusalem;
3. The purification and pardon of the remnant;
4. The exaltation of Israel to fame and praise throughout the world;
5. Their restoration to the Holy Land from all parts of the earth;

6. The abolition of all the "Names and Denominations," and other superstitions of every form, shade, and color, that now bewilder and divide mankind; and which are sustained as elements of the civil and ecclesiastical polity of the nations; and,

7. The establishment of One Religion and One Government for all the world.

In view of these things, the prophet exclaims, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem," "*the Mother of us all*"—Gal. 4:26. Jehovah hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, Jehovah, is in the midst of thee: THOU SHALT NOT SEE EVIL ANY MORE. Jehovah thine Elohim (that is, the Mystical Christ) in the midst of thee is might: He will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and will gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."

It is manifest, however, to every considerate person, that this glorious result for Israel and the Saints (for the one is not redeemed without the other) can only be consequent upon the binding of the Dragon and conquest of the kings of the earth, as represented in the Apocalypse. The governments must be broken as a potter's vessel, or Israel, the Saints, and the nations, cannot attain the blessing promised. The testimony of all the prophets concurs in this; and that when broken, the grand obstacle to the world's

blessedness will be removed; and that “then will Jehovah turn to the peoples a pure lip, that they may all call upon the name of Jehovah, to serve him with one consent. For he will famish all the *Elohim* of the earth, (among whom are the clerical soul-traders of the Apocalypse,) and men shall worship him, every one from his country, all the isles of the nations”—ch. 1:1; 2:6, 7, 9, 11; 3:1–4, 8, 9, 14–19.

The Apocalypse in Haggai

HAGGAI prophesied about a century after Zephaniah; and was contemporary with Zechariah, and the rebuilding of the Temple after the return from Babylon. He stirred the people up to finish it. Zerubbabel, son of David, and ancestor of Joseph the husband of Mary, and of Mary and Jesus, was Governor of Judah under the Persians; and Joshua, the son of Josedech, high priest. These were “men of sign,” that is, men representative of ONE, who shall afterwards himself occupy, at one and the same time, the position of Governor and High Priest of the nation. Zerubbabel and Joshua are so regarded both by Haggai and Zechariah. In reference to the apocalypse of the Holy One they typified, Jehovah says in Haggai, “Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry; and I will shake all nations, and that to be desired of all nations they shall come (נצח

bahu, 3 p. plur.), and I will fill this house with glory. And this “yet once more,” says Paul, “signifieth the removing of those things which may be shaken as of things that are constituted, that those things which cannot be shaken may remain.” The heavens and earth shaken in the Babylonian desolation, were shaken “once more” in the Roman. But the time approaches when the heavens, earth, sea, and dry land of the Gentile world, are also to be convulsed. Therefore Jehovah commanded Haggai to speak to Zerubbabel, and say, “I will shake the heavens and the earth: and I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith Jehovah of armies, I will take thee, O Zerubbabel, my servant, son of Shealtiel, and will make thee as a signet; for I have chosen thee, saith Jehovah of armies”—ch. 2:6, 7, 21–23. Now as these things did not come to pass in the lifetime of Zerubbabel, he was either a representative of his descendant the Son of Mary who shall be the ensign; or he must be raised from the dead if it is to be personally accomplished in him. Whichever alternative may be accepted, this is certain, that Zerubbabel is to be a living man when the shaking of the nations predicted shall come to pass. The prophecy then, relates to our future, and will be found hereafter to have been incorporated in some of the scenes of the Apocalypse.

The Apocalypse in Zechariah.

The next prophet in the order of the Old Testament is ZECHARIAH; a book which, like all the preceding, is intimately connected with the Apocalypse of the Anointed Jesus. Zechariah was contemporary with Zerubbabel, Joshua the High Priest, and Haggai, and prophesied about 520 years before the birth of Jesus.

Like John in Patmos, Zechariah had a Vision of Horses of divers colors—red horses, bay horses, and pale horses, ranged behind a Man upon a red horse, standing among myrtle-trees. The branches of myrtle-trees were used in the construction of booths under which Israel dwelt in celebrating the Feast of Tabernacles. In their rebelliousness the Jews are regarded as briars and thorns; but in restoration, because of righteousness, they are olive-branches, pine-branches, myrtle-branches, and palm-branches. When, therefore, it is prophesied in Isaiah 55:13, “Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an Aion-

memorial that shall not be cut off;" and in Ch. 41:19, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the pine, and the box-tree together; that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel (Christ) hath created it:"—when these things are declared, it not only imports that the land previously desolate shall become like Eden, the Garden of Jehovah (Ezek. 36:35), but that all its inhabitants in Messiah's Olahm, the Millennial Aion, shall be trees of righteousness, the planting of Jehovah, that he might be glorified":—Isai. 61:3.

These considerations fix the time of Zechariah's horses *at rest*,—at the Feast of Tabernacles first ensuing, when the Holy One of Israel, the Man on the Red Horse, shall have completed his conquests, and shall be Prince of Peace in the midst of Israel. He and his cavalry march to and fro through the earth with blood, signified by redness, famine by the bay, and pestilence by the pale or whitish, until the earth is reduced to submission, and obtains rest from these calamities. This vision is reproduced in the Apocalypse, only on a more extended scale; but with the same result.

"Thus saith Jehovah of armies," who, as Moses saith, "is a Man of War" and "a Jealous Power," "I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased with the nations at ease; for I was but a little displeased, and they helped forward the affliction." Now, if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of his jealousy for Jerusalem and Zion at this day! The Chaldeans destroyed Jerusalem, and burned the temple, and overturned the kingdom and throne of David; and he punished the Chaldean Babylon with the loss of empire, and a conversion into heaps of ruins as at this day. The Roman nations followed in their steps; and have aggravated the affliction and their own guilt, by great cruelty towards Israel, and slaughters, or rather torments inflicted upon the brethren of Jesus, the Saints. The Little Horn Babylon, therefore, of our times, will be subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of powers, hostile to the Jews.

The decree of Jehovah concerning Jerusalem and Zion hath gone forth; and he commanded Zechariah to proclaim it, saying, "Thus saith Jehovah of armies, My cities through prosperity shall yet be spread abroad; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem." But how shall this come to pass?

In reference to this inquiry the prophet is introduced to another scene—the visions of the Four Horns, and of the Four Carpenters or artificers. He is told that the Horns represent the powers by which Judah, Israel, and Jerusalem are scattered; answering to the Lion, the Bear, the Leopard, and the Fourth Beast of Daniel; whose oppression has so completely scattered the power of Judah, "that no man doth lift up his head." And in this prostrate condition the Jews and Jerusalem must remain until the "Four Carpenters" are apocalypsed or revealed for the work assigned them. This work the prophet says, is to terrify the horns; to make them afraid; to cast out the horns of the nations, which lift up their horn, or power, over the land of Judah to scatter it. No such power, with such a mission, has appeared since the days of the prophet: on the contrary, all the powers that have arisen have been Gentile, and ambitious of exclusive sovereignty over Jerusalem and Judea, as at this day. These "Four Carpenters" are, therefore, not Gentile, but of Jewish nationality; and are yet to be apocalypsed, or revealed. We may here say in passing, that they are *the Brethren of the Carpenter's Son*; the squadrons of the Man in the midst of the myrtle-trees; the Seraphim of Isaiah; the Four Cherubim of Ezekiel; and the Four Living Ones of the Apocalypse.

These are they by whom the Horns of the Gentiles are to be broken, and the Holy Land and City are to be avenged, and Zion comforted. But the prophet and his friends would, doubtless, delight to know "the times and seasons" when Jerusalem should be exalted to the dignity of "Jehovah's throne"—Jer. 3:17. Might this happen in Zechariah's day; or when Ezekiel's 430 years were expired during which

Judah and Israel were to eat defiled bread among the Gentiles (4:4–6, 13); or were there any times *measured off* that must expire before the work of the Four Carpenters could be commenced?

To afford them some idea of the fact in relation to this matter, another vision was granted to the prophet. He saw a man with a measuring line in his hand, who told him he was going to measure the length and breadth of Jerusalem. He saw by this that there were measurements, and that the fortunes of the city were not abandoned to accident or caprice. He was told what the line of Jerusalem's humiliation extended to; but he was not informed of the number of the years that humiliation should continue. He could not discern from what he saw, whether the treading of Jerusalem under foot by the Gentiles should terminate in A.D. 35, when the apostles inquired if the kingdom should then be restored again to Israel; or in A.D. 1864–8, to which we look with earnest expectation. Zechariah was told what the line was for, but he was not informed of the details of the measurements. These details were reserved by the Father, to be communicated afterwards to the Anointed Jesus, that he might send and "*indicate them by sign*," represent them symbolically, to his servant John. The apocalypse, however, to which the "measuring line" extended, was communicated to Zechariah. He was told these words, "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:" and the reason given why it should be so secure in such a country was, "Because, saith Jehovah, I will be unto her a Wall of Fire (the Jasper-wall of Apoc. 21:12, 14, 18) round about her, and will be the Glory (the Jasperstone, clear as crystal—ver. 11) in the midst of her."

He perceived from this, as we may also perceive, that Jehovah would appear in Jerusalem at the end of the measuring line. He found also, by attending to the words spoken, that when he should be therein apocalypsed or unveiled, he will make a proclamation to the Israelites dwelling in the countries north of Jerusalem, called "the Land of the North," the territory under the dominion of Gog, the then Head of the Little Horn Babylon of our future. The Israelites dwelling in this Babylon-Confederacy of Greeks and Latins are thus addressed in the proclamation stirring them up to war, "Ho! ho! Come forth and escape from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Here is a call upon the Jews to rise against the governments of the nations, and doubtless because those governments will not regard the proclamation of the Apoc. 14:6, 7. Zion, thus appealed to, will respond to the invitation; and in concert with the Four Carpenters (the resurrected saints and the true believers living at the time of the proclamation) proceed to break in pieces and consume the power of the nations. These are to be spoiled and subjugated by their servants, the Jews; and after that the glory will be apocalypsed. Things will proceed very much upon ordinary principles before the public; only those who carry on the insurrection, or revolution, will know the reality of things. This is the import of the words spoken to Zechariah in connection with the call upon Zion to "arise and thresh the nations"—Mic. 4:13. "*After the glory* he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of Jehovah's eye." "For, behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that Jehovah of armies hath sent me," the Christ. "After the glory" is apocalypsed in Jerusalem, in other words, after Messiah effects his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus; in their restoration to Palestine; in the subjugation of the nations; and their subsequent enlightenment.

When this work is accomplished the apocalyptic millenary is introduced, in which the things expressed in the following words of Zechariah became the order of the times: "Sing and rejoice, O daughter of Zion; for, lo! I come, and I will dwell in the midst of thee, saith Jehovah; and many nations shall be joined to Jehovah in that day (the Day of Christ), and shall be my people; and I will dwell in the midst of thee; and thou shalt know that Jehovah of armies sent me (Jesus) unto thee. And Jehovah shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again. Be at rest, O all flesh, from

before Jehovah; for he is risen up from the habitation of his holiness”—ch. 2:13.

The mind of the prophet having been thus fixed upon Him who is to deliver Israel, and to rule over them in Jerusalem, becomes the subject of a vision in which is brought before him the Apocalyptic Stone, the Jasper and Sardine Stone, with Seven Eyes, the Head Stone, whose graying is of Jehovah; and which being laid before Joshua and Zerubbabel, men of sign, is representative of the Divine Governor and High Priest of the house of David. He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, "the Angel of the Covenant," clothed with "the flesh of sin," in which, Paul tells us, "dwells no good thing." While Joshua was in these filthy garments, Zechariah sees the Adversary at his right-hand; that is, in power, standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying, "Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee: Is not this a brand plucked out of the fire?" That is, that although the Adversary that possessed Jerusalem might resist the, and wound him in the heel, He shall, nevertheless, wrest Jerusalem from his grasp, and restrain, or bind him, as is apocalyptically represented in ch. 20:1–3.

While Zechariah was beholding, he saw the garments of Joshua, the High Priest, changed; and was instructed that the action represented the putting away of iniquity which the priest is supposed to bear. In this we see, by the light of New Testament, the *change of nature*, or body, in relation to the Christ, "whom," says Paul, "we know henceforth no more after the flesh." He was crucified in "flesh of sin;" and then sin was "condemned in the flesh." But when he rose again he became *spirit-body*, called by Paul *pneuma hagiosunes*, *spirit of holiness*—Rom. 1:4. He is now the Angel-High Priest of Jehovah, no longer oppressed with our filthy nature, but "clothed in a garment white as snow" (Dan. 7:9) reaching to the foot (Apoc. 1:13): and the words of Jehovah are now addressed to him, saying, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (rule my kingdom), and shalt also keep my courts (be High Priest of Israel), and I will give thee places to walk among those that stand by," the Angel Princes, or Elohim, we read of in Daniel.

The Stone and the Mountain.

But there was yet another incident beheld by Zechariah. He saw Joshua and his associate priests, whom he styles "men of sign," as were Isaiah and the children Jehovah had given him—8:18; Heb. 2:13. HE saw A STONE laid before Joshua, upon which were *Seven Eyes*, which are declared to be the Eyes of Jehovah; therefore that Stone represented Jehovah the High Priest; the servant of his Father Jehovah, and named the BRANCH. Concerning this Stone, the reader can consult the following texts:—Ps. 118:22; Isai. 28:16; 8:14; Gen. 49:24, Dan. 2:34. This Stone is Jehovah's signet, the inscription upon which is "HOLINESS TO JEHOVAH," an engraving inwrought by the workmanship of Jehovah himself, as Zechariah was informed; and through which he will remove the iniquity of the land of Israel in one day; upon which every man therein shall call to his neighbor under the vine and under the fig-tree, emblems of the kingdom of the heavens.

But the mission of the Stone is not exclusively to take away the iniquity of Israel. He has to level the "Great Mountain," which, at his apocalypse, will be found "destroying the earth." The Chaldean Babylonish empire is styled by Jeremiah "the destroying mountain which destroyed all the earth"—51:25. Zerubbabel was contemporary with it, but it did not become a plain before him; he died without witnessing such a result. Nevertheless, it is written, "Who art thou, O great mountain? *Before Zerubbabel* thou shalt become a plain; and he shall bring forth the Head Stone with shoutings of Grace, grace unto it." Here, then, is a work still to be accomplished. A great mountain to be levelled in the

presence of Zerubbabel; and consequently, to be levelled after his resurrection, when he shall have awakened out of his sleep: for then, as we have seen in Haggai, “Jehovah will shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations.” These make up the great mountains to be levelled, or abolished, as symbolized in Apoc. 16:20. The *Four Carpenters*, of which Zerubbabel is an element, are “to cast out the horns of the Gentiles;” and are therefore to level this great political mountain. Now the resurrection of the dead is as necessary for their development as for his. This being so, their resurrection is dramatically foreshadowed by Zechariah, another constituent of the Four, being awaked by the Angel. He says, “The angel that talked with me came again, and *waked me, as a man that is wakened out of his sleep*”—c. 4:1. This is the resurrection of the prophet; so that what he saw after he awoke is to be referred to the time after the resurrection for its accomplishment.

The Seven-Branched Lampstand and Olive-Trees.

Now being awake, he saw a Seven-Branched Lampstand of gold, standing between Two Olive-Trees, a branch from each tree connected with the lampstand by a golden pipe, making Two Branches and Two Golden Pipes, through which pipes the golden oil was transmitted from the Branches to the bowl of the Lampstand for the supply of the Seven Lamps. The prophet was told, that “*these Seven*” are the Eyes of Jehovah, which run to and fro through the whole earth, as the horsemen in the myrtle grove are said to do: and that the Olive Branches are the Two Anointed Ones that stand beside the Adon, or Lord, of the whole earth.

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents the nature and character of the power destined to “establish and make Jerusalem a praise in the earth.” The symbol as a whole is an apparatus of brightness; and the Golden Oil in combustion upon the seven burners, styled in the Apoc. 4:5, “Seven lamps of fire burning before the throne,” is the Spirit of God, which, in its sevenfold distribution, is styled in Apoc. 5:6, “Seven Eyes, which are the Seven Spirits of God sent forth into all the earth.” Hence, what is accomplished “in all the earth,” namely, the levelling of the great Babylonish mountain, and the bringing forth the Head Stone to lordship over the whole earth, as the word of Jehovah says to Zerubbabel, is “Not by army, nor by power, but *by my Spirit*, saith Jehovah of armies;” that is, the effectuation of these results by such means alone as one nation employs to overturn the power of another, in which it’s success depends upon numbers, discipline, artillery, and so forth, courageously and scientifically applied, is impossible. Jerusalem will never attain to her destined exaltation as Jehovah’s throne, by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by “*Zerubbabel*”, in whose hand is the plumb line, which distinguishes him as the Builder of David’s tabernacle—of “the City which hath foundations, whose builder and maker is God”—Heb. 11:10. “By my Spirit,” saith Jehovah, “it shall be done, even by those Seven Eye-Lamps of Jehovah.

But shall this post-resurrectional work be performed by Jehovah’s Spirit unclothed; by pure naked spirit, as a psychologist would prevail over a subject—by afflation, and a simple exercise of will? The answer from the testimony before us is, *by no means*. “That which is born of the Spirit is Spirit”—Jno. 3:6. Abraham, Isaac, Jacob, Joshua the High Priest, Zerubbabel, and all the prophets, which includes Jesus and the Apostles, together with many from the east, west north, and south (Luke 13:28–30) will be born of the Spirit in the resurrection, and will therefore be “Spirit”—*pneuma hagiosunes*, as Jesus is now, *isaggeloi*, as *angels*, “walking among those that stand by:” “when He (Jesus) shall appear,” says John, “we shall be like him; for we shall see him as he is”—1 Ep. 3:2. By Spirit *in organic manifestation* the face of the world shall be changed, and Jerusalem shall be made to shine; for “Her Righteousness (Jer. 23:5, 6; 33:15–17) shall go forth as Brightness; and her Salvation (that which effects her

deliverance) as a Lamp that burneth”—Isai. 62:1.

Now the Organic Manifestation is represented by the Lampstand, with its Bowl on the top, and Seven Pipes projecting from it, and terminating in Seven Burners; by the Two Olive-Trees, Two Branches of the same, and Two Golden Pipes passing from the branches to the Bowl. We are told that the Seven Burnings are the Eyes of Jehovah, which leads to the conclusion that the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren. This conclusion is ratified by Psal. 132:17, "There (in Zion, ver. 13) I will make to spring a Horn for David; I have prepared A LAMP for my anointed." David was Jehovah's anointed; and David's Son and Lord, JESUS, is the Lamp Stem, and the Lamp Bowl, or Reservoir, of the Anointing Spirit, which is thence distributed to the Seven Burners.

"Ye are the Branches," said Jesus to his disciples; "and severed from me ye can do nothing." This is true, whether Jesus be regarded as a Vine, or as a Seven-Branded Lampstand. The branches of the Olive-Trees are connected with the Bowl by the two golden tubes, which makes them thus Branches of the Lamp. The Olive-Trees represent Israel after the flesh, and Israel after the Spirit, in their postresurrectional relation to the Lamp of David's house. "The iniquity of that land being taken away in one day" (Zech. 3:9) then, says Jehovah, "I will be as the dew unto Israel; he shall blossom as the lily, and strike forth his roots as Lebanon. His branches shall spread, and his beauty shall be *as the Olive-Tree*, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard, and observed him; I am like a green fir-tree. From me (O Ephraim) is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein"—Hosea 14:5–9. Here, then, is one olive-tree Israel in post-resurrectional relation to the Lamp of David's house; the other olive-tree is the Wild Olive-Tree also in its post-resurrectional relation to the same. In Rom. 11:17, Paul tells us that the Gentiles are represented by this tree. Thus we are left without doubt as to the two olive-trees.

But Zechariah saw something more in detail than the Two Trees and Lamp. He saw also "two olive-branches," and "two golden tubes." By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden colored olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth, then "blessed in Abraham and his *Mystical Seed*," which is the Christ and all in Him.

Zechariah was told that these two branches represented the Anointed Ones, or Sons of Oil, standing before the RULER (*Adon*) of all the earth. In other words, these two branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly, from the Gentile Olive-Tree, by nature wild. The Two Branches are not to be confounded with the Two Trees. These are not the Anointed Ones, but only the nationalities whence the Two Branches are developed. These two branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his spirit; in fact, they are His spirit corporealized—condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages: "That which is born of the Spirit IS SPIRIT"—the multitudinous Spirit-Man.

These symbols, then, seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ. He corrupts; and when the process of decomposition is complete, he is reduced to

dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *debris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says in 1 Cor. 15:53, "It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness." This putting on, he tells us in Rom. 8:11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after the image of Jesus as he now is. Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be "waked as a man that is wakened out of his sleep." At this awaking, he is as Adam was before he fell; because, having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree, in his former lifetime; and after that, "walked worthy of God" to the end thereof; in the resurrection he is awakened as a man without sin. Being thus renewed, he is still in the image of the earthy Adam, but before he fell. But he is not always to continue in this image; for Paul says, "As we bear (ephoresamen, 1 aor.) the image of the earthly, we shall also bear the image of the heavenly." A change must, therefore, take place; as a change must have been operated upon the first Adam in order to transform him from "*a living soul*" or *animal*, into an incorruptible and deathless creature, or SPIRIT. In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named Jehovah, would have changed the body of his lower estate, "in a moment, in the twinkling of an eye," into a like form with that which Jesus now possesses, and the Saints are hereafter to possess. But transgression prevented this, and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of two persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is "the Lord the Spirit."

The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. "This corruptible must put on incorruptibility; and this mortal, immortality;" but at what precise moment, or point of time, after being brought up out of their graves the saints shall be immortalized, does not appear to be explicitly revealed. This is certain,—those who are among the dead will be awakened first; and afterwards the saints among the living will be, "together with them," exalted to the Aerial, where the Ruler will have appeared. This "together with them" indicates to my mind, that the saints from among the dead and the living will be simultaneously exalted to dominion, and *therefore* immortalized in the same epoch; the saints among the living must wait for their glorification, till the saints are awaked from among the dead; but how long it will be from the awakening to the immortalization of the whole body, does not distinctly appear. I say, exaltation to dominion, and *therefore* immortalization, because "flesh and blood cannot inherit the kingdom of God." Now, the "meeting the Lord in *the Air*," as Paul expresses it, is in the style of Daniel, "the Saints possessing the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*; which they cannot do until immortalized, or flesh and blood be changed into spirit. Neither will this dominion be possessed till it is conquered; for, it is a great mountain, that has to be reduced in the presence of Zerubbabel to a plain. This reduction, I apprehend, occurs before the saints are glorified, and after their resurrection; so that several years may intervene after the awaking from death to the shining as the sun in the kingdom.

This seems to be indicated in Zech. 14:5; there he says, "Jehovah my Elohim, all the saints shall come with thee. And it shall be in that day there shall not be brightness, the splendid ones drawing in. And it shall be one day that shall be made known by Jehovah, neither a day nor a night; but it shall be at the time of evening, there shall be brightness." From this we learn, that the Eternal Spirit, or Jehovah, and the saints will be in the midst of mankind in a period called "the time of evening," or Daniel's "time of the end;" but that when here they will not therefore be in their brightness, after the example of Moses'

face, and that of Jesus when transfigured. To shine out thus, would be incompatible with the work to be performed upon the nations, and upon Israel; which is to be conducted on the principle of *faith and judgment*. This will require that mankind at large should have to deal with the saints as if they were contending against ordinary men. They must “walk by faith and not by sight;” and they must come to know the power of the saints, be feeling the sharpness of the two-edged sword to be placed in their hands for judicial purposes. When the Saints shall have “executed the judgment written,” the “*moment*” of the Evening Time will have arrived for them to draw themselves in no longer, and “brightness” will be displayed; and thenceforth they will be resplendent in glory as well as immortal.

“In a moment we shall be all changed,” says Paul. The judgments of the last trumpet being exhausted, Jehovah’s changed ones enter into their glory. But the judgments must first be finished; and while these are smoking from the glory of the Eternal Spirit, and from his power, “no man can enter into the temple, till the seven plagues of the Seven Angels be finished”—Apoc. 15:8. To enter into that temple is to rest from labor in glory. The epoch comes, then, at the end of the Seventh Seal; at the end of judgment; and consequently, not at the instant of awakening from death.

To be in glory is to have eaten of “the Wood of Life,” when quickened, and to enter into the peaceful and glorious rest of the Millennium. This is the consummation. As the leaves and branches feed upon the sap that circulates through the vessels of the tree; so do the saints, as the Leaves of the Wood, feed upon the Spirit, which will circulate through the Two Branches of the Two Olive-Trees; through the leaves of which branches the spirit will breathe its healing influences upon the nations.

The Lamp and Olive-Trees, then, are an organization of spirit manifested in the Saints and nations of the earth blessed in Abraham and his seed, after the resurrection—the Spirit in full evening tide manifestation. The symbol does not exhibit the details of spiritualization spoken of above, and occurrent between the waking up of the saints, and the establishment of blessedness in all nations consequent upon their enlightenment. The Eternal Spirit, or Jehovah, is to do everything;—but through what organization? By his spirit through the Two Olive-Branches, or Jesus and His Brethren, as represented in the visions of the Apocalypse. If this be understood, the connection between the question and answer in Zech. 4:5, 6, will be readily perceived. The angel asked the prophet, if he knew what the Lamp and Olive-Trees signified? He replied, “No, my Lord.” The angel said no more about them at that time; but proceeded to remark saying, “This is the word of Jehovah unto Zerubbabel, saying, Not by power, nor by strength, but BY MY SPIRIT, saith Jehovah of armies.” That is, as indicated in the seventh verse, there will exist contemporary with the resurrection, when Zerubbabel shall stand up again, “*a great mountain*” in the political world, which is to be reduced to “*a plain*.” But that this will not result by the power and strength of Israel under any organization they might constitute; for at that crisis their power and strength will have been utterly scattered; but it shall be accomplished by Jehovah’s Spirit, which will raise Zerubbabel and his companions from among the dead, to be the captains of Israel together with the living believers; and will be the strength and power energizing them all to the complete reduction of the Great Political Mountain of the Gentiles to the level of a summer threshing-floor: even to cause to go forth the Head, or Chief Stone, with shoutings of “Grace, grace unto him!”

In the vision we have been considering, the prophet contemplated a great crisis, which may be termed, *the fall of GENTILE DOMINION; and the full establishment of THE KINGDOM OF GOD*. Such is the future catastrophe of the vision of the Great Mountain, and the Lamp and Olive-Trees. But the vision had not revealed to him any particulars concerning the mountain. Contemporary with his own times, the great Gentile dominion that dominated Jerusalem and Judah, and all the rest of “the Earth” from India to Ethiopia, being one hundred and twenty-seven provinces, under the three presidencies, or “ribs in the mouth, and between the teeth of it” (Dan. 7:5), was that of THE BEAR under the dynasty of Darius the Persian. Zechariah knew from Daniel that this was not the “Great Mountain” to be destroyed before

Zerubbabel; but by the Leopard-power that would succeed it. He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel." This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah, "Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah"—Jer. 51:25, 26. In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence racially, politically, or architecturally, than if they had never been. The site of the old city of Nimrod on the Euphrates is literally "a burnt mountain—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory. Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean, by his own prowess, nor by the voice of a people, been made the corner, or foundation stone of a new political institution. This is what has not been for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the Burnt Mountain, "*desolations of an Olahm* shalt thou be, saith Jehovah"—an Olahm, which began with the building of Babel, and ended with the fall of Belshazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah's "sanctified ones," the Medes and Persians, under Cyrus his Anointed Shepherd—Isai. 13; 14; 44:28; 45:1-4.

Many of Zechariah and Haggai's countrymen, who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty, and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive-Trees—Hag. 2:3. They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall from the rocks: what, then, could the eternal spirit mean by the "Great Mountain" he apostrophized, as destined to become a plain before Zerubbabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be, then, but that fourth Beast dominion which is to be destroyed by the Saints? To this, then, Zechariah's attention was turned. The dominion was "diverse" from all that preceded it. "It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and laws." This was a very peculiar dominion; and it was judged proper to give the prophet, and his readers, some idea of its origin; of the original of its peculiarity. Hence, the prophecy of the "FLYING ROLL" and "THE EPHAH."

The Harlot of the Ephah.

In Zech. 5:1; the prophet tells us that he "turned." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him; and on lifting up his eyes, and looking he beheld "a roll twenty cubits long, and ten cubits broad, flying." On this roll *a curse* was inscribed; it is, therefore, styled "the curse." The *flying* of the roll indicated its progress, which became coextensive with the whole earth. The angel's words express this. In telling the prophet what it signified, he said, "This is the curse that goeth forth over the face of all the earth:" not *of all the globe*; but of "*all the earth*" in the sense of the phrase as it is used in Dan. 2:39; 4:22. In these places, the dominion of Nebuchadnezzar is said to extend "to the end of the earth;" and the brazen kingdom of the Greeks to "bear rule over all the earth:" the extent, however, of these two dominions was unequal; and neither of

them included the countries now known as China, Burmah, Central India, Russia, Germany, Italy, Spain, France, Belgium, the British Isles, and other countries. We need not, therefore, look for something coextensive with the globe as the significance of the symbol; but coextensive with that section of it over which the subject of the symbol prevails. This is “all the earth” *in relation to it*, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as thieves and perjurers. These were not common criminals; but “the prophets that *steal my words*, saith Jehovah, every one from his neighbor, and use their tongues, and say, “*He saith*”—Jer. 23:30. These prophets were not only thieves, but also swearers—they invoked the name of the Lord falsely. “Both the prophet and the priest were profane; yea, in my house have I found their wickedness, saith Jehovah.” This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved. The roll, therefore, which Zechariah saw, related not to the past, but to the future; when the prophets and priests in Jehovah’s house should become thieves and swearers falsely by his name. In due time the curses of the roll would be brought forth upon them to their utter destruction—“they shall be consumed, together with the timber and stones of their house”—Zech. 5:4.

The resemblance of these ecclesiastical thieves and false invokers of Jehovah’s name, is an “*Ephah going forth*.” It is the *measure* of their wickedness, which, when filled up, would cause them to be brought forth from their land, as their fathers were. “This ephah is their resemblance over all the earth.” But their *wickedness* which filled the measure is personified by a Woman, who is confined within the measure by a leaden weight, indicative of their being destined for the furnace of Jehovah’s anger, which should blow upon them like fire, and melt them as lead—Ezek. 22:18–22. *A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the roll* is the signification of the Talent of Lead, the Woman, the Ephah, and the Roll. But, in order to show whose wickedness is contained within the ephah, Ezekiel’s Two Women are attached by the Spirit to the ephah. They were seen by Zechariah “lifting up the ephah, between the earth and the heavens;” that is, exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem—Ezek. 23:4, 5; the two capitals put representatively for the nation. At a future period of their history, Zechariah saw them in vision, “*going forth*,” and “*carrying the ephah*,” or measure of their wickedness, with them into the land of the enemy, that rends them with its “great iron teeth”—the land of their captivity, where they build for their wickedness “a house which should be established upon its own foundation;”—a house destined, with its occupants, to be consumed “to the timber and stones thereof.”

The two women are represented with wings, like the wings of a stork. Moses classed the stork with *unclean* birds; so that for them to have such wings, shows that they were lewd, or unclean, women or communities. The stork is also a bird of passage, migrating from one country to another, at an appointed time; hence the women-bearers of the ephah being storklike in their means of flight, were to migrate at an appointed time from the land of their uncleanness. The last feature of the symbol to be named is that “the wind was in their wings.” Wind is air in motion. When birds fly the air fills their wings, and eddies into them, so as to waft them onwards in the course of flight. The wings of the two women indicate that they were fugitive; and being storklike, as we have said, that they were unclean and migratory. But wings are of no use without air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly *in vacuo*. Hence these unclean, and fugitively migratory communities must be propelled by wind. What is “wind” in relation to such? “*Terrors*,” says Job, “pursue my soul *as the wind*”—30:15. In Jer. 4:11–13, the coming in of an army swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind. Thus, “It shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward *the daughter* of my

people, not to fan, nor to cleanse: even a full wind from those places shall come unto me. Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up as clouds, and his chariots as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.” This was the kind of wind that was in the storklike wings of the two ephah-bearing women. They were borne on the wings of the wind, into the land of the spoiler.

Here, then, in the vision of the Roll Flying, and the Ephah, was a symbolical representation to Zechariah of a captivity of Jerusalem and Samaria, in a period of judgment subsequently to his time. Hence, in searching out the meaning of the vision, we have to consult the history of the Jews posterior to the times of the prophet, and to ask of it this question—*What “going forth” or captivity, on account of wickedness, has happened to Judah, since her return from the seventy years in Babylon?* The only answer that history gives, and therefore the only answer that can be given, is, the “going forth,” compelled by that dry and full-destroying wind which swept over the land as a whirlwind when the legions of the LITTLE HORN OF THE GOAT came from the *eastern* frontiers of the empire; and planted their *Eagles* before the walls of Jerusalem, under VESPASIAN and TITUS. It was the prophecy of Daniel in ch. 8:9–12, 23–25; 9:26, 27, symbolically reproduced before the mind of Zechariah; and embodied by the Lord Jesus in his denunciations of the ecclesiastical thieves and perjurers, who “filled up the measure” or EPHAH “of their fathers” in crucifying him, in rejecting and perverting the glad tidings of Jehovah’s Kingdom and Name; and in imprisoning, banishing, and killing the apostles whom he sent to them: so that upon Jerusalem and Samaria, with all that adhered to their wickedness, personified in the Apocalypse as “that woman, Jezebel, who styles herself a prophetess, teaching and seducing the Lord’s servants to commit fornication, and to eat things sacrificed to idols”—ch. 2:20 :—upon her came all the righteous blood shed upon the land, from the blood of righteous Abel even to the blood of Zechariah, son of Barachus, whom they slew in the siege between the temple and the altar all came upon this generation—Matt. 23:32–36.

But the wind in their wings was not to fan nor to cleanse, but to spoil, and send the women and their wickedness of the ephah, forth from the land they had defiled. That “wicked generation” was as a man exorcised of an unclean spirit; but afterwards repossessed of one seven times more wicked. John the Baptist had ministered to all “Jerusalem, and all Judea, and all the region round about Jerusalem,” the immersion of repentance, on the confession of their sins; and many of the Pharisees and Sadducees even came to be baptized—Matt. 3:5–7. This was a great national repentance; a casting out of the unclean spirit—an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be in their midst, though unknown to him and them. But when their attention was directed to Jesus of Nazareth, the Son of Mary,—who was claimed by a voice from heaven, and designated by the descending Spirit in dovelike form, as Son of God, they “saw no form nor comeliness; no beauty in him, that they should desire him.” This national feeling of disappointment was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil, sevenfold increased, effected its entrance into the house of Judah, and dwell there. Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he had borne their griefs, and carried their sorrows, healing their diseases; yet they scourged, imprisoned, and ignominiously crucified him between thieves—Isai. 53. Thus Jerusalem, that killed the prophets, and stoned those that were sent unto her, when she had added to her crimes the death of Jesus, and the iniquity of the subsequent forty years, had attained to the consummation of transgression; and nothing remained but for “her house to be left to her desolate.” So that, though the first of that generation was bad enough, its last condition was worse. In the green tree they had crucified the Holy and the Just One; in the dry, there was no abomination they eschewed. The ephah was filled, and the lead for the furnace rested upon it, to be melted when the fire

should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the word of the Lord Acts 8:14: 5:28; 6:7. They did not, however, long continue faithful; but began to steal the words, and to swear falsely by the name of the Lord. They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves. They were opposed to the glad tidings of the kingdom being preached to any but Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the law of Moses, as well as to believe the gospel and be baptized, or they could not be saved—1 Thess. 2:16; Acts 15:1–5.

These Judaizers were particularly troublesome to the apostles. They commended themselves and gloried after the flesh, saying that they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ—2 Cor. 10:12; 11:13, 18, 22. But Paul says that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel; and that therefore they were accursed—Gal. 1:6–9; 2:4; 4:17; 6:4. These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John, and Jude are very hot against them in their epistles; and in the letters to the seven ecclesias, they are denounced as pretended apostles, Nicolaitans, the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars, and so forth. They were evil men and seducers, deceiving and being deceived; having forsaken the right way; and therefore “cursed children.” These were the “false prophets” that Jesus predicted would arise, and deceive many. The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea became as apostate as the faithless generation whose carcasses fell in the wilderness. Jerusalem and Samaria had again earned for themselves the character of Ezekiel’s Aholah and Aholibah, two women of lewd and treacherous demeanor. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according “to the curse,” or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead; and when the Mosaic Law and institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat. This national dispersion of the Jews was the flight of the two women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostasy from the Christian Faith was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and propagated from that centre, it was expelled from thence, and driven by the national calamity, the wind in the storklike wings of the two women, out of Canaan, that “they might build for her a house in the land of Shinar.”

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse—that “*they*,” the Harlot-Judaizers of Judea and Samaria, “might build *for her*,” the Wickedness, or Falsehood, *יִשְׁעָה*

rishah, systematized by them, and symbolized by the Ephah, Woman, and Lead, they bore with them in their flight, “*a house*,” or kingdom, “in the land of Shinar,” into which they were expelled. The house of Judah, in which Christianity was born and nourished, and transformed by “false brethren” into a system of falsehood, had been demolished. If this had not come to pass, they would, doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah a kingdom in the native land of Christianity. But the demolition of Judah’s Commonwealth, and the dispersion of all Jewish communities from Judea and Samaria, compelled the adherents of the Harlot of the Ephah, or Jezebel the Prophetess, to build for her a house in some other region than the Holy Land. This other region is styled in Zech. 5:11, *אֶרֶץ שִׁנְעָר*

eretz Shinar. This phrase is as symbolical, or representative, as the ephah, the woman, the lead, and

so forth; and consequently is no more to be interpreted of the Shinar where Nimrod flourished, and his contemporaries built the Tower of Babel, than that “Ephah” is to be interpreted of three pecks and three pints; or the woman therein, of a literal woman shut up in a three-peck measure under a cover of lead. The literal and typical land of Shinar was that country into which Aholah and Aholibah had gone forth, because of profanity and falsehood against the Mosaic Law; and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the past—the Shinar of the Chaldeo-Babylonian Olahm, beginning with Nimrod and ending with Belshazzar. The Chaldeans, the rod of chastisement in Jehovah’s hand, had blindly punished Judah and her companions for their apostasy from Moses; and had afterwards been punished in turn for their own crimes by the Medes and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the past. A new era was now commenced, as indicated in Jehovah’s words by Haggai, saying, “Consider, now, from this day and forward; from the four and twentieth of the ninth month from the day that the foundation of Jehovah’s temple was laid, consider. Is the seed yet in the barn? As yet the vine, and the fig-tree, and the pomegranate and the olive-tree have not brought forth: from this day will I bless”—ch. 2:19. Judah was thus invited to faithfulness, and consequent blessedness. Nevertheless, Jehovah, foreseeing that, when Messiah should appear among them, and cause that system of truth to be proclaimed, which was the great burden of the Law and the Prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon,—revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a future Shinar, antitypical in its relations to Judah and her Apostasy from Jehovah to the Shinar of the past.

The word *Shinar* is derived from the nouns *shain*, a tooth, and *ar*, an enemy; it means, therefore, Enemy’s Tooth; as *Shinab* signifies *Father’s Tooth*. Hence the phrase *eretz Shinar*, means “*the Land of the Enemy’s Tooth*.” This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted; and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast of Daniel’s vision, the beast of the “GREAT IRON TEETH,” had been a wind in the storklike wings of the two women by whom the Harlot of the Ephah was carried forth; and the testimony of the Apocalypse, as we have already seen, reveals her subsequent existence with all the impudence of a harlot and pretended prophetess, in the midst of the Seven Ecclesias of Asia Minor. This was a province of the dominion of the Great Iron Teeth; the enemy of Jews by nature, and of Jews by grace; in other words, the land of the enemy’s tooth, or Shinar’s land, where “Babylon the Great” was to be built up for Jezebel, the Harlot of the Ephah, by those “who say they are Jews, and are not, but do lie, and are of the Synagogue of Satan”—Apoc. 2:9; 3:9—the two women that carry the Ephah.

When John was in Patmos, the Judaic Apostasy as leaven was leavening the whole lump. It was on this account that the seven letters were written to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was an era of contending elements, from which a new civil and ecclesiastical order of things was to “be established, and set upon her own foundation in the land of the Great Iron Teeth.” At the epoch of the Apocalypse, the Iron Teeth were a pagan power; and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church; and though the former boasted in Moses, and the latter in Jesus, the Iron Teeth regarded them all as Jews, and was the enemy of both. But in John’s day, the Jews of the Church were divisible into two classes; first, *those who were Jews inwardly without regard to flesh*; and secondly, *those who said they were Jews, but were liars*. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority; so that in Sardis, for example, only “a few names” remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian. It was these who labored indefatigably in building a house for the Harlot of the Ephah. They became a

powerful political faction in the land of the enemy; and having found a warrior to their mind in Constantine, they placed themselves under his leadership; and in A.D.324, became the sole ruling power “in the land of Shinar” as defined.

The twelfth chapter of the Apocalypse opens with the exhibition of Jezebel the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of “*the Twelve Ceasars*.” In this chapter, the two classes of Jews are necessarily comprehended in the same symbol until the birth of the Man Child, after which a separation ensues; or rather, is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by “the earth,” and nourished in the wilderness for 1260 years. But the Jezebel faction, commonly styled “Catholic,” and “Holy Catholic Church,” had become the Harlot of the State. Her palace was built in the land of the enemy’s tooth; for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE; and the State she at length became. Her growth was rapid, and her power became supreme over the Kings of the earth. She is brought out in this relation in Apoc. 17 and 18. There she is seen in her house or kingdom, as the Great Harlot, ruling over many peoples, multitudes, nations, and their Kings; drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and saying, “I sit queen, and am not bereft, and sorrow can not at all behold.” Such is the Harlot of the Ephah in the apocalyptic manifestation of Zechariah’s vision. She is a ruling element in that “Great Mountain” which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the Anointed Ones that stand before the Ruler of all the earth.

The Four Spirits of the Heavens

Having beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet again informs us, in chap. 6:1, that he “turned”—“I turned,” says he, “and lifted up mine eyes, and looked.” This indicates that his attention was directed to new objects, which he describes in the following words:

“I looked, and behold Four Chariots going forth from between two of the mountains; and the mountains were mountains of brass. In the first chariot red horses, and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted horses, and fleet. Then I responded and said to the angel speaking with me, What are these, my lord? And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth. The black horses which are in that are going forth to the land of the north, and the white went forth to follow them; and the spotted went forth to the land of the south. And the fleet ones went forth; and they asked to go for to run to and fro through the earth: and he said, Go, run to and fro through the earth! So they ran to and fro in the earth.

“Then he proclaimed to me, and spake unto me saying, Behold, those going forth to the land of the north have caused my Spirit to rest in the land of the north.”

Here is an amplification of the vision of the Two Olive-Branches, or Anointed Ones, that stand by the Ruler of all the earth. The reader will perceive that the Two Branches and the Four Chariots and their Horses, all relate to the same agents, by comparing Zech. 4:14 with ch. 6:5. In these places they are all said to “*stand by the Ruler of all the earth*.” In both these chapters they are represented as symbols of Jehovah’s Spirit—“These,” the chariots and horses, said the angel, “are the Four Spirits of the Heavens *going forth from standing* by the Ruler of all the earth.” In the first passage they are in the standing position; in the last, they are in motion from thence, on their appointed mission.

These four chariots are the cherubim of glory, which constitute the Chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the Most Holy Place, David styles them in 1 Chron. 28:18, “*the Chariot of the Cherubim*.” The Spirit of Jehovah rested in the

form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Psal. 80:1, "O Shepherd of Israel *inhabiting the Cherubim*, shine forth. Before Ephraim and Benjamin and Manasseh arouse thy might, and come for salvation to us. O Mighty Ones (*Elohim*), turn us, and cause to shine thy Faces, and we shall be saved." The Cherubim were the typical throne of Jehovah in Jerusalem, before which the High Priest presented himself on the occasion of the annual covering of the sins of the nation.

In the first and tenth chapters of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Apoc. 4 and 5; and he will find that the cherubim are representative of *the Spirit corporealized and manifested in the Saints*, the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation. "Whithersoever the Spirit was to go, they went;" "they ran and returned as a flash of lightning;" "and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp."

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written, Ps. 149. There are "*four*" of them, because there were *four faces* to the typical golden cherubim of the Ark of the Covenant in the temple; and "four living creatures" in Ezekiel's vision; and "four living creatures" in the Apocalypse; and the reason why there are four, and not three or five, is because in the military organization of Israel the twelve tribes were set off into *four camps*; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan. The standard of Judah's camp of host, was a *Lion*; that of Reuben, a *Man*; that of Ephraim, an *Ox*; and that of Dan, an *Eagle*; and the faces of these four were united in the Two Cherubim of the Most Holy Place; and become the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while he dwelt in them anterior to the Babylonian captivity.

Now, as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organization is based on that of the twelve tribes; so that they come thereby to be represented by the standards of Israel's camps. In vision, the four camps of the Saints, constituting, nevertheless, one encampment, occupy the position of the four camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north. For this reason, Zechariah's Four Chariots are termed "the Four Winds," or Spirits, "of the Heavens;" and in their New Jerusalem symbolization, the Saints' city is said to "lie four square."

The Two Mountains of Brass.

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs; and with the "*Claws of Brass*" pertaining to the Fourth Beast; and the "*Band of Iron and Brass*" around the Stump of the Babylonian Tree. The two mountains of brass and the two thighs of brass are identical; and represent the Greek Element of the "Great Mountain that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots, and their horses,—*before Israel and the Saints* In the days of the Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. 11 the King of the South; and the latter, the King of the North. Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and so designated, as in the place before us. At the epoch of the Four Chariots, that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map

in the Time of the End; and called Gog by Ezekiel: the other, the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the South Mountain of Brass will “not escape” subjection to the brass dominion of the north—“the land of Egypt shall not escape,” 11:42. This will be the relative position of the two mountains, with the Holy Land *between them*, the battleground and bone of contention between the two powers, at the going forth of the chariots. But, we may remark here, that though the rulers of the two mountains, or the dominant race, will not be *racially* Greek, still the North Mountain of Brass will be Greek in its superstition, or State Ecclesiasticism; and the South Mountain also Greek, in the possession of the Greek islands of the Mediterranean and Aegean Seas: being, therefore, Hellenistic, ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two kingdoms of the Ptolomies and Seleucidae in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the chariots; and 167 years before the birth Jesus Christ.

Zechariah saw the Four Chariots of Cherubim “going forth from between” these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces. In this position they are the “Four and Twenty Elders,” and the “Four Living Creatures full of Eyes before and behind,” filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne, as “the Seven Spirits of God;” which, when in motion, “are sent forth into all the earth.” But, before they leave their standing position “to run to and fro,” they sing to the Captain of their salvation, “Thou art worthy to take the book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us for our God Kings and Priests: and we SHALL reign on the earth.” When they sing this song they are in the land of Judah—Isai. 26:1. They are there as “*the kings which are from a Sun’s risings*,” to prepare whose “way” the political Euphrates is “dried up”—Apoc. 16:12; and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw them “*going forth*.” The *wings* of the cherubim are their armies; and the Horses of the chariots are the same. “When they stand,” says Ezekiel, “they let down their wings,” which in motion are “as the noise of great waters,” or a multitude of people. They go forth to conquer for themselves their dominion; or, as Daniel expresses it, “to take the kingdom,” to “slay the Fourth Beast, and to destroy his Body;” to “take away his dominion, to consume, and to destroy unto the end.” They “shall reign upon the earth;” but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The Saints in their career of conquest are the Stream of Fire flowing and issuing from before the Ancient of Days;” they are “the angels of Christ’s power in a fire of flame;” the tormentors of the worshippers of the Beast, and his Image, and the receivers of the mark of his Name, with fire and brimstone in the presence of the Lamb; and the 144,000 redeemed from the earth: the First fruits; who follow the Lamb whither-soever he goeth. They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. 7:9, 10; Apoc. 14:10, 11, 3, 4; 2 Thess. 1:7, 8; Ezek. 1:18.

The Four Chariots in motion are the “called, and faithful, and chosen,” in company with the King of Kings, in actual conflict with the nations of the earth—Apoc. 17:14; and are seen in chap. 19:14, as “the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of “the great day of God the universal Ruler”—*pantokrator*. They invade the north and the south, and then make their expeditions into all other parts of the earth.

The *horses* of the chariots represent the forces commanded by the Saints, and the *colors* of the

horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. 1:7, "I will have mercy upon the House of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;" but "he will make Judah as his goodly horse in the battle"—Zech. 10:3; and "they shall be as mighty ones who tread down in the mire of the streets in the battle; and they shall fight, because Jehovah is with them, and the riders of homes shall be confounded. And I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Yahweh their Elohim, and will hear them."

This testimony of the Spirit presents us with the grand result accomplished by the issuing forth of the chariots and their homes; namely, the conquest of the enemies of Israel, and the reengraftment of Abraham's descendants into their own national olive tree. This great result must be kept in view in a scriptural exposition of the Apocalypse; for it is the consummation of the mission of the Chariot-Hosts; and the Apocalypse proposes no other development than that so palpably and luminously predicted in all the prophets.

The four chariots, then, in motion, are the Four Living Ones of the Apocalypse, issuing forth at the head of Judah and Joseph against the Gentile dominions of the north and south, that they may "*give up*" and "*keep*" no longer "*back*."—Isaiah 43:6. The chariot-horses are differently colored; The first are *red*; the second, *black*; the third, *white*; and the fourth, *grizzled* and *powerful*. They are the same horses that are seen with the ANGEL OF JEHOVAH in Zech. 1:8–11. This Angel in the Apocalypse is entitled "*King of kings and Lord of lords*," and is prepared for battle with the Ten Horns, or kings of the earth, and their armies.—Apoc. 17:14; 19:21. Hence, Zechariah sees him "riding upon a red horse," and "followed by red horses, grizzled, and white"—their colors indicating the sanguinary and tormenting character of their mission, ultimating in victory and peace.

The import of these colors is plainly set forth in the symbology of the first four Seals. The first of these horses is *white*, indicating the victorious career of the power represented; for it is said, "*he went forth conquering, and to conquer*." This, then, is the signification of *white*. It symbolizes a conquering power.

The horse of the second seal is *red*. This indicates a state of sanguinary warfare on the earth contemporary with the operations of the red symbol-power. This is evident from what is said of the red horse's rider; as, "it was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." This indicates a period of much blood shedding, which is fitly represented by *red*.

The horse of the third seal is *black*. This color is indicative of *famine*, or the injuring of the wheat and barley to such an extent as to cause great scarcity, and consequent starvation, with all its hideous accompaniments. When the word of Jehovah spoke to Jeremiah of the grievous famine, he describes the gates of Judah as "*black unto the ground*." It represents destitution of water in the wells, the absence of rain, and total want of grass.—Jer. 14:1–6. The connection of *black* with this calamity is also established by the words of Judah's lamentation, saying, "We got our bread with the peril of our lives, because of the sword of the wilderness. Our skin was *black* like an oven, because of the *terrible famine*."—Lam. 5:9, 10.

The horse of the fourth seal is *chloros*, rendered *pale*. It answers to Zechariah's "grizzled," the black of which is paled by a mixture of white. The seal-horse was of a corpse-like hue; and symbolical of destruction by pestilence, famine, and sword combined.

This being the import of the colors, we may understand that the four chariot-hosts will conquer the world, and establish the sovereignty of the Saints by the judgments of the Deity poured out upon the nations in war, famine, pestilence, and all their terrible concomitants. The grizzled horses are termed

also “*powerful*.” All the chariots are manifestations of power; but the fourth, and last, is preeminently so, the judgments being intensified, and the catastrophe complete.

These things being understood, we are prepared for the answer to Zechariah’s question, “*What are these, my Lord?*”—What do these four chariots, thus distinguished by the colors of their horses, represent?” The answer given is that they are “the Four Spirits of the heavens going forth from standing before the Lord of all the earth.” That is, the Saints and their forces in their four encampments, to whom the kingdom under the whole heaven is assigned, in movement against their enemies. Before the movement begins, they are standing with the Lord of the whole earth; as John saw them in Apoc. 14:1. “I looked,” saith he, “and, lo! a Lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father’s Name written on their foreheads.” While in the attitude of standing they are awaiting orders from the throne to march against the enemy. While *standing*, the political expanse is like the physical firmament before the outburst of the earthquake and storm—“still as dry heat impending lightning, as a cloud of dew in the heat of harvest.” During this sultriness, unfanned by breeze or zephyr, the Lord is in his dwelling-place, as an ensign on the mountains, awaiting the result of his manifesto to the world, according as it is written in Isaiah 18:3: “All ye inhabitants of the world, and dwellers on the land, when he lifteth up an ensign on the mountains, tremble; and when he bloweth a trumpet they shall hear. For thus Jehovah saith unto me, I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a cloud of dew in the heat of harvest.” While this electrical quiescence is pervading, the good news of the Millennial Aion is being heralded among the nations, and announcing that “*the Hour of the Judgment*,” which Daniel had predicted was to “*sit*” upon the four beasts, had come.—Apoc. 14:6, 7. The Four Spirits of the heavens are restrained, that scope may be afforded to the world to show whether it will “fear the Deity and give glory to him,” in joyfully receiving the good news; or whether the chariots of Jehovah must be sent out against the nations; and by the red, black, white, and grizzled judgments of their mission, compel mankind to lay down the arms of their rebellion, and to “*wait for his law*.” But the latter alternative will assuredly obtain; for “he shall rebuke strong nations afar off” from Jerusalem. He shall rebuke them with his chariots and horses, the four spirits of the heavens; and as the result of it, “they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”—Mic. 4:3.

Zechariah saw the Saints, as the four spirits of the heavens, “*going forth*.” John also, in Apoc. 19:14, saw them in their going, as indicated in these words: “and the hosts in the heaven followed the Word of the Deity, *upon white horses*, clothed in fine linen, white and clean.” John saw the Faithful and True Word engaged in war against the nations. He saw him riding “*a white horse*,” the emblem of conquest; while he himself was clothed with a blood-red garment (in Zechariah he sits upon a red horse among the myrtle trees), indicative of his mission to smite the nations, and to tread them in the winepress of the fierceness and wrath of the Almighty Deity. This is to be the result of his going forth with his hosts of the heaven. He is to conquer the Ten Horns, and utterly to destroy the Beast and False Prophet. Zechariah saw the same consummation; for he tells us that the horses, on their return from their expeditions through all the earth, delivered in their report, saying, “Behold, all the earth sitteth still, and is at rest.”—1:11.

But it would seem, and doubtless is the case, that there is *an established order* after which the conquest of the nations is to be effected. Zechariah seems to intimate that “the north country” will be first invaded; and then “the south country”—that is, north and south in relation to Jerusalem. The brass-mountain of the north is levelled before Zerubbabel by the operations of the black and white horses—by famine and sword; while the brass-mountain of the south becomes a plain, by the judgments of sword, pestilence, and famine, symbolized by the “grizzled.” The north and south being subdued, the time

comes “to fly upon the shoulders of the peoples toward the West, and to spoil the children of the east together.”—Isaiah 11:14. This is indicated by “the powerful horses”—*the bay*, as they are styled in the C.V.—seeking permission to march to and fro through the earth. The answer to the request is, “Go, march ye about in the earth!” “So they marched to and fro through the earth.”

The work of Jehovah’s hosts being consummated in the north and south countries, brings out the accomplishment of the prediction in Isaiah 19:17: “In that day the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jehovah of hosts, which he hath determined against it.” The prophet then declares the result of the execution of this terrible counsel, namely, the subjugation of Egypt, the establishment of the true religion there, and the deliverance of that portion of Israel living under the oppression of modern Egypt. Referring to these, the Spirit says, “They shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour, even a mighty one, and he shall deliver them.” And, as the consequence of this operation of the grizzled horns, “Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it. And Jehovah shall smite Egypt” with the sword that goes out of the mouth of the Faithful and True One.—Apoc. 19:15: “He shall smite and heal it; and they shall return to Jehovah, and he shall be entreated of them, and shall heal them.”

So much for the south country. In respect of the north country under the operation of the black and white horses, the Spirit saith in Micah 5:4, that the Bethlehem-born Ruler of Israel “shall stand and feed in the strength of Jehovah, in the Majesty of the Name of Jehovah his Elohim; and they shall abide: for now shall he be great to the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes of the man. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver from the Assyrian when he cometh into our land, and when he treadeth in our borders.”

Thus are beaten in pieces the north and the south by the daughter of Zion, whose horn hath become iron, and her hoofs brass. Her four chariots and horses have finally overthrown her enemies, and “consecrated their commerce to Jehovah, and their wealth to the Ruler of all the earth.” Thus Jehovah’s spirit is quieted, and they are at rest. Assyria, Egypt, and Israel will no more vex and annoy one another. No longer under the dominion of ambitious rivals, seeking to increase the glory of their dynasties by international wars and spoliations, their populations will live in peace and good will; and will circulate freely and safely from land to land. Mohammedanism will have been abandoned, and its former devotees will be blessed in Abraham and his seed, the Elohim of Israel. The prophecy of Isaiah will then be complete; for “in that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria—a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.”—Isaiah 19:23–25.

The Four Carpenters, the Four Chariots, the Four Spirits of the heavens, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse, are all symbolical of the same class of agents—*the Eternal Spirit post-resurrectionally corporealized in Jesus and his Brethren*, and constituting in the aggregate

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, Yahweh Elohim, “the glorious and fearful name” of Deity.—Deut. 28:58. The manifestation of Deity in the chariots and horses is the last of the symbolical visions granted to Zechariah illustrative of “the time of the end.” They leave him in contemplation of “the man whose name is the Branch,” sitting and ruling upon his throne as a priest, and bearing the glory; in other words, he sees the kingdom of David in

glorious manifestation, with his descendant occupying the throne; and constituting what the Apocalypse styles “the Kingdom of the Lord and of his Anointed.” This kingdom is the point of convergence whether we take up our position with Zechariah in Jerusalem or with John in Patmos. The latter does, indeed, tell us a few particulars of what shall transpire at “the end, when the son shall deliver up the kingdom to the Father,” but with these excepted, the grand development of the Apocalypse, in common with all the prophets, is the kingdom of God.

The Apocalypse in Malachi.

The Apocalypse is contained in Malachi as well as in all the rest of the prophets; that is, the same development of the divine purpose is exhibited in Malachi’s predictions as in the Patmian revelation. Malachi informs us that “from the rising of the sun even unto the going down of the same Jehovah’s name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering: for his name shall be great among the nations, saith Jehovah of hosts.” John testifies the same thing in saying, “every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for the Aions of the Aions.”—Apoc. 5:13. This is a universal ascription, which ascends from every place as incense and a pure offering to his name, which is “dreadful among the nations” at that time.

This name is not dreadful now, but a by-word in the lips of the profane. This, however, will not always be. Malachi directs our attention to “the day of the coming of the Messenger of the Covenant” as to a day that few will be able to abide. “Who,” saith he, “may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap.” In this day men will be taught to venerate this name, and not to take it lightly into their lips. The Apocalypse treats of this same great and terrible day of the Lord’s coming, and of its effect upon the wicked: “Behold he comes with clouds; and every eye shall see him, and they who pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen.”—Apoc. 1:7. And, “behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—ch. 16:15. And again, “Behold I come quickly; and my reward is with me, to give every man according as his work shall be.”—ch. 22:12. And when this coming is manifested, “the Ark of God’s Testament” is seen; and there are “lightnings, and voices, and thunderings, and an earthquake, and great hail.”—Apoc. 11:19. These judgments make the day a dreadful one; and, as Malachi testifies, a day burning as an oven, in which the proud and wicked doers of the epoch shall be destroyed as stubble, and neither root nor branch of them be left behind. This total and utter extirpation of the world-rulers is attributed to the saints both by Malachi and John in their postresurrectional operations. Malachi predicts their resurrection in these words, saying, “Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams; and *ye shall go forth*, and grow up as calves of the stall.” Being thus raised, the work they have to do is expressed in the words, “and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith Jehovah of hosts.” The Apocalypse teaches the same doctrine. It sets forth the prereginal resurrection of the saints, and their postresurrectional judgment of the world-rulers and their hosts. “Blessed and holy is he that hath part in the first resurrection * * * they *shall be* priests of the Deity and of the Anointed; and *shall* reign with him a thousand years.” Having part in the first resurrection, “they sit upon thrones, and judgment is given to them.” The execution of the judgment appointed puts them in possession of the thrones; and in executing the judgment written, they bind the Dragon, cast the Beast and the False Prophet into a lake of fire, overthrow Babylon, and torment with famine, pestilence, and sword, the worshippers of the beast and his image, and the receivers of his mark in their forehead, or in their hand. Thus apocalyptically

“they tread the wicked as ashes under the soles of their feet,” as foretold by Malachi; and by conquest establish their right to rule all nations as kings of God, seeing that they will have subdued them by his spirit energizing them with the might of omnipotence.

Thus, then, from this summary of the prophets, it must be evident to the reader, I think, that the doctrine of Messiah’s reign on earth for a long season did not originate with the Apocalypse; but is a doctrine of far greater antiquity, being the teaching of the Spirit from the beginning, and consequently, the faith of God’s elect in all ages of the world. When the spirit in the prophets revealed the contents of their writings, he signified in what he inspired them to write, more, or deeper things, than they were able to fathom. They did not see into all that was testified about the sufferings of the Christ, and the glory that should follow those sufferings; nor did they comprehend “*what manner of time*” it was they noted down in the periods they recorded concerning them. This was unquestionably the truth of the matter from what Peter says in 1 Ep. 1:8, and Paul in Rom. 16:25. These deep things of the Spirit, though written in the prophetic Scriptures, constituted “*the wisdom of the Deity in a mystery hidden*” from the prophets, and the angels likewise. This mystery pertaining to the sufferings of the Christ, and the glory that should follow, was unfolded by the Spirit in the preaching and writings of the apostles; and constitutes, in its exposition, “*the Revelation of the Mystery.*” But while the apostles had full comprehension of this mystery, they did not understand “*what manner of time*” was to divide “the sufferings of Christ” from “the glory that should follow.” They thought the glory and kingdom were immediately to follow the resurrection of Jesus; hence the question they put to him: “*Wilt thou at this time restore again the kingdom to Israel?*” But they were told that “it was not for them to know the periods, or fixed times, which the Father had put in his own power.” With the exception of John, they never did know them. It was reserved to him in Patmos to be made acquainted with them apocalyptically. The “*manner of time*” hidden from both prophets and apostles is exhibited in the Apocalypse, which embodies both the mystery of the sufferings, the mystery of the glory, and the mystery of the time. These are all exhibited, or indicated, by sign or symbol. the *sufferings* of the personal and corporate Christ are represented by “a Lamb as it had been slain,” and slain souls under the altar. The *glory* is symbolized by the four living ones in the midst of the throne, and by the New Jerusalem; and the *time* during which the sufferings are to continue, antecedent to the manifestation of the glory, are typified by 1260 days, 42 months, “a time, times, and a half,” “three days and a half,” “five months,” “an hour, a day, a month, and a year,” “half an hour,” “a third part of a day,” “a third part of a night,” “an hour.” These are times in miniature, in which the less is representative of the greater, which is the real or true time.

Hence, then, I should define the Apocalypse to be *a symbolical revelation of the hidden mystery of the Deity originally declared to the prophets*. It was declared to them as an enigma which they could not unravel. The Apocalypse is preeminently the solution of that enigma, especially in regard to the “*times and seasons,*” which, since it’s communication to John, are no longer reserved by the Father in his own power. By his revelation to John he has put them in the power of his servants, for whose benefit they were specially revealed. These servants have believed the glad tidings, and obeyed the law of the faith, which exhibits to their minds the kingdom and glory of the Deity. How long to the appearing of that kingdom? This is a question in which they are greatly interested, for their redemption from this evil world is dependent upon its judicial manifestation. To this inquiry a testimony from the Apocalypse responds, that “in the days of the voice of the seventh angel, when he shall sound, even *the MYSTERY of the Deity* shall be finished, as he hath declared the glad tidings to his servants the prophets.”—Apoc. 10:7. This seventh and last trumpet will not cease to sound until the things I have summarized from the prophets shall all be accomplished. They are the glad tidings, or, as Paul expresses it, “the gospel of God, which he promised afore by his prophets in the holy scriptures.” Study the prophets, then, for the

Apocalypse reveals the mystery they contain, and is therefore enrooted deeply in all the ramifications of their testimony.

SECTION 2.

THE MYSTERY OF GODLINESS APOCALYPSE IN SYMBOL.

"I am the First and the Last, and the Living One; and I was dead, and behold I am living for the Aions of the Aions; Amen."

The Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof, styled by Paul "*the mystery of godliness*," which he says is "*great*." We find it, therefore, introduced to the attention of the reader in such terms and phrases as God, Jesus Christ, "He who is, and who was, and who is coming," "the Seven Spirits which is before his throne," "the Father of Jesus Christ," "the Alpha and Omega, the beginning and ending, the Lord, who is, and who was, and who is coming, the Almighty," "I am the First and the last, and the living one, and was dead, and behold I am living for the Aions of the Aions." These are very remarkable, and, apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of himself in them as "I;" and he saith of this "I" that he was "the First," "the Alpha," "the Beginning," "the Lord the Almighty." This is intelligible enough, and we readily comprehend that the Deity, the self-existing, and first cause of all things, is meant. We also recognize in the terms the epithets bestowed by the Deity upon himself in the prophets, and with a claim to them as his exclusively. But when we come to read the Apocalypse, we find the same terms applied to one who saith, "I am the First who was dead." This would very naturally suggest the inquiries, "Did the Deity, who is the creator and upholder of the universe, ever die? And while he was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead creator of all things? These are questions which obtrude themselves upon the thoughtful in view of these apocalyptic sayings. Apart from revelation they are unanswerable, for "the world by wisdom knows not the Deity;" and none by searching can find him out. Philosophy, then, cannot help us; for philosophy is the system of speculation elaborated by the thinking of the flesh, independently of revelation. A brain destitute of God's thoughts is unenlightened, and, of necessity, incapable of thinking, speaking, and writing correctly concerning Deity, either in relation to his essence, mode of existence, system of manifestation, purposes, or requirements. We are compelled, therefore, from very helplessness, to accept God's own account of these things, which is revelation, or to remain in hopeless ignorance of the truth. There is then a mystery in the premises, which, as the apostle saith; "without controversy is great." By "mystery" is meant *a secret*—a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally. Paul terms it "the Mystery of Godliness." In particularizing it, he shows that by "godliness" he means, *a visible manifestation of Deity, testified and believed by men*. In specifying it, he saith of the mystery, that it consisted, when revealed, of "Deity manifested in flesh, perfected in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory."—1 Tim. 3:16. Here is Deity set forth by implication in two states—Deity before manifestation, and Deity in manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before he made himself visible? Certainly he is. The nature of the medium through which the manifestation is made does not change the nature of that which is manifested. Deity is Deity though he manifest his wisdom and power through mortal flesh. The

mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh, and constituting a manifested individual, if that individual die, and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the divine essence; in other words, to make that spirit which was before flesh, and so exalt it to the Father, Deity may say, with the strictest propriety, “I am the First who was dead;” and yet, abstractly from the medium of manifestation, did never die.

The mystery of godliness is practically exhibited in the incarnation of the Word in the conception and anointing of Jesus; in the perfecting of his body at its resurrection, when *Deity in Spirit* was as visible to the apostles as *Deity in Flesh* had been to them before the crucifixion. They preached *Deity in Spirit seen of men* as a testimony to be believed: it was believed, and that extensively, producing, through the teaching predicated upon it, the most remarkable moral effects “Believed on in the world,” saith Paul, “received up in glory.” Deity in Spirit having sojourned on earth with the sons of men for forty days, “received up in glory,” where he has been, for the past eighteen hundred years, awaiting the appointed time to reappear in the world, not as Deity in Spirit manifested in one man only, but in “*a multitude which no man can number*”—a multitude, whose symbol is exhibited in the Son of man in the midst of the Seven Lightstands, the Head of whom is Jesus.—Apoc. 1:11–18.

The Apocalypse, like the prophecy of Ezekiel contains *mareoth Elohim*, “VISIONS OF Elohim:” that is, *of Deity in Spirit multitudinously manifested*. Ezekiel saw this in symbol, but did not understand the mystery of their development from the sons of Adam; for the great exemplar, Jesus, had not then solved the problem in his own person. The revelation of the mystery through him and the apostles has explained the principles, and shown how flesh may become spirit, or how a dark-minded pagan may be transformed into a manifestation of Deity in spirit. These principles in manifestation are individualized; and being so exhibited, they are symbolized, or indicated by signs, and graphically described in the imagery and writing of the Apocalypse. Hence, the mystery of godliness being so intimately blended with the visions of John, its signs and descriptions can not be intelligibly expounded apart from, or independently of, the scripture teaching concerning Deity. I shall therefore devote this section of my exposition to such an explanation as will, I think, enable the reader to comprehend the remarkable terms and phrases of the Apocalypse chosen by the Spirit for the communication of his ideas upon this deeply interesting and highly important subject. First, then, I propose to consider it under the aspect of

1. Deity before manifestation in Flesh;
2. Deity manifested in Flesh; and,
3. Deity manifested in Spirit.

1. Of Deity before Manifestation in Flesh.

The apostle who had the honor of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power in what is commonly called the gospel according to John. He there points us to a certain commencement, and saith, “In the beginning was *ho logos*, and the Logos was with the *Theos*, and *Theos* was the *Logos*.” In the Common Version this reads, “In the beginning was the Word, and the Word was with God, and the Word was God.” We may see from this the propriety of God styling himself “the First,” “the Beginning,” and “he who is and who was.” He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God *is not*.

Though John introduces two words into the text, he is careful to inform us that they are not representative of two Gods contemporary with the beginning, but of one only; for he expressly says that

“Theos was the Logos.”

In this text, then, there is ONE DEITY, and he is styled THE Logos. This word signifies, “the outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. So that the word comprehends both the ideas of *reason* and *speech*.” Hence, by John styling Him the *Logos*, it was equivalent to affirming that he was a reasoner and a revelator: or, as Daniel declared to Nebuchadnezzar, that “the *Elahh*, in the heavens revealed secrets,” even “the deep and secret things.” But was the Deity reason and speech only? In other words, an abstraction independent of substance; or, as some affirm, “without body or parts?” To preserve us from such a supposition, John informs us that “the *Logos* was with the *Theos*.” Here was companionship and identity—“the *Logos* was with the *Theos*, and *Theos* was the *Logos*.” Never was there a conceivable point of time, or eternity, when the one existed without the other. “Jehovah possessed me,” saith the *Logos*, “in the beginning of his way, before his works of old. I was set up from *olahm* (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the open places, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him as one brought up with him (*the Logos was with the Theos*): and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights with the sons of men.”—Prov. 8:22.

No *Logos*, then there would be no *Theos*; and without *Theos*, the *Logos* could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the proposition, *No brain,—no thought, reason, nor intelligence*. Call the brain *Theos*; and thought, reason, and understanding intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos*, in John’s use of the terms, may readily be conceived. Brain-flesh is substance, or the hypostasis, that underlies thought; so *Theos* is substance which constitutes the substratum of *Logos*. *Theos* is the substance called Spirit; as it is written, “*Theos is Spirit*,” and he who uttered these words is declared to be himself both substance and spirit.

But why is the Divine Substance called *Theos*? It is a name reclaimed by the Septuagint translators from the heathen; and from them appropriated by the apostles, who wrote in Greek. The derivations proposed of the word are various. The most probable seems to be that which deduces it from the verb, *theo*, to place, appoint, constitute, ordain. Phurnutus the Stoic, who wrote in the reign of Nero, says, “It is probable that *theoi* (the gods) were so called from *thesis*, position or placing; for the ancients took those for gods or *theoi* whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe; these then are *theoi* or gods, which are the *disposers* (*theteres*) and formers of all things.” And long before Phurnutus, Herodotus had written that the Pelasgi, the ancient inhabitants of Greece, “called them *theoi*, because the gods had disposed or placed in order all things and all countries.”

Theos, then, in the singular, may reasonably be supposed to have been adopted by the sacred writers of the New Testament, as an appropriate designation for the Divine Substance, as the disposer and “former of all things;” especially as he claims to be so in Jer. 10:16. With a softer pronunciation, that is, by changing *th* into *d*, and *o* into *u*, the Romans borrowed this word from the Greeks, and called it *Deus*, from which we derive our word *Deity*. In my translation I have used this word wherever *Theos* occurs in the original, except in two places in which the word “*God*” will be found for the sake of the metre—ch. 4:9, 10. *Deity*, then, declares the Divine Substance to be the Disposer and Former of all things; a truth

which the Spirit in the scriptures is careful to place prominently before the minds of men. A few instances will show this. "This people (Israel) I *formed* for myself. I am Yahweh that *maketh* all things, that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF. I *form* the light, and create darkness: I make peace, and create evil: I, Yahweh, do all these things. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. Thus saith Yahweh, He the *Elohim* that *formed* the earth and *made* it; He hath established it, he created it not in vain, he *formed* it to be inhabited: I, Yahweh; and none else"—Isaiah 43:21; 45:7, 12, 18. He is truly "the Former of all things," alone and by himself; hence his title of THE DEITY, which suggests this great truth to all who are acquainted with him.

As to the Anglo-Saxon word "God," it is a term that may be applied to any one of goodness and authority without profanity. *God* is a contraction of the word *Good*. Hence, *God* signifies the *Good One*; and was perhaps suggested to our ancestors by the saying of Jesus, that "*there is none good but the Theos,*" or Deity. But the Deity has not chosen to designate himself by this term. The idea of goodness is not contained in the word *Theos*; and therefore I do not use it as its representative.

And here it may be remarked that the seventy Israelites who translated the Hebrew scriptures into Greek for the king of Egypt, used the word *Theos* as equivalent for *Ail*, and *Elohim*; the first a noun singular; and the last, plural. By so doing, the true import of a multitude of passages was obscured. This defect of the Septuagint has been transferred to the English Version by rendering them indiscriminately *God*, which does not at all express the signification of the Hebrew terms. *Theos* comes nearer to these than *God*; for a being might be *Good*, but far from mighty for the formation of all things; but he could not be *theos*, the Disposer and Former of all things, without being *Ail* in the almightiest sense of the word. The Seventy, however, erred in not respecting the Hebrew distinction of singular and plural. In adopting *Theos* for *Ail*, they ought to have written *theoi* for *Elohim* in the plural. But they did this evil that good might come; at least, so it is said. "The Seventy," says Parkhurst, "have constantly (very few passages excepted) translated the plural name *elohim*, when used for the true God, by the singular *Theos*, never by the plural, *theoi*. In so doing one may at first sight think them blamable. But let it be considered that, at the time the Septuagint translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt under the Ptolemys, and that according to this, their gods were regarded as *Demons*, that is, *intelligent beings totally separate and distinct* from each other; and that consequently, had the Greek translators rendered the name *Elohim* by the plural *Theoi*, they would thereby have given the grecizing heathen an idea of the true God, inconsistent with the *Unity* of the Divine Essence, and conformable to their own polytheistic notions; whereas, by translating it *Theos* in the singular, they inculcated the grand point (with the heathen, I mean) of God's unity, and at the same time did not deny a plurality of agents or persons in the Divine Nature; since the Greeks called the whole substance of their God *the Heavens*, *Theos* in the singular, as well as *theoi* in the plural."

As we have said, the Hebrew representative of *Theos* is *Ail*. This is a primitive word, which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating him in his almightiness. The meaning of the word is *strength*, *might*, *power*, and when used of a person, signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is in Gen. 14:18, where Melchizedec is styled "the priest of the most high *Ail*." This teaches, by implication, that there are other *ailim*, but that He whose priest Melchizedec was, was the highest of them all.

The term is used in a multitude of places in the Old Testament, in the greater number of which it is rendered "God." This, however, does not at all express its meaning, for goodness is no element of the word. The Deity informs us through Moses that it is a part of the name he chose for himself in his communications with Abraham. "I appeared," said he, "to Abraham, Isaac, and Jacob by the name *Ail*—

Shaddai; but by my name Yahweh (commonly, but erroneously, pronounced *Jehovah*) was I not known unto them.”—Exod. 6:3. In the English Version, AIL-*Shaddai* is rendered “*God Almighty*,” but this does not express the original. *Shaddai* is indeed rendered *almighty, omnipotent*, by lexicographers; but their reason for so doing is theological, not etymological. They have invented what they call a *pluralis excellentiae*, by which a plural noun is applied to a person or thing in the singular, to express its excellency. Hence, to show how excellent the Deity is in power and majesty, they suppose the scriptures speak of him as many powers or many gods, as is implied by *Elohim, Shaddai*, and so forth. But this is a weak invention, which only reveals the ignorance of the learned respecting the Name of the Deity exhibited in “the Mystery of Godliness.” Their *pluralis excellentiae* is a mere fiction. It admits plurality in regard to Deity, but has entirely failed in giving a rational and scriptural exposition.

Shaddai is a plural masculine, and derived from the root *shahdad*, “to be strong, powerful.” *Shaddai* is the plural of *shad*, “mighty, powerful,” and therefore signifies the *mighty or powerful ones*. Three of them appeared to Abraham in the plains of Mamre. Moses informs us that “Yahweh appeared to him there;” and that when he lifted up his eyes to see Yahweh apparent, “he saw three men standing by him.” Hence Yahweh, or Jehovah, was apparent in these three men. Here was One-Three, or Three-One. AIL was the One, *Shaddai* the Three. These “*three men*” were mighty, powerful, strong, and therefore they were styled *Shaddai*. They were harmless, patient, and sociable with Abraham and Lot, but terrible in power to Sodom, Gomorrah, and the cities of the plain. But was their power absolute and independent, or was it derived? Could they say, “Before us there was nothing formed of Ail?” Could they say, “We three are the Divine Nature in Trinity, original, uncreated, underived?” The name by which they were known to Abraham answers these questions in the negative. Their power was not absolute and underived. It was derived from the DIVINE SUBSTANCE John terms THEOS, and which Paul says, “only hath deathlessness (αθανασία), dwelling in the light which no man can approach unto; *whom no man hath seen, nor can see.*” But Abraham saw the three men, or *Jehovah apparent*, therefore they were not the ETERNAL FIRST CAUSE, but a Spirit-Manifestation of Him, whose name was known to Abraham as Ail-*Shaddai*, the STRENGTH of the *Mighty Ones*.

Now the Deity was also known to Jacob by the same name, and appeared to him in like manifestation as to Abraham. Jacob saw a host of *Shaddai*, styled by Moses מלאכי אלהי ~

malachai elohim, “Messengers of Elohim”—*Elohim* sent of Ail. He wrestled with one of them, and prevailed, and in consequence received the honorable title *Isra-ail*, “because as a *prince* hast thou power with *Elohim*.” “And Jacob called the name of the place (where he wrestled) *Pen-ail*,” “Faces of Power;” “for,” said he, “I have seen *Elohim* faces to faces, and my life is preserved.”—Gen. 32:2, 28, 30.

Here was the most high AIL in multitudinous manifestation. Jacob never saw his person, for no man has ever seen that; but he saw persons like him in form and substance; as much so as sons are like their father in these particulars. He saw as much of the Father *Ail* as men see of an invisible father in his children. They study the father in these in the absence of other data. Their father is in them as a Flesh-Manifestation of their parental original.

The *Shaddai* are styled *Elohim*, as expressive of the parental relation subsisting between them and AIL in nature and power. As the Highest and Most Powerful One in the universe, He styles himself the Ail-*Elohim*—the Power of powers: a truth memorialized by Jacob in the Altar he named Ail-*Elohai-Yisra-ail*—the Strength of the Powers of Israel.

Elohim אלהי ~

, is a plural noun, which in the singular is written אלה

Eloah. The use of this in Hab. 1:11 shows that the idea of *strength or power* is the radical meaning of the word אלהו לאלהו יו כהו

, as to *this one*, *his strength is his Eloah*, or the one in whom he trusts. Three men who appeared to Abraham were each of them an *Eloah*, but not each of them *Elohim*: the three together were *Elohim*. Eloah occurs fifty-six times in the scriptures, and four of these times only in the Psalms; but in Job forty-one times. The use of *Ail* and *Eloah* by Job would indicate that one and the same being is meant. Every member of the heavenly host is an *Eloah*, but of all the *Elohim* ONE ONLY is the original and self-existent AIL—the absolute, omnipotent, and independent power of the universe.

Speaking of Himself in his address to the ends of the earth, he says, “Look unto me, for I am AIL, and *none else*”—Isaiah 45:22; and to Israel he saith, “Ye are my witnesses, and my servant whom I have chosen, that ye may know and believe me, and understand that I, Yahweh, am He; *before me* Ail or Power, *has not been formed*, nor after me shall be”—Isaiah 43:10: a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which as ONE POWER, he saith, “made all things; and without him was not any thing made that was made.” From him came the Apocalypse; as it is written, “a revelation which the Theos committed to Jesus Christ.”

Having thus shown the meaning of these several terms applied in the scriptures to Deity, I proceed to offer a few ideas upon the Divine Nature as suggested in the revelation of the mystery.

We learn from the Bible that the Deity it reveals has both body and parts. Paul teaches us this in declaring that the resurrected and anointed Jesus is “the *apaugasma*, or *reflexion* of the glory, and *charakter* or *peculiar nature* of the *hypostasis* or *substance* of the Theos—Heb. 1:3. In other words, he partakes of the Divine Nature; so that what he now is, is what the Deity hath always been. The substance of the Theos is essentially living substance. It could not exist and yet be dead substance, for “the Father hath life in himself,” and that life is his inherent peculiarity. It is underived from any antecedent existence; nor can it forsake the Divine Substance, for in that event the Deity would be mortal. But Paul styles him “the *Incorruptible* Theos,” and says that “He is the only one having *athanasia* or deathlessness.” Hence, the essential qualities of the substance, which underlies all that is predicable of him, are incorruptibility and life.

Incorruptible and living substance, then, is the Body of the Deity; and, as the glorified Jesus is “the *IMAGE of the Invisible Theos*,” he must have “parts.” It is not, therefore, a mere figure of speech to speak, as the scriptures do, of the hand, ear, eye, and so forth, of the Invisible Eternal Power. He has form and parts, as well as body, and is the Great Archetype, or divine original, after which all the *Elohim*, or immortal intelligences, of his universe are modelled and made. He dwells in unapproachable light, and is “a consuming fire.” Light and heat, then, in their essentiality, with incorruptibility and life, are centred in his substance; for He is the great focal centre of these in all the universe of power. If I might venture a conjecture upon so profound a subject, I would suggest, that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the scriptures term “spirit,” and philosophy, *electricity*, consolidated and corporealized from the necessity of the thing. This glowing substance is too intensely bright for human vision, therefore Paul not only says, “whom no man hath seen,” but adds, “*nor can see*.”

Now these suggestions are sustained by “the *likeness of the glory of Jehovah*” which appeared to Ezekiel. “Above the firmament,” says this prophet, “that was over the heads of the four living ones, was the likeness of a THRONE, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of A MAN above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Yahweh”—ch. 1:26. This was the Deity in symbol, which is brought out again in ch. 8:2, 3. In this place Ezekiel adds,

that He whom the likeness represented “put forth the form of a hand, and took me by a lock of my head.” Being thus secured, he says, “the *Spirit* lifted me up.” This was equivalent to saying, that the likeness represented THE SPIRIT, which Jesus says is *Theos* of AIL.

All the similitudes in the prophets representative of the Deity are of this bright and burning character. In Daniel he is exhibited as the Ancient of Days sitting upon a throne like the fiery flame, and his wheels as burning fire, with a fiery stream issuing forth from before him—ch. 7:9. And so in the Apocalypse; “out of the throne” He sits upon, “proceed lightnings, and thunderings, and voices; and before the throne seven lamps of fire burning, which are representative of “the Seven Spirits of the Deity”—ch. 4:5.

Light, heat, incorruptibility, and life, concentrated in one Eternal Substance, is the great self-existing and central power of the universe. This substance is Spirit, for “the Deity is Spirit.” All power, life, and light centre in him, so that not a sparrow falls to the ground without his perception thereof. “He upholdeth all things,” and “in him we live, and move, and do exist.” This is by “*the SEVEN SPIRITS which is before his throne*”—Apoc. 1:4; 3:1; 4:5; 5:6. Though symbolically “seven,” they are complete in one, for saith Paul, “*there is ONE SPIRIT*”—Eph. 4:4. *Seven* is the symbol of unity and perfection. Hence, being representative of the one spirit, the substantive verb is expressed in the third person *singular*, and not in the plural, as the grammar of the sentence requires. “The Seven Spirits *which is*,” not “*which are* before the throne.” There is but one spirit there, and this one is the nominative to the verb “*is*.”

The Father of the spirit is the Divine Substance, for it proceedeth forth from thence; and because it issues thence, He is styled “the Father of glory.” Spirit irradiates the boundless universe from the throne of light, and pervades it in all its space. Thus the spirit is consubstantial with the divine nature, or “*free*,” radiating from unapproachable light, everywhere, and illimitably, so that wherever spirit is, there is the Deity present; and consequently, as Paul said to the Athenians, “not far from every one of us.” This universality of the divine presence by His “*free spirit*,” is beautifully and forcibly expressed in Ps. 139:7–12, as, “Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into the heavens, Thou art there; if I make my bed in *Sheol*, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.”

“There is one Deity, the Father, ἐξ οὗ, *out of whom* are all things”—1 Cor. 8:6. The divinity of the schools gives us an idea contrary to this. By the schoolmen we are told that God created all things *out of nothing*! Where they got this notion from we know not, save from their own imaginations. The proverb says, “take nothing from nothing and nothing comes;” but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God! But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air. The all-pervading electricity is the simple undecomposable radiation “*out of*” the Divine Substance, which, under the fiat of His will, constitutes the atomic nucleus of all bodies, solid, fluid, or aeriform. Thus, “by His spirit he garnished the heavens,” illuminating boundless immensity with orbs of light, teeming with life, and all the wonders of his wisdom and power.

Such, then, was Deity before the appearance of Jesus—Spirit, substantial and radiant: substantial in his own person; radiant thence into all the *Elohim* of his universe, in whom the radiant matter, by the fiat of the Divine Will, became fixed, organic, corporeal, and consubstantial with the Deity himself. Thus, He is *Eloah* in chief; and “without me,” he saith, “of *Elohim* there is none else,” and “without me there are no *Elohim*,” and therefore it is we find the phrase in Isaiah 45:18, הוֹאֵל הָאֱלֹהִים ~

, *hu-hahelohim*, “HE the Elohim”—*He*, the only Deity, by his Spirit, *a multitude of mighty ones*. Having considered the Deity under the apocalyptic aspect of “*Him who was*,” of the “Alpha,” of “the First,” and of “the Beginning,” I shall proceed to treat, in the next place, of the same Deity “*who is*,” in the development of the great mystery.

2. Deity Manifested in Flesh

Until nearly 430 years after the typical confirmation of the covenant made with Abraham, (Gen. 15,) the Deity was known to his servants only by the name of *Ail-Shaddai*, the Strength of the Mighty Ones. But when the time had come to bring Israel out of Egypt, the Elohim of the Deity were sent to Moses to inform him, among other things, of a new name by which he was pleased to be known to his people. In answer, then, to the question, *What is this name?* The Deity said to Moses by his *Elohim*, אֱלֹהִים

אֱלֹהִים

ehyeh asher ehyeh, I WILL BE WHO I WILL BE; and he said, Thus shalt thou say unto the children of Israel, אֱלֹהִים

Ehyeh hath sent me unto you. The Elohim said moreover to Moses, Thus shalt thou say to the children of Israel, יְהוָה

Yahweh, *Elohim* of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, hath sent me unto you. This is my name, לְעַלְמֵךְ

leolahm for the hidden time, and this is my memorial; לְדֹר וָדֹר

ledor dor for a generation of the race.”

In the name and memorial thus revealed at the bush, the Deity declared that *he would be a person, or persons, not then manifested*. He announced to Moses, that HE was the *Mighty Ones* who had appeared as “*three men*” to Abraham, and as “*a host*” to Jacob: but that at a future period HE would *manifest* himself in others, even *in persons* of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, he imposed upon himself the name of *Ehyeh*, “*I will be*.” And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall no longer be memorial is not yet arrived. It is to continue for the *Olahm*—for that epoch when “*he who is, and who was, and who is coming*,” “shall come with the clouds, and every eye shall see him; and all the tribes of the earth shall wail before him”—Apoc. 1:7. When this terrible crisis is passed, the ascription of chap. 16:5, “Thou art righteous, O Lord, who art, and wast and SHALT BE,” will be anachronous, for it will be no longer “*shall be*” on earth, seeing that he will then be here, and “reigning on Mount Zion and in Jerusalem, and before his ancients gloriously”—Isai. 24:23.

The word אֱשֶׁר

asher in the memorial is the relative pronoun *who*; and is both singular and plural, masculine and feminine. It stands, therefore, for a multitude as much as for one person. Yea, it is clear that a multitude was intended, by reference to the parallel text in Exod. 6:7, where the Deity commanded Moses to say to Israel, “I will take you to me for a people, and *I will be* to you *for Elohim*; and ye shall know that I am Yahweh your *Elohim*.” The Elohim here indicated in the aggregate are “the generation of the race,” in which the Deity will manifest himself by “the Seven Spirits before the throne.”

In regard to this term *Ehyeh*, etymologically and orthoepally, I may remark here, that it is the first person singular of the future tense of the verb *hahyah*, “to be, or become.” It does not mean, and never did, what it is made to signify in the English Version, i.e., “*I am*.” The Deity did not give himself this name; but, on the contrary, said, “My name is I WILL BE; and by this name I was not known to Abraham;” not to any one else till he revealed it at the bush. Yet, it appears in the second chapter of Genesis, and in the history of Abraham; but this happens because of the compiler of those accounts—

that is, Moses—being acquainted with this new name, and introducing it wherever it was appropriate. The English versionists have suppressed the name of the Deity wherever in their opinion it was not specially emphatic, and have substituted for it Lord, which does not at all express the sense of the original. Where they have thought the name emphatic they have represented *Ehyeh*, in its subsequent form, by “*Jehovah*,” which they have only introduced nine times; though the word *YHWH* occurs so often, that the citation of the texts occupies seven royal octavo columns of nonpareil.

The form of the name which subsequently prevailed over *Ehyeh*, is *YHWH* pronounced *Jehovah*, according to the Masoretic pointing invented five hundred years after the time of Jesus. But all philologists and theologians are now agreed, that *Jehovah* is a spurious pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred name correctly. They have another word אֲדֹנָי

Adonai, “lord, ruler, sovereign.” From this they took the signs or points, and attached them to *YHWH*, thereby giving to it the incorrect orthography, “*Jehovah*.” All critics, however, are now agreed that the true pronunciation of the word is Yahweh, which they predicate on the fact of the word used in Exod. 6:2, 3, being the old form of the third person, future tense. *Yah* is the same in a contracted form; and is used of the Deity upwards of fifty times; one of which exhorts us to “extol him by his name *Yah*.”

Yahweh or *Yah*, as a noun, and signifying “*He who will be*,” is then the memorial name the Deity chooses to be known by among his people. It reminds them that HE *will be manifested in a multitude*; and that, in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes and palms in their hands (Apoc. 7:9)—in each and every one of them, “He will be the all things in all”—1 Cor. 15:28; or, as it is expressed in Eph. 4:6, “there is one Deity and Father of all, who is upon all, and through all, and in you all.”

The Deity, then, in a multitude, is a conspicuous element of apostolic, as well as of Old Testament teaching. It is not “One God in three Gods,” and “Three Gods in One;” but one Deity in a countless multitude revealed in the memorial name, and expounded in the mystery of godliness. The knowledge of this mystery was lost sight of by the Babel-builders of the third and fourth centuries; who, as a substitute, invented the Athanasian conceit of *three persons in the Divine Essence*, coeternal and coequal. They bound up the Father, Jesus Christ, and the Holy Ghost, three distinct persons, into one person, or body; and called the fiction “the Triune God.” They did not perceive that the Deity was but one person, and one substance, peculiar to himself. One Deity and not three; that Holy Spirit is an emanation from his substance, intensely radiant and all pervading; and that, when focalized under the fiat of his will, things and persons without limit, as to number or nature, are produced.

This multitudinous manifestation of the one Deity—one in many, and many in one, by his spirit—was proclaimed to the Hebrew nation in the formula of Deut. 6:4, “*Hear, O Israel*, Yahweh our Elohim is the ONE Yahweh;” that is, “He who shall be our Mighty Ones is the One who shall be.” Certain Mighty Ones are promised to Israel—“pastors according to Yahweh’s heart, who shall feed them with knowledge and understanding”—they will be spirit, because “that which is born of the spirit is spirit.” He, the Spirit, the AIL, or Power of the universe, self-styled Yahweh, is their Divine Father. His nature will be theirs; so that they will be consubstantial with Him, as all children are consubstantial with their parents. The Deity will then be manifested in the Sons of Deity; he in them, and they in him, by the one spirit. And this company of sons, led to glory by the captain of their salvation, is “*the ONE* who shall be,” or “*the ONE Yahweh*.”

Of these sons, or Elohim, One is “the Firstborn”—“the child born, and the son given”—Isai. 9:6. He is *Eloah* in chief, “the Head of the Body;” in whom it pleased the Father that all the fulness should dwell,” that among all he might have the preeminence.

This Eloah is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. 3:15); in Isaac (ch. 21:12); of the royal Shiloh from Judah (ch. 49:10); of the sceptred Star out of Jacob (Numb. 24:17); of the Divine Son assured to David (2 Sam. 7:14,) born of a virgin (Isai. 7:14) and to rule upon his throne (Isai. 9:6, 7.) In these testimonies it was revealed, that he should be both Son of man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. "Is there an *Eloah* without me?" saith the Spirit: "Yea, there is no Rock; I know none"—Isai. 44:8. The manifestation therefore, must be by the spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. 9:25; and "when the fulness of the time was come, the Deity sent forth his son, made of a woman;" begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity; by holy spirit coming upon her, and power of the Highest enveloping her; therefore also the holy thing she bore was called a Son of Deity, and named JESUS—Luke 1:31, 35.

Thus, "*the Logos became flesh*, and dwelt among us," says John, "and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth;" for "the law was given through Moses; the grace and the truth came through Jesus Anointed"—Jno. 1:14, 17. Now, "*Theos was the Logos*," says John; that is, *Deity was the Word*; and this Word became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? or "*the fellow*" and "*equal*" of the Deity?—Zech. 13:7; Jno. 5:18; Phil. 2:2. The latter unquestionably.

After this manner, then, THE ETERNAL POWER, or *Yahweh*, became flesh; and commenced the initiation of his promise, that He would be to Israel for Elohim. The chief *Eloah* was now born; and, as the STAR OF JACOB cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the "*body made in secret*" through which "THE ETERNAL SPIRIT," when it should attain to "the fulness of the times," designed to manifest himself. That time had arrived when "Jesus began to be about thirty years of age." He was now to be "*sent forth*;" "being made under the law, that them under law he might purchase from it, that we might obtain THE SONSHIP"—Gal. 4:5. His sending forth was subsequently to his immersion, and preceded by his anointing with holy spirit. Though born of "*Yahweh's Handmaid*" six months after John the Immerser, John said of him, "*after me cometh a man who hath been preferred to me; for he was before me.*" Isaiah styles him *Yahweh* and *Elohim*, in his prophecy concerning John as "*The Voice*" that was to herald his manifestation; saying, "Prepare ye the way of *Yahweh*, make straight in the desert a highway for our *Elohim*"—ch. 40:3. The Father was one *Eloah*, and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed *Elohim*. Here, then, was a practical illustration of the phrase, so often occurring in the scriptures of the prophets, "*Yahweh Elohim*," most incorrectly rendered in the English Version, "*LORD God*." Based upon this combination of holy spirit and flesh, Jesus said to Nicodemus, "*I say unto thee, WE speak what WE do know, and testify what WE have seen; and ye receive not OUR witness. Here was plural manifestation IN UNITY. This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews, 'I and the Father are one'—one what? We are, in the words of Moses, 'One Yahweh.' The Jews, who 'judged after the flesh,' were indignant at this, and attempted to stone him for blasphemy; saying that, 'because being a man, he made himself Deity.' But Jesus rebuked the charge of blasphemy with an *argumentum ad homines* which was unanswerable. 'Is it not written in your law, I said ye are Elohim, and Sons of the Highest, all of you?' Ps. 82:6. If He (the Deity) called them Elohim to whom the word of the Deity came, (that is, to their fathers,) and the scriptures cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, 'Thou blasphemest' because I said, I am Son of the Deity? 'Know that the Father is in me, and I in him:'—and that 'he who hath seen me hath seen the Father'—John 10:30; 14:9.*

Such discourse as this was an impenetrable enigma to the Jews. They did not recognise that “the words they heard were spirit”—John 6:63. They judged after the flesh (ch. 8:15), and therefore imagined that his words were flesh; that is, the mere utterances of the thinking of the flesh. But he told them that this was not so; for he said, “My teaching is not mine, but *His who sent me;*” and John also testified that “he whom the Deity had sent, spake *the words of the Deity;*” as Moses had predicted in Deut. 18:18, concerning the Christ, saying, “*I will put my words in his mouth,* and he shall speak unto them *all that I shall command him.* And it shall be, that whosoever will not hearken unto *my words which HE shall speak* in my name, I will require it of him.” And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written and said, “He that rejecteth me, and *receiveth not my words* * * * the word that I have spoken, the same shall judge him in the last day. For *I have not spoken of myself;* but the Father who sent me, he gave me a commandment what I should say, and what I should speak”—John 12:47—“the words of eternal life.”

The words, then, that came out of the mouth of Jesus, are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of him. When, therefore, the utterance saluted the ears of the disciples, “He that hath seen me hath seen the Father,” the Eternal Spirit was communing with them from upon the Mercy-Seat, from between two of the Cherubim upon the Ark of the Testimony—Exod. 25:22. He was speaking of himself, and not of the flesh which he had anointed. That flesh was the *caphporeth*, coverlid, or propitiatory, to be sprinkled with blood, as the result of the condemnation of sin unto death in the flesh—Rom. 8:3. It was the Veil, which, in regard to the Elohim, Jesus and his Brethren, divides their present and future states. It was the veil rent in twain by the stroke of death, in which the ETERNAL ELOAH “forsook” the *Eloah* Jesus; and they continued “twain” until his postresurrectional *ascent to the Father*—John 20:17.

Such was “the Faithful Witness,” as he was before he was “perfected” on the third day—Luke 13:32. He came into the world to bear witness to the truth that he is King of Israel; to this he was faithful unto death by crucifixion; in which he bare in his own body the sins of all who through him become the Elohim of Israel, whether by nature Jews or Gentiles—1 Pet. 2:24. When these come to know the Deity, and to believe his promises with honest and goodheartedness, as initiated in Jesus, and to do his commandments, they obtain participation in “THE SONSHIP,” and become, even in this present state, *Elohim*, or sons of the Deity. In view of this moral manifestation of Deity in flesh, termed by Peter *the Divine Nature*, one of these *Elohim*, in writing to others of them, says, “Behold what great love the Father hath bestowed upon us, that we should be called children of Deity. Because the world knew him not, therefore it doth not know us. Beloved, *we are now children of Deity;* but it hath not yet appeared what we shall be: nevertheless, we know that when he may appear we shall be like him; for we shall see him *as he is.* And every one having this hope in him purifies himself even as he is pure.”—1 John 3:1–3. “We are *now* children of Deity.” He is manifested in them through the truth affectionately and righteously believed. If “the truth as it is in Jesus” be in men thus, Christ, who is the truth, is in them; the spirit of Christ is in them; for “*the spirit is the truth*”—1 John 5:6: which comprehends the exceeding great and precious promises given to us, that by these heartily believed, they may be partakers of the DIVINE NATURE.—2 Pet. 1:2–4.

From the premises before us, I presume that the reader will have perceived the development of “A NAME”—a name of Deity. The name is a divine manifestation. The Eternal Increate manifested in Jesus by holy spirit. This manifestation is expressed in the formula of “*the name of the Father, and of the Son, and of the Holy Spirit*”—Matt. 28:19. This is the name which is above every name; and embraces everything attributable to the Father and the Son. To become an *Eloah*, a believer of the right stamp must be immersed into this name. He will then be “in the name;” and, consequently, “in Deity the Father and the Lord Jesus Anointed.” A multitude may be in this name contemporaneously. They in Deity, and

Deity in them, by faith and obedience. Thus, the name which comprehended only two in the beginning, becomes “a great multitude which no man can number.” And in reference to these, Jesus, in the days of his flesh, said to his Father, “I have manifested thy Name unto the men (the apostles) which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I have given unto them the words that thou gavest me, and they have received them. I pray for them: I pray not for the world, but for them which thou hast given me. Holy Father, keep them in thy name whom thou hast given me, that they may be ONE *even as we*. Sanctify them in thy truth; thy word is truth. I pray for them also *who shall believe through their word* into me; that they *all* may be *one*; as thou, Father, in me, and I in thee, that they also may be ONE IN US: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made PERFECT IN ONE”—John 17:6, 23.

In conclusion, then, under this caption the following recapitulation of the points developed in the testimony in regard to this great mystery of godliness, which is the basis of the Apocalypse, may be useful as a remembrancer:

1. There is one ETERNAL UNCREATED SUBSTANCE, which is essentially power, incorruptibility, and life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of Ail-*Shaddai*, “the Strength of the Mighty Ones;” and from his interview with the Angel at the Bush, by that of Yawheh, or *Yah*, “He who will be.”
2. This ETERNAL POWER is the *Logos*, or Word, which is identical with *Theos*, or DEITY, glowing in light. SPIRIT substantial and corporeal.
3. From Deity, as the centre of the universe, is intensely radiated spirit or power; which is all-pervading, and fills immensity, and styled “Free Spirit”—the ocean of life, “in which we live, and move, and have being.” So that Deity is not far from every one of his creatures.
4. All things are “*out of Deity*.” Spirit, by the fiat of His will, becomes substance, both organic and inorganic; and the former, instinctive, or divinely intelligent.
5. The Deity is Wisdom as well as Power. Hence the Divine Nature is a moral nature as well as substantial; so that His moral attributes are constituents of his glory, equally with those of his substance, in its essentiality and power.
6. JESUS OF NAZARETH, in the days of his flesh, was the reflection of the Moral Attributes of the Deity; as likewise are all his brethren who walk in his steps.
7. Since his ascension, he is consubstantial with Deity; *i.e.*, the peculiar nature he now has is identical with the original substance of the Eternal Power, between which and his own this sole difference obtains; namely, that the substance of Jesus *as it is*, was created by the Deity out of His own free spirit—*ek tou pneumatos*;—whereas His own substance was derived from no antecedent power or creator.
8. Jesus is the Chief-Begotten *Eloah* of AIL; and, when sealed with holy spirit at his immersion in Jordan, the Deity *manifested* himself in him by the truth he spoke and the wonders he performed.
9. In this manifestation the development of the Memorial Name was initiated. The ONE had become Two; and Yahweh *Elohim*, in relation to the human race, had become a fact. But,
10. The manifestation of the Name is only *initiated*, not completed, in the person of Jesus Christ. The manifestation of Deity in flesh, by holy spirit or truth, is *amplified* in the characters of the true believers among men, who are “partakers of the Divine Nature” in its moral constitution, as the earnest of their future participation in the Divine Substance, when they shall be as Jesus is now.
11. All the true believers who have been immersed into the name of the Father, and of the

Son, and of the Holy Spirit—not three names, but the *One Name* of the DIVINE MANIFESTATION—are a manifold unit—One in many, and many in one. They are “*the one who shall be*”—the *Yahweh echad*, the One Jehovah, not yet perfected and glorified; but when so, to be “King over all the earth”—Zech. 14:9; Apoc. 5:10.

But, in order to reach these things fully, as they are “*indicated by sign*” in the Apocalypse, I must request the reader’s particular attention to the third division of this great mystery of godliness, or Deity manifested in spirit.

3. Deity Manifested in Spirit.

However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul *sarx hamartias, flesh of sin*; “in which,” he says, “dwells no good thing”—Rom. 7:18; 8:3. The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the *character* of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but *his flesh* was like our flesh, in all its points,—weak, emotional, and unclean. Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohistical. For this cause, “Jesus was made a little lower than the angels for the suffering of death; * * * that he, by the grace of the Deity, might taste death for every man.” For this cause, and forasmuch also “as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *diabolos*,” or elements of corruption in our nature, inciting it to transgression, and therefore called “Sin working death in us”—Rom. 7:13; Heb. 2:9, 14. Another reason why the Word assumed a lower nature than the Elohistical was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all “subject to vanity,” with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and of necessity good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which “they come out of great tribulation”—Apoc. 7:14. Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete”—Apoc. 3:21; 11:15. Hence, then, “it became the Deity to make the captain of the salvation of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the son of the Deity, and Heir of all things, yet he learned obedience by the things which he suffered; and being MADE PERFECT He became the author of *aion*-salvation unto all them that obey him”—Heb. 4:15; 5:8.

Perfection of character and substance, then, is the consummation predetermined by the Deity in his

manifestation by spirit in Jesus and his brethren. In his wisdom, which is “first pure,” he requires perfection of character first; and as a recompense for this, he confers perfection of substance, or consubstantiality with himself. This was the order of the Divine Manifestation in the son of David’s daughter; who is the great model after which *the One Yahweh-Elohistic development* is to be apocalypsed. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say, “I always do those things which please the Father;” yet he said, “there is none good but the Deity,’ *nor am I yet perfect*. He testified his own imperfection in declaring that he could of his own self do nothing; that he must die; and that he would be perfected in the third day of his mission. “Behold,” said he, “I cast out demons, and I do cures to-day, and to-morrow, and *the third I shall be perfected*”—Luke 13:32. In this third, “he was made perfect” *ex anastaseos*, from, or out of resurrection, when he “*ascended to the Father*;” and being thus exalted to consubstantiality with him, Paul speaks of him as, “Having been perfected for the Aion”—*eis ton aiona teteleiomēnon*; or apocalyptically, “I was dead, and behold I am living for the Aions of the Aions”—ch. 1:18.

Jesus, then, like all his brethren, is to be considered in two states, each state having a nature peculiar to it. In the former state, “he was crucified through weakness;” but in the after state wherein he now is, “he liveth by the power of the Deity—2 Cor. 13:4. In the former state, the flesh was “*the filthy garments*” with which the SPIRIT-WORD was clothed (Zech. 3:3) ; “*the iniquity of us all*” that was laid upon him; the soul made an offering for sin” (Isa. 53:6, 10) ; but, as He now is, the filthy garments have been taken away; “his iniquity has passed from him,” and he is clothed with “change of raiment.” His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy his flesh has been transformed into spirit, styled by Paul, *pneuma hagiosunes*, *spirit of holiness*. That is, a nature in which there is no filthiness of flesh or spirit. It is therefore HOLY SPIRIT NATURE; a nature, generated out of the free spirit radiant from the Eternal Substance. It is therefore like that substance, and hence consubstantial with it. Begotten of spirit it is spirit; as that which is begotten of flesh is flesh—Jno. 3:6. Therefore, Paul speaks of the exalted Jesus, saying, “he was made into a life imparting spirit;” and elsewhere he styles him “the Lord the Spirit”—*Kurios pneuma*.

Now Jesus as the Lord the Spirit, is the manifestation represented in the Apocalypse by the title of “*the Who is, and Who was, and Who is to come; and the Seven Spirits which is before the throne*”—ch. 1:4. In relation to Jesus Anointed as he is now, these Seven Spirits are his Seven Eyes. This appears from ch. 5:6, where John says, “I beheld a Lamb as it had been slain, having seven Horns and Seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth.” Seven is the number of perfection and completeness. The seven spirits are symbolical of the “One Spirit” in perfect manifestation; the seven eyes, of omniscience and perfection of vision; and the seven horns, of omnipotence and perfection of power. Hence, he who was slain is now a perfect manifestation of Deity, omniscient, all-seeing, and all-powerful—“Jesus Anointed, the faithful witness, the Chief Born from among dead ones, and the Prince of the kings of the earth;” from among those dead, who are to awake from their sleep in the dust of the earth; and Prince in their midst, when they shall reign with him for a thousand years—ch. 20:6.

Jesus, in view of his exaltation to this glory, said to his contemporaries, “Verily I say unto you, The Son can do nothing of himself” (or apart from the “Seven Spirits”) but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *showeth him all things* that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, *but hath committed all judgment to the Son*: that all men should

honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him. The “greater works” than those wrought by Jesus in the days of his flesh, which he said the Father would show him, are the works exhibited in the Apocalypse, which are to be executed at his second appearing. They are the works of the judgment hour, which are to bring all nations into obedience to his rule—Apoc. 15:4: for “all authority to execute judgment is given to him, because He is Son of man.”

But the manifestation of Deity in spirit does not terminate in the perfecting of Jesus on the third day. He was the free-will offering of the Eternal Spirit made perfect for acceptance (Lev. 22:21: Heb. 9:14); but he was only one of “the flock of the Deity which he had purchased with his own blood.” There were other sheep—sheep of the fold of Israel, and others not of that fold; all of perfect character, to be “*made perfect in one*,” that there might be one fold and one shepherd.

All who have heard “the things concerning the kingdom of the Deity and the name of Jesus Anointed,” have believed them with true affection, and have been immersed, are addressed in the apostolic epistles as “THE PERFECT.” “We speak wisdom,” says Paul, “among the perfect;” and again, “Let us, as many as be perfect, be thus minded.” But, as in the case of Jesus, this perfection was concomitant with imperfection. It was perfection of spirit, or conscience, resulting from faith and obedience. Paul says, that the law of Moses could not make the worshippers perfect, so that they should have no more conscience of sins. Hence, a person whose sins are *covered over*, or pardoned, is perfect. His conscience is the spirit of a just man who has been made perfect. Jesus tasted death for him, in which death he becomes interested by believing into him. Thus, “by his one offering the Eternal Spirit hath perfected for a continuance them that are sanctified,” or purged in conscience from dead works, to serve the living Deity. Being in Christ, they are invested, or covered over, with him; and, if the truth have had its due effect, they are cleansed from all filthiness of flesh and spirit; and can truly respond to the apocalyptic ascription to him as their Prince, and say, “*Unto him that loved us and washed us from our sins in his blood, and made us kings and priests for the Deity even our Father: to him be the glory and the supremacy during the Aions of the Aions. Amen*”—Apoc. 1:5.

But, notwithstanding the saints are a community of “spirits of just ones made perfect;” they have while in the flesh, continual experience of imperfection. The experience of Paul is theirs, who says, “Not as though I were already perfect.” He was perfect in conscience, but very imperfect in nature; as was also that great cloud of witnesses, of whom the world was not worthy, who all died in faith, not having received the promises; the Deity having provided some better thing for us, that they without us should not be made perfect—Heb. 11:13, 40.

That which is perfect, however, is not yet come; but we wait for it. Perfect in conscience and character, we wait in full assurance of hope, the transformation of our bodies at the Apocalypse of Jesus Anointed; “for in heavens our commonwealth subsists; out of which also we await the deliverer, the Lord Jesus Anointed: who shall transform *the body of our humiliation* that it may become conformable to the *body of his glory*, according to the energy of his ability even to subdue all things to himself”—Phil. 3:20, 21. When this transformation shall have been effected, the prayer of Jesus will have been answered; and his brethren will have been “*made perfect in one*,” as the Father is in Him, and He in the Father, and they one in them both. Such a perfection as this is consubstantiality with the Deity; who, by his spirit is manifested in them all, as the Elohim OF ISRAEL, and the Sons of the Highest—the “Who” he said he would be, when he communed with Moses at the Bush.

The transformation of body is posterior to resurrection, as in the case of Jesus. The dead saints are first to be “*raised*,” and afterwards “*quickeneth*.” “As the Father raiseth up the dead and quickeneth, even so the Son quickeneth *whom he will*.” The Son will quicken those only of the raised up whose walk in the present state he approves. Many are “raised up” who are not “quickeneth.” It is only those of the

“raised up” who are pleasing to the Son that he quickens. Some of the “raised up” are awaked from the dust, as Daniel tells us, “to the reproaches and contempt of the Olahm”—ch. 12:2; or, in the words of Jesus, “they come forth for a resurrection of judgment”—John 5:29. The Son wills not to quicken them, but to drive them from his presence with eternal reprobation.

The word *quicken* in the original is *zoopoieo*, and signifies *to make alive*. From the fact that all the raised are not “quickened,” and yet are living in postresurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust of the ground. It is *the making alive of living saints with life eternal*. Hence, there is a certain predetermined order of development in the multitudinous Apocalypse of the Sons of the Deity (Rom. 8:19), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of *body* from the ashes of the dead;
2. Impartation of life, making it *a Body of Life*;
3. Appearance at the Tribunal of Christ—2 Cor. 5:10;
4. *Quickening* consequent upon approval; in other words, “ascending to the Father,” so as to be consubstantial with him.—John 20:17.

Taken as a whole, these four elements constitute the *anastasis Zoes*, or RESURRECTION OF LIFE, in which the body is “raised in incorruption, in glory, in power, and spiritual,” all of which is consequent upon the fourth element, or “the Son quickeneth whom he will.” They are *made perfect in one* by “the spirit which quickeneth;” and when this Apocalypse is perfected, “the world will know that the Father did send Jesus, and hath loved them, *as He had loved him*,” which is manifested in their being “like him, and seeing him as he is.”

Here, then, is a multitude consubstantial with the Father—THE ELOHIM OF ISRAEL, and all of them the Sons of Deity, “kings and priests to Him;” “the kings of the earth,” whose Imperial Prince is the Chief-Begotten; “kings from a Sun’s risings;” the first fruits to the Deity and the Lamb, redeemed from the earth.—Apoc. 1:5, 6; 16:12; 14:3, 4.

4. Symbolization of Deity in Spirit.

Now, this “Apocalypse of the Sons of the Deity” is represented in the Apocalypse by different remarkable symbols. The first is that described in chap. 1:13–16, and styled “Son of Man.” This does not represent an individual man. It represents *many in One*. What John saw among the lightstands was a similitude or likeness—*omoion huio anthropou, like to a Son of man*. The voice John heard proclaimed the reality of this likeness to be “THE LAST”—the Spirit in the last manifestation; the ONE Yahweh *in many Elohim*. In the time of manifestation it is “*the Living One*,” which anterior to apocalypse “*was dead*,” but being apocalypsed, “*is living for the Aions of the Aions*;” and as “THE FIRST” before this apocalypse, and limited to Jesus Anointed, “had the keys of the invisible and of death”—ch. 1:18.

This apocalyptic plurality in victorious progress was obscurely communicated to Isaiah in the following testimonies: “Who raised up righteousness from the east, (‘the kings from a Sun’s risings’—*the saints*,) called Him (that which is indicated by the symbol before us) to his foot, gave the nations before him, and made rule over kings?” (Apoc. 2:26, 27). He gave them as dust to his *sword*, and as driven stubble to his *bow* (Ephraim and Judah—Zech. 9:13; 10:3, 4). He (the symbolical Son of man) pursued them, and passed in peace; by the way he had not gone with his feet. Who hath wrought and done this, naming the generations from the beginning (at the Bush)? To which inquiries the Eternal Spirit answers, **אני יהוה**

Ani Yahweh, *I who will be* ראשון!

rishon THE FIRST ONE, and אחרונים

eth-acharonim, THE LAST ONES; אחרונים

, I—HE. The isles saw, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor, and said to his brother, Be of good courage” Isa. 41:2–6. In this passage “*the Last*” is in the plural, but in Isa. 44:6, it is used in the singular, according to the formula, “Thus saith Yahweh, king of Israel, and his (Israel’s) redeemer, Yahweh Tz’vaoth (or, HE *who will be of hosts*, that is, “COMMANDER” of them, ch. 55:4). I THE FIRST ONE AND I THE LAST ONE; and without me no Elohim. And who as I shall proclaim, and declare it, and set it in order for me since I appointed *the people of Olahm*? And the things that are coming, and shall come, let them show unto them.” The “*Last Ones*” of the forty-first chapter are comprised in the “*Last Ones*” of the forty-fourth, which, though expressed in the singular, clearly indicates a plurality by its association with the sentence, “*and without me no Elohim*”—without the Spirit which quickeneth there will be no glorified saints, for “the flesh profits nothing;” they are “*the people of Olahm*,” destined to reign with the Christ a thousand years—Apoc. 20:6.

And here the reader is requested to bear in mind, that the titles and expressions by which the ETERNAL POWER designates himself in the scriptures of the prophets are all reproduced in the New Testament and the Apocalypse, and therein applied to Jesus and his Brethren when “perfected in spirit,” or “glorified together”—Rom. 8:17. Thus, the prophetic Yahweh Elohim styles himself “*the First and the Last*,” so doth the symbolical Son of man; Yahweh says he is the only *Rock*. Paul speaking of the Rock terms it Christ; Yahweh styles himself King of Israel, Christ Jesus calls himself the same; Yahweh declares that he is a saviour, and that there is none beside him: the Word made flesh was called Jesus, because he should save his people, or be their saviour—“I, I Yahweh, and there is no saviour beside me”—Isa. 43:11.

John saw the Son of man similitude in the midst of the Seven Lightstands, or aggregate of ecclesias, and heard “the voice of the many waters” from their midst, as indicative of the source from whence the persons constituting the reality symbolized by the similitude are derived. The promises symbolized in ch. 2:7, 11, 17, 26–28; 3:5, 12, 21, are all made to the constituent members of this similitude of the mystical Son of man—the “One Body” the church when victory is complete. Another vision of the Sons of the Deity in Apocalypse is described in the fourth chapter of the revelation. When John was “*in spirit*” he saw the similitude of their manifestation when they shall be “*in spirit*” on the day of the Christ. He saw them enthroned as “the twenty-four elders, clothed in white raiment, and crowned”—ch. 4:4. He saw them enthroned in a stormy period, when “lightnings, and thunderings, and voices” were issuing forth from their enthroned omnipotence—ch. 4:5. He saw the going forth of their power into all the earth in the burning of the Seven Spirits—ver. 5; 5:6, which seven, symbolical of the One Spirit, in judicial exercise upon the dominions of the world, he saw in the similitude of the FOUR LIVING ONES, omnipotent and omniscient—the One Spirit manifested in the redeemed, careering in victorious conflict, and proclaiming the superlative holiness of Yahweh Elohim almighty, the “*Who was, and Who is, and Who is coming.*”—vers. 7, 8. He saw these in progress through the earth, contending for dominion over it, with the full assurance that they would succeed. “WE SHALL REIGN,” say they, “ON THE EARTH”—ch. 5:10.

John also beheld the Sons of the Deity in Apocalypse in the mighty angel of chap. 10:1. This “comes down out of the heaven invested with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire.” His lion-roar proclaims the consummation of “the mystery of the Deity as he hath declared the glad tidings to his servants the prophets”—ver. 7; which accomplishment

ultimates in the constituents of this mighty angel taking possession of the kingdom under the whole heaven, and the consequent establishment of the reign of Yahweh and of his *Elohim* for the Aions of the Aions. This is the result of the seventh and last trumpet having exhausted the judgment pertaining to it. The consummation of this trumpet, which is also the consummation of the Seventh Seal, is the work of the mighty angel, symbolizing the heaven-descended Jesus and his Brethren, the saints. The Seventh Vial is the work allotted for them to do; and in their mission they march to victory with “FACE AS THE SUN, and feet as pillars of fire.”

Again they appear upon the apocalyptic page in chap. 14:1. Here they are the sealed nation of chap. 7:4–12, resurrected with the Lamb, Jesus, in their midst. Their symbolical number, a definite for an unknown, (ch. 7:9,) is 144,000. In this vision they are stationary, as indicated by “stood” in reference to the Lamb with whom they are. They are standing, awaiting the result of the proclamation which announces to the nations that “THE HOUR OF JUDGEMENT IS COME”—14:6, 7. They wait the issue of this before they go forth, as “the Seven Spirits in all the earth,” to overthrow Babylon, and to torment the worshippers of the Beast and his Image—14:8–11.

In chap. 15:2, the Sons of the Deity are again apocalypsed. Here they are in the attitude of victory and blessedness. They are in joyous repose, “standing upon a translucent sea, having the harps of the Deity.” This sea of nations had been “mingled with fire;” but “they had gotten the victory” over the Beast and his Image, and over his Mark and Number, which as dross had all been destroyed from the sea by the fire of their indignation and power; and they are seen here in “rest from their labours, and their works following them.” This scene is the consummation of the Seventh Vial, in which it can be said, “Thy judgments are made manifest”—15:4.

In getting the victory over the Beast they are apocalypsed in the vision portrayed in chap. 19:11–21. Here the Sons of the Deity appear in military array, in clouds of cavalry, styled “the hosts in the heaven,” following “THE WORD OF THE DEITY” in his campaigns against the nations; which he smites and conquers in treading “the winepress of the fierceness and wrath of the all-powerful Deity.” They tread them “as ashes under the soles of their feet,” and bind and shut up the Dragon in powerlessness for a thousand years.

Having obtained this great victory over the kingdoms and dominions of the world, they are manifested as the occupants of thrones peculiarly their own; which continue undisturbed for a thousand years. Their victory inaugurates the universal dominion foreshadowed in the fifth chapter, from ver. 12 to 14. Peace being thus conquered by their omnipotence, “the spirit is quieted, and the earth is at rest.” The Gentile earth and heaven have fled away from before them. With the Captain of their salvation they are enthroned as “the Kings of the earth;” and as A DIVINE MUNICIPALITY, possess the glory and honor of the nations—21:26. In this relation they are apocalypsed as the NEW JERUSALEM, “the city which hath foundations, whose builder and maker is the Deity;” looked for, but not yet seen, by the patriarchs and prophets of the olden time—Heb. 11:10; Apoc. 21:9–27.

For a thousand years this Beloved City is the light of the nations, which are then “all blessed in Abraham and his Seed,” according to the gospel of the kingdom. It is the Yahweh-*Elohistic* municipality, symbolized by *one hundred and forty-four cubits*, each cubit representing one thousand of the numerical symbol of this “*Holy Nation*,” the Israel of the Deity—ch. 7:4; 14:1; 1 Pet. 2:9; Gal. 6:16. But, at the ending of these thousand years, during which they have been an Arboretum of healing influences to the nations, the base ingratitude, malice, and envy of human nature find scope to organize rebellion against the Saints and their government. Their camp is beleaguered by countless myriads which gather together against them for war. But the Sons of the Deity are as powerful at the end as at the beginning of the thousand years. Peace and blessedness will not have enervated their incorruptible nature; and they will be prepared to give the rebels a crushing and final overthrow. As the Woman’s Seed, their mission is to

bruise the Serpent's Head—Gen. 3:15. The war begun, their burning indignation overflows them as a consuming fire, in which they are “tormented day and night” to the end of the thousand years—ch. 20:10. Thus “fire comes down from the Deity out of the heaven, and devours them.” This establishes “the End,” when the kingdom is delivered up to the Father; who will then have put all enemies under the Son's feet. At this crisis death is banished from the earth; the wicked utterly destroyed out of it; and the Deity apocalypsed, or manifested, in his Sons, considerably augmented in number by the accessions of the thousand years, becomes the sole occupant and inheritor of the earth—1 Cor. 15:24; Prov. 10:30; Apoc. 21:3, 4.

5. The Blessed

In Apoc. 1:3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterized in the original by the terms *ho anaginoskon*, and *hoi akouontes*, and *terountes*; the first being rendered in the Common Version, “*he that readeth*,” the second, “*they that hear*,” and the third, “*keep*.” But these renderings do not express the full sense of the original; for a man may *read* and *hear* and *keep* in memory the words prophesied, and the things commanded, and yet be very far from understanding, and heeding, and watching by the light of, what is written. The benediction of this verse is not pronounced upon such; but on those who answer to the import of the three words selected by the Spirit.

The word *anaginoskon* signifies *one who gathers exact knowledge of* a matter or thing. Hence, in my translation I have rendered it, “*he that knows accurately*.” Such a one might assume the position of an expositor; for knowing accurately the words of the prophecy, he would be competent to expound them to others. The first part of the benediction, then, falls upon him—“Blessed he that can expound the words of this prophecy!” But, alas! if the benediction were confined to him only, how few in the generations subsequent to John's would be of the number of the “blessed!” Happily, however, it is not so limited. If one come to know accurately, others, who would never have been able to get an exact knowledge by their own unassisted efforts, may obtain from him such a knowledge as will enable them to be *hoi akouontes*; that is, not only hearers, but hearers who give heed to what they hear, and understand. They are not to be negligent hearers if they would be blessed; they must *keep* or “observe narrowly the things which have been written in it.” They must scrutinize them, and by their aid “Watch.” “Behold, I come as a thief,” saith Jesus; “blessed is he that watcheth.” But they only can watch to any purpose who “narrowly observe.” The Apocalypse was given to this end—that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.

The reason given why they are blessed who know accurately, give heed to, and observe narrowly, the subject-matter of the prophecy, is “*because the time is near*.” The time of the prophecy. When the prophecy was given, that the Seed of the Woman should bruise the serpent's head, the time was not near. But in respect of this prophecy symbolized in the Apocalypse, “*the time is near*.” It began to be developed soon after it was published; and its development has been progressing onwards to its grand catastrophe ever since. Hence, all this long series of centuries from John to the apocalypse of the Sons of the Deity, and the consummation of their mission in the establishment of the kingdom of their Father, and the overthrow of the enemy, is the time of the prophecy. This long period had its beginning and its end, which are significantly indicated by the fact of the phrase occurring but twice; first in the verse before us, and next in ch. 22:10, at the end of the book; as if they had been so placed to enclose the

prophecy between them. In the latter place it was said to John, "*Seal not the sayings of the prophecy of this book; because the time is near.*" This instruction was contrary to that given to Daniel in ch. 12:4, 9. He was commanded to "shut up the words, and seal the book" of his prophecy, "till the time of the end;" which was an intimation that it would not speak intelligibly till then. But it was not to be so with the Apocalypse. This was to speak intelligibly to the blessed who came to know it accurately, and to give heed to it, in all its course, each generation discerning the signs of its own times, while all "the servants of the Deity," whose especial document it is, had among them a scriptural understanding of the consummation it reveals.

"*The time is near,*" then; not that the thousand years should begin, and Christ and the Saints should rule the nations, near to John's time, but that soon after the Apocalypse was revealed to him, the threatenings against the Nicolaitanes, the Balaams, the Jezebels, and the "liars," in the apocalyptic and other ecclesias of the time, in which John's contemporaries were personally interested, should begin to come upon them; and that this judgment, beginning at the house of God, would set in motion the comparatively, or rather politically, quiescent iniquity of the churches, which, in its working, would at length develop the results foreshadowed in the Dragon, the Beasts, and the False Prophet, and the events thereto relating, which, also, in their action and reaction upon one another in their efforts to establish their policies, should create such a situation of affairs in the Habitable, as should favor the interference of Omnipotence for their chastisement and overthrow, and the establishment of the kingdom of God upon the ruin of theirs. The Seed of the Kingdom had been sown in the whole Roman Habitable by the apostles. Ecclesias had been planted everywhere, and wherever they existed they embodied principles subversive of the existing order of things, for if their doctrine prevailed in its purity, converting all the world, as our clergy vainly imagine it is to do, both governors and governed, Judaism and paganism, would of necessity have been abolished; and if perverted and traditionalized, it would still be inimical to the existing order. A corrupted gospel would only intoxicate its believers. This was the condition of such men as Origen, Dionysius, Cyprian, Lactantius, Eusebius, and such like. Like the people and clergy of our day, they had acquired too much light to continue pagans, but not enough to become Christians. They became CATHOLIC POLITICIANS. If there had been no true Christianity, they would have continued pagans; but the truth being established, there existed a basis out of which flesh and blood could evolve a system of abomination agreeable to its own diabolism. This, as we shall see, had attained considerable development in John's period of exile. It was a powerful element in the "*ha eisi, the things which do exist,*" that is, contemporary with John. Many professors were intoxicated; and when they no longer had the apostle, and the faithful men that overlived him, to keep them in check, iniquity broke loose, and gave an impetus to human affairs, and a direction to their policy, which ultimated in the establishment of *a system of spiritual prostitution*, variously denominated Catholicism, Romanism, Protestantism, and sectarianism, as at this day.

But blessed is he that understands the Apocalypse, gives heed to, and observes narrowly the things which have been written therein, for it is utterly impossible for such a man to be imposed upon by any of these. He could as soon become a Mohammedan, as understanding, and honestly believing what he understands, to become a pious professor of any of the churches of what is absurdly enough styled "Christendom," and to imagine thereby that he was a Christian in faith and practice. The teaching of the clergy is opposed to, and subversive of, the Christian faith, and therefore, from alpha to omega, at variance with the doctrine of the Apocalypse in faith, hope, and practice. Blessed is the man who, instructed by its teaching, is delivered from the dogmas and commandments of the craft.

SECTION 3. THE SALUATION.

“JOHN TO THE SEVEN ECCLESIAS WHICH ARE IN THE ASIA: JOY TO YOU AND PEACE FROM THE WHO IS, AND WHO WAS, AND WHO IS COMING; AND FROM THE SEVEN SPIRITS WHICH IS BEFORE HIS THRONE; AND FROM JESUS ANOINTED, THE FAITHFUL WITNESS, THE CHIEFBORN FROM AMONG THE DEAD, AND THE PRINCE OF THE KINGS OF THE EARTH: TO HIM HAVING LOVED US AND WASHED US FROM OUR SINS IN HIS BLOOD, AND MADE US KINGS AND PRIESTS FOR THE DEITY, EVEN OUR FATHER, TO HIM BE THE GLORY AND THE SUPREMACY DURING THE AIONS OF THE AIONS. AMEN”—APOC. 1:4–6.

As we have seen, John, the beloved apostle, having tarried till the Lord came, and therefore witnessed the devouring of the Mosaic body politic by the Roman Eagles of the East, by the common consent of all reliable antiquity, was honored as the channel through which the wonders of the Apocalypse should be communicated to men. Having informed us in the first verse whence he derived it, from the fountain and origin of all wisdom and knowledge, *from* the Theos, or Former and Disposer of all things, *through* the Anointed Jesus *by* his messengers and *for* the Servants of the Father, he now tells us to what special communities of the faithful the invaluable gift was to be confided; that they might multiply it, and circulate it among all the Ecclesias of the Habitable, as the last communication from heaven till the time should come for the glory and power to be manifested before the eyes of all nations. He was not left at liberty to send it to what congregations his own prudence might suggest; but he tells us, in the tenth and eleventh verses, “I came to be in spirit in the Lord’s day: and I heard behind me a loud voice as of a trumpet, saying I am the Alpha and the Omega, the First and the Last: and what thou beholdest write for a scroll, and send to the Seven Ecclesias which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” Hence there was no alternative. The Apocalypse must be sent to these seven. In obedience, therefore, to this command, in writing he primarily addresses himself to “the seven ecclesias which are in the Asia.”

1. “Church.”

In the rendering of the original before us I have not translated the word *ekklesiai*, but simply transferred it. It is generally rendered *churches*; but this word does not express the ideas of *ecclesia*. Church is a corruption of *kuriake*, which signifies “*pertaining to a lord*.” The Anglo-Saxons took the first and last syllables of the Greek word, as *kur-ke*, which they spelled *Circe*; but which is more obviously shown in the Scotch *kirke*; both of which are equivalent to the modern English *Chur-ch*. “Something pertaining to a lord” is the etymological signification of the word; and although, in a certain sense, an *ecclesia* is something pertaining to a lord, and that lord *the* Lord of heaven and earth, yet the ideas of *property* and *lordship* are not contained in the word *ecclesia*. This is one reason why in this exposition of the Apocalypse we reject the word *church* as the representative of *ecclesia*.

Another reason is, that ideas are conventionally associated with the word which are altogether unscriptural. *Ecclesia* never signifies in the Bible “the place which Christians consecrate to the worship of God;” nor does it signify such collective bodies of “professors of religion” as pass current for Christians in and with the world, under the various “names and denominations” of “Christendom.” These, and many other ideas associated with the word *church*, such as churchman, church-warden, church-attire, churchyard, churching of women, and all such papistical foolishness, are altogether foreign from the scriptural use of *ecclesia*. In order, therefore, to get quit of all the rubbish we exclude *church* from our apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore transferred it in our rendering without translation.

Still, as an expounder of the word of truth, it is our duty to make the word *ecclesia* perfectly intelligible to the unlearned reader; for we write principally for the benefit of such.

2. Of Ecclesia.

ECCLESIA, then, is a word compounded of *ek*, “out of,” and *klesis*, “a call, or invitation.” Hence an *ekklesis*, is “an invitation to come out;” and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of announcing to them *an invitation from the Deity to certain things*, which, when accepted, became to the invited “the Hope of the Calling.” In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity—that *He had appointed a day in the which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead*—Dan. 2:44; 7:14; Acts 17:31. But that, before that “day” of the administration of the world’s affairs in righteousness should be introduced, He had, in his great mercy and goodness, determined to invite all Jews and Gentiles to share in that kingdom and glory with eternal life, *upon certain specified and indispensable conditions*. Hence the twelve apostles, constituting “the Apostleship of the Circumcision,” were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations “to God’s Kingdom and Glory”—1 Thess. 2:12. The result proposed by this *invitation* was not the converting of the “immortal souls” of mankind, and the saving of them from eternal conflagration in the apocalyptic “Lake of Fire and Brimstone;” it was not that they might “get religion,” and by its efficacy obtain a right and title to mansions in the skies: no such clerical result as these were proposed by the invitation. The invitation was designed, in the words of James, “*to take out of the nations a people FOR HIS NAME.*” The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but *the separation of a class* from the general body of mankind, which class should constitute the “ONE Yahweh-NAME;” and that by this Almighty Name the world should be ruled in righteousness. When this name is completed,—that is, when the last believer shall be inducted into it, and all its elements shall be glorified,—it will constitute the *ecclesia* in its largest sense. When glorified, its members will occupy “*the heavens;*” not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong—Rev. 11:15; Dan. 7:18, 27. In the present state, they are “an ecclesia of Chiefborns, who have been enrolled for heavens”—Heb. 12:23. The apostles were engaged in enrolling men and women for the future administration of the world’s affairs; so that when they shall attain to dominion they will be “the Heavens that rule.” The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father—Dan. 12:3; Matt. 13:43.

But men and women become elements of this *people of the Name* upon certain specified and indispensable conditions. They are invited to God’s kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to “the obedience of faith.” What Paul styles “the wholesome words of the Lord Jesus,” are these: “He having believed and been baptized shall be saved; but he having not believed shall be condemned.” If it be asked, what is a man required to believe? The Lord Jesus replies in the previous verse, “THE GOSPEL”—Mark 16:15, 16. There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts 8:12, that “when they believed Philip evangelizing THE THINGS concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus, they were immersed, both men and women.” *The things of the Kingdom and the Name* are the great subject-matter of the Gospel of God, “promised before,” says Paul, “through the Prophets in holy writings”—Rom. 1:2: and “the power of God for salvation to every one who believes.” Without this power none can be saved; hence the immense importance of “the gospel of the kingdom,” which is

totally different to anything preached for salvation by the clergy. “*The things*” must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable. But the work before me is not the exposition of the gospel; but the exposition of the Apocalypse for the benefit of those who have already comprehended and obeyed the gospel. Nevertheless, for the benefit of any sincere reader who is ignorant, we refer him to the Covenants made with Abraham and David, and to the testimony concerning Jesus in the writings of the apostles, and to the preaching by these as illustrated in the Acts, for an answer to the question, “*What are the things to be believed for salvation?*”—See Gen. 12:1–3, 7; 13:14, 15; 15:6, 7, 8–21; 17; 22; 1 Chron. 17:11–15; Matt. 16; Acts 2; 3; 8; 10; 26:6, 7; 28:20, 23.

Now when men and women became Christians after the apostolic fashion, (and this is the only way of any account,) they became members of “the Ecclesia of Chiefborns.” They were addressed in the apostolic epistles as κλητοὶ *kletoi*, “THE CALLED,” or invited, “of Jesus Anointed;” as “made holy in Jesus Anointed, called Saints,” or holy ones; as “the faithful in the Anointed Jesus;” as “the faithful brethren in an Anointed One;” and as “the Ecclesia IN God the Father, and IN the Lord, Jesus Anointed.” They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, “Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed *into* the Anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are ALL ONE in the Anointed Jesus: and if ye be the Anointed’s, then are ye the seed of Abraham, and Heirs according to the promise”—Gal. 3:26–29.

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been “washed from their sins in his blood; and made kings and priests to the Deity, even to the Father;” and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore, not the Kingdom of God, as *church*, in the clerical sense, is styled; but it is the community of *the Heirs of the Kingdom*; and every one knows, or ought to know, the difference between *the heirs* of an estate, and the estate itself.

From these premises, the reader will readily perceive that the distinction existing between *church* in the usual acceptation, and *ecclesia* as defined above, is not fanciful, but real and important. The *churches* of the Gentiles are not *ecclesia*. They make no pretensions to be such, according to the definition I have demonstrated. The members of the churches, judging from their prayers, extemporized and printed, are not saints, but “*miserable sinners*.” This is the designation imposed upon themselves by the most pious of the most exquisitely orthodox establishments. Thus the evangelical divines, who lead the stereotyped devotions of the Fabers, the Flemmings, the Elliots, the Crollys, the Bickersteths, and McNeils, send up their voices to heaven, saying, *Lord, have mercy upon us miserable sinners!* Now, if the most pious and orthodox denominate themselves thus, what must the schismatics of the heterodox conventicles be! They all, doubtless, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption in me to dispute it. I accept, therefore, their condemnation of themselves; and am, consequently, justified in saying that *a church*, as distinguished from AN ECCLESIA, is *a community of miserable sinners, possessed by a lord commonly known as “the god of this world.”* It is not wonderful, then, that “all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life,” should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that the church is the kingdom of God. Well, we grant it, with the understanding, that the God whose kingdom it is claimed to be is SIN, the great god, or power, or the world. There is nothing like understanding, and being understood, so that

we may be able to call things by their right names. Here we have the line of demarcation broadly and distinctly drawn. The ECCLESIAS of the Scriptures are "*the Heritages*," or *kleroi*, the true clergies of the Deity, (1 Pet. 5:3,) who shall possess the earth and all that it contains; while the *churches* are the Kingdom of SIN, possessed and administered by *his* clergy for their own glory and behoof. This being indisputable, the reader will understand that the Apocalypse is not addressed to the churches of "Christendom;" neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby—1 Pet. 1:22. The salutations of the scriptures are only for these; never for "miserable sinners," whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed; but on the contrary, "to you, the Saints and faithful." God is the Father, and Jesus the Lord, only of the enlightened and obedient; hence to these only did they send greeting.

3. Seven Ecclesias.

The Apocalypse is remarkable for the number *seven*. The first time it is used in the Bible is in Gen. 2:2, "On the *seventh* day Elohim *ended* his work which he had made; and he *rested* (or ceased) on the seventh day from all his work which he had made." In this, the ideas connected with the number seven are *completion* and *cessation*. Any thing denominated by seven, is complete; it lacks nothing to make it perfect, and beyond it nothing remains to be accomplished.

The seven ecclesias are specified by name in the eleventh verse of the chapter before us; and upon the principle of completeness, seven were selected rather than any other number, to indicate that what was written to the seven was written to all the "ONE BODY" throughout the Habitable in seven successive states thereof. No one of the ecclesias existed that could say it had no interest in the things apocalypsed.

The number seven was also associated with the ecclesias to denote their relationship to the parabolic holy place. They were the anti-typical lightstands—the heavenly things through which the darkness of the world was to be dispelled—the Ecclesia of the living God, the pillar and support of the truth—1 Tim. 3:15.

They were located $\rho\nu\ \tau\eta\ \text{Ασία}$, *in the Asia*, that is, in that province of Asia Minor, or Anatolia, called *Asia*, where their several cities, then in a highly flourishing condition, were situated not very far distant from each other. The salutation was to these as the representatives of the saints and faithful everywhere. And how highly honorable to them, when we consider who they were, and the exalted personage whence it came. They were communities of "*the poor of this world*," with not many wise men after the flesh, not many mighty, not many noble among them. To such, and not to the princes and potentates of the world, did the Creator of the universe salute them through John with "joy and peace." He presents himself to them as Deity by the Seven Spirits in Jesus the Anointed—THE DIVINE LOGOS IN FLESH. He styles him self *ho on*, "*He who is*," which is equivalent to declaring that he is not dead, but "is risen, as he said;" also *ho en*, "*He who was*"—He that is risen is the same as He who was before Abraham, and before the crucifixion: and *ho erchomenos*, "*He that is coming*" in power and great glory. But that they might not separate him in their minds from the anointing, the salutation is said to come from Him, "and from the Seven Spirits *which* is before the throne of him;" and that the source of the salutation may still stand out in bolder relief, it is said to proceed "from Jesus Anointed," who is "Deity manifested in flesh;" Jesus is the flesh, and the Seven Spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined, the salutation is from "the Lord the Spirit." He is styled "*the faithful witness*," because he came into the world that he might bear witness unto the truth;

and did witness it before Pontius Pilate, in the face of the death which his confession brought upon him. "I AM THE KING OF THE JEWS," said he, and for that avowal he was put to death upon the accursed tree—John 18:33, 37; 19:3, 12, 14, 19; 1 Tim 6:13. But though he suffered thus, he was "justified by spirit," and became "the Cheifborn from among dead ones," that in all things he might have the preeminence. He is also styled "the Prince of the Kings of the earth." These, however, are not the existing "crowned heads," nor the wearers of crowns in the days of John, but those kings and priests whom he hath made such unto the Deity, his Father and theirs. He is Prince, or Chief Priest and King of these, who shall with Him rule the Habitable in righteousness, and hence his apocalyptic title, "KING *of kings* and LORD *of lords*"—Rev. 17:14; 19:16: "to Him," says John, "be the glory and the supreme authority during the AIONS of the AIONS. Amen."

There is a peculiarity in our rendering of this salutation which deserves a little further attention than we have yet given it. The form of speech is this, "from the SEVEN SPIRITS *which is* before his throne." This is an ungrammatical form of words. Both Greek and English grammar require that the verb "*is*" should be "*are*," and in the English Version it is so rendered. But verbal accuracy would lead to a doctrinal mistake. It is written in the Greek, "Seven Spirits *which is*"—*ha estin*; and the reason is, that these seven are not seven distinct and independent spirits, but the One Spirit in sevenfold or perfect manifestation. Paul says, "there is ONE SPIRIT, even as ye are called in ONE HOPE of your invitation;" and "there are diversities of gifts, but the same Spirit;" and "by One Spirit we were all immersed into One Body; and have been all made to drink into One Spirit"—Eph. 4:4; 1 Cor. 12:4, 13. Hence "seven" prefixed to "spirits" does not indicate plurality of spirits, but perfection in wisdom, knowledge, and power of one and the same spirit; so that this perfection is expressed by plurality of figure, while the oneness of the Spirit is expressed ungrammatically by the verb in the singular. The phrase, therefore, "the Seven Spirits *which is*," is a Hebraism like that in Gen. 1:1, *bahrah Elohim*, "Mighty Ones he created"—cases in which the rules of grammarians are ignored for the convenience of the truth.

4. "For Ever and Ever."

In response to the salutation from the Deity manifested by spirit in Jesus Anointed, John, as the representative of earth's future kings, ascribes to him as their Prince, "the glory and the supremacy *during the Aions of the Aions*." In the English version, those words *in italics* are rendered "*for ever and ever*;" and represent to the Anglo-Saxon mind the idea of *unlimited futurity*, commonly styled ETERNITY. This acceptance of the phrase leads to the conclusion, that the supremacy of Jesus as Prince-Priest and King of a priestly dominion on earth, is to be eternal; a notion which implies that sin and death are destined to obtain on this planet eternally. But this conclusion is altogether set aside by the teaching of the New Testament. In 1 Cor. 15:23, Paul lays down a certain order of future development; as, *first*, "they who are Christ's, made alive in his presence;" *second*, "the End." Between these two epochs there is *a long interval*, the duration of which Paul does not define; but, having notified the arrival of "the end," he tells us what is to come to pass then. He says, that the kingdom that had been existing during said interval is to be "*delivered up*" to the Divine Father; and that this delivering up is consequent upon "all rule, authority, and power" having been "put down;" for the reign of the Son of man is decreed of Heaven to continue till this result shall be consummated. "He must reign TILL he (the Father) have put all enemies under his feet"—Ps. 8:6; 110:1. "The last enemy that shall be destroyed is death." The Son, then, is to reign as the Father's kings and priests, until death shall be abolished from the earth. This implies the previous extermination of sin; for death is the wages of sin; and wages are not paid where services are not rendered.

We see, then, that the Son of man is not to reign as the majesty of a priestly kingdom after sin and

death are rooted out; and be it remembered, that the kingdom the apocalypse exhibits is the dominion of the Father's kings and priests. It contains but few hints of what is to be the order of things upon earth after "the End" indicated by Paul. The Melchizedec Kingdom of the Deity, subduing and reconciling terrestrial things to him, is the great theme of its visions and descriptions. When the end for which it will be established is accomplished, it will be delivered up, and then "the supremacy" of THE SON, both in respect of "the Head" and "the Body," in other words, of Jesus and his Brethren, will cease. An end will be put to it. During the long interval of a thousand years, the supremacy of the saints is decreed. For all that time, two classes will exist contemporaneously upon earth—the world-rulers, incorruptible and deathless; and the subject-world of nations, peccable and mortal. Flesh and blood cannot possess this Melchizedec or priestly kingdom. Jesus and the Saints alone can have it; so that while it continues, their supremacy must and will be upheld against all aspirations of the flesh. But when the time arrives for flesh and blood, or "corruption," to be abolished from the earth; and for all its future inhabitants to become *Elohim*. or incorruptible and deathless beings, consubstantial with Deity; the Elohim of the previous thousand years will no longer be priests offering gifts and sacrifices for them to the Deity. The priestly supremacy will terminate with the cessation of the necessity which originated it; and the Deity by spirit will be the all things in them all. Thus, "when all things shall be subdued unto him (the Son), then shall the Son also himself BE SUBJECT unto him (the Father) that put all things under him, that the Deity may be the all things in all."

Hence, John, who was in accord with Paul, did not ascribe an eternal supremacy to the Son, as taught by Anglo-Saxonism. He was not contemplating the position of Jesus in a postmillennial order of things; but his position in relation to the Millennial Dominion. In reference to this, he said, "to Him the glory and supremacy during the Aions of the Aions."

"For ever and ever," or even its parallel in Daniel, "*for ever, even for ever and ever*," are phrases, then, that do not indicate "eternity," being used of things which are in their nature, or constitution, terminable. But we must look to the original, and see what can be made of that. In the text of the Apocalypse, the phrase is *eis tous aionas ton aionon*. This occurs fourteen times, and is uniformly rendered "for ever and ever," except in chap. 1:18, where it is rendered *evermore*. In chap. 14:11, the definite article is omitted: the reading is, therefore, *eis aionas aionon*.

Now, as the Apocalypse treats of the same subject as that revealed to Daniel in his seventh chapter, namely, the kingdom and conquests of the Saints, we ought to find the Chaldee original of this formula, so frequently occurrent in the New Testament. And this we do in the eighteenth verse of that chapter. In this, the time is specified how long the Saints shall possess the kingdom; the same kingdom that Daniel had told Nebuchadnezzar should "stand לעלמיה

leahlmayyah, for Olahms"—chap. 2:44 :—"they shall possess the kingdom *ad ahlmah*, *wead ahlahm ahlmaiyyah*, for an *Ahlmah*, even for an *Ahlmah of Ahlmahs*." The Chaldee word *ahlmah* is identical with the Hebrew אֶלְמָה

olahm; and is represented in the Greek by *aiwv*, though in etymology different.

The Hebrew and Chaldee nouns are derived from the verb *ahlam*, "to hide, to conceal." Hence an *Olahm*, in relation to time is a period hidden or concealed; hidden in the past, or concealed in the future. In prophecy, it designates absolutely a certain period to exist; but without defining its beginning or ending. The kingdom belonging to the Saints of the Most High Ones (*elyonin*) is to "*stand for hidden periods*," or olahms, comprised in one hidden period, or Olahm which must, therefore, be longer than all of them together. Hence this will be a *Hidden Period of Hidden Periods*, or an Olahm, even "an Olahm of Olahms." I have a translation of Dan. 7:18 before me which renders the time the Saints are to possess the kingdom by the formula, "*for eternity, even for eternity of eternity*." This, however, is a mere flourish, and no translation, and bears on the face of it proof that the inventor of the form knew nothing

about the nature of the kingdom, nor the purpose for which it is to be established. As I have shown, the kingdom is not to continue eternally; so that the Saints cannot hold it for eternity; and as the scripture is true, they do not use the word here in the sense of *ever* and *eternity*.

The duration of this Chaldee formula may be approximated from another direction. Thus, the kingdom the Saints are to take is the dominion of the lion, the bear, and the leopard, three of Daniel's four beasts. They are utterly to destroy the fourth, but the political organizations represented by the other three, are to be continued in existence, but without sovereignty. While in existence, they are under the dominion of the Saints, whose administrations will not be superseded by other rulers. The existence of these organizations subjectively to the Saints is defined; and consequently, the duration of their holding of the kingdom is thereby defined likewise. In ch. 7:12, it says, "a prolonging in life was given the three beasts *ad-z'man we-iddan*, during an appointed time and a set time." This, then, is the duration of the *Olahm*, or *Ahlmah*, of the kingdom—a *hidden period containing an appointed time and a set time*. The Apocalypse has revealed the number of years contained in these kinds of time, in telling us how long the Saints are to reign with Christ after binding the Dragon; whose dominion at the appearing of Christ covers the territories of the polities symbolized by the three beasts. They are to reign thenceforth with him during a thousand years—Apoc. 20:6. The period consists of "*a set time*," and "*an appointed time*." A set time is indicated by *iddan*, which is equivalent to the Hebrew *moaid*, the word used in Gen. 17:21, where it is said, "Sarah shall bear unto thee Isaac, at this *set time* in the next year." This is, then, a period of gestation, which consists of 280 days; a day for a year in symbolic time. This, deducted from 1,000, leaves 720 years for the "appointed time;" or two times of 360 years each. Daniel did not discern "what, or what manner of time the Spirit of Christ which was in him did signify" by the *z'man we-iddan*, nor by the *ahlmah of ahlmahs*; but not so with ourselves,—for the Father has apocalypted the solution in the thousand years.

The reader will, therefore, understand, that the prophets, under divine inspiration, predicted the development in a future remote from their day, of *a period that should continue "for a season and a time."* They did not know when it should begin, nor what length of time was meant by the formula; and consequently, could not tell when it should come to an end: but that such a period should exist, and be of a very peculiar character, even most glorious to all the righteous who should be contemporary with it, they were all agreed, as is plainly to be seen in all their writings. "I heard," says Daniel, "but I understood not; for the words were closed up and sealed till the time of the end." For this reason, the period was called *Olahm*, or THE HIDDEN; beyond which the prophets, and those instructed by them, did not often look. They saw it was terminable: and therefore if they spoke of anything not restricted to it, they would say, *ad-olahm we-ad*, "during the hidden period *and beyond*."

The promises made to Abraham and to David had especial reference to this *Olahm*; and the Apocalypse shows symbolically how the *Olahm* is to be introduced, and how the promises to those patriarchs are to be performed. Thus, the Spirit said to Abraham in regard to Canaan, "All the land which thou seest, to thee will I give it, and to thy seed *ad-olahm*, during a hidden period." And again, reminding Israel of the same promise, He says by Jeremiah, "If ye thoroughly amend your ways and your doings * * * I will cause you to dwell in the land which I gave to your fathers *l'min-olahm we-ad olahm* for from (the beginning of) the hidden period, and during the hidden period;" which in the Common Version is rendered "*for ever and ever*," as though the Israelites were destined to be flesh and blood occupants of Canaan for eternity!

The covenant made with David is styled by him in his last words, "*a covenant of olahm*." In the Common Version this is rendered "an everlasting covenant;" but it ought to be termed "a covenant of the hidden period." It was so styled, because it was to be established then; and as the subject-matter of this covenant is the throne symbolized in Apoc. 4, and the kingdom taken possession of by the Saints in

ch. 11:15; Dan. 7:18, it is styled "*a kingdom of Olahm,* " or the kingdom pertaining to the hidden period.

The Mosaic Period was on *Olahm*; for, although the Israelites knew when it began, none of them, not even Jesus, nor the angels, knew when it would come to an end. This is proved by Mark 13:32. When the Mosaic Heaven and Earth should pass away, that *olahm* would be ended, as it was A.D. 72. In this long period of 1695 years, there were numerous lesser periods, as the jubilees, or periods of restitution, recurring every fifty years. Hence the Mosaic was *an Olahm of Olahms*, one long period containing many lesser ones. But this *system of periods* did not terminate in itself. It was typical, or representative, of times and seasons belonging to the throne and kingdom of the saints. Thus, in Apoc. 14:1–5, we have the Pentecost in the Kingdom; in ver. 6, 7, the trumpet of the Jubilee sounding; and in vers. 8–11, the great and terrible day of national atonement, ultimating in the conquest of the nations, and their subjection to Israel's Elohim *for the olahm*—Lev. 25:8–17, 39–46. Nor is this confined to the introduction of the *olahm* of the kingdom; there are periodically recurring *olahms* during all the thousand years, indicated by the observance of the Passover and Feast of Tabernacles to be observed by all nations—Ezek. 45:21; Zech. 14:16–19. For this cause, therefore, the thousand years is called in Daniel "*an Olahm, even an Olahm of Olahms;* " but by no means an eternity. Presuming, then, that the reader comprehends the matter thus far, I proceed to remark, that the Seventy Israelites who translated the prophets into Greek for the king of Egypt, substituted for *olahm* the word *AION*. But, although this does not express the same idea as *olahm*, it was about as good a word as they could select. It was indefinite; as indefinite as *olahm*; for it neither defined the beginning nor the end of the period it was chosen to represent.

Aion is compounded of *aei* and *on*. The word *aei* is from *ao*, *aeo*, or *aemi*, signifying primarily, "to blow, to breathe;" secondly, "to live, to pass or spend time." From this derivation *aei* would present the idea of *a going on*; and as a particle of time is expressive of that which is unlimited or undefined; "not so much that which cannot be bounded as that which is not bounded—which is not attempted to be defined, but is considered as going on, on, on." *Aei*, therefore, alone, would not express the true idea of eternity, but only of *time*, whose end is not bounded by any specification. "This *flowing* word, indicative of *passing time*, must be connected with, and, as it were, anchored upon another of more stability, in order to give it any kind of fixedness." This other word is *on*, the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of *being*. One part of the compound word, then, is unconfined; the other, since *on* is of all tenses, altogether excludes the idea of time. *Aion*, then, is not *time*, long or short, bounded or endless. Time is said to move in a circle, on account of its likeness to an *Aion*; hence an *aion*, and a cycle or circle, are analogous. It is therefore used in the indefinite sense of life, existence, or state of being. Thus, that end which contains the period of each existence is called is *aion*. The *aion of man* is threescore years and ten; while the *aion of Deity* is "from everlasting to everlasting." It is, therefore, A COURSE OF TIME, *aei*, *circling around*, *wv*, BEING; the circling depending upon the nature of the being circled. Hence, Deity being essentially life, the circling of time can never cease in relation to him; but priesthood and man being essentially terminable, the circling of time around them cannot always continue. The diameters of their aions may be measured by their continuance.

"*The Aions of the Aions*" in the places cited, are the period of the apocalyptic reign, which is a priestly administration "after the Order of Melchizedec;" and therefore, of necessity, *not eternal*.

Aristotle, whose mother tongue was Greek, says, that "*the period of each existence is its aion.*" The thousand years is therefore the Aion of the Melchizedec Reign, containing *aions* or cycles within itself, in which Jesus, anointed with the Seven Spirits, will have and bear the glory, and exercise the supreme authority in the midst of his associates, over the nations of the earth to its utmost bounds.

But in the mythology of the heathen, the heaven of their vain imagination, which they placed

somewhere above the atmospheric firmament, and having for its supposed existences the gods of “High Olympus,” and the ghosts of Elysium—was an *Aion*, and so entitled: and as its presumed existences were regarded as of infinite duration, this *aion* with them was *eternity*. Hence, also, those styling themselves “members of the church,” whose minds are traditionally imbued with the vain philosophy of the Greeks, believe in the Aion of the heathen, styling it “heaven beyond the skies,” whose existences they allege are the ideas they call “God,” “Jesus,” “angels” evolved from the souls of infants, ghosts of departed saints, etc. This they call eternity—the Pagan-Greek and Latin, the Catholic, Papal, and Protestant ETERNITY: and as the last three have had the translation of the scriptures under their control, and know nothing of any other *Aion* than an imaginary superatmospheric eternity, they almost universally render *eis ton Aiona*, and its kindred forms, by “for ever,” and “for ever, even for ever and ever;” and adjectively, by “eternal.”

Now, to simplify this matter as much as possible, I have constructed the following diagram, which will perhaps enable the reader to comprehend more easily the explanation we have presented of the scripture *Olahms* and *Aions*.

The Aion of Sin and Death, 7000 Years

In this diagram, the parallelogram *a b c d* represents a period of 7000 years *from* the Creation *until* “the End,” when the Son delivers up the kingdom to the Divine Father; and Death is abolished. It is the period during which sin and death exist on earth, and contains three *Aions* and four Intervals. The *aions* are indicated by circular lines; and the intervals of time elapsing from the end of one *aion* to the beginning of a subsequent one, by parallel lines. The perpendicular line *a c* indicates the Era of the Creation. The parallel lines between it and the first circle, represent the time that elapsed to THE FALL.

The *first circle* represents the Antediluvian *Olahm*, or AION; and the figures in its diameter indicate that it terminated 1656 years from the Creation by the Flood.

The *second interval*, or space between the first and second circles, represents the period from the Flood to the typical confirmation of the Covenant of the land with Abraham, a duration of 377 years.

The *second circle* has a *crescentic prefix* on the left. In the crescent are the figures 430, which denote that it represents a period of that number of years from the confirmation of the Land Covenant to the night on which the Twelve Tribes left Egypt for the purpose of taking possession of it.

The *circle itself* represents a duration of 1695 years, which terminated at the burning of the Temple by the Romans. This was the Mosaic Aion: and commenced at the baptism of Israel into Moses in the cloud and in the Red Sea—1 Cor. 10:1. The circle and its prefix enclose the whole period of $430 + 1695 = 2125$ years; it embraced the *aiones kai geneas*, the Aions and Generations; and may therefore be termed the ABRAHAMO-MOSAIC AION, which, having waxed old, vanished away in blood and fire and vapor of smoke—Heb. 8:13; Acts 2:19.

The *third interval*, which lies between the second and third circles of the diagram, indicates the series of years which has already elapsed since the destruction of Jerusalem, and may yet elapse to the apocalypse of the Sons of the Deity in power and great glory to restore the kingdom again to Israel, an event which marks the commencement of THE REGENERATION. We have defined this interval by 1796 years from the destruction of the Holy City in the Vulg. Era 70. By the end of this period “the kingdoms of the World” will be about to become the kingdoms “of the Lord and of his Anointed; and he shall reign *during the Aions of the aions*” Rev. 11:15; the same phrase as in ch. 1:6. The end of this long period of 1796 years will terminate in the Vulg. Era 1864. *About this epoch* will begin as we believe, the wonders that are to introduce a thorough and complete revolution of human affairs, the representation of which enters largely into the scenes of the Apocalypse.

The *third circle* of the diagram has also a *crescentic prefix* on the left, only smaller than the preceding. I have made it smaller because it represents a shorter period—only 40 years, styled in the Apocalypse “*the Hour of Judgment*.” It is the antitype to the 40 years in the wilderness, and the Aion of the Sickles (Rev. 14:14–20) introductory to the *third circle*, whose diameter is 1000 years. This is “*the Aions of the aions*,” which are referred to thirteen times in the Apocalypse. It may be styled the ABRAHAMO-MESSIANIC CYCLE, because in it is fully displayed the covenant with Abraham concerning Messiah, Israel, and the Nations. This cycle of aions is “*the Day of Christ*,” which Abraham, who walked by faith, rejoiced in foreseeing. It is commonly called “THE MILLENNIUM,” because of its continuance *mille anni*, a 1000 years. To this circle belong *to xulon tes zoes*, “*the Wood of the Life*,” and the New Jerusalem. The Gospel treats of this aion, because it is the Aion of the kingdom, and styled by Paul “*the Aion to Come*”—Heb. 6:5. No one has ever heard the gospel who is ignorant of the doctrine concerning this Aion—the cycle enclosing the hope of all the faithful of patriarchal and Mosaic times. It ends about the *Annus Mundi* 6994.

The *fourth interval* of the diagram represents the “*Little Season*,” which intervenes between the termination of the 1000 years and the end of the 7000 years of the parallelogram. It is the brief period referred to in Rev. 20:3, 7, 8, in which the Dragon-power revives, and, as the Seed of the Old Serpent, contends once more with the Seed of the Woman for supreme authority over the earth. How long after the end of A.M. 7000 the contest may continue, is not apocalypsed. It will terminate, however, in the suppression of the rebellion, and the restoration of Yahweh’s sovereignty throughout the earth. It is at this crisis that Sin, and “Death the wages of Sin,” are finally abolished, with “every curse.” The perpendicular line *b d* indicates the end of the 7000 years from the Creation.

The *fourth circle* of the diagram represents *ad*. This monosyllable signifies “*beyond*,” and is part of the form of works, *lai-Olahm wah-Ed*, so frequently used in Moses and the prophets in speaking of *Messiah’s aion and BEYOND*. It is the Aion of the *New Things* to be created by the Eternal Power, when the 7000 years shall have passed away—Rev. 21:5. Of the duration of this the Apocalypse says nothing. It may or it may not be boundless, but this we cannot tell. Whatever may be its constitution, of this we are certain, that sin, curse, and death will have no more place in the earth, or the nature of its inhabitants. Its circling will be around incorruptibility and life.

SECTION 4

1. “HE IS COMING”

“*BEHOLD he is coming with the clouds, and every eye shall see him, and whosoever pierced him; and all the tribes of the earth shall wail before him. Yea, verily; so let it be.*”—APOC. 1:7.

In these words is an exclamation which is designed to direct the reader’s attention to Jesus and the Saints, as the οὗ ἐρχομενος, *ho Erchomenos*, the One Yahweh who is coming as the anointed with the Seven Spirits—“Behold, he is coming with the clouds.”

The Apocalypse begins immediately after the salutation with the announcement of the coming of Deity in Spirit, and concludes with the declaration, that “He who testifies these things (written in the Apocalypse) says, Verily, I come quickly;” and it points us also to *the time when* that coming may be expected, and in what sense “*quickly*” is to be understood in the warning recorded in ch. 16:15, beginning, “Behold, I come *as a thief*! Blessed is he that watcheth,” and so forth.

No event is more prominently set forth in the apostolic writings than the coming of the Lord Jesus in power and great glory. The prediction is not peculiar to the Apocalypse, though it is made one of its

most glorious themes, or rather the most glorious of all.

Thus, when Jesus was preaching the Gospel of the Kingdom, he said, “The Son of man shall come in the glory of his Father *with his messengers*; and THEN he shall reward every man according to his works”—Matt. 16:27. And again, “When the Son of man shall come in his glory, and all the holy messengers with him, *then* shall he sit upon the throne of his glory”—ch. 25:31. And referring to this time, he also said, “I, Amen, say to you, that ye (my apostles) who followed me, *in the Regeneration when the Son of man shall sit upon the throne of his glory*, ye also shall sit upon twelve thrones, ruling the Twelve Tribes of Israel; * * * ye shall receive a hundredfold, and shall inherit Life Aionian”—ch. 19:28. In these three testimonies, Jesus plainly teaches,

1. That the Son will come in glory and power;
 2. That He will come with Holy Ones;
 3. That He comes to ascend and sit upon the throne of His glory;
 4. That the Regeneration shall be at this epoch;
 5. That the time for rewarding men according to their works is in this Regeneration Era;
- and,
6. That in this Regeneration Era the thrones of the house of Israel will exist again, and be occupied by the Twelve Apostles, then possessed of the life pertaining to the Aion of the Son.

Such are the points inculcated in the teaching of the Seven Spirits, or Logos, with which the Son of David’s daughter was anointed without measure. It is in strict accordance also with the teaching of the same Spirit in the prophets. Thus, Jude testifies that Enoch, the seventh from Adam, prophesied, saying, “Behold, Yahweh cometh in his holy myriads (*en muriasin hagian autou*) to execute judgment upon all”—ver. 14. This is precisely what Jesus taught. Yahweh, the Eternal Spirit, in Holy Myriads, *in clouds of Holy Ones*, constituting “One Yahweh and One Name,” cometh to execute judgment upon all; and in so doing, to reward every man according to his works. *Yahweh in his Holy Myriads* is the Son of man—Daniel’s אֵלֹהִים

ish-echad, MAN OF ONE—ch. 10:5, referred to by Jesus in the remarkable testimonies already adduced.

Moses, also, referring to the apocalypse of Yahweh, says, in Deut. 33:26: “There is none like the AIL of Yeshurun, riding heavens in thy help, and in his Majesty of Clouds. Mighty Ones of the East is the refuge, even beneath the Powers of Olahm: and he shall drive out the enemy from before thy faces, and shall say, Destroy. Israel then shall dwell safely: the fountain of Jacob (shall be) alone upon a land of corn and wine; also his heavens shall distil dew. Thy blessings, O Israel (are these:) who is like thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thy splendor? And thine enemies shall waste away because of thee; and thou shalt tread upon their high places.”

This testimony of Moses is symbolized in the Apocalypse. Hence the apocalyptic coming of Eternal Power manifested in Spirit-flesh, is the AIL of Yeshurun riding heavens in his clouds of majesty to help Daniel’s people scattered among all nations. His clouds are the Mighty Ones of the East, the Powers of the Millennium, or Age to Come, styled in Rev. 16:12, “the Kings from a Sun’s risings.” These are Israel’s refuge, who shall expel the enemy from the covenant land, and cause them to dwell in it safely. They are the shield and sword of Israel, who shall make them a glorious nation, and subject all the nations to the majesty of Jacob.

I do not propose to adduce all that might be quoted from the prophets concerning the coming of Messiah in his glory and power, but simply a specimen, to show upon what the sayings of the Apocalypse are founded. I shall therefore only add one or two more.

Thus, in Isaiah 28:16, it is written, “Behold, saith Adonai Yahweh, I lay in Zion for a foundation a

Stone, a tried stone, a precious corner-stone, a sure foundation.” Now this stone has been tried, but it has not yet been laid in Zion; for when laid, it is a foundation that will not be removed. Jesus is the stone; but hitherto he has proved only “a Stone of stumbling and a Rock of offence” to Israel, as the same prophet predicted in ch. 8:14. It is necessary, therefore, that he return to Jerusalem, as he himself predicted in Matt. 23:39, that his power may be established there, and not be plucked up; and that it may be proclaimed to the cities of Judah, saying, “Behold your Elohim.” Hence, because of this necessity, the same prophet has said, in ch. 40:10, “Behold, *Adonai* Yahweh will come in might, and his power (shall be) a ruler for him: behold, his reward is with him, and his work before him;” or, as Jesus taught, “when he comes, *then* he shall reward every man according to his work.” His work has to be performed after he comes. Hitherto, he has only been making preparation; when this is complete, then “Behold, he comes with the clouds!” And having accomplished the work he comes to do, then, as Jesus taught, “the Son of man will sit upon the throne of his glory;” or, as Isaiah expresses it in ch. 24:23, “Then the moon shall be confounded, and the sun ashamed, when Yahweh of armies shall reign on Mount Zion, and in Jerusalem; and in the presence of his Ancients (there shall be) glory.” “And in this mountain, Yahweh of armies shall make unto all the peoples a feast of fat things. And he will destroy in this mountain the face of the covering cast over all the peoples, and the veil that is spread over all the nations. And he will swallow up death in victory; and *Adonai* Yahweh will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth”—25:6–8.

Such is the work to be accomplished when he comes with the clouds; a work which will constitute Zion a saved city, and the worker her salvation; hence the prophet speaks on this wise: “Say ye to the Daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him”—ch. 62:11.

But, not only did Enoch, Moses, Isaiah, and indeed all the prophets, predict the coming of Messiah in power and great glory, according to the teaching also of Jesus himself before his ascension; but the apostles also, after that remarkable event, dwelt often and fondly upon it, as the great theme of hope and expectation. Thus, after they had been assured by angelic personages that “the same Jesus who had been taken up from them into the heaven should so come in like manner as they had seen him go into the heaven” (Acts 1:11), they went forth and proclaimed it in all the habitable. On the day of Pentecost, Peter declared that he who had ascended, even Jesus whom they had crucified, had been raised from the dead, for the future purpose of sitting upon the throne of David his ancestor, which every Jew present knew could only be fulfilled by Jesus coming back to Jerusalem in power; for to no other locality did the throne, or seat, of David’s kingdom belong—Acts 2:30. And not long after this, he told the Israelites in the temple, that the absence of Jesus from Palestine was only temporary. “The Lord,” said he, “shall send the Anointed Jesus (who was before preached) unto you, whom heaven indeed must retain *until* times of restoration of all things, of which the Deity hath spoken by the mouth of all his holy prophets, *ap’ aionos*, from the Aion’s beginning.” In other words, when “the times and seasons” apocalypsed shall arrive, the era of Israel’s national regeneration will have come. It will then be time to restore the kingdom again to Israel, which implies the ingathering of all the tribes of that race, from the outlying countries of the earth; the conquest of the Holy Land from “the powers that be,” and the moral purification of the nation, upon the principle of faith in Jesus as Son of Deity, and King of the Jews, and obedience to whatever form of truth he may be pleased to prescribe.

Afterwards Paul announced to the learned and polite Athenians, that the Deity purposed to rule the inhabited earth by the Anointed Jesus, whom he had raised from the dead for this intent; and in all the cities he visited, he proclaimed Jesus as the future king of all nations, by which he turned the habitable upside down—Acts 17:7, 31. This was in effect preaching the coming of the Lord in power; for unless he returned, and that with power, he could not do the things declared.

This being the tenor of Paul's teaching, when he wrote letters to the ecclesias he had gathered, he addressed them as "waiting for the Apocalypse (or revelation) of our Lord Jesus Anointed;" and concerning certain things affecting himself, he exhorted them to "judge nothing before the time, *until the Lord come* * * * when every man shall have recompence from the Deity"—1 Cor. 1:7; 4:5: and in ch. 15:22, 23, he told them, that "they which are Christ's, shall be made alive *at his coming*."

In writing to the saints of Philippi, he is very explicit. "Our *politeuma*, or commonwealth," says he, "subsists in heavens; out of which we look for the deliverer, the Lord Jesus Anointed, who shall transform the body of our humiliation, that it may be conformed to the body of this glory"—ch. 3:20: and to the Colossian believers, he says, "Your life is hid with the Anointed One in the Deity. When the Anointed, our life, shall appear, then shall ye also be manifested with him in glory"—ch. 3:3, 4. The citizenship of the saints "subsists in heavens"—in the holy, and most holy states. They put on Christ in the obedience of faith, and are then "in him;" and through him have access to the Divine Father. In putting him on, their names are engraven on his breastplate, and their citizenship begins. Their names are with him within the veil, while they are in the heavenly state, the ecclesia, upon the earth, where, as members of his body, having their hearts sprinkled with the blood of sprinkling from an evil conscience, and the body washed with pure water (Heb. 10:22), they are waiting for his Apocalypse; and "by them who are looking for him," says Paul, "He shall be seen of a second time without sin for salvation"—Heb. 9:28.

Of this manifestation upon earth "a second time," he writes copiously in his letters to the saints in Thessalonica. He mentions it five times in his first epistle; and three times in his second. "You turned from the idols to the Deity, to serve the living and true Deity, and to wait for his Son from the heavens, whom he raised from the dead, Jesus, who delivers us from the wrath which is coming." And in relation to them, he says, "What is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Anointed in his presence?" "The Lord stablish your hearts unblamable in holiness before the Deity and our Father, in the presence of our Lord Jesus Anointed, with all his holy ones." And when some of them were sorrowing for the loss of brethren who had died, he exhorted them not to grieve as the heathen who have no hope. "For," says he, "if we (the saints) believe that Jesus died and rose again, so also them who have been sleeping, the Deity through that Jesus, will lead out with him. For this we say to you by the word of the Lord, that we, the living, who are surviving unto the presence of the Lord, shall not precede them who have been sleeping. For the Lord himself in command, with a voice of an archangel, and with a trumpet of Deity, shall descend from heaven, and the dead in the Anointed shall arise first; afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in air; and thus we shall be at all times with the Lord. Wherefore, comfort one another with these words"—1 Thess. 1:9, 10; 2:19; 3:13; 4:14-17.

Such is the manifestation of the Lord to his saints. But while he appears thus to their joy and glorification, he is apocalypsed as a consuming flame upon the enemy. "For you who are being afflicted," says he, (there shall be) "rest with us in the apocalypse of the Lord Jesus from heaven with angels of his power, in a fire of flame, inflicting vengeance upon them who know not Deity, and who obey not the gospel of our Lord Jesus Anointed; who shall pay justice, *Aion*-destruction from the presence of the Lord, and from the glory of his might when he shall come to be glorified with his holy ones, and to be admired with all who believe in that day." Those who know not Deity, and obey not the gospel of the Lord Jesus Anointed, are of the Apostasy; whose Prince is the Lawless One, called by Paul "the Man of Sin, the Son of Perdition," "whom," says he, "the Lord shall consume with the spirit of his mouth, and annihilate in the manifestation of his presence"—2 Epist. 1:7-10; 2:8.

Lastly, upon this point, we remark, that Paul instructed his contemporaries who looked for the presence of the Lord Jesus Anointed, and their gathering together around him, that the day of that apocalypse

should be preceded by an apostasy from the truth, which should attain great and powerful development. This Apostasy exists in what is called "*Christendom*," in all its "*Names and Denominations*;" and is largely treated of in the Apocalypse. It will shortly attain that maturity which precedes annihilation. The coming is for this purpose, that when abolished, "the knowledge of the glory of *Yahweh* may cover the earth as the waters cover the sea"—Numb. 14:21; Isaiah 11:9; Hab. 2:14; Rev. 18:1. The Day of Christ is now at hand, the signs of his coming are abroad in the earth; and blessed will they be who are watching and prepared.

2. "He is Coming with the Clouds."

In the system of nature whence the symbol before us is taken, *clouds* are opaque congeries of aqueous particles, exhaled from the waters of the earth into the air by the electricity of the expanse. This being their nature and origin, they furnish a beautiful and expressive symbol representative of those *who are present with the Lord in his apocalypse*. In the revelation given to John, the inhabitants of the earth, in their various subdivisions, are styled "*many waters*;" as, "the waters which thou sawest, upon which the Harlot sitteth, are peoples, and multitudes, and nations, and languages"—ch. 17:1, 15. From these waters have been exhaled by "the Spirit, which is the truth," from the generations of the past, particles which, when viewed in mass, constitute, as Paul terms them, "*a great cloud of witnesses*." But this cloud is only seen as a matter of testimony. The subjects of it are in the earth; and perceived only as particles to be exhaled, or drawn out, by the power of those beams, soon to irradiate from the Sun of Righteousness. When He shall "arise with healing in his rays," they will come forth from the womb of the dawn as dew. Every resurrected saint will be a dewdrop, sparkling in the star-like glory of a divine refraction. The appearance of dew from the womb of dawn, as representative of the resurrection of the saints, in the most beautiful of scripture similitudes. Before the sun rises, all nature is concealed in the womb of night; and although the herbage is wet with dew, yet is it invisible by reason of the darkness. The dew is, as it were, in Hades, waiting for the birth to be given it by the rising of the sun. As soon as the eastern portals of the sky begin to open to the light, which is the life of dew, its drops begin to sparkle with the prismatic glory of its refraction. The apocalypse, or appearing of the dew, is its birth from the womb of dawn; and, however clear the air may be at its birth, oftentimes the heat of the sun's rays exhales it from the herbage, and it becomes invisible until it reappears at the atmospheric dew point *in the form of clouds*. If the reader understand this he will be enabled to discern the relations of the saints to Jesus, as the Dew and Clouds of the Millennial Dawn to the Sun of the New Heavens, prepared "as a Bridegroom emerging from his canopy, and rejoicing as a Conqueror for the running of a course"—Psal. 19:5. The following testimonies will present the matter in a still clearer light.

That *dew* is sometimes used for people, appears from Mic. 5:7, as, "the remnant of Jacob shall be in the midst of many peoples AS DEW from *Yahweh*, as showers upon the grass; which shall not wait for man, nor delay for the sons of Adam." Mankind cannot control the dew nor clouds, so that the one should remain, and the other nor pour down their torrents of rain and hail till they were ready. In what sense the remnant is a dew that will not tarry, appears from the next verse; as, "the remnant of Jacob shall be among the nations in the midst of many peoples, *as a lion* among the beasts of the forest, and *as a young lion* among flocks of sheep; who, if he pass through both treadeth down and teareth, and there is no deliverer."

Besides this *dewy-remnant*, we have holy ones who are compared to *newly born dew* in Psal. 110:3. This is a psalm of David, which he commences by declaring that *Yahweh*, the Eternal, had decreed concerning his (David's) Son and Lord, that he should sit at His right hand until his enemies should be subjected to him reigning in Zion in their midst. The enemies of David's Son and Lord are well known

to be the Jews, who are not willing to acknowledge him as King of Israel. But in the third verse, the Spirit declares to the Son, saying, “Thy nation shall be willing *in the Day of thy Might*; in the splendors of holiness *the Dew of thy Birth* (shall be) to thee from the womb of the dawn.” The Son’s Dew, born from the womb of the Dawn, are his brethren, the saints; born of the Spirit from the invisible at the dawn of Messiah’s Day—the day of a thousand years. The resurrection is styled “*thy birth*,” because “He, the Deity, who raised up the Lord Jesus, will raise us up also by Jesus”—2 Cor. 4:14; and “He that raised up the Anointed One from among the dead, shall also make alive your mortal bodies *through his Spirit*”—Rom. 8:11. Hence, the birth given to the saints from the grave will be BY *Jesus* THROUGH *the Spirit*; and therefore the birth, in the psalm, is styled “*thy birth*”—the birth developed by David’s Son and Lord; the subjects of which will be Abraham, Isaac, and Jacob, the prophets, and among them David himself, the apostles, and all that believe into Jesus through their word.

In reference to this wonderful birth of the “*Holy Nation*” (1 Pet. 2:9) at the epoch of Israel’s national regeneration, the Eternal Spirit says, in Isai. 66:5, 6, “Hear the word of Yahweh, ye that tremble at his word: your brethren that hated you, and cast you out for my name’s sake, said, Let Yahweh be glorified! But he shall appear to your joy, and they shall be ashamed.

“A noise of tumult from the city, a voice from the temple, a voice of Yahweh that rendereth recompense to his enemies,” as in the destruction of Jerusalem.

Then afterwards, “Before she travailed, she (Zion) brought forth: before her pain came she was delivered of a son. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Yahweh. Shall I cause to bring forth, and hold back? saith thine Eloah.”

The resurrection, then, is emphatically “thy birth,” O Yahweh, Son and Lord of David! Begotten of the Spirit, the subjects of it are as dew from the womb of the dawn. This beautiful figure has also been employed to illustrate the same subject in Isaiah 26:19: it is there written, “Thy dead shall live, (as,) my dead body they shall arise. Awake, and sing; ye that dwell in the dust: for *the dew of lights is thy dew*, and the earth shall cast forth the dead”—“the earth shall disclose her bloods, and shall no more cover her slain.” This Dew of Lights is Yahweh’s dew. In the English version, it is “thy dew *is as* the dew of *herbs*.” There are only two places in the holy writings where אֵרֶב

ohroth is rendered *herbs*; once in 2 Kin. 4:39; and once in the text before us. It is used once also in the singular in Deut. 18:4; but over a hundred times in the singular, and twice in the plural, it is rendered *light*. In Kings *herbs* are figuratively styled *lights*, because of their appearance when loaded with dew. Hence the light belongs to the dew, and therefore the propriety of the rendering, and the fitness of the expression as a similitude for the resurrected saints in the star-like splendor of holy spirit nature.

The saints in the resurrection-state being thus indisputably likened to sparkling dew drops, the reader will, we apprehend, have no difficulty in regarding *clouds* as their representatives when with the Lord in the apocalyptic firmament, or expanse, styled in Dan. 7:27, “the whole heaven;” *under which* “the kingdom and dominion, and the greatness of the Kingdom” they are to possess for the “Aions of the Aions,” are alone to be obtained.

The clouds of this Millennial Expanse are the sparkling dew drops of Yahweh exalted by his energy to place and power; and gathered together about him as glorious and towering masses, pregnant with “lightnings, and thunderings, and voices, and great hail”—Rev. 4:5; 11:19; 16:18–21. The power of Deity in every particle of these clouds is the omnipotence of the apocalypse. Eternal Power invested with clouds of virtuous and heroic immortals, constituted in the aggregate, Ezekiel’s “Whirlwind out of the north, a great cloud, and a fire infolding itself; and round about it brightness, and out of the midst thereof as the color of amber even out of the midst of the fire; whence proceeded the likeness of four

living creatures.”

If this be apparent to the reader, the following testimonies will present themselves with great force and beauty to his mind. Thus, “In the heavens, O Yahweh, thy mercy; thy truth is to the clouds”—Psal. 36:5; that is, his promised kindness is manifested in the New Heavens; and his truth is for those clouds of witnesses who shall compose them.

Again, “Ye kingdoms of the earth sing ye to the *Elohim*; sing the praises of Adonai, Selah; to Him who rides upon heavens of the heavens of old. Behold, with his voice he will give forth a voice of strength. Give ye strength to the *Elohim*, his excellency over Israel, and *his strength in Clouds*. Terrible, O *Elohim*, out of *thy* sanctuaries, the *Ail* of Israel (art thou:) He that giveth strength and powers to the nation. Blessed be the *Elohim*”—Psal. 68:32–35. In this text, the *Ail*, *Adonai*, and *Elohim* are presented as One in Many and Many in One—*Ail*, the Eternal Spirit, or Theos; *Adonai*, *Lords*, the Devar of *Ail*, or Logos, become Flesh, or Messiah, the Word; and *Elohim*, the Eternal Spirit incarnate in the Saints, each of whom is a sanctuary, or temple, of Eternal Power, out of which collectively is “the *Ail of Israel*,” in the Aions of the Aions. With his voice, the Eternal will give strength to the *Elohim*, whom he will bring forth as sparkling dew; and will establish them as His excellency over Israel; so that his omnipotence will be in the Clouds of *Elohim*, by and through whom he will do terrible deeds throughout the earth. “He makes thick clouds his chariot; and goes on the wings of the spirit.”

A destroyer going up against a nation with great forces, is thus referred to by Jeremiah. “Behold, he shall come up *as clouds*, and his chariots as a whirlwind”—ch. 4:13. This was spoken of Nebuchadnezzar’s invasion of Judea. Ezekiel also speaks of Nebuchadnezzar’s last successor and representative ascending and coming like a storm against the same country in the latter days, “*like a cloud to cover the land*”—ch. 38:9.

The apocalyptic “coming with the clouds” is the same as that described in Dan. 7:13: “I was seeing,” says the prophet, “in the vision of the night, and behold, there was coming *with clouds of heavens like a Son of man*, and he came to the Ancient of Days, and they brought him near before Him.” These *Clouds of Heavens* were the “thousands thousands serving the Ancient of Days; and the myriad myriads that stood before him”—the flames of his fiery throne, his wheels of burning fire, and the stream of flowing fire that issues from before him. Collectively a Son of man in whom the Ancient of Days, or Eternal Spirit, comes to execute the judgment written; and to set up and possess the kingdom—ver. 22.

The apocalyptic *clouds* with which the Anointed comes are the same as those referred to by Moses in the passage already quoted from Deut. 33:26. Here, the *Ho Erchomenos* anointed with the Seven Spirits, and styled *Yahoshaia Mashiahk*, or He shall be Deliverer Anointed, that is, Jesus Christ—is styled *Ail OF YESHURAN*:—the “*Who is Who was and Who is Coming?*” Moses says, that, when he comes to help Israel, “he rides heavens in his majesty of clouds. *Heavens* is used for the constituents of governments, or administrations; as the sun, moon, constellations, and individual stars, in the celestial universe, constitute the heavens, because they are *high*. The Hebrew word *shahmuyim*, “heavens,” comes from *shahmah* “to be high.” Hence, a body of persons exalted to be a high position over “kindreds, tongues, peoples, and nations” are heavens which rule. Thus the Spirit in speaking of the overthrow of the political system in Idumea, says in Isai. 34:4, “All the host of *the heavens* shall be dissolved, and *the heavens* shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling from the fig tree; for my sword shall be bathed *in the heavens* behold it shall come down upon Idumea, and upon the people of my curse to judgment.” In this the phrase “*the heavens*” is interpreted to signify “*the people of Yahweh’s curse*,” who rule Idumea, and destined for a great slaughter in Botzra of that land—Isai. 63:1; Rev. 19:17–21.

Again in Isai. 13: in predicting the overthrow of the Babylonish empire the Spirit saith, “the stars of the heavens and their constellations shall not give their light; the sun shall be darkened in his going forth,

and the moon shall not cause her light to shine—*ver.* 10. The meaning of this is explained in the succeeding verses, as the punishing of the *taivail* of Babylon, made up of its wicked, proud, and terrible, civil, idolatrous, and military peoples. Read the whole chapter. As to the Son of Babylon being darkened in his going forth, the fourteenth chapter exhibits it in beautiful style in the “proverb taken up against the king of Babylon,” Belshatzar, in which he is apostrophized as the Day Star of the system, saying, “How art thou fallen from the heavens, O Day Star, son of the morning; thou art cut down to the earth, who didst weaken the nations!” And the reason of his fall is predicted in the next verse, “For thou hast said in thine heart, I will ascend *the heavens*, I will exalt my throne above *the stars of Ail*; I will sit also upon the mount of the congregation on the sides of the north; I will ascend above *the heights of the clouds*; I will be like the Most High.” Read in connexion with this Dan. 5:22–30, where this predicted impiety is forcibly depicted, as the cause of Nebuchadnezzar’s Dynasty being cast out of the Babylonish heavens. When Isaiah wrote this prophecy, Babylon had only just begun to appear as a speck upon the political horizon of Judea: but in considering its development, he predicted that its government would aim to overshadow Yahweh’s kingdom of Judah; and to establish its dominion above “*the Stars*” of Aaron and David’s houses, and over “*the heights*” of Moriah and Zion, which were “*the heights of the cloud*” that rested upon the Wings of the Cherubim in the Most Holy Place.

What has here been adduced will be sufficient to illustrate the scripture use of the word *heavens*, in a multitude of instances. In the same sense it is representative of the members of the divine administration of mankind’s affairs in the Millennial Cycle, or World to Come. The *Ail of Yeshurun* rides these heavens, his eternal omnipotence being incarnated in each of them; so that, as Ezekiel says, “whither the Spirit is to go, they go;” or as John expresses it, “these are they which follow the Lamb whithersoever he goeth;” and “the body guards in the heaven follow Him upon white horses, clothed in fine linen, white and clean”—“which is the righteousness of the saints”—clouds of cavalry making war in righteousness; or carrying on a just, righteous, and necessary war—Ezek. 1:12; Rev. 14:4; 19:14, 8. The Eternal Spirit rides these, whose Head, or Commander-in-Chief, is the Great Prince Michael, or “Jesus of Nazareth the King of the Jews.” They are the Eternal Majesty in Clouds, or “the Mighty Ones of the East, the Powers of Olahm,” who will be Israel’s refuge in the terrible affliction that impends.

“Whosoever boasteth himself in a gift of falsehood is as clouds and wind without rain.” Such, Jude describes those men to be, who had crept into the ecclesias at unawares, speaking evil of the apostles’ teaching, which they did not understand: “they are clouds without water carried about of winds—wandering stars.” This is what the saints of the right stamp are not. On the contrary, they are clouds with water, whose doctrine drops as the rain, and their speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because they proclaim *the NAME OF Yahweh*—Deut. 32:2.

Finally upon this point, it is worthy of remark, that the rendering of Paul’s words in 1 Thes. 4:17, “shall be caught up together with them in the clouds to meet the Lord in the air,” is objectionable. This is one of those things of Paul’s writings, which Peter said were hard to be understood by the unlearned and unstable. These suppose, that Paul taught that the resurrected and changed should be carried up like Elijah to the dew-point of our atmosphere, the region of the clouds, there to remain for ever with the Lord. But, I object that Paul had no reference to either the clouds of our atmosphere, or to the air itself; and for these reasons.

In the first place, *arpagesometha*, rendered “we shall be caught *up*,” neither expresses the idea of *up* nor *down*; but signifies “to *snatch*, to *seize*, to take hold of forcibly, as a wild beast doth its prey;” and hence, the idea of hurrying off by any kind of force or power.

In the next place, Paul does not say in *the clouds*, but simply, *en nephelais*, *in clouds*; instead therefore of “caught up in the clouds,” we read “hurried off *in clouds*,” so that clouds of saints, by almighty

power, will be removed from the east, west, north, and south, where they have been resurrected, “for a meeting of the Lord” in the territory of his kingdom, the Holy Land—Luke 13:28, 29.

3. The Aerial.

Thirdly, *eis aera*, rendered “*in the air*,” is devoid of “*the*” in the Greek. It may be rendered in various ways, according to the preposition used, and with or without an indefinite article. I prefer that which may be found in harmony with Paul’s use of the word elsewhere, when speaking of the administration of the existing order, commonly styled “world.” Thus in Eph. 2:2, where he reminds the saints of what they were as pagans before they obeyed the truth, he says, “in which sins formerly ye walked about according to the course of this order (*kata tou aiona tou kosmou toutou*) according to *the ruling of the authority* OF THE AIR; *of the Spirit* which not works in the sons of disobedience: among whom also we all were conversant in times past in the lusts of our flesh.” Here “the course of the order” is parallel with “the ruling of the authority of the Air;” which is based upon and nurtured by that flesh-and-blood “spirit” which rules in all sinners, and is essentially rebellious against God. In these phrases “*the Air*” and “*the Spirit*” are parallel. The ruling of the authority of the existing course of things in the Air or Spirit working. It is the Spirit of disobedience incarnate in the authorities exercising dominion and power over the nations, with whom Paul and his co-laborers “wrestled.” Thus he says in ch. 6:12, “the contest for us is not against blood and flesh, but with the sovereignties, with the authorities, which the world rulers of the darkness of this Course (*aionos*) with the spirituals of the wickedness, in the upper regions.” These *uppers* (*epouranioi*) are “the Air,” which by metonymy is put for all politically contained.

The Air, in apostolic times, which penetrated everywhere, was *the power* of the Fourth Beast. This Aerial Power, or Spirit, encountered Paul wherever he went proclaiming the gospel of the kingdom, and assailed him through the constituted authorities, Jewish and Gentile. He contended against them, endeavoring to open men’s eyes, and to turn them from the darkness of the existing course, in which the spirituals of the system, the Chief Priests and Rabbis of Israel, and the Imperial Pontifex Maximus, and all the priests of his idolatrous worship, flourished to their heart’s content. The chief Priests, Pharisees, and kings of Judah, Caesar, and all the civil and ecclesiastical or spiritual, authorities of the Roman empire, were the sovereignties, authorities, and world rulers of the darkness—all of them the spirituals of the wickedness, constituting, in the aggregate, the Uppers; or, as it is expressed among us, “*the Uppertendom*” of the order of things at that time extant. This was the Devil and Satan in the apocalyptic heaven before he was cast out into the earth—Rev. 12:9. In turning men from the dark superstition of his times, Paul turned them from “the power of Satan unto God”—Acts 26:18; and if any of them happened to be spirituals of the wickedness in the uppers, of Air,—that is, officials in Church or State, they were cast out into the earth, and had to eke out an existence among the undistinguished multitude, the best way they could.

The Great Teacher, the Spirit in Jesus, uses “*the Air*” in this sense, in one of the parables illustrating the kingdom of the heavens. In Matt. 13:31, he likens this monarchy to a tree, the greatest among herbs, in whose branches the birds of *the air* come and lodge. The birds of the political aerial, that come and lodge in this tree, are clouds of saints, who are “for an air,” and in the air, millennial. The Air is twice mentioned in the Apocalypse, where it has no reference to the natural atmosphere; first, in Rev. 9:2; and afterwards, in Rev. 16:17. In both these places, it stands for the same thing as in the epistle to the Ephesians, only at widely remote epochs of the times of the Gentiles; the former being the political air, contemporary with the invasion of the Roman empire by the Saracens; the latter, the same Air, only contemporary with the coming of Jesus Anointed with the clouds.

Now the revealed purpose of the Deity is to change “the Air”—to hurl the mighty from their thrones; exalt them of low degree, and to send the rich empty away—Luke 1:52–55. When this is accomplished, the kingdoms of this world will have become those of Yahweh, and his Anointed, according to Rev. 11:15. The political air, in which the sun, moon, and stars of the nations now shine, will then be abolished, and a new order be substituted in their stead. This new order is styled in the prophets, “a New Heavens, and a New Earth, in which dwelleth righteousness.” The course of this order, the ruling of the authority of this air, will be the Spirit that works in the sons of obedience. Instead of the apostles, or others like them, contending against, or wrestling with, the sovereignties, authorities, and world-rulers, of those upper regions of society, they will themselves be those rulers—*the spirituals of righteousness in high places*. The spirituals of wickedness, such as the Pope, and locust-clouds of ecclesiastics, of which he is the acknowledged chief, with all other clergies of every “Name and Denomination” of the dominion of Antichrist, together with all the secular officials in place and power, will all be cast out, and punished by the Saints for their iniquity. This honor is assigned to them; as it is written, “The Saints shall be joyful in glory; they shall shout with joy upon thier couches. The high things of AIL shall be in their mouth, and a devouring sword in their hand, to execute vengeance upon the Gentiles, and punishments upon the peoples: to bind their kings with chains, and their honorables with fetters of iron: to execute upon them the judgment written; this honor is for all his Saints: Praise ye YAH”—Psalm 149:5. To “an air,” such as this, the Saints are conducted in clouds, for a meeting of the Lord, that henceforth they may be with him thus for evermore.

4. “Every Eye shall see Him.”

The personage to be seen, is indicated in the next sentence as he who was “pierced.” Every eye shall see him whom they pierced; as saith the Spirit in Zech. 12:10, “I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon Me whom they have pierced*, and they shall *mourn* before him as mourning on account of the Only Begotten, and be in bitterness before him as in bitterness on account of the Firstborn. In that day, great shall be the mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn; families apart from families; the family of the house of David, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain; families apart from families, and their wives apart.”

The passage in the Apocalypse has reference to this. Its language is a condensation of Zechariah’s—“Every eye shall see Him, and they who pierced him, and all the tribes of the land shall mourn before him.” But the “*every eye*” comprehends more than “all families that remain.” The resurrection of certain of the dead is also implied. For, as the reader will remember, Jesus said to the Pharisees and others, in the days of his flesh, “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know ye not whence ye are. Then will ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of the Deity, and you yourselves thrust out. And they shall come (to where Jesus then was) from the east and west, and from the north and the south, and shall sit down in the kingdom of the Deity. And behold, there are last which shall be first, and there are first which shall be last”—Luke 13:24.

Jesus spoke these things to persons then living, and while the genealogies of the families of the land

were in existence, which is not now the case. The families and houses named by Zechariah cannot now be defined, hence the resurrection of the dead belonging to those houses is implied. To some of these families it was said by apostles, “to this end the Anointed One both died, and rose, and lived again, that he might rule over both dead and living ones. For we shall all stand before the tribunal of the Anointed One. For it is written, “As I live, saith Yahweh, every knee shall bow to me, and every tongue shall confess to the Deity,” “that Jesus Anointed is Lord, to the glory of Deity the Father.” (Phil. 2:11.) So then every one of us shall give account of himself to the Deity”—Rom. 14:9–12; “that we may receive again through the body the things according to which he practised, whether good or bad”—2 Cor. 5:10. “*Every eye*,” then, is comprehensive of classes of Israelites and Gentiles according to flesh and spirit. The eyes of the latter who shall see him in joy and peace, are the eyes of the Four Cherubic Living Ones, which are “*full of eyes*” before, behind, and within—Rev. 4:6, 8. These eyes will not weep and mourn, for they will see the King, Yahweh of armies, whose “*Eyes of Glory*” they will be—Isa. 6:5. “Blessed are the pure in heart, for they shall see the Deity”—Matt. 5:8—the Deity manifested in spirit-flesh, and of which manifestation they shall be the hypostasis, or substratum.

But “*every eye*” will be directed towards the Lord, as the great object of absorbing interest for weal or woe to all mankind; for “*the glory* of Yahweh shall be revealed, and all flesh shall see together”—Isa. 40:5. Again, “it shall come, that I will gather all nations and tongues; and they shall come, and see my glory—ch. 66:18. The glory which they are to come and see, is stated in verses 15 and 16, where it is testified, that “Yahweh will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire, and by his sword, will Yahweh plead with all flesh; and the slain of Yahweh shall be many.” This is his coming with the clouds, at the time that “He has gathered all nations against Jerusalem to war;” for “then shall he go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.” “Then,” says the prophet, “Yahweh my *Elohim* shall come in—all the holy ones with thee”—Zech. 14:2–5. In this fight against the nations, Gog is overthrown “with pestilence and blood; and, saith *Adonai* Yahweh, I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself, and sanctify myself; and I will be known *in the eyes of many nations*, and they shall know that I am Yahweh,” or He that shall be—Ezek. 38:22, 23. But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitudes of the nations themselves in their several lands are not eye witnesses. To these, therefore, it is made known by proclamation through certain who have witnessed it. Hence, speaking of the remnant of Israel in Jerusalem, the Spirit saith, “I will set an Ensign among them; and I will send of those that escape unto the nations, Tarshish, Pul, and Lud, sounders of the truth, to Tubal and Javan, the isles afar off, which have not heard my fame, *nor seen my glory*; and they shall declare my glory among the nations”—Isa. 66:19; Rev. 14:6, 7.

When “every eye shall see him” upon these principles, it will be manifestly a time of great trouble. It is, in fact, the “time of trouble,” both of Jacob and the Gentiles, out of which, however, “Jacob shall be delivered”—Jer. 30:7. Daniel declares it to be “a time of trouble such as never was since there was a nation to that same time”—12:1. Israel’s hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father’s house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the days of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is *Yahoshaia*, or Jesus, who was wounded in the house of his kindred (ch. 13:6; 12:10); and that it is to him they are indebted for deliverance from the enemy, they will *mourn* and be in *bitterness* before him, as their fathers were in

Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great—Israel among the nations, as a lion among flocks of sheep; Yahweh's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills as chaff; his fan to fan them; a whirling wind to scatter them as thistle down—Jer. 1:19; Isa. 41:15, 16; 17:13. "Even so, Amen."

5. Annunciation.

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent"—APOC. 1:8.

These words announce to us that He who is coming is "The Almighty;" also that this almighty one pertains to the past, the present, and the future; that he has a "beginning" and also "an ending," as symbolized by the first letter of the Greek alphabet "α A," and by the last, or "ω Ω"—"the Alpha and the Omega."

But let the reader understand, that this annunciation is not an announcement that the Eternal Theos, styled "the Father," had a beginning. If he had not always existed without beginning, there would have been no creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that "*beginning*" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that believing they might have life through his name—Jno. 20:31—the beginning of the preexistent Deity, by his Spirit-Effluence, or Logos, becoming Flesh; the beginning of the "Great Mystery, Deity manifested in Flesh"—1 Tim. 3:16.

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. Of him it was prophesied, "they pierced my hands and my feet." He was cut off, or covenanted; and afterwards removed by Eteral Power from this sublunary field of blood. But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of "His Body, which is the Ecclesia." Hence Paul says, "I now rejoice in my sufferings for you, *and fill up that which is behind of the affliction of the Anointed One* in my flesh for His Body's sake, which is the Ecclesia—Col. 1:24. But Paul did not consider that his sufferings, added to those of Jesus, would fill up the measure; for, in writing to the saints in Corinth he associates them with himself in the work. "As the sufferings of the Anointed One," says he, "abound in us, so our consolation also aboundeth through the Anointed One. But whether we be afflicted, it is for your consolation and salvation, which is operative *in the enduring of the same sufferings which we also suffer*; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that *as ye are partakers of the sufferings*, so ye shall be also of the consolation—2 Cor. 1:5–7. "If we suffer, we shall also reign with him"—2 Tim. 2:12.

Thus the Body is pierced with suffering as well as its Head; and as Jesus, "though a son, learned obedience by the things which he suffered," so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community. This is its Alpha, its Beginning, its *ho on*, or present condition. Most of its members are in the womb of death, shut up within "the gates of the invisible," which are so securely locked that no power can open them save that which is eternal. The key or power, is with Jesus, through whom it will operate as it did upon him when the

power or spirit of the Father raised him from the dead.

At present, the Saints sleeping in the dust, and the few that are living in this generation, are all waiting for “The Adoption;” for living or dead, they were all immersed in hope of being planted in the likeness of the resurrection of their Elder Brother. Being thus “baptized for the dead,” they suffer with him, that they may be *glorified together* in the manifestation of the Sons of the Deity, who shall then “with him freely give us all things”—Rom. 6:5; 8:23, 17, 19, 32. As the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones; so that they all become one flesh; “which is a great mystery,” says Paul; “but I speak concerning the Anointed One and the Ecclesia”—Eph. 5:22–32. When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, “the Omega,” “the Ending,” and “the Who is coming,” will be manifested. The whole multitude will be “DEITY MANIFESTED IN FLESH”—glorified flesh, which is Holy Spirit, or *pneuma hagiosunes*, the divine nature at present common to Jesus and the angels; and then participated in by all the Saints; all of which is the development of the principle affirmed by him to Nicodemus, that “that which has been born of the Spirit *is Spirit*.”

Here, then, is “a multitude which no man can number,” every individual of which is Holy Spirit Flesh, glorified substance, “equal to the angels;” the ONE Yahweh and the ONE NAME. When they all attain to this Omega state, there will be nothing lacking. The Ending will be manifest. There will be no further proclamation inviting Jews and Gentiles to the kingdom and glory of the Deity. The Body will be complete, and have attained through much tribulation to a high estate. Whatever may be the destiny of the earthborns of the Millennial nations in relation to the post-millennial cycle, they will not be ranked with the Alpha and the Omega of this annunciation. The Second Adam and his Bride will be the embodiment of Eternal Power—the Almighty inheritor of the earth and all that it contains; for “it is his and the fulness thereof.”

The symbol in the text is very expressive. It is the first and last letters of the Greek alphabet. Between these two are twenty-two other letters, which, with the first and last, make *one alphabet*—twenty-four in one; an idea still further elucidated in the “*twenty-four elders*,” who are representative of the Almighty Alpha and Omega manifestation of Deity.

In connection with this annunciation, I would recall the attention of the reader to Isai. 41:4, where the Eternal Spirit says, “I, Yahweh the First *One* and the Last *Ones*, I—HE; the isles saw and feared; the ends of the earth were afraid, drew near, and came.” I have supplied the words *one* and *ones* to mark the singular and plural of the original. In this, “the Last Ones” are “the Omega,” and “the Ending,” and the “He who is coming,” of the apocalypse.

SECTION 5.

SYMBOLIC VISION OF THE SPIRIT-NAME.

1. THE SON OF MAN IN THE MIDST OF THE SEVEN LIGHTSTANDS; AND THE SEVEN STARS.

I, John, both your brother, and a joint-partaker in the tribulation, and in the kingdom, and in the waiting for Jesus Anointed, was in the isle which is called Patmos, on account of the word of the Deity and on account of the testimony of Jesus Anointed.

I was in spirit in the Lord's Day, and I heard behind me a voice as of a trumpet saying, I am the Alpha and the Omega, the First and the Last; and what thou beholdest write for a scroll, and send to the Seven Ecclesias which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And I turned to see the voice which spake with me; and having turned I saw Seven Golden Lightstands, and in the midst of the seven lightstands I saw like to a Son of man invested to the feet, and compassed about the breasts with a golden zone. And his head, and the hairs white, as it were wool, white as snow; and his eyes as a flame of fire: and his feet like to incandescent brass as if they had been glowing in a furnace; and his voice as a sound of many waters; and having in his right hand Seven Stars; and out of his mouth a sharp, double-edged longsword proceedeth; and his aspect as the sun shineth in his strength.

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not! I am the First and the Last, and the Living One: and I was dead, and behold, I am living for the Aions of the Aions: and I have the keys of the invisible and of death. Write the things thou hast seen, and the things which are, and the things which shall come to pass after these.

“The mystery of the Seven Stars which thou sawest at my right hand, and the Seven Lightstands which are golden, is this: The Seven Stars are the Angels of the Seven Ecclesias; and the Seven Lightstands which thou sawest are Seven Ecclesias”—Apoc. 1:9–20.

In introducing his description of the first apocalyptic vision with which he was favored, John gives us a brief notice, in which he defines his own position and circumstances at the time. In the salutation, he addressed himself to the Seven Ecclesias of the Lydian or proconsular Asia. But there he simply styles himself “John,” saying, “John to the Seven Ecclesias.” It is true, that in the second and third verses he says a little more about himself; but these verses were most probably prefixed after he had “written for a scroll” what he had beheld; for the preface to a book is always written last.

Having, then, announced himself as the channel through which the divine salutation of joy and peace flowed to them, he proceeds to inform them, as there were many named “*Johannes*” besides himself, what particular man of that name it was who addressed them. It is “I, John, your brother,” says he, “and joint-partaker in the tribulation, and in the kingdom, and waiting for Jesus Anointed.” He and the Seven Ecclesias were in fellowship; of which he says, “and truly our fellowship is with the Father, and with his Son Jesus Anointed. The Deity is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Anointed, his Son, cleanseth us from all sin”—1 John 1:3. They were brethren walking in the light of Deity; for in relation to them he writes, “The darkness is passed, and the true light now shines”—ch. 2:8. It is evident from this, that if the true light shone in John’s day, the “light” that now shines is not the true. The spiritual guides and their peoples profess to be walking in the light, in the very blaze of gospel sunshine; nevertheless “*they do not the truth*”—they neither believe it nor obey it. John therefore proclaims their walk to be in darkness, and them to be not of the truth, but liars. “He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him”—1 Epist. 2:4. This puts all clergy and all their “Names and Denominations” beyond the pale of John’s fellowship, which was with Deity. He is not “*brother*” to the pietists of our day; neither are these, consequently, in fellowship with the Seven Ecclesias.

Being the brother of these seven, he was, therefore, “a joint-partaker in the tribulation.” This was a persecution which began to rage against the Christians in the latter end of the reign of Domitian, the last of the Flavian family, who became emperor of Rome A.D.81. The tribulation commenced A.D.95. He does not appear to have been embittered against them in the beginning. In imitation of his father Vespasian, he made inquiry for such of the Jews as were descended from the royal line of David. His motives were evidently political. But there wanted not those who were glad of any opportunity of wreaking their malice on Christians. Some persons, who were brought before the emperor, were charged with being related to the royal family of Judah. They appear to have been related to Jesus, and were grandsons of Jude the apostle, his cousin. Domitian asked them if they were of the family of David, which they acknowledged. He then demanded what possessions they enjoyed, and what money they had.

They laid open the poverty of their circumstances, and owned that they maintained themselves by their labor. The truth of their confession was evinced by their hands, and by their appearance in general. Domitian then interrogated them concerning Christ and his kingdom—when and where it should appear. They answered like Jesus when questioned by Pilate—that his kingdom was not of this Order or *kosmos*; that its glory should appear at the consummation of the Order, when he would judge the living and the dead, and reward every man according to his works: poverty is sometimes a defence against oppression, though it never shields from contempt. Domitian was satisfied that his power was in no danger from Christian ambition; so the grandsons of Jude were dismissed with the same sort of derision with which Jesus had formerly been dismissed by Herod. They were indignant, but rich in faith, and heirs of the kingdom promised to the obedient.

As Domitian increased in cruelty, toward the end of his reign, he renewed the horrors of Nero's persecution, which began A.D.64, and was the first time the Romans persecuted Christians according to law. Domitian put to death many persons accused of atheism, the common charge against Christians, on account of their refusal to worship the pagan gods. Among these was the consul Flavius Clemens, his cousin, who had espoused Flavia Domitilla, his relation. Suetonius observes, that this man was quite despicable on account of his slothfulness. Many others were condemned likewise, who had embraced Jewish customs, says Dion; part of them were put to death, others spoiled of their goods, and Domitilla herself was banished into the island of Pandataria. Eusebius records the same facts with a little variation: but, as he professes to borrow from the pagan writers in this instance, we may be content with their account. The charge of indolence against Domitian's cousin was natural enough, and does honor to the unworldly character of Flavius, who could not partake with the spirituals in the wickedness of their high places. Domitian, as emperor, was also PONTIFEX MAXIMUS, or the High Priest of the Roman Superstition; as the Pope, who is his Image in the same city, is at this day. Flavius Clemens and his wife, as Christians, must have been peculiarly obnoxious to him; and, in the spirit of the times, regarded by him as "the enemies of mankind." He therefore determined to get rid of them, and all such, whose unsociable atheism, as it was considered, was a troublesome rebuke and condemnation of the religion as by custom and law established.

While the malignity of Domitian did not forbear to shed the blood of the imperial house, it was not to be expected that he would spare the ringleader of the sect everywhere spoken against to which his relatives belonged. Tertullian accordingly informs us, that, by Domitian's order, John was apprehended, and cast into a caldron of boiling oil; but, after the example of Shadrach, Meshach, and Abednego from Nebuchadnezzar's furnace, came out again from the scalding bath unhurt. This wonderful result, however, did not soften the iron-hearted Domitian, who might possibly suppose that the apostle had been fortified by magical incantations. He banished him into the solitary and desolate isle of the Archipelago, called Patmos, where he was while he wrote the words we are considering. This persecution affected all the ecclesias he was addressing; for he tells them he was their "brother and joint partaker in the tribulation." It continued to harass the saints until the death of Domitian, who was slain A.D. 96. He was succeeded by Nerva, who published a pardon for those who were condemned for impiety in the pagan sense, recalled those who were banished, including John, and forbade the accusing of any men on account of impiety, or Judaism, by which was meant Christianity. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. Thus the "joy and peace" of the salutation came to the Ecclesias from the Deity. Only one person was not restored by Nerva's amnesty. Domitilla still continued in exile, probably because she was a relative of the late tyrant, whose name was now odious throughout the empire. After his return from Patmos, John is said to have continued among the seven ecclesias till the time of Trajan, about three or four years after his release, having been preserved to the age of about a hundred years, for the benefit of the Body of the

Lord. He died about A.D. 103.

Being a joint partaker in the tribulation as the consequence of his maintaining his fidelity to the “One Lord, one faith, one baptism, and one Hope of the invitation,” he writes himself also “a joint partaker in the kingdom, and waiting for Jesus Anointed.” He knew from him, and the collateral testimony of his brethren in the apostleship, that “it is through much tribulation we must enter the kingdom of the Deity.” He did not, therefore, shrink from tribulation, having the assurance that “if we suffer with him, we shall also reign with him.” The Lord Jesus had promised him equality with angels; and a throne in his kingdom, on which he should sit, ruling one of the tribes of Israel. That this was to be when the Son of Man should sit upon the throne of his glory; and in the regeneration characterized by the restoration of all the things spoken of by the prophets. John was awaiting patiently for this, as his beloved teacher had instructed him, saying to him and his brethren, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Let your loins be girded about, and your lights burning; and ye yourselves like unto men awaiting for their Lord, when he shall return on account of the nuptials; so that, coming and knocking, they may open to him immediately. Blessed those servants whom the Lord coming shall find watching”—Luke 12:32–37; Rev. 16:15. This was John’s position. He had witnessed the disruption and overthrow of the Commonwealth of Judah, the sacking of the Holy City and Temple, and the dispersion of his countrymen to the four winds. He was himself an exile, because of his fidelity to “the word of the Deity and the testimony of Jesus Anointed;” his life ebbing away, as it were, on a desolate island. Surrounded by all these circumstances, and enlightened by these testimonies, it was impossible for him to imagine that he was in any other kingdom than Satan’s. But while in this, and feeling acutely Satan’s tyranny in banishing him from the society of the faithful, he was still “as a man awaiting his Lord,” and rejoicing in hope of his kingdom and glory, for which he had been accounted worthy to suffer tribulation.

2. “I was in Spirit.”

While conditioned thus, he tells us that he came to be “*in spirit*”—*egenomen en pneumati*. By reference to Ezekiel we find that when he was about simply to deliver a prophetic discourse, he introduced it by saying, “the Word of Yahweh came unto me, saying;” but when he was about to relate a prophetic vision he had seen, he prefaces his description by informing us that “there was upon me *the hand* of Yahweh, and he carried me out *in spirit* of Yahweh.” When “*in spirit*,” then, he both sees visions, and hears, and then proceeds to narrate. This was the case with John. He was “*in spirit*,” and then he beheld, or was caused to see, what was invisible to men in their normal state. Hitherto he had seen nothing; but as soon as he came to be “*in spirit*,” he beheld a vision, and continued “*in spirit*” so long as there was any thing to be seen. When the vision disappeared, he was again as usual, and proceeded to write whatever might be communicated. This was the case while writing the letters to the Seven Ecclesias; but when he had finished these, and the time had come to exhibit another vision, he tells us that, preliminary to beholding it, “immediately *I was in spirit*; and behold a throne” appeared—ch. 4:2; and in 17:3, “and he carried me away *in spirit* into a wilderness; and I saw a woman;” and so in ch. 21:10. Hence, from the general use of the phrase in this book, we are to understand that when “*in spirit*,” John was in such a relation to Deity as that he could see the things of Deity, which were known only to his Spirit; as Paul has said, “the things of the Deity knoweth no man, but the Spirit of the Deity;” in order, therefore, to know these things by primary visual representation, a man must be as John was, “*in spirit*.”

3. “In the Lord’s Day.”

Having ascertained what the apostle meant by “being in spirit,” the next consideration is, Where was he conveyed to? and then, What did he behold there?

In regard to the first inquiry, he tells us, that being in spirit, he was *in a certain day en te kuriake hemera*. He was in the *kuriake* day. And what day, it may be asked, was that? Any one acquainted with the apostle’s faith and hope, will be able to answer the question readily. He was in that day, which “Abraham rejoiced to see”—Jno. 8:56: the day that Paul said should not come until an apostasy had been thoroughly matured, and had become ripe for destruction—2 Thess. 2:3–8: “the day in which,” Paul proclaimed at Athens, “the Deity will judge the inhabited earth in righteousness *in a man (en andri)* whom he hath appointed, having offered assurance to all, having raised him from among the dead”—Acts 17:31. This was the great day, styled in Joel, “the great and terrible day of Yahweh” (ch. 2:31), and in Malachi, “the day that shall come, *burning like a furnace*,” in which “all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith Yahweh of armies, that it shall leave them neither root nor branch. And ye that fear my name shall tread down the wicked; for they shall be ashes under the soles of your feet *in the day* that I shall work, saith Yahweh of armies”—ch. 4:1–3.

This was the day that Peter referred to on the day of Pentecost, when he quoted the words of Joel, and told his hearers, that “it shall be, every one who shall surname by the name of Yahweh, shall be delivered.” John stood up with him in the same proclamation; and all the saints, enlightened by their teaching, regarded it with great interest and expectation; and it was into this day that John, *being in spirit*, was conveyed in vision.

What then, should such a day be called?—“this day Yahweh hath made”—Psalm 118:24? John calls it *kuriake*; but why? Because it is the day when “the Only Potentate” in the Saints shall lord it over mankind—when those, represented by the symbolical Son of man in the midst of the Seven Lightstands, shall be the Sovereign Power of the earth to its utmost bounds. This power will be the Lord of all; and the word for *lord* in the Greek is *kurios*, from which comes *kuriake*, *pertaining to a lord*. This word is only used in one other place in the New Testament, as in 1 Cor. 11:20, “this is not to eat *kuriakon* supper;” which is properly rendered “*the Lord’s supper*.” We may, therefore, with the same propriety, style the day, “*the Lord’s day*,” only being careful not to confound it with Sunday, which is never so styled in the scriptures; but rather “the first day of the week,” and “the eighth day.”

Upwards of seventeen hundred and fifty years have elapsed since John was in spirit—since he was *in the Lord’s day in spirit*, and that day has not come yet. Hence John was only conveyed into it in vision: bodily, he was in Patmos; but mentally, he was beyond the resurrection of the dead, by which the great and terrible day of Yahweh is introduced. He was taught this dramatically; for he first hears behind him “a loud voice as of a trumpet” speaking to him, and saying what is written in the eleventh verse. This was one state of things; and related to “*those things which were behind*” (Phil. 3:13); or, as expressed in verse 19, “*the things which are*.” He then turned, as he says in verse 12; an action which brought him round, and placed him opposite to “*those things which are before*,” or, “which shall be after these, the things which are—behind. Being now face to face with the Son of man, he was in another state of things—“the Last.” In this last state, he is told not to fear; and this exhortation to confidence and courage, falls upon his ears, while he is recovering from the death state. “When I saw like a Son of man in the midst of the Seven Lightstands, I fell at his feet as dead”—verses 13, 17. It was necessary to introduce this action to represent that this vision related to things to be manifested after the resurrection of John and his brethren from the dead; who are also to be raised by the Spirit, in which he then was; and which is dramatically intimated by “*the right hand*” of the symbol being laid upon him, which is symbolical of the power of the Spirit.

The trumpet said, “I am the Alpha and the Omega, the First and the Last.” This was the loud voice of

the Spirit, who said, “write for a scroll, and send to the Seven Ecclesias in the (proconsular) Asia;” for when the letters are written, they are introduced as from him seen by John among the Lightstands; and conclude by saying, “he that hath an ear to hear let him hearken to *what the Spirit saith* to the ecclesias.” What John beheld, then, and what he has described as the subject of his first vision, is a representation of the Eternal Spirit manifested first, in the things behind, as the Alpha and the First; and afterwards, in the things before, as the Omega and the Last; and that between these two sets of things, or manifestations, is the opening of the invisible, and the deliverance of the saints from death. In this *turning point*, or epoch, between the Alpha things, and the Omega things, of the Spirit-Manifestation, the Key-Power unlocks the Gates of the Invisible, and sets the prisoners free from the bonds of death: so that, when the Alphas of the Spirit shall become the Omegas, they will be able to say, as the constituents of the “One Yahweh and One Name,” “I am the First and the last, and the Living One: and I was dead, and behold, *I am living in (eis in, for, during)* the Aions of the Aions;” or THE THOUSAND YEARS: “Amen.” Not that he shall live no longer; but, seeing that the Apocalypse treats almost solely of the Millennial Day and its antecedents, the duration of “*the Living One*” is only relatively, not absolutely, expressed. As Jesus taught, “they, who have been accounted worthy of that Aion, and to attain to the resurrection, which is from among the dead, *cannot die any more*: for they are equal to angels, and are Sons of the Deity, being sons of the resurrection”—Luke 20:35. They live *for the Olahm we-ad*, the Millennium, and beyond; but it is only necessary to say that they live for the thousand years; for the resurrected who live all this time, will live also *beyond*, “and die no more.”

This first vision John beheld is the same that Daniel saw; and the proximate condition of both seers in beholding it, was the same. Daniel, as well as John, became the subject of symbolical death and resurrection. He speaks of himself while entering, being in, and coming out of the death state, in these words, in ch. 8:17, 18, saying, “When the Appearance of a Man came near where I stood, I was afraid and *fell upon my face* * * * and was *in a deep sleep* on my face toward the ground, * * * but he touched me, and caused me *to stand up* upon my feet.”

He is still more explicit in defining his condition analogous to death, in ch. 10:8, saying, “I was left alone,” as the dead are when buried; “and I saw this great vision; and there remained *no strength in me*; for my brightness was changed within me *into corruption*, and I retained no strength, * * * *neither was there breath left in me*.” When a man is in a deep sleep prostrate upon the ground, destitute of strength and breath, his internal light extinguished, and corruption in the place thereof, he is dead. When, therefore, these things are affirmed of living men, as of Daniel and John, they are symbolically dead. Zechariah was in the same death state, and “was wakened out of his sleep” that he might behold the Seven-Branded Golden Lightstands, which, when burning with the Golden Oil, illuminate the earth with glory, after the resurrection of the dead—ch. 4:1. These conditions, then, happened to these prophets that they might be testified; and that they might constitute boundary marks, by which the reader might know whether the visions recorded related to the times before or after the resurrection of the dead. The Spirit-Man John saw said to him, *after* he had laid the power of his right hand upon him, by which he was brought out of the death-state, “I am living in the Aions,” or thousand years, by which we are taught that the Spirit did not refer to any period of that duration before the resurrection, but to a course of a thousand years *after that event*, dramatized in John’s person.

4. Seven Golden Lightstands and Seven Stars.

“Having turned,” says John, “I saw seven golden lighstands;” and in the last verse of the chapter, he records the signification of them as communicated to him by the Spirit, saying, “the seven lightstands which thou seest are Seven Ecclesias.”

When the Hebrew would say that one thing represents, typifies, or symbolizes, another thing, it affirms that the one *is* the other; as, “that rock was Christ,” “this bread is my body,” “the seven lamps are the seven spirits,” and “the seven lightstands are the seven ecclesias;” that is, “that rock *typified* Christ,” “the bread *represents* my body,” “the seven lightstands *symbolize* seven ecclesias.”

The golden lightstand, as a symbol, is taken from the seven-branched golden lightstand of the temple. It was peculiar to the Holy Place, where it stood on the south side, opposite to the table of Show-Bread. As there were no windows, the illumination was by the combustion of pure olive oil in its seven lamps. Without this lightstand and its burning oil, the holy was a dark place. It was therefore “a light shining in a dark place,” both lightstand and light being typical of something else. This Mosaic lightstand was of one stem, with a lamp on the top, and three branches projecting from each side, with their several lamps, making in all seven lamps or burners. Thus, the stock, stem, or shaft, was “in the midst of the seven lightstands,” altogether, stem, branches, bowls, knops, and flowers, constituting one illuminator of the holy place.

This was part of “the parable,” which Paul says was made up of “the patterns of things in the heavens”—in the true holy places. The things that the Holy Spirit signified by the pattern-lightstand in the pattern holy place, are of the Christ; for in speaking of the substance, or body, of these shadowy things, he says, “*the body is of the Anointed One*”—and that anointed one John beheld in his first vision.

The *are* of the vision is the *state of being* between the resurrection and the entire exhaustion of the wrath of Deity contained in the seventh vial; for until the wrath of Deity is filled up, no man can enter into the Holy Place of the Apocalyptic Temple, which is the Millennial Aion—Rev. 15:1, 8. In this *post-resurrectional* and *pre-millennial* holy state of being, the saints of previous generations are gathered together in *Seven Ecclesias, or in complete assembly*, as typified by the seven ecclesias of the proconsular Asia.

These seven Asian ecclesias were very different in “gifts,” “administrations,” and operations,” from anything extant, called “church,” in our time. The assemblies of the faithful in Christ were constituted of two classes of saints—the *rulers* and the *ruled*. “Obey them that have the rule over you,” says Paul, “and submit yourselves; for they watch for your souls, as they that must give account”—Heb. 13:17. “The Elders which are among you,” says Peter, “I exhort, who am also an elder * * * feed the flock of the Deity which is with you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as *domineering over* THE HERITAGES, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1 Pet. 5:1.

These official brethren, called *episcopoi* and *diakonoi*, “overseers and assistants,” (Phil. 1:1,) constituted the *pneumatikoi*, or spirituals, of the congregations, because they were endowed with *pneumatika*, or spiritual gifts, (Gal. 6:1,) while the rest of the saints, constituting the *ruled*, were styled *idiotai*, or privates. To the Spirituals were given nine different gifts, called *spirits*, (πνεύματα *pneumata*—1 Cor. 14:12,) not for their own gratification, but for the common good. These spirits are enumerated as, “a word of wisdom,” “a word of knowledge,” “faith to remove mountains,” “gifts of healing,” “inworking of powers,” “prophecy,” “discerning of spirits,” “kinds of tongues,” and “interpretation of tongues;” “all these inworked the one and the same Spirit dividing to each one respectively as he willed”—1 Cor. 12:1–11. Being thus ordered in Corinth and elsewhere, Paul said to them, “Ye are Christ’s body, and members partitively”—they were all of the body, but it was only specially endowed saints who constituted the foot, hand, ear, eye, and so forth, of the body; these special ones were members *ek merous partitively*—special parts of the whole.

The official saints collectively constituted in each congregation the *presbytery*, or eldership—1 Tim. 4:14; and that each brother might know his place, they were set in regular order. They were called “apostles, prophets, evangelists, pastors, and teachers”—Eph. 4:11; and were ranked as, “*first*, apostles;

secondarily, prophets; *thirdly*, teachers; *after that*, powers; *then* gifts of healing; *sixth*, helps; *seventh*, directors; *eighth*, kinds of tongues”—1 Cor. 12:22. This eldership thus remarkably endowed, was the Lightstand of the Ecclesia, each member thereof being a bowl, or vessel, containing the anointing oil, or spirit, so that when they exercised their functions in the midst of the saints, they were as trimmed lamps with their lights burning—Matt. 25:4; Luke 12:35. They shone collectively as a bright STAR in the midst of the body; and as the spiritual gifts were *sent* “for the perfecting of the saints, for the work of the ministry, for the building of the body of the Anointed,” the PRESBYTERIAL STAR is styled “*the ANGEL of the Ecclesia*,” from *aggelos*, *angelos*, “one that is sent.”

Such was the arrangement of things in the seven typical ecclesias of Anatolia; typical, not of “the church” in seven periods of its history during the times of the Gentiles; but of the saints in their gathering together unto Jesus Anointed, *after* their resurrection, and *before* they pass from the Holy into the Most Holy of the Apocalyptic Temple.

In the typifying relation of things (themselves typified and typifying) they were in the partitive, and not the perfect state. Referring to this, Paul says, “we know in part, and we prophesy in part; but when *to teleion*, *the perfect thing* is come, then, that thing which is *ek merous*, *in part* will be done away.” This phrase, rendered in the English Version “*in part*,” is literally *from parts*—“we know from parts,” or partitively. That is, the word of knowledge, and the gift of prophecy, (“he that prophesieth speaketh unto men to edification and exhortation, and comfort”) were “spirits” possessed only by certain individuals of an ecclesia—by *parts* of the body, not by all the brethren: so that the knowledge and the prophecy preceeded *ek merous*, *from parts*, or specially endowed individuals. But “when *the perfect thing* is come,” symbolized in John’s first vision, “then *that thing* which is *from parts*,” the partitive, or partially distributive, order of things in the seven Asian ecclesias, will be abolished. This has been abolished, and we may say, *before the time*—before the arrival of “the perfect thing;” for this has not yet come, nor will it till after the resurrection. The knowing and prophesying from parts might probably have continued if “the Mystery of Iniquity” had not spoiled and desolated every thing; but as this prevailed through the working of Satan, the Angelic Presbyterial Stars, or Lightstands of the Ecclesias, shining by the Spirit, were abolished; or, in the words of the Spirit to the ecclesia in Ephesus, “I will come unto thee quickly, and will *set thy lightstand a-going out of its place*, except thou change thy mind.” But things got worse instead of better; so that, as a punishment for apostasy, all the lightstands went out for want of the Golden Oil of the Spirit; and the *ecclesias* were turned into “churches,” mere *dark places in Satan*, as we behold them at this day.

But when “the perfect thing” symbolized to John, is come, the Saints, as “*a perfect Man*” (Eph. 4:13) will be caused to see face to face, and to know as they have been known. Let the reader turn to 1 Cor. 13:11. There Paul illustrates the relation of the general assembly of the saints to the order of things in his day, and to the order of things after the resurrection, by reference to himself as a child, and as a man. In the first century, the Body of Christ was in its childhood, and made up of *nepia*, or “babes;” *liable to be* “tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:14.) The *pneumatikoi*, or *Spirituals*, and the *idiotai*, or *privates*, apart from the gifts, spake as children, thought as children, and reasoned as children; and, by the truth, looked into a mirror at an enigma (*di esoptron en aivigmati*): and multitudes of them were “corrupted from the simplicity that is in Christ.” But when the Body becomes *a Man*—“A PERFECT MAN”—as represented by “the Son of Man in the midst of the Seven Lightstands with the Seven Stars in his right hand,” in the post-resurrectional state of holiness, then there are no childish things found with it. Then every saint of the body will be in accord, seeing face to face, or eye to eye. Distribution of gifts to individuals only will not recur; and the body will no more be divided into spirituals and privates. Then all will be official and spiritual; and the *idiotai* subject to their jurisdiction,

will be Israel and the Nations. Every individual member of the Perfect Man, will be omniscient, and omnipotent; for this Man was revealed to John as "*He who is coming*, THE ALMIGHTY." There will be no knowing *ek merous from parts* then; for all the elements of the Perfect Man will be equally wise, and equally knowing; and the enigma, *which is now revealed as a word and testimony*, called "the Word of the Deity, and the Testimony of Jesus Anointed," on account of which John was in banishment,—this enigma, as Paul styles it, will then be practically solved in the eyes of all nations.

We have already shown the great and essential difference which exists between "church" and "ecclesia." The former is apocalyptically styled "*the Synagogue of Satan*." It is a clerical institution, existing for the advantage and behoof of certain theological empires, who incompetently undertake to "cure souls" for a decent and respectable living in the world. This satanic institution has had its childhood, youth, and perfect manhood in Satan; and is now tottering upon its staff in the feebleness and idiotcy of extreme senility. The reader will please not confound any thing we have said about the childhood and perfect manhood of the Body of Christ, with any ideas he may have about the Body of Satan, called "*church*." This church is no illustration in any part of its history of the things spoken by Paul, which we have been considering. Its officials are "the spirituals of the wickedness of the darkness" which overspreads the habitable, when the lightstands were extinguished for the want of oil. The Body of Christ still lived, animated by "*faith, hope, and love*," which remained after the gifts were removed, but suffering, bleeding, and struggling for existence, until Satan's officials "*prevailed against it*," and crucified it, but were not permitted to bury it. It laid in the death-state "*three days and a half*," and when these expired, it rose again (Rev. 11:7–12; and lives to die no more, but to bear witness to the truth until the resurrection. But, though it exists, it cannot be identified by a clergyman, or clergyman's disciples. A man must come to the understanding of "*the gospel of the kingdom*" promised in the prophets, and preached by Jesus and the apostles, before he will have intelligence enough to discern the Body of Christ. When he understands that, he will know that the "Names and Denominations" of "the Religious World" are a miserably executed counterfeit of the true, and current only with such as are indifferent to, or ignorant of the truth.

The *mystery*, or meaning, then, of the Seven Lightstands is, that they represent the sevenfold ecclesia; and of the Seven Stars is, that they are symbolical of the Elderships anointed with the Spirit, and shining with the gifts. While an anointed eldership was a lightstand to a particular ecclesia; this ecclesia was itself a lightstand to the pagan and rabinnical darkness on every side. But in the future state, no such distinction will obtain; for that which is "from parts" being nonexistent, and every saint "shining as the sun;" or, "as the brightness of the firmament, and as the stars in the Olahm and beyond" (Mat. 13:43; Dan. 12:3.) The Sevenfold Ecclesia, as the Perfect Man, will be the Seven-Branched Golden Lightstand of the Earth. How brilliant then will be the illumination of the world; the whole earth will indeed be enlightened by the glory.

5. "The Son of Man."

Son of Man is a title bestowed upon "the Perfect Man" to indicate his origin. Son expresses the idea of *emanation*; hence, that seen in the midst of the lightstands, as their stem or shaft, as it were, was an emanation from the race of Adam—*Son of Man*. "Israel is my Son, my First-born." In this declaration to Pharaoh, a nation of some three millions of people, is styled the First-born Son of Yahweh; hence, the reader will find no difficulty in comprehending that the Son of Man in the midst of the lightstands was the form of a man representing a multitude of individuals taken by some certain process from the human race. This is indicated by the symbol itself; for John speaking of its voice loud as a trumpet, says, "his voice was as a sound of many waters;" and the apocalyptic waters are defined as importing "peoples, multitudes, nations, and tongues." His voice was the voice of an election from these, saying, "thou has

purchased us for the Deity with thy blood out of every kindred and tongue and people and nation; and made us for our Deity kings and priests, and we shall reign over the earth”—ch. 5:9, 10; 17:15.

This idea of a multitudinous Son of Man is clearly exhibited in Dan. 7:13, in the words, “I was seeing in the vision of the night, and behold there was coming *with clouds of heavens like a Son of Man*, and he came to the Ancient of Days, and *they* brought him near before him; And *to him* was given dominion, and glory, and a kingdom, that all peoples, nations, and tongues, should serve him: his dominion is a dominion of *Olahm* which shall not pass away; and his kingdom one that shall not be destroyed.” Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, when “*they*” who compose him, themselves come into His presence. The Ancient of Days is “the Lord the Spirit,” the “Quickening Spirit,” the Logos in David’s Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be *given to the Son of Man*; and in verses 18, 22, and 27, it is said to be *given to the Saints* of the כִּיּוֹנִי]

Elyonin, Most High Ones; as, “the Saints of the Most High Ones shall receive the kingdom, and shall possess the kingdom for the *Olahm*, even during an *Olahm* of *Olahms*,” or during the Millennium. And, as in verse 22, the Horn prevailed against the Saints “until that the Ancient of Days came; and judgment was *given to the saints* of the Most High Ones, and the time came and *the saints possessed* the kingdom:” and in the twenty-seventh verse, “and the kingdom and the dominion, and the greatness of the kingdom under all the heavens shall be *given to the people of the saints* of the Most High Ones, whose kingdom is the kingdom of *Olahm* (the Millennium) and all the dominions shall serve and obey him.” If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore “the Son of Man” and “the Saints” are but different phrases for one and the same thing. Daniel and John both introduce a Son of Man as a *similitude*; they tell us that what they saw was *omoion huio a thing like to a Son of Man*. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man. The only place where the same similitude is again introduced is in Rev. 14:14, where John says, he saw “a white cloud;” and then, in order to show what the cloud represented, he tells us he beheld “upon the cloud sitting like to a Son of Man, having upon his head a golden crown, and in his hand a sharp sickle.” This is the similitude of the cloud of saints ready to reap the harvest of the earth, and to tread the winepress without the city; they are styled “a white cloud,” because *white* is the raiment with which they are everywhere invested as the apocalyptic emblem of conquest and righteousness. The head of the similitude is crowned to indicate that the Son of Man similitude is a Body Politic of Kings.

The similitude exhibited to Daniel in ch. 7:9, 10, has reference to the same subject as John’s. Daniel was attracted principally to the Head, the rest of the body being concealed by “a garment white as snow.” The head of the similitude represents “the Ancient of Days;” “the hair of the head being like the pure wool.” Daniel and John’s symbols agree in this. White as snow, and pure wool, are emblems of purity: scarlet and crimson redness are representative of sin. Thus, it is written, “though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” Isai. 1:18. The wool of the symbol connects it with the Lamb of Rev. 5:6, “as it had been slain” in which are the Seven Eyes of Deity. The other particulars of John’s Son of Man are merged in the following scenery of Daniel’s vision: “His throne the fiery flame, his wheels burning fire. A stream of fire glowing and issuing from before him; a thousand thousands served him, and a myriad myriads stood before him: the judgment was set, and books were opened.” The white garment indicates the priestly and righteous character of the body clothed thereby; all of which are justified, and priests as well as conquering kings for God.

When it was revealed to Daniel in ch. 8:14, that the holy should be avenged “after 2300 years had passed away; he fell into the death state and revived, to signify that the vengeance would be after the resurrection. At that time also he says, “Behold, there stood before me as the Appearance of a Man; and I heard a man’s voice between the banks of Ulai, which called, and said, Understand, O Son of Man; for at the time of the end the vision is.” Here Daniel is made to personate the Son of Man. He was lying on his face in a deep sleep at the time, but when touched, he stood up as the Son of Man raised from the dead, to hear about the breaking of the Little Horn at the epoch of vengeance by the Prince of princes. Again, the apocalyptic Son of Man appears to Daniel by the side of the great river, which is Hiddekel, as narrated in ch. 10:5. In the English Version, he is said to have beheld “a certain man.” This phrase in the original is **אִישׁ-אֶחָד**

ish-ekhad, MAN OF ONE. It was not a real man he beheld; but, as he styles it in ver. 18, “the Appearance of a Man;” and in ver. 16, “like the Similitude of the Sons of Adam.” It was a symbolical, or shadowy representation of *the Man of the One Eternal Spirit*. It was, therefore, truly “a certain man,” not an uncertain, or indefinite, one. John, the Baptizer, “saw *the Spirit* descending from heaven *like a Dove*;” and Daniel, and John, the apostle, beheld the same Spirit, “like the similitude of the Sons of Adam,” or, “like to a Son of Man.”

Now, the description Daniel gives of this symbol, or SPIRIT-FORM is, that “He was clothed in linen, and his *loins* girded with fine gold of Uphaz. His *body* also was like the beryl, and his *face* as the appearance of lightning, and his *eyes* as lamps of fire, and his *arms*, and his *feet* like in color to polished brass, and *the voice of his words* like the voice of a multitude.” He saw this in Eden, by “the third” of its rivers, “the Hiddekel,” where “the Cherubim and devouring fire” were originally located—Gen. 2:14; 3:24. The reason why the locality of the vision is specified, is to acquaint the reader with the region of the earth where the glory of the Spirit Man is to be revealed. The general description of the two symbols being before the reader, I shall proceed now to examine them more in detail, commencing with the intimation, that the similitude was

6. “Clothed to the Feet.”

While Daniel informs us that the Spirit-Man he beheld, was “clothed with linen,” John states simply, that he was “*clothed to the feet*.” Now, this clothing is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, “to cover their nakedness,” that when they ministered in the holy places, “they bear not iniquity, and die”—Exod. 28:42. “Nakedness,” and “iniquity,” are convertible terms in scripture; as it is written, “when Moses saw that the people were *naked*, for Aaron had made them *naked to their shame*,”—that is, they had transgressed in worshipping the golden calf: “blessed is he that keepeth his garments, lest *he walk naked*, and they see his shame.” Hence, to be “*clothed*,” and to keep the clothing white, and clean, is to be “righteous,” or holy. When Adam sinned, “he knew that he was naked,” and he was ashamed, and afraid; but the Spirit appointed for clothing skins of sacrifices, and his sin was covered. Hence, “blessed is he whose transgression is forgiven, whose *sin is covered*,” or clothed. Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments*, representative of the flesh with its propensities and lusts; but when the type is changed to represent Jesus in *pneuma hagiosunes*,—that is, in Holy Spirit Nature, such as he acquired after resurrection, Joshua’s raiment is represented as being changed—“Take away,” says the Spirit, “the *filthy garments* from him. When this was done, then the Spirit addresses him, and says, “I have caused thine *iniquity* to pass from thee, and I will *clothe thee with change of raiment*.” And when the time came to do it—to clothe Jesus, and *all in him*; symbolized in Joshua, and “his Fellows,” “they set a fair mitre (or priestly crown) upon his head, and *clothed him with garments*.” These are indicated in the visions of John and Daniel—Zech. 3:3–10.

“I put on righteousness,” says Job, “and it clothed me;” and in Psalm 132:9, “Let thy priests be clothed with righteousness.” In Rev. 19:8, it is said of the community, styled “the Lamb’s Wife,” that “to her it was given, that she should be arrayed in fine linen, pure, and bright.” Now, they who constitute “the woman,” are “called, and chosen, and faithful”—Rev. 17:14; “they follow the Lamb whithersoever he goeth”—14:4; as his clouds of cavalry, “clothed in *fine linen*, white, and pure,” which is declared to be “the Righteousness of the Saints—ch. 19:14, 8; who are “purchased from among men,” and made for Deity “kings and priests to reign over the earth.” The multitude, symbolized by the Son of Man, attains to this dominion through much tribulation, and by resurrection. When they stand up they have obtained the victory over death and the grave, through him that loved them, and laid down his life for them: they are therefore represented in ch. 7. as “clothed with white robes, and palms in their hands”—robes “washed, and made white in the blood of the Lamb.” Hence, these are robes of salvation and victory. In their mortal state, they *put on Christ as a robe*, when, having “believed the things of the kingdom of the Deity, and the Name of Jesus Anointed,” they were immersed for that name, and into it. They fall asleep in him; and they arise to partake of the nature of his individual “body, of his flesh, and of his bones,” that they may be like him—1 Jno. 3:2. When they are clothed with this Spirit-Nature, they are “clothed upon with their habitation, which is from heaven—mortality being swallowed up under the life of spirit that is poured upon them”—2 Cor. 5:2, 4. This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post-resurrectional immortalization by the Spirit through Jesus. They are then the Body Corporate of God’s Kings and Priests, the inhabitation of Eternal Wisdom and Power, clothed in the linen garment of righteousness, honor, majesty, and salvation. Then Zion will have clothed herself with them all as with an ornament, and have bound them on as a bride—Isa. 49:18; 61:10; Psalm 132:16; 104:1.

The reader will understand, then, that the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. A glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued—the Son of Man in glory and great power.

7. The Golden Zone.

The “Perfect Man,” seen by John, was “clothed with a garment down to the Foot:” no elemental part of him was unclothed; but each had on his wedding garment, clean, and white, so that in this glorious Son of Man no nakedness could be discerned.

The next item that arrested John’s attention in the glorious apparel of this royal and priestly man, was a Zone of Gold encircling his breast, or, in the words of the English Version, he was “girt about the paps with a golden girdle.” This would answer to a breastband rather than to a girdle, which in the dress of the ancients belonged to the loins. But Josephus says that the priests wore the girdle upon their breasts, under their arms; that a kind of flower work was there represented, with threads of purple, scarlet, and hyacinth; that it went twice round the body, was tied before, and the ends hung down to the feet. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. This, however, cannot have been the “embroidered girdle.” This was attached to the Ephod’s lower margin, and below the breastplate of judgment, and could not have been thrown over the left shoulder without removing the whole ephod and its appendages. What Josephus refers to must have been something else than “the girdle of the ephod.” This was made of “*gold*, blue, purple, and scarlet, and fine twined linen.” These articles represented principles afterwards to be incarnated in the High Priest after the Order of Melchizedec. Aaron wore the representations *upon* his person; Jesus bore them *in himself*. The *gold* represents the wisdom of a tried and precious faith; *blue*, a cleansing principle; *purple*, the element of flesh; *scarlet*, the sin thereof; and *fine twined linen*,

righteousness. These principles were embodied in Jesus, as “holy, harmless, undefiled, and separate from sinners,” *as to character*; yet “the likeness of sin’s flesh, in whom sin was condemned” when crucified, *as to nature*; and the purifier unto righteousness of those who become the righteousness of the Deity in and through him. The gold and fine twined linen were embroidered through all the blue, purple, and scarlet, of this “*curious*” breastband with which the breasts were girded; so in the case of Jesus, though “made sin for us, he knew no sin,” “yet was he tempted in all points like as we are, but without transgression;” wisdom and righteousness were intertwined in all his words and actions, according to the type. Thus “the body or substance is of Christ”—Exod. 28:2–21; Rom. 8:3; 2 Cor. 5:21; Heb. 2:14; 4:15; Col. 2:17; 1 Pet. 2:24.

But when Jesus and his Brethren shall all have attained to the divine nature, even as Jesus hath already, the gold and the linen of the girdle will alone remain. The blue, the purple, and the scarlet, make no part of the garments for glory and for beauty of the Son of man, as beheld by John, because what John saw pertains not to the sufferings, but to the glory of the Christ, or Anointed Body. In regard to the girdle Daniel tells us, that the Spirit-Man symbolized to him was “girded with fine gold of Uphaz.” This Uphaz is the Ophir of other passages. In the days of the prophets it was the gold region of the earth, whence the most abundant supplies of the finest gold were obtained. The Mosaic “patterns of things in the heavens” were all of gold, or of precious woods overlaid with gold. Mere “wood, hay, or stubble” found no place there, any more than “in the heavens” themselves. The Cherubim, the Ark of the Testimony, the Mercy Seat, the Altar of Incense, the Seven-Branched Lampstand, the Table of Shew Bread, spoons, tongs, censers, hinges, staves, and so forth, were all of gold, or overlaid with gold. And beside all this, “the holy garments for glory and for beauty,” worn by the High Priest, who officiated in this temple resplendent with gold, were brilliant with the shining metal and precious stones. Gold was chosen as the most precious of all known metals, to represent the most precious of “heavenly things” before the Eternal Spirit, namely, FAITH PERFECTED BY TRIAL, which is “much more precious than of gold that perisheth, though it be refined by fire;” and “without which it is impossible to please God”—Heb. 11:6; James 2:22; 1 Pet. 1:7; 2 Pet. 1:1. It is the basis of righteousness unto life eternal; for “we are justified by faith;” the fine linen robe of righteousness is girded about the saints by the golden girdle of *a tried faith*. “When God hath tried me,” saith Job, “I shall come forth as gold.” Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and his Brethren, styles the latter “the Queen,” in Psal. 45:10, saying to His Majesty, “the Queen hath been placed at thy right in fine gold of Ophir.” He then addresses the Consort of the Great King, who, being the Eternal Spirit manifested in David’s Son, is both Father and Husband of the Bride, (thy maker is thine Husband; *Yahweh Tz’vahoth* is his name; the Elohim of the whole earth shall He be called—Isa. 54:5,) saying, “Hear, O Daughter, and consider, and incline thine ear; and forget thy nation, and the house of thy father; and the King shall greatly desire thy beauty; for He is thy Lord, therefore do thou homage unto him. So the Daughter of Tyre with tribute, the rich of the people, shall supplicate thy favor. The Daughter of the King is all glorious within; her clothing is of interweavings of gold; in embroideries she shall be conducted to thee; the Virgins, her companions, following her, shall be brought to thee. They shall be conducted with joyous shouts and exultation; they shall enter into the palace of the King.” Thus David sings of “the Spirit and the Bride,” clothed in the holy garments of righteousness and of a tried and perfected faith, for glory and for beauty. They are apocalyptically represented as “like a Son of Man;” as “a great city,” styled “the Holy City, New Jerusalem, having been prepared as a Bride adorned for her Husband;” “a city of pure gold, like to transparent crystal;” “the precious sons of Zion,” saith the prophet, “are comparable to fine gold;” for in their glory they are the Spirit-Incarnations of a tried and precious faith, which is the shining girdle of their ephod.

8. His Head and the Hairs.

John says that the head and the hairs of the similitude he saw were “white, as it were wool, white as snow.” This appearance identifies it with Daniel’s Ancient of Days,” the hair of whose head was “like the pure wool.” Now, in regard to the head, Paul says, “I would have you know that the head of every man is Christ, and the head of Christ is God”—1 Cor. 11:3; and in Eph. 5:23, he says, “the husband is the head of the wife, even as Christ is the Head of the Ecclesia; and He is the Saviour of the Body.” The apocalyptic Son of man is the body, and Jesus Anointed occupies the position of Head to that body. This is the reason why the head is represented as invested with the appearance of wool, white as snow. The whiteness represents the purity of the head, and the wool that head’s relation to “the *Lamb* of God that takes away the sins of the world;” and primarily the sins of those who constitute the community represented by the Son of man, of whom it may be said, that they had washed them in the blood of the Lamb, and made them clean; and that “though their sins were as scarlet they had become white as snow; and though they were red like crimson they had become as wool”—Isa. 1:16, 18. Thus the snow-white wool becomes the emblem of the purity of the whole body in Christ when “presented to himself a glorious ecclesia, not having spot or wrinkle, or any such thing; but holy and without blemish”—Eph. 5:27.

9. His Eyes as a Flame of Fire.

The eye is the symbol of intelligence, for “the light of the body is the eye.” The nature of the intelligence in predominant activity is expressed by the character of the symbol; hence an eye as a flame of fire, indicates intelligence in wrathful activity. The word for “eye” in the Hebrew also signifies “fountain;” because tears are welled up from the eye as water from a fountain or spring. Hence the eyes of the Man of Multitude are fountains of flaming fire; they pour out flames as “a fiery stream,” and he becomes “a consuming fire.”

There is nothing beneficent in symbolic flame. This will appear from the use of the term in all parts of scripture. Speaking of Dathan and Abiram, as examples of divine indignation, David says, in Ps. 106:18, “a fire was kindled in their company; the flame burned up the wicked.” Isaiah in treating of the overthrow of the kingdom of men under its last head in our near future, says, “Yahweh, *Yahweh Tz’vaho*, shall send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the Light of Israel shall be for a fire, and His Holy One for a flame: and it shall burn and devour his thorns and his briars in one day. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon Yahweh, the Holy One of Israel in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty Hero—אל נבִּיר

, *ail givbor*”—ch. 10:16, 21. In this testimony “the Light of Israel” is the *Logos* of John; He is the fire; and his flame is the Holy One symbolized by the Son of man with his eyes as a flame of fire. This is the Mighty Hero to whom Jacob shall return.

Again, in speaking of the coming of the NAME OF Yahweh, the same prophet says, in ch. 30:27, “Behold, THE NAME OF Yahweh cometh from afar, *His* anger burning, and it’s vehemence a conflagration; *His* lips are full of indignation, and his tongue as a devouring fire: and his breath as an overflowing stream shall reach to the neck, to scatter the nations with the fan of destruction.” This name of Yahweh is apocalypsed in John’s similitude, the flame of whose eyes is poured forth as a stream of fire to effect what is here testified by Isaiah.

Many other passages might be adduced illustrating the significance of symbolic flame whether it be streaming from the eyes, or glowing about the feet; but these are sufficient at present to show that the

mission of the company symbolized by the Son of man is not of peace, but a mission of judgment and retribution upon the nations of the earth.

10. "His Feet like unto Fine Brass."

"His feet," says John, "like incandescent brass, as if they had been glowing in a furnace." We have here to consider the import of the *feet*; why they are symbolized by *brass*; in what sense they *glow*; and in what *furnace* the glowing is evolved.

First, then, what is suggested by the feet of John's Spirit-Man of Multitude? The ideas primarily suggested by feet are a treading upon, and an advancing towards, or after, any thing. The flaming attribute of the similitude as illustrated by the prophetic testimony which it symbolizes, has shown us that it has a mission against the nations. Hence, in relation to them the feet of the Son of man suggests a treading down and a pursuing to the destruction of their power. This suggestion is in harmony with the testimony of Rev. 14, where "the clusters of the vine of the earth are gathered, and cast into the great winepress of the wrath of Deity;" and "the winepress *is trodden* without the city." The Feet that tread this winepress are the symbolic feet of the Son of man. The following testimonies will enlarge our view of their operation.

In Psal. 18:32, the Spirit inquires, "Who is *Eloah* besides Yahweh? And who a Rock except our *Elohim*, the Ail girding me with might? Even he will make my way complete. He causes *my feet to be like hinds*, and he will make me to stand upon my high places. He is training my hands for war; so that the bow of brass has been broken by my arms. Thou wilt cause *my going* to extend under me; and my *ankle-joints* have not wavered. I will *pursue* my enemies, and shall *overtake* them, and I will not return until they be destroyed; I will wound them so that they shall not be able to rise; *they shall fall under my feet*. Thou wilt gird me with might for the war (that styled, "the war of that great day of Almighty Power"—Rev. 16:14.) Thou wilt subdue under me those that rise up against me. And thou hast given to me *the neck* of my enemies; and those who hate me, I will cut them off. They will cry for help, but there is none to save them—unto Yahweh, but he answered them not. Then will I grind them as fine as dust before the Faces of the Spirit; as mire of the streets will I pour them out. Thou wilt deliver me from the conflicts of the nations; thou hast appointed me for Prince of the nations. A nation which I knew not shall serve me. At the hearing of the ear they shall obey me; the sons of the foreigner shall submit to me; the sons of the foreigner shall fall, and tremble from their strongholds.

47. *Yahweh* lives, and blessed be my Rock; and he shall raise the *Elohim* of my salvation. The AIL who giveth avengements to me, even he will subdue the nations under me.

49. Thou wilt exalt me. From the Man of Violence (Paul's "Man of Sin," the "Lawless One") thou wilt deliver me. Therefore, O Yahweh, I will give thee thanks among the Gentiles; and sing psalms unto thy name, magnifying the deliverance of HIS KING, and performing the promise to HIS MESSIAH, to David, and to his seed, during the Olahm," or thousand years.

In this passage the Eternal Spirit through the prophet speaks of Messiah in the crisis of his controversy for Zion, in which as the head or chief of John's Son of Man, he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or head of the nations in their stead. But this is true also of all the other individual members of this "New Man." If the New Adam himself thus make war upon and trample in the mire the kings and armies of the Old Adam-nature, he has promised that all approved believers "*in him*"—all who are Abraham's Seed by being Christ's—that is, all the Saints shall do the same; and share with him in the fruits of his and their victory. In proof of this the reader is referred to the following testimonies:—

"The righteous shall rejoice when he seeth the vengeance; he shall wash *his feet* in the blood of the

wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, there are *Elohim* ruling in the earth”—Psal. 58:10, 11.

“All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted”—Ps. 75:10. “He shall cut off the spirit of princes; he is terrible to the kings of the earth”—76:12. “Arise, O *Elohim*, judge the earth; for thou shalt acquire possession in all the nations”—Ps. 82:8. “He will exalt the horn of his nation; the glory of all his saints; of the sons of Israel, a people near to him”—Ps. 148:14.

Now the phrase “*all the saints*” is comprehensive of Jesus and his Brethren, who collectively form Daniel’s, “Man of the One Spirit;” Paul’s “New Man;” and John’s “Son of Man.” The same things are therefore affirmed of all, both Jesus and the faithful in him. Hence, as a body, their feet will be like hind’s feet, swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet: and when they have got the victory, they will rule with Jesus as “princes in all the earth”—Ps. 45:16;—the resurrected “*Elohim* ruling in the earth;” “the *Elohim* of Messiah’s salvation.”

The feet, in the next place, are symbolized *in brass* to connect them with the temple-pattern of heavenly things. While gold was peculiar to the interior apartments, or holy and most holy places; brass was characteristic of the Court of the Priests where the sacrificing and washing were performed. The Altar of Burnt-offering and the Laver with his Foot, and the Two Pillars of the porch, and many other things of the Court of the Priests, were all of shining brass, or overlaid therewith. the brass pertaining to the temple was all holy. The Brazen Altar was “most holy,” so that whatever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt offering prefigured the One Body in sacrificial manifestation. The idea of an altar of sacrifice representing a personal, and divine plurality, is frequent in scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it *Ail-Elohai Yisraail*; that is, *the Strength of the Mighty Ones of Israel*—Gen. 33:20: and Moses before the law was given, and in memory of the victory of Joshua over Amalek, “built an altar, and called the name of it, *Yahweh-nissi*; that is, *He shall be my Ensign*—He who was symbolized by the altar—Exod. 17:15; Isai. 11:10, 12; 18:3; 31:9; Zech. 9:16.

This *Yahweh-nissi altar* was superseded by an altar overlaid with plates of brass. These plates represented “the flesh of sin” purified by fiery trial. “Gold, silver, brass, iron, tin, and lead, every thing,” said Moses, “that may abide the fire, ye shall make go through the fire, and *it shall be clean*; nevertheless, it shall be *purified with the water of separation*; and all that abideth not the fire ye shall make go through the water”—Numb. 31:22. The connexion of the plates with sin’s flesh is established by their history. They were “the censers of those sinners against their own souls,” Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazer, Aaron’s son, to melt them, and roll them into “broad plates for a covering of the altar;” and for “*a sign* to the children of Israel”—Numb. 16:37. The Brazen Altar, which was foursquare, had four horns of brass, one at each corner; and in sacrifice, the blood was applied to the horns by the priest’s finger; and the rest was all poured beside the bottom of the altar—Exod. 29:12. These Horns represent the same thing as the Four Cherubim, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State, which precedes the Golden *Olahm*, *Aion*, or Millennium. As Horns of Brass they “execute the judgment written,” as a consuming fire; for brass and offering by fire, is the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power, in *Elohistic*, or sacrificial and judicial manifestation in flesh. “*Eloah* will come from Teman,” saith the prophet, “The Holy One from Mount Paran. Consider! His glory covers the heavens, and his praise fills the earth: and the splendor shall be as the light: He has HORNS out of his hand; and there is *the covering*

of his Strong Ones. Before his Faces shall go pestilence, and from his feet lightnings shall proceed. He stood and measured the earth; he beheld, and caused the nations to tremble: and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of Olahm are his”—Hab. 3:3–6. The Horns of the Brazen and Golden Altars are the Eternal Spirit’s Strong Ones who disperse the empires of antiquity, and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world’s affairs will be directed by his *Elohim* in the ensuing thousand years, or Daniel’s “*season and a time.*”

The saints, then, are the Feet of incandescent Brass, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and “are partakers with the Altar,” even with Jesus—1 Cor. 9:13; 10:18; Heb. 13:10, 12: and those of them who have been slain, have been poured out “beside the bottom,” or “under the altar,” from whence the cry apocalyptically ascends to the Father, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?”—Rev. 6:10; 11:1. Hence, those who dwell upon the earth, being like Israel of old, “grievous revolvers, brass and iron, corrupters all” (Jer. 6:28) are to be cast into a furnace glowing with the heat of Yahweh’s indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles. Ezekiel’s description of Israel’s punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel under the direction of the Man, “whose Feet are like incandescent brass glowing in a furnace;” and will furnish an obvious interpretation of the text. “The word of Yahweh,” says the prophet, “came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all brass and tin, and iron, and lead, *in the midst of the furnace*; they are the dross of silver. Therefore, thus saith Yahweh *Elohim*, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in my anger, and in my fury, and I will leave you, and *melt you*. Yea, I will gather you, and blow upon you *in the fire of my wrath*, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Yahweh, have poured out my fury upon you”—ch. 22:17. In this testimony, Israel in the flesh are compared to brass and other metals *full of dross*. This drossy nature of the brass is the characteristic by which they are distinguished from the “fine,” or “incandescent brass” of the Son of Man, or Israel in the Spirit, in glowing, or burning, operation upon the subjects of Yahweh’s fiery indignation.

Israel, as dross, is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tammuz, the Adonis of the Greeks; and in their worshipping the sun between the porch of the temple and the altar, with their backs towards the sanctuary of Yahweh—Ezek. 8:7–18. They are still in the drossy state, with the curse of Moses, and the blood-guiltiness they invoked upon themselves and posterity at the crucifixion of Jesus, lying heavily upon them. Israel lives in perpetual violation of the law; and yet professes to expect justification by that law, which only thunders the curses of Mount Ebal in their ears. Hence, they are to this day “the dross of silver in the midst of the furnace” of affliction; “left” of Yahweh, and “*melted.*”

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron lead, and tin. The Gentile dross is of no more value than Israel’s; for “God has concluded all under sin.” Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentile bepraises Jesus, while their ears are closed, and their hearts steeled against his teaching and commands: so that Jews and Gentiles are both guilty before God; they only excepted who believe the gospel of the kingdom and obey it. They have all,

therefore, to be gathered into a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be “melted in the fire of Yahweh’s wrath,” which fire will glow at the Feet of the Son of Man—“the Saints executing the judgment written;” and “treading the wicked as ashes under the soles of their feet.”

As to the *furnace* in which this intense glowing wrath of Deity is to glow, we may state it in the words of Ezekiel as “*the Wilderness of the Peoples*.” This is the “furnace” both for Israel and their enemies. In relation to Israel in this furnace, it is written, “As I live, saith Adonai Yahweh, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith Adonai Yahweh. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am Yahweh”—Ezek. 20:33–38.

When thus purified from dross in this glowing furnace, the Jewish nation will be brass and silver well refined—Mal. 3:2. The rebellious dross will have been cleaned out, and Anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in “the time of Jacob’s trouble,” out of which he is to be delivered—Jer. 30:7; and though they are now “prostrate among the cattle pens,” they will be “the wings of the Dove covered with silver, and her feathers with the brightness of fine gold”—Ps. 68:14; John 1:32.

But the nations are to become molten brass, as well as Israel. Their brass, therefore, is also to be gathered into the furnace, that it may be melted and refined under the intense fire of divine wrath. Israel, commanded by the Son of Man, is a torch of fire in the wilderness, which not only purges them, but serves to consume its peoples. The wilderness thus converted into a smelting furnace, is that which John saw when he was carried away in spirit into the wilderness, where he saw “the Great Harlot sitting upon many waters;” which are interpreted to signify “peoples, multitudes, nations, and tongues”—Rev. 17:1, 15. The countries of Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt, and, in short, all the Mediterranean and Euphratean countries, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar gold, and silver, and brass, and iron, and clay, are made to glow with fervent heat of sevenfold intensity; and in which the four men of God—the Cherubim—walk to and fro without hurt, “the fire having no power upon their bodies,” as symbolized by Nebuchadnezzar’s furnace, and by John’s mystical Son of Man, who torments the worshippers of the Beast and the False Prophet “in the Lake of fire burning with brimstone”—Rev. 19:20; 14:10. The melting and refining the Gentile brass in this Babylonian furnace, incandescent with the wrath of Deity, is Daniel’s “time of trouble, such as never was since there was a nation to that same time”—ch. 12:1. It is “the day burning like a furnace,” which shall consume the proud, and all that do wickedly with their Anti-Christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach, and Abednego, and the one with them like the Son of God; they shall come forth unharmed, unsinged, unchanged, and inodorous of the fire. For these are the Bride, the Daughter of Zion, to whom the Spirit saith, “Arise, and thresh, for I will make thine Horn iron, and I will make *thy hoofs brass*: and thou shalt beat in pieces many peoples; and I will consecrate their spoil to Yahweh, and their wealth to the Lord of the whole earth”—Mic. 4:13. These brazen hoofs of Zion’s daughter, which answer to the feet of John’s similitude, are the feet of Ezekiel’s cherubim, which, he says, “are straight feet; and the sole of their feet like the sole of a calf’s foot; and

they sparkled like the color of burnished brass”—Ezek. 1:7.

Thus, while Israel is passing through the furnace, under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders, as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. 5:8; Zech. 12:6) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of the inheritance; for though passing under the rod themselves, they become also “a rod of iron” in the hand of Yahweh, for the destruction of the nations when their iniquity is full—Rev. 2:26, 27.

11. “His voice as the Sound of Many Waters.”

In the tenth verse of this first chapter, John informs us, that the first thing that arrested his attention, when he came to be “*in spirit*,” was “a great voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last;” and in the fifteenth verse, he tells us, that the great voice was “as the sound of many waters.”

Now, in this book, “*many waters*” is defined to be “peoples, and multitudes, and nations, and tongues”—ch. 17:15. This would give us the interpretation, that the voice of the Son of Man was the voice of a multitude; and that, consequently, the similitude was the symbol of a multitude—a *Multitudinous Son of Man*. And this accords with the voice of Daniel’s symbol, of which he testifies, that the voice of his words was as the voice of a multitude”—ch. 10:6. Ezekiel, also in characterizing the noise made by the Wings of the Four Cherubim, says, “I heard the noise of their wings like the noise of *many waters*, as the voice of Mighty Ones (*Shaddai*) in their goings, the voice of speech, as the noise of *a camp*: in standing they let down their wings”—ch. 1:24. The meaning of this is, that Ezekiel heard the voice of a multitude of Mighty Ones, speaking as the warriors of a camp in motion against an enemy; and that when they were not in progress, their voice was not heard; “in standing they let down their wings,” and consequently, there was no sound of war. The wings of the Ezekiel Cherubim, and the man-like Similitudes of Daniel and John, in speaking, sounded forth as the roar of mighty waters. This was when they were in progress, advancing in body and wings their brazen-footed battalions against the Fourth Beast, or the apocalyptic Beast and False Prophet, and the kings of the earth, and their armies,—the former utterly consumed in the furnace, or “lake of fire burning with brimstone,” and the kings of the earth, and their armies slain with the sword of the resurrected and Glorified Mystic Man.

The multitude of mighty ones, apocalyptically, denominated “the Almighty,” is that great multitude referred to in ch. 7:9—“a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” These are the “many waters,” when their work is done. Ezekiel heard “the voice of speech,” and in uttering their great voice, some of the things they proclaimed are, “Thou art worthy, O Lord, to receive glory, honor, and power; for thou hast created all things, and for thy pleasure they exist, and were created”—ch. 4:11: and “Salvation to our Deity who sitteth upon the throne, and unto the Lamb”—ch. 7:10; 5:14.

John likens the voice to the sound of a trumpet speaking, by which similitude it is connected with Paul’s testimony, concerning the descent of the “Lord himself from heaven, with a shout, with a voice of an archangel, and with a TRUMPET OF DEITY.” The Apocalypse of the Son of Man is an affair of trumpets. His manifestation is preceded by the sounding of six trumpets; and in the sounding of the seventh, and last, it is that the Saints are raised, and apocalypsed in clouds to meet their Lord the King. The last period of the seventh trumpet is a momentous and terrible epoch in the world’s history. It is the sounding of the voice of the Almighty Host, that is to make the world to tremble. Alluding to this, Isaiah says, “All the inhabitants of the world, and dwellers on the earth, when He lifteth up an Ensign upon the mountains, tremble; and when He bloweth a trumpet, they shall hear”—ch. 18:3. The prophet tells us,

that this is to be at the time when Israel shall be brought to Yahweh Tz'vaoth, in Mount Zion, as a present, to the place of *the Name of Yahweh Tz'vaoth*; which, as Jeremiah testifies, will at that time be called "the throne of Yahweh"—ch. 3:17; Isa. 24:23.

This is the trumpet of Israel's restoration among other events. This is manifest from Isa. 27:12, 13, which says, "And it shall come to pass in that day, that Yahweh shall beat off from the channel of the river (*Euphrates*) unto the stream of Egypt (*the Nile*), and ye shall be gathered to one another, O ye children of Israel. And it shall be in that day, that the GREAT TRUMPET shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall bow down to Yahweh in the holy mount at Jeruslaem." This great trumpet shall be blown, and Zechariah tells us by whom. In ch. 9:14, having told us previously, that Zion's Sons should be raised up to become a sword upon Greece, it is said, "And Yahweh shall be seen over them, and his arrow (the Ten Tribes) shall go forth as the lightning; and ADONAI Yahweh (Yahweh's Lords) *shall blow the trumpet*, and shall go forth with whirlwinds of Teman. Yahweh Tz'vaoth shall defend them, and they shall devour, and disregard the stones of the sling." The trumpet blown is for the calling of the assembly, and for the journeying of the camps; *first*, for the gathering of the princes, the heads of the thousands of Israel; *then* for the convocation of all Israel; and *thirdly*, for war against their enemies—the antitype of the Memorial of blowing of trumpets, and of the trumpet of the jubilee, on the first and tenth days of the seventh month—Numb. 10; Lev. 23:24; 25:9. The Sons of Deity, his kings and priests, shall blow the trumpet, and proclaim, as the roar of many and mighty waters, to the inhabitants of the world, that they are "the Beginning and the Ending," "the *Elohim* of all the earth"—Isa. 54:5, —the Eternal Spirit multitudinously manifest in flesh.

12. "Out of His Mouth a Sharp Two-Edged Sword."

A sword proceeding out of the mouth of a symbol indicates that the community represented is prepared for military operations. "Yahweh," saith Moses, "is a Man of War;" and that warrior is before us in John's similitude of the Son of man.

The *Mouth* of such a similitude, with a sword affirmed to be *proceeding out of it*, is representative of the Commander-in-Chief. "Joseph gave them wagons, *according to the mouth of Pharaoh*;" that is, "according to the *command* of Pharaoh." When the word of command passes out of the mouth of a general, it moves armies, and causes them to draw their sword, and to smite their enemies with great slaughter. His word that goes out of his mouth causes blood to flow; and, as the sword is the instrument of blood-shedding, the idea is fitly symbolized by placing a sword in apposition with the mouth, and affirming that it is going forth. If the Son of Man were in an attitude of speaking peace to the nations, his eyes would not be as a flame of fire, and his feet would not glow incandescently, nor would his countenance be as sun-smiting heat; but all this would be modified and changed, and instead of "a sharp double-edged long sword," an Olive Branch would stand related to the Mouth. According to the tenor of the words is the character of the symbol.

The sword directed by the mouth of the similitude is said to be *sharp* and *two-edged*. It is sharp for cut and thrust—the sword of a Mighty Man ready for execution, and which ever way directed is sure to smite effectively. The voice of the words of the great multitude symbolized by this sword, is the voice of the Eternal Spirit speaking through them as the ministers of his vengeance. Hence the sword is symbolical of what Paul styles, "the Spirit of his Mouth," which is the Lord Jesus Anointed, the Mouth of the Body. Thus, though represented by this cutting instrument, Paul says, "The Word of Deity is living and powerful, and *sharper* than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The word is sharper now, for it can penetrate in argument where a sword cannot reach; but, how much

sharper will it be when the word of command shall find expression through a two-edged sword in the hands of the Saints. But while Jesus is mouth in a personal sense, He and the Saints are the Mouth of the Son of Man in a corporate sense. This personal and corporate sense, in its conjoint signification, must not be lost sight of in the prophetic and symbolic scriptures; or we shall fail to perceive their meaning in the full extent. Thus, Isaiah speaking of the One Body in its Alpha and Omega manifestation, says, in ch. 11:4, that “the Rod of Jesse’s stem shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked * * * and the earth shall be full of the knowledge of Yahweh as the waters cover the sea:” so that the enemy is “slain by the words of his mouth”—Hos. 6:5. By reading Isai. 49 it will be seen what is to be effected by this sword of the Spirit wielded by David’s house—it effects the restoration of Israel, and the salvation of the nations from the superstition, and misgovernment that destroys them on every side.

The similitude of the Son of man is introduced in Rev. 19:11–16, where it is resolved into an army, consisting of the Commander-in-Chief, his staff, and the troops they command: or the Lord Jesus, the Saints, and the horses they ride, which are the armies of Israel. In this scene the Son of man has many crowns upon his head, which represents a multitude of Kings under one chief. “His vesture is dipped in blood,” as he had just come from the sacrifice at Botzra; while his body-guards, or officers of his hosts, are “clothed in fine linen, white and clean,” to indicate their righteousness, in peace or war; for “in righteousness he doth judge and make war.” Thus prepared, they are ready for the conquest of the world; which is indicated by the testimony that, “out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of the Deity who is Almighty. And he hath on the vesture and on his thigh a name written, King of Kings, and Lord of Lords;” who, being jointheirs with their imperial chief, have a common destiny and inheritance with him—Rev. 2:26; 3:21.

13. “His Aspect as the Sun.”

“His aspect as the sun shines in his power.” the words *ης οψη εσται αυτου*, which I have rendered “his aspect,” are expressed in the English version by “his countenance.” In modern style, this is generally understood of the *face*. But John certainly did not mean this. He began his description at the hair of the head; and if he had meant the face he would doubtless have referred to it before he passed down to the breasts. What he had reference to, after finishing in detail, was *the general external aspect* of the whole figure.

This was typified in the general appearance of the Alpha on the mount of Transfiguration. Peter, James, and John, were witnesses of this. it was a representation of the power and coming, or Majesty, of the Lord Jesus Anointed. Peter, alluding to it, says, “We have not followed cunningly devised fables, when we made known unto you the glory and coming of our Lord Jesus Anointed, but were eye witnesses of his majesty. For he received from Deity, the Father, honor and power, when a voice came to him from the excellent glory, saying, This is my Son the Beloved in whom I am well pleased—2 Pet. 1:16. On that occasion, “his face *prosopon*, shone as the sun, and his raiment became white as the light.” This transfiguration scene exhibited the Son of man personal and corporate in the glory of the Father as he will be in the kingdom of Deity. His general aspect will be glorious; for “the moon shall be confounded, and the sun ashamed when Yahweh Tz’vaoth shall reign the glory on Mount Zion, and in Jerusalem, and in the presence of his Ancients”—Isai. 24:23.

“Our life is hid with Christ in the Deity, and when he who is our life shall appear, then shall we (the Saints) appear with him in glory”—Col. 3:4; and, says John, “we know that when he shall appear, *we shall be like him*, for we shall see him *as he is*”—1 Epist. 3:2. When, therefore, the apocalypse of the

multitude of the Sons of God, represented by John's similitude of the Son of man, shall be manifested, being all like to Jesus in transfiguration, the aspect of the Body will be "as the sun when he shines in his power." Jesus being the Sun of Righteousness, and they like him, they will be all "as the sun;" and "when he shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." He will then "shine forth in his power" the Sun of an unclouded day; and as he shines, so will they; for he has said, "to him that overcomes I will give to sit down with me upon my throne, as I overcome and sit down with my Father upon his throne"—Rev. 3:21; "then shall the righteous shine forth as the sun in the kingdom of their Father"—Matt. 13:43; and there will be no place found for the earth and the heaven, in which the Beast and the False Prophet, and their kings now shine in all the glory of Satan; for then they will have fled away from before the face and sun-like aspect of the Son of man, seated upon "the Great White Throne" established by his prowess for the Thousand Years—Rev. 20:11.

From the illustration of the transfiguration, the personal appearance of the Saints will be splendid with brightness. But there is reason to believe that they will not be distinguishable from ordinary men in appearance until their labors are accomplished. When the angels visited Sodom, the citizens did not discern any difference between them and Lot. And so will it be with the Saints who arise to execute the judgment written upon "the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified"—Rev. 11:8. The nature of their work requires that they should have the aspect common to humanity, which is not at all incompatible with the symbolical glory of their Body Corporate. If they flashed light from their persons as the sun shoots forth his rays, their enemies would be so panic-stricken, that they would not stand in fight, by which their punishment would be greatly impeded. The resurrected saints will therefore appear upon the theatre of war, as Adam and Jesus when they first emerged from earth. Jesus was mistaken for the gardener. The Angel of the Lord who descended from heaven to open his grave, was of lightning-like countenance, and raiment white as snow; and the guards did shake, and became as dead men; but when Mary saw Jesus, she conversed with him without trepidation. There was an interval between the restoration of the body to life and the glorification of Jesus seven days before Pentecost. During this typical interval of forty days, he associated with the disciples, ate, drank, and conversed with them as usual. The body raised not having been "received up in glory," or displayed in the brightness of spirit-body, was in a condition to shine forth incorruptibility and immortality when the fitness of things required.

Now Jesus was the great example of all things pertaining to his Brethren, the Saints. When their bodies come out of their graves, they come forth as Adam or Jesus. Had Adam the First (who was the figure of Jesus) shone forth in glory, it would have been when he should have been permitted to eat of the Tree of Life. All the time between his creation and such eating would have been ordinary human existence. It was so with Jesus; and will be so with the Saints. Between their resurrection and glorification is the resurrection state, styled "in the resurrection," a period of forty years preceding the Millennium, in which some of the most important events of the Apocalypse are to be transacted. The end of this judicial period, during which the kingdom is being established, or "set up," is the "*Evening Time*"—the time preceding the Millennial Day. When the night has passed, the Day of Rest arrives, in which the Saints, who have been "scourging throughout the earth," cease from their labors, and their works do follow them. They enter the kingdom, covered with glory, which the nations will bear in lively remembrance for a thousand years.

Now, according to this arrangement, Zechariah testifies, saying, that when the Mount of Olives shall be rent asunder by an earthquake, "Yahweh, my Elohim, shall come in, all the Saints with thee. And it shall be in that day there shall be no brightness—the Splendid Ones shall draw in; and it shall be one day that shall be known to Yahweh, not day nor night; and it shall be at the time of evening there shall be brightness. * * * And Yahweh shall be for King over all the earth. In that day there shall be ONE

Yahweh, and his *Name One*”—Zech. 14:5–9. The “Splendid Ones” of this passage are the Elohim, or Saints, who will not shine forth in the brightness of their glory until the time of evening; then, when the kingdom is restored to Israel, they will shine forth as the sun in the kingdom of their Father, as Daniel, Zechariah, and Jesus have foretold.

14. “The Amen.”

“I was dead, and behold, I am lying for the Aions of the Aions, AMEN.” This is from the Hebrew *ahmain*, “faithfulness.” The Eternal Spirit both absolute and incarnate, is “the Amen.” In the letter to Laodicea the Spirit speaks, and in speaking, says, “these things saith THE AMEN;” and in this first chapter, the Amen says, “I was dead.” But the Spirit never died; therefore, here it must be understood of the Logos speaking from a body, personal and corporate, with whom he had united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which in Christ, are yea, and in Him, Amen, unto the glory of the Deity by us—2 Cor. 1:20. The Son of Man being constituted of firm believers of the promises, is styled *ho Amen*, the Faithful One; hence all his constituents are *Elohai Amen*, “Mighty Ones of Faithfulness,” being all of that principle, faith, without which “it is impossible to please the Deity”—Heb. 11:6. Because, therefore, of their faithfulness, or *Amen* characteristics, the Spirit saith, they shall eat, and drink, and rejoice, and sing for joy of heart. But to Israelites of an opposite character, he saith, “Ye shall leave your name for a curse to my Chosen One; for Adonai Yahweh shall slay thee, and to his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in the *Elohim of Amen*; and he that sweareth in the land shall swear by the *Elohim of Amen* (the Mighty Ones of Faithfulness); because the former troubles are forgotten, and because they are hid from my eyes. For, behold, I create New Heavens and a New Earth * * * for, behold, I create Jerusalem a rejoicing, and her people a joy”—Isai. 65:13. These *Elohim*, then, embodied in the Son of Man, are “the Amen,” who, in the days of their flesh, “through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth.” Such were the constituents of “the Amen,” the Mighty Ones of Faithfulness, who all, having obtained a good report through faith, received not the promise; Deity having provided some better thing for us, that they without us should not be made perfect”—Heb. 11:33; —a perfection apocalypsed in “THE AMEN,” who was dead and lives in the Millennial Olahm and beyond.

CHAPTER 2.

EPISTLES TO THE FOUR ANGEL-STARS OF THE ECCLESIAS IN EPHESUS, SMYRNA, PERGAMOS, AND THYATIRA.

SECTION 1. TO THE ANGEL OF THE EPHESIAN ECCLESIA.

TO THE ANGEL OF THE EPHESIAN ECCLESIA WRITE: THESE THINGS SAITH HE WHO HOLDS THE SEVEN STARS IN HIS RIGHT HAND, WALKING IN THE MIDST OF THE SEVEN LIGHTSTANDS, WHICH ARE GOLDEN; I HAVE KNOWN THY WORKS AND THY LABOR, AND THINE AWAITING, AND THAT THOU ARE NOT ABLE TO ENDURE WICKED MEN; AND HAST TRIED THEM WHO ASSERT THAT THEY ARE APOSTLES, BUT ARE NOT, AND HAST FOUND THEM LIARS, AND THOU HAST SUFFERED, AND HAST PATIENT ENDURANCE, AND THOU HAST LABORED ON ACCOUNT OF MY NAME, AND HAST NOT TIRED OUT.

“But I have against thee that thou hast forsaken thy first love. Remember, then, from whence thou hast fallen, and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.

But thou hast this, that thou hatest the works of the Nikolaitanes, which I also do hate. He that hath an ear let him hearken to what the Spirit saith to the Ecclesias. To him that overcomes, to him I will give to eat of the Wood of the Life, which is in the midst of the Paradise of the Deity”—verse 1–7.

The Ephesian Ecclesia was the Body of Christ in the city of Ephesus. This city was the metropolis of the Lydian Asia. According to Strabo, it was one of the best and most glorious of cities, and the greatest emporium of the proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other: but now it is venerable for nothing but the ruins of palaces, temples and amphitheatres. It is called by the Turks Ajasaluk, or the temple of the moon, from the magnificent structure formerly dedicated to Diana, the goddess of the Ephesians. In after times, the temples were represented by spiritual bazaars, called “churches,” dedicated to guardian saints, styled St. John, St. Mark, and St. Paul. That dedicated to St. Paul is wholly destroyed. The little that remains of St. Mark’s is nodding to ruin. The only one remaining is St. John’s, which is now converted into a Turkish mosque. The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of dirt, sheltered from the extremities of weather by the mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount now to not above forty or fifty families of Turks. The light has gone out, and darkness is complete.

The gospel appears to have been introduced into Ephesus by Paul, who, on his arrival there, went into the synagogue of the Jews according to his usual practice, and reasoned with them. After he left, Apollos visited the city, proclaiming the doctrine of John the Baptist. But he was far behind the times. Paul’s christian friends, Aquila and Priscilla, hearing him in the synagogue, formed an acquaintance with him, “and expounded unto him the Way of God more perfectly.” Having been thus set right by them, he went to work in the right direction, and mightily convinced the Jews in public, showing them by the scriptures that Jesus was the Christ.

Apollos having left, Paul returned, and found there certain disciples who knew only what John the Immerser had taught. They had been immersed upon the faith of the near coming of the Christ; but were not aware that Jesus was he. Paul having rectified their faith reimmersed them; and then, having laid his hands upon them, holy spirit came upon them, and the twelve men spake with tongues, and prophesied, and became a Star of light to Ephesus.

This was the beginning of the ecclesia in Ephesus. The fact of their being endowed with the power of speaking foreign languages, and of their being able to speak to edification, which all could who had the gift of prophesying, is proof sufficient that they became colaborers with Paul in sounding out the invitation to partake in the kingdom and glory of Deity. Having strengthened himself with these, “he spake boldly for the space of three months disputing and persuading the things concerning the Kingdom of God.” After this, he separated the disciples into a distinct congregation, and continued his

disputations daily for about two years; so that all they that dwelt in the proconsular of Lydian Asia, heard the word of the Lord Jesus, both Jews and Greeks. By this time, the number of the faithful had greatly increased; for “many who believed came and confessed, and showed their deeds, and burned their books of magic to the value of fifty thousand pieces of silver; so mightily grew the word of God, and prevailed.”

1. The Angels of the Ecclesias.

Thus was the One Body created in Ephesus. It became a lightstand, and the Holy Spirit bestowed through the laying on of Paul’s hands, a light shining from it’s Eldership, the members in particular, for the illumination of the surrounding darkness. We need not here repeat what has been already said about the lightstands and “Stars” on page 161. Suffice it to remind the reader, that *the Presbytery anointed with Holy Spirit* was the particular STAR of the Ephesian ecclesia; and consequently, “*the Angel*” of the body here.

It was to this *angel* that the writing was addressed. This word was appropriately used for the presbytery of an apostolic ecclesia, as already shown in the place referred to above. It does not indicate one man, as clerical commentators suppose, who can see nothing sparkling as “a bright particular star” in what they call “a church,” but the dark body that ordinarily aims at “starting it” behind a velvet cushion! I say *dark body*, for what else is a blind leader of the blind into the ditch of perdition? The spiritual guides accepted of the people, are the “blind Pharisees” of our day, whose “light within” is the darkness of a “christendom,” apocalyptically designated, “the great city which spiritually is called Sodom and Egypt”—Rev. 11:8. The writing before us, which contains “what the Spirit saith to the ecclesias,” is not spoken to papistical and protestant “churches” through their priestly and clerical, or ministerial “angels;” it is spoken neither to their “churches” nor to their angels; for these all belong to the party of the power apocalyptically styled “the Dragon and his Angels;” and by Jesus, “the Devil and his Angels”—Rev. 12:7, 4; Matt. 25:41. They pertain to “the Dragon’s tail” which draws after it “the Stars of the heaven” of this evil world. No; the writing before us contains what the Spirit saith to “the servants of the Deity;” to them of the party of “Michael and his Angels;” to them who have believed and obeyed the gospel, and are intelligently and faithfully waiting for the kingdom and glory of which it treats, and which are symbolized in the glorious book.

When Paul was on his way from Macedonia to Jerusalem, where he desired to be on the Day of Pentecost, he halted at Miletus, a city and sea port of Caria, about thirty-six miles south of Ephesus, waiting for the Star-Angel of Ephesus to meet him there. In Acts 20:17, this Star-Angel is styled *hoi presbuteroi tes ekklesias, the Presbyters, or Elders of the Ecclesia*. When they arrived, he rehearsed what he had done while a resident with them, “disputing and persuading the things concerning the kingdom of the Deity.” He reminded them of the persecutions he had endured, and told them, that “he kept back nothing that was profitable, testifying both to Jews and Gentiles, change of mind concerning the Deity, and faith concerning the Anointed Jesus our Lord.” This was the result he aimed to produce by his disputations and persuasions in connection with the kingdom—*first*, to give them correct ideas of the Deity, and his promises; *next*, to work faith in them concerning Jesus, and the things pertaining to him, as the propitiatory set forth for a covering of sin—Rom. 3:25. This he styled, “testifying the gospel of the grace of the Deity,” “preaching his kingdom,” and declaring “all his counsel;” from all which it is evident that Paul’s teaching and course of public ministration are not those of the Angels of Satan’s Synagogue, who deceive the whole world in its present constitution. These neither know God, nor the gospel of the grace of God, and do not, therefore, nor can they, declare his counsel. All these things the Star-angel of Ephesus was well versed in; for they showed their approval of what Paul said, by their overflowing sympathy with him at the parting hour.

But while he reminded them of the past, he forewarned them of the calamitous future, about which he was much troubled; for he perceived that, on every side the hidden principle of lawlessness was already at work in and among the ecclesias; he therefore forewarned the Star-Angel that he might be forearmed. Hence, addressing him, he said, seeing that such have been my labors among you, “Take heed unto yourselves, and to all the flock *en o, in which* the Holy Spirit appointed you *episkopoi, overseers* to shepherdise the ecclesia of the Deity, which he purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock: yea, of your own selves will men stand up speaking perverse things to draw away disciples after them.” This was the last interview Paul had with the Ephesian brethren, whose “first works” are approved by the Spirit in this apocalyptic epistle. Paul afterwards wrote to them “the Epistle to the Ephesians,” in which he told them that he was then “an ambassador in bonds;” being “the prisoner of the Anointed Jesus for you Gentiles.” The Jews had effected his arrest by the Romans, before whose emperor he afterwards appeared, and was sentenced to lose his life. He was victimized by them because he declared that the Lord Jesus had sent him to the Gentiles—Acts 22:21. For this cause, he styled himself “the Prisoner of the Anointed Jesus for the Gentiles,” whether in Ephesus or elsewhere.

2. False Apostles.

But not long after he had written to the Household of the Deity in Ephesus, the things of which he forewarned them began to display themselves. This appears from his second letter to Timothy, in which he says, “This thou knowest, that *all they which be in Asia* are turned away from me, of whom are Phygellus and Hermogenes. The Lord grant mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day (of his apocalypse—2 Epist. 1:10, 15–18; 4:1, 8;) and in how many things he ministered unto me at Ephesus, thou knowest very well.” The Star-angel at Ephesus was perhaps a principal party alluded to as an element of the “all in Asia turned away” from him. Phygellus, Hermogenes, and the house of Onesiphorus, were probably all residents of that city, which, with Smyrna, was chief of the cities of Asia. Paul had been long a prisoner, in Rome, and could no more personally look after the congregations, to encourage the faithful and to restrain the presumptuous, who sought to supersede him, and constitute themselves authorities in his stead. They were “grievous wolves,” who, in “drawing away disciples after them,” of necessity “turned them away from Paul.” We see the working of the same thing in our own day. The world has gone off after the priests, clergy, and ministers, of “the great city.” All who are considered as belonging to a godly, pious generation, are disciples of these grievous wolves, who glorify the traditions of those who lead them to perdition; and in proportion to the intensity of their moonstricken admiration for these, so are they turned from the teaching of Paul and his co-workers. While in their discourses they may pay Paul and the other apostles a few passing compliments, their authority with the “religious world” they have effectually nullified and destroyed. None of their disciples venture to do anything because Paul commands it, but because it is the opinion of some clerical authority that it may be done. Thus it was when all Asia had turned away from him. His authority was disregarded by the Star-Angels of Asia, in which men stood up and proclaimed themselves “apostles,” and taught “perverse things,” destructive of the truth. “Who is Paul? A prisoner in Rome as a disturber of the peace of society; a man of weak personality, and contemptibility of speech! Are not we the people of the Lord, and are not we endowed with the earnest of the Spirit, as well as he? Are we not inspired with ‘the word of wisdom,’ the ‘word of knowledge,’ the ‘gift of tongues,’ the ‘operation of powers;’ and does not the Lord speak also by us? Having these endowments, we claim apostleship as well as he; and by virtue therefore, of our gifts we

affirm, and appeal to them as the proof, that we are the ambassadors of the Anointed Jesus, called and sent of God as Aaron was; and successors of the apostles to the end of the world!" Such were the assumptions of this class of men after Paul's departure; grievous wolves, not sparing the flock, for with them godliness had become craft, and the feeding of the sheep a merchandize of gain.

But before they were abandoned to utter perdition in their own corruption, the Spirit addressed them through John in Patmos. He addressed them as the Potentate who held the Star Angels in his right hand, and walked in the midst of the Golden Lightstands. If the Presbyteries of Episcopalians shone as Stars, it was by the right-hand power of the Eternal—by the effluence of His substance, shed abroad by the ministration of Him at his right hand, who was dead and buried, and afterwards ascended on high, leading captivity captive, and receiving gifts for men. By this effluence in the endowed, he walked in the midst of the Ecclesias, and by his shining converted them into stands effulgent light upon the sons of day.

The Spirit, then, radiant from the eternal throne, and localized in the Anointed Jesus, said to the Star-Angel of Ephesus, "I have known thy works, and thy labor, and thy patient waiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are apostles, but are not, and hast found them liars; and thou hast suffered, and hast patient endurance; and thou hast labored on account of my Name, and hast not tired out." This was the Spirit's knowledge of them in relation to the first estate of the Presbyteries symbolized by the Star-Angel of the Ephesian ecclesia. The "first works" and the "first love" are illustrated in the narrative of the Acts of Apostles. The primitive zeal of the Star-Angels is illustrated by that of Corinth. A case of wickedness occurred in that ecclesia, in which they were thought to sympathize. Paul wrote in reproof of what he had heard. When his letter was received, it produced a great and salutary effect upon them; so that hearing of it, when he wrote again, he said, "Ye sorrowed after a godly sort; what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement-desire; yea; what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." And he told them, also, that one reason of his writing was to put their obedience to the test; "to this end," says he, "did I write, that I might know the proof of you, *whether ye be obedient* IN ALL THINGS." Having put their obedience to the test, and found them ready to do right "in all things," he brought before them another case of wickedness, namely, that they had been visited by men professing to be Christ's, who preached another Jesus, another Spirit, and another Gospel, than he; who commended themselves; charged him with being crafty, and catching them with guile; spoke of his speech and person with disrespect; boasted in the circumcision of their flesh; in being Hebrews, Israelites, and the Seed of Abraham; ministers and apostles of Christ. Now these he regarded with indignation and contempt, and likens their operation upon the congregations in Corinth and elsewhere, to that of the serpent who beguiled Eve. He styles them "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for he, the Satan, is transformed into an angel of light. It is, therefore, no great thing if his ministers also are transformed as ministers of righteousness, whose end shall be according to their works"—2 Cor. 11:4, 13.

This class of men were a serious and fatal trouble to Paul and the ecclesias. They first made their appearance on the page of New Testament history, in Acts 15:1–5. Their new-fangled crotchet was, that *the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses*. This dogma was their stock in trade—the basket of small wares, with which they began the world, and set out in life to make their fortunes. The simple assertion of their dogma brought them into direct collision with the apostles, and especially with Paul. They were the Judaizers, styled in ecclesiastical history, the Ebionites. Their dogma was tantamount to a denial, that "the blood of Jesus Anointed, Son of the Deity, cleanses from all

sin”—1 Jno. 1:7; and that “his own self bare our sins in his own body on the tree”—1 Pet. 2:24; for if salvation could not be attained without circumcision and obedience to Moses, the death, burial, and resurrection of Jesus, were an insufficient sacrifice for sin. The apostles seeing this, unanimously repudiated the dogma, and labored incessantly to prevent it from obtaining a lodgment in the public mind. Paul being “the teacher of the Gentiles,” was particularly and acutely argumentative against the Judaizers, or Ebionites; who, consequently, denied the divine authority of the epistles, and accused him of being an Antinomian, because opposed to seeking justification in Moses and in Jesus combined. Thus “they turned away from him.”

They seem to have acquired great influence with weak-minded professors in Galatia, so as to alienate them from Paul. In writing to these, he says, “I marvel that ye are so soon removed from him that called you into the favor of Christ to another gospel: which, however, is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed.” This is plain and unmistakeable language. They were preaching “another gospel” than Paul’s, which was communicated to him by the Anointed Jesus himself; and, therefore, he pronounces them “accursed.” Upon this principle, all the pulpit orators of the “Names and Denominations,” are accursed of Paul; for they none of them preach the gospel promulgated by him. They are all Ebionites, upon the principle of perverting the gospel of Christ by their insane traditions, only that the Ebionites, heretical as they were had more intelligence of “the truth as it is in Jesus” than the ecclesiastical leaders of the priest ridden populations of our day.

Paul understood these pretended apostles thoroughly. He styles them, “false brethren unawares brought in, who came in privily to spy out our liberty.” “They zealously affect you,” says he, “but not well. I would that they were even cut off, which trouble you. They desire to make a fair show in the flesh, therefore they constrain you to be circumcised; but only lest they should suffer persecution for the cross of Christ.” They had no objection to be Christians; but they did not like the tribulation the faith brought upon them by the Jewish power. They determined, therefore, to blend Moses and Jesus in such a way as to avoid persecution. But Paul would admit of no compromise; and all that adhered to his teaching renounced them. In the words of the Spirit, “they were not able to endure these wicked men, who asserted that they were apostles, and are not, and had found them liars.” And, though by joining their faction, they might have become popular (for “they spake of the world, and the world heard them”), they preferred to suffer and patiently endure, and to go on laboring for the Name, unweariedly. Such was the first estate of the Star-Angels of the apostolic ecclesias. So long as they continued faithful, the congregations flourished in the midst of persecution; but when men stood up the opponents of apostolic teaching and authority, affairs began to go wrong. The hidden principle of lawlessness began to work like leaven until the whole body was leavened with iniquity, and Satan triumphed for a time.

At this crisis, when the Spirit addressed them through John, the Star-Angel of Ephesus was in a fallen state. They had forsaken their “first love.” Grievous wolves had secured a foothold, and were ready for every evil work. The opponents of Paul’s teaching were among the presbyters, and from them nothing but perversion of the truth could be expected. The abandoning of their first love was the effect of their influence; still there was scope for recovery. They had not gone the extent of denying the faith, or of holding principles subversive of it. Though Phygellus and Hermogenes might be presbyters, there were many of the presbytery who had tried them, and found them to be liars, and would not endure them. Hence, the Spirit exhorted them to “remember from whence they had fallen”—to recollect the spiritual health they enjoyed when Paul went in and out among them for three years, declaring to them “all the counsel of the Deity.” They were exhorted to retrace their steps. To put themselves in their original mode of thought and disposition, when in their first love, and to do the first works, lest the Spirit

should come and remove from them the gifts he had bestowed; and so leave them in outer darkness, a prey to all the wiles and ravaging of the grievous wolves. This would be removing *the light*, without which *the stand* would be of no account; and, therefore, equivalent to “removing the lightstand out of its place.” But the Star-Angels of the epoch did not recover from their fall. Instead of changing their mind they went on from bad to worse, until at length the time referred to by Paul arrived, when “prophecies (the gift of speaking to edification, exhortation, and comfort, by inspiration) failed; tongues ceased, and (the word of) knowledge vanished away.” The gifts of the Spirit were withdrawn, because they had been abused; and “faith, hope, and love” only remained to a remnant of the saints; and “the greatest of these is love;” for “it rejoiceth in the truth; beareth all things; *believeth* all things; *hopeth* all things; endureth all things;” and “is the fulfilling of the law”—1 Cor. 13:6–13. Hence, “love” is the major term, and comprehensive of “faith and hope;” while a man may believe and hope, but not rejoice in and obey the truth. “Love does not rejoice in iniquity,” therefore, it is hostile to the clerical apostasy in all its forms. Love is the greatest of the three; yet a houseless wanderer in the “religious world,” where none will take him in!

3. The Nikolaitanes.

But though fallen from his first estate, the Star-Angel had one redeeming characteristic; namely, that he “hated the works of the Nikolaitanes, which,” says the Spirit, “I also hate.” The word, *Nikolaitanes*, is used in no other book of the scriptures than this symbolical one of the Apocalypse; and in this, it only occurs twice,—that is, in ch. 2:6, 15. In the former verse, “*the works*” of the Nikolaitanes; and in the latter, their “*doctrine*,” or teaching, is denounced. The word is a symbolical name, like Balaam and Jezebel, in the same chapter. In the original, it is *Nikolaiton* a word compounded of *nikos* victory, and *laos* people; and as a mystical name, signifies *Vanquishers of the People*. The class of men so designated, were the “grievous wolves” Paul predicted would stand up among the *episcopals* of the Presbyteries, and ravin upon the flock. These episcopal men, by their works, and by their teaching, would so bewitch, and deceive the people, as to get a complete ascendancy over them. They would persuade them at length, that they were “*the ambassadors of Jesus Christ*,” and the true “*successors of the apostles*;” and that it was to them henceforth professors should look for the consolations of religion, and for a true exposition of the sacred writings, which were too holy and too recondite to be interpreted by any save “*the called and sent of God as Aaron was*,” which they affirmed themselves to be! The people, not holding on to their “first love,” that they might be saved, and neglecting the study of the word for themselves, were easily beguiled by “the working of Satan with all power and signs, and lying wonders, and with all the deceivableness of unrighteousness,” brought to bear upon them. They surrendered themselves to their spiritual guidance, selling themselves to the clergy for their “philosophy and vain deceit”—Col. 2:8. “For this cause, the Deity sent upon them a strong delusion to their believing in a lie, that all might be condemned who believe not the truth, but have pleasure in the unrighteousness”—2 Thess. 2:9–12. Such was the transgression into which they were beguiled by Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, Demas, Diotrephes, and other men of their stamp; and such is the punishment that came upon them to their exclusion from the kingdom of the Diety. The delusion waxed stronger and stronger, as centuries increased the distance from apostolic times, until now the human mind is so enchained by the clerical system of unrighteousness extant, that the truth has scarcely any influence at all.

But the Judaizers were not alone the perverters and vanquishers of the people. Another faction arose from among the Gentile element of the Star-Angels. This was composed of the “wolves” referred to in Paul’s first letter to Timothy, ch. 6:20, where he says to him, “O Timothy, keep that which is committed to thy trust, avoiding profane, vain babblings, and oppositions of *Gnosis*, or knowledge falsely so called;

which some professing have erred concerning the faith.” These came to be called *Gnostics* because of their professing what they called *Gnosis*, or knowledge, a false science, whose principles were subversive of the truth. The same thing is styled in our day “theological science,” “divinity,” “ethics,” “hermeneutics,” and so forth; terms invented to amaze the ignorant, and to impress them with the necessity of schools and colleges for the indoctrination of pious youth in the mysteries they learnedly conceal. Now the principles of this ancient and modern *Gnosis* are subversive of the truth; for “some professing them,” says Paul, “have erred concerning the faith.” He refers to them again in his second letter, ch. 2:16, saying, “Shun profane, vain, babblings; for they will increase to more ungodliness. And their word will eat as a gangrene; of whom are Hymeneus and Philetus; who concerning the truth have erred, saying that *the resurrection is past already*, and overthrow the faith of some.”

These Gnostics were a sort of immersed philosophers—Gentile professors of “the wisdom” then current in the world among the admirers of Plato, and other heathen speculators upon the unknown. They had acquired a smattering in the truth, and had been immersed, and so “brought in unawares.” Having still a hankering after their old foolishness, and not relishing the mockery and persecution their new profession brought upon them from their old associates, they conceived the idea of so commingling the speculations, or fables, of heathenism with the doctrine of the apostles, as to make the compound palatable to the respectability and learning of the age. In this way, they conceived the offence of the cross of Christ would cease with the Gentiles, as it had done with the Jews by mixing up the Gospel with the law. Thus “*the thinking of the flesh*” set to work to elaborate a theology that would popularize Christianity, make it a respectable and fashionable profession, and acceptable to the learned world. And in this diabolical enterprize they succeeded but too well. Being of the world, they derived their inspiration from the feelings and imaginings of the flesh, from whatever it approved, and therefore “the world hears them”—it heard them then, and it hears them to this day. Their word has eaten gangrenously into the body, reducing it to a mass of wounds, and bruises, and putrifying sores; which represents the existing condition of what is “falsely called” *Christianity* in the world.

The Gnostics commenced their department of the Nikolaitan University, with the dogma first enunciated by the Serpent in the Eden-Paradise. By this dogma the lie was given direct to the truth of God. The Spirit has declared, that man, without qualification, was dust; and that he should return to dust, if disobedient to the law of Him who created him; in other words, that “*dying*” he should “*die*.” But the Serpent, the most sagacious of all animals under man; and endowed with the faculty of speech to express the perceptions and reasonings of its observant brain; by which argumentation it might be proved, whether man would believe and obey the Eternal Spirit, rather than the sophistry of the flesh—the Serpent, I say, denied that death should be the consequence of disobedience. “*Ye shall die no death*,” said he; “Elohim *knows* that in the day of your eating from it your eyes shall be opened, and ye shall be as Elohim knowing of good and of evil. The Serpent had seen “Elohim” in Paradise; he had listened to their discourse with man; and was aware of the existence of “the Tree of the Lives in the midst of the Garden.” His brain being merely percipient, reasoning, and propensitive, and therefore utterly devoid of a moral sense, he spoke in harmony with its ratiocination. He had learned, that the Elohim had experienced evil as well as good; and that consequently their eyes had not been opened to evil: that the eating from the tree of knowledge would have a like effect upon the human eaters; and that, as to their dying any death at all, was quite out of the question, seeing that all they would have to do was to eat from the tree of their lives, which would prove an antidote to all mortal and corrupting tendencies, the other tree might possibly impart. Such was his speculation upon the premises before his mind. It was a speculation not entirely devoid of truth; for on eating their eyes were opened; they did become as Elohim; and they did know evil as well as good. This is proved by the testimony which says in Gen. 3:7, “the eyes of them both were opened, and they knew that they were naked;” and in ch. 3:22, “Behold,

said Yahweh *Elohim*, the man has become like *one of US* for to know good and evil; now therefore lest he put forth his hand, and take also from the Tree of Lives, and eat and live during the Olahm; therefore Yahweh *Elohim* sent him forth from the Garden of Eden.”

But this was an arrangement not provided for in the Serpent’s speculation. He did not imagine that they would be expelled from Paradise, and a guard be stationed at the life-imparting tree to prevent all access to it by every living thing. This appointment converted his speculation into a lie; and made him “a liar, and the father of a lie”—John 8:44. His assertion, then, *lo-moth temuthun*, “YE SHALL DIE NO DEATH,” was the first lie, which, when believed and acted upon, brought the believer under sentence of death. It was a *Nikolaitane*, or people-vanquishing principle, which tells the Deity that he lies; and that “the soul that sinneth shall” *not* “die;” and that “the wages of sin are” *not* “death.”

From the day of the first transgression to the time we are now writing, the Serpent’s Seed have taken their stand upon their old father’s principle, that the Eternal Spirit’s thinking and purposes are in accord with the feelings and imaginings of unenlightened flesh. Men are lying, unstable, and changeable creatures; and they think that God is such an one as themselves. But he denies this, and affirms that “in Him there is no variableness nor shadow of a turning.” They admit that he says “the soul that sinneth shall die;” but in all their reasonings maintain, in effect, that he does not mean what he says, but the very reverse—that when he uttered those words, he meant, “the *body* of the soul that sinneth shall die; but the soul itself, when disembodied, shall live for ever”—or, as their father the devil hath it, “*It shall die no death.*”

Dark-minded sinners of all orders of foolishness have been endeavoring, from the beginning, to satisfy themselves that this is true. Pagans, Catholics, Mohammedans, Papists, Protestants, and Jews, with all sorts of nondescript professors of pietism, declare it to be their conviction that every human being has within the body a divine and immortal entity, which is the real man that thinks and acts, and is either virtuous or wicked; that this man lives without a body from the time it ceases to breathe, and is buried; that this immortal man, having “shuffled off his mortal coil,” finds himself instantly in heaven’s bliss, or hell-torments; that he remains there ages without end; though upon this point they are not all agreed: some supposing that after being in bliss some few or many thousands of years, as it may happen, immortal men will come back to earth, and, in some way or other, be re clothed with their old grave-eaten mortalities, and then fly back again in all haste to reenter upon their skyanian bliss: and that the same process occurs with respect to the immortals in hell-torments; who, as Cain for example, having lived in fire and brimstone for five thousand years, more or less, are re clothed with their bodies, and straightway find themselves in a breathing body respiring the fumes and flames of burning brimstone. This class of sinners entangles itself, and encumbers its theory, with this body-snatching speculation, to save itself from a pointblank denial of a resurrection. But the subterfuge will avail nothing. The assertion that the immortal enjoys heaven’s bliss or heirs torments without a body for hundreds or thousands of years, effectually abolishes the body for ever; and makes the doctrine of its resurrection a gratuitous absurdity.

Others, more consistent in their foolishness, unhesitatingly reject all idea of disembodied immortals being brought back to earth to be re clothed with bodies fabricated out of the old dust. Their theory having disembodied them with a Shakespearian shuffle, dismisses them from earth for ever, which they annihilate at some convenient season in a conflagration of the universe itself!

But real Christianity has nothing whatever to do with all this trash, which, in the days of the apostles and many ages before, constituted “the wisdom of the world;” a prime element of which is the dogma, that *the real man is in the body; and that he shall die no death at all*. This dogma is commonly expressed by the phrase “the immortality of the soul”—the indispensable and vital principle of Nikolaitane theology.

Being bewitched by this pagan myth, the Gnostics were impelled to the assertion of many things

utterly subversive of the gospel of Christ. The first thing they affirmed was that "*the resurrection is past already.*" This was tantamount to saying that "*there is no resurrection of dead ones*"—1Cor. 15:12; 2 Tim. 2:18. Upon what ground could they affirm that "it is past?" By falling back upon the resurrection of the saints, who came out of their graves after Jesus rose—Matt. 27:52. This was a past resurrection, which was admitted by the deniers of a future one. But upon what principle could they deny a future resurrection? Either by affirming that when men died they perished, without exception, as the beasts; or that, having "immortal souls" in their bodies, which passed into heaven or hell instantaneously, the resurrection and a post-resurrectional judgment were unnecessary and superfluous. There is no other ground for the denial than these. They did not deny it upon the first assumption; because they believed in the salvation of men; not that they all perished as the beasts. They must, therefore, have based their denial upon the assumed immortality of something in the body the heathen called "the soul." Their argument was, "There is an immortal soul in the body which is the real man; when he puts off the body he goes to his reward beyond the skies, which is his judgment. Men are judged only once, therefore, being judged, there is no necessity for resurrection to judgment; consequently, we deny that there is hereafter any resurrection of the dead."

The next thing these Nikolaitanes were impelled by their *gnosis* to affirm was, that the real Son of the Deity was "the Immortal Soul" that tabernacled in the body, which body was nothing else than the son of Joseph and Mary, consequently, that the Son of the Deity had no real humanity. That it was the son of Joseph who died on the cross, was buried, and rose again, while the Son of God being immortal, did not, and could not, die upon the cross, but only appeared to die. Now this was tantamount to saying, that Jesus was not the Christ; because the Christ was to be both Son of Deity and Son of Man, in a special sense, at the same time; but they allowed that Jesus was no more than Son of Man, and therefore could not be the Christ promised in the prophets.

Some of the Gnostics, however, admitted that Jesus was really the Son of God; but then they nullified this admission by affirming that "*He did not come in flesh.*" They would not allow that he had the same kind of flesh and blood, nor "*in flesh,*" as we. They considered it a holy and immaculate appearance, entirely free from all the emotions and affections of our nature. The operation of this heresy upon the truth, was to destroy it, and to annihilate the hope of all that confided in it. For, if Jesus Anointed did not partake of our nature, but obtained, somehow or other, a pure physical organization, or was only "a similitude," such as Daniel beheld by Ulai, then Paul's testimony is untrue; for he has testified, that "forasmuch as the children (of the Deity) are partakers of flesh and blood, Jesus also himself likewise took part of the same;" and "in all things it behoved him to be made like unto his brethren;" and "God sent his own Son in likeness of Sin's flesh, and for sin condemned the sin in the flesh"—Heb. 2:14, 17; Rom. 8:3; but if the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned there; nor could he have "borne our sins *in his own body* on the tree."

Thus the dogma of immortality inherent in Sin's flesh, impelled the Gnostics to a denial of the faith, and to the subverting of the souls of all who heeded them. They, in concert with the Ebionites, set up a Jesus and a Gospel which were totally at variance with "the faith once for all delivered to the saints" by the apostles. As a whole, it constituted the *Nikolaitanism* of the first century, and became the foundation of the kingdom of the Clergy, which, as the deadly upas, poisons every thing beneath its shade. Well might the Spirit say, "the works and doctrine of the Nikolaitanes I hate." They had "a form of godliness, but they denied its power." These were they "who crept into houses, and led captive silly women laden with sins, led away with divers lusts. Ever learning and never able to come to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so did these also resist the truth; men of corrupt minds, of no judgment concerning the faith"—2 Tim. 3:8. They blended law, gospel, and heathen philosophy all

together, in one indiscriminate hodge-podge, and called it “Christianity.” They founded schools, of which that at Alexandria in Egypt became the most notable, for the education of beardless youths in its mysteries, and from which went forth a multitude that filled the world with strife, debate, and bloodshed in the name of Christ, so that every succeeding century proved the truth of Paul’s words, that “evil men and seducers shall wax worse and worse, deceiving and being deceived.”

The heresies of the Nikolaitane Ebionites and Gnostics were the germ of what Paul terms “THE APOSTASY,” and John, “*the Deceiver* and THE ANTICHRIST.” “Many deceivers are entered into the world,” saith the latter, “who do not confess that Jesus Anointed is come in flesh. This is the deceiver and the Antichrist”—2 John 7. And again, “Every spirit that confesses not that Jesus Anointed came in flesh, is not from the Deity; and this is that of the Antichrist whereof ye have heard that it comes, and is now already in the world”—1 John 4:3. The spirit of a thing precedes the thing itself. First, the idea, and then its embodiment. The ideas of Nikolaitanism were its spirit. These were first conceived in the brains of corrupt and shallow men, who sought a present distinction and position in the world, at all hazards. Their ideas were perverse and perverting, and were spoken for the purpose of drawing away disciples after them. All who received their dogmata imbibed their spirit, and as they increased in number and influence among the people, became a power which continued to grow, until it was prepared to contend with older powers for the ascendancy, and in the struggle gain the victory. This has been the career of the Nikolaitane heresy. It began by affirming the insufficiency of the gospel without the law for salvation; affirming, also, the immortality of an inner man; and denying the proper humanity of Jesus; and it prevails as the ANTICHRISTIAN APOSTASY embodied in the Beasts, False Prophet, and appendices thereto belonging, as apocalyptically exhibited in the book in hand. If men had been faithful to the principle of “the gospel being the power of God for salvation to the believer”—Rom. 1:16, they would not have tried to commend themselves to the Deity by Mosaic observances in respect of sabbaths, meats, drinks, holy days, &c. If they had closed their ears against the dogma of an immortal man in the mortal body, they would not have denied the resurrection and the judgment taught in the scriptures; nor would they have believed in going to heaven when the body ceases to breathe; nor in purgatory; nor in wicked impostors, called priests, praying souls out of its flames for a fee, or retaining them in its fires for want of it; nor would they have worshipped the ghosts of dead men, they call saints. If some of them, while admitting that Jesus was flesh, had not affirmed the spotlessness of that flesh, “the immaculate conception of the Virgin” would not have been invented in order to account for it. All these old wives’ fables, and lying traditions, are embodied in the ecclesiastical institutions of the world. The Protestant abominations are all based upon immortal-soulism. With respect to this dogma, they are as pagan as Plato and the papists. Their superstitions are all Gnostic schemes to save a “soul” that has no existence, save in the imagination of the flesh. Their heaven and hell are as fabulous as purgatory, and the paradise of Mohammed. In short, “the Mother of Harlots and All the Abominations of the earth”—the Babylonish Jezebel of Rome, and all her Protestant and Sectarian progeny, are Nikolaitanism fully manifested—the plant of the first century become a tree in the midst of the earth, in whose boughs the fowls of the heaven rest, and by which all the beasts of the nations are sheltered and fed. “I hate it,” saith the Spirit. Then hew it down as a cumberer of the Ground! This is its coming fate.

4. “He that hath an Ear, let him hear!”

“*He that hath an ear, let him hearken to what the Spirit saith to the ecclesias!*” These words occur in each of the letters to the Seven Ecclesias. They are addressed to every one that hath an ear for the truth; to every one of “the servants of the Deity,” for whose instruction the Apocalypse was communicated. By hearing, or attending to what is spoken, as exhorted imperatively to do, they would be preserved from “grievous wolves,” “seducing spirits,” “demons,” and “deceivers,” with whom

religious society abounded, as at this day; and their minds would be kept in lively expectation of the promises. Thus they would be “blessed,” and prepared to receive the blessings of the covenants.

These words seven times repeated, give us to understand, that what is said in each particular letter is not confined to the particular ecclesia addressed, but to all the ecclesias whose spiritual condition at a certain stage of apostasy was represented by that particular one. The promises made in all of them, are promises to all true believers of all ages and generations, who are members of the One Mystical Christ, styled by Paul, “the One Body.” The words are *not* “let him hear what the Spirit saith to the Star-Angel of the Ephesian ecclesia.” One might hear this and feel no personal interest in the matter. He might, say, that the promises beginning, “to him that overcomes,” imported, “to him of the particular Star-Angel addressed that overcomes, I will give;” but this restriction is excluded by the phrase “*what the Spirit saith to the ecclesias;*” showing that it is spoken to the saints in general.

Lastly, the text informs us, that what is spoken is uttered by the Spirit; and that the speaker is “he that holds the Seven Stars in his right hand.” Now, this holder of the Seven Stars is the same whose similitude John describes in the first chapter, where he styles it “like a Son of man.” The Eternal Spirit, or Theos, incipiently manifested in Jesus by the Effluent Logos; and hereafter to be manifested in that almighty multitude by the Son of Man, “saith,” through the Anointed Jesus, thus and so. In all these letters, then, we hear “what the Spirit saith,” who gave the apocalypse to the Anointed Jesus to exhibit to his servants things which must come to pass speedily.

5. “To Him that Overcomes.”

“To him that overcomes,” saith the Spirit, “to him will I give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity.” “Whosoever,” says John, “is begotten of the Deity overcometh the world; and this is the victory that overcomes the world—our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of the Deity”—1 Jno. 5:4. No other class of persons can gain this victory but such; nevertheless, there were many who professed to believe that “Jesus is the Son of God,” who did not overcome the beguiling influence of the world, “which is not of the Father;” but made up of “the lust of the flesh, and the lust of the eyes, and the pride of life”—1 Jno. 2:16. The Nikolaitanes professed to believe that Jesus is the Son of God, in a sense of their own; but their “faith” did not incite them to a contest with the world, nor strengthen them in conflict for its subjugation. Many, however, did overcome the world. The apostles overcame it, and all who adhered to their teaching. Their conquest was evinced by their “denying themselves of all ungodliness and worldly lusts, and living soberly, righteously, and godly, *en to nun aioni, in the present course of things*; looking for that blessed hope, even the appearance of the glory of our great Deity and Saviour, Jesus Anointed; who gave himself for us, that he might ransom us from all lawlessness, and purify for himself a peculiar people, zealous of good works”—Tit. 2:12. They set their mind upon the things which are higher than the things on earth; and no efforts the world could bring to bear against them, could turn them aside from the hope of the calling. They knew in whom they believed; and that “their life was hid with the Anointed in the Deity; and that when the Anointed One, their life, should be manifested, then they also would appear with him in glory”—Cor. 3:2–4.

How unlike modern professors of faith in the Divine Sonship of Jesus were these! Instead of such modern professors overcoming the world by faith, the world has overcome them in subjecting them to its lusts. What are called “the churches” are made up of devotees to “the lusts of the flesh, the lust of the eyes, and the pride of life” from the martext in the pulpit to the sexton at the door. “The Church” has become “World;” and between the two, consequently, there is peace and amity. “Love not the world, neither the things in the world,” says John; “for if any one love the world, the love of the Father is not in

him”—1 Jno. 2:15: for “the friendship of the world is enmity against the Deity; whosoever, therefore, will be a friend of the world is the enemy of God”—James 4:4. From these premises it is clear, that the clergy and their “churches” of all their “Names and Denominations,” are “the enemies of God.” They neither believe his promises, nor obey his will. They are all “miserable sinners” self-confessed; and while they glory in the honor mutually bestowed, they are regardless of the honor that comes “from God only.” Therefore they do not, and cannot, believe—Jno. 5:44 Hence, none of the promises of the apocalypse are for them. Their portion is in the terrible threatenings of the book; whose judgments are for the destruction of the Kingdom of the Clergy, and the emancipation of “christendom” from their superstitions and misrule.

6. “The Wood of the Life.”

To him, then, who “believes the things concerning the Kingdom of God, and the name of Jesus Anointed;” and has therefore been immersed (Acts 8:12) and thenceforth, “by a patient continuance in well doing, seeks for glory, and honor, and incorruptibility (Rom. 2:7): and thus overcomes the world—“to him,” saith the Spirit, “I will give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity.”

The reader will perceive that I have here rendered *ek tou xulou tes zoes*, which, in the English version, is expressed by the phrase “of the Tree of Life,” by the words *from the Wood of the Life*. This is not a departure from the common form for the sake of singularity, as the following remarks will show.

In the Apocalypse there are two Greek words, as *xulon* and *dendron*, which are both rendered *tree* in the English version, but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate *xulon* by “tree,” involves one in a difficulty respecting Rev. 22:2, from which there is no satisfactory extrication. This passage reads thus, “In the midst of her broad place and on this side and that side of the river a *Xulon* of life, bearing twelve fruits,” etc. Now, if *xulon* be rendered “tree,” the difficulty is, *how can a tree be at one and the same time on both sides of a river?* The difficulty, however, vanishes by rendering *xulon* by the word *wood*. A wood may be “on this side and the other” of a river, and yet be *one wood*; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of *many in one*; as, many sons of men in One Son of man; many emperors in One Head of the Beast; many popes in One False Prophet; and many *dendra*, or trees, in One *xulon*, or Wood.

The word *dendron*, “a tree,” occurs in Rev. 7:1, 3; 8:7; 9:4, and is so rendered there correctly enough; but in Rev. 2:7; 22:2, 14, “tree,” in the English Version, is *xulon* in the Greek; and in ch. 18:12, it is also *xulon* twice, but in both instances rendered *wood*, as “thyine wood” and “precious wood.”

We may here remark that while *dendron*, in the singular, only represents *one tree*, the word *xulon*, in the singular, may represent a plurality; as “they made their feet fast *in the stocks*”—“eis to *xulon*.” In short, the matter of all trees is used symbolically for any number of individual trees—one material, or *xulon*, typical of a whole forest, or aggregation of *dendra*.

The idea of plurality in connection with what is commonly styled “the Tree of Life,” is first suggested in Gen. 2:9, where it is styled by Moses, *aitz ha-chayim*, A TREE OF THE LIVES. In this phrase, the tree is the type of the lives, and though single represents plurality. It was in the midst of Eden’s garden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as a thing to be attained consequent upon obedience to the commands of God.

This tree in the Mosaic Paradise was allegorical of the wood in the apocalyptic. The original phrase here suffers a sort of transposition *Lives* is changed into *life*, and *tree* into wood; that is, the idea of plurality is found in the wood, and the oneness in the life. Thus, the Spirit in Jesus said, “I am the life;” “I am the Vine, and ye (my apostles) are the branches.” Here was a tree consisting of fourteen living persons, all animated by one and the same life-principle; namely, the Spirit, Jesus, and the Twelve Apostles. Now let this idea be extended so as to embrace “the multitude which no man can number”—all IN Jesus Anointed—and we have a tree, which in the beginning was “as a grain of mustard seed, which a man took and planted in his garden, and it grew and waxed a great tree, and the fowls of the air came and lodged in the branches of it” (Luke 13:18)—a tree, which with its leathered songsters of the aerial, is apocalyptically symbolized by a Wood of trees in the Garden, or Paradise of the Deity. As Jesus anointed with holy spirit was a vine-tree, so are all his brethren trees also. Speaking of the man who delights in the instruction of Yahweh, the Spirit in David says, “He shall be as a tree planted by the channels of waters, which shall yield its fruit in its season, and its leaf shall not fade; and whatsoever he shall work shall prosper.” This is a perennial tree which lives for ever; for “its leaf shall not fade;” which is affirmable only of a tree incapable of decay.

The Spirit also in Isaiah, speaking of the same class, informs us, that Messiah’s mission is, among other things, “to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called *trees of righteousness*, the planting of Yahweh, that he might be glorified”—ch. 61:3.

“As the apple tree among the trees of the wood, so is my Beloved among the Sons”—Cant. 2:3. In this, the Messiah is likened to an apple tree, and his brethren, the Sons of Deity, to “the trees of the wood.”

“To him that overcomes, saith the Spirit, I will give to eat from the wood of life.” A man’s victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised; he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won. “I will give to him to eat,” points us to the future. We must first appear before the throne by resurrection, to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise, not. “I will give to eat.” Mastication, deglutition, and assimilation, constitute the whole process of eating, which is the conversion of food into blood, which is the life. But the life of the saints in the Millennial Aion is not blood; for “flesh and blood cannot inherit the kingdom of God;” for it is corruptible, and the kingdom of God is indestructible, and not to be left to a succession; hence, “corruption cannot inherit incorruption.” Their life in that Aion is holy spirit. When this is poured out upon their bodies, posterior to their resurrection, it assimilates to itself, “in the twinkling of an eye,” all the particles of their flesh and bones; and they become transformed into incorruptible, deathless, and glorious bodies, according to Paul’s testimony, who says, “the Lord Jesus Anointed, shall change the nature of the body of our humiliation, that it may become of like form with the body of his glory, by the inworking of what enables him also to subdue all things to himself”—Phil. 3:21, —that is, of the Spirit. This inworking, by which the nature of the resurrected body is changed, so as that it becomes a spirit-body, or spirit, is the giving to eat of the wood of life. When the victor has thus eaten he becomes an element of the wood, whose leaf shall never fade, and whatsoever he doeth shall prosper.

7. “The Paradise of the Deity.”

The wood of the formative spirit-life is to stand “*in the midst of the Paradise of the Deity.*” This word paradise is merely a transfer from one language to another,—that is, it is not translated. It is

originally, a Persian word, transferred from that tongue to the Hebrew; and from the Hebrew to the Greek; and from the Greek to the English. In the Perso-Hebraic form it is *pardais*, and occurs in Nehem. 2:8, where one Asaph is designated as “the keeper of the *pardais* which belongs to the king” of Persia; that is, a *pardais* in Palestine, from which the king authorized Nehemiah to take “timber to make beams for the gates of the palace,” and so forth. It is evident, from this, that a *pardais* was a tract of land containing trees, from which timber might be hewn. In the English version it is translated by the word “forest.”

This word occurs in two other places of the scriptures; first, in Eccl. 2:5. Here Solomon says, “I made for myself gardens, and *pardaisim*, and I planted trees in them of all fruits; I made me pools of waters for to irrigate with these the wood, making the trees to grow.” In the English version, *pardaisim* is rendered “orchards.” From this text it is easy to perceive what *pardaisim* were understood to be in Solomon’s time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The third place where the word occurs is in Cant. 4:13. The passage reads thus, “A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are a *pardais* of pomegranate trees, with fruits of most pleasant ones; cyprus-flowers with spikenards. Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices; a fountain of gardens, a well of living waters, and streams from Lebanon.” The literal of this exhibits a *pardais* as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says, “*Yahweh Elohim* planted a garden in Eden of the East. And *Yahweh Elohim* made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil. And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads. The name of the first Pishon; that encompassing the whole region of Havilah, where there is gold; and the gold of that region is good: there is the pearl and stone of the onyx. And the name of the second river Gihon; that encompassing the whole region of Khush. And the name of the third river Hiddekel; that flowing eastward of Asshur. And the fourth river the Euphrates”—Gen. 2:8.

From these examples we may know what the Hebrews understood by a *pardais*, namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian *pardais* by the word *paradeisos*, which has been transferred into our language, and anglicised by changing *eisos* into *ise*, and so making *paradise*.

The Hebrews were instructed out of the law and the prophets. Hence, all the truth they believed was in harmony with these writings, while all their errors obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and Gentiles do at this day. Corrupted as they were by myths and traditions, they never imagined *paradise* to be the grave, or sheol, or hades, or some ethereal region “beyond the solar system,” or in the skies! It remained for the reverend and learned dunces of the Nikolaitan Apostasy to proclaim this marvellous absurdity. The Jews knew what *paradise* signified, for they were taught it in glowing terms by many of the prophets.

Instructed by these, they knew that the area of Paradise belonged to the country styled “Eden.” When Moses wrote the passage quoted above, he was westward in “the wilderness of the land of Egypt.” He says, “*Yahweh-Elohim* planted a garden in Eden of the East.” This region was so named because of the delightful and pleasant character of the land and climate, from !ך]

Eden, “delight, pleasure.” Eden was a part of the East, as Ohio is a part of the West. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the tributaries to “a fiver that flowed out of Eden.” These were four principal

streams—the Choaspes, the Gyndes, the Hiddekel, and Euphrates; of which the Hiddekel, or Tigris, and the Euphrates, are well known. The Hiddekel, Moses says, “is eastward of Asshur;” that is, eastward of Nimrod’s original settlements between the Tigris and Euphrates. The Choaspes, or Pishon, flows down from Media; and the Gyndes, or Gihon, is the river of Khushistan. These four rivers water the Eden of the East; and flowing out of it in a confluence of waters, empty themselves at length into the Persian Gulph.

This country, in after ages, came to be denominated “the Garden of Yahweh;” and the Powers reigning in it, “the Trees of Eden.” It came, doubtless, to be styled Yahweh’s Garden, as a whole, from the fact of his having in the beginning planted a garden in it for Adam and Eve; so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the future paradise is to occupy a considerable portion of its ancient limits.

That the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of the overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria; which, however, was not able to withstand the king of Babylon, “the mighty one of the heathen;” and, therefore, there was no hope for Egypt of a successful resistance. In the recapitulation, the Ninevite Assyrian is styled “a cedar in Lebanon;” that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith, “the cedars in the Garden of Elohim could not hide him; nor was any tree in the Garden of *Elohim* like to him in his beauty. I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of the Elohim envied him”—ch. 31:3, 8, 9. These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isai. 37:11–13), and which “could not hide him,” or prevent him getting the ascendancy over them. It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of the Eden of the East; that as a whole it is styled the Garden of the Elohim; and that the trees are the royalties of the land.

That Eden extended to the Mediterranean, or “Great Sea,” appears from Ezekiel’s prophecy against Tyre. Addressing this Power, he says, “Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the olahm”—28:13–19. The meaning of this is obvious to one acquainted with the history of the kingdom of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte of Judaism, which his successors sometime afterwards abandoned; and therefore Yahweh Tz’vaoth suppressed the kingdom of Tyre by Nebuchadnezzar for seventy years; and for the rest of the olahm, by the Greeks.

Eden has been a field of blood from the beginning of the contest between the “Seed of the Woman,” and the “Seed of the Serpent,” until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel. It was in Eden that Abel died by the hand of Cain. There also Abel’s antitype was wounded in the heel when “he was made a curse for his brethren” by hanging upon a tree—Gal. 3:13; and lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachus between the temple and the altar. But the blood of the saints shed in Eden did not cry to him in vain for vengeance; for as the Lord Jesus predicted, so it came to pass. “Behold,” said he, to that generation of vipers, “I send you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to

city; that upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachus, whom ye will slay between the temple and the altar”—Mat. 18:35.

The Holy Land, Syria, Mesopotamia, and Assyria Proper, are manifestly countries of Eden. But in the beginning, Eden contained a Garden, *pardais* or PARADISE; so also in the beginning of the Millennial Aion, the same Eden will rejoice in a paradise adapted to the necessities and enjoyment, not of two persons only, but of “a great multitude which no man can number”—Rev. 7:9. Adam and Eve’s paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulph of Persia and the confluence of the four rivers named. The text reads, “and a river went out of Eden to water the Garden: and from thence it was divided, and became into four heads.” This I understand to mean, that a river, formed by the confluence of four others flowing out of Eden, was caused to water the garden on its way to the sea; and that, tracing this river northward from the garden, it diverged into its tributaries which terminated in four several heads. The heads were not in the garden, but at remote distances from it; therefore, they err who locate Adam’s paradise at the heads, or original sources, of the Tigris and Euphrates in the mountains of Armenia. A warmer climate was necessary for the comfortable existence of two naked persons. The heads, I say, were not in the garden, for it was watered by one only; as it is written, “a river went out to water it,” which certainly excludes the four from its inclosure.

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of “sin, which is the transgression of law.” In the Adamic Paradise was laid the foundation of that gigantic system of iniquity, which is styled, apocalyptically, “*Mystery, BABYLON THE GREAT, the Mother of Harlots, and Abominations of the Earth.*” The principle, which may be termed, “the vital principle,” of this “mystery,” is *disobedience*. Adam’s paradise was the birthplace of this principle, and at once the arena of the Serpent’s victory and defeat.

The individual serpent prevailed, and was cursed in the paradise of the first Adam; so also he has prevailed, and is destined to be bruised in the paradise of the Second. The serpent principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. 8:8, 9), have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent-dominion; for the sentence is, “Thy Head, O Serpent, the Woman’s Seed shall bruise:” the dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which, every one acquainted with the history of Eden, in whole, or in part, knows have never yet been accomplished. Thus the Spirit saith, “Thy land, O Zion, shall no more be termed ‘Desolate;’ but thou shalt be called Hephzibah (that is, *My Beloved is in her*), and thy land Beulah (that is, *Married*): for Yahweh delighteth in thee, and *thy Land shall be married*. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee”—Isa. 62:4, 5. Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim, or Messiah, and his brethren in their One Spirit-Body manifestation, as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple, whose loves are celebrated by Solomon in his “Song of Songs.” The land, in its paradisaic development, is typified in his “garden enclosed,” and which, as king, he styles, “my sister spouse,” as already quoted. This is the literal, which is also allegorical of something more recondite, as hereafter will be shown. At present we have to do chiefly with the geo-material aspects of the subject.

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the virgin-bride, comes to pass, the country will become the Paradise of Yahweh, which

his own right hand planted. Thus, the Spirit saith, “Yahweh shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody”—Isa. 51:3. “Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off”—Isa. 55:13. At that time, “I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil tree; I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it”—Isa. 41:17–20.

Lastly upon this point Ezekiel’s testimony may be adduced; as, “Thus saith Adonai Yahweh; in the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *This land that was desolate is become like the Garden of Eden*; and the waste and desolate and ruined cities fenced, and inhabited. Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate: I, Yahweh, have spoken it, and I will do it”—Ezek. 36:33.

When thus converted into Paradise, the same prophet tells us that there will be “a river that can not be passed over” by wading; and that it will be formed by a confluence of “waters springing out from under the threshold of the temple eastward, from it’s right side, at the south of the altar”—ch. 47:1–5.

He then informs us that “on the bank of the river was a *great wood*, רַב #

aitz rav, (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14:4, 8.) When they have passed this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean: both of them abundant and never failing streams.

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, that “It shall be, that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they (of the Dead Sea) shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engeddi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many.

“And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing.”

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes, called “the entering into Hamath,” and passes on in a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called *Amanus*, which, as a natural barrier, extends across the country from the Great Mediterranean sea to Berothah; to which the Euphrates is navigable from the Persian Gulph. When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions, “Come with me from Lebanon, my Spouse, with me from Lebanon: look *from the top of Amana*, from the top of Shenir and Hermon, from the lion’s dens, from the mountains of the leopards”—Cant. 4:8.

Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border *on the east*. From the junction of the Euphrates with the Persian Gulph in lat. 30°, the frontier is drawn “from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea.” This is the *south* border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulph. The boundary *on the west* “shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath.”

Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and “breadth of Immanuel’s land,” extending, as covenanted to Abraham and his Seed, “from the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm”—Gen. 15:18.

Such is the territorial paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah preeminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in Ezek. 36:25–32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become “one nation in the land upon the mountains of Israel; and one king shall be king to them all.” They will then rejoice in Jesus of Nazareth, as High Priest upon the throne of his father David after the order of Melchizedec for the “season and a time,” or Olahm of a thousand years. The former troubles will all be forgotten; and they will “no more be made a reproach among the nations”—Joel 2:19.

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan’s canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to “the midst of the Paradise of the Diety.” South of Judah is the Foursquare Oblation, “a holy portion of the land,” containing “the sanctuary, the Most Holy;” the holy portion for the Levites; and the “Profane Place for the City, for dwelling, and for suburbs. On the east and west is the Prince’s portion, the foursquare oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, “Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again”—Zech. 2:12.—the Holy Oblation and Prince’s portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most Holy Portion of the Oblation, “upon the top of the mountain, the whole limit whereof is Most Holy”—ch. 43:12. The details are given in ch. 45:1–8, which concludes with the remark, that “in the land shall be his (Messiah the Prince’s) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes.”

The City, which will be square, will be 4,500 measures on each side, or 18,000 in circumference. Its twelve gates will open into suburbs of 250 measures broad; and to the east and west there will be areas of 10,000 measures each, making altogether “a profane place” of 25,000 measures from east to west, by 5,000 from north to south, which “shall be for the whole house of Israel:” and “the name of the city from that day shall be Yahweh-Shammah,” because “*He who shall be is there.*”

Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of

Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulph, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulph, leave not the smallest portion of the west side, or of the side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land “a Garden Enclosed.” No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

Such, then, are the geographical and the literal of the Paradise of Deity. It belongs to the earth, and is as real, visible, and actual a region, as Britain or America. The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of the citizens of the commonwealth of Israel, styled by Daniel and other sacred writers, “the Saints.” Thus its literal river is symbolical of the spirit to be received from the throne, and through the altar Jesus, by the trees of righteousness that come out of the earth by resurrection. Ezekiel’s river is therefore placed among the apocalyptic symbols of Rev. 22:1. So also, his *aitz rav*, or GREAT WOOD, on both sides of his river, is adopted as a symbol by the Spirit in the same chapter, and there styled “the *xulon* on this side and that side of the river of water of life,” and representative of the aggregate of the saints, each saint being an element of the wood. The leaf of the Ezekiel wood is for healing; as an apocalyptic symbol it is representative of the saints, who are leaves as well as trees of the *xulon of life*, through whom the Spirit breathes “for the healing of the nations,” symbolized by the waters of the Dead Sea.

To eat of the wood of the life in the midst of the Paradise of the Deity is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the kingdom, which the God of heaven shall set up in the Holy Land. It is to be one of the priests of the Most Holy Portion of the Holy Oblation, to whom it shall be said by the King, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the State”—Matt. 25:34.

SECTION 2.

TO THE ANGEL OF THE ECCLESIA OF THE SMYRNEANS.

“AND TO THE ANGEL OF THE ECCLESIA OF THE SMYRNEANS WRITE: THESE THINGS SAITH THE FIRST AND THE LAST, WHO WAS DEAD AND LIVED: I HAVE KNOWN THY WORKS, AND THE TRIBULATION, AND THE POVERTY, THOUGH THOU ART RICH; AND THE BLASPHEMY OF THOSE WHO SAY, THAT THEY THEMSELVES ARE JEWS, AND ARE NOT, BUT A SYNAGOGUE OF THE SATAN.

“Fear not the things which thou shalt suffer. Behold the Diabolos will cast of you into prison, that ye may be tempted; and ye will have a tribulation of ten days. Be faithful until death, and I will give to thee the coronal wreath of the life.

“He that hath an ear let him hearken to what the Spirit saith to the ecclesias: he who overcomes shall not be injured by the Second Death”—verses 8–11.

SMYRNA is a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbor. It is still a place of great consideration, having a large foreign trade, and a population of about 140,000. The present city is on lower ground than the ancient one, and lies about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings, which are rather mean and ruinous, as for the number, and wealth, and commerce of the place. The Turks have here fifteen mosques, and the Jews several synagogues. "Among these enemies of the Christian name," says Bishop Newton, "the Christian religion also flourishes in some degree!" But this is a great mistake. His episcopal lordship mistakes the Nikolaitan Apostasy, of which his own communion is an influential part, for the Christian religion. The religion of the Bible has long since been exterminated from Smyrna, and nothing remains there now but "the abominations of the earth." Smyrna still retains an ecclesiastical preeminence, being a metropolitan see of the Greek church, which has two congregations. But besides these, there is a great number of Nikolaitans of all nations, sects, and languages. The Latins have a monastery of Franciscans. The Armenians have a church. But the English, who are the most considerable number, are said to have only a chapel in the consul's house. Frequent plagues and earthquakes are the great calamities of the place.

We have no special notice of Smyrna in any other book than the Apocalypse. The gospel was most probably introduced to the notice of the Smyrneans by Paul during his three years' residence in Ephesus. Though not much noticed in the scriptures, it appears to have been a conspicuous congregation in the middle of the second century, through its connection with Polycarp, a member of its Star-Angel, who was burnt at the stake, because he would not call Caesar "Lord," and sacrifice to his divinity. This occurred about A.D. 167, some seventy years after the Apocalypse was revealed.

Ignatius, who had been an episcopal in the Star-Angel of the ecclesia at Antioch for thirty-seven years, twenty-six years of which he was officially contemporary with the apostle John, came to Smyrna on his way to Rome A.D. 107, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people." While at Smyrna he wrote a letter to the Ephesian ecclesia, in which he says, "Onesimus exceedingly commends your godly order; and that you live according to truth, and that *no heresy dwells with you*." The thing referred to as "heresy" at that crisis, was Nikolaitanism. Hence the words of Ignatius are equivalent to saying, that Onesimus testified that "*no Nikolaitanism dwelt with them*." It had not then as yet got into the Ephesian ecclesia, as the Spirit testified some eleven years previous, saying, "thou hatest the deeds of the Nikolaitans, which I also hate."

But in the same letter he says, "Some indeed with much ostentation, make specious but fallacious pretensions, whose works are unworthy of God, whom you ought to avoid as wild beasts. For they are raging dogs, biting in secret, whom you should shun, as being persons very difficult to be cured. One physician there is, bodily and spiritual, begotten and unbegotten, Deity appearing in flesh, in immortal true life, both from Mary and from Deity—first suffering, afterwards impassible." These "raging dogs," alluded to by Ignatius, were the "wicked men," and "those who said they were apostles, and are not," referred to by the Spirit. The Ephesians "could not bear them;" and on examining their "specious but fallacious pretensions," as Ignatius terms them, "found them liars." It appears from this letter, that some of these pretenders to apostleship, and teachers of Nikolaitanism, went to Ephesus from Smyrna: "I have known," says he, "some who went from this place, whom you did not suffer to sow tares among you: you stopped your ears, so that you should not receive their seed, as being stones of the temple of your Father." "Without Christ think nothing becoming; in whom may I be found at the resurrection through your prayer, that my lot may be cast among the Ephesian Christians, who have always (to A.D. 107) harmonized with the Apostles in the power of Jesus Christ!"

"Ye are partakers of the mysteries with Paul the holy, the renowned, the blessed, whose footsteps may I follow!" "*Neglect not assemblies for thanksgiving and prayer*: for when you assiduously attend to

these things, the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith.” “Remember me, as Jesus Christ also does you,” as evinced by the apocalyptic epistle. “Pray for the ecclesia in Syria, whence I am led bound to Rome—the meanest of the faithful who are there.”

In regard to “the Angel of the Smyranean ecclesia,” the exposition already before the reader, in relation to the Seven Stars, and the Angel of the Ephesian congregation, makes any further remark unnecessary. The Spirit, in his exordium, does not repeat what he said to the Ephesian Star, but selects another characteristic of the Son of Man similitude. “These things (that follow), saith the First and the Last, who was dead, and lived.” Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul, “the Lord the Spirit;” and “the Last Adam was made into a Life-imparting Spirit;” for, as Jesus said, when in the flesh, “that which has been begotten out of the Spirit, is spirit”—2 Cor. 3:18; 15:45; Jno. 3:6. Upon this principle, the Spirit says, “*I was dead*.” that element of the Spirit-speaker, who had become spirit, died; therefore, the *become-Spirit* could say, “I was dead.” Thus, “the First” was dead, and lived by resurrection; and when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the *once-dead*, and lived, constituting him who spake to John in Patmos, “the Last,” or “the Last Ones,” according to Isaiah.

Such is the divine speaker who testifies to the excellency of the Smyranean believers, A.D. 98, or thereabouts. Though in tribulation and poverty, the Spirit said, “*Thou art rich*.” They were, therefore, the type of the approved; for no evil is laid to their charge. They were a congregation of such believers as James says, God has chosen; and he was a very competent judge in the case. “Hearken, my beloved brethren,” saith he, “hath not God chosen *the poor* of this world, *rich in faith*, and heirs of that kingdom, which he hath promised to them that love him?” And as to “the tribulation,” Paul says, “it is through much tribulation we must enter the kingdom of God”—Acts 14:22. “Blessed the poor in spirit, for theirs is the kingdom of the heavens. Blessed they that mourn, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they which are persecuted, for theirs is the kingdom of the heavens”—Matt. 5:3–10. These were “the consolations of religion,” imparted in the instruction of Jesus and the apostles. The Spirit anointed them to preach the gospel of the kingdom to “the poor in spirit,” or, as Isaiah styles them, “the meek;” to honest and good-hearted people of childlike disposition—Isa. 61:1; Luke 4:18; Matt. 10:25; 11:5; 18:3; Luke 8:15. The Smyrneans were such; a poor, meek, persecuted, and richly faithful people. They were “*HEIRS of that kingdom*,” in which they believed; and, as every intelligent person, who is not spoiled by the clerical traditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of “*the kingdoms of this world*,” when “the Satan,” the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become “the kingdoms of Yahweh and of his Anointed,”—that is, of Jesus and his Brethren, illimitably anointed with the effluence of the Eternal Spirit; and thereby constituted “THE Yahweh Elohim ALMIGHTY;” who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years—Rev. 11:15; 16:14; 20:4, 6.

The Smyrneans did not entertain the silly and absurd notion, so characteristic in our day of clerical craziness, that they were either the kingdom itself, or in the kingdom! Not having been Nikolaitanized, they did not believe that “the church” was “the kingdom of grace,” and transkyana “the kingdom of glory above,” where “immortal souls” sing and dance to the hundredth psalm! This teaching of the Nikolaitans, or vanquishers of the people the Spirit says, “I hate.” The Ephesians hated it; and all scripturally enlightened people of the first century, and of the nineteenth, and of all intervening centuries, despise it and hate it also, with a hatred most perfect and cordial. It is nothing but Gnostic

Heathenism, contemptible and hateful to Deity, and all the saints. The Smyrneans had no sympathy with “oppositions of science falsely so called;” but were rich in faith, “the substance of things hoped for, the conviction of things unseen”—Heb. 11:1.

1. Jews of the Satan's Synagogue.

But, though the Star-Angel of the ecclesia of the Smyrneans was richly faithful in the midst of poverty and tribulation, the Spirit informs us, that there existed in that city an institution of a hostile and rival character. Its rivalry is indicated by the claim of its founders to be Jews—“*who say they are Jews;*” and its hostility, by the affirmation of the Spirit, that they constituted “*a Synagogue of the Satan.*” This was “the church” in Smyrna, as opposed to “the Ecclesia of the Smyrneans.” The “*church*” claimed to be “*Christian,*” and its “*clergy,*” apostles, in the sense of being “successors of the apostles, and ambassadors of Jesus Christ,” who, in Ephesus, had been tried, and found to be “liars.” It was from this synagogue, that “the raging dogs biting in secret,” as Ignatius says, went forth to Ephesus, sowing their tares.

The claim of this synagogue to be a Christian institution is discerned in the assertion of its members, that they were Jews. All true believers immersed into Christ are Jews by adoption; so that for any natural born Jews and Gentiles to affirm that they were such Jews was to declare that they were “in Christ,” and therefore Christians.

The kingdom promised to them that love God, and are “the called according to his purpose,” is a Hebrew Kingdom. Its *territory* is the land of Israel turned into Paradise; the *nation* to inhabit it, the twelve tribes of Israel cleansed from their iniquities, as the result of an intelligent and affectionate recognition of the Anointed Jesus; and obedience to him as their *King*; its *princes, priests, and nobles* of all ranks and degrees, Abraham, Isaac, Jacob, the prophets and apostles; and those Jews under the law, “who walked in the steps of that faith of the father Abraham, which he had, being yet uncircumcised,” or a Gentile; and those Jews after the Day of Pentecost, who continued in Abraham’s faith, affectionately recognizing Jesus as the Seed promised to him and Israel, and were “immersed for his name”—Luke 13:28; Matt. 19:27–29; Rom. 4:12.

To this point, all pertaining to the kingdom is Hebrew from “Abraham, the Hebrew,” to the appearance of Peter at the house of Cornelius, the Gentile proselyte of the gate. From the typical confirmation of the land-covenant to Abraham, 430 years before the night of the Exodus from Egypt; to the antitypical confirmation of the same covenant in the crucifixion of Jesus (Gen. 15:7, 8–18; Exod. 12:41, 42; Matt. 26:26–29; Rom. 15:8; Gal. 3:16, 17)—there was an interval of 2187 years. In all this time, there was a peculiar people that had the mark or “token” of the Land-Covenant in their flesh. This mark was placed by circumcision. Ail-*Shaddai* said to Abraham, “a father of many nations have I constituted thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, *all the land of Canaan*, for a possession of the Olahm; and I will be to them for Elohim.” Then having commanded circumcision, he said, “It shall be the token of the Covenant between me and you:” and my covenant shall be in your flesh for the covenant of the Olahm,” of the thousand years—Gen. 17:5, 8, 11.

This institution in its Mosaic practice by dwellers in the land of Canaan was purely a matter of flesh—a mark indiscriminately borne by the faithful and profane; by Judas as well as Jesus. The mere fact, therefore, of having the token of the covenant in the flesh, or of being a natural descendant of Abraham, confers no right to a joint-inheritance of the land of Canaan when transformed into Paradise. Hence the truth of what Jesus taught, that “*the flesh profiteth nothing*”—Jno. 6:63; for “the promise to Abraham that he should be the heir of the world, was not to him, or to his Seed, through the law, but *through the*

righteousness of faith: for if they which are of the law be heirs, faith is made void, and the promise made of none effect”—Rom. 4:13, 14. When, therefore, we read the promises to Abraham, Isaac, Jacob, and David, they are to be interpreted as made to them, and their Seed, not because they were circumcised in flesh, and were natural descendants of Abraham (for upon this principle Ishmael and Esau’s descendants would have an equal right to Canaan with the posterity of Jacob), but because they believed what God promised them; and evinced their faith in doing what he commanded them: thus becoming subjects of a righteousness which is by faith.

This being the case, some other definition of a Hebrew, Israelite, or Jew, and of circumcision became necessary. Hence in the New Testament we have the terms, “Hebrew of the Hebrews,” “Israelite indeed,” “a Jew inwardly,” and “Circumcision of the Heart”—Jno. 1:47; Rom. 2:29; 9:6; Phil. 3:5. These are phrases which resolve the descendants of Abraham into two classes,—Israel after the flesh; and Israel after the spirit. Referring to this division, Paul says, “they are not all Israel who are of Israel; neither because they are the Seed of Abraham are they all children: but “In Isaac shall thy seed be called”—not in Ishmael or Esau. “That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed”—Rom. 9:6–8. Thus, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, and all the prophets, Jesus and the apostles, and so forth, were “Hebrews of the Hebrews,” “children of the kingdom,” “Israelites indeed, in whom there was no guile,” “Jews inwardly,” who were circumcised in heart and ears, while Korah, Dathan, and Abiram, the sons of Eli, Saul, Absalom, Zedekiah, Judas, Caiaphas, the Pharisees, Sadducees, and such like, were “the children of the kingdom to be cast into outer darkness;” “Jews outwardly;” and of a “circumcision, which is outward in the flesh,” according to the letter; “*of Israel*,” but “*not Israel*,” whose praise is of men, but not of God.

Now if these children of Abraham’s flesh are not the children of God, because of unbelief and disobedience; what shall we say of faithless and rebellious Gentiles, who are no kin to “the Friend of God?” If such affirm that they are Jews are they not manifestly liars? If Judas or Caiaphas had affirmed that they were Jews inwardly, they would have lied; much more then Gentiles of like character, who are Jews neither by nature nor faith.

Seeing then, that “the flesh profiteth nothing,” it is manifestly not necessary to be born a Jew, and to be circumcised, to become “the Jew inwardly” and to be circumcised of heart. In this matter of becoming Jews, and of circumcision, upon the principle of subjection to the righteousness of faith, God has placed the descendants of Adam generally, and the posterity of Abraham in particular, upon common ground. “We have proved,” says Paul, “that Jews and Gentiles are all under sin;” and being all sinners, they have all become liable to punishment before God.

Now the Hebrew Kingdom in Paradise is covenanted, not to sinners of any race, but to the children of God by adoption. A man of any “kindred, tongue, people, or nation,” may become a son of God upon gospel principles; and “if a son, then an heir of God, and joint-heir with Christ”—Rom. 8:17. But, in order to become a son, he must “put on Christ,” that he may be “complete in him.” Now Jesus is the Christ; therefore to put on Christ, he must put on Jesus; and this can only be done by “believing the things concerning the Kingdom of God, and the Name of Jesus Christ;” and being immersed into the Name of the Father, and of the Son, and of the Holy Spirit—Acts 8:12; Matt. 28:19. If a man have believed these things and been baptized in consequence, he has “consented to the wholesome words of the Lord Jesus, and to the teaching which is according to godliness.” He believes the promises covenanted to Abraham and to David; he believes that Jesus was Son of God and Son of David, and therefore the Anointed of God; and that, though not the son of Joseph, he was a real man, and of the same nature as we ourselves; that he really suffered death, was buried, and rose again; that he ascended into heaven, and now sits at the right hand of Power; that he was delivered for the offences of the

believers in the covenants of promise, and raised again for their justification; and that he will return to Jerusalem in power; that he will raise the dead; and in cooperation with the righteous, acquire great glory in the conquest of the world, and the regeneration of Israel and the nations. Having believed thus, and been baptized, he patiently continues in well-doing seeking for glory, and honor, and incorruptibility; that when Christ shall appear he also may appear with him in the glory of the thousand years.

Now to men of such faith and practice as this, the apostle says, “Ye are all the Sons of Deity in the Anointed Jesus *through the faith*; for as many as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for *ye are all ONE in Christ Jesus*. And if ye be Christ’s then are ye Abraham’s Seed, and heirs according to the promise”—Gal. 3:26. Thus, “*of twain ONE MAN is made*,” and he is called “the Jew inwardly”—Eph. 2:15. This inward Jew is multitudinous; and consists of all in Christ, and because in Christ, in Abraham. Believing men and women, slaves and freemen, Jews and Greeks “are all one in Christ”; and being in Jesus, share with him in all his national, official, and divine relations. He is a *Jew*; therefore all in him are Jews: He is *Son of the Deity*; therefore all in him are Sons of God: He was *circumcised*; therefore all in him are “circumcised by the circumcision of Christ.” He is *king and high priest*; therefore they are “kings and priests for God.” He is *the Christ*; therefore all in him are His Body, the Mystical Christ; He is the Seed of the Woman, and of Abraham, and of David; therefore all in him are their Seed also: the righteousness of the law was fulfilled by him; therefore the righteousness of that law is likewise fulfilled by all in him who walk not after the flesh, but after the Spirit. In short, as no one can inherit the kingdom and glory of the Paradise of the Elohim unless he become of the Jew, who is the circumcised Son of Abraham, David, and the Deity; priest, king, and anointed one of Israel; and the subject of the righteousness of God; and, as men of all races are but sinners under the sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of “the Jew” and therefore Jews, elementary parts of a majestic whole, by putting on Christ, by entering into him, and so being “in him.” By this arrangement, though by nature destitute and naked, they become complete, as saith the apostle, “Ye are complete in him, who is the Head of all principality and power; in whom also ye are circumcised”—Col. 2:10, 11.

We have shown what it is to get into Jesus Christ; and we proceed to remark, that no one can get into him without being the subject of “the faith,” for Paul says, “Ye are all the Sons of the Deity in the Anointed Jesus, *through the faith*”—*dia tes pisteos*; and he tells us, that there is “one faith,” and not two, or more; and that without this faith “it is impossible to please God.” It is evident, then, that those Satanists in Smyrna, and in Philadelphia, “who say they are Jews,” but who had either not embraced the faith, or having embraced it, had, afterwards, made it void by their traditions, or had denied it in any way, “are not Jews, but do lie;” they were not in Christ Jesus, nor He in them by faith, and therefore, whatever their pretensions might be, they were not Christians.

“*Through the faith*,” then, Gentiles become “Jews;” and natural born Hebrews become “Israelites indeed.” “Through the faith,” expressed in “the Obedience of Faith,” men and women get into Christ; and in getting in become citizens of “*the Polity of the Israel*,” to be planted as “*the Wood of the Life*,” in the Paradise of the Elohim, where it will flourish unfadingly during the Olahm of a thousand years. “The Polity of the Israel—*he politeia tou Israel*—styled in the English Version, “the Commonwealth of Israel,” is at present in the formative state—Eph. 2:12. It is being formed by the process of “taking out a people from the nations for the Name”—Acts 15:14. This name is the polity; and when the gospel of the kingdom preached has separated all required for the purposes of God, the Name, or Polity, will be complete; and, as it is a Hebrew Polity, by which the Jewish nation, and all other nations, are to be governed, all who share in its *politeuma*, or Commonwealth, must become “Inward Jews,” or “Israelites

indeed”—Phil. 3:20; where Paul says, “Our *politeuma* subsists in heavens, out of which also we wait for the deliverer the Lord Jesus Anointed.” The citizenship begins there, by true believers on earth being immersed into Him now in heavens at the right hand of Power.

But the Land-Covenant requires that all the members of this Divine Polity be circumcised. When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that “No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary of any stranger that is among the children of Israel”—Ezek. 44:9. This is the principle—there must be circumcision. Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh. “And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my covenant”—Gen. 17:14. Circumcision is therefore indispensable.

Now females partook of the circumcision of their fathers, even as Levi before he was born paid tithes to Melchizedec, being, as it were, in the loins of Abraham: so after a like arrangement, “the Bride, the Lamb’s wife,” springing as Eve from the side of Adam, partakes of the circumcision of Jesus’ flesh; and does no more therefore need to be circumcised individually in the flesh of their persons, than the female half of Abraham’s posterity.

This necessity being thus obviated, yet circumcision being indispensable, it is evident, that the members of the Divine Polity of Israel must be the subjects of “the circumcision of the heart.” There is no other alternative,—circumcised of flesh by imputation; and circumcised of heart through the faith. “We,” says Paul to the saints, “are the circumcision, who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh”—Phil. 3:3. The Saints, then, are “the Circumcision” in the true spiritual import of the institution, and not the rejectors of Jesus, or those who are too ignorant from whatever cause, to get into him. But, in the primitive institution, there is *a putting off of flesh*—a bloody cutting off, which makes it a covenant, or ברית

berith. When, therefore, true believers,—that is, believers of the truth, are circumcised, there must be in their case “*a putting off of the flesh*.” This is actually so, as expounded in the words of Paul, who says, “In Christ ye are circumcised with the circumcision made without hands, *in putting off* THE BODY OF THE SINS *of the flesh* by the circumcision of the Christ.” That is, when Jesus was circumcised on the eighth day according to the law, the flesh cut off from his person was representative of the flesh and its lusts which were to be put off by all who should be constituted the righteousness of God in him—who should put off their sins; and afterwards, put off their flesh, as he had done in its transformation into Holy Spirit Nature. All the sins of a man, previous to his putting on Christ, in their totality, are styled “*a body*,” and as they result from the uncontrolled operation of the inherent lusts of the flesh, the embodiment is styled, “the body of the sins of the flesh”—“the old sins,” “the Old Man, which is corrupt, according to the deceitful lusts;” “the Old Man with his deeds”—Col. 3:9; Eph. 4:22.

Now this Body of Sin must be crucified, that it may be circumcised, or cut off, even unto its death; and there is nothing can do this but “the truth as it is in Jesus” heartily believed and obeyed. When this is intelligently and heartily received, it works a thorough and complete transformation of the man. His eyes are opened, he is turned from ignorance to knowledge, and from the power of Satan to God. The lust of the flesh, the lust of the eyes, and the pride of life, are put to death; and he lives for a better, higher, and nobler state of being. Thus prepared in heart and understanding, he is ready for circumcision. Not as the “*Concision*” would prescribe, who first immersed, and then circumcised the flesh of their dupes; nor as the *Anticision* of after times, who teach that water-sprinkling came in the room of circumcision; but in the way the apostle indicates, in the words, “Ye are circumcised in putting off the body of the sins of the flesh in the circumcision of the Christ, buried with him in the immersion; with whom also ye are risen through the faith of the energy of the Deity who raised him from among the dead: and ye being dead in your trespasses, and in the foreskin of your flesh, he hath made alive together with him, *having forgiven*

you all trespasses”—Col. 2:12. Hence, to be circumcised with the true circumcision is for a genuine believer of the truth, “as it is in Jesus,” to be “immersed for the Name of Jesus Anointed into a remission of sins”—Acts 2:38. Such a circumcised believer is in Christ, and being “in him” is an Inward Jew; in other words, *a Christian*.

In Smyrna, then, and Philadelphia, there were Satanists, who said they were Jews,—that is, Christians; but, saith the Spirit, “*they are not, but do lie.*” The world is full of such liars to this day. Their “names and denominations” are Legion. “They say they are Christians, but are not, but do lie.” They are water-sprinkled Nikolaitans, and nothing more; uncircumcised Gentiles of the unmeasured outer court, which is theirs; in which also they tread under foot the Holy City during forty and two months—Rev. 11:2. Our contemporaries, who say they are Christians, are ignorant of God, are destitute of the faith, and without even the form of baptism; for none but the wicked, or the insane, would affirm either that baptism came in the room of circumcision; or, that sprinkling a few drops of water into the face of a puling infant, or into the face of an ignorant adult, was baptism! Neither sprinkling, pouring, nor immersion, came in the room of circumcision: immersion, the only true action of the “*one baptism,*” is not a substitute; but the means by which the believer of the truth gets at, and partakes of the circumcision of Christ. If a man be ignorant of the truth, all the dipping and sprinkling in the world cannot circumcise him; and without “circumcision of heart in spirit,” he can have no part in the Paradise of the Elohim.

Lastly, upon this point we remark, that for an unqualified man to affirm that he is an apocalyptic Jew, or by interpretation, a Christian, is “*blasphemy.*” This is manifest from the words of the Spirit, who says, “I know the *blasphemy* of them who say they are Jews, and are not.” Blasphemy is Greek, and signifies “defamatory, calumnious, abusive language.” To blaspheme is to hurt one’s good name, to speak ill, or to the prejudice, of one. The blasphemy of saying we are Jews, when not, is defamatory and injurious to the name of Christ. For liars to affirm that they are Christ’s, is to injure the reputation of Christ with those who believe it, and to impede the progress of the truth. Thus, when men say they are Christians, but are really nothing else than Judaizers of the Concision, Gnostics, and sprinklers of the Anticision, or Nikolaitans all, they are blasphemers; for in proportion as their criminal foolishness rises in public estimation, “the truth as it is in Jesus” falls, and becomes the subject of ridicule and contempt. This is the relative position of things at the present time. All ranks, orders, and degrees of the clergy of the Nikolaitan Names and Denominations can stand up before the world, and utter the most ridiculous and wicked blasphemies, which their flocks receive with all satisfied and pietistic grimace. They can take a squalling brat, and sprinkling water into its face, tell their audiences, with a grave countenance, that they thus baptized it by Divine Authority for its regeneration and membership in the church of Christ, and that, this sorcery accomplished, it is a Christian. If shortly after it dies, they “preach its funeral,” and tell their deluded followers that its “precious immortal soul has gone to glory,” and is now one of the angels around the throne! This, and much more of the same sort of incoherent twaddle, they retail as religious consolation to a deluded world, which responds in tuneful and glorious instrumental and vocal harmony, “glory, hallelujah!” while the annunciation of the gospel of the kingdom would either be submerged in shouts of ribaldry, or met with the imprecations of infuriated pietism. Shall it stand on record, that it is blasphemy for one to say he is a Jew, when he is not; and that all these unscriptural and antichristian traditions are not blasphemy? Truth and candor forbid it; and therefore, with our loudest voice we say, “He that hath an ear let him hearken to what the Spirit saith” to the Smyrneans, who in effect proclaims, that the darling pietism of “the religious world” is mere bald, unmitigated blasphemy!

2. “The Synagogue of the Satan.”

SYNAGOGUE is a Greek word, from the verb *sunago* “to bring together, collect, gather; *passive*, to convene, come together, meet.” The noun *sunagoge*, signifies “a collecting, gathering; hence a congregation,” and sometimes the building where the congregation meets. The blasphemers in Smyrna, who said they were apocalyptic Jews, or, by interpretation, Christians, but lied, are not styled “the *Ecclesia* of the Satan,” because that would imply that they were *a calling out by a special invitation to something*. The Satan has nothing to invite men to that they are not already entitled to by nature. Being sinners, they are “children of wrath,” and therefore adversaries to all contained in “the One Hope of the invitation,” which is to the kingdom and glory of the Deity. They are not, therefore, an ecclesia, but simply a gathering together, a congregation of blasphemers.

Synagogue in Jas. 2:2, is put for an “assembly” of Hebrew Christians. Addressing them, the apostle says, “My brethren, have not the faith of our Lord Jesus, anointed of the glory, with respect of persons. For if there come into your *Synagogue* a man with a gold ring, in goodly apparel; and there come in also a poor man, in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here honorably; and say to the poor, Stand thou there, or Sit here at my footstool; do ye not then confer superiority among yourselves, and are become judges (possessed) of evil imaginations?” This that James reproves, came to be characteristic of many in the Christian assemblies. It was the old pharisaic love of preeminence budding forth in the congregations of the faithful. “Do not ye,” said Jesus, “after the works of the Scribes and Pharisees; for all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments and love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, (or Great One,) for one is your Guide, the Anointed One, and all ye are brethren. And call no one your father upon the earth, for one is your Father, who is in the heavens. Neither be ye called guides, for one is your Guide, the Anointed. But he that is greatest among you shall be your servant”—Matt. 23:6.

“When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets. And when thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. And when ye pray, use not vain repetitions as the Gentiles, for they think that they shall be heard for their much speaking”—Matt. 6:2, 5.

Such were the practices characteristic of the religious meetings of the Jews in their synagogues. The elders, who constituted the Presbytery of the Synagogue, called also “the rulers,” assumed to be the special favorites of heaven, and the “spiritual guides” of the “cursed people”—the *am-ha-aretz*, “who knew not the law.” They styled themselves “*the Great Ones*,” and were looked up to as the great lights, or stars, of the ecclesiastical aerial, who guided the blind to the curing and saving of their souls. They honored one another, delighted in the honor bestowed by the wondering multitude, and consorted mainly with the rich, influential, and powerful. To the honor that came from God they were indifferent, for all they did was for public applause, and the profits accruing from the approbation of their dupes. They made long prayers, and many prayers, and vain prayers, loud, contradictory, and absurd; prayers, like the prayers of the “spiritual guides” and “soul-curiers” of our day, full of blasphemy and noise, and which, if answered, would compel the Deity to falsify his promises, and thereby make himself a liar. As to their teaching, they taught for doctrine the commandments of men, and so made void the word of God by their traditions. Isaiah styled them, “Blind, ignorant, and all dumb dogs, that cannot bark; dreaming, lying down, loving to slumber. Yea, greedy dogs, who can never have enough; shepherds that cannot understand; they all look to their own way, every one for his gain, from his own quarter,” or sect—ch. 56:10. They prided themselves upon their “learning,” or as they term it now, their “scholarship.” They studied at the feet of “Masters in Israel,” and in due time became Rabbis themselves. But, though stuffed

and crammed with learned lumber, Isaiah says, “they are drunken, but not with wine; they staggers but not with strong drink: for Yahweh hath poured out upon them the spirit of a deep sleep, and hath closed their eyes: the prophets and the rulers, the seers hath he covered. And the vision of all is become unto Israel as the words of a book that is sealed, which they deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore Yahweh saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a wonderful work among this people”—ch. 29:9–13.

Such was the Synagogue-System, at the epoch of the institution of the Ecclesia of the Deity, based upon Jesus as the Christ. The description is applicable to the rulers and the ruled of Israel to this day; only that, if they were then besotted with tradition, and vainly worshipping with their lips, they are now, as Ezekiel saith, “Dry bones, very dry.” There was then some sap in the topmost twig of the cedar; but now, alas, none!

Such a synagogue, then, came to be a fit and proper emblem of those “Christians,” falsely so-called, who in Smyrna “said they were Jews, but were not.” John, referring to these spurious Christians in divers places, says, in 1 Ep. 2:19, “They went out from us, but they were not of us; for if they had been of us they would doubtless have continued with us; but they went out, that they might be made manifest that they were not all of us.” This emigration from the apostolic fellowship became “the synagogue of the Satan,” and was afterwards distinguished by the assumed title of “the Holy Apostolic Catholic Church.” The leaders of this schism transferred all the customs of the old Jewish Synagogue—System into their pseudo-Christian “church;” and as they were not slow in getting the majority—for “they were of the world, and therefore they spoke of the world, and the world heard them;” for it hears and loves its own—they turned upon those who continued faithful to the apostolic teaching, and denounced and oppressed them as “heretics.” The leaders of this schism erected themselves into a distinct order from the *laioi*, or people, now styled “the laity” and “laymen”—men of the people. They usurped to themselves the title of *ho kleros*, “the clergy,” or the lot, portion, or heritage; on the assumption that, while the people belonged to their spiritual guides, said guides are the special lot, or inheritance, of God! Thus, “clergy” is defined “the body of men set apart by due ordination for the service of God;” and a “clergyman,” as “one in holy orders; not a laick.” But, though this distinction of clergy and laity is universal in “the synagogue of the Satan,” there is no such distinction in the Ecclesia, or Body of Christ. The elders, overseers, and deacons, were no holier than the saints at large. There were no “holy orders” as distinct from orders not holy; for elders and people were “all one in Christ Jesus;” and, as a whole, constituted the *kleros*, or clergy of the Diety. Each particular congregation, with its overseers and deacons, was a *kleros*, or clergy; that is, a heritage: and all the heritages, or congregations, in the aggregate, made up “the flock of the Deity.” Hence, in writing to the saints in general, Peter says, in 1 Epist. 5:1, “the presbyters (or elders) among you I exhort, who am a co-elder and witness of the sufferings of the Anointed One, and a partaker of the glory which shall be revealed, feed the flock of the Diety with you, not overseeing it unwillingly, but spontaneously (1 Tim. 3:1); not for the sake of sordid gain, but with alacrity: not as domineering over THE HERITAGES (*hoi kleroi*, the clergies), but becoming patterns of the flock. And when the Chief Shepherd shall appear, ye shall receive the unfading wreath of glory.” But “the Synagogue of the Satan” reversed all this; instead of “feeding the flock,” they turned upon it as “grievous wolves” and “raging dogs;” and sought to episcopize for filthy lucre’s sake, as spiritual lords ignoring all “heritages” but their own ranks, orders, and degrees; and accounting the people only as a beast of burden to be worked for the honor and profit of “Reverend Divines,” as at this day. “The Synagogue of the Satan,” of whose flock they are the patterns, has grown to enormous

dimensions, while the Ecclesia of Christ has been prevailed against almost to extinction, as foretold by Daniel and John—Dan. 7:12; Rev. 11:2; 13:7. Satan’s Church is co-extensive with what they call “Christendom”—a huge and mighty synagogue, comprehending all the names and denominations of “*the Great City*” from Rome to Bethany and Utah. “The world rulers of the darkness of this Aion,” or Course of things; “the spirituals of the wickedness in high places”—are all members or supporters, in some form or shape, of this Synagogue. Like the blasphemers in Smyrna, “they all say they are Christians, and are not, but do lie;” and they are all either ignorant of the gospel of the Kingdom, or, if they have any knowledge of it, know it only to oppose it, or to neutralize the obedience it implicitly and explicitly requires. Having identified “the Synagogue,” we shall now proceed to scrutinize

3. “The Satan;” and Demons.

SATAN is a Hebrew word from the root שָׂטַן!

, *sahtan*, which signifies, 1. *To lie in wait, to be an adversary, to persecute*; as in Ps. 109:29, where the Spirit says, “*Those persecuting me (sotnai, satanizing me) shall be clothed with shame.*” It signifies, 2. *to oppose, to resist in the forum*; as in Zech. 3:1, “he showed me the Satan, הַשָּׂטָן!

, *has-Sahtahn*, standing at Joshua’s right hand, לַשָּׂטָן,

, *le-sitno*, for to oppose (or satanize) him.”

The noun *Sahtahn*, signifies *an adversary*, e.g. in war, *an enemy*, as in 1 Sam. 29:4, where the lords of the Philistines say, “lest in the battle David shall become, *le-sahtahn*, for a Satan, or enemy, against us.” It is also used for one who in any way opposes another, as in Numb. 22:22, “the angel of Yahweh stood in the way, *le-sahtahn* FOR A SATAN, or opponent, to Balaam.”

In 2 Sam. 19:22, David inquires of certain retainers who counselled him to put Shimei the traitor to death, “What have I to do with you, ye sons of Zeruiah, that ye should this day be to me, *le-sahtahn*, for (a Satan, or) adversary?”

In the New Testament the use of the word is the same as in the Old. We have seen that Moses styles an angel of Yahweh a Satan; we need not therefore be surprised at Jesus styling Peter one. “And he said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men”—Mat. 16:23. Peter was a Satan in this instance in offering evil counsel to Jesus, who would have been as effectually ruined if he had followed it, as Judas; and the purpose of the Deity in the redemption of the race through him completely frustrated. Any counsel that would have persuaded Jesus to stop short of obedience unto death, although it might have emanated from the kindest personal feelings, was satanic; and constituted the counsellor a Satan to him, and to all interested in his welfare. The reply of Jesus to Peter gives us a hint of what constitutes a Satan in a moral, or spiritual sense. It is this—that, *whatsoever savours of the things of men in opposition to the things of the Deity, is Satan*. Thus, if the Gospel of the Kingdom be stated and proved, to a man, or to a company of men and women, and they oppose it as contrary to their views and feelings, by so doing they evince that they savour not of the things of God, and are therefore Satans. On this principle, those who emigrated from the fellowship of the apostles, and made a new settlement upon the Nikolaitan basis, for themselves; seeing that their teaching was *opposed to* and subversive of “the truth as it in Jesus,” became Satan. This was the case with the faction in Smyrna. They pretended to be Christians, but were opposed to the doctrine of Christ, and opposed those who were faithful to it; thereby constituting themselves “the Satan” in Smyrna.

The Lydian, or Proconsular, Asia in which the Seven Ecclesias were situated was the arena upon which is apocalyptically represented “the Satan” in antagonism to the One Body. Pergamos, in verse 12, is given as the capital and throne of the rising power, where it flourished in the midst of Balaamism and Nikolaitanism; while in Thyatira the Satan’s Woman Jezebel, the False Prophetess in Embryo, works diligently “according to the working of the Satan with all power and signs and lying wonders, and with all the deceivableness of the unrighteousness in them that perish; because they received not the love of the truth that they might be saved.” The Satan and Jezebel are the apocalyptic types of what afterwards was manifested in the Church and State developments of the Constantinian Era, and the subsequent era of Charlemagne, when the Ecclesiastical Prophetess of Rome acquired dominion “according to the working of the Satan.”

“The Satan” of these writings to the Ecclesias, is a noun of multitude. It does not stand for one person, man or devil; but for many deep, and crafty teachers, all pretending to be ministers of righteousness and preachers of the gospel. This is evident from verse 24, where it is written, “as many as have not known *the depths* of the Satan as THEY speak; I will put upon you none other burden.” Here “Satan” stands for many; and is comprehensive of the Nikolaitanes, Balaamites, false apostles, spurious Jews, and Jezebel-seducers. They are all aggregately “the Satan;” and when ecclesiastically considered, the same adversaries are symbolized by Jezebel, the idolatrous and cruel wife of Ahab, the widowed queen of the ten tribes, a king’s daughter, and accursed. Paul speaks of this Satan in 2 Cor. 11:13, saying, “Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for the same Satan is transformed into an angel of light. It is no great thing then if also the ministers of the same be transformed as ministers of righteousness; whose end shall be according to their works.” The apocalyptic Satan accordingly in all outward appearance is very sanctimonious. Their tone is peculiar. They do not speak like “the laity;” but have a drawling, nasal, twang, with which all men are familiar who attend their ministrations. It is known as “the holy tone,” a phrase which when pronounced through the nose, will give the reader some idea of the sound of Satan’s utterances. Besides the tone, the grimace of Satan’s countenance is very peculiar. It is long-faced, and smoothfaced, suffused, not with blushes, but with downcast and pale-faced humility, his utterances are stereotyped formulas current with all “miserable sinners” of highly mesmerized piety. They talk much about “grace,” “experience,” “regeneration,” “immortal souls,” “the devil,” “hell,” “fire and brimstone,” “eternal torment,” “burning up of the world,” “kingdoms in the skies,” “infant salvation,” “baby-damnation,” “sprinkling in the room of circumcision,” “baptismal regeneration,” “purgatory,” “sabbath,” and so forth: but for Moses and the prophets they have particular disrelish. They praise the Scriptures, however, and circulate them widely; having previously with great diligence made them unintelligible by indoctrinating the laity with their vain and gospel nullifying traditions. So popular is Satan’s piety and religion that the Devil himself has at length become a member of his synagogues. Thus Church and World are hand in glove; and Naboth’s vineyard is their holding, until the avenger comes; and then “great will be the day of Jezreel,” when “I will make them,” saith the Spirit, “of the synagogue of the Satan, who say they are Jews, and are not, but do lie, to come and do homage at the feet of them who have kept my word, and have not denied my name”—Rev. 3:9, 8.

In Smyrna, Pergamos, Thyatira, and Philadelphia, “the Satan” was in the formative state. He occupied a position between the One Body of Christ and the unbelieving Jews and Pagans. He was opposed to both, as at this day. He is neither a Jesus-rejecting Jew, nor a Mohammedan or Pagan; and while he repudiates and persecutes these, he more cordially hates the truth than either of them. He is Greek in Turkey and Russia; Papist in Rome and its dependencies; Protestant in Canterbury and Edinburgh; Dissenter and Sectarian, where the Devil declines to divide the spoils. In the days of John, “the Devil and Satan” had not united their fortunes. On the contrary, the Devil persecuted “the Satan,”

and slew him by thousands. This antagonism lasted until the Devil was cast out of the heaven—Rev. 12:12. But, as “the Devil,” whose capital was Rome, was equally *opposed* to “the Satan” enthroned and dwelling in the capital of the old kingdom of Pergamos, as to the Saints, he is also styled “Satan” in chap. 12:9. While the Devil was a pagan he was “a great red dragon-Satan;” but when he became a saint of “the Holy Catholic Church,” his Satanism was that of the blasphemers, who say they are christians, but do lie—Rev. 20:2. Hence, the Pagan Satan and the Catholic Satan are both apocalyptic Satans, and equally enemies to the truth. The pagan Roman emperors and their priests were of the former; while the pseudochristian Origen, Athanasius, Arius, Eusebius, Chrysostom, and such like, were of the latter; “men of corrupt minds, and of no judgment concerning the faith; having a form of godliness, but denying the power thereof;” mere sacramentarians: “from such turn away”—2 Tim. 3:8, 5.

Lastly under this head we remark, that though “the Satan” whose synagogue was in Smyrna and elsewhere, has gained the ascendancy; and now possesses the glory, honor, and riches of this world, or Order of things, in Church and State; and by his representatives the bishops, priests, ministers and deacons of the Apostasy, administers in human affairs; yet the same Satan is doomed to a disruption and scattering after the type of Jezebel, whose carcass was so dispersed and devoured that “none could say this is Jezebel.” Hence, when the Seventy returned to Jesus, and informed him that the Demoniacs were subject to them through his name; he said to them, “I saw the Satan as lightning fall out of the heaven.” This was a prevision of that event literally and *typically* accomplished in the expulsion of the Pagan Satan by the typical Michael and his Angels; and hereafter to be as literally, but *anti-typically*, fulfilled in the expulsion of the Pseudo-Christian Satan from the heaven of the Four Beasts of Daniel, styled “the whole heaven,” by the real Michael, which is Jesus and his Brethren, “the Saints.” Then will be as effectually abolished all ranks, orders, and degrees of “the Clergy,” as were the pagan priests by Constantine and his successors. The “Reverend Divines” of all the schools, colleges, pulpits, and platforms of Satan’s Christendom, whom Paul styles prophetically DAIMONIA: men, whose vocation is to seduce from the faith, and to draw disciples after themselves; “speaking lies in hypocrisy, having had their own conscience cauterized; forbidding to marry, and commanding to abstain from meats”—1 Tim. 4:1–3:—all these “reverends” and “D.D’s,” and “divines,” will be taken and abolished. A *daimon* in Paul’s day, was a god, deity, or divine, that occupied a middle station between the “*Dii Superiores*,” the gods of the first rank, *theoi*, and the people who worshipped them. In the mythology of the idol-worshippers *daimones*, were “the souls of men of the golden age hovering between heaven and earth, and acting as *tutelary deities*: they formed the connecting link between gods and men, and so Aesch. Pers. 620, calls the deified Darius a *daemon*: hence when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank.”

Now, according to the theology of the Satan, the *theoi*, or Supreme Gods, are what they call “the Father, Son, and Holy Ghost;” that is, really their father their Devil, his Son Antichrist, and the Ghost of the Flesh. These are their “Holy Trinity” in whom they delight, and after whom they go wondering—Rev. 13:3. Next in rank below these are “the angels” whom they also worship in praying to them and dedicating to their honor the temples in which they perform their rites—Col. 2:18. With these also may be ranked what Satan styles, the immortal disembodied souls of dead men, women, and babes, which, being furnished with wings on their arrival “beyond the skies,” become angels. These “Saints and Angels” are “the ministers of grace” between the “Holy Trinity” of the Devil, Antichrist, and their Spirit, and their Heritage on earth, “the Clergy,” who are the hierophants of their mysteries in the world. These imaginary saints and angels of Skyana are the *demonies* of the Satan’s theology; the internuncios, or mediators, between his Trinity and men; the Guardians and Protectors of nations, tribes, and peoples; and the Patrons of their bazaars of spiritual merchandize, their benefit societies, holy days, and benevolent institutions. These mythological orders of *Theoi* and *Daimones* constitute “the providence”

of the Satan's theology. As a whole, it is nothing but "the Old Serpent" heathenism in a new skin—Bible names applied to devilish things.

The "First Person" in the Satan's Trinity, is a ferocious, inaccessible, and implacable divinity. He is represented by his priests as having created myriads of human beings with the certainty of no other destiny than eternal torture in fire and burning brimstone. That he has made "faith alone" the condition of escape from this; but that none of his creatures can have this faith unless he works it in them by the operation of his spirit, bestowed in answer to the prayers of his priests, clergy, or ministers; and even then he only grants it reluctantly in special cases, at the instigation of the combined supplications of "ministers," the Virgin and her Son, and the Saints and angels of the system. Read the liturgies of Rome and Canterbury; and listen to the random outpourings of the pulpit; and witness the tumults, uproars, and bawlings of the religion-gettings of the Satan; and the character of the Gods and Demons of their theology may be accurately inferred from their words, and works, in conventicle.

This implacability and ferocity of the "First Person" of the Satan's Trinity necessitated the institution of a mediation, whose function should be to make "the First Person" willing to save a soul,—in other words, to make him placable. This mediation introduces "the Second Person" as a mild, inoffensive, amiable, and benevolent Eternal God—the milk of all kindness compared with "the First Person," whose disposition is illustrated by the fabled Saturn, who is said to have devoured his own offspring. These two incompatible personages the Satan teaches are One God—the one in a rage; and the other, expostulating, and soothing him, and affectionately interceding with him to spare certain miserable and guilty wretches whose thefts, adulteries, murders, covetousness, and other abominations, "have found them out;" but pleading for them in vain, until he promises to go and die on a cross in their stead. With this he is hardly restrained till the sacrifice is accomplished; but being performed, he accepts it only in behalf of the few he may send "the Third Person" to mesmerize into "feeling good," and "experiencing a hope." But it would occupy too much of our space to unveil all "*the DEPTHS of the Satan, as THEY speak*." I have adduced the foregoing as the extreme necessity created dogmatically by the Satan, to impress upon mankind the indispensability of their ministrations. Whose prayers are so effectual as the Satan's, in bringing down "the Third Person," "God the Holy Ghost," into the unclean, and infidel, evil hearts of the wicked, to convert them, and to give them *a feeling*?—A feeling of hope that they are forgiven? Whose "consolations of religion" are more comforting than the Satan's, to the wretch about to be swung off by the neck for rape, arson, and murder?—or to the exhausted debauchee fast sinking into a drunkard's grave? Whose prayers so availing as the Satan's for the bringing down of the Holy Ghost into the hearts of tyrannic kings and governors, inflated senators, and muddle-headed legislative assemblies, that they may be anointed with a wise and knowing unction? This being the general conviction inwrought by the working of the Satan for centuries past, we find them in the order of things visible occupying the position of the Demons of their theology. They are the internuncios between their three eternal persons in one eternal person, on the one part; and "their people," on the other. Because, therefore, of this, they share in the official character of their imaginary Demons. Hence Paul selected the adjective, *daimonion*, "of, or belonging to, a *daimon*," to designate them. According to him, "those who in later times apostasize from the faith, give heed to seducing spirits, even to the teachings of *Daimonia*." We look into the scriptures and learn what "the faith" is; we read the history of the past, and there we see the people calling themselves Christians, wholly given to idolatry and all sorts of abomination; in this we see the apostasy from "the faith;" we look around us, and see the same sort continuing in the practices of their predecessors; and in view of all this we inquire, To whom do these people give heed, and whom do they delight to honor? To this there is but one answer—to the clergy as they happen to be led. The conclusion, then, is inevitable, that the Clergy are the *Seducing Spirits* and the *Daimonia* of Paul, whose dogmatic depths are destructive and subversive of the faith he labored so

ardently and valiantly to establish, and transmit to posterity uncorrupted by the traditions and foolishness of men.

These *Daimonia* of the Satan are like the frogs of Egypt, which infested the palace, the mansions of the great, the houses of the people, their ovens, kneading-troughs, and so forth. They fill the heavens of the nations; and there is no place where Mammon requires service but they are in hungry expectation of employ. The Seventy rejoiced that the demoniacs were subject to them through the name of Jesus. This is typical of what awaits them in regard to the Demoniacs of Satan's synagogue. "They shall come," saith the Spirit, to the Philadelphians, "and do homage at thy feet"—they shall be subjected to the Saints through the Name of Yahweh. Seeing this great and glorious consummation, Jesus said "I saw the Satan as lightning fall out of the heaven." This fall will be the ruin of the Clerical Demoniacs, who, like Othello, will then find "their occupation gone." Then "they will weep and mourn; for no man buyeth their merchandize any more"—Rev. 18:11. Place, power, position, and wealth will all be dissipated; and the Saints who will have subdued them, will take possession of all their good things, and "send them empty away." Then, woe betide the clergyman or rabbi, who shall attempt to dole out his old foolishness to the people; for "it shall be, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall be in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive"—Zech. 13:3.

When, then, the clergy are abolished, the nations will be emancipated, and not till then; for these are they who aided by the civil power, "destroy the earth"—Rev. 11:18. They fill the minds of the people with their soul-destroying traditions; and, even in "free America," and "liberal England," the civil power will not permit their falsehoods to be disputed on the spot before the people they deceive. But the time approaches rapidly when this defence will fail them; and they will become the hated of the people, one and all. When these come to discover how they have been bamboozled and bewitched by their sorceries, they will cause them to "weep and mourn," for the loss of their trade. We can easily conceive what a clerical howl would resound through the world, if in the current year all their salaries were to be cut off, all supplies and sympathy withdrawn, and never to be renewed, on the ground that the people had discovered that they were mere soul quacks, impostors, and perverters of the people; which they really are! Yet this is only a question of time. It will not come to pass this year; but it will not be long after 1866, that their craft will be repudiated by the world; which shall confess to Yahweh, and give thanks to his name for their deliverance; as it is written, in Jer. 16:19, "the Gentiles shall come to thee, O Yahweh, from the ends of the earth and shall say, Of a truth, our fathers have inherited lies, vanity, and things wherein there is no profit. And at that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered into it (as the seat of government)—to the Name of Yahweh, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart*—Jer. 3:17: "and the nations shall bless themselves in him, and in Yahweh shall they glory"—ch. 4:2. "Then will I turn to them a pure language, that they may all of them call upon the Name of Yahweh, to serve him with one consent"—Zeph. 3:9. "And many peoples shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim 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 Yahweh from Jerusalem"—Isai. 2:3. This will be a glorious revolution consequent upon the ejection of the Satan from the high places of the earth. The power of the Devil being broken the Satan falls. The clergy being suppressed, the nations become intelligent, justified, and blessed in Abraham and his Seed.

4. The Diabolos.

“Fear not the things which thou shalt suffer. Behold, the Diabolos will cast of you into prison, that ye may be tempted”—verse 10.

The Saints in Smyrna were not strangers to tribulation; for where the gospel of the kingdom was believed and obeyed for remission of sins, and the hope of a resurrection from among the dead, to inherit that kingdom with the glory of the Millennial Aion, or Olahm, tribulation of some sort from Jew or Greek, or from both, was sure to follow, as it does even in this day of so-called liberty and light; for all the apostles in word and example testified, that “it is through much tribulation we must enter the kingdom of the Diety”—Acts 14:22.

But their “works,” which were righteous, being manifest in the presence of “*the Satan*” and of “*the Diabolos*,” would be sure to bring upon them frequent renewals of their malignant and dangerous attacks. The repudiation of “the Satan’s” claims to the christian name, secured to them the enmity of their “synagogue;” whose members are scandalized at an earnest, and uncompromising contention for the faith as originally delivered to the Saints by the apostles—Jude 3. They call this “uncharitable,” and calculated to “do harm,” and to drive off respectable people from the truth; who, but for the ultrasim fo ANTIPAS, which destroys the popularity and endangers the position, of all connected with him, would embrace the truth, swell the number of its adherents, and make it respected, if not esteemed, by the wealthy and honorable of the world. This has been “the Satan’s” desire from the beginning until now. They are nto so much opposed to the truth as an abstraction; but the consequences of a bold, straightforward, and uncompromising statement and advocacy of it, they hate, and detest with unmitigated bitterness and disgust. This state of mind and policy with respect to the truth on the part of the Satan’s synagogue of “all christendom,” establishes and develops “*enmity*” between the Seed of the Woman, or true apocalyptic Jews, that is, Christians; and the Seed of the Serpent, or real apocalyptic liars, “who say they are Jews,” or Christians, “and are not, but do lie.” This enmity subsisting between true and spurious christians, caused the Satanists “*to betray*” the others, as Jesus foretold they would in Matt. 24:10. But, then, to whom should the Satan betray the saints of the ecclesias? This letter to the Smyrneans answers to “*ho diabolos*,” to *the Diabolos*, vulgarly styled, THE DEVIL; as it is written, “Behold, the DIABOLOS will cast of you into prison, that ye may be tempted.”

But to what sort of a Devil is this that the saints were to be betrayed? A devil that could apprehend flesh and blood men, and in carcerate them alive in prison? Was it the immortal, fire-proof, orthodox Devil, with horns, hoofs, forked-tongue, and arrow-headed tail, redolent of brimstone, and armed with pitchfork, who arrested the saints, and imprisoned them in the gaols of the Asia Minor? Is it this, “*His Sooty Majesty*,” to whom the gaols and penitentiaries of “christendom” belong? If so, how comes he to admit the clergy to these precincts to convert his prisoners, and to offer them the consolations of their religions, unless they are his particular friends and confidants? Would he imprison saints on account of “the faith,” and appoint Reverend and Holy Divines, genuine Christian men, to be the Chaplains of his gaols? Or would true and genuine believers, real “ambassadors of Jesus Christ,” and unsophisticated “successors of the apostles,” condescend, or defile themselves—become such traitors to him who had purchased them with his blood, as to accept office under so hideous and monstrous a Devil? Must there not be an amicable compact, some treaty of peace, friendship, and alliance, between the Clergy and the Devil, seeing that they are in official service under him; and that he pays them salaries for indoctrinating his “gaol-birds,” and spiritualizing his legislators, and the soldiers and sailors of his armies and marines? The prisons of the world, and the police of the world, and the executioners of the world, manifestly belong to the Devil. This is proved by the text before us, which testifies, that *the Devil casts into prison*. Now in order to do this, the magistrates must be in his service; or they would not issue orders of arrest at his dictation. The police also must be in his service; or they would not serve the warrants; and the gaolers and lictors, or they would not put the saints in ward, or carry them to death. All these things,

therefore, are the Devil's, whoever, or whatever, he may be. What then, do we see? We see the Clergy his willing and official tools! We see them serving him for the honor and wages emanating from the high places of his kingdom. They are in the world's pay, which they admit belongs to the god of the world whom they call the Devil; therefore the conclusion is necessary and inevitable, that they are the Devil's, and the work of the Devil they do. This being the case, it is not difficult to understand how it is that the Clergy are the chaplains of all the Devil's institutions. He claims the bodies and souls of the people, whom he has ensnared, having been "taken captive by him at his will"—2 Tim. 2:26. He has found it, therefore, to his interest, since the truth was promulgated in his dominions by the Apostles, to set up a counteracting system, which under the *name* of Christianity should nullify, or neutralize, the *thing*. This "the Satan," who set up his synagogue, or "Holy Apostolic Catholic Church," upon the foundation of "the Mystery of Iniquity," were ready to do. Having entered into a "Holy Alliance," under the style of "The Old Serpent, the Devil, and Satan," (a form renowned for its unprincipled transactions throughout the world,) the Devil appointed the Lords Spiritual, "the Right Reverend," "Most Reverend," "Very Reverend," and "Reverend," divines of "the synagogue of the Satan," to take care of "the unclean and hateful birds" (Rev. 18:2) he had ensnared, in their last moments; ignorantly supposing it possible, that having served him loyally all their days, they might escape him at last. But the Devil is by nature and education very ignorant of the truth and very superstitious; and as the clergy live and flourish by his folly and stupidity, they are not solicitous for his enlightenment; at all events, that he should not become more intelligent in scripture than themselves. Hence they are careful to flatter him and to pander to his superstition; so that wherever folly is to be transacted in the name of religion, there the Devil finds on hand "gentlemen of the cloth" ready to perform it in tone, grimace, and full canonicals, to suit. For who but the Devil's Own could attend a murderer to the gallows with "the consolations of religion" in view of the divine testimony, that "no murderer hath eternal life abiding in him?"—1 Jno. 3:15. Who but one of "the children of the Devil" could kidnap a little Jew boy, and sprinkle him with a few drops of water, and proclaim him to be a Christian, in view of Paul's testimony, that "without faith it is impossible to please God?"—Heb. 11:6. Who but one of the Devil's own counsellors could preach a sermon over a deceased scoundrel, affirming that his immortal soul was then in glory beyond the skies, in view of the declaration, that "the soul that sinneth it shall die?" Who but one of the Devil's own priests could promise salvation to man or woman upon other terms than those contained in "the wholesome words of the Lord Jesus," who hath said, "He that believeth the Gospel of the Kingdom, and is immersed, shall be saved; and he that believeth not shall be condemned?"—Mark 16:15, 16; Matt. 24:14. All these abominations and a multitude besides the clergy do; in short, their teaching and practices are all approved by the world and the pietism of the flesh; and therefore there is but one scriptural conclusion that can be arrived at, namely, that they are of the devil, devilish and condemned.

But in regard to their patron and father the DEVIL we may profitably inquire, is he the hideous and sooty monster generally supposed by the disciples of his divines; or is he altogether something else? I answer, that all that can be known about the devil is revealed in the scriptures; and that in these writings, there is no such devil exhibited as is preached by the clergy, and believed in by the world. The clerical devil is the devil of heathenism, introduced into "the synagogue of the Satan" by the apocalyptic "liars." They introduced him into their theology as the great terror of their system, which was designed to work upon the fears, rather than upon the admiration and nobler affections of mankind. The old heathen devil, and "an eternal hell of fire and brimstone," have been the basis of the clerical gospel from that day to this. They had abandoned "*the goodness of the Deity*," and consequently could no longer make use of it to "lead men to repentance," or change of mind and disposition (Rom. 2:4): they had therefore to introduce another agent; and, as the clerical system of doctrine is merely heathenism in a new dress, they adopted the old god Pluto, tricked out with the appendages of another called Pan. These heathen deities

combined in one they call “the Devil,” surrounded by all the Furies of Tartarus of horrid shapes, and appalling aspects, they exhibit to their dupes, as the Devil’s officials in the regions of the damned, waiting to clutch their immortal souls in the article of dissolution unless they repent of their sins, and become members of the clerical communion; thus making the Devil an effectual colaborer in bringing men under the influence of the Clergy. Separate the Devil and his adjuncts from their system, and their occupation would be gone; for apart from hell and the Devil the clergy have no power to excite the mind.

But while we repudiate the clergyman’s devil as a mere phantasma of disordered brains, we by no means deny the existence of what is styled *diabolos* in the scriptures. Our proposition at this point is, that *the Devil of the clergy is not the Diabolos of scripture*. This is easy to be seen by taking their representation of the devil as the definition of the word, and trying to expound the scriptures in which devil is mentioned thereby. Take, for instance, Heb. 2:14, where it is written, “Therefore for as much as the children (given of the Deity to the Son for brethren) partook of flesh and blood, he also himself in like manner shared in the same, that through the death (he accomplished) he might destroy that *having the power* of death, that is, THE DIABOLOS.” Now, Paul elsewhere informs us that “Jesus was crucified through weakness” (2 Cor. 13:4); and the clergy teach that their *diabolos*, or devil, is second only to their Trinity in power—almost, if not quite, omnipotent; at all events, powerful enough to hold in eternal captivity and torture the vast majority of the human beings God has made. He either holds them with God’s consent or against it; if he hold them with it, God and the Devil are made copartners; and God is made by their traditions to have created an enormous multitude of men, women, and children for no other destiny than eternal torments; which gives the lie to the scriptures, which teach that “God is love:” if the Devil hold “the damned” against God’s consent, then the Devil is more powerful than God! But, the clergy are unwilling to accept the consequences of their own theories. They would not like to admit the copartnership, nor the superior strength of their Devil; though upon their premises one or the other is unavoidable. They will admit, however, that their father and patron, the Devil, is vastly powerful. This is admission enough to illustrate the incompatibility of their traditions with scripture. Thus, *How comes it that the Spirit laid hold upon death-stricken and corruptible flesh and blood, which is so weak and frail, called “the Seed of Abraham,” that through its death he might destroy so mighty and powerful a Devil?* Would it not have been more accordant with the requirements of the case for him to have combated with him unencumbered with flesh, or in the spirit-nature of angels? Became weak and dead to destroy the mighty and the living; when the Creator of the Devil could with a word annihilate him! But there is as little reason as scripture in “the depths of Satan” as the clergy teach; and therefore it would be mere waste of time and space to occupy ourselves any further with their speculations and traditions upon this subject.

The Spirit clothed himself with weakness and corruption—in other words, “Sin’s flesh’s identity”—that he might destroy the *Diabolos*. It is manifest from this the *diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The *Diabolos* is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it. Now, whatever flesh-and-blood thing it may be, Paul says that “it hath *the power* of death”—that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause of death, we discover what the thing is he terms the *Diabolos*; for he tells us that the *Diabolos* has the power of death.

Well, then, referring to Hos. 13:14, where the Spirit saith, “I will ransom them from *the power* of the grave,” Paul exclaims, in view of this deliverance as the result of a price paid, “O Death, where is thy *sting*? O Hades, (sheol, or grave,) where is thy victory?” The power of a venomous serpent to produce

death lies in its “*sting*,” therefore Paul uses “sting” as equivalent to “power:” hence his inquiry is, “O Death, where is thy power?” This question he answers by saying, “The sting (or power) of death is SIN, and the strength of sin is the law.” That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. 5:12, he says, “*Death by sin.*” He does not say, “By the Devil sin entered into the world;” if he had, this would have given “the Devil” existence before Sin: but he says, “By one man, or Adam, sin entered into the world.” This agrees with Moses, who tells us that there was a time after the creation was finished when there was nothing in the world but what was “very good”—“and Elohim saw *all* that He (the Spirit) had made, and behold, it was very good”—Gen. 1:31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, “death entered into the world by Sin; and so death passed upon all men * * * to condemnation; for by one man’s disobedience the many were constituted sinners; and the wages of sin is death to those who obey it”—Rom. 5:12, 8, 19; 6:23, 16. But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, “I had not known sin, but by the law.” The law is, therefore, “the strength of Sin.” Sin reigns by “the holy, just, and good law,” through the “weakness of the flesh”—Rom. 7:7, 12; 8:3. Where there is no law there is no sin; for “sin is the transgression of law:” so that “without the law sin is dead”—ch. 7:8; 1 John 3:4. This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, “in me, that is, in my flesh, dwells no good thing.” When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that “the law of its nature” is not the law of God, but “the law of sin and death.” Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (ch. 5:20), and thereby evinces its enormity, and shows that “SIN *is an exceedingly great sinner*”—*kath, hyperbolon amartolos*—ch. 7:13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

“SIN” is a word in Paul’s argument, which stands for “human nature,” with its affections and desires. Hence, to become sin, or for one to be “*made sin*” for others, (2 Cor. 5:21,) is to become flesh and blood. This is called “*sin*,” or “*Sin’s flesh*,” because it is *what it is* in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or as Paul terms it, a *psychical or natural body*, it was a very good *animal* creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have become subject to death; but for an animal or natural body, it was “very good,” and capable of an existence free from evil, as long as its probationary *aion*, or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to *the sophistry of flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, “the thinking of the flesh,” or carnal mind, which “is enmity against God, is not subject to his law, neither indeed can be.” The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and “he was drawn away of his, lust, and enticed.” His lust

having conceived, it brought forth sin in intention; and this being perfected in action, caused death to ensue—James 1:13. Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil that tempts man, but “his own lust,” excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was “very good” so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is “sin,” and left to perish because of “sin.” *Sin*, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled “the law of Sin and Death.” In the combination of the elements of the law, the power of death resides, so that “to destroy that having the power of death,” is to abolish this physical law of sin and death, and instead thereof, to substitute the physical “law of the spirit of life,” by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to answer scripturally the question, “What is that which has the power of death?” And he will, doubtless, agree, that it is “the exceedingly great sinner SIN,” in the sense of “the Law of Sin and Death” within all the posterity of Adam, without exception. This, then, is Paul’s *Diabolos*, which he says “has the power of death;” which “power” he also saith is “sin, the sting of death.”

But why doth Paul style Sin *diabolos*? The answer to this question will be found in the definition of the word. *Diabolos* is derived from *diaballo*, which is compounded of *dia*, a preposition, which in composition signifies *across, over*, and answers to the Latin *trans*; and of *ballo* to *throw, cast*; and intransitively, *to fall, tumble*. Hence, *diaballo*, is *to throw over or across*; and intransitively, like the Latin *trajicere*, *to pass over, to cross, to pass*. This being the signification of the parent verb, the noun *diabolos* is the name of *that which crosses, or causes to cross over, or falls over*. DIABOLOS is therefore a very fit and proper word by which to designate the law of sin and death, or Sin’s flesh. The Eternal Spirit drew a line before Adam, and said, Thou shalt not cross, or pass over that line upon pain of evil and death. That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west, fear, shame, misery, and death. To obey, was to maintain the position in which he was originally placed; to disobey, to *cross over the line* forbidden. But “he was drawn away, and enticed by his own lusts.” The narrative of Moses proves this. The man was enticed of his own lust to cross over the line, or to disobey the law; so that his own lust is the *Diabolos*. Thus, etymology and doctrine agreeing, our definition must be correct.

But *diaballo* has secondary and ternary significations. It signifies to *traduce*, to *attack character*, to *slander*, to *libel*; and thirdly, to *deceive, mislead, impose upon*. Hence, *diabolos* will also signify a *traducer, slanderer, deceiver, imposter*. In this sense, Judas is styled a *diabolos*—John 6:70. So also the pious scribes and Pharisees, priests and rulers, who, though as priests, officially holy, were as Jesus said, “of father the *Diabolos*, and the lusts of their father (the flesh) they would do. The same was a man-killer from the beginning, and stood not in the truth, because truth is not in him. When he speaks a lie he speaks of his own things, for he is a liar, and the father of it”—John 8:44. And “he that committeth sin is of the *Diabolos*, for the *diabolos* sinneth from the beginning”—1 John 3:8. All this is perfectly intelligible when understood of Sin’s flesh, in which dwells no good thing, and which *of itself* can neither do right nor think aright. Man’s ability to do either is derived from a higher source—from the

truth indoctrinated into him. When this is declared and reasoned into him, and he comes to understand it, to believe it, and to love it, a power is set up within him called “the law of the Spirit of life,” which is counteractive of “the law of sin and death,” and brings the man to “the obedience of faith,” by which he is manifested to the skilful in the word as a son of God. The disobedient are all of father Diabolos; and his spirit, which is the spirit of the flesh, works in them. Hence the clergy, Jewish and Gentile, are all of what they call “the Devil,” being ignorant, and consequently disobedient of the gospel of the kingdom. But, *Diabolos* is discoursed of in scripture in its *imperial* as well as *racial* manifestations. John says, “For this purpose the Son of God was manifested, that he might destroy the works of the Diabolos”—1 Jno. 3:8. When the Diabolos and his works are destroyed “every curse will have ceased”—Rev. 22:3. The works of the Diabolos are *the Works of Sin*. Look into the world, ecclesiastical and civil, and the reader will see Sin’s works on every side. The thrones, dominions, principalities, and powers; Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian, and “Infidel,” superstitions of all “Names and Denominations,” are all the works of Sin, which festers and ferments in all “the children of disobedience.” They are all based upon the transgression of the divine law; and are all officered and sustained by the children of the Diabolos. The Messiah’s mission is to destroy them all. John, the baptizer, proclaimed this in pointing to Jesus, and saying, “Behold, the Lamb of God who takes away THE SIN of the world!” which, by Paul and John the apostle, is interpreted as the Son of God that destroys *the Diabolos and his works*—the flesh and all its institutions: for the time comes at the end of the Thousand Years, when flesh and blood nature will be abolished from the earth; and by consequence, all evil and death, “the last enemy,” which are its wages in all the earth.

The fourth beast of Daniel is the symbol of the Diabolos in Imperial manifestation. It represents “the Kingdom of Men” upon “the whole habitable,” which, in the days of John, in regard to the Fourth Beast, extended from the Tigris to the Atlantic; and from the Rhine, the Danube, and the Euxine, to the Atlas Mountains and Upper Egypt; the Mediterranean lying in the midst. Since the apostle’s time, the territory of this dominion has been greatly extended by the addition of Germania and “All the Russias.” Upon this platform “the kingdom of men” mainly rests. It is the Kingdom of Sin, or the Empire of the Diabolos, which has passed through various constitutional phases, but always in harmony with its diabolism. This, in apostolic times, was of that species of heathenism, according to which the flesh worshipped Jupiter, and all the Olympian deities, through the works of men’s hands. The magistrates of this pagan power were not only individual *diaboloi*, but the officials through whom the Imperial Fourth Beast Diabolos oppressed, tempted, persecuted, and destroyed the Saints. *All the prisons of the Habitable belonged to the Diabolos*, whose spies and informers “walked about, as a roaring lion, seeking whom they might devour.” This power is entitled in Rev. 12:9, “the great red Dragon, that Old Serpent, surnamed the Diabolos, and the Satan, which deceives the whole Habitable.” The “Dragon” is the serpent-symbol of the power which sought to seduce the faithful from their allegiance to Christ—to cause them to transgress—to cross the line of “the law of faith.” It was, therefore, truly “*surnamed* THE DIABOLOS” by the Spirit. It was also “*the Adversary*” to everything not pagan; and, therefore, rightly “*surnamed* THE SATAN.” It was adversary to Jesus, and crucified him; it was adversary to all the apostles whom it slew and persecuted; and to the Saints for two hundred and eighty years, when it was “cast out of the heaven.” For further information, in connection with this subject, the reader is referred to page 139, under the caption, “He is Coming with the Clouds.”

This was then the Diabolos who, the Spirit predicted, would cast some of the Smyrneans “into prison, that they might be tempted;” for all Asia Minor was under its dominion. The purpose of their imprisonment would be to tempt them to abandon the faith. The manner in which the Diabolos tempted, is illustrated in the case of Polycarp. When he was apprehended, they sat him upon an ass, and led him into the city. “The Irenarch Herod, and his father Nicetes, met him, who, taking him up into their

chariot, began to advise him, asking, "What harm is it to say, Lord Caesar! and to sacrifice, and be safe?" At first he was silent, but being pressed, he said, "I will not follow your advice." When they could not persuade him, they treated him abusively, and thrust him out of the chariot, so that in falling, he bruised his thigh.

When brought before Statius Quadratus, the proconsul, he began to exhort him, saying, "Have pity on thine own great age—and the like. Swear by the fortune of Caesar; repent; say, Take away the atheists." Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, "Take away the atheists." The proconsul urging him, and saying, "Swear, and I will release thee—reproach Christ." Polycarp said, "Eighty and six years have I served him and he hath never wronged me, and how can I blaspheme my King who hath saved me?" The proconsul still urging, 'Swear by the fortune of Caesar,' Polycarp said, 'If you still vainly contend to make me swear by the fortune of Caesar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian; and if you desire to learn the Christian doctrine; assign me a day, and hear.' "The proconsul said, "Persuade the people." Polycarp said, "I have thought proper to address you; for we are taught to pay to magistrates and powers appointed by God, all honor consistent with a good conscience. But I do not hold them worthy that I should apologise to them." "I have wild beasts," said the proconsul: "I will expose you to them unless you repent." "Call them," replied Polycarp. "Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good." "I will tame your spirit by fire," said the proconsul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answered Polycarp, "which burns for a moment, and will soon be extinct: but you are ignorant of the future judgment, and of the fire of Aion-punishment reserved for the ungodly. But why do you delay?—Do what you please." The proconsul was visibly embarrassed; he sent, however, the herald to proclaim thrice in the midst of the assembled multitude, "Polycarp hath professed himself a Christian!" Upon this, they all, both Gentiles and Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, "This is the teacher of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore." They now begged Philip, the Asiarch, to let out a lion against Polycarp. But he refused, observing, that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted, that he should be burnt alive. Whilst he was praying, he observed the fire kindling; and turning to the faithful that were with him, he said "I must be burnt alive." The business was executed with all possible speed, in which the Jews distinguished themselves as usual. As soon as the fire was prepared, the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, "Let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire." Upon which they bound him, without nailing him. The burning, however, not proceeding satisfactorily, the confector plunged his sword into his body, by which his existence was terminated.

This account, which is condensed from Milner, may serve to show how the Diabolos was "resisted steadfast in the faith," as well as how he tempted the resistants. Polycarp was an elder of the ecclesia of the Smyrneans in A.D. 107, when Ignatius visited him on his way to suffer death in Rome. Both Ignatius and Polycarp were acquainted with the apostle John; and is highly spoken of by Ignatius, who says of him and others, "they live as in the presence of the glory of God." Polycarp was put to death sixty years after Ignatius, A.D. 167. If he was one of those in Smyrna to whom the Spirit saith, "I know thy works, and tribulation, and poverty—but thou art rich;" and if he continued "*rich in faith*" to the end, (which his martyrdom is no proof of, as many of "the synagogue of the Satan" also suffered,) then he was clothed with "the whole armor of the Deity;" and his examination before the proconsul exhibits "*the wiles of the Diabolos*," and how Polycarp stood against them in the armor,—Eph. 6:11, 16; quenching

all the fiery darts of the wicked one, or Diabolos, with the shield of faith.—1 Pet. 5:9.

5. “Ten Days” Tribulation.

“Ye will have tribulation TEN DAYS.”—Verse 10

Domitian, the Roman emperor, was slain A.D. 96. John was in Patmos at the time; therefore the letter to the Smyrneans was before that date. Domitian was succeeded in the throne by Nerva, who published a pardon for those who were condemned for impiety, recalled those who were banished, and forbade the accusing of any men on account of impiety, or Judaism. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. This brings us the close of the first century, in which we behold the Christians, for the present, in a state of external peace. Under this full toleration the apostle John recovered his liberty, and, at the age of about one hundred, fell asleep in Christ before the short interval of tranquillity was closed by the persecuting spirit of Trajan.

The mild and aged Nerva adopted Trajan A.D. 98, and declared him his colleague and successor in the empire. When Nerva deceased, and Trajan became sole master of the Habitable of the Diabolos, the spirit of persecution broke out afresh; and appears to have been very severe in the region of the Seven Ecclesias. The “tribulation” continued *ten years*, until the death of Trajan, A.D. 117. While the Smyrneans, and their brethren in Asia Minor, were enduring the tribulation of the symbolical “*ten days*,” Pliny, the governor of Bithynia, a character well known in pagan history, wrote the following letter to Trajan, which sufficiently explains itself.

C. Pliny to Trajan, Emperor.

“Health.—It is my usual custom, sir, to refer all things, of which I harbor any doubts, to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians, before I came into this province. I am therefore at a loss to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been a question with me very problematical, whether any distinction should be made between the young and the old, the tender and the robust, whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction;—whether the name itself, abstracted from any flagitiousness of conduct, or the crimes connected with the name, be the object of punishment. In the meantime, this has been my method with respect to those who were brought before me as Christians.

“I asked them whether they were Christians: if they pleaded guilty, I interrogated them twice afresh, with a menace of capital punishment. In case of obstinate perseverance, I ordered them to be executed. For of this I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate. Some were infected with the same madness whom, on account of their privilege of citizenship, I reserved to be sent to Rome, to be referred to your tribunal.

“In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons, who yet declared that they were not Christians then, nor ever had been; and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the dieties: they performed sacred rites with wine and frankincense, and execrated Christ—none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians, but had ceased to be so some three years ago, others still longer, some even

twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ.

“And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime or error; namely, that they were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness; but on the contrary, of abstaining from thefts, robberies, and adulteries; also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted, after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort. On which account, I judged it the more necessary to inquire *by torture* from two females, who were said to be deaconesses, what is the real truth. But nothing could I collect, except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great as to call for serious consultation. Many persons are informed against, of every age and of both sexes; and more still will be in the same situation. The contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavours hitherto forbids such desponding thoughts: for the temples once almost desolate, begin to be frequented, and the sacred solemnities, which had long been intermitted, are now attended afresh; and the sacrificial victims are now sold everywhere, which once could scarcely find a purchaser. Whence I conclude, that many might be reclaimed, were the hope of impunity, on repentance, absolutely confirmed.”

To this the emperor replied as follows:

Trajan to Pliny.

“You have done perfectly right, my dear Pliny, in the inquiry you have made concerning the Christians. For truly no one general rule can be laid down, which will apply itself to all cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished, yet with this restriction, that if any one renounce Christianity, and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future, on his repentance. But anonymous libels in no case ought to be attended to; for the precedent would be of the worst sort, and perfectly incongruous to the maxims of my government.”

Thus the Diabolos and his pagan Satan “cast them into prison that they might be tempted” to renounce the faith. Their tribulation was great. They had foes without, foes within, who said they were Christians, but lied, and their flesh with all its affections and lusts to contend with. But they were “rich” in faith and good works, and zealous against the Docetae or Gnostics, and the Ebionites, both of which, we have shown, constituted the Nikolaitans, or Vanquishers of the people of God’s flock. When Ignatius was at Troas, where Paul and his companions abode seven days (Acts 20:6), he wrote to the Smyrneans commending them for their faithfulness, and zealously warning them against the Nikolaitans. In his view the evil of their heresy consisted in a nullification of Jesus as a covering for sin, and of the resurrection. Let the clergy and those deceived by them, hear him, and be instructed. “I glorify Jesus Anointed, our God, who hath given you wisdom. For I understand that ye, Smyrneans, are perfect in the immoveable faith of our Lord Jesus Christ; who REALLY was of the seed of David according to the flesh; and born of a virgin REALLY; who REALLY suffered under Pontius Pilate. For those things he suffered for us that we might be saved. And he TRULY suffered; as also he TRULY raised up himself; not as some infidels say, that he SEEMED to suffer. I forewarn you of these beasts (2 Pet. 2:12; Jude 10) who are in the shape of men; whom you ought not only not to receive (2 Jno. 10,) but if possible not even to meet with. Only you ought to pray for them—if they may be converted (2 Tim. 2:25)—which is a difficult case. But Jesus Christ, our true life (Col. 3:3) has power to save to the

uttermost” (Heb. 7:25.) I have inserted references in parentheses to show how the scriptures were acting upon the mind of Ignatius while he was writing his epistle. It seems that the “infidels” who pretended to be true Jews or Christians, with the usual artifice of such persons, labored to work themselves into the good graces of Ignatius, who was an influential man among the saints. But he saw through their craftiness, and says—“for what doth it profit me if any man commend me, and yet *blaspheme* my Lord, *denying him to have come in the flesh*? They separate from *he eucharistia* the giving of thanks (that is, “the Lord’s Supper) and from prayer, because they confess not the *Eucharistia* to be (representative of) the body of our Saviour Jesus Anointed, who suffered for our sins. They who contradicted the gift of God (Gal. 1:4; 2:20; Eph. 5:25; 1 Tim. 2:6; Tit. 2:14) die in their reasonings.”

Ignatius suffered death in this Trajan persecution of the “ten days.” When he was led to execution, he was attended by a number of the brethren who accompanied him to Rome, and were residents of that city. When about to suffer, he prayed in behalf of the Ecclesias, that a stop might be put to the persecution, and that their love might be continued one toward another. He was then led into the amphitheatre, and speedily thrown to the wild beasts, who soon devoured him, leaving only a few bones, which the deacons carefully collected and afterwards burned at Antioch.

The concluding remarks of the narrative of the execution of Ignatius are expressed in terms which indicate their writers’ understanding of the Diabolos in the case. They style him “the magnanimous witness of Christ, *who trode underfoot the Diabolos*.” Now the pagan Roman power cast him into prison, and put him to death; yet he trode it under foot in the sense of not yielding to its temptations, and dying with the assurance of rising again; or, as it is expressed in this letter to the Smyrneans, of “not being hurt of the Second Death.” The contemporaries of Ignatius evidently regarded this power as Sin in imperial manifestation, and therefore “the Diabolos.”

6. The Ten Days, or Day for a Year.

This letter to the Smyrneans is the first placed in the Apocalypse where “*days*” stand for *years*. The Apocalypse is a book of symbols, in which the greater is represented by the less. Its agents, and their operations, and its times preliminary to the thousand years, are all miniature representations of the reality—great things illustrated by small. This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is “joy unspeakable and full of glory;” things which cannot be expressed. Because of the Spirit’s working by this rule it is that so much has been revealed in so small a book. It is a condensed view of the deep things of the Deity, which, if they had been magnitudinously revealed, “I suppose,” as John says, “that even the *kosmos* itself could not contain the books that should be written.”

Condensation, then, is the general principle of divine revelation; but of the symbols, it is the special. The apocalyptic times are an apportionment of the times of the Holy City, or of the Saints, concurrent with “the Times of the Gentiles,” during which Jerusalem’s polity, Hebrew and Christian, is trodden under their feet. Hence-Jerusalem has her times, and the Gentiles have theirs; but the two sets of times are not times of concurrent prosperity and triumph. On the contrary, when Jerusalem’s polity is subject, her times are times of adversity; and those of the Gentiles relatively prosperous; and when she “arises and shines because her Light is come,” she becomes victorious, and the Gentiles prostrate, according to the word of Isaac, who said to Jacob, “Let the people serve thee, and the nations bow down to thee; be lord over thy brethren, and let thy mother’s sons bow down to thee; cursed is every one that curseth thee, and blessed be he that blesseth thee”—Gen. 27:29.

Day is frequently used in scripture to represent a *year*. The first intimation of this is in Gen. 47:9, where Jacob says, “the *days* of my pilgrimage are 130 *years*,” and in ver. 28, “the *days* of the years of his life were 147 *years*.” In this we have 47,450 days of pilgrimage represented by 130 years. Now, as

many thousand days are condensable into a few years, upon the same principle many years may be compressed into a few days. Hence, “*the days of the years were 147 years*,” or, Jacob lived 147 days, each day for a year of days, or 52,691 days.

This principle of the ideal condensation of a great while into a little, is practically exhibited in Numbers 14. While the twelve tribes of Israel were in the wilderness, they sent twelve spies to search out the land of promise; “and they returned from searching of the land after forty days.” Now these were literal days, and so would have remained purely and simply, but for an incident which was made the occasion of converting them into typical or symbolical days. The spies caused the tribes to despise the land, so that they refused to go up and take possession of it. Therefore the Spirit said, they should wander in the wilderness forty years. His words are, “After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” Here is the *day for a year rule* plainly indicated. Forty days searching of the land in a faithless spirit, working disobedience in the multitude, made typical of forty years bearing of iniquity, ending in death in the wilderness.

The next notable example of a day being appointed to represent a year, is in Ezek. 4:4. In this place he states that he was commanded to lie upon his left side 390 days, during which he would be considered as bearing the past iniquity of the house of Israel. After these were expired, he was to lie upon his right side 40 days, to bear the iniquity of the house of Judah, making in all 430 days for the iniquity of the whole twelve tribes. All these were *sign-days*, for the Spirit said, “*I have appointed thee each day for a year*.” They were memorial of the past, and prophetic or significant of the future. They memorialized the iniquity of the nation, from their revolt against the house of David, in the fourth year of the reign of Rehoboam, to the nineteenth of Nebuchadnezzar, B.C. 589, when the temple was burned, an interval of 390 years; and the iniquity of Judah from the fourth of Solomon, when the foundation of the temple was laid, to the fourth of Rehoboam, when his dominion was restricted to Judah and Benjamin. The whole 430 years marks the existence of the temple built by Solomon, a period of national transgression coextensive with the interval between the typical Confirmation of the Land-Covenant with Abraham, (Gen. 15:7–21,) and the end of the sojourning in Canaan and in Egypt—Exod. 12:40. This text is obscure as it stands in the English Version and the Hebrew, unless we read “*who dwelt in Egypt*,” as a parenthesis, thus, “Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years.” That is, “their sojourning was 430 years,” partly in Canaan and partly in Egypt, and is so expressed in the Septuagint, which, after Egypt, adds the words *kai en ge chanaan, and in the land of Canaan*.

But the 430 days of Ezekiel became typical of 430 years, during which the children of Israel “should eat their defiled bread among the Gentiles, whither I will drive them,” saith the Spirit—ver. 13. That is, as Ezekiel ate defiled bread for the 430 days he typically bore their iniquity, so the people scattered by Nebuchadnezzar should eat their defiled bread 430 years. History shows this to have been literally fulfilled in the condition of the nation from the burning of the temple to the recovery of independence under the Maccabees, B.C. 169. Thus, 430 years of transgression were visited with 430 years of national humiliation, the former memorialized by 430 sign-days, and the latter typified by the same.

The next instance that may be adduced is illustrative of *a day* representing *years* in prophecy, as found in Dan. 8:14. In the previous verse the question is asked, “For how long the vision of the Daily, the desolating transgression, to give both the holy (city) and the host, for a treading underfoot?” The answer is, “For *an evening-morning of two thousand and three hundred*, then the holy shall be avenged.” In Gen. 1:5, Moses says, “the evening and the morning were *one day*.” Here then is *one day of 2300*. This is a long day. Is it a day of 2300 days, weeks, months, or years? When the answer was given, the Holy City was nothing but heaps of ruins, and the host of Israel scattered abroad. Now 2300

days are six years, three months, and twenty days, but the period could not be literal days, because from no date that can be selected with the least plausibility did the things predicted come to pass at their expiration. The fulfilment belongs to the times of the Little Horn Power, and this did not appear in the Holy City until B.C. 63. No termination, therefore, before that event can be admitted. The only conclusion that can be arrived at is that it is a day of 2300 years. This long day was to form an interval at the expiration of which means would be instituted for the vindication of the Holy from violence. The years have expired, and "*the time of the end*" has come in which the vindication is to be consummated. It is a day containing the first, second, and part of the third, days of Hosea 6:2, where the Spirit represents Israel as saying, "AFTER *two days* will he revive us; *in the third day* he will raise us up, and we shall live in his sight." These are days of 1000 years each; of the third of which 586 years have passed away. Some time in the third day of a 1000 years the twelve tribes of Israel are to be the subject of a national resurrection.

But we come to understand that the 2300 is a period of years from the evidence afforded in the prophecy of the Seventy Weeks. These relate to the Holy and the Host, and the suppression of the Daily, as well as the 2300. The seventy are evidently *weeks of years*; for they are stated as beginning at the commandment to restore and build Jerusalem, and ending at the cutting off of Messiah the Prince, which was exactly 490 years to a day; and containing *seven* seventy times.

The Lord Jesus spoke according to the day for a year rule in Luke 13:32. When certain of the Pharisees said to him, "Get thee out and depart hence, for Herod will kill thee"; he replied, "Go ye, and tell that fox, Behold, I cast out demons, and I do cures *to-day*, and *to-morrow*, and *the third day*, I shall be perfected. Nevertheless, I must walk *to-day* and *to-morrow*, and *the day following*; for it cannot be that a prophet perish out of Jerusalem." In this passage a day is used six times for a year. Jesus ministered during the latter half of the seventieth week, or the last three years and a half of the 490. When the Pharisees warned him of Herod, there were yet three years for him to occupy; and these years he represented in his reply by as many days.

From these examples we see that a day, *according to the nature of the subject treated of*, may signify a year, a thousand years, or two thousand three hundred years. In Numb. 14 and Ezek. 4, for the Old Testament; and in Luke 13, and Apoc. 2, for the New, the day for a year cypher is clearly adopted. And I may remark here that the apocalyptic times can be correctly interpreted upon no other. It is true, that the day for a year cypherists have not hitherto succeeded in interpreting the book; but it is also as eminently true that those who affirm, that a day in symbolic writing means a literal day of twenty-four common hours, have as signally failed as their opponents. What they have urged in support of the tradition delivered to them by Romanist and German controversialists and critics, has so little weight in it, that it is not worth the time and space of a formal refutation in these pages. We shall therefore give the objectors the go-by, and when we treat of the apocalyptic times as they severally occur, show the correctness of the principle by the fitness and historical accuracy of the interpretation.

7. The Second Death.

The letter to the Presbytery and Heritage in Smyrna, concludes by promising those among them who overcome that they shall "*not be hurt of the Second Death.*" The words of the passage are, "Be faithful until death, and I will give to thee the coronal wreath (*stephanon*) of the life. He having an ear let him hearken to what the Spirit saith to the ecclesias. He that overcometh shall not be injured of the Second Death." *Be faithful until death.* They had a course of tribulation to run; for "it is through much tribulation that the saints must enter the kingdom of God" where the crown is to be obtained and worn—Acts 14:22. The kingdom and its crown of life and glory is "the prize." All the faithful in the times of the apostles knew this. Hence Paul, in 1 Cor. 9:24, writing to the christians in Corinth says, "Know ye

not that they which run in a race,” the Athletes in the Grecian Games, “all run, but one receiveth the prize? So run that ye may obtain. And every combatant is temperate in all things; but they are so that they may receive a perishable coronal wreath (*stephanon*); but we one incorruptible. I therefore so run, not as uncertainly; so I fight, not as beating the air. But I keep my body under, and bring it into subjection; lest that by any means, when having preached to others, I myself should be a castaway.” The pagans contended in their games for crowns or coronal wreaths of laurel; but the saints for wreaths of unfading leaves from the forest of the life pertaining to the Aion and the Paradise of Deity.

But they were not to expect the unfading wreath till after death; for they were exhorted to be faithful *until* death. They were, then, to expect to die; for the Fourth Beast would make war upon them in the tribulation of the “ten days,” and prevail against them, and put many of them to death. They would be injured by this death, with great suffering. But there is “*a Second Death*” that would be more tormenting and of more bitter anguish than the first. In the first, men and women “were tortured, not accepting deliverance; that they might obtain a better resurrection. Others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they *without us* should not be made perfect”—Heb. 11:35–40.

This first death was indeed terrible in all its forms. It laid its victims low “*in the dust*,” where it retains them “*invisible*” for centuries. But the apostle addressing the Saints, says to them, “*death is yours*”—1 Cor. 3:22. They do not belong to death, but on the contrary, death belongs to them. The Serpent hath bruized them in the heel, and they now lie wounded in prison. But the wound is not incurable; they have been wounded as it were to death, but their deadly wound will be healed; for in regard to them death hath lost its sting; for “the sting of death is sin,” and all their sins have been forgiven, so that it is impossible that they can be holden of it for ever. For them death hath no sting; and over them “Hades,” “Hell,” “the Grave,” or “Invisible,” has no final victory; for their death will be swallowed up of life and victory, through their Lord Jesus Anointed—1 Cor. 15:54–57; 2 Epist. 5:4. Then, though invisible in the dust, or in common parlance, *dead*, or scripturally, “*asleep in Jesus*,” they have “*not received the promise*,” neither can they, for God’s arrangement is that all the Saints shall with Christ be “*glorified together*”—Rom. 8:17, 32. Abraham, Isaac, Jacob, and the prophets and apostles all, (Enoch, Moses, and Elijah, Jesus, and those who came out of their graves after his resurrection, alone excepted,) yet sleep in their graves waiting for redemption. But that redemption will not be revealed till all the saints are separated by “*the obedience of faith*” from among the Gentiles; for Paul testifies, that they are not to be made perfect *without us*; that is, if there be now a saint living who has not been glorified, then they have not been glorified, and will not be without him; for all are to be glorified and to receive the promise at the same time and together.

The Smyrneans have not, then, as yet, obtained the unfading wreath of the life of the Aion, for they have not been “made perfect,” and the Aion is not yet arrived. Those of them who were faithful until death, have conquered though they fell, and await the healing of their wounds, for the promise is to such, and such alone. They who could not endure the terrors of the death they had to face, were vanquished when they fell; or, if they rose from this death in accepting deliverance, they miss the “better resurrection,” and become obnoxious to the sorer and more fearful terrors of the Second Death. Though they will rise, it will be to condemnation—John 5:28, 29, not to the resurrection of the life. “Thou shalt be recompensed at the resurrection.” This is the great epoch of retribution for weal or woe; then, and not before, the living and the dead receive according to their works—kingdom, power, glory, and endless

life for the saints; the Second Death for the faithless, fainthearted, and abominable.

The phrase “the Second Death,” occurs in three other places of the Apocalypse besides this. First, in Rev. 20:6, which saith, “Blessed and holy he that hath part in the first resurrection; *over these the Second Death hath no power*, but they shall be Priests of the Deity and of the Anointed, and shall reign with him a thousand years.” Here it is testified, that the Second Death hath no power over those who compose the First Resurrection: then consequently, it cannot injure the faithful Smyrneans who were faithful until death; for they are to have unfading life, and it has no power to affect that. They will be of the *first rank* in resurrection; so that their class being preeminent, the resurrection of which they are the subject, is “THE FIRST.” The post-resurrectional death has no power over them, and nothing pertaining to it can injure them. The First Death was at the control of the Diabolos; the Second is subject to them for the punishment of their enemies, and the enemies of God. It is styled “the second death” because multitudes, though not all, who will be injured by it, will have been previously dead. To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors and die again, it is a second death. To that class of the resurrected, and to all living contemporaries, it is THE *Second Death*, though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as “the second;” if no one who shall be subject to it had ever before died, it would not have been styled “the second;” it is the class that designates the death, and not the death the class.

The second text is in the fourteenth verse of the same chapter. Here we have the death symbolically defined in the words, “And the Death and the Invisible were cast into the lake of the fire;” for, says the Spirit, “*this is the Second Death*.” The consuming of the Death and the Invisible in the lake of a certain fire is the Second Death. What lake of fire is this? That mentioned in Rev. 19:20, into which the Beast and False Prophet are to be cast alive. And what are “the Death and the Invisible?” Whosoever is not found written in the book of the life—Rev. 20:15. “Death and the Invisible” are used metonymically for the subjects of them, who are to be postresurrectionally condemned to contemporary and conjoint destruction with the Beast and False Prophet, in the judgments by which these allied powers are to be utterly destroyed. “The Death and the Invisible” are the symbols of *the unwritten*. These, while still living souls, are “*dead in trespasses and sins*”—“miserable sinners” by their own confession; and when they cease to breathe, they “*die in their sins*;” and when they come out of the ground again, they rise in their sins; and as “the wages of sin is death,” they come out of where they have been *concealed* from human ken, heirs of the terrors of the Second Death. What more appropriate by which to represent these *dead of the invisible*, than by their inheritance, death and invisibility, past and for ever? Hence, unpardoned sinners doomed to the torment of the Second Death, and to subsequent exclusion from life for evermore, are symbolized by “*the death and the Hades*,” or Invisible, and are destroyed with the Beast of Eight Heads and its False Prophet, styled by Jesus, in Matt. 25:41, “the Diabolos and his Angels,” in the lake of the fire and brimstone, which he terms, *to pur to aionion*, THE AION-FIRE. The third place beside our text is Rev. 21:8. This informs us of the character of the dead “in the Death and the Invisible,” who are delivered up for the judgments of the Second Death. They are styled, “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, whose part shall be in the lake being caused to burn with fire and brimstone, which is the Second Death.” This is a formidable and comprehensive list of criminals. Who of all the clergies of “Christendom,” and their pietistic followers will escape condemnation on the ground of exemption from the specifications of the text? Are they not all “*Unbelievers*?” Who among them believe “the Gospel of the Kingdom;” or, believing it, have obeyed it? Are they not all “*fearful*” to avow and preach what is not popular with the people? Is not whoremongering proverbially “the ministerial sin?” Like priest like people. Within the pale of the Old Mother of their churches we look for

nothing else. And who are sorcerers, and liars, and inventors of lies, but sacramentarians of all sects, who practically give the lie to God in teaching the infusion of “spiritual grace” into the souls of faithless and ignorant infants and adults? “Without faith,” saith Paul, “it is impossible to please God;” and by the Spirit, we see from the text before us, the unbelieving are condemned to the fiery indignation and sore punishment of the Second Death.

But we forbear to anticipate more under this head. The epoch of the Second Death will present itself for consideration under the missions of the second and third angels of Rev. 14:8–11. Sufficient has been said here explanatory of the Second Death in connexion with the epistle to the ecclesia of the Smyrneans to make it intelligible. Not to be injured of the Second Death was great consolation to those who lived in constant jeopardy of life for the truth’s sake. They might be slain by the sword, but they would rise again; and wield the two-edged sword against the enemy in the execution of “the judgment written” (Psal. 149.); yet amid all the dangers, vicissitudes, and terrors of the crisis, they should “not be injured by the Second Death.”

SECTION 3. TO THE ANGEL OF THE ECCLESIA IN PERGAMOS.

“AND TO THE ANGEL OF THE ECCLESIA IN PERGAMOS WRITE: THESE THINGS SAITH HE HAVING THE SHARP TWO-EDGED LONGSWORD; I HAVE OBSERVED THY WORKS AND WHERE THOU DWELLEST, IN WHICH PLACE IS THE THRONE OF THE SATAN; BUT THOU HOLDEST FAST MY NAME, AND DENIEDST NOT MY FAITH EVEN IN THE DAYS IN WHICH ANTIPAS WAS MY FAITHFUL WITNESS, WHO WAS PUT TO DEATH WITH YOU WHERE THE SATAN SOJOURNS.

“But I have against thee a few things; that thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices and to fornicate. So hast thou also men holding the teaching of the Nikolaitans, which thing I hate.

“Change thy mind; but if not, I come to thee quickly, and will fight with them with the longsword of my mouth.

“He having an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcometh I will give to him to eat of the manna that hath been hidden; and I will give to him a white pebble, and upon the pebble a new name that hath been engraved, which no one knew except the receiver”—verses 12–17.

1. Typography of Pergamos.

This writing affords additional proof that “*Angel*” is used in these letters as a noun of plurality. For example, “*Thou,*” the Angel, “*hast there,*” in Pergamos, “*men holding the teaching of Balaam:*” and again, “*So hast thou also men holding the teaching of the Nikolaitans.*” These “men holding”—*kratountas*—were constituents of the symbolical Star-Angel, or Presbytery; whose influence was only evil and that continually, until at length the truth was extinguished in Pergamos through them. Pergamos was the name of a kingdom as well as of a city. The seat of government was in the city to whose “angel” the Spirit wrote by John. It was the metropolis of the Hellespontic Mysia, and the throne of the kings of the race of Attalus; and is situated about sixty-four miles to the north of Smyrna. It still retains its ancient name, which in the mouth of a Turk is pronounced *Bergamo*. There are some good buildings in the place, but more ruins.

Attalus king of Pergamos died B.C. 138, and was succeeded by his nephew Philometer, who governed the kingdom in a most pernicious and extravagant manner. He was scarcely seated upon the throne before he stained it with the blood of his nearest relations, and the best friends of his family. He caused foreign troops, whom he had expressly sent for from the most savage and cruel nations, to make them the instruments of his enormous barbarity, to execute whole families. Having vented his ferocity,

he thenceforth ceased to show himself abroad. Cruelty and folly were the characteristics of his reign, which happily for his subjects lasted only five years.

Previous to his death, which occurred before the birth of Christ 133 years, he made a will, by which he appointed the Roman people his heirs. Eudemus of Pergamos carried this will to Rome. The principal article was expressed in these terms, "*Let the Roman people inherit all my effects.*" They were not slow to take possession; but being resisted, a war ensued which lasted four years, at the end of which they had conquered Lydia, Caria, the Hellespont, Phrygia, in a word, all that composed the kingdom of Attalus, was reduced into a province of Rome, under the common name of ASIA in which the seven ecclesias were situated. This was consummated B.C. 126.

At the present time, the city is occupied chiefly by Turks, very few families calling themselves christian being left, and these but "dogs" and "swine." Bishop Newton, looking at Pergamos from an episcopalian point of view, says, "Here is only one church remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sendeth hither a priest to perform the sacred offices. The cathedral church of St. John is buried in its own ruins; their Angel or bishop removed; and its fair pillars adorn the graves and rotten carcases of its destroyers, the Turk, who are esteemed about two or three thousand souls in number. Its other fine church, called Santa Sophia, is turned into a mosque, and daily profaned with the blasphemies of the false prophet. There are not in the whole town above a dozen or fifteen families of miserable christians, who till the ground to gain their bread, and live in the most abject and sordid servitude. There is the less reason to wonder at the wretched condition of this church, when we consider that it was the very "throne of Satan," that they "ran greedily after the error of Balaam, to eat things sacrificed to idols, and to commit fornication;" and that "they held the impure doctrines of the Nicolaitans, which Christ detested." It was denounced unto them to "repent, or else he would come unto them quickly, and fight against them," as the event evinces that he hath done." This is all the bishop has to tell us about Pergamos and the letter to its ecclesia. Its population is unequally divided between the Turks and Greeks, the former of whom, he says, "daily profane it with the blasphemies of the false prophet." To our mind, Pergamos would be more intensely profaned were it peopled exclusively with Greeks in the full tide of Byzantine prosperity. It was their "blasphemies," like the profanities of Sodom and Gomorrha, that brought upon them their overthrow, and the Turkish desolation. Instead of adhering to the truth, they worshipped demons called "St. Theodore" and "Santa Sophia," to whom they dedicated bazaars, called "churches," for the sale therein of clerical merchandize. The remnant are indeed "miserable christians," with nothing of christianity but the name.

2. The Throne of the Satan.

Pergamos having been, as we have seen, the metropolis of the kingdom in whose territory the seven ecclesias were situated, was fitly selected by the Spirit as the place of the throne of the Satan. From the writing to the ecclesia there, it would appear that the clerical influence was stronger there than in any other of the seven. They were Balaamites and Nikolaitans; teaching idolatrous practices, committing spiritual abomination, and Judaizers and Gnostics. The miniature kingdom of Pergamos in its connection with christianity had become the Kingdom of the Clergy, whose power in the days of John, was enthroned in the city of that name being opposed both to State-Paganism and to apostolic christianity. It was the head-quarters of the Synagogue of the Satan, who, like its symbolical predecessor, Philometer, *left all its effects to Rome.*

The seven apocalyptic epistles illustrate "*the things that are*"—the things that do exist while the Spirit speaks through John; the things constituting the christendom of the kingdom of Pergamos at the end of the first century, and in the beginning of the second. Pergamos was the throne of the clerical Satan as

Rome is at this day; for Rome became the heir of all the effects of those in Pergamos who held the teaching of Balaam and of the Nikolaitans. But we shall not enter further at present into the consideration of *the Pergamian Christendom a type of the Greco-Latin Christendom at the apocalypse of Christ in power and great glory* until I have expounded in detail what remains peculiar to the ecclesias yet to be discoursed of.

Having dictated to John the superscription of the epistle as “*To the Angel of the Ecclesia in Pergamos,*” the Spirit in telling him to “write what follows, saith of himself that he is “He having the sharp two edged longsword.” The reader can here refer to what I have already written upon the saying, “Out of his mouth a sharp two-eged sword,” on page 183. In addition to what is there said, we may remind the reader that Paul testifies that “there is One Body and One Spirit”—Eph. 4:4. The one Spirit is sometimes in singular, and at other times in plural, manifestation. As the apocalyptic Son of Man in plurality, he speaks “as the sound of many waters;” but in speaking as one person, as the head and mouth of the one body, it is the glorified Jesus speaking, whom Paul styles “*the Lord the Spirit,*” “the last Adam a life-imparting spirit,” “the second man, the Lord from heaven”—1 Cor. 15:45, 47. The Lord Jesus, then, here styles himself paraphrastically, “He having the sharp two-edged longsword,” which is the word or testimony of Deity; for “the spirit is the truth.” “I am the truth,” said Jesus in discourse; and he discoursed by the Spirit: and when the Spirit raised him from the dead, he converted him into solid, substantial, and corporeal spirit; so that Jesus and the Spirit became One and Indivisible. The sword that he hath is styled *rhomphaia*. There are two words used in the apocalypse for our word sword. Being different words we judge that their signification is diverse. The other word is *machaira*. The first occurs in chap. 1:16; 2:12, 16; 6:8; 19:15, 21: the second, in ch. 6:4; 13:10, 14. The *rhomphaia* was the longsword used by the Thracians; while the *machaira* was a short sword, or sabre, as opposed to *xiphos*, the straight sword. The *machaira* was the Roman military sword, the badge of office worn by the Imperial Lieutenant, to whom the power of the sword was delegated by the Emperor. This was not the sword with which he, the Spirit, threatened the Angel of the ecclesia in Pergamos, when he declared he would fight against the Balaamites and Nikolaitans among them “with the longsword of his mouth.” This was the *word-sword*, a sharper one than a steel-sword; for it destroys the soul eternally, slays it out of existence, when wielded against it.

3. “The Place the Satan Inhabits.”

In the time of “*the things which are*” Pergamos was the place the Satan dwelt in. The reader can refresh his mind concerning the Satan by turning to a former page. The Satan in Pergamos, as elsewhere, was the Church Hierarchy claiming to be apostles and ambassadors of Jesus Christ, leading away disciples after them, and teaching perverse things, by which the gospel of the kingdom and its obedience as inculcated by Jesus and his apostles, were abolished. They dwelt in Pergamos in full force; and therefore, in the days of John, it was apocalyptically represented as “the throne of the Satan.” These of the Satan did their best to separate the Saints from “the Name,” and from “the Faith” of the Spirit. Nevertheless, when John wrote, though the “Angel” had unfaithful constituents, yet the majority were true. The Angel-Presbytery dwelt side by side with the Satan. It was in daily communication with them; “contending for the faith once for all delivered to the saints,” as the true believers have done, and are doing to this day in tribulation and reproach. Still they “held fast the Spirit’s name and denied not his faith;” in other words, they were faithful to “the truth as it is in Jesus.”

The power of this Church—Satan, the rival and subsequent destroyer of the One body of Christ—destroyer of its tranquility and happiness for the time being—was enthroned in Pergamos, where they were more influential than the priests of the established superstition. This appears from Pliny’s

testimony concerning the state of things in his letter to Trajan, A.D. 106, which is already before the reader on page 254. Speaking of christianity as a whole (for the pagans made no distinction between Apostolic Christianity and the rising Apostasy) the Roman governor of Bithynia says, "The contagion of the superstition hath spread not only through cities, but even villages, and the country." Still he did not despair of suppressing it; and on expressing his hope gives us to know the depths in which he found idolatry when he first came to Anatolia. "Not that I think it impossible," saith he, "to check and correct it. The success of my endeavours hitherto forbids such desponding thoughts; for the temples, *once almost desolate*, begin to be frequented; and the sacred solemnities, *which had long been intermitted*, are now attended afresh; and the sacrificial victims are now sold everywhere, which *once could scarcely find a purchaser*." This is the testimony of a pagan ruler about four years after the death of the apostle John. In A.D. 106, the temples were almost desolate, idolatrous rites suspended, and "things sacrificed unto idols" could scarcely find any one to purchase them for food. But when Pliny came to Anatolia a considerable change was effected by his measures in favor of the old superstition. Many persons who had renounced idolatry, he says, returned to its abominations. These were called christians. They styled themselves such, and were so regarded by the pagans; but not by the Spirit, and those who held fast his name and had not denied his faith. They were such christians as "sinners of the world" call christians in our day. They were the catholics, protestants, and sectarians of the second century, "the synagogue of the Satan," the apostasy in embryo, ramifying and striking out its roots in all the habitable. The type of their principles was that of "easy virtue;" a very "charitable" community who would receive Socrates, Plato, and "the best of the heathen," into their synagogue, and practice heathen customs, if their contemporaries would give honor to Christ, and forego the worship of images. On this principle variously expressed, they so popularized christianity as to make it palatable to the heathen mind, and to produce the effect deplored by Pliny. But he preferred pure and unmixed Paganism to the semiheathenism of the Satan's synagogue, whose system of superstition had no images of gods, no visible altar, and no bloody sacrifices. He therefore commanded christians to frequent the temples, to attend to "the sacred solemnities," and to purchase the idol sacrifices for food, upon pain of death. Many obeyed, but others were in his judgment sullenly and inflexibly obstinate. These were they whom the Spirit commends saying, "Thou holdest fast my name, and hast not denied my faith." Pliny tried all he could to compel them. He commanded them to "perform sacred rites with wine and frankincense, to repeat after him an invocation of the gods, and of the emperor's image and to execrate Christ." To do this would have been to release their hold of his name and to deny his faith; which, Pliny says, he had been told "a real christian can never be compelled to do." From this it is evident that the distinction existed in John's day, between "real christians" and "christians." The name *christian* comprehended all the adherents of Balaam and Jezebel, whether Ebionites, Gnostics, or by whatever name or denomination of heresy they might be known. The "real christians" had no fellowship with such; though among them, as in Pergamos, the poison of the serpent might be detected. The *ecclesia* and "the synagogue of the Satan" were institutions as distinct as they are now; for in the nineteenth century a true believer of the gospel of the kingdom is *against* all who have not obeyed the same; yet a congregation of "real christians" may have in it some who are not true, as at Pergamos; these will sooner or later show themselves, for their sympathies are fleshly, and they become impatient of principles which they regard as "harsh, uncharitable, and severe."

Such was the state of things in the place where the Satan dwelt in the days of John and Pliny, who were contemporaries. But though the Satan may still be found in Pergamos, or Bergamo, installed in the spiritual bazaars dedicated to St. Theodore and Santa Sophia; in which, "the Right Reverend Father in God, Thomas Newton, D.D., Bishop of Bristol," a "lord spiritual" of their synagogue, informs us the Greek Metropolitan of Smyrna is careful to have "the sacred offices" performed by "a priest whom he

continually sendeth there, and by which performance the name of Christ is not wholly lost or forgotten in Pergamos”—though this be so, “the throne of the Satan” hath long since been removed. It was only temporarily in Pergamos, until a more convenient season; when this should arrive the generation of the Satan then existing would plant it in a place more fitting for dominion. “Ye know,” said Paul to his contemporaries, “what withholdeth that he might be revealed in his time.” The “*He*” he refers to here in 2 Thess. 2:6, is A POWER, not an isolated individual—a Power which is the subject of the prophecy in Dan. 11:36–39. This power Daniel styles “the King that shall do according to his will;” and Paul terms it “that lawless one whose coming is after the working of the Satan.” The Satan here is evidently a christian agency; that is, a working under the christian name—“THE MYSTERY OF INIQUITY *already working*” to the perversion of the gospel Paul preached. It was working “with all power, and signs and lying wonders;” and those in Pergamos, and elsewhere, who held the doctrine of Balaam, and the teaching of the Nikolaitans, and who possessed “*spirits*,” or spiritual gifts, were the workers, who prostituted their gifts to the confirmation of the teaching they promulgated in opposition to the apostles. They worked “with all the deceivableness of unrighteousness in them that perish,” and therefore they were styled “deceitful workers.” They were like the Mormons of our time, who proclaim themselves to be “christians;” profess to believe in Jesus as the Son of God and Christ; in short, to believe all that “orthodox christians” approve; but with all their verbiage, *having a political purpose to effect as the great end of all their enterprize*. If they could carry this purpose into effect, they would abolish the constitution of the United States, and set up a kingdom which should rule the country according to the principles of Mormonism. But every one knows “*what withholdeth*,” namely, the power of the Union.

I have selected the Mormons as an example illustrative of the purpose and working of the generation of the Satan contemporary with the apostles, because they occupy a relation to the United States more resembling that of the Christians of the first, second, and third centuries to the Pagan-Roman government, than any other sect of Satan’s synagogue at present extant. They began their career with a doctrine, the vindication of whose scripturality seemed to occupy all their energies. But as they increased their proselytes, certain ambitious demagogues among them conceived the idea of turning the speculation to present political account. In a few years they had some two thousand votes to dispose of to any of the political factions in being, able and willing to promote their schemes. They proselyted to Mormonism to increase their political influence with the factions, whose leaders and wireworkers would as soon profess this as any other *ism*, if it would help them to place, profit, and power. By working thus, though “persecuted,” they have become a Power, which this government finds difficult to control. It began with a doctrine, it ends, when it thinks itself sufficiently strong, with an appeal to the sword. And thus it was in the first three centuries in the Roman empire. Christianity had its ambitious demagogues, and Rome its factions, and hypocritical and dishonest politicians. The factions contended for supreme power, and to obtain it, the politicians would as soon profess the christianity of Satan’s syngogue, as the paganism of the Diabolos. At first, the “ministers of the Satan” were zealous for doctrines, and for a righteousness of law and gospel commixed. Notwithstanding the opposition they encountered from the apostles and all real Christians, their numbers increased. Starting originally in their career as constituents of the elderships, they obtained position and a vantage ground; and with ability to work signs and wonders, which became “lying wonders,” because used for the confirmation of “a lie,” which became “a strong delusion” in all it took possession of. “Of your own selves,” said Paul to those of the Ephesian Star-Angel endowed with spiritual gifts, “shall men arise speaking perverse things to draw away disciples after them.” Their numbers increased from this source, and by direct conversion to their “perverse things” from among the Jews and pagans; so that the apostolic party were placed in the minority, where it has remained to this day.

In two hundred and eighty years from the Pentecost of A.D. 33, the adherents of the perverse things

of the Apostasy had become sufficiently numerous and influential to be an object of fear to the constituted authorities, and of hope to the aspirant of supreme power that might be fortunate enough to obtain their cooperation. They had got rid of the old-fashioned doctrine of non-resistance and passive obedience taught by Paul; and they were now ready to draw the sword, and fight for empire under the first champion who should present with claims upon their support. The “coming man” appeared A.D. 306, in the character of a worshipper of the sun, named Constantine. This pagan aspirant, ambitious of the supreme and sole dominion of the Roman Habitable, then ruled by six emperors, came to an understanding with “the Christian Hierarchy” of the Satan, which, for the sake of distinguishing it from the real christian community, may be styled “*catholic*.” Constantine and the Catholics made common cause to remove “*what withholdeth*” by force of arms, that their own Satanism might be enthroned. After a conflict of six or seven years, they succeeded in planting the Cross, the symbol of the New Power, upon the Capitol in Rome. In consummating this, the Satan had worked as they have since worked in making Protestantism sovereign in Germany, Britain, and the United Provinces. The Satan’s throne in the little kingdom of Pergamos was transferred to Rome, the symbol of whose imperialism was “the Dragon”—“*purpureum signum draconis*,” *the purple red ensign of the dragon*.

But “the throne of the Satan,” and the metropolis the Satan inhabited, were not established in the city of the Tiber. The Roman dominion had become the Satan’s; but at the time of this great revolution, the city of Rome had become confounded with the dependent kingdoms which had once acknowledged her supremacy. In reference to this, Gibbon remarks, that “after the defeat and abdication of Licinius, his victorious rival, Constantine, proceeded to lay the foundations of a city destined to reign in future times the Mistress of the East. The motives, whether of pride or of policy, which first induced Diocletian to withdraw himself from the ancient seat of government, (on the Tiber,) had acquired additional weight by the example of his successors, and the habits of forty years. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Caesars was viewed with cold indifference by a martial prince like Constantine, born in the neighborhood of the Danube, educated in the courts and armies of Asia, and invested with the purple by the legions of Britain. The Italians, who had received him as their deliverer, submissively obeyed the edicts which he sometimes condescended to address to the Senate and People of Rome; but *they were seldom honored with the presence of their new sovereign*. During the vigor of his age, Constantine according to the various exigences of peace or war, moved with slow dignity, or active dilligence, along the frontiers of his extensive dominions; and was always prepared to take the field either against a foreign or a domestic enemy. But as he gradually reached the summit of prosperity and the decline of life, he began to meditate the design of fixing, in a more permanent station, the strength as well as the majesty of the throne. In the choice of an advantageous situation, he preferred the confines of Europe and Asia. Diocletian had selected and embellished the residence of Nicomedia, (about sixty-five miles east of Constantinople, and one hundred and fifty north of Pergamos). “But the memory of Diocletian was justly abhorred by the protector of the Church; and Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his own name. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate, both as a soldier and as a statesman, the incomparable position of Byzantium; and to observe how strongly it was guarded by nature against a hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse. He determined, therefore, to make the site occupied by Byzantium the locality of the Capital, the policy, and the religion of the Satan, who had helped him in his wars. In speaking of the foundation of the city which was henceforth to be called Constantinople, Gibbon further remarks that “the prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in

every age, been supposed to reflect a becoming majesty on the origin of great cities, the Emperor was desirous of ascribing his resolution not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople: and though he has not condescended to relate in what manner the celestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers, who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of imperial greatness. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition; and though Constantine might omit some rites which savored too strongly of their pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with lance in his hand, the emperor himself led the solemn procession, and directed the line, which was traced as the boundary of the destined Capital; till the growing circumference was observed with astonishment by the assistants, who at length ventured to observe that he had already exceeded the most ample measure of a great city. ‘I shall still advance,’ replied Constantine, ‘till HE, the invisible guide who marches before me, thinks proper to stop.’ “

Constantinople was dedicated A.D. 330, or thereabout. Its foundation commemorates the union of the Greek Catholic Satan with the Roman Diabolos, whose ensign we have remarked, on the authority of Ammianus Marcellinus, a pagan writer, was the *purple red dragon*. Constantine made his city a partaker of the throne of the Roman Majesty—the Emperor and his Court residing on the Bosphorus, and the Senate on the Tiber. In process of centuries, however, the Dragon ceded his throne on the Tiber to the Beast of the Sea—Rev. 13:2; from which time Constantinople became alone the throne of the power whose symbolical title is “the Dragon, the Old Serpent, which is Diabolos and Satan”—Rev. 20:2. From these premises it will be seen that, before the Apostasy was allied with the civil power its throne was in Pergamos, a little over two hundred miles south by west of Constantinople. It was there, in fact; but only temporarily, until it could plant itself in the place appointed for it. In due time Constantinople was built, and the Throne of the Apostasy was erected there. At present, the place of the Satan’s throne is provisionally occupied by a race which does not belong to the apocalyptic synagogue of the Satan. The Satan is ecclesiastically Greek. They were Greek in Pergamos; Greek in Constantinople for more than a thousand years; and must be Greek there again when the crisis of binding the Dragon, or Satan, shall have arrived. Then will the Spirit, in the full and antitypical import of the prediction, “come quickly, and fight against them with the sword of his mouth.”

4. “My Name.”

After reminding the Angel-Star of the Ecclesia in Pergamos that they dwelt where the throne of the Satan then was, the Spirit tells them that one of their works he had observed was, that they *held fast his Name*. This was a great thing in the midst of paganism, and the semiheathenism of the apostasy, with all its sanctimonious pretensions on every side.

In regard to this “Name,” we have already offered some remarks on page 98, to which the reader is referred. In addition to what is there written, it may be stated that the Spirit saith in Isai. 42:8, “I (am) Yahweh; this is my name.” The Spirit, then, declaring this to be his name, when he says that the saints in Pergamos held fast to it, the testimony is tantamount to saying, “thou holdest fast my name, Yahweh.”

In our remarks on “*Jesus*,” referred to above, we have spoken of the etymology of this name. We repeat that it signifies *He shall be*: and in the form אֲנִי יְהוֹה

ani Yahweh, signifies, “I, the Spirit, am He who shall be.” The individual *who was to be*—he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4; 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7:12–14; Isai. 9:6, 7—was the personage indicated by Yahweh *He shall be*, styled, in Hebrew “the Messiah;” in Greek, “the Christ;” and in English, “the Anointed.” Now, the Spirit said by the prophets, *I shall be he*; and here, in the apocalypse, we find the Spirit and Jesus speaking as one.

Now, the “Seed of Abraham,” genealogically considered, must partake of Abraham’s nature—must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, who is spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things, and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit; “for that which has been begotten of the Spirit is spirit”—begotten subsequently to their post-resurrectional appearance at Christ’s tribunal. If, then, flesh and blood thus become spirit, (and some flesh and blood will become spirit without tasting of death, Paul says,) why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled “Son of God;” but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these, it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary’s ovarium; and caused an ovum, or “seed of the woman,” to be deposited in her womb. Here, as the spirit-germ of the second man it remained the usual “set time,” subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem; and duly named JESUS, or *He shall be who shall save*—both “Son of God,” and “Son of Man,” which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David’s daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to “know the joyful sound”—to believe “the gospel of the Deity which he had promised before by the prophets in the holy scriptures,” concerning his Son the Christ, made of the seed of David according to flesh, and constituted son of Deity in power according to spirit of holiness—Rom. 1:1–4: and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand “the things concerning the kingdom of the Deity, and the name of Jesus Anointed” of the Spirit—Acts 8:12. In the teaching of Jesus “the name,” “the gospel,” and “the kingdom of the Deity,”

are interchangeably used. Thus in Matt. 19:29, he says, that every one who forsaketh any thing "*for my name's sake*" shall receive an hundredfold, and shall inherit aion-life;" in Mark. 10:29, he says, that there is no man that hath left any thing "*for my sake and the Gospel's*," but he shall receive an hundred fold in this time with persecutions; and in the coming Aion Life aionian;" and in Luke 18:29, he says, there is no man that hath left any thing "*for the kingdom of the Deity's sake*," who shall not receive manifold more in this time, and in the Aion to come life aionian." Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in the faith, and not to be moved away from the hope of the gospel," as in the case of the Pergamians. They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it.

Not so, however, the Satan; they did not hold fast the name, and did deny the faith. As we have seen in treating of the Nikolaitanes, they denied that Christ had come in flesh; the consequence was that they logically rendered the Yahweh-Name ineffectual to the remission of sin: for if Christ did not come in the flesh and blood nature common to all mankind, the condemnation of sin in the flesh which had sinned, as represented in the lambs slain from the foundation of the world, could not have occurred when he was crucified; and moreover, if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross. The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed.

The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah; for "without the shedding of blood there is no remission." The Spirit plainly testifies this in the prophets and apostles. In Lev. 17:11, he saith, "I have given the blood to you upon the altar *for a covering upon* your souls; for the blood itself shall *cover* the soul." The reason given for blood being thus used is "because the soul of the flesh is in the very blood." The soul, *nephesh*, or life is in the blood. The blood contains or covers it, as it were; and as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense, "the life, or soul, of all flesh is the blood thereof;" because the vitality of all animals is in the blood. Hence, a bloodless man could not, upon the principles of the divine law, be *a covering for sin*. He must have real blood in his veins containing life, as in redeeming flesh and blood nature from death, he had to give the same sort of life for the life to be redeemed.

Now the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world. The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption; "for," he says, "the redemption of their soul will be costly, and it ceaseth to the Olahm"—Psal. 49:6–9. If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom "a great multitude which no man can number!"—Rev. 7:9. The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh; and which had not energized a man to the commission of sin. Jesus was an unblemished man, without spot, or wrinkle, or any such thing; for "he was holy, harmless, undefiled, and separate from sinners."

This precious "blood of sprinkling, which speaks better things than the blood of Abel," the sanctifying blood of the covenant shed for the remission of the sins of many, (Heb. 12:24; 10:29, 22; Matt. 26:28), is the principle which makes the Yahweh-Name sin-cleansing, or a covering for the hiding of sin, so that the believer upon whom the name is invoked, may have "no more conscience of sins," or, as Peter expresses it, may have "the answer of a good conscience toward God"—1 Pet. 3:21.

The purifying or sanctifying property of the Yahweh-Name being connected with bloodshedding, as

prefigured in the law, necessitates the death of him who becomes the medium of its manifestation. The prophetic testimony is direct upon this point. “Thou, O Serpent,” said the Spirit, “shalt bruise the heel of the Woman’s Seed”—Gen. 3:15. And this seed was to come out of Abraham’s son, as it is written “in Isaac a Seed shall be chosen for thee;” and to show that he was to be a sacrificial man, the Elohim told him to “offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown.” In obedience to this command, Abraham travelled with Isaac a journey of three days, until they arrived at the mountain where the temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound, and led him as a lamb to the slaughter. Having erected an altar, he laid him thereon upon the wood, and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place. The release of Isaac was a resurrection to life—a type of the future literal resurrection of the Seed to descend from him—Gen. 21:12; 22:6, 9, 13. This was the death and resurrection of the Yahweh-Name bearer represented to Abraham dramatically. It taught him, that the Seed to be chosen for him, who was to “possess the gate of His enemies, and in whom all the nations of the earth shall be blessed,” should suffer a violent death, and then rise again to fulfil his destiny. Abraham saw this, and therefore named the place of the offering Yahweh-Yireh, *He who shall be will provide*—“In the mount Yahweh shall be seen”—ver. 14.

The prophets are full of testimony illustrative of this remarkable representation. “The Songs of Zion” treat largely of the sufferings of the Spirit’s name. The Spirit in David says, “they pierced my hands and my feet”—Psal. 22:16; and “He shall be filled with iron and the shaft of a spear”—2 Sam. 23:7; and in Dan. 9:26, “Messiah shall be cut off;” and in Isa. 53, speaking of the Deity’s “righteous servant,” the Spirit saith, “Yahweh has caused to lay upon Him the iniquity of us all * * * for the transgression of my people was he stricken; when thou shalt make a trespass-offering of his *nephesh*, soul,” or life, “he shall see a seed; * * * through his knowledge shall my righteous servant make a justification for many; and he shall bear their iniquities. Therefore I will apportion to him among the great and the mighty; he shall divide the spoil; because that he hath poured out his *nephesh* or soul (contained in the blood) unto death.”

Such was to be Name of the Christ in fact and doctrine—a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people, through their belief of the things, or knowledge concerning him. When Jesus appeared, and was crucified and rose again, the Yahweh-Name was no longer absolutely a testimony to be fulfilled; it became a living reality—the Truth Incarnate; and “the Name of Christ” became “the Name of Jesus Christ;” and all that is predicted of the Spirit’s Name is to be fulfilled in Jesus and his Brethren.

The New Testament treats very largely of *the mystery of the Name*. After Jesus rose from the dead, and before his assumption to the right hand of power, the kingdom and the Name were the especial topics of conversation between him and his disciples. They understood the doctrine of the kingdom better than of the name, until he opened their understandings that they might understand the scriptures of the prophets—Luke 24:45. These in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from their eyes—Luke 18:31–34. But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend “the truth as it is in Jesus.” “O fools,” said he to two of them, “and slow of heart to believe *all that the prophets have spoken*; ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself”—Luke 24:25. On a subsequent occasion, when all of them were convened, he said, that according as it was written in the prophets, “it behoved the Christ to suffer, and to rise from the dead on the third day; and that repentance and

remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem”—vers. 44–47. “*In his name*” is here an all-important phrase, for apart from this great name, there is no repentance nor remission of sins for Jew or Gentile. “There is salvation in no other; for,” continues the Spirit in Peter, “there is none other Name under heaven given among men, whereby we must be saved”—Acts 4:12; and again, he said, “to Him give all the prophets testimony, that *whosoever believeth into him*, shall receive remission of sins THROUGH HIS NAME”—ch. 10:43. The Name is expressive of a personal existence “among men.” In its first sojourn here, though it was the Deity’s Name, it was a name of no reputation; it was without rule, being the name of a servant, or a humiliated, oppressed, and afflicted man, absolutely obedient to the will of the Deity, even unto the death of the cross. Wherefore “God also,” says Paul, in Phil. 2:9, “hath highly exalted him, and given him *a Name which is above every name*: that at the name of Jesus every knee should bow of heavenlies and of earthlies, and of subterraneans; and every tongue confess that Jesus Anointed is Lord to the glory of Deity the Father.”

In this highly exalted name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the scriptures, ever so excellently and piously disposed, ever so firmly convinced of “the truth as it is in Jesus,” still, *if he have not been added to this name*—if he have not laid hold upon it according to divine appointment—(and in no other way can it be laid hold of)—he is the subject neither of “repentance” nor “remission of sins;” and furthermore, if having laid hold of it, he follow not the example of the faithful in Pergamos, and hold it fast, the Spirit will “fight against him with the sword of his mouth.”

By grace are men saved, through faith that works by love, and purifies the heart—Eph. 2:8; Gal. 5:8; Acts 15:9. Assuming then, that a sinner “believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed;” and that he has fallen in love with them; and that, loving what he believes, and the effect of this *affectionate belief*, or “believing with the heart,” has been to alienate his affections from “the pleasures of sin,” and “earthly things;” and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting; assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, who is “the Lord the Spirit.” But, if the sinner have not this affectionate belief, he can receive nothing through the name; because he has no faith for justification, and no disposition such as Abraham had, to be reckoned for repentance. Without the faith that works by love and purifies the heart, it is impossible to please the Deity.

On the day of Pentecost, in the thirty-sixth year from the birth of Jesus, Peter addressed three thousand Jews, whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying, “*What shall we do?*” he replied, not knowing as yet, what their convictions were, “*Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed INTO remission of sins.*” They were to be immersed *epi to onomati, upon and for the name* of Jesus Anointed; because the gospel of the kingdom was preached to them to separate them from that evil generation of Israel “*for the name;*” as it was afterwards preached to the gentiles for the same purpose—“to take out of the nations a people, *epi to onomati, for the name* of him”—Acts 15:14. They were immersed “*for*” this name that they might constitute a part of this name; for it is *a name of multitude*, all of whose constituents are “IN Jesus Christ; in other words, “in Deity the Father, and the Lord Jesus Anointed”—1 Thess. 1:1. For a sinner, then, affectionately believing the truth, to be “*immersed for the name,*” is for him to be *added to the name of Deity*; that, when that Divine Name is complete, he with Jesus may be manifested in power and great glory. “The righteousness of God through Jesus Christ’s faith is *eis, for* all and *epi, upon* all the believing”—Rom. 3:22.

This manifestation is the ultimate purpose of his addition to this name; but there is also a present reason and advantage resulting therefrom. “Be every one of you,” said Peter, “immersed upon the Name of

Jesus Anointed INTO *remission of sins*.” When added to the name, the immersed believer is “*en to onomati*” In the name (Acts 10:48) as a man is *in a robe* when he has put it on. The name is regarded as a *covering* by which his “*sin is covered*”—Psal. 32:1, 2. Now, immersion is the divinely appointed action by which a true believer is, and a true believer only can be, united, added, or married to the name; and in order to this, that he may be “*in the name*,” it is appointed for him to be immersed “*eis, INTO, or for, the Name of the Father, and of the Son, and of the Holy Spirit*”—a formula which is equivalent to the phrase, “the Name of Jesus Anointed;” for *Jesus Anointed* is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts 8:12) is immersed in water “*upon,*” “*for*” and “*into*” the name, which is the same as being immersed into remission of sins. The Spirit, the water, and the blood are the three witnesses on the earth that are convergent into the one name—1 Jno. 5:8. “*The spirit*” which “*is the truth,*” works in him, who understands it, to believe, to will, and to do; “*the water*” is the medium of induction into the name; and no one since Pentecost, A.D. 35, can prove that he has been added to the sin-covering name, who has not passed through the water. “Except a man be born *ex*, out of water and spirit,” saith the King of Israel, “he cannot enter into the Kingdom of the Deity”—Jno. 3:5. The water will not bear witness in favor of the unwashed. The third witness is “*the blood.*” By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises, is brought into sacrificial relation thereto. By faith in the testimony of Jesus he believes that sin was condemned in his flesh when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of the many; whose sins Jesus bore in his own body to the Cross. Believing that, without the shedding of the blood of Jesus there would have been no remission through the name, the blood becomes to him an important and indispensable element of the name, which he embraces for its purifying efficacy imparted to it thereby. He goes into the laver of the water, that he may approach the altar, Jesus, and be sprinkled by faith with his blood. This done, and he is “justified by faith,” “by grace,” “by his blood,” and “washed, sanctified, and justified in the name of the Lord Jesus and in the Spirit of our God”—the truth, the water, and the blood all testify to his justification “through his name.”

Lastly, upon this subject we would at present remark, that there is a precise and definite point of time at which a sinner’s disposition and faith are granted to him for a change of mind or heart, and for remission; and this is *in the act of obedience*. Ananias said to Saul, “Arise be baptized and wash away thy sins, attaching thyself to the name of the Lord”—Acts 22:16. In the act of doing this, in rising from the water, Saul’s state of heart was granted to him for repentance, and his belief of the truth was counted to him for remission of sins—both in the act which effected his attachment to the name.

To perceive the force of the Spirit’s saying in the writing to the Star Angel in Pergamos, “*thou holdest fast MY NAME,*” it is necessary to understand the doctrine of that name, therefore I have gone at some length into the exposition of it here; especially as there are so few in the world that have a scriptural comprehension of it. The teaching brethren in Pergamos still expounded it aright; although in such close neighborhood to the Satan’s head-quarters, where they were indefatigably sowing tares; and denying the foundation of the name, which is laid in the real humanity and sufferings of the sacrificial man, Jesus; “who was delivered for the offences, and raised again for the justification” of sinners, who affectionately believe the promises made to Abraham and David, and the truth as it is in Jesus. To these teachers resident in the Satan’s dwelling place and capital, the Spirit not only said “thou holdest fast my name,” but also, “*and hast not denied my faith.*”

5. “My Faith.”

The Name and *the Faith* are terms comprehensive of the whole subject. “There is One Faith,” says Paul, “and one Hope of the Calling.” The name is that part of the faith just expounded; but when “faith” is used in connexion with “name” it embraces the things associated with it by Paul in his definition of it in Heb. 11:1. In this place, he says, “Faith is a *hypostasis* of things *being hoped for*, an *elegchos* of *transactions* not seen.” Here *faith*, or belief, is said to be *hypostasis* and *elenchos*; that is, *faith is reality and proof*. The person who has it, embraces certain things promised as realities, and certain transactions as things proved. Hence, faith is the assured hope of things promised, the conviction of the truth of transactions not witnessed by the believer.

The English Version renders Paul’s words, thus; “Faith is the substance of things hoped for, the evidence of things not seen.” This, however, does not give us the full import of his definition. The word *elpizomenon* rendered “*of things hoped for*,” is the present participle passive, the sign of which is “*being*,” the word should therefore be translated “*of things being hoped for*.” Faith is not the “hypostasis of things hoped for” once, and afterwards forgotten: nor “of things hoped for” by other people of old time, but never heard of by professors now: but they are things “by which ye are saved *if ye keep in memory* a certain word I preached unto you,” says Paul; “unless ye have believed in vain;” that is, by forgetting it—1 Cor. 15:1, 2 :—it is the hypostasis of things hoped for, *being kept in memory*, by the believer; who, understanding the things promised, is fully persuaded of them, and lives in hope even against hope, or present appearances, that what God has promised to Abraham and David, he is able and will perform—Rom. 4:21, 18.

Another defect in the English Version is, that it does not fully translate the word *pragmaton*. The word *pragma* signifies “a thing done, a fact, deed, work, or transaction,” and is, therefore, a matter of history. In the phrase “*of things being hoped for*” there is no separate word in the original for “things;” but it is supplied, and correctly so, because *elpizomenon* is of the neuter gender. But in the latter part of this definition Paul has inserted the word *pragmaton*, that all the things of faith may be embraced in the definition—“the things of the kingdom,” which are “*being hoped for*,” and “the things of the Name,” which *have been transacted* and expounded in the mystery revealed.

It is evident, then, that what is termed “historical faith,” or the mere belief of history, and which some “theologians,” say is the best sort of faith, is a defective faith; and therefore, not what the Spirit styles “My Faith.” On the other hand, also, the mere belief of things hoped for, omitting faith in the *pragmata*, or transactions, is a defective faith. A faith perfect in kind and in degree must heartily embrace the things of hope, and the things transacted; in other words, “the things concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus.”

This is what the Spirit styles “*my faith*,” which the teachers in Pergamos “*Had not denied*.” The divines of “the synagogue of the Satan” in that city did however deny it. Their Nikolaitan speculations about “immortal souls” led them to deny it. Justin Martyr, who was fourteen years contemporary with the apostle John, though he did not embrace christianity till about thirty years after his death, in his dialogue with Trypho, a Jew, says, “I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion, (that of the prophets concerning the Millennial Reign,) so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee on the other hand that many, *even those of that race of christians who follow not godly and pure doctrine* (those of the apocalyptic synagogue of the Satan) do not acknowledge it. For I have demonstrated to thee that these (Nikolaitans) are indeed called christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound.” These self-styled christians are the professors denounced in the letters to the seven ecclesias under the epithets of “those who say they are apostles, and are not, but are liars;” “blasphemers who say they are Jews, and are not, but the synagogue of the Satan;” “the Satan;” “those who hold the

doctrine of Balaam;" "the Nikolaitans;" "that woman Jezebel, calling herself a prophetess, teaching and seducing the servants of God;" and "those who said they were rich, and increased with goods, and had need of nothing." These all called themselves christians, but, as Justin truly says, they were atheists, or without God, and impious heretics; blasphemous, ungodly, and unsound teachers. He goes on, therefore, to say concerning these "Fathers" of Modern Christendom, "If therefore, you fall in with certain who are called christians, who confess not this truth, (of the thousand years' reign of Jesus and his brethren on earth over all nations) but dare to blaspheme the God of Abraham and Isaac and Jacob, in that they say *there is no resurrection of the dead*, but that IMMEDIATELY WHEN THEY DIE, THEIR SOULS ARE RECEIVED UP INTO HEAVEN—avoid them, and esteem them not christians, etc." In affirming this, which is now called orthodoxy, because "the synagogue of the Satan" is now in the ascendancy under the current style, or title of "the Names and Denominations of Christendom"—they denied the faith termed by the Spirit "My Faith." Justin protests that it is blaspheming the God of Abraham to say, that there is no resurrection of the flesh; and that they do say this who say, that souls are received up into heaven immediately they die. I believe Justin's position is apostolic and scriptural; and that what was blasphemy, atheism, heresy, ungodly, and unsound, in the year 140, is the same in 1861. Justin, therefore, who is highly commended by the commentators, denounces them as not christians, and the sentiments of all christendom in our day as blasphemy. Where is the name, sect, or denomination, from the papacy to Mormonism included, but what teaches the dogma or immortal-soulism, and translation to heaven at death? Our contemporaries all deny the Spirit's Faith; if any are to be found that hold fast the Name and have not denied the faith, which the Spirit styles his, they are not of the names and denominations of "the religious world." They are outsiders, having no fellowship with "the Satan" in any of "the depths as they teach."

No, the Spirit's Faith is not the faith of Christendom. The "faith" of the religious world taught by all orders of its clergy, is mere heathenism, interlarded with some scriptural phraseology uttered in a tone called "holy." The Spirit's faith teaches what is promised "to them that overcome"—the resurrection of the mortal body; absolute dominion over the nations of the earth; Deification; a share in the throne of Omnipotence; and endless existence in glory. The dogma of an immortal soul in sinful flesh is not to be found in the Spirit's faith; it knows nothing about the translation of such a vain conceit to heaven, but to condemn it in its logical consequents. The dogma of the transfer of such a fiction to heaven at death is subversive of the resurrection of the flesh; and of the kingdom covenanted to Abraham and David; and promised to the saints with eternal life and glory. The Spirit's faith repudiates such trash; and threatens vengeance upon those who hold it.

6. Antipas.

The Spirit says to the Star-Angel in Pergamos, "Thou holdest fast my name, and hast not denied my faith, as in the days in which Antipas *was* my faithful witness, who was put to death with you where the Satan sojourns." The Star-Angel was still faithful, and had been so in former days of trial, characterized as days in which Antipas was put to death in Pergamos. Antipas is styled "my faithful witness." Hence the name is identical with him, or them, who held fast the name and denied not the faith of Christ, whether in Pergamos or elsewhere, in the midst of persecution. The name is typical of a class at that time related to "the things that are." The word *Antipas* signifies "*against all*;" and is doubtless introduced here as the apocalyptic designation of those who were the faithful in opposition to all pretenders to Christianity. Paul and all who adhered to his teaching were Antipas. They were *against all* Nikolaitans, Balaamites, children of Jezebel, false apostles, and spurious Jews, who, as Justin says, "are called Christians, but are atheists and impious heretics, because that in all things they teach what is

blasphemous, ungodly, and unsound.”

The Antipas Christians were obnoxious to the hatred both of the Diabolos and the Satan. The Satan were sometimes persecuted by the Diabolos; but the Antipas were persecuted by both. The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny relates in his letter to Trajan, deny the faith to save their worthless lives; but the Antipas were always “faithful unto the death.” The Satan was contending with the Diabolos for supremacy in the Roman State, which brought them into collision and bloodshed; but the Antipas party were “contending earnestly for the faith once delivered to the saints,” that they might be approved of God, save their contemporaries, and transmit it uncorrupted to the next generation. The Antipas, or Christ’s faithful witness, cared nothing about the riches, and honors, and power obtainable in the present evil world. His affections had loftier aspirations. Not so the Satan. They were ambitious of all these. They aspired to political ascendancy, and when they found themselves powerful enough, they appealed to the sword, and conquered. And when the Diabolos found that the cause of paganism was lost, the religion of the Satan, the catholic, became the religion of the State, under the old style of “the devil and the Satan.” But Antipas still continued in affliction. The victory of the Satan professing christianity was of small advantage to Antipas. The faithful witness had to fly into the wilderness from the face of the New Power, which sought to sweep them from the earth.—Rev. 12:6, 14–17.

But, it is said of Antipas, that he was put to death in the Satan’s kingdom—“Antipas, my faithful witness, who was put to death with you where the Satan sojourns”—at Pergamos, the place of their throne. When the Satan removed from Pergamos to Rome and Constantinople, Antipas fled into the wilderness, and was protected there during 1260 years. But at the end of that period, the adversary made war upon the Antipas, and slew them; for being *against all*, in their testifying, they incurred the wrath of the self-styled christians who ruled and argued with the word—Rev. 11:1, 2, 7.

Antipas, however, though put to death, hath been resuscitated; and they now “stand upon their feet,” and their enemies are afraid of them. The Satan of Pergamos is still prosperous in the enjoyment of the lusts of the flesh and the pride of life; with a dominion coextensive with christendom. Their church is large, and embraces within its pale all sects, and parties, names and denominations, except Antipas; who is still, as in apostolic times, *against all*. Antipas, who holds fast the name and denies not the faith of Christ, has no fellowship for any of them; but protests against them all as the Satan. As he is against all, so all are against him. No “orthodox christian” of the Satan’s synagogue will admit an Antipas into their pulpits, because he is not in what they term “holy orders;”—he has not been ordained by the imposition of the hands of those “reverend divines,” who say that they are “apostles;” the ambassadors of Jesus Christ, and successors of his apostles; “and are not, but are found to be liars.” Antipas has no more respect for these than Jesus had for the “scribes, pharisees, and hypocrites;” or Paul for “the false apostles and ministers of the Satan,” who perverted the gospel, and sought to exclude him on every side. The author of this exposition is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odors of sanctity burned to his honor by all the clergy and pietists of “Christendom”. For further exposition upon this subject see our remarks on “*on the depths of the Satan*” hereafter.

7. The Balaamites.

But, though the Star-Angel, or eldership, of the ecclesia in Pergamos in the general answered to Antipas, the Spirit’s faithful witness, “Yet,” said he, “I have against thee a few things, because thou hast there them holding fast the teaching of Balaam who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices, and to fornicate. So hast thou also them holding fast the teaching of the Nikolaitans, which thing I detest.”

Balaam, like Nikolaitan, Antipas, etc., is a typical name. It is written בל־]

, *Bilaam* in the Hebrew; from בל־]

, *bela am*, signifying *wasting of the people*. A Nikolaitan is a vanquisher of the people; and a Balaam is a waster of the people; qualities uniting in the same class. It is also the name of an ancient prophet, who, in the days of Moses, resided at Pethor on the Euphrates, in Mesopotamia, among the mountains of the East. Though a believer in the true God, he practised divination for the discovery of enchantments, and was held in high esteem by the Baal-worshippers of his time; who declared their conviction, that “whom he blessed was blessed, and whom he cursed was cursed.”

On a certain occasion, when the Israelites were encamped in the plains of Moab, on the east of Jordan by Jericho, Balak, the king of Moab, in concert with the Midianites, sent princes to Balaam, with the rewards of divination, to request him to come and curse them, that being devoted to destruction, he might prevail over them, and expel them from the country. But God said to him, “Thou shalt not go with them; thou shalt not curse the people: for they are blessed.” Upon this he refused to go, and the princes returned to Moab.

But Balak was importunate. He sent again by more princes, and of a higher rank, and with promises of great honor and riches, if he would comply with his request. But, though he loved the wages of unrighteousness, he was afraid to encounter the consequences of violating the interdict he had received. He concluded, however, to try the Lord again, and see if he would not relax in favor of his covetousness. At night he received the answer, that if the men *came to call him*, he might rise up and go with them; but he was to speak only the word revealed to him at the time. It seems, however, that he was so keen after the honors and rewards, that he did not wait to be called, but of his own accord rose up, and posted off with two servants. Balaam was evidently a man of bad principles. No further account would be necessary to prove this. Yahweh had told him that the people were blessed, yet he sought to gratify a Baal-worshipper for a reward, in seeming to comply with his request. Had his heart been right, he would have accepted God’s interdict as final, and have refused to consult the Lord any more upon the subject. He would have dismissed the princes of Moab with an unqualified and emphatic denial, and have commanded them to appear no more in his presence with their bribes to sin. But no; *he professed a zeal for the word of Jehovah his God, while he was anxious to please the worshippers of Baal for reward*. “If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh my God, to do less or more;” but stay; don’t go away; I will see what I can get him to let me do! If he had been an honest and upright man, he would not have said “I cannot,” but he would have declared, “I will not go beyond his word.”

But he went with two servants, and therefore God’s anger was kindled; “and an angel of Yahweh stood in the way for *a Satan* against him,” with a naked sword in his hand. When his eyes were opened to see the peril, he fell prostrate; and having received a severe reproof for the perverseness of his way, he was permitted to go with the princes.

Balak hearing of his approach went forth to meet him. Balaam having explained his position, accompanied Balak to Kirjath-huzzoth, the capital of Moab, where *he eat of the idol-sacrifices with the princes of the king*; and on the morrow, they took up their position on one of the high places of Baal, commanding a view of the four square encampment of Israel. But Jehovah would not allow him to defy them, but compelled him to utter those beautiful predictions of their future glory under the Star and Sceptre of Jacob, recorded in Num. 23 and 24. Seeing he could not reverse Yahweh’s blessing upon his people, and knowing that His favor is consequent on keeping his commandments, he counselled Balak to cast a stumblingblock before them, causing them to sin. Instead, therefore, of advising him to war, he suggested the policy of seducing them from their allegiance to Yahweh and his law, by sending in the daughters of Moab among them, and enticing them to impurity and idolatry. Balak followed his advice,

and by the means proposed, caused Israel to be joined to Baalpeor, which caused the anger of Yahweh to smoke against them.

Such, in brief, is the history of the prophet who caused *a wasting of the people*; for Yahweh commanded their chiefs to be hung, and all who had offended to be slain to the number of twenty-four thousand. The points of his character were covetousness, perverseness, presumptuousness, unrighteousness, beguiler of unstable Israelites, apostasy from the right way. Where such attributes of character meet in a class of persons, they are said in the New Testament to be “following the way of Balaam the son of Bosor;” and Balaam becomes the representative of the class.

Thus, in the days of the apostles, there were “false teachers” in the Christian congregations, whose motives, teaching, and practices, were analogous to Balaam’s. They were “grievous wolves,” wasters of the people, “speaking perverse things to draw away disciples after them.” They taught that belief of the gospel, and being baptized, was not enough; but that, in addition to this, it was necessary also to be circumcised, and keep the law of Moses, or men could not be saved. They appended this dogma to the wholesome words of the Lord Jesus, in order to popularize his doctrine, and make it palatable to the Jews. Paul styles it “another gospel; which (truly) is not another, but a perversion thereof.” He says that they who preached it were “accursed;” that they sought to bring believers into bondage; and that, desiring to make a fair show in the flesh, they constrained their victims to be circumcised, only lest they should suffer persecution for the cross of Christ—Acts 15:1–5; 20:29, 30; Gal. 1:6, 7; 2:4; 5:10; 6:12.

They proceeded from bad to worse. They inculcated a distinction of meats and drink; the observance of holy days, new moons, and sabbaths; and a voluntary humility in neglecting the body, and worshipping of angels. They not only commanded to abstain from meats, but they also forbid to marry; and corrupted the minds of their dupes with fables, endless genealogies, and doctrines of demons—Col. 2:16, 18, 22, 23; 1 Tim. 1:4; 4:1, 3.

But these false teachers not only Judaized, or taught disciples to seek a justification by Mosaic observances, but some of them Gentilized by indoctrinating them with the principles of philosophy, and inducing them to conform to practices and customs of idolatry. Paul wrote 1 Cor. 8 and 10:7–33, to fortify the minds of the brethren against their influence. His reasoning in these places is directed against the teaching of the Balaam-class who taught the lawfulness of eating idolsacrifices in the temples. Their argument was after this wise: “We have knowledge. We know that the idols are nothing; so that in eating of the demon-sacrifices, and drinking of the demon-cup, not having an idolatrous conscience, we perform no act of worship: being safe with God upon this point, we obtain the advantage of seeming conformity in avoiding persecution for our desertion of the national superstition.”

In philosophizing, they taught the inherent immortality of all men. They rejected the immortality of body, and substituted for it the indwelling of an “immortal soul” in the mortal body; and affirmed its separate and independent intelligent existence in heaven the instant the heart ceased to beat and the lungs to breathe. This led them to deny the resurrection of the body, and to teach that “the resurrection had passed already;” or, what is equivalent to it, that “there is no resurrection of the dead;” and so overthrowing the faith of some, by their profane vain babblings and oppositions of science, falsely so called—1 Cor. 15:12; 2 Tim. 2:18; 1 Tim. 6:20.

Now, of these false teachers the apostle saith, “They reckon of us as if we walked according to the flesh: and say, his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible. But though I be rude in speech, yet am I not in knowledge. They are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for the Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? I speak ironically, I am more. In nothing am I behind

the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. But, being crafty, they say I caught you with guile!”—2 Cor. 10:2, 10; 11:4, 6, 13–15, 22; 12:11, 12, 16; Phil. 3:2, 18, 19.

Still speaking of these, he says, “There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. Their mind and conscience are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate”—Tit. 1:10. “They have a form of godliness, but deny the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. They are evil men and seducers, and will wax worse and worse, deceiving and being deceived”—2 Tim. 3:1–13.

Peter was not behind Paul in his denunciation of this class of men whose diabolical mission it was to turn the grace of God into licentiousness. “There were,” saith he, “false prophets among the people (Israel) even as there shall be false teachers among you (Nazarenes,) who will privily introduce destructive sects, and denying the Master that bought them. And many shall follow their pernicious ways; by reason of whom the way of the truth will be evil spoken of. And through covetousness will they with feigned words make merchandise of you. As natural brute beasts made to be taken and destroyed, they speak evil of the things they do not understand; and shall utterly perish in their own corruption.” He then shows that these characters were already in full operation in the societies of the faithful; for, he continued, “They are spots and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity. These are wells without water, clouds that are carried with a tempest; for whom the mist of darkness is reserved in the Aion. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption”—2 Pet. 2. These were the scoffers who appeared in the last days of the Mosaic Aion, “walking after their own lusts, and saying, Where is the promise of His coming?”—the “false prophets” that the Lord Jesus predicted would “arise and deceive many; and say in heart, the Lord delayeth his coming;” and should therefore “begin to smite their fellow-servants, and to eat and drink with the drunken”—Matt. 24:11, 48, 49.

John also, to whom the Apocalypse was revealed, is particularly pointed against these wolves in the clothing of sheep. “Little children,” saith he, “it is the last hour: and as ye have heard that the Antichrist comes, even now many antichrists exist: whereby we know that it is the last hour. They went out from us, but they were not of us; for, if they had been of us, they would have continued with us: but they went out that they might be made manifest that they were not all of us.” They denied that Jesus is the Christ; and, consequently, repudiated the doctrine of the manifestation of the Father through him as the Son. Therefore, referring to them, John inquires, “Who is the liar but he who affirms that Jesus is not the Christ? This is the Antichrist rejecting the Father and the Son.” From this it would appear, that they had given the lie to the apostles for teaching what they had come to deny; but John retorted upon them that they were the liars, and the germ of the Antichrist to be more fully revealed. “These things,” says he, “I write unto you concerning them that seduce you. Little children, let no man deceive you. Believe not every spirit”—believe not every man who pretends to speak by the spirit: “but try the spirits;” bring

them to the test of the Law and the Testimony, and by this standard ascertain “whether they be of God: because many false prophets are gone out into the world. By this ye may know the Spirit of God; every spirit (or prophet) that confesseth that Jesus Christ has come in flesh is from God: and every spirit that confesseth not that Jesus Christ came in flesh is not of God: and this is the (spirit) of the Antichrist which ye have heard that it comes; and is now already in the world. They (these false prophets or teachers) are of the world; because of this they speak of the world (being inspired by its traditions) and the world hears them.”—1 Jno. 2:18, 19, 22; 4:1–6.

These were they who released their hold upon the name of Jesus, and denied his faith; and who were strenuously opposed by the true believers under the class-name, or symbol, *Antipas*; which see. John in writing his second epistle wrote to an Antipas-Ecclesia, or community of faithful witnesses. He exhorted them to continuance in the truth that was from the beginning; and as the reason of his exhortation refers to the fact that “many deceivers were entered into the world, not confessing that Jesus Christ is come in flesh: this,” says he, “is the deceiver and the Antichrist.” Therefore, he continues, “If there come any unto you and bring not the doctrine of Christ (that He is come in flesh,) receive him not into your house, neither bid him God speed.” In his third epistle, he informs us that Diotrephes was one of this class, and refused even to acknowledge him. Affairs must have attained to a preeminently antichristian state to have come to this. This Diotrephes loved to have the pre-eminence in the congregation, and prated against John and his friends with malicious words; “and not content therewith, did himself neither receive the brethren, and forbade them that would, and cast them out of the ecclesia.”

The manifestation of these false teachers contemporary with the apostles created a crisis in the history of the faith. It had come to this, either they must be put down, or the doctrine of Christ would be suppressed. This alternative would certainly have resulted, if God had not reserved to himself a remnant who refused to bow the knee to Baal. This remnant was Antipas; and therefore *against all* the Nicolaitanes, Balaams, and Jezebels; false teachers, who had crept in unawares, corrupting and handling the word of God deceitfully, that they might make it less offensive to the Jews and idolaters; and so make the profession of christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world.

The only weapon granted to Antipas against Satan, was “the two-edged sword of the Spirit, which is the word of God.” He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of *a remnant* till the apocalypse of Christ—Rev. 6:11; 12:17. Writing to this class to which the apostles belonged, Jude says, “It was needful for me to write unto you, and exhort you that ye should earnestly contend for *the faith* once for all delivered to the Saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ.” These, after the example of Israel in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah and the cities of the plain, “believed not,” “left their first love,” and “gave themselves over to fornication, going after other flesh,” and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrephes did of John and others. They spoke evil of those things which they understood not: but what they knew naturally, as the irrational creatures, in those things they corrupt themselves. “Woe unto them!” exclaims Jude, “for they have gone in the way of Cain, and rushed headlong into the error of Balaam for hire, and destroyed themselves with the rebellion of Korah. These are sunken rocks feasting with you in your love-feasts, feeding themselves without fear; clouds without water, borne about by winds; fruitless autumnal trees, twice dead, uprooted; stars, to whom the blackness of darkness is reserved for the Aion. These are grumblers, fault-finders, walking after their own lusts; and their mouth speaketh pompous things, praising persons for the sake of gain. But, beloved,” continues Jude, “remember ye the words before spoken by the apostles of our Lord

Jesus Christ; thus they told you that in the last period there will be scoffers walking after the lusts of their impieties. These who separate themselves are they, animal, not having spirit.”

From these testimonies who can forbear to exclaim, What an apostasy is here! As Paul truly styled it, it was “THE MYSTERY OF INIQUITY,” which he said “*already is working;*” and was that iniquity to which Jesus referred, as the result of the operation of the many false prophets that would arise, saying, “and because of the abounding of the iniquity, the love of the many will grow cold”—Matt. 24:11, 12. It must have been a matter of great mortification to the apostles to witness such havoc in the field of their labors. Yet, when we consider the natural perverseness of flesh, any other result would have excited more surprise. No names more appropriate could have been selected from Jewish history, to designate this incarnate iniquity of the apostolic age, than those of Balaam and Jezebel, who were *hoi nikontes ton laon, the Conquerors of the people*, or *Nikolaitoi*, Nicolaitans. They made war upon the saints, and prevailed against them.

Here, then, was *an organization*, a fellowship of iniquity, developed from the tares which the enemy had sown among the wheat. It grew up with the good seed until it acquired political ascendancy, and then the separation became complete. The “woman Jezebel” in the maturity of her abominations, became “the Church,” the daughter of Baal and the wife of Ahab, the State-Harlot of the habitable; and the Balaam-corrupters of the disciples, the priests of her idolatrous communion.

Thus the elements of the Apostasy were ecclesiastically organized antecedently to the revelation of the things exhibited in the Apocalypse. The men that figure as “THE FATHERS,” such as the writers of the Apocryphal New Testament, Cyprian, Origen, &c., were of Balaam. From Balaam and Jezebel have sprung the Clergy of all the Names and Denominations of Christendom. These are the successors of those self-styled apostles, who prated with malicious words against the true apostles; and the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:

1. The primitive Balaamites prophesied for hire; so do the clergy;
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy;
3. The primitive Balaamites blended Mosaic observances with gospel principles, Judaizing and sabbatizing especially; so do the clergy;
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy.
5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so;
6. The primitive Balaamites commanded to abstain from meats and drinks; so do clergy;
7. They taught the worship of saints and angels, and forbid to marry; so do the popish clergy;
8. They sought to please men, and flattered them for gain; so do the clergy;
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy;
10. They made merchandize of the bodies and souls of men with feigned words; so do the clergy;
11. They knew more of heathen philosophy and learning than of the gospel; so do the clergy;
12. They thought more highly of their own speculations than of apostolic and prophetic truth; so do the clergy;
13. They taught things which they ought not, for filthy lucre’s sake; so do the clergy;
14. They professed that they knew God, but were disobedient; so are the clergy;

15. They resisted the truth, and caused it to be evil spoken of; so do the clergy.
16. They scoffed at the coming of the Lord; so do the clergy;
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy;
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honors them;
19. They loved the preeminence; so do the clergy;
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy;
21. They were destroyers and corrupters of the people; so are the clergy;
22. The primitive Balaamites were inventors and lovers of lies subversive of the truth; so are the clergy;
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

“CLERGY,” in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies “the body of men set apart by due ordination for the service of God;” hence, a clergyman is “one in holy orders, not a laick,” or one of the people. Every sect has its peculiar “clergy,” which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence Jude exhorted Antipas to “have compassion on some, making a difference; and others, save, snatching them out of the fire with fear, (lest they also should be scorched;) hating also the garment defiled by the flesh.” Some were more deceived than wilfully deceiving, still, they were all engaged in one work, consciously or not, and that was in “making the word of God of none effect by their traditions,” and “teaching for doctrine the commandments of men;” so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all.

Thus it is likewise with their clerical successors in the nineteenth and previous centuries. All the clerical species are not equally abominable in detail; and individuals even of the same species, are far less exceptionable than others. Apart from their spiritual merchandizing, many of them are moral, intelligent, and honorable citizens of the world. The Protestant Clergy of all sects are generally more intelligent and moral than their brethren in “Holy Orders” of the Latin and Greek departments of Jezebel’s house. The latter are designated apocalyptically “worshippers of Demons, and of idols of gold, silver, brass, stone, and wood, incapable of seeing, hearing, or walking; murderers, sorcerers, fornicators, and thieves”—Rev. 9:20, 21. The Protestant clergy, however, though making a better show in the flesh, are not clean. When men read prayers on a day set apart by mere human authority in honor of “St. Charles the Martyr,” (the royal tyrant beheaded by Cromwell,) and other equally holy witnesses, whose ghosts, they affirm to be in heaven and crowned with glory, they are worshippers of Demons. When men preach funeral sermons in praise of souls, which, in dying, they declare went to heaven, where they have become guardian-angels or spirits to their friends on earth, their congregations responding in faith or word, they are all worshippers of Demons. When men teach, endorsing, as they do, their dogmatism by their practice, that mankind can devote their lives to sin, and perpetrate the blackest crimes against God and society; and under the influence of their instruction, persuasions, and prayers, the wretches may be brought to peace with God by a penitentiary act of the mind, in view of the positive declaration of the scripture, saying, “The unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, (who are idolaters,) nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of Christ and of God. Let no man deceive you with vain words;

for because of these things the wrath of God comes upon the children of disobedience”—Eph. 5:5, 6; 1 Cor. 6:9, 10; and, “no murderer hath eternal life abiding for him”—1 John 3:15—when the clergy of all sects teach practically such blasphemy of God as this, they are liars, and murderers of the people. When citizens in “Holy Orders” teach, that by reading from a book certain stereotyped prayers, and by sprinkling a few drops of water from a basin on the face of a baby, in the name of the Father, Son, and Holy Spirit, the creature is baptized, and regenerated, and become a member of the mystical body of Christ, they not only blaspheme, but they practice sorcery, in the name of Deity. And lastly, when Gentiles, by Act of Parliament, and by arms, as a Rathcormack, and Edinburgh, or by distraint as upon Quakers, compel men to pay them tithes of produce, church rates, and Easter offerings, they are thieves and robbers of the people; and though very classical and gentlemanly in their way, they are the children of Balaam, beguiling unstable souls, and having a heart exercised with covetous practices.

The general characteristics of the clergy are notoriously such as we have set forth. The exceptions may be said to establish the rule. There is this difference, however, between them and their “Fathers” of the first and second centuries—*“the Fathers”*—became the sons of Balaam with their eyes open. They knew “the right way;” but “forsook it, and went astray;” they were “children of God;” but became “cursed children;” they had been “bought” of the Lord; but they afterwards “denied the Lord who bought them.” All this made their offence inexcusable; they will, therefore, rise to the judgment of the Aion, and to the blackness of the darkness connected with it. But their clerical posterity are not so. These have not known the right way; and therefore cannot be said strictly to “have forsaken it;” they have never become “children of God;” and cannot therefore be styled “cursed children;” neither has the Lord bought them; so that they cannot be said to have denied him as their *despotes* or, Master. They have entered upon life finding the kosmial arena preoccupied by a Jezebel Institution, now styled *“Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.”* As youths, they are taught by their parents and tutors to call its dogmas and practices christianity; and its organization “Christendom,” or the Dominion of Christ! Deceiving and being deceived, their teachers indoctrinate them with theological sentiments which, acting upon Cautiousness, Conscientiousness, Veneration, and Marvellousness, develop a mystical pietism of flesh, which is known by the peculiar tone and grimace, or sanctimoniousness, that invariably accompany it. A youth pietized after this fashion is no longer master of himself. Yielding to the hallucination, mesmerically controlled by surrounding circumstances and opinions; and being also ambitious of professional rank and status in society; he gets a notion into his head that his pious ambition is a feeling wrought in him by the spirit of God; and conceits absurdly enough, that it is a call of God, such as Aaron was the subject of, for him to prepare himself for “the ministry!” Having got this crotchet into his young brain, he is haunted by it until he gets into the way of “duty,” in which he continues until he is enthroned the One Man of a community which recognizes him as the oracular expounder of its creed, a successor of the apostles, and a minister and ambassador of Jesus Christ, at five hundred, two thousand, or more or less, per annum, according to their ability to pay, and the market price his vanity or presumption, or it may be his humility, may place upon himself!!

Here, then, is a poor unfortunate creature indoctrinated, deceived, and ordained the spiritual guide of the blind, by a system he had no hand in creating. It has duped him, and installed him the dupe of others in turn. The system made him a clergyman, priest, or minister; and he, knowing no better, glorifies the system as “the Church,” and approved of God! He is a soul merchant. The souls of others are his stock in trade; and he undertakes to take care of them for their owners, so as to leave them leisure to devote themselves to trade, commerce, literature, and politics, provided they will make it worth his while; that is to say, profitable; otherwise, not. This is the true Balaam-principle. He thinks it just. Other men will not work for nothing, and find themselves; why should he? Especially as it is written, “Thou shalt not muzzle the ox that treadeth out the corn;” and “He that preaches the gospel should live of the gospel;”

and “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” He is very familiar with these texts, which when rightly applied are admirable. But, in quoting them he is somewhat inattentive to the conditions. The ox must tread out the corn before he is entitled to eat of it; the gospel must be preached before a preacher can scripturally claim to live of it; and the things ministered must be those of God’s spirit, ere a minister can lay claim to people’s carnal things in exchange. Now the treading of the clergy is the treading out of tares and thistles; therefore, tares and thistles should be the food of Balaam’s ass: they do not preach the gospel Paul preached, that is certain; neither do they minister the things of the Spirit of God: their claim, therefore, to a piece of bread, or a profitable living in ease and luxury, on the authority of these texts, is only an additional evidence of the imposition they are, perhaps unwittingly, practising on mankind. It is unquestionably just that a man should be paid for his labor. If a community of errorists want a man to preach their creed, and to defend it through thick and thin; if they want him to proselyte other men to it, and to make them feel comfortable about their souls—they ought to make it profitable, and very profitable too; for in proportion to the desperateness of the enterprize should be the magnitude of its reward. And what enterprize more desperate than cheating souls under pretense of curing them? It is spiritual assassination and homicide. But, we are charitable enough to think that with many of the clergy it is manslaying without intent to kill. With “the fathers” of the clergy in the first century, this consideration in mitigation of punishment, cannot be indulged. To blackness of the darkness, then, the clergy, ancestors and posterity, are doomed; but as the latter are not apostates from the right way, having never known it; yet are of the apostasy being ignorantly subjected to its authority and power—we apprehend that, dying in their ignorance, they will reap the corruption of the grave; and there remain among “the dead whom Yahweh remembereth no more”—“in the land of forgetfulness”—“the land of darkness, and the shadow of death; a land of darkness as darkness itself; of the shadow of death without any order, and where the light is as darkness”—Job 10:21; Psal. 88:5, 12. But, in regard to “the Fathers” of the “Holy Orders,” “a sorer punishment” awaits them. “It had been better for them,” says Peter, “not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them”—2 Epist. 2:21. They are therefore obnoxious to a sorer punishment—a resurrection to judgment and fiery indignation, which shall devour the adversaries—Heb. 10:27, 29.

In the twenty-three points already enumerated we have shown the identity of the clergy with the sons of Balaam in the apostles’ days; but, in order that the antichristian character of the clerical orders of all sects may be complete, we shall also enumerate the points, the principal ones at least, in which the clergy of our times and the apostles and their colaborers, are opposed.

1. The apostles preached “the wisdom of God in a mystery, the hidden wisdom which God ordained before the Aions to their glory—1 Cor. 2:7. The clergy know nothing of this;

2. When the apostles preached they “declared the testimony of God” contained in the writings of Moses and the Prophets; and their own personal testimony to the resurrection of Jesus, together with the revelation of the mystery made known to them by the Spirit—1 Cor. 2:1; Rom. 16:25, 26; Eph. 3:5, 9. This is all Sanscrit to the clergy—they cannot attain to it.

3. The apostles not only showed what was testified in Moses and the Prophets, but they *reasoned* upon it for its exposition, that the people might understand, and believe it; and they commended them for not taking what they heard for granted; but searching the scriptures daily to see if what they said were true; that their hearers’ faith might rest on the written testimony of God—Acts 17:2, 11, 12; 1 Cor. 2:5. The clergy have no taste for such a procedure: reasoning on things religious is with them a step towards infidelity. The less reasoning the blinder, or more implicit, the faith; and consequently the more passive obedience to clerical dictation and rule. In their system “ignorance is the mother of devotion;” so that in their flocks the most stupid are the most humble and devout.

4. The apostles proclaimed the return of the Lord Jesus to the Holy Land in power, to replant the Twelve Tribes of Israel therein; to unite them into one nation; to re-establish the kingdom and throne of David; having raised the dead, and changed the living, saints, to place them over Israel and the Nations as God's kings and priests to instruct and rule them according to his appointments: to give the world a righteous administration through them; and in a multitude of details, to bless them in Abraham and his Seed, as promised in the Gospel—Luke 1:31–33, 52–55, 68–75; Mat. 16:27; 19:28; 25:31, 34; Luke 14:14; Acts 3:25; 15:16; Rev. 2:26; 5:10; 20:6. All this is treated as fabulous by the House of Jezebel!

5. The apostles preached "*the Gospel of the Kingdom*" for the obedience of faith—Acts 20:24, 25; Rom. 16:26. They preached the same gospel Jesus proclaimed before his crucifixion—Mat. 24:14; and the same that was preached to Abraham, and his posterity in Egypt and the wilderness—Heb. 3:17; 4:2; Exod. 6:6–8; 23:20–33, Gen. 12:1–3; Gal. 3:7, 8, 9. All this to the clergy is as a story to a deaf man.

6. The apostles taught that "without faith it is impossible to please God"—Heb. 11:6. This the clergy *in works deny*, when they give sinners in the gripe of "the King of Terrors," ignorant, and therefore necessarily faithless, of the first principles of the oracles of God, but professing to be penitent, absolution, and what they term "the consolation of religion;" as if the doctrine of Christ had any consolation for villains whose existence has been a life of crime; and whose only repentance is sorrow at the stoppage of their career by conviction and retribution. By works the clergy deny the indispensability of faith, when they rhantize the face of a puling babe for the regeneration of its "immortal soul!" Surely if Balaam's ass were here, and a clergyman should bestride him on such a mission, the intelligent creature would break silence again, and with the voice of a man rebuke the madness of the seer!

7. The apostles taught that without resurrection there is no future life—1 Cor. 15:12–19. The clergy deny this in teaching that souls live in heaven and hell before it, if it ever occur, which some of them deny.

8. The apostles taught, that the obedient to the faith are sanctified by the Abrahamic Covenant dedicated by the offering of the body of Jesus—Heb. 10:9, 10. Clerical sanctification knows nothing of this. The clergy profess to be sanctified; but of sanctification in relation to a covenant made nearly 4000 years ago, and confirmed by the crucifixion, their ignorance and unbelief of the things covenanted, prove that they know nothing.

9. Jesus and the apostles taught, that the inheritance of the Saints is the earth, the world, and all things pertaining to them, with eternal life and glory; and to be possessed in the Day of the Lord Jesus after the resurrection—1 Cor. 3:21–23; 1 Thess. 2:12; 1 Pet. 5:10. The clergy teach that the saints' everlasting rest is beyond the skies.

10. The apostles taught men to believe the things concerning the kingdom of God and the name of Jesus Christ; and thereupon to be immersed in that name for remission of sins; and they did it—Acts 8:12; 2:38. But the clergy ignore all this, and say, "Believe and be saved;" and to babes, "Be saved without belief!" Hence, they teach two salvations; the one, salvation by faith; the other, salvation without it! By faith of what? "That Jesus died for you." This, and a penitentiary sorrow, will atone for a life of crime; and swing a soul from the gibbet into supernal and eternal glory!!! Oh Balaam, what wilt thou not teach for hire!

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that, when he was crucified, sin was condemned "IN" that flesh—Rom. 8:3; 1 Pet. 2:24; Heb. 2:14, 16, 17. Balaam denies this. He taught in the life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had *before he fell*—essentially a self-sustaining, incorruptible, and immortal flesh,—and that the body born of Mary was not derived from her substance, but the result of a fresh act of creation! This is denying that Christ came in flesh; a clerical heresy which

destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes *Jesus, the crucified, a covering for sin*.

12. The apostles taught that death had been cancelled, and immortality, that is, deathlessness, or life and incorruptibility, brought to light by Jesus Christ in the Gospel of the Kingdom,—that the writing of death against the saints had been *crossed*, or blotted, out; and incorruptibility of body and life for them procured by his resurrection as the earnest of theirs—2 Tim. 1:10. But Balaam and Jezebel ignore this. They teach the philosophy of their heathen forefathers concerning immortality; and by their tonguey deeds deny that *immortality is for those only who believe the promises of God covenanted to the fathers; and yield obedience to the law of faith*. Balaam's clerical posterity are "the children of disobedience," and totally opposed to all such doctrine as this.

13. "The World" is to-day precisely what it was in the days of the apostles. "Woe to the world," saith Jesus, "because of offences!" "The world," he continues, "hates me;" and then says to the apostles "because ye are not of the world, the world hates you. In the world therefore, ye shall have tribulation; but be of good cheer; I have overcome the world." And again he saith, "I pray not for the world."

Their Lord having commanded them to go forth, and preach the Gospel of the Kingdom, left them. They soon after found that the persecution visited upon him came upon them, as he had predicted, saying, "If they have persecuted Me, they will also persecute you:" so that it became a rule experimentally verified, that *wherever and by whomsoever the doctrine of Jesus Christ is believed and advocated, it is opposed, and its faithful adherents are reproached*. This was Paul's experience, who says of the apostles, "We are made a spectacle for the world, even to angels and to men. Unto this present hour we hunger and thirst, are naked and buffeted, and have no certain dwelling-place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things unto this day."

Since that day the policy, but not the disposition, of the world, is changed in relation to the truth. This has been prevailed against for a time; even until Christ shall come to punish the world for its iniquity. The world hates the truth and its advocates and friends to this day, as every one who is of the truth knows by experience; and because, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," whose the truth is. Now who does not know, that it is the world in whom the clergy live, and move, and have their daily bread? Is it not the lust of the eyes and the pride of life that build their temples? Is it not the pride of life that rents their pews, and fills them with flowery cones of purple and fine linen? Is it not the lust of itching ears that heaps to themselves pulpit-fabulists, who rebuke sins afar off they have no mind for; and wink at, or can not see, the pious wickedness that festers within their doors? The clergy are paid, and fed, and clothed, and honored by the world. The world invites them to its feasts; makes them priests and chaplains to its fleets and armies, and public institutions; it makes them princes in lawn, and rulers in the state. These are evidences of its love for the clergy; and it has ever been that "the world loves its own;" and they who, like Balaam, love the wages of unrighteousness, it will surfeit with favors and rewards.

It is manifest, then, that the apostles and the clergy, who presumptuously style themselves their "successors," and the "ambassadors of Christ to the world," occupy diametrically opposite relations to that world. The world is the enemy to the apostles and their doctrine; while it is the friend and patron of the clergy. This irrefutable truth is fatal to all their pretensions. "The friendship of the world," says James, "is enmity of God; whosoever, therefore, will be a friend of the world is the enemy of God." Therefore, another apostle saith, "Love not the world, neither the things in the world; if any man love the world, the love of the Father is not in him."

But we need not enumerate any more points of discrepancy between the apostles, and their rivals, the clergy. The antithesis is complete. We shall proceed now to make a few remarks upon the name which

these sons of Balaam have appropriated to themselves.

They style their “Holy Orders” THE CLERGY. This name is derived from κληροῶ, *kleros*, a lot, portion, or heritage. The Balaamites apply it to themselves, on the assumption that they are *the peculiar heritage of God!* In countries where they are in political alliance with the world-rulers they refuse to recognize the Balaamites of dissenting communities as “clergy.” They regard them simply as “laymen,” or men of the people. But in the United States, where the world is in league with all sects, the heterogeneous and discordant elements which fill the pulpits of this Republican Christendom, are all massed together as “the clergy.” We certainly cannot congratulate the Lord upon his inheritance, if it be composed of all the popish priests, state-church parsons, and random outpourers of nonsense, that thump the cushioned desks of the sectarian conventicles of christendom! But we read of no such inheritance, or clergy, of the Lord in the Bible. We there find Moses saying to Israel, “Yahweh hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him *a people of inheritance* as at this day;” and in another place, “The portion of Yahweh is his people; Jacob is the lot (cord, or boundary line) of his inheritance.” But never did he say to the clerical leaders of the Gentiles, “Ye are my inheritance,” or clergy.

But when He was “wroth with his inheritance,” and “the Gentiles came into it,” the Balaamite Doctrinaires concluded, as they teach at this day, that he had “cast them off,” and substituted the bishops, presbyters, and deacons, of the christian nation in its stead. They regarded themselves as the spiritual Levi, the special treasure of Jehovah, above all others of the body, whom they styled the people. Being Levi’s successor, they claim his perquisites; and as Levi tithed Israel, they undertook to tithe the laity, and to tax them in other ways, persuading them that in giving to the clergy they were lending to the Lord! This imposition grew to such an enormity, that when the church and world became one, the clergy became the territorial lords of some of the finest tracks in Europe. They became a power in all its kingdoms, and by the rulers, were regarded as the pillar of their thrones.

“Yahweh,” however, “has not cast off his people; neither will he forsake his inheritance”—Psal. 94; 14. He has only broken off a dry branch from the Hebrew Cedar Tree. The tree remains, though in a very sapless condition. But is anything too difficult for God? “I will, saith he, take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, Yahweh, have brought down the *high* tree, (as it was under Solomon and his successors,) have exalted the *low* tree, (above the Babylonish desolation,) have dried up the *green* tree (by the Roman power,) and have made the *dry* tree to flourish, (when Christ returns in power;) I, Yahweh, have spoken and have done”—Ezek. 17:22. When this is accomplished, there will be a state of things in the East such as has never yet existed there. For, “In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and ISRAEL MINE INHERITANCE.” Then “shall Yahweh possess Judah his portion in the Holy Land, and shall choose Jerusalem again”—Isa. 19:23–25; Zech. 2:10–12.

The Hebrew Nation, then, re-set and flourishing in the Holy Land, is the clergy, or heritage, of God. It is the kingdom of the heavens, as a grain of mustard seed in its re-setting, which, when grown, is the greatest among kingdoms, and becomes a tree, so that the birds of the air, (the political aerial,) come to lodge in the branches thereof—Matt. 13:31. Of this kingdom, all who are Abraham’s Seed by being Christ’s, are joint-heirs with him. They are invited to become heirs of this kingdom through the gospel; and being heirs, that which makes them heirs, also makes them Israelites by adoption, and by

consequence, a part of the nation itself. During the times of the Balaamized Gentiles, the Hebrew Cedar is a dry tree; and the inheritance of Yahweh is not the cedar in its dry state, but when it returns to a flourishing condition. He is, however, not without an inheritance in all these times. "The portion of Yahweh is" still "his people;" and this people is to be found in Jacob, which is the lot, or cord, of his inheritance. That is, He has no clergy in the times of the Gentiles, who are not Jews by adoption, through obedience to the law of faith. These are "the Israel of God" for the time current. All who do what Jesus of Nazareth, the King of the Jews, commands them, become his friends, and Yahweh's people. This we have seen the sons of Balaam, who style themselves "clergy," and pretend to be specially appointed of God for his service, do not do. They are not his people consequently; and instead of being Jews, they are for the most part their enemies, and where they have political power, their oppressors.

But, what saith the scripture? Paul in writing to certain in Thessalonica who, before they had obeyed the gospel, were idolaters, says "God has called you to his kingdom and glory." Now to these, "the called," some of whom were walking unworthy of their call, the apostle James says, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and Heirs of the Kingdom which he promised to them who love him? But ye have despised the poor." To these poor expectant heirs of the Hebrew kingdom, another apostolic Jew addresses himself, saying, "Ye are a chosen generation, a royal priesthood, A HOLY NATION, a people by purchase; who in time past were not a people, but are now *the people of God*." These are the words of Peter to men who had put off their Gentilism; and had become Israelites by adoption through Jesus Christ. They were all the people of God, and therefore his inheritance, or clergy. In writing to these he says, "The elders which are among you, I exhort." These were not clergy as distinguished from the people or laity. For he exhorts these elders to feed *the flock of God* with them, watching over it, not necessitously, but freely, not for filthy lucre, but liberally; neither ruling imperiously over *the heritages*, but becoming examples of the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Thus, the christian people at large were "*the flock of God*;" and in their local societies, or ecclesias, "*the heritages*." The elders were a part of these, and not an order distinct from them. They did not shift about from one heritage to another, because they could get more tithes, a larger salary, or more abundant donation-party contributions, there than here. To have done this would have been to episcopize necessitously, or for filthy lucre, which Peter exhorted them not to do. No; although of "the poor of this world," they episcopized, or *watched over*, the flock of God in its several sheep-folds, "freely" or "liberally," that is, without any stipulated fee or reward. What they received leaped out of the purses of brethren, whose inner man was imbued with the truth, and whose hearts overflowed with gratitude to their elder-brethren for their kind and gratuitous vigilance in those times of tribulation and peril. There was no extorting of "church rates" from infidels and churls; or selling of pews by auction, or letting seats, to non-professors or the faithful, to pay the hire of bishops or presbyters. The people of God's flock would have scorned such extortion and meanness. Thus, in writing to a heritage, which he styles "a chosen lady and her children," concerning brethren of other lady-heritages who circulated about spreading abroad the truth, John says, "Beloved, thou dost faithfully whatsoever may have been done for the brethren and for the strangers; who have testified of thee for love before an ecclesia; whom having sent forward worthy of God, thou wilt do well. Because for the sake of the Name they have gone forth receiving nothing from the Gentiles. We ought therefore to welcome such that we may become colaborers for the truth"—3 Epist. 5–8. By this simple means the doctrine of Christ was diffused among the heathen; and the faith and love of the heritages were individually, collectively, and personally displayed. But when men arose from among these elder-brethren, "speaking perverse things to draw away the disciples after them," and whom Paul styles "grievous wolves," a *transition period* arrived in

which “the simplicity that is in Christ” was corrupted, and the heritages turned into mistresses for the Sons of Balaam. Beguiled by them, as the Serpent through his subtilty beguiled Eve, (2 Cor. 11:3), they fell from their first estate, and played the harlot against the Lord; as abundantly appears from the letters of the Spirit to the Seven Lightstands of Asia; whose condition was representative of the apostasy, which was at that time establishing itself in all the heritages of the Lord. By A.D. 312, the desolation was complete. They who loved the wages of unrighteousness had gained the ascendancy. The disciples were *Nicolaitanized*, or conquered, by Balaam and Jezebel. A clergy, or heritage, had arisen, which became the inheritance of the Roman Emperors, and their successor the Image of the Beast, and the False Prophet, not Mohammedan, but Antichristian, in all the “Holy Orders.” The clergy of God now are the clericles, or heritages of God, whose faith and practice can be proved to be identical with those of his flock in apostolic times; and which have no other clergy, or heritage, than God; and which repudiate the clergy of christendom in all its diversity of popes, cardinals, bishops, priests, parsons, deans, ministers, pastors, evangelists, apostles, prophets, angels, and deacons, as the unscriptural and antichristian orders of the Kingdom of Sin.

The Balaamites in Pergamos, as well as the Nikolaitans, were the exceptions in the Antipas ecclesia, not the rule; for then it would have ceased to be “the faithful witness” there. But few as they might be, they were an evil leaven, which might work the corruption of the whole body. They sowed to the flesh in “forbidding to marry,” and therefore ordaining fornication. In this particular they became the fathers of the catholic priests, who are forbidden, and forbid to marry, and yet have more children than the married. The Spirit exhorted them to heartily change their views; to repent, or abandon “the teaching of the Balaamites and Nikolaitans, the covetous and vicious perverters of the gospel of the kingdom and name, and corrupters of the right ways of the Lord; who were extensively and actively working in all the regions of the habitable where the gospel had been proclaimed.

Now these things were not written solely for the sake of the Antipas in Pergamos; but for all faithful witnesses in other times and places. Therefore the Spirit says, “He that hath an ear, let him hearken to what the Spirit saith unto the ecclesias.” What he saith to the seven, for whose especial benefit it was communicated to John. They are in an evil world, whose principles are subversive of the truth; consequently, their position in it is belligerent, and their destiny the reward of victory. Therefore the Spirit says, “to the victor, to him will I give to eat from the Manna which has been concealed; and I will give to him a white pebble, and upon the pebble a new name that has been engraved, which no one knows but he that receiveth.” The manna, the pebble, and the new name, are here added to the wood of life in Paradise. They are symbols of blessings; or blessings disguised in symbols. Let us, then, examine them, and see what honey they contain. And first of the Hidden Manna.

8. The Hidden Manna.

“The Manna which hath been concealed” is a form of speech to be understood by comprehending the signification, first, of “the Manna;” and secondly, of its concealment; the latter of which will be found intimately connected with the gift of it to him that overcomes.

When the Twelve Tribes had arrived in the Wilderness of Sin, they murmured against Yahweh, because they apprehended that they would perish there from hunger; as if, had that been his intention, he would not have left them to die in Egypt. But the Spirit had heard their murmurings, which showed their want of confidence in his promises; for he had promised to plant them in the land of Canaan, a land flowing with milk and honey: but they let go this hope in saying to Moses and Aaron, “Would to God we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh-pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly

with hunger.”

These murmurings being heard, Yahweh said to them through Moses, “Behold, I will rain bread from heaven for you.” Having made this promise, before it was fulfilled “the Glory of Yahweh appeared in a cloud,” as they looked toward the wilderness; and the whole congregation saw it. And the Spirit said, “*At even ye shall eat flesh, and in the morning ye shall be filled with bread;*” and ye shall know that I, Yahweh, am your Elohim.” And it was so.

But when the morning came they at first saw only “*the Dew,*” sparkling in the light of day. But “when the dew that lay *was gone up*, behold, upon the face of the wilderness a small round thing small as the hoar frost upon the ground.” The people had seen nothing of the kind before deposited by the evaporation of the dew; therefore they inquired of one another, מָה הַזֶּה

mahn hu, “What it? For they knew not what it was.” And Moses said to them, “This is the bread which Yahweh hath given you to eat.”

And at this point of the narrative it may be worthy of note and emphasis.

1. That Israel saw the glory of the Eternal before they received either flesh or bread;
2. That they received flesh first, that is, “at even;”
3. That they received bread the succeeding morning; so that there was an intervening night;
4. That they beheld the glory, and received the food in the wilderness, and forty years before they received the promised land.

Now, as we are taught in the New Testament, the signification of the things that happened to Israel in the wilderness was not confined to that generation. Their baptism into Moses, their eating of the Manna, their drinking of the Rock, their overthrow in the wilderness, the apostle Paul says, “were types of us.” Read what he says in 1 Cor. 10:1–10. After this enumeration, he adds in the eleventh verse, “Now all these things happened unto them for types, *tupoi*; and they are written for our admonition upon whom the ends of the Aions (the Mosaic Aions) are come.”

The Flesh and the Manna then, according to Paul, were “*spiritual meat.*” In regard to the manna, it is styled in Psal. 78:24, “the corn of the heavens,” “the bread of mighty ones—“man did eat the bread of mighty ones.” This and the flesh, by which the life of Israel was sustained, was “spiritual meat;” it was, nevertheless, material and corruptible flesh and bread; for under certain conditions, it stank and bred worms. But it was “spiritual” in the sense of representing something else than its own material constituents; in other words, the flesh and the bread were types of something that was afterwards to descend from the heavens, and to become the life-sustaining principle of all that should receive it. What was that something?

This question has been answered by Jesus in John 6. The Jews had said, “Our fathers did eat manna in the desert; as it is written, “He gave them bread out of the heaven to eat.” But in reply to this, Jesus said “Moses gave you not the bread out of the heaven; but my Father giveth to you *the true bread* out of the heaven. For the bread of the deity is He, who, descending out of the heaven, and giveth life to the *kosmos.*” This was as much as to say, that the manna was representative of a life-imparting agent from heaven; even the Logos speaking by Jesus. “In him,” the Logos, “was *life*,” says John; “and *the life* was the light of men.” The Logos, or Spirit of Deity, was the manna, or true bread. It was this Logos who said, “I am the Way and the Truth and the Resurrection, and the Life;” “I am the Bread of Life,” or the Manna; “I came down from heaven,” “this is the bread which descendeth from heaven, that a man may eat thereof, and not die * * * if any man eat of this bread *he shall live in the Aion:* and the bread that I, the Logos, will give is my flesh, which I will give for the life of the Kosmos.”

Thus spake the Logos, who was in the beginning the Deity. He promised to give “His Flesh” for the sustenance of the kosmos. This flesh was the Son of Mary and David, named Jesus; and the Logos

appointed that Jesus should be eaten, and his blood drank, in the even, by all who would become the subjects of resurrection to the life of the Aion. “Except ye eat the flesh of the Son of Man, and drink his blood, *ye have no life in you.*” This saying is fatal to the heathen dogma of an immortal soul in sin’s flesh; for they only eat the flesh and drink the blood of Jesus, who “discern the Son and believe into him;” and this can be affirmed only of an almost Noachic few in this evil generation. He that believes the written testimony of the Logos concerning Jesus, set forth in the prophets and apostles, and becomes the subject of repentance and remission of sins in his name, eats his flesh and drinks his blood, and “*hath aion-life*” in the sense of Rev. 22:14—“blessed they doing God’s commandments, that they may have *the right* to the Wood of the Life:” “and I will raise him up at the last day”—John 6:54. Thus, “he that eateth me, even he shall live by me,” and none else.

The Christ, then, or the Logos become flesh, is the “spiritual meat” represented by the flesh and manna in the wilderness. Hence, the apocalyptic manna is representative of the last Adam, whom Paul styles “a life-imparting spirit;” and to eat from this manna, is to be the subject of incorruptibility of body and life, which together constitute *immortality* in the thousand years’ Aion; which deathlessness is imparted by the Spirit which raised up Jesus from among the dead.

We may here recall the attention of the reader to the four points already before him. These were typical conditions, the antitypes of which may be thus stated in a corresponding order:

1. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven’s flesh at even, and eat from the Manna in the morning;
2. That they eat the flesh first;
3. That they eat the bread afterwards;
4. That they eat both before they obtain Aion-possession of the land promised to Abraham and his Seed.

Under the first head I remark that Jesus Anointed was the Glory of Yahweh. This is proved by John’s testimony, that “the Logos became flesh, and dwelt among us, (Israelites,) and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace: for the law was given through Moses, the grace and the truth (represented by that law) came through Jesus Anointed.” This Glory of the Father was seen by “Judah and his companions” *in the evening* of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying, “The Voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim * * * and the Glory of Yahweh shall be revealed, and all flesh shall see together”—ch. 40:3, 5. This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that voice; the Spirit descending in the form of a Dove was Yahweh, or the Logos; and Jesus, the Eloah of Israel, who, when anointed, became, as the voice of John proclaimed, “*our Elohim,*” or the Logos, the Eloah from heaven, become flesh in Jesus, the other Eloah of the house of David. These two Elohim dwelt among the Jews, as “the Only Begotten of the Father”—Son of Power and Son of Man—who hath declared the Invisible Deity to men. But “all flesh” have not yet “seen together.” Judah and his companions have seen; but Israel and his companion-tribes have not. Multitudes of the former have eaten the flesh, and drank the blood, of the Son of Man; and are now sleeping out of the intervening night, that in the morning they may come forth as dew, and when it hath gone up, they may be as manna upon the ground. But the Ten Tribes did not see the Glory of Yahweh in the days of John. It is, however, typically necessary that they do see it in the wilderness before the morning, that they also may eat the flesh and drink the blood of the Logos, before they eat of the manna hidden in the dew, preparatory to their admission into the covenanted land. The whole congregation of Israel must see the glory together; and, as Jeremiah saith, “thy words were found,

and I did eat them;" so Israel has to come to the knowledge of "the truth as it is in Jesus," inwardly to digest it, and to feed upon it in the wilderness-probation that awaits them in the matter of their restoration.

In the morning, they who have seen the glory, and eaten the flesh "at even," or believed the gospel of the kingdom and name of Jesus Anointed, will behold "*the Dew*" before "it is gone up." The bread to be eaten was concealed in the dew, and did not appear until the fluid matter in which it was suspended was evaporated by the action of the sun. Now, the manna in dewy suspension is apocalyptically styled "the manna that hath been concealed." The manna concealed in dew is a type of the resurrection of the first-fruits of the Spirit. When they that now dwell in the dust awake and sing, they are at their awaking *the Spirit's Dew*; which the prophet saith is as "the Dew of herbs"—Isai. 26:19. They remain in this Dew-state until the Sun of Righteousness acts upon them, and transforms them into Manna; that is, makes them corporeally like himself—transforms the body that comes out of the grave into a like form to that with which he descends from heaven—Phil. 3:20. To be the subject of this transformation by the Spirit is "to eat of the manna which has been concealed."

But the concealment of the manna has also especial reference to Jesus who is himself the type of his companions. In the historical type, the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. "If left until the morning it bred worms and stank." Ordinarily it would not keep from morning to morning; but in the manna gathered upon Friday this tendency was restrained, and it remained perfectly good; and "did not stink, neither was there any worm therein." Now Jesus, as we have seen, being the Logos become flesh, was both evening quail and morning bread. He was gathered by the nation on Friday, or the sixth day, when they crucified him. They gathered him in the morning, but they did not leave him on the cross till the following morning; still, they kept him laid up in the sepulchre on Saturday; nevertheless, he did not stink, neither was there any worm in his body. The Spirit "would not permit his Holy One to see corruption;" for the tendency natural to the flesh was restrained.

Israel gathered a double portion on Friday; so that when they went out on Saturday to look for it, "they did not find it in the field," as Moses said: so when they gathered the bread of heaven, and laid him in the tomb of Joseph of Arimathea, those who might go out to look, could find the Son of Man no longer sowing the words of eternal life in the field.

But some of the manna was incorruptible for a longer period than the sixth and seventh days. It was made to last for generations. Moses was commanded to put an omer, or tenth part of an ephah, of manna into a pot, and to lay it up before the Testimony, to be kept. Every day this was preserved, and it was kept for centuries, evinced the presence of the Spirit in the Most Holy; for ordinarily it would not keep. It was deposited in the chest, called the Ark of the Testimony, which was overlaid with gold; whose lid was termed the *Caphporeth*, propitiatory, or Mercy Seat; and upon which the Cherubim were based. This Ark of the Covenant contained the Tables of the Law, the pot of Manna, and Aaron's Rod which budded; things all representative of the Logos in his incarnate manifestation.

Now as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the Testimony there to remain for centuries; so the Eternal Spirit concealed in Jesus, the antitypical Ark of his Testimony, that deposit of Manna, from which it shall be given to those who overcome to eat. We feed upon this manna from day to day in feeding upon the truth. But what we eat to-day will not suffice for the morrow. We must keep it in memory. But though we thus feed, and rejoice in "the right to life," yet it is life-manna concealed; for "we are dead, and *our life is hid* with Christ in God. When Christ our life shall appear, then shall we also appear with him in glory"—Col. 3:3, 4.

The night, then, of the Life-manna's concealment in the Spirit's Ark, is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been "*hid in God*"—

concealed from human ken “at the right hand of Power,” for many generations and centuries. Though once like the daily manna, corruptible; during that long period he has been, and will ever continue to be, like the Manna in the Ark, incorruptible. We look for his appearing, that we who are dead, who are corruptible and mortal, and also by nature “dead in sins;” but pardoned, and therefore dead to the world, and buried with Christ in baptism, and risen with him out of its waters in hope of being planted in the likeness of his resurrection—we wait for his coming, that the spirit may be in us as in him; and that being made like him, we may eat of the manna that hath been so long concealed.

9. A White Pebble.

Besides the promises that the victor shall eat from the hidden manna, it is said by the Spirit, “and I will give to him a white pebble.” To eat from the manna would be to rise from the dead; but when risen, what then? “I will give him a white pebble.” This implies a blessing superadded to resurrection of life.

In the English version it reads, “I will give him a white stone.” In the original word is *psephon* not *lithon*. The latter word is used in 1 Pet. 2:5, where he says that the saints are the living stones of a building. It signifies stone in general as opposed to wood; while the former is something of a lithic nature which is small and receivable. The *psephos* was the pebble used by the ancients in voting, and which was thrown into the voting urn, or as we should say, into the ballot box. Hence it is used for the vote itself. But the voting by *psephos*, ballot, must be carefully distinguished from that by *kuamos*, or *lot*; the former being used in *trials*, the latter in the *election* of various officers. The *psaphoi* of condemnation or acquittal were sometimes distinguished by being respectively bored, or whole; but *kuamoi* never. In Acts 26:10, it is said of Paul speaking before Agrippa, “and when the saints were put to death, *I paid down a pebble*” *psephon*, rendered in the E.V. “I gave my voice against them.” His was a pebble of condemnation. The nature of the vote was determined by the color of the pebble; a white pebble denoted acquittal, a black one, condemnation.

A *psaphos* was also a token given to the victors in the public games.

Now it is written in Rom. 14:10, 12, “We shall all stand before the judgment seat of the Christ; and every one of us shall give an account of himself to the Deity:” and in 2 Cor. 5:10, “that every one *may receive* the things in the body according to what he has done, whether good or evil.” From this we learn, that after the life of Jesus is manifested in our mortal flesh (2 Cor. 4:11) be resurrection, we are to appear bodily before the Christ for the purpose of giving an account of ourselves; and of receiving certain things. These things are of two classes—good things; and evil things. The former are apocalyptically represented by the excellent promises made by the Spirit to the faithful belonging to the seven ecclesias. The approved shall eat of the arboretum of life, which is in the midst of the Paradise of the Deity; he shall not be hurt of the Second Death; he shall eat of the hidden manna, and receive a white pebble with a New Name engraved upon it; he shall receive power over the nations, and rule them; he shall receive the Morning Star; he shall walk with the Spirit in white raiment; he shall not be blotted out of the Book of Life; and shall be confessed before the Father and his Angels; he shall be a permanent pillar in the temple of the Spirit’s Deity; the name of the Spirit’s Deity, and of his City, New Jerusalem, and the Spirit’s New Name, shall be inscribed upon him; and the Spirit will come into him, and sup with him, and he with the Spirit, with whom he shall be enthroned. These are truly “exceeding great and precious promises,” which are all consequent upon the candidate receiving a white pebble with a New Name engraved upon it. If he were to receive a black pebble he would be black balled from the society of the redeemed; he would be condemned as unworthy of the New Order of Things; and fit only to be expelled into outer darkness.

For the Spirit, then, to pay over a white pebble to a resurrected saint, is for him to give a verdict in his favor from the judicial throne. And this is the verdict, or pebble,—“well done, good and faithful

servant; thou hast been faithful over a few things, I will make thee *ruler over many things*: enter thou into the joy of thy Lord.” Therefore, “Come, ye blessed of my Father, take possession of the kingdom having been prepared for you, from the foundation of the State:” possess it with eternal life—Matt. 25:21, 34, 46; 19:29.

I shall defer the consideration of the engraving upon the white pebble until I come to expound the promises made to the ecclesia in Philadelphia recorded in Rev. 3:12. But in so doing I would remark that whatever it may import, it is a name “*which no man knoweth, saving he that receiveth*.” This, however, is an apocalyptic saying, which does not imply that it can not be verbally defined. The name possessed by the Faithful and True One is said to be known to no man, but himself; yet, in the fourth verse after, that name is declared to be “*KING of kings and LORD of Lords*”—Rev. 19:12, 16. The meaning is that no man knows experimentally the name but he who answers to the name. If a man be not the King of kings, he does not know the name or title. It does not fit him. So in respect to the New Name of the white pebble; for a man to know it, he must be a subject of the verdict. The new name will then declare *what he is*, and he will know it experimentally. He and the name will be identical. It will not be like the names of Christendom, which have no adaptation to the “miserable sinners” who rejoice in them; for instance, “Charles of Naples, *King of Jerusalem*,” “His *Apostolic* Majesty, Francis Joseph of Austria,” “His *Holiness* the Pope;” and so forth. These are names of blasphemy assumed by the Diabolos and Satan, to gratify their own pride and vanity, and to impose upon fools. The world is full of “right honorables” over the left; and of “right reverend fathers in God,”—that is the God called Mammon. A saint cannot know these names; for they are descriptive of the things they illustrate,—pride, hypocrisy, and superstition.

SECTION 4.

TO THE ANGEL OF THE ECCLESIA AMONG THYATIRANS.

18. “*And to the Angel of the Ecclesia among Thyatirans write; These things saith the Son of the Deity, having his eyes like a flame of fire, and his feet like to incandescent brass. 19. I have known thy works, and thy love, and service, and faith, and endurance; and that thy works even the last are more than the first.* 20. “*But I have a few things against thee, because thou permittest the woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to fornicate, and to eat idol sacrifices* 21. “*And I gave her time that she might heartily turn from her prostitution; but she turned not. 22. Behold, I cast her into a bed, and them committing adultery with her into great tribulation, unless they may have heartily turned from their works. 23. And I will slay her children with death; and all the ecclesias shall know that I am he that searcheth reins and hearts; and I will give to you, to each one, according to your works.* 24. “*But I say to you, and to the rest among the Thyatirans, as many as do not hold this teaching, and who acknowledged not the depths of the Satan as they speak; I will cast upon you no other burden.* 25. “*Moreover that which ye have, hold fast to the time that I may have come. 26. And he that overcometh, and keepeth my appointments until an end, I will give to him dominion over the nations; and he shall govern them with an iron sceptre: (as the potters’ clay vessels it is breaking to pieces) as also I have received from my Father. 28. And I will give to him the Morning Star.* 29. “*He that hath an ear, let him hearken to what the Spirit saith to the ecclesias*”—Rev. 2:18–29.

This writing concerning “*the things that are*” affords additional evidence, that “the Angel of the Ecclesia,” represented by a Star in the right hand of the Spirit, is not an individual teacher or elder; but an order in the ecclesia composed of a plurality of persons, many or few. Thus, the Spirit addresses the Angel in verse 23, *doso humin, ekasto, I will give to you, to each one*, where the word *humin to you* is

plural, and *ekasto*, to each one, is in the singular number. Hence the sense is, “I will give to each one of you, composing the Star-Angel of the Ecclesia, according to your works.”

1. Topography of Thyatira.

THYATIRA stood forty-eight miles east of Pergamos. It was a city of Lydia on the Lycus, a branch of the Hyllus, anciently called Pelopia, but now Akhissar by the Turks: that is, “the White Castle,” from the great quantity of white marble there abounding. Only one ancient edifice is left standing. The rest, including the clerical bazaars, or “churches,” are so destroyed that no vestiges of them are to be found. The principal inhabitants are Turks, who have eight mosques in Akhissa, while the Greeks, calling themselves Christians, have no edifice indicative of the former pre-eminence of their mistress, “*the woman Jezebel*,” among Thyatirans. So effectively has “the Son of the Deity, whose eyes are as a flame of fire, and his feet like to incandescent brass,” fulfilled the threatening, saying, “Behold, I cast her into a bed, and them committing adultery with her into great tribulation; and I will slay her children with death.” The only vestige of Christianity there is a few ignorant and superstitious Greeks calling themselves by the name “Christian,” to which they are no more entitled than the Turks.

In the inscriptions of these apocalyptic epistles, none of the cities are addressed, as if each city were an ecclesia. In the English Version, that to the Ephesian saints is inscribed “to the Angel of the Church of Ephesus.” This style of address is in accordance with the notions which prevail in the synagogue of the Satan, where a city or a nation are regarded as synonymous with a church. Hence, in the nomenclature of “the Satan, as the speak,” we have the titles, “the Church of Rome,” “the Church of England,” “the Church of Scotland,” “the Church of Ireland,” and so forth; so that all born of the flesh, and of the will of man, in these places, not avowing themselves dissenters, are regarded and claimed as *bona fide* members of “the church by law established”—established by the law of flesh and blood, which is the Devil. But the scriptures recognize no such churches. They contain no epistles addressed to such. These are the several branches of the Synagogue of the Satan, whose angels are the men constituting the “*Holy Orders*” of the apostasy. The apocalyptic epistles are severally addressed “to the Angel of the *Ephesian* ecclesia,” “the ecclesia of *Smyrneans*,” “the ecclesia in Pergamos,” “the ecclesia among *Thyatirans*,” “in Sardis,” “in Philadelphia,” and “the ecclesia of *Laodiceans*,” but, whether saints of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, or Laodicea, they were all, who held fast the name and denied not the faith of the Spirit, the ecclesia, or *invited ones*, “in the Deity, the Father, and the Lord Jesus Anointed.” They boasted not in the ecclesiasticism of their native cities or countries, but in the Lord.

2. Origin of the Ecclesia in Thyatira.

The Christian faith was, doubtless, introduced into Thyatira by Lydia, whom Paul and his companions first became acquainted with at Philippi, a city of Macedonia. She was “a worshipper of God” belonging to Thyatira, but for the time being sojourning at Philippi as “a seller of purple.” Paul met her at the proseuche, by the river side, beyond the city walls. She had gone there with other devout women to offer prayer to the living and true Deity. It was “on the day of the sabbaths,” or, as we say, on Saturday, by which we may infer, that Lydia was a devout Jewess, or Gentile proselyte, belonging to the synagogue in Thyatira. Luke, who was present, says, that “the Lord opened her heart to assent to the things being spoken by Paul;” and the result was, that she was baptized. Thus, Paul planted, but the Lord gave the increase; and the case shows under what conditions the increase was given. Certain things were being spoken by Paul. The things being spoken were “the truth,” or “Gospel of the Deity, which he had before promised by his prophets in the holy scriptures” (Rom. 1:1, 2); and that truth, “*as it is in Jesus*.” Paul could speak no other things, and none other would have opened Lydia’s heart, or understanding to

an affectionate comprehension such as the Lord would have acknowledged. The truth spoken is the Lord's instrumentality for the opening of men's hearts; and where the truth is neither heard nor read, there the hearts of mankind remain unopened, and are found to be occupied by all "the depths of the Satan, as they speak."

The reader will observe, that before the Lord opened the heart of Lydia, she was already "a worshipper of God." This fact proves that a belief in, and sincere worship of, the true God is not sufficient for salvation; if it is, why did the Lord open the heart of his worshipper to receive Paul's teaching? But it is not sufficient; for since the resurrection and ascension of Jesus, salvation is predicated on believing the things concerning the kingdom of the Deity, and the name of Jesus Anointed, and being baptized into that name. Any teaching in opposition to this, belongs to the departments of the synagogue of the Satan, apocalyptically designated as "Balaam," and "the woman Jezebel."

Lydia's heart, or understanding and affections, were opened. She desired that others should share with her in the benefit she had received. She therefore introduced Paul to "*her household*." We are not informed whether these were worshippers of God as well as Lydia; or whether it was composed of men and women, or exclusively of the latter. The probability is, that as she had come with purple goods from Thyatira, she had a retinue of male and female attendants and friends. The men of her company would look after the goods in their transshipment, and exhibition for sale in the bazaar, while the females would assist in the sales, and render any personal service she might require. Hence, "*her household*" may have been quite numerous; for visiting cities for the sale of goods in those days was a more onerous affair, and required more personal service, than in these, when companies supply the place of private enterprise. Her household may have been Jewish, or mixed; probably purely Jewish, as she was of that faith; be this as it may, she introduced Paul to them, that he might speak the same things for the opening of their hearts which he had for the opening of hers. "As his manner was," he declared the testimony of God, and reasoned with them out of the prophets concerning the expected Son of David, and King of Israel, called the Christ. His testimonies and arguments commended themselves to their honest hearts, which opened through the force of conviction to the obedience which the faith enjoins. As the result of the whole, Luke tells us in Acts 16:15, that "*her household was baptized*." Lydia and her household were thus, by faith and baptism, added to the name of Jesus Anointed, or "the Lord the Spirit," and an ecclesia of Thyatirans was created, so that when they should return to that city, they would become the nucleus of the apocalyptic ecclesia to which the Spirit writes; and "the house of the Deity, which is the ecclesia of the living Deity, the pillar and the foundation of the truth"—1 Tim. 3:15.

But after this Paul visited Anatolia, or Asia Minor, in which Thyatira was situated and flourished, and, although we have no account of his visiting that city, there is every reason to believe, that multitudes from Thyatira visited him. In Acts 19:8–10, it is expressly said, that Paul while at Ephesus disputed and persuaded the things concerning the kingdom of God, first, for three months in the synagogue there and afterwards daily in the school of one Tyrannus for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." No doubt many of these were immersed by Paul or his companions, and on their return to Thyatira received into the ecclesia already there.

The creation of the ecclesia among the Thyatirans after this manner occurred about thirty-five years before the dictation of this epistle to their "angel," or eldership, by the Spirit. Ample time had, therefore, been granted them for the development of Christian character. In the *general*, it appears to have been commendable, though in a certain particular, they were reprehensible. The spirit of the Lord in the gifts he had bestowed had dwelt among them, and in their eldership, during the period of their ecclesiastical existence. The Son might therefore well say, "*I have known thy works*." Though the resurrected and

anointed Jesus was invisible to them, the gifts of the spirit they possessed had been sent by him, and as long as they continued, were a perpetual memento of his existence at the right hand of power, and of his perception and cognizance of all that was transpiring in all the ecclesias of the Habitable. "The grace and the truth," says John, "came by Jesus Anointed," who as David predicted, and Paul testified, "ascended on high, and received gifts for men." Hence, wherever those gifts were, there also were the presence and power of the personal, or individual, Son of the Deity, who speaks in these epistles as "*the Spirit*," on the principle that "that which is born of the Spirit is spirit," and therefore God, or DIVINE POWER. The works of the Angel were conspicuous for "*love, and service, and faith, and endurance*." Such an eldership must have been in the general in a spiritually healthy and efficient state; and which argued also a wholesome condition of the Spirit's servants, called in the letter "*my servants*;" or, in the nomenclature of the synagogue of the Satan, "*the laity*." It is "the leaders of the people cause them to err;" but where the leaders are faithful, this cause of error is wanting. The leaders corrupt the people, and when the people are corrupted, the seducers are enthroned and flourish; and the people come at length to delight in the corruption that destroys them.

The ecclesia among the Thyatirans became an arena upon which the two classes of leaders displayed themselves. The one class were characterized by a more abundant love, service, faith, and endurance in the days of John, than in the days when they were originally constituted the Star in Thyatira; while the other class was characterized by the idolatrous, meretricious, and murderous wife of Ahab. "the woman Jezebel," who slew the prophets of Yahweh. The former were the Antipas in Thyatira whose devotedness sustained the truth *against* the machinations of *all* its enemies, heretical or pagan. Their "love" was not like that of the Satan's—a love of "divine things" as far as agreeable to our animal instincts, and compatible with our worldly prosperity and peace. The love of the Antipas was the fulfilling of the law; the doing whatsoever Jesus had commanded, by which they evinced that they were his real friends. Many of the Satan's synagogue who rejoiced in Jezebel, possessed spiritual gifts, and could speak with tongues, and prophesy, and understand mysteries, and had the knowledge, and the faith to remove mountains, and bestowed their goods to feed the poor; and not only in some cases gave their bodies to be burned; but in crowds rushed to martyrdom, till the pagan authorities refused to kill them; and told them to become their own executioners. Still, as Paul intimates, they were nothing; for they were destitute of "love." So it is now. Though papists and protestants, Jezebel and her children, have not the gifts, yet they largely bestow of their goods to feed the poor, and in many instances have, and would again, sacrifice their lives for what they call "the gospel;" still like their predecessors in apostolic times, they are nothing but sounding brass, and a tinkling cymbal, because they are destitute of the love commended in the Thyatirans. This was "long suffering and kind," even to an excess rebuked by the Spirit in the letter before us; for they permitted Jezebel-teachers and seducers to speak, instead of putting them to silence at once. These were envious, boastful, puffed-up, of unseemly behaviour, seeking their own, easily provoked, evil thinkers, who rejoiced in the mystery of iniquity, which was finally established by their means. These were the characteristics of Jezebel and her children, John's clerical contemporaries, and the official fathers of the professional soul-savers of modern christendom. Their co-apostolic predecessors like themselves were destitute of "love," without which men cannot be saved. "Love," says Paul, "*rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things*." Paul's clerical contemporaries did not rejoice in the truth; but relinquished their original hold upon the name and denied the faith of the Spirit. Our clerical contemporaries are in the same condemnation. They cannot, if their lives depend on it, inform the public what "the truth as it is in Jesus," consists in. They are ignorant of its system *in toto*, and therefore cannot "believe all things and hope all things," and consequently have not the love of which this faith and hope are constituent parts. The *eiservice* of the Star-Angel in Thyatira, like its *love*, had increased. Their last works were more than

their first. They contended earnestly for the faith originally delivered to them; like the Antipas in Pergamos, they held it fast, and were therefore in a position to overcome; for the power of victory is our firm and hearty belief of the truth. They were the pillar and support of the truth in Thyatira, where it might have flourished to this day if their successors in office had been “faithful men able to teach others.” But this unfortunately was not the case, so that the fountain being poisoned at the head, the waters became bitter, and the people died. The evil had begun to work by A.D. 98, the epoch at which the Spirit addressed them through John. Forty years before that the Mystery of Iniquity was at work; but it had not yet triumphed in Thyatira. It was, however, hard at work there professedly opposed to Paganism, and at the same time doing its best to paganize christianity. The Mystery of Iniquity had its apologists in all the ecclesias. In Ephesus, they falsely styled themselves “apostles;” in Smyrna and Philadelphia “Jews;” and in Laodicea, they said, they were “rich, and increased in goods, and had need of nothing.” But the Spirit pronounced them “liars,” “vanquishers” and “wasters of the people,” the Satan, “wretched, and miserable, and poor, and blind, and naked,” and, as in the letter under consideration, the Woman Jezebel.

3. The Woman Jezebel

As we have shown in our exposition of the apocalyptic “Balaam” and “Nikolaitans,” there existed a *class of teachers* calling themselves “christians,” contemporary with the apostles, who taught “another gospel,” and set forth a Jesus, which Paul styled “another Jesus;” both of which, that is, the Jesus and their gospel, were different from the real Jesus and the true gospel, proclaimed by the apostles; and subversive of the divine teaching concerning them. This class of teachers, styled by Peter “false teachers;” and by John, “false prophets” and “deceivers who confess not that Jesus Christ is come in the flesh;” which heresy, or falsehood, he says, “is the Deceiver and the Antichrist” wherever found—2 Pet. 2:1; 1 Jno. 4:1; 2 Epist. 7:—this class, I say, had become numerous and influential by the end of the first century; and were to be found sowing tares in all the field of the apostolic labors. They were the “reverend divines” and “D.D.’s” of the Nineteenth Century *in embryo*—the self-styled “apostles” to whom “the Clergy” of our day are the undoubted “successors.” They taught the same doctrine as our clergy, and therefore they are unquestionably the same class.

Now false teachers, prophets, and deceivers are aggregately represented in the scriptures of the Old and New Testament, by a *woman of vicious and profligate character*. Thus, the Spirit in Ezekiel 22:25, in speaking of the leaders of the people in Jerusalem, says, “there is a conspiracy of her prophets in the midst thereof; like a roaring lion ravening the prey, *they have devoured souls*; they have taken the treasure and precious things. Her priests have violated my holy law, and have profaned my holy things. Her prophets have daubed souls with untempered mortar, *seeing vanity, and divining lies unto them, saying, Thus saith Yahweh Elohim, when Yahweh hath not spoken.*” These priests and prophets, who were princes in Jerusalem and Samaria, are represented in the next chapter by two lewd women, “the Daughters of One Mother,” Aholah the elder, and her sister. “Thus were their names,” says the Spirit; “Samaria is Aholah, and Jerusalem, Aholibah.” Then follows the indictment against them, in which their apostacy from the Mosaic Law in its simplicity, in their blending it with the abominable customs and principles of heathenism, is likened to the intercourse of harlotry and adultery. The priests and prophets of Samaria were Aholah the harlot daughter of the comely and delicate woman, Zion under the law (Jer. 6:2); and the same class in Jerusalem were Aholibah, the younger harlot of the same mother, “more corrupt in her inordinate love than Aholah.”

In the New Testament, the disciples of Jesus Anointed, who, though not all “elders,” “apostles, prophets, evangelists, pastors, and teachers,” are all “living stones built up a spiritual house, a holy and

royal priesthood, a holy nation, a purchased people”—Eph. 4:11; 1 Pet. 2:5, 9; Rev. 5:9, 10. And so long as they held fast the name, and did not deny the faith, of Jesus Anointed, they are styled apocalyptically “the Woman,” and “the Woman of the Lamb”—Heb. 3:6, 14; Rev. 12:6, 14, 16, 17; 19:7, 8. But when a schism of this one body was elaborated by false teaching, the teachers and those who followed the teaching, ceased to be of “the Woman of the Lamb;” but became “a woman,” or an adulteress.

Such had become the situation of affairs by the close of the first century. There were two women in the Roman Habitable claiming to be the Spouse of Christ; the one, “*a Chaste Virgin*, begotten and espoused to one husband, the Christ, by the word”—2 Cor. 11:2; 1 Cor. 4:15; Eph. 5:26: the other, a woman, drunken and adulterous, and the Mother of a progeny of Harlots, and of the Abominations of the earth—Rev. 17:1–6; 14:4—all of them, mother and daughters, begotten of the traditions and commandments of men, making void the word of God. Between these two women there was rivalry and indignation. The adulteress proclaimed, that she was rich, and increased in goods, and had need of nothing; and invited the world, in all its filthy garments, to her embrace. This is what is proverbially styled “*the World and his Woman*,” called by his friends and boon companions, “THE CHURCH.” Scripturally, they are Ahab and Jezebel, the adversaries and destroyers of the saints; and wherever any of their prophets are found ministering before the people, there the principles of the flesh, and the gospel-nullifying traditions of men, are glorified and prevail; because, “being of the world, therefore speak they of the world, and *the world heareth them*”—1 Jno. 4:5. This is an unmistakable criterion. The world will not listen to the counsel, and support any women, but Jezebel and her daughters. Whatever “preacher” will present himself in the name of Jezebel, him will the world listen to with open mouth and ears; for the principles he inculcates are what the flesh approves.

The apocalyptic woman that had been manifested in John’s day was styled “*Jezebel*,” because the character of the class of false teachers was analogous to that of the wife of Ahab, known in Jewish history by that name. Hence, the literal Jezebel was made the type, or pattern, of the class, which became the figurative Jezebel. There was no literal woman named Jezebel in Thyatira claiming to be a christian, any more than there was a literal Antipas and Balaam in Pergamos of these names; at least history gives no account of any. Therefore the typical Jezebel must be that Jezebel of the Old Testament. The study of her history and circumstances must be virtually the study of her antitype, and that antitype is the adulteress, or pseudo church, of false teachers, in which the abettors of Balaam’s teaching were embodied; and who differs from Balaam in this that she is the adulterous exhibition of what Balaam taught. Her name in Hebrew is **זִיבּוּל**

Izabel, which is compounded of *aie*, not *zebul*, she dwells. As if the Spirit had said, *she dwells not with me*; that is, the teachers and their disciples who teach and seduce to commit prostitution, and to eat idol sacrifices, are *not my spouse*. Thus by conferring this name upon them, the real spouse of Christ in those days was vindicated by the Spirit. No wonder the Apocalypse was unpopular with those who held the doctrine of Balaam in those days, as it hath also been to this day with the same class. They know they do not teach the word, and that they can define neither the name nor the faith of the Spirit; and they know that they teach for the hire paid them by the house of Ahab, or the world; and that they love the wages of unrighteousness. How then can a book be popular with such which proclaims them to be not the spouse of the Spirit; but the harlot community prostituting itself for hire to an ignorant, superstitious, and besotted world.

But Izebel or Jezebel, is not only etymologically an appropriate type of the clerical orders of Christendom, whose constituents are “the prophets” of the world; the origin, and character, and fate of the woman are also typical of the origin, character, and fate of the “reverend divines,” and doctors of divinity, who minister to the itching ears of those who heap up to themselves teachers after their own lusts, and are turned aside to fables. Jezebel was the daughter of Ethbaal, the idolatrous king of the

Zidonians, whose name imported dedication to Baal the false god, the lord of the people; whom Balaam had before taught the Israelites to serve with fornication and idolatry. Now the origin of the clergy is analogous to this. They were begotten in idolatry, or *in Baal*. “The Lord saw folly in the prophets of Samaria; they prophesied in Baal, and caused his people Israel to err”—Jer. 23:13. Peter also testifies this of certain prophets, styling themselves christian teachers, in his day. In writing to the elect he says, “there will be false teachers among you, who privily will bring in damnable heresies. These, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption. They have eyes full of an adulteress (*full of Jezebel*) and that cannot cease from sin; beguiling unstable souls; a heart have they exercised with covetous practices; cursed children, who have forsaken the right way, and are gone astray, following the Way of son of Bosor, who loved the wages of unrighteousness. They are wells without water, clouds that are carried of a tempest; to whom the mist of darkness is reserved for ever.” Such were the clergy in their origin. The generation of the clerical Jezebel in our day, however, differs from the generation of their brethren and fathers in the days of Peter in this, that our clergy never were the children of God and were never in the right way; therefore, though the accursed preachers of other gospels than the true one, they are not “cursed *children*,” and have not “*forsaken* the right way,” because they were never in it. “The Way of Balaam” is emphatically *the Way of the Clergy* in all post-apostolical and pre-millennial generations. Their eyes are full of Jezebel, whose original practice is proverbially “the ministerial sin.” They speak evil of the things they do not understand; and they undertake to teach what they know nothing about; and therefore, they are “wells without water.”

These clerical prophets in Balaam, and therefore in Baal, in undertaking to speak to the edification, exhortation, and comfort of souls, being of a class represented by a woman, “*called herself prophetess*.” They became an ecclesiastical woman prophesying deceits. She was begotten of falsehood, so that the father of the clergy is “the Devil, who was a liar from the beginning.” “Except ye be circumcised and keep the law of Moses, ye cannot be saved.” This was the first element of the falsehood enunciated to christians by teachers in the presence of the apostles. They set up the dogma, that a Gentile must believe the gospel, be immersed, be circumcised, and keep the law, in order to salvation. This was the first lie taught for truth after the ascension of Jesus; and those who taught it, constituted in themselves, and therefore originated the *anti*-apostolic order, familiarly known in our day as “the clergy.” Hence, the clergy are Judaizers to this day—commanding to fast, to abstain from meats, to keep holy days, and sabbaths.

But the falsehood which generated their order was not complete till the principles of heathen philosophy were commingled with the Judaic dogma. This was effected when they denied the resurrection of the body in affirming, as Justin testifies they did, that what they call “souls” went immediately to heaven at death. This Judaized Heathenism constituted what Paul calls “a lie,” and “the Mystery of Iniquity”—a system of falsehood formative of the clerical order, which gave them a parentage like that of Jezebel. The principles styled Baal, (for Baal; having no real existence, was only a *system of ideas*, so called, that *lorded it* over those who acknowledged it;) gave origin to the clergy who worship Baal and preach him everywhere. The Sidonians believed in immortal souls, in their going to heaven at death, and in a place of torment, where the wicked burned in fire eternally. They also believed in sacrifice to propitiate the Deity, and in making long and noisy prayers, by which to induce him to hear them. Our clergy have not advanced one step beyond this since the days of Jezebel. She believed these things, and were she personally in existence now, she could have no scruples in becoming a member of any clergyman’s church in this city, Catholic or Protestant. It is true, the clergy now hold a few principles, or rather opinions, unknown to Jezebel and her clergy, the original prophets of immortal-soulism. They believe in a Jesus of whom she had never heard; but their belief in this other Jesus whom

Paul did not preach, does not at all interfere with their hearty adhesion to the Baal-System of Ideas. Their eyes are full of Jezebel, and she was full of Baal.

Prostitution, and eating the sacrifices offered to the idol-representations of the dead, whose souls were said to be alive, were institutions of Baal-Religion. When Israel were seduced by the Moabitish women to worship Baal, at the suggestion of Balaam, they committed whoredom with them, and ate the sacrifices of their gods. The Balaamite clergy were guilty of the same thing. They privily introduced idolatrous practices among christians. They taught them to eat of the sacrifices sold as holy meat, by which they became partakers of the idolaltars, and propitiated the heathen, for in so doing, they contributed to the support of the pagan priesthood. But Paul objected to this sort of compromise in toto. His argument was, that the things the Gentiles sacrificed they sacrificed to demons, to the ghosts of dead men, and not to God; and that in eating of them knowingly, they had fellowship with their imaginary demons. He told them that when they went to the butcher's they should ask no question, but just buy whatever came to hand. They would then buy in ignorance, having no knowledge whether there was sacrificed meat or not. But if any one said, "this is offered in sacrifice to idols," he told them not to eat it, for the eating then involved a principle of fellowship with deified ghosts, in the judgment of him who invited to eat.

Paul's anxiety was that the Corinthian brethren should "not have fellowship with demons," or deified imaginary ghosts, called "immortal souls." These demons had a table and a cup, as well as the Lord; and Paul taught that they could not partake of both without sin. The same demons have a table and a cup now, modified, however, in this, that bread cut up into pieces, emblematic of the divisions of antichristendom, is substituted for meats offered to the demons. The table spread by the clergy, and called by them "the sacrament," is the modern table of the demons. It is the table of those who believe in deified immortal souls, who are the gods of the clerical system. It is Jezebel's table, at which a saint cannot eat without having fellowship with the demons she funeralizes to glory, which is sin. Her churches are a synagogue of unbaptized "miserable sinners," as they proclaim themselves to be in their prayers, and consequently, her table cannot be the Lord's, for his teaching has no place for such there—the miserable patrons of demons belong to Jezebel, not to the spouse of Christ.

Again, prostitution, literal and figurative, is a notorious clerical vice, and characteristic of Jezebel. She forbids to marry, and in so doing, "teaches to commit fornication." The priests of the Romish Jezebel are literally a body of whoremongers and adulterers, and their nunneries houses of ill fame; and though, on account of the marriage of the Protestant clergy, this is not the case to the same extent, yet spiritually they are in the same condemnation; for "fornication," in its figurative sense, imports unhallowed union with the world, and blasphemy against God. They are all guilty of this. If they knew the truth, and told the world the truth, the world would not support them. Now, "all that is of the world is not of the Father;" and "he that is the friend of the world is the enemy of God;" they pretend to be God's servants, to be his church or spouse, and yet they serve the world for hire. They are therefore prostitutes and men-pleasers, and consequently, cannot possibly be the servants of Christ, whose name they blaspheme in all their institutions.

The literal Jezebel was a persecutor and slayer of the prophets of Yahweh; and the antitypical, or clerical, Jezebel has been preeminently so. The clergy from their origin until now, have always been opposed to the truth; and have always had a hand in stirring up persecution for its suppression. The civil power, or the Diabolos, has been the instrument of their malevolence and cruelty; and though they cannot inflict personal violence in this country, they still retain much power for evil in the territory of the Beast. But the fate of Jezebel awaits them. She was hurled from her high and queenly estate with violence, and devoured by dogs so completely, that they found not of her what to bury. Jezebel has not yet come to this. She is still in her glory, rioting in drunkenness and prostitution.

It was a fault charged upon the presbytery of the ecclesia in Thyatira, that they permitted some of the Jezebel class to teach the servants of Christ there. It was the duty of an eldership not to allow error to be inculcated. They appear to have been too tolerant. Teaching which led to practices and conclusions subversive of morality and the gospel ought not to have been allowed. They had the truth, which had been divinely planted among them, and all things not according to that, they ought to have authoritatively suppressed. This course would have been an effectual barrier against Jezebel, and her Balaamite and Nikolaitan progeny. But this course was not pursued. She obtained a foothold, and the consequences has been the extinction of Antipas in Thyatira, where none are now to be found who hold fast the name and the faith of Jesus Christ as his faithful witnesses.

"I gave Jezebel time," saith the Spirit, "that she might heartily turn from her prostitution; but she turned not." As we have said, Jezebel still lives, and she lives in sin. In the days of John she was without political sovereignty; she was the daughter of Ethbaal the idolater; but she had not been married to the Greco-Latin Ahab. The Judaizing and Gnostic clergy were actively working the Mystery of Iniquity into authority; they had organized it into a synagogue, and were privily insinuating it into the elderships; but they had not yet succeeded in allying themselves to the State. The apostles, while living, warned them and exhorted them to turn from their evil course; but, as John says, "they hear us not;" and went out from fellowship with them, and circumvented them in every possible way. Referring to these whom he calls "the Satan" after whom some had turned aside, Paul says, in writing to Timothy, "this thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." These were two clergymen, friends of Balaam and Jezebel the prophetess, who taught the inherent immortality of the soul of the flesh; and therefore, with two other clergymen named Hymenaeus and Philetus, said that the resurrection is already past; and that, consequently, there is no future resurrection of the dead; resurrection being unnecessary upon the Jezebel principle of the immortal soul of sinful flesh going immediately to heaven at the death of the body. Paul argues ably against this heathen absurdity in 1 Cor. 15. But it had no effect upon Jezebel the prophetess; for "seducers waxed worse and worse, deceiving and being deceived;" and she still went on in her vicious course. "I gave her time," says the Spirit, "that she might heartily turn from her prostitution." Instead of slaying every deceiver in communion with her, as he had Ananias and his wife Sapphira, he gave her time. That time has not yet expired; for Jezebel lives, but has not repented; but instead thereof, "sits as a woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus," upon an association of ensanguined and blasphemous powers, represented by "a scarlet colored beast, full of names of blasphemy"—Rev. 17:3, 6.

The writers of the second, third, and fourth centuries, styled by the clergy of our day "*the Fathers*," with probably an exception or two, were all of Jezebel. In the letter before us, they are styled "her children;" they were such, because they were unfaithful to the truth; and though they suffered death by the pagan power for their opinions, it was, in the providence of God, a present punishment for their iniquity. "Behold," saith the Spirit, "I cast her into a bed, and them that commit adultery with her into a great tribulation, except they may have heartily turned from their deeds. And I will kill her children with death, and all the ecclesias shall know that I am the searcher of reins and hearts." In reading the history of these centuries the student of ecclesiastical history must not suppose that all called "christians" who died by the hand of the executioner, were put to death for their adherence to the name and faith of Jesus Christ. Multitudes had a rage for martyrdom, and gave their bodies to the fire in expiation of iniquity, transgression, and apostasy. These were "those who committed adultery with Jezebel," the clerical fathers, and "her children," who looked up to those fathers as the deluded people of "the religious world" look up now to the clergy who deceive them, regarding them with awe as their "spiritual guides" and "fathers in God." The tribulation that came upon the body indiscriminately regarded as "christian"

by the pagan authorities, an apostle terms “judgment beginning at the House of God.” “If ye be reproached for the name of Christ, happy are ye,” says Peter; “for the Spirit of glory and of the Deity resteth upon you; on their part (on that of the persecutor) he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a busy body in other men’s matters. Yet if any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment begin at the house of God: and if first at us, what shall the end be of them who obey not the gospel of the Deity? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”—1 Epist. 4:14–18. Many suffered “as evil-doers” under the name of “christian”. Thus Milner observes, “many heretics, who wore the name of christians, were guilty of the most detestable enormities; these were indiscriminately charged by the pagans on the christians in general.” And again, “the abominations of heretics, whom ignorance and malice will ever confound with real christians, furnished the enemies of Christ with some tolerably specious pretensions. Probably these were much exaggerated; but whatever they were, the whole Christian Name was accused of them.” “The injudicious conduct of apologists,” says Gibbon, “betrayed the common cause of christianity, to gratify their devout hatred to the domestic enemies of the church. It was sometimes faintly insinuated, and sometimes boldly asserted, that the same bloody sacrifices, and the same incestuous festivals, which were so falsely ascribed to the orthodox believers, were in reality celebrated by the Marcionites, by the Carpocratians, and by several other sects of the Gnostics. Accusations of a similar kind were retorted upon the church by the schismatics who had departed from its communion, and it was confessed upon all sides, that the most scandalous licentiousness of manners prevailed among great numbers of those who affected the name of christians.” The apocalyptic letters plainly testify to the existence of this state of things in the christendom of the close of the first century. There were two classes—the Antipas, or faithful witnesses, who held the truth in righteousness; and the Nikolaitans, or children of Jezebel, who held the doctrine of Balaam, and seduced the servants of Jesus Christ to the practice of deeds which he detested. Against these judgment is threatened in the words, “I will kill Jezebel’s children with death; and all the ecclesias shall know that I am he who searches the reins and hearts.” To *kill with death* is to destroy with violence—by judgment through the magistrate, who wielded the sword of office for the execution of the law. To *kill* with death was not to permit the offenders to die a natural death. All such, who gave their bodies to be burned, or to be thrown to the wild beasts, or to any other form of martyrdom, were mere “sounding brass and tinkling cymbals;” and heirs of the vengeance to be revealed in “the Second Death.” They had not faith to give them the victory over the world; so the world overcame them by its seductions, and exposed them to be “hurt of the Second Death,” which is manifested after the resurrection of the flesh. When this time arrives, the “*bed*” will have been prepared for Jezebel, and she will then be “*cast into it;*” and not she only, but *with her* them that commit adultery. This bed is the “*great tribulation,*” or “sorrow,” in which the antichristian apostasy is to be destroyed at the apocalypse of Jesus Christ in “the Hour of Judgment;” when Babylon, the Great City, falls because of her having prostituted and debauched all the nations with her blasphemies and abominations. The ecclesiasticism of the earth and of the whole habitable, with all the clerical orders by which it is upheld, will be utterly abolished by the wrath of the Deity poured out without mixture, which they will be compelled to drink with great torment in the presence of Jesus and the Saints—Rev. 14:7–11; 18:2. Into this bed of tribulation Jezebel is at length cast, with all her antichristian and clerical adherents, who, in the text last quoted, are typified by “demons,” “foul spirits,” and “hateful birds;” for the Thyatiran Jezebel is but the germ of that Babylon which, as a mighty Upas banded with brass and iron, now overshadows all nations with its pestiferous and besotting influence.

Now this “great tribulation,” which is yet antitypically to come upon “Babylon, the Great, the Mother of Harlots,” was typically poured out upon the Thyatiran Jezebel previous to the taking of the

pagan hierarchy out of the way, which prevented the manifestation of the Lawless One, who would be set up as the head of Jezebel, and as a substitute for Christ upon earth. As Christ is the Head of the true Woman, the body of the faithful; so the Pope is the present Head of Jezebel, the Mother of Harlots, and of all her family. But, before Christ appears in power, his woman passes “through much tribulation to enter into the kingdom of the Deity”—Acts 14:22; and so, before Antichrist (the power which set up as Christ’s substitute, and is now incorporated in the chief styled “the Pope”) appeared in power, the Thyatiran Adulteress was made to pass through “a great tribulation” ere she could enter into the kingdom of this world; and mount the scarlet-coloured beast; and *sit a Queen, and no widow*,” and, intoxicated with the blood of the saints, and with the blood of the witnesses of Jesus, say with complacency, “*I shall see no sorrow*”. She had to pass through the “Ten Days,” which the Spirit forewarned the Smyrneans they would be tried with, when the Diabolos should cast of them into prison, or the house of death. The reader is here referred to what has been written about the “ten days’ tribulation” on page 240. “All the ecclesias” in the proconsular Asia were afflicted by this; and Thyatira’s, consequently, among the rest.

But the Ten Day’s tribulation of Trajan’s reign was but an earnest, as it were, of the great tribulation to which the christian name would be subjected before the Jezebel Apostasy from apostolic teaching should attain to political sovereignty over the nations, and be “spued out of the mouth of the Spirit.” They had to pass through that “Hour of trial, which,” the Spirit forewarned the Philadelphians of, “should come upon the whole habitable, to prove them that dwell upon the earth”—Rev. 3:10. Judgment the most terrible would befall her, which “all the ecclesias” would perceive was the hand of God punishing her by the sword of the ruler for her abominations.

And so it was. Ecclesiastical historians inform us, that in the third century the pure light of the gospel was much clouded and depraved by an unhappy nurture of philosophical self-righteousness and superstition. With the exception of three years, the christians had enjoyed a long peace of thirty-seven years to A.D. 248. This, it appears from one of Origen’s homilies, was followed by a great degree of lukewarmness, and even of much religious indecorum. The declension seems to have been remarkable. “Several,” says he, “come to church only on solemn festivals; and then not so much for instruction as *diversion*; some go out again as soon as they have heard the lecture, *without conferring, or asking the pastors any questions*; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church.” “Elsewhere,” says Milner, “he complains of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferments.” At this time, the reigning emperor, Philip the Arabian, who murdered his predecessors, is styled by Eusebius a christian; “and indeed, that he was so by profession,” says Milner, “seems well attested by the concurrent voice of antiquity;” and he adds, “there is no doubt but in the fourth year of his reign, A.D.247, he allowed and conducted the secular games which were full of idolatry.”

This Philip was slain and succeeded by Decius, A.D.248. His enmity to Philip conspired with his pagan prejudices to bring on the most dreadful persecution ever yet experienced by christians. It was evident that nothing less than the destruction of the christian name was intended. The persecution raged with astonishing fury both in the East and West. Cyprian, an overseer in “the church” at Carthage during the persecution, recognizes it as a chastisement for sin. In a treatise of his concerning “*the Lapsed*,” is an account of the declension that had taken place before his conversion, and which moved God to chastise “the church.” “If the cause of our miseries,” says he, “be investigated, the cure of the wound may be found. The Lord would have his family to be TRIED. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, which had lain almost dormant; and when, by our sins, we had deserved to suffer still more, the merciful Lord so moderated all things, that the whole scene rather deserves the name of A TRIAL than a persecution. Each

had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth. *The pastors and the deacons each forgot their duty*; works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among brethren. Christians could unite themselves in matrimony with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns for the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks: they travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; *but were insatiable in their thirst of money*. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such a conduct? Even the Divine Word hath foretold us what we might expect, saying. ‘If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.’ These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord’s directions, we were obliged to undergo a correction of our multiplied evils, and a trial of our faith by severe remedies.”

The foregoing extract will illustrate the saying of the Spirit, “and all the ecclesias shall know that I am the searcher of reins and hearts.” There were those in the ecclesias, crowded as they were with worthless pastors and people, who discerned the signs of the times. The faithful deplored the evils, and justified God in his chastisements, which were “according to their works.” Exhortations to duty would have made no impression upon them; nothing but the sword could arouse them to a due perception of their position. Avarice, under the teaching of Balaam, had taken deep root among them; and, as soon as the times became dangerous, vast numbers lapsed into idolatry immediately. Even before men were accused of being christians, “many ran to the forum and sacrificed to the gods as they were ordered; and the crowds of apostates were so great that the magistrates wished to delay numbers of them till the next day, but they were importuned,” says Cyprian, “by the wretched suppliants to be allowed to prove themselves heathens that very night.” If Cyprian had lived in the nineteenth instead of in the middle of the third century, he could not have given a more accurate description of the pastors and people who call themselves christians, than is contained in the foregoing extract; and if tribulation such as the Decian were to come upon “the church” now, the multitude of professors would be as hasty and importunate as his contemporaries to protest that they belonged to any thing else than the sect proscribed by the ruling power.

4. The Depths of the Satan as they Speak.

But all among the Thyatirans were not impressible by the arts and blandishments of Jezebel and her children. “*The rest*” were a faithful remnant who repudiated her teaching, and “*the depths*” which they prescribed. We need not repeat here what has been already adduced concerning “*the Satan*,” but we may add to this, that the sentence, “the depths of the Satan as *they* speak,” shows that “The Satan” is not a solitary individual, but representative of a plurality of speakers, whose speech is enunciative of deep things, called “depths.” These *depths* were *adverse* to the “Name,” “Faith,” and morality, or “works,” styled by the Spirit “*his*,” and therefore they were Satanic Depths; and those who taught them “the Satan;” and those who received them, both teachers and disciples, “the Synagogue of the Satan;” “Jezebel the prophetess” and the holders of Balaam’s teaching, who styled themselves apostles, and said they were Jews, being the clergy of that synagogue, clerically termed “the Church of God;” but in reality “the *habitation* of demons, *the hold* of every foul spirit, and *the cage* of every unclean and hateful bird.”

Antipas, or the faithful witnesses, were *the rest* among the Thyatirans who had not acknowledged the “depths of the Satan as they speak.” Antipas still retained his original position in “*all the ecclesias*,” which, although teeming with “*false brethren*” both in the presbyteries and among the multitude, had not yet been “spued out of the mouth of the Spirit.” Antipas was the remnant of the Woman’s Seed contending earnestly for the faith once for all delivered to the *saints against all* “the depths of the Satan as they speak;” which in their logical effect upon the minds of Christians perverted the gospel; and made it of no effect in regard to justification and practice. The Star-Presbytery in Ephesus had fallen from its first estate; still it had not fallen to the lowest “depths,” for Antipas was among them as “those who could not bear them that are evil; but tried them who pretended they were apostles, and are not, and found them liars.” Antipas was also among the Smyrneans as “the rich,” because faithful in works, tribulation, and poverty; also among the Sardians as “the few names even in Sardis which have not defiled their garments;” and in Philadelphia, as the “little strength” of the ecclesia there; which the Spirit says had “kept my word and not denied my name.” But among the Laodiceans the Antipas are not found. Their existence is a supposition, as, “*If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*” The Satan was triumphant there, and the faithful witnesses reduced to such an insignificant minority as to be noticeable in the prophecy only as an hypothesis. They were “a contemptible few” not submerged in “the depths of the Satan as they speak;” but not enough of them to save the ecclesia from being spued out of the Spirit’s mouth. A few did hear the Spirit’s voice among the Laodiceans, and became fugitives in consequence. They were no longer found in “the churches,” but in their own peculiar place, “in the wilderness;” where, as “the Woman” and “the Remnant of her Seed, which keep the commandments of God, and have the testimony of Jesus Anointed,” they were “nourished” for 1260 Years “from the face of the Serpent,” become a Catholic of the Laodicean type—Rev. 12:14, 17, 9, 10.

The extract from Cyprian sufficiently illustrates “the depths of the Satan as they speak,” in *the practice* of the so-called Christians of the middle of the third century. He says that “*the long peace*,” or time given for Jezebel to repent of her prostitution, instead of being attended with the result desired by the Spirit, produced a contrary effect,—“*it corrupted the discipline divinely revealed to us.*” In this Cyprian and the Spirit agree; for the latter says, “*and she repented not.*” “Our faith,” says Cyprian, “was almost dormant;” and his details of practice must have made them an object of contempt even to the pagans. But, though good practice will not always result from sound teaching, owing to the perverseness of the flesh; bad practice is the certain consequence of Satanic teaching. The depths of the Satan *spoken*, produced the depths of the Satan *wrought*. The energy, or “working of the Satan,” was elaborated by the teaching of “*the Fathers*” of the second and third centuries. These fathers were the “*they*” of the text before us; as, “the depths of the Satan as they ‘*the Fathers*,’ speak.” Irenaeus, Tertullian, Pantaenus, Clemens Alexandrinus, Origen, Cyprian, and so forth, are a specimen of these clerical fathers whose teaching “corrupted the discipline divinely revealed.” Of Irenaeus history testifies that “his philosophy had its usual influence on the mind, in darkening some truths of scripture, and in mixing the doctrine of Christ with human inventions:” “in general, however, notwithstanding some philosophical adulterations, he certainly,” says Milner, “maintained all the essentials of the gospel:” that is to say, what Milner regarded as “the essentials.” He is said to have been instructed in “Christianity” by Polycarp of Smyrna, and Papias of Hierapolis, contemporaries of the apostle John. Irenaeus became overseer of the ecclesia at Lyons in France about A.D. 169. One of his sentiments left on record is certainly sound. “If man,” says he, “had not been united to the Deity, he could not have been a partaker of immortality:” another also is perfectly scriptural; speaking of Jesus, he says, “He had flesh and blood, *not of a different kind from what men have*; but he gathered into himself *the very original creation* of the Father, and sought that which was lost:” and again, “The Word of God, Jesus Christ, on account of his immense love, became

what we are, that he might make us *what he is*.”

He has left on record a testimony to the corruption of the faith already prevalent in his day in a letter to Florinus, a person of rank in the emperor’s service, whom he had known in early life. Florinus had been seduced into heresy, concerning which Irenaeus says, “Those doctrines, they who were presbyters before us—those who had walked with the apostles—did not deliver to you. For I saw you when I was a boy in the lower Asia with Polycarp; and you were then (though a person of rank in the emperor’s service) very desirous of being approved by him. * * * I can describe the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles, and of his doctrine. As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeable to the scriptures. These things, then, through the mercy of God visiting me, I heard with seriousness; I wrote them not on paper, but on my heart; and ever since, through the grace of God, I retain a genuine remembrance of them, and I can witness before God, that if that blessed apostolical presbyter had heard *some of the doctrines which are now maintained*, he would have cried out, and stopped his ears, and in his usual manner have said, ‘O good God! to what times hast thou reserved me, that I should endure these things!’ And he would immediately have fled from the place in which he had heard such doctrines.” Polycarp suffered death A.D. 167. At one time he and Irenaeus lived together at Smyrna, and held the same opinions. One Evaristus wrote an account of Polycarp’s martyrdom, which was adopted by the Ecclesia at Smyrna, and sent to that sojourning at Philomelium, a city of Lycaonia. The sentiments therein contained may or may not be regarded as those also of Polycarp their late teacher, and of Irenaeus his disciple. Speaking of martyrs in general, the letter says, “they despised the torments of this world, and *by one hour redeemed themselves from eternal punishment*. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid *that fire which is eternal and never to be quenched*.”

Now the dogma of redemption from eternal punishment by an hour’s burning is nowhere taught in scripture. If Polycarp and Irenaeus taught this, they certainly held *a depth of the Satan*. As to “the fire which is eternal and never to be quenched,” it depends upon the sense of the original, whether it be classed with “the depths of the Satan,” or not. In the modern clerical sense of the words it is *a depth*; but in the scriptural sense, which is not the clerical, it is not a depth of the Satan; but one of “the deep things of God.” I apprehend that the Smyrneans, at least the Antipas among them, certainly would have used the expression in the sense of the Apocalypse which had been sent to their StarAngel, or Presbytery, some sixty-nine years before. There “*the fire which is eternal*” is “the fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb,” styled by Jesus *to pur to aionion*; and which he says, has been then “prepared for the Diabolos and for his agents;” apocalyptically styled, “the Beast and his Image, and the receivers of the mark of his name”—Mat. 25:41; Rev. 14:9–11; 19:20. This *fire* is AIONIAN because it is kindled when “the Times of the Gentiles are fulfilled,” and at the epoch termed “*the Hour of Judgment*,” which immediately precedes the AION which continues 1000 years. This Aionian Fire cannot be quenched. It is like that fire kindled in Jerusalem in the days of Jeremiah, which Yahweh Elohim said *shall burn and shall not be quenched*—Jer. 7:20; 17:27: nevertheless, the fire went out when its work was done; and Jerusalem was rebuilt, and continued for several hundred years, until it was again consumed in another unquenchable fire, which has also in like manner ceased to burn for ages past—Mark 9:43, 44. This I believe to be the sense of the Smyrneans; not an *eternal fire* in the sense of the Satan—a fire whose continuance is measured by the years of God.

Polycarp in his last words prayed “for resurrection to eternal life, both of soul, and body in the incorruption of the Holy Spirit.” He looked for life after resurrection of soul and resurrection of body, that they might both then become incorruptible by the Holy Spirit. But those who adopted the letter of

Evaristus, and styled themselves “the Catholic Church of Smyrna,” apocalyptically “the Synagogue of the Satan,” declare therein that “he was now crowned with immortality and the prize of unquestionable victory.” This was equivalent to saying, that something called Polycarp had gone direct to heaven, and had obtained the prize. This was one of “the depths of the Satan” so pointedly condemned by Justin as unchristianizing those who held it. Polycarp and they evidently disagreed upon this vital question, although they styled him “an apostolical and prophetic teacher, the bishop of the Catholic Church of Smyrna.” If Irenaeus agreed with them that his instructor Polycarp had obtained the prize of immortality without resurrection; if this “philosophical adulteration” formed a part of his philosophy, “the essentials” he maintained would be of little worth. We suspect Irenaeus was infected with this depth of the Satan, for he speaks of “the martyrs” *hastening to Christ*; as though they would enter into his presence before the resurrection! Nay, we are now sure of it; for further on, in his account of the persecution at Lyons and Vienne, he says of Vettius Epagathus who suffered death, “he was, *and is still*, a genuine disciple of Christ, *following the Lamb whithersoever he goeth*”—a quotation seventy years after John’s death, from Rev. 14:4. Now Vettius could only “follow the Lamb whithersoever he goeth” after his death, upon the principle of immediate translation to heaven, which was styled “the birthday of martyrdom.” In another place, he speaks of “*eternal fire in hell*” for the apostate. But enough of Irenaeus, who suffered death A.D. 210.

Tertullian wrote much, but of little account. Pantaenus was the first master of a catechetical school established at Alexandria, in Egypt; which piqued itself on its superior erudition, and whose taste was ruled by the Platonic philosophers. Pantaenus was much addicted to the sect of the Stoics, a sort of romantic pretenders to perfection. The combination of Stoicism with Christianity, in the system of Pantaenus, was *a depth of the Satan* that very much debased the truth, and beclouded the light of the gospel. The Antipas, composed of the simple and unlearned, happily escaped the infection, and preserved unadulterated the genuine simplicity of the faith of Christ. The Stoicized Christianity of Pantaenus laid more in the way of the learned, who are always ready to be caught by any bait that flatters intellectual pride. Pantaenus always retained the title of the Stoic Philosopher after he had been admitted to eminent employments in the church. Eusebius highly commends him for his philosophy—a blasting wind as it was; a depth of the Satan, highly destructive of Christian vegetation in all infected by it. He died soon after the commencement of the third century, being at the time Catechist of the Alexandrian School for the indoctrination of youthful Satans in “the depths as they speak.”

Clemens Alexandrinus was a disciple of Pantaenus, and of the same philosophical, or Satanic, cast of mind. He was of the eclectic sect. He succeeded Pantaenus in the school, and became the preceptor of Origen, and other eminent perverters of the truth. Besides the office of Catechist, he filled that of a presbyter in the ecclesia in Alexandria. He was what is styled in our day a “Reverend Divine,” and “Professor of Divinity.” His course of instruction, he tells us, was this: “As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be the better cast in, and take vital root in the minds of men.” This was putting the flesh above the Spirit. Milner well says upon this, that “the apostles neither placed Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of Christianity.” On the contrary, they looked on the philosophical religion of their own times as so much rubbish; but in all ages the blandishments of mere reason on such subjects deceive us—“vain man would be wise.” Clemens’ Christianity was Nikolaitanism; and the “divinity” he taught “the depths of the Satan” derived from the writings of the Gentiles, commingled with ideas received from the scriptures, which the philosophy rendered void.

The next clerical constituent of the Satan we have named is Origen. He was Preeminently a child of the woman Jezebel, and floundered notably in all the depths as the Fathers speak. He was of a most

presumptuous spirit, which incited him to philosophize with great audacity in things religious; and permitted him never to content himself with plain truth, but to hunt after something singular and extraordinary. Demetrius the bishop committed the school in Alexandria to him alone; and he converted it wholly into a school of religious information, or, as it would be styled in our time, a “theological seminary.” He was a courageous, self-denying, learned, exceedingly austere, and pious member of “the Synagogue of the Satan.” “Heretics and philosophers,” says Milner, “attended his lectures; and he took, no doubt, a very excellent method to procure regard to himself at least; he instructed them in profane and secular learning, and obtained among the Gentiles the reputation of a great philosopher. He encouraged many persons to study the liberal arts, assuring them that they would, by that means, be much better furnished for the contemplation of the Holy Scriptures. He was entirely of opinion, that secular and philosophical institutes were very necessary and profitable to his own mind. Does it escape the reader how much in the course of the christian annals we are already departed, though by insensible degrees, from christian simplicity? Here is a man looked up to with reverence at least by the Eastern Church, as a great luminary; a man who, in his younger days, was himself a scholar of the amphibious Ammonius; who mixed together christianity and pagan philosophy, and who, by reading his motley lectures, drew over, in form at least, many of the heathen philosophers to embrace the religion of Jesus. These mention him often in their books; some dedicate their works to him, and others respectfully deliver them to him as their master. All this Eusebius tells us with much apparent satisfaction. To him the gospel seems to have triumphed over Gentilism by these means. There is no doubt but in a certain sense Origen’s success was great, but, in return, the pure gospel suffered greatly by an admixture of Gentilism. What can this extraordinary teacher and author mean, by asserting the utility, and even the necessity of philosophy for himself as a christian? Are not “the scriptures able to make a man wise unto salvation through faith which is in Christ Jesus, that the man of God may be perfect, thoroughly furnished unto every good work?” Suppose a man of common sense, perfectly unacquainted with all the learned lore of Ammonius, to study *only* the sacred books, is it not conceivable that he may acquire a competent, nay, even an eminent knowledge of the scriptures? But what are all Origen’s labors but vain attempts to mix things which the Holy Spirit has declared will not incorporate? The mischief which actually followed was to be expected: characters were confounded; and henceforward among the learned, the distinction between christian godliness and human philosophy is but faintly marked. If Origen had simply and plainly expounded to his learned auditors the peculiar and vital truths of the gospel, I cannot but suspect that many of them would have ceased to attend his instructions. “The famous Porphyry, than whom christianity had never a more acrimonious enemy, takes notice of Origen’s allegorical mode of interpreting scripture, observes that he was acquainted with him when young, and testifies to his rapid improvement under Ammonius. He asserts, what indeed Eusebius contradicts, that Ammonius, though brought up a christian, turned afterwards a Gentile. He says “that Origen continually perused Plato, Numenius, and the rest of the Pythagoreans; that he was well versed in Chaeremon the Stoic, and in Cornutus; and that from all these masters he borrowed the Grecian manner of allegorical interpretation, and applied it to the Jewish Scriptures.” Thus, he introduced such a complicated scheme of fanciful interpretation, as for many ages after, through the excessive respect paid to this man, much obscured the light of scripture. He died about A.D. 260, aged 70 years, a teacher and seducer of the servants of Christ from the simplicity of their faith into “the depths of the Satan, as they,” the Fathers of the Jezebel apostasy, “speak,” and their children, unto this day.

Now, if the reader compare “the depths” excavated by Origen and his patristic coadjutors in the corruption of the primitive faith and discipline delivered to the saints by the apostles, with “the depths” of the “divinity” taught by the clergy, or spiritual guides of the people, of “every name and denomination,” he will find that they are as intimately related as cause and effect. “The depths of the

Satan as they spoke” in apostolic times, were the speculations of Hymeneus and Philetus, and of the many other false prophets that had gone out into the world, acuminated in Origen and others—2 Tim. 2:17; 1 John 4:1, whose “word,” or teaching, Paul said would “eat as doth a gangrene.” This is known by all pathologists to be destructive of all organization, and consequently of life. The word-gangrene of “the Satan” has consummated its work upon the theory and practice of christianity apostolically delivered. This is obvious to all scripturally enlightened observers of the spiritual system of the world. The word is not preached by the clergy who are ignorant of the first principles of the oracles of God. They preach the dogmas they have traditionally received from the “false prophets” they style “the Fathers”—the fathers of their “Holy Orders,” at the head of which is “the Holy Father” they term “the Pope.” These fathers were the perverters of the gospel Paul preached, by their inventions, which substituted sacramentalism for faith; nullified the doctrine of a resurrection of judgment; abolished the kingdom; transmuted the great mystery of godliness into scholastic jargon about “trinity;” destroyed the sacrifice of the christian passover by affirming the immaculateness of Christ’s flesh; in short, totally abolished the faith, and instead thereof, set up a system of RHANTIZED HEATHENISM, which may be defined, *the sacramental deliverance of immortal ghosts from Plutonic fire and brimstone, and consequent translation into an Elysium beyond the realms of time and space!!!* This definition is the symbol of “the depths of the Satan as they speak” now from the pulpits of Satandom in all the world. The Satan’s ministers, transformed, as Paul says, into ministers of righteousness, all proclaim the heathen dogma of a soul or spirit in man capable of disembodied existence in eternal weal or woe; and all the religion or pietistic invention they have patented proposes or professes to do, is to save this phantom from the flames of their Tartarus, and land it in Elysium, which they call Paradise! It is this pagan dogma which lies at the bottom of all their “depths.” Abolish this, and the religion of the clergy is abolished too; for their religion, which is “a cure” for such “souls,” can be of no use to the people if it be proved that there are no such souls in them to be cured. Hence the clergy, when they find courage enough for the conflict, fight hard for *hereditary immortality*—an immortality derived hereditarily from the earthy Adam, the first sinner upon whom the sentence of death was pronounced by the Judge of all the earth. A man under sentence of death is as a dead man. Immortality derived from a dead man by natural generation, is the immortality for which the clergy contend in all their “depths.” Without it, their craft is destroyed and their occupation gone. It is the great sand-bag of their system, which, when removed from the foundation-corner of their temple, leaves it without support, and in its fall, reveals to the contempt of all observers the shallowness of “the depths as they speak.”

5. The Reward Promised.

While the Jezebel, or clerical party, which had obtained a footing in the Thyatiran ecclesia, was denounced by the Spirit, and threatened with great tribulation and death; “the Rest in Thyatira” were encouraged to perseverance in their opposition to the clergy by exceeding great and precious promises. “I will cast upon you,” saith the Spirit, “no other burden.” The “great tribulation” that would come upon the ecclesia, and “the death,” which were to fall with pain upon the head of the wicked clergy, would more or less be cause of affliction to the whole body; but with this exception, “the rest among the Thyatirans,” who protest *against all* “the depths,” and “*hold fast to the time that I may have come,*” shall be rewarded. The words *in italics* show that the Spirit who uttered them considered that there would be a class of people concurrently existing with the Jezebel and her children until the coming of Jesus Anointed, who would answer to “the rest among the Thyatirans”—“the Remnant which keep the commandments of the Deity, and have the testimony of Jesus Christ”—Rev. 12:17. “The time” of his appearance is not quite yet. “The depths of the Satan as they (the clergy) speak” are still in the ascendant; and all the world hears, or gives heed to them, because they are of the world—1 Jno. 4:5. But

we also see that there exists a remnant in this Thyatiran “Christendom,” which “does not hold this teaching,” and repudiates “the depths.” This remnant was to exist as a standing protest against the clergy, or “Sin-spirituals of the wickedness in the heavenlies,” until the Lord come. It does exist, and will exist till then; and at that time, now not far remote, will have the great and glorious satisfaction of witnessing and assisting in the overthrow of Jezebel, and the everlasting discomfiture of “her children” in the face of all the nations they have deceived.

We, then, who are of this remnant, are exhorted by the Spirit to “hold fast what we have till he come.” This exhortation presupposes that we have “the truth”—“the things concerning the Kingdom of the Deity and of the Name of the Anointed Jesus”—Acts 8:12. We are to hold fast these things “till he may have come,” be that in what age or generation it might; and are informed that the reward shall be great. This, in addition to what is promised in the writings addressed to the Star-Elderships of the ecclesias in Ephesus, Smyrna, and Pergamos, is dominion and government over the nations, delivered from the power of the sin-spirituals and world rulers; and the possession of omnipotence. This great promise is expressed in the words of the Spirit, saying, “He that overcometh and keepeth my appointments until an end, I will give to him DOMINION OVER THE NATIONS; and *he shall govern them* with an iron sceptre (as the potter’s clay vessels it is breaking to pieces) as also I have received from my Father. And I will give to him the MORNING STAR.” This is promised to the faithful and obedient remnant—to them who overcome the seductions of the world by faith, and keep the appointments of the Spirit; or those things appointed for faith and practice as delivered by the apostles—Mat. 28:20; 10:20. These appointments are to be observed *achre telous* “until an end”—not until “the end,” but “until an end.” These two “ends” are a thousand years apart. Alluding to the one, Paul says, “all in the Christ shall be made alive at his appearing;” and to the other, says, “afterwards *the end*.” The appearing to make alive, is at the end of “the times of the Gentiles;” but *the end* afterwards *to telos* he characterizes by “the delivering up the Kingdom” of the Millennial Period to the Father when he shall have put down all enemies, and destroyed death, which is the last of them. Hence, between “an end” and “the end” there is an important distinction; the former marks the beginning of the restoration of the Kingdom; and the latter, of its surrender to the Father, with a long interval of time between the two epochs.

The appointments to be observed are “until an end” indicated by the words of Jesus and Paul, saying, “Thus do in remembrance of me *till I come*.” Faith, hope, baptism, and the Lord’s supper, are appointments to be observed till he come. When he comes, those will be superseded by other appointments more suitable to the altered condition of the world. The new dispensation will bring with it new appointments; sacrifice will take the place of the Lord’s supper; and the feast of tabernacles, the sowing in tears by the side of all waters. “Come,” shall many people then say, “and let us go up to the mountain of Yahweh, to the house of the Elohim 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 Yahweh from Jerusalem.” “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from the year to year to worship THE KING Yahweh of armies, and to keep the Feast of Tabernacles: and they shall sacrifice”—Isai. 2:3; Zech. 14:16, 21. The apostolic appointments will not be modified or repealed till then. Jezebel and her children have in effect abolished them all. As Daniel predicted they would, they have “thought to change times and laws;” they have substituted their own Catholic and Protestant clericalism for the precepts and institutions of the apostles; but it will be found to have been all to no purpose; for there is no salvation for any kind of pietists, however approved by their spiritual conscience-keepers, save by an intelligent and affectionate belief of the gospel of the Kingdom, and immersion into and for the Divine Name—“He that believes the gospel and is baptized shall be saved; and he that believes not shall be condemned;” these are the wholesome words of the Lord Jesus; and every one that consents not to them, Paul says, is foggy, knowing nothing. Let the clergy

thing of this.

And who of these “reverend gentlemen,” if he were sent for by the dying to give them what he calls “the consolations of religion,” would talk to his “penitents” in the words of the promise before us? If unrepentant, would he exhort them to repent that they might have “dominion over the nations;” and therefore, over Britain, France, Spain, Italy, and so forth, when Jesus Christ should come to raise them from the dead? On the contrary, do not the clergy regard such doctrine as the ravings of the insane? Yet what else can a rational man make of the words before us? The Eternal Spirit declares, that the class he defines shall have “dominion over the nations; and shall govern them with an iron sceptre.” The clergy and their peoples do not believe this. They deny it, and call it madness; and tell their deluded worshippers that there is no reward for them in the earth, which is to be burned up with all the nations upon it; that the reward is in a heaven beyond the realms of time and space, where their souls will be for ever with the Lord. Unquestionably the clergy are infidels and blasphemers. When they open their mouths it is “in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in the heaven”—Rev. 13:6. This is affirmed of them who constitute “the Mouth” of the peoples, multitudes, nations, and tongues, symbolized in their spiritual and temporal organizations, by the Beast of the Sea “full of Names of blasphemy.” It is objected, that they are very learned, respectable, pious, and sincere gentlemen. We admit all this under certain modifications; but we have nothing to do with their learning, respectability, piety, and sincerity; our argument is, that they do not speak the words of truth as any man, not an idiot or a fool, can read them in the scriptures. They speak one thing, and the Eternal Spirit another; and what they speak is a point-blank contradiction and denial of the words of God; so that, if a man believe their dogmas, he must of necessity make God a liar, which is to blaspheme him, his truth, and all who heartily believe it. They scoff at the idea of some poor shoemaker, or mechanic, who may be a true believer, taking a position over the nations after the lapse of a few years, to govern them for God in place of Queen Victoria, and the Kings of the earth, who now possess the dominion. They assume the posture of “laughter holding both his sides,” at the very statement of so preposterous a conceit. No wonder they discourage and discountenance the study of the Apocalypse; and if any of them should venture upon an exposition of it, that they should invariably give these letters to the Seven Ecclesias the go-bye. The promises appended to each are anticlerical, and find no counterpart in their systems. If it were reported that a certain clergyman had consoled a dying penitent with the hope of Christ’s speedy advent to raise him from the dust; and to give him dominion with himself over the strong and powerful nations of christendom, which he should govern with omnipotence and heaven-descended wisdom; a shout of derision would be yelled forth from the throats of his “brethren in the ministry” and their people, (or they would feel like so-doing,) that would cause him, as reported of the pastor of “the Holy Apostolic Catholic Church” in Sixteenth Street, to suppress the doctrine, and to fall back into the ways of orthodoxy, for very shame; but specially for fear of the consequences to his stipend, his position, and his fame.

But, scoff as the learned, respectable, and pious gentlemen of “the cloth” may, it is the doctrine of the Eternal Spirit, that “the poor in this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him,” and who show their love by doing whatsoever he commands them, shall have “dominion over the nations and govern them” with almighty power. This remnant that overcomes will have the honor of breaking up and abolishing forever the kingdom of the clergy with all its ignorance, superstitions, and blasphemies; for “the nations of those who are being saved shall walk in the light,” which they, as the New Jerusalem, shall shed upon them—Rev. 21:24. Where the nations to be governed with an iron sceptre are, there is the dominion of the Saints; who in their resurrection-state, sing a new song saying to the Lamb, “Thou wast slain, and hast purchased us for God by thy blood out of every kindred and tongue and people and nation; and hast made us for our God kings and priests; and

we shall reign on the earth;” “with thee a thousand years”—Rev. 5:9, 10; 20:4, 6. This promise to “the rest among the Thyatirans” is that in Daniel apocalyptically reproduced; that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High Ones,” whom all nations and rulers shall serve and obey—Dan. 7:18, 27.

They are to be ruled, the Spirit saith, “*with a rod of iron*.” Iron is the symbol of subduing power; and a rod, or sceptre, of regal authority. The word here rendered *rule* or *govern* is *poimanei* to feed, tend, direct, and so forth; which occurs also in Rev. 19:15. In this text, Christ is said literally to “feed the nations with a rod of iron” with the power of a royal conqueror. The position this sentence occupies shows, that thus to feed or rule them is to smite them, and to tread them in the winepress of almighty wrath and indignation. Thus it is written there, “Out of his mouth goeth a sharp sword, that with it he might smite the nations; *and he shall govern them with an iron sceptre*; and he treadeth the winepress of the fierceness and wrath of the all powerful Deity.” This is what is to be done by the King of kings and Lord of lords in his victorious career. Now the Spirit saith to the Thyatiran remnant, that he will give to them “even as I received of my Father.” Chap. 19:15 and Psal. 2:8, 9, show how the Spirit made flesh hath received of the Father-Spirit. Hence, for the remnant to feed, or rule, the nations with an iron sceptre, is for them, in concert with the Christ, to smite and conquer them, and so to inaugurate their royal authority over them.

This appears also from chap. 2:27. Here is a parenthesis after “rod of iron,” which indicates what is transpiring while the remnant is receiving dominion over the nations. In the original the parenthesis reads, “As the clay vessels of a potter it is breaking to pieces.” This differs from the English Version, which translates the word *suntribetai* by “shall they be broken to pieces.” This is incorrect, for the verb is in the third person singular of the present indicative passive, and not in the future plural. The version of the American Bible Union corrects the Tense but not the *person* of the verb. It follows the old version, and persists in giving a plural nominative to a singular verb. It renders the parenthesis by the words “*as the vessels of the potter are shivered*.” This, though good English, is an ungrammatical rendering of the Greek. The revisers err in looking for an *expressed* nominative of the verb. The sentence does not contain one. The nominative to *suntribetai* must be supplied from Dan. 2:34, 35, 44, 45. The verb signifies “*it is breaking to pieces*,” and the prophetic answer to the question, “*What is breaking to pieces?*”—is the nominative to the verb. “*It*,” the Image of Nebuchadnezzar, “*is breaking to pieces as the clay vessels of a potter*.” This breaking to pieces of the gold, the silver, the brass, the iron, and the clay together, is consequent upon its being smitten by the STONE-POWER upon its clayey feet—its clay-vessels, or ten Horn-kingdoms confederated with the Eighth Head in the hour of their breaking in pieces, and becoming the kingdoms of Yahweh and of his Christ. The remnant among the Thyatirans, and the Pergamean Antipas, and the Smyranean “rich” in faith, and Ephesian laborers for the Spirit’s Name, and the few names in Sardis, and the Philadelphian keepers of the word of his patience—these all, with Christ at the head of them, are the New Testament constituents of the Stone-Power. Authority will be given to them to break in pieces the political fabric of the world of nations as established in church and state. The operation is a conjoint one. It is to be effected, not by Jesus alone, not by his joint-heirs in his absence; but by all in concert. They follow him whithersoever he goeth—ch. 14:4; and therefore accompany him in all his wars of “the Great Day of the almighty Deity”—ch. 16:14: so that, when he encounters the Ten Horns, they are with him as “the called, and chosen, and faithful”—ch. 17:14; and when the worshippers of the Beast are tormented, it is in their presence as “the holy messengers” with the Lamb—ch. 14:10; and when *he* judges the Italian Harlot *they* reward her as she rewarded them, and double unto her double according to her works—ch. 18:8, 6; and when he goes forth to smite the nations, they follow him as the war-clouds of the heaven, clothed in fine linen, white and clean, which is representative of their righteousness in him—ch. 19:14, 8.

The New Version renders the passage before us thus: "I will give him authority over the nations; and he shall tend them with an iron rod, as the vessels of the potter are shivered." This gives utterance to the idea I have expressed above—that the tending, feeding, or ruling of this text consists in breaking them to pieces. This is an improvement upon the old version; but still defective in the particular already noted.

6. The Morning Star.

The Morning Star is also promised to him that overcomes,—“I will give to him the Morning Star,” saith the Spirit. To appreciate the importance and value of this great promise we must know what is signified by the phrase.

The Morning Star, *ton astra ton proeenon*, is the star belonging to the morning. This morning is alluded to in Gen. 49:27, where it is written concerning the tribe of Benjamin, styled “a wolf,” “he shall tear in pieces; *in the morning* he shall devour the prey; and at the evening he shall divide the spoil.” In these words of Jacob’s prophecy of “what shall happen with Israel in the last of the days,” we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last eighteen hundred years. This is styled “the morning”—an era of triumph and conquest for Israel, as indicated by their devouring “the prey” and dividing “the spoil.”

Now, the morning is the beginning of the day, or the time of the sun’s rising. This is true whether the sun be the “Day Star” of the material or political heavens. The morning referred to by Jacob in his prophecy, is manifestly the time of the rising of a sun in the political heavens; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel can not now “devour the prey” and “divide the spoil” among the people; because, as Moses says in Deut. 32:36, “Yahweh sees that power hath departed, and none retained or left.” It is this perfect powerlessness of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax, (Dan. 12,) the morning of their deliverance arrives; “for Yahweh will plead for his people, and show pity upon his servants, when he shall see that power is departed, and none retained or left.”

But the tribes of Jacob are not the sun, or Day Star, of this morning of their glory. In the antitype as in the type, “in the morning they shall see the glory of Yahweh appearing in a cloud”—Exod. 16:7, 10; and they who behold are different from the thing beheld: this is the Sun who in his rising makes it morning time. He will then give them bread to the full; and his dew will lay round about the host. The life and power of Israel is not in their own prowess; but in the Eternal Spirit, Yahweh, manifested in Messiah and his brethren,—*the one Yahweh Elohim of Israel*. It is he that makes “their latter end” glorious; and turns the weeping of their long and dreary night into the joy that cometh in the morning. This Eternal Spirit in his multitudinous manifestation is the Sun, belonging to the morning of that great day in which the world shall be ruled in righteousness; and Yahweh’s glory shall cover the earth as the waters cover the sea. The Spirit in David contemplating this *ek pollon eis*, and *vice versa*, the One-in-Many, the future ruling body upon earth, says, “There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of *Elohim*. And as brightness of morning, He shall rise the Sun of an unclouded dawn shining forth after rain upon tender grass out of the earth”—2 Sam. 23:4.

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah. This is the King that shall be higher than Agag, and whose kingdom shall be exalted,—the Star out of Jacob, and the sceptre or rod of iron, that shall smite the princes of Moab, and destroy all the children of Sheth. Jesus of Nazareth is the Head of this “One Body;” and the Head of Jesus is the Eternal Power, whence is effused the anointing of all”—1 Cor. 11:3.

Now the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, “whom he anointed both Lord and Christ.” Hence, when the anointed Jesus speaks in the apocalypse, it is the Eternal who

speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the Testimony of John. There, in ch. 7:16, Jesus saith, “My doctrine,” or teaching, “is not mine, but HIS *that sent me*. If any man will do his will he shall know of the doctrine whether it be of Deity, or I speak of myself.” And in ch. 12:49, “I have not spoken of myself, but the Father who sent me; He gave me a commandment what I should say, and what I should speak.” The rule of the apocalypse is the same—the Eternal Wisdom speaking through Jesus, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus, says in Apoc. 22:16, “I am the Root and the Offspring of David, the bright and MORNING STAR.” The Spirit, apart from Jesus, could not say this. The Spirit is the Root of David, because David and all mankind sprung from the Spirit who created them; but apart from flesh and blood, He was not “the Offspring” of David. It was necessary for the Spirit to become flesh of Judah and David’s line, as John teaches in ch. 1:14, to become “the offspring of David.” When he raised up the dead body named Jesus, he transformed it into spirit-body. This became the Bright Star—the bright *particular* star—of that galaxy of stars pertaining to that morning when “*Israel shall do valiantly*,” and the wolf, Benjamin, shall devour the prey; and the Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders—Deut. 33:12.

The Bright and the Morning Star, then, the Eternal Spirit glorified in Jesus, promises to give the morning star to him that overcomes. In other words, that he shall become a glorified constituent of the “One Body,” when it is adopted at the manifestation of the Sons of Deity—Rom. 8:19–24. He will, then, be a star pertaining to the Millennial Dawn—a *morning star*; for “they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, *as the stars* לְעוֹלָם וְעַד

le-olahm wah-ed, IN THE Olahm AND BEYOND;” or, as Jesus said, “Then shall the righteous shine forth *as the sun* IN THE KINGDOM OF THEIR FATHER,” which belongs to “the Olahm and beyond”—Dan. 12:4; Matt. 13:43. The redeemed will then be, in the aggregate, Cloud of Morning Stars, “*equal to the angels*,” themselves “the Morning Stars that sang together, and the Sons of Deity that shouted for joy,” when the corner-stone of earth’s foundation was laid by the Eternal—Job 38:7. We look for the Bright and Morning Star from heaven, that he may “change our vile body, and fashion it like unto his glorious body”—Phil. 3:21; and we know that “we are now the Sons of Deity, and that when he shall appear *we shall be like him*”—1 John 3:2. This is equivalent to saying we shall be Morning Stars—stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection state—1 Cor. 15:41; Ps. 110:3.

Of all the Stars of the New Heavens, Jesus will be the brightest; for in all things it is the Father’s will and pleasure, not only that all the fulness shall dwell in him, but that he also shall have the preeminence. “There is one glory of the Sun,” and that is his; and “there is another glory of the Stars,” and that is the glory of his brethren individually; and “there is another glory of the Moon,” and that is the glory of his companions collectively. As his Bride, they “look forth *as the morning*, fair as the Moon, clear as the Sun, and terrible as an army with banners”—Cant. 6:10. He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of Yahweh Elohim.

CHAPTER 3.

EPISTLES TO THE THREE ANGEL-STARS OF THE ECCLESIAS IN SARDIS, PHILADELPHIA, AND LAODICEA.

SECTION 1. TO THE ANGEL OF THE ECCLESIA IN SARDIS.

1. *ALSO TO THE ANGEL OF THE ECCLESIA IN SARDIS WRITE: THESE THINGS SAITH HE HAVING THE SEVEN SPIRITS OF THE DEITY AND THE SEVEN STARS: I HAVE KNOWN THY WORKS, THAT THOU HAST THE NAME THAT THOU LIVEST, BUT THOU ART DEAD.*
2. *Become thou vigilant, and strengthen the things remaining which are about to die: for I have not found thy works perfected in the sight of the Deity.*
3. *Be mindful therefore what thou hast received, and heard, and strictly keep it, and be changed. If then thou have not been vigilant, I shall be come upon thee as a thief, and thou mayest not at all have known at what hour I shall be come upon thee.*
4. *Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white robes, because they are worthy.*
5. *The victor, he shall be clothed in white garments; and I will not at all obliterate his name from the scroll of the life, and I will openly confess his name in the presence of my Father, and in the presence of his angels.*

He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

In this writing the Revelator introduces himself to the Star-Angel, or Eldership, of the ecclesia in Sardis as “HE *having the Seven Spirits of the Deity and the Seven Stars.*” He that hath these spirits and stars in possession and at his absolute disposal is the resurrected, exalted, and glorified Jesus, who at his last interview with the apostles said, “All authority hath been given to me in heaven, and upon earth.” This was not so before his crucifixion, for he was not then “in the right places of the power divine,” or “on the right of the Majesty in high places;” or, as it is also expressed by Paul, “sitting on the right of the throne of the Deity;” all of which are kindred to that of Stephen’s who said, when the heavens were opened to him, and he saw God’s glory, and Jesus who had stood out from the right (or heavenly places—Eph. 1:20) of the Deity (*estota ek dexion tou Theou*,)—“I see the heavens opened, and the “Son of Man who has stood out from the right places of the Deity”—Acts 7:55, 56; Mat. 26:64; Heb. 1:3; 12:2.

“All authority hath been given to him,” although “the power” of the Deity, or Theos, has not yet been exerted to put all things in the heavens and earth political in subjection under him. This was very plainly taught by Paul some thirty years after Jesus declared that all authority was given to him, in Heb. 2:6–9, where, in commenting upon part of the eighth psalm, he says, “We see not yet all things put under the Son of Man; but we see Jesus, who was made a little lower than the angels for the suffering of the death, crowned with glory and honor.”

The possession of all authority and power (*exousia* and *dunamis*) though not necessarily exercised because possessed, is intimated in the writing before us by the declaration that “he hath the Seven Spirits of the Deity” at his command. As we have seen elsewhere, “seven” is the symbol of perfection; and consequently expressive of the omniscience, omnipresence, and omnipotence of the Spirit—the Holy Spirit—in inseparable combination with the exalted Jesus; who has thereby become “the Image of the invisible Theos;” the Image, in whom “all the fulness dwells;” “the Anointed in the Theos,” or Deity; the “Theos manifested in Flesh “by the Effluent Logos; and the “King of kings and Lord of lords.” All these sayings are apocalyptically represented by “the Lamb that had been slain, having Seven Horns, and Seven Eyes;” which are interpreted as representing “the Seven Spirits of the Deity sent forth into all the earth.”

The exalted Jesus then, is now the embodiment of the Seven Spirits, also represented by “Seven Lamps of Fire burning before the throne”—Apoc. 4:5. Hence also, “he holds the Seven Stars in his right hand.” These seven stars, the reader will not need to be informed, are no longer upon earth. The

Embodied Seven, in present individual development, has exercised his authority, and withdrawn them from the corrupt and faithless constituents of the defunct presbyteries of the ecclesias. The starry fires have been extinguished as threatened in the epistle to the Star-Angel of Ephesus. "Be changed, and do the first works," said the Spirit; "but if not, I come to thee speedily, and will remove the lightstand out of its place except thou alter"—ch. 2:5. But instead of an alteration for the better, the pre-Constantinian Christendom became worse and worse, until it attained the condition typified in that of the ecclesia in Sardis, which had only "a few names who had not defiled their garments." There are now no presbyterial stars in Asia, nor elsewhere. "The Spirits," or *gifts*, have been withdrawn by him who gave them, when he had ascended and received gifts for men; and will be withheld until "christendom" arises from the death into which it has sunk to the life of the coming Aion.

The Spirit still shone in the angel of the ecclesia in Sardis, to which John was ordered to write. But, though "the Angel" had the gifts, these did not perfect the works of the members of "the Angel," nor preserve them from death in trespasses and sins. The Angel-Presbytery had "the name," or reputation, among its contemporaries, of being alive, but, in the estimation of the Eternal Spirit they were pronounced to be "dead." There must have been a very general corruption, and departure from first principles, at the close of the first century, for the Eldership of the ecclesia in Sardis, which was really in a dying state, to be regarded as living in health and power. This was, doubtless, the opinion of Nikolaitanes, false apostles, Baalamites, and the children of Jezebel, constituents all of the synagogue of the Satan, whose "depths," "teaching," and seductions, had swamped the truth in Sardis. They proclaimed "the Angel" there to be a star of living brightness; for had not they of the angel the gifts; and if they had not a living name before the Deity, would he not withdraw them? But these spiritual gifts only remained because of "the few names which had not defiled their garments;" with these exceptions, "the Angel" was dead. The presence of this few constituted it a body "*about to die*," or a dying body, so that in their absence, it was "dead." They were the only living element in it, and when they should be removed, the extinction of the Spirit-Light in their midst would come upon them "as a thief."

How different is the Deity's judgment of men and things from that of the thinking of the flesh. The case of the Star-Angel in Sardis proves it. The general christian public regarded it as flourishing in spiritual life, while the Spirit pronounced it to be actually dead. This diversity has obtained ever since. In our day, the dead bodies of "the religious world," styled "names and denominations of christians," all consider themselves to be in the enjoyment of the health and vigor of spiritual existence, and high in the favor of the Most High. They call themselves "the churches of the living God," and their temples, the houses of God. They glorify themselves as the especial favorites of heaven, and their clergies as the ambassadors and ministers of the Lord. But, were the Spirit to write to them as he did to Sardis, he would say, "I know thy works, that thou hast the name that thou livest, but art dead." They do, however, differ from "the Angel" in Sardis in this, that whereas the Sardian body was once alive, they never were. However, so much the worse for the Sardians, for, as Peter says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." They "*had received and heard*" what the clergies and peoples of the pious world of this day have no conception of. They had "*received*" "the things of the kingdom of the Deity, and the name of Jesus Anointed;" and had *heard* them to "the obedience of the faith" in immersion into and for the name of the Holy Ones. But "it had happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire"—2 Pet. 2:21. The moderns are "dogs" that have never turned from their vomit, and "sows" that have never been "washed" from their native mire. Their end will therefore be less bitter than that of "the Angel" in Sardis. This body has passed away, and so will our contemporary names and denominations, by the judgments of the Lord; but the professors constituting "the Angel" must rise again, and stand in the

presence of the Deity, who will condemn their works as “not perfect,” and expel them from his presence, to be “hurt of the Second Death”—ch. 2:11. Not so, however, the constituent members of the sects and parties of this day. These have never lived. They have always been “dead in trespasses and sins,” and, however pious, have been always hopelessly ignorant of the truth. The people and the “reverend” Sin-spirituals who “guide” them, are a region of the shadow of death, into which the light cannot shine, so as to dispel the darkness, until “the Lord the Spirit” is revealed in his glory. Like the helpless heathen in Paul’s day, who found the God of Israel without seeking after him, because he forced himself upon their attention, the moderns are living under “times of ignorance,” which “God winks at.” They have the scriptures, it is true, but the traditions of the schools, dogmas and institutions, imposed upon our generation by its darkminded progenitors, have enslaved the minds of clergy and people, so that they cannot and dare not think in opposition to established opinions; and being so thoroughly imbued with these, the scriptures to them have become sealed and unintelligible. They are dead, and consequently “alienated from the life of God through the ignorance that is in them.” The Angel in Sardis was “twice dead,” and since “plucked up by the roots;” but the moderns, never having had spiritual existence in God, will be less sorely dealt with; yet will they not rise to life, the primary sentence upon our race binding them hard and fast with chains of darkness in the dust—Gen. 3:19; Isa. 26:14; 38:18, 19. Sardis was once a great and splendid city, but now as dead as “the Angel-Presbytery” through which the light of the Seven Spirits shone for the divine illumination of its Jewish and Gentile inhabitants. It was the renowned capital of Croesus and the rich kings of Lydia. It was about thirty-three miles to the south of Thyatira. It is now no more than an ignoble village of low and wretched cottages of clay, with no other inhabitants than shepherds and herdsmen, who feed their flocks in the neighboring plains. The Turks call it Sart, or Sard. The surrounding ruins are of great extent and grandeur, and abundantly show how large and splendid a city it was formerly. There are a few living in the place called “christians” by their Turkish masters. They do not, however, represent “the few names which have not defiled their garments,” but contrariwise, the “dead” after “the things remaining which were about to die” had actually become defunct. Even their temple has become a Mohammedan mosque, and they, with senseless stupidity, sustain a miserable servitude. Their predecessors contemporary with the apostle John, were exhorted by the Spirit to “become vigilant, and strengthen the things remaining which are about to die, or he would be come upon them as a thief.” Had they done so, and continued faithful in all future generations, Sardis would doubtless have been a bright exception to the surrounding desolation. But the fate of the city is indicative of the persistency of their apostasy from what they “had received and heard.” The Saracen locusts and the succeeding Euphrateans, have consummated the evil which began to afflict them in the extinguishing of the Spirit-Lightstand in the primitive ecclesia of the city. In the desolation, moral and material, which exists in the Turkish *Sard*, we have an illustration of what are the consequences of the Eternal Spirit “having come upon” a people “as a thief.” Gloom, misery, and death, ignorance and superstition, now reign over this once populous, wealthy, and enterprising capital of the Lydians. The Spirit came upon them as a thief, and swept them with desolation, because they would not be mindful of his word. And such is the fate prepared for all who similarly offend.

The presbytery in Sardis was exhorted to “*become*, vigilant.” This implies that it was not so when the Spirit caused John to write. It was even then “about to die,” but, from the exhortation, evidently not so far gone but that it might recover. Their “works” were not such as the Deity approved. Heretical opinions subversive of the faith had crept in. Though the particular heresies are not specified as in former epistles, whatever they were they were of a nature to defile. This appears from the fact, that they who “kept strictly” what they had originally “received and heard,” had preserved their garments from defilement. Others had not been mindful to do this; but had received and heard something else, so that their garments were defiled. Whatever the dogmas were, though it might gratify curiosity to know, it

matters not; this, however, is certain, that they worked death in those who received them. This is the sure influence of all thinking not in strict accordance with “the law and the testimony.” Whatever is not of the truth is defiling before God. Every “reasoning,” lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy. The faith is perverted, and the practice marred. Such was the condition of the presbytery in Sardis—defiled by human tradition and dead; a type of all “christendom” at this day.

But even in this city of the dead there were “*a few*” living ones—a remnant, that “contended earnestly for the faith once for all delivered to the saints,” and kept it. These were of the same class as “the rest among the Thyatirans” who held not the teaching of Jezebel; nor had acknowledged the depths of the Satan as they taught. They watched and kept their garments, that they might not walk naked, and be exposed to shame, at the coming of the Lord—ch. 16:15. “Blessed” are such; for, saith the Spirit, “they shall walk with me in white, for they are worthy.”

1. “Walk with Me in White”

The reader is requested to refer to what has been already written on the clothing of the constituents of the symbolic “Son of Man” at page 169, under the caption of “*Clothed to the Feet*,” in illustration of the promise of the Spirit to the few undefiled in Sardis. To *walk with him* in white robes is to be the subject of a union with the Spirit such as obtains now between Jesus and the same. Jesus now *walks with the Spirit*; for “whithersoever the Spirit goeth” he, as the preeminent of the Cherubim, also goes—Ezek. 1:12, 20. Hence, as this obtains with respect to him, it will also with them; for it is written, that the redeemed from among men “follow the Lamb whithersoever he goeth,” which is equivalent to walking with the Spirit—in material and personal union with him.

But they shall walk with him “*in white robes*,” *en leukois*. Those who walk with the Spirit must be “*worthy*.” The “few” in Sardis are declared to be such—“*they are worthy*,” saith the Spirit. Their robes must be of moral and material whiteness. Their *character* being pure and unstained, their *nature* must be made to correspond. In the present state, the saints are invested with holy garments, termed “their garments” in the writing before us. Having “put on Christ” by faith in the kingdom and name, and by immersion, he is for them *a robe of righteousness*; and by walking in him according to the truth received and obeyed, and so yielding the fruit of the Spirit, they “keep themselves unspotted from the world,” which is as a garment of “fine linen, clean and white,” which symbolises the righteous actions—*dikaionomata*—of the saints—Rev. 19:8. These premises constitute the basis of their exaltation to holy spirit nature. This is “white,” or pure. It is *the incorruptible and deathless body*, undefiled by the affections and lusts of our present nature, “in which dwells no good thing.” Hence, then, he that walks with the Spirit in white robes is a righteous, incorruptible, and deathless man. To “*clothe*” the undefiled few in Sardis, “in white garments,” is for the Spirit from heaven to reorganize their dust, and having modeled it after his own image as “the Heavenly Man,” to give it life with incorruption, glory, and power. Thus will the resurrection-life of Jesus be manifested in their mortal flesh; and thus will they “be clothed upon with their house which is from heaven;” by which operation their “mortality will be swallowed up of life”—1 Cor. 15:42; 2 Cor. 4:11; 5:2–4.

2. “They are Worthy”

Belief of the gospel of the kingdom and immersion, while they are indispensable to worthiness, do not alone constitute men “worthy.” The constituents of the Angel-Presbytery had all believed the gospel and been immersed, yet they were pronounced by the Spirit “dead.” This faith and obedience gave them an orthodox standing among contemporary Christians, who supposed that they were enjoying spiritual

life; but the Spirit, who sees not as men see, declared that they were unworthy of his favor, because “their works were not perfected in the sight of the Deity.” They were in the case of a man who says “he hath faith, but hath not works.” This is the reason why the Spirit testified that they were “dead;” for he had said by James, that “faith, if it hath not works, is dead, *being alone*.” The Angel in Sardis said they had faith; while “the few” in the same city “had works.” They are claimed to have faith; they had all believed the gospel and been immersed; for in the time of the apostles none were recognized as Christians who had not thus consented to “the wholesome words of the Lord Jesus.” But how were the “worthy” to be distinguished from the unworthy? By their professions? No; the “dead” undertook to “show their faith without works;” but the Spirit rejected their claim, and gave his approbation to “the few,” who “showed their faith by their works,” as Abraham their father did, “whose faith” in the promises of the Deity “was *perfected by works*,” whereby he obtained the honorable and exalted title of “The Friend of the Deity.”

Contemporary with the apostles was one named Clement, who for nine years was a member of “the Angel” of the ecclesia in Rome. He wrote an epistle to the ecclesia in Corinth for the purpose of healing schisms that had arisen there after Paul’s death; and which he terms a quarrel with their pastors from a weak partiality for one or two persons. There is a paragraph in this epistle, much approved by “the evangelists” of our day, which, if taken in the sense they put upon it, place him in fellowship with the class in Sardis, termed by the Spirit “dead.” His words are these:

“All these,” he is speaking of the Old Testament worthies, “were magnified and honored, *not through themselves, not through their own works*, not through the righteous deeds which they performed, but through HIS WILL. And we also by his will being called in Christ Jesus, are JUSTIFIED not by ourselves, nor by our own wisdom, or understanding, or godliness, *or by the works which we have wrought in holiness of heart*, but by FAITH; by which the Almighty hath justified all, *who are or have been* justified from the beginning.”

Milner, the ecclesiastical historian, introduces this passage by saying that “the distinguishing doctrine of Christianity, without which indeed the Gospel is a mere name, and incapable of consoling sinners, is doubtless *justification by the grace of Christ THROUGH FAITH ALONE*. See the testimony of this in Clement. It deserves to be distinctly remembered, as an unequivocal proof of the faith of the primitive church”—Vol. I p. 79.

From certain passages in this epistle, we apprehend that Clement was one of those “pious pastors” living at the close of the first century, who passed current for “ministers of righteousness,” like the many in Sardis; but was in reality “dead,” having to a considerable extent acknowledged “the depths of the Satan as they taught.” Speaking of Peter, he says, “having suffered martyrdom, *he departed to the due place of glory*,” and of Paul, he says, “having suffered martyrdom from princes, he left the world, and *reached the shore of a blessed immortality*.” This is Platonism, and stamps the faith of Clement with reprobation. If anything had gone to “the due place of glory” after Peter’s death, it must have been, in Clement’s opinion, what the heathen term his “immortal soul;” and if “the due place of glory” and “the shore of a blessed immortality” be somewhere arrived at before resurrection, the promises covenanted to Abraham and David are nullified as superfluous. A man holding such unscriptural notions is a very unfit exponent of “the faith of the primitive church.”

But in relation to justification, we rather think that “the evangelists” have misunderstood Clement. What he says above is true enough of the justification of sinners. These are *justified by faith in baptism*, if they believe the gospel of the kingdom in its mystery, their faith without regard to their previous works, good, bad, or indifferent, is counted to them for justification, at the time when they are in the act of obeying the truth, in being immersed. This is not the clerical idea of justification by faith alone. This consists in a sinner attaining to a persuasion that Jesus died for him; and that in having reached this

conviction, the blood of Jesus is thereby applied to his immortal soul, and he is justified. This may be an instantaneous operation, and totally independent of all knowledge of the scriptures, as evinced by “conversions” every day. We do not believe that even Clement, who believed in the resurrection of the fabled Phoenix from its own ashes, had any idea of such a justification by faith alone as this; and sure we are, there is no such justification taught in the bible from one end of it to the other. Clement was treating of the justification of sinners; not of the justification of saints. Sinners are justified from all their past sins in the way stated, and so become saints. As saints, “faith alone” will not save them. James teaches this clearly. “By works a man is justified, and not by faith only.” He is writing of a man, who, like Abraham, had already become a saint. The saints are justified by works, but the saint who seeks to be justified by, or to be pronounced “worthy,” by faith alone, is like his faith, “dead;” for “faith without works is dead”—dead as that of the many in Sardis.

But, however heathenish some of his creed evidently was, Clement cannot be classed with the dead faiths in Sardis, upon the ground of denying the necessity of good works to the perfecting of a previous faith. He evidently believed it necessary for all saints, who would “be accounted worthy” by the Spirit, to be rich in good works. “Shall we,” says he, “neglect good works? Does it hence follow that we should leave the law of loving obedience? God forbid; let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoices in his works. Having such a pattern how strenuously should we follow his will, and work the works of righteousness with all our might.”

They who pursued this course were pronounced “worthy.” They “*received*” the gospel, and “*heard*” it by obeying it; and thenceforth, “patiently continuing in well-doing,” sought thereby “glory, honour, incorruptibility and life” in the Aion—Rom. 2:7. Thus, their faith was perfected by their works; and, as Jesus taught, “they were accounted worthy to obtain that Aion, and the resurrection from among the dead,” after which “they can die no more; for they are equal to the angels; and are the Sons of the Deity being the children of the resurrection”—Luke 20:35. In this way they are “clothed in white garments,” and “walk with the Spirit in white robes; for they are worthy.”

3. “The Book of Life”

Even the few names in Sardis had to save themselves by their perseverance, upon the principle that “he who perseveres to the end shall be saved.” Hence, the Spirit saith, “the victor, he shall be clothed in white garments.” This is positive. But in order that he may be assured of the perpetuity of his clothing, that it shall never wax old, as garments are accustomed to do, it is added, “And I will not at all obliterate his name from THE SCROLL OF THE LIFE.” In the English Version, this is rendered “*book of life*” without the definite article; but in my translation I have prefixed it to *life* as in the original. It is *the scroll of THE life*, that is, of a *special life*.

The first place in the New Testament where this phrase occurs is in Phil. 4:3. Here Paul mentions certain “whose names are in a *book of life*”—*en biblo zois*; among whom is Clement, one of his fellow-laborers; but, whether the same Clement, who wrote about “*the due place of glory*,” can only be conjectured.

It next occurs in Apoc. 13:8 and 17:8. In the former it is styled “the Scroll of the Life of the Lamb slain;” and in the latter, simply “the Scroll of the Life.” It is next found in ch. 20:12, 15. In the former of these verses, it is termed “*another Scroll which is of the life*;” and in the latter as elsewhere. In ch. 21 it is “*the Scroll of the life of the Lamb*;” and in ch. 22:19, the phrase is “a Scroll of the life,” the article *the* being omitted before “*Scroll*.” These are all the places where it occurs in the New Testament.

This is the most important of all books; for if a man’s name have not been inscribed upon it, he cannot possibly be saved; for it is written that whosoever of the dead, small and great, standing before the Deity at the opening of the Scrolls, shall not be found written in the Scroll of the life, shall be cast

into the lake of the fire. These are those who worship the Beast, by whom the saints have been overcome.

From these testimonies there would appear to be *two scrolls*,—the one styled *A scroll of the Life*, and the other *THE scroll of the Life*. These two scrolls are opened at the setting up of “THE GREAT WHITE THRONE” of judgment, at the epoch of resurrection. Certain things having been written in these scrolls, the resurrected are judged from them. These things are their works. One of these scrolls will present a very unseemly aspect—a sort of EVERY-DAY BOOK OF LIFE, in which names of believers are inscribed with very disreputable mementoes appended to each. These will find no admission to “*the other scroll which is of the life*”—THE LEDGER OF THE LIFE, to which those names may be supposed to be transferred from the Every-Day Book, that are now condemned to obliteration. The dead constituents of the Angel of the ecclesia in Sardis, together with the few undefiled ones there, had all been written in the Every-Day Book of the Life; and their works inscribed under their respective names: and the general record of this scroll is read in the writing penned by John. He shows that the works therein recorded resolved themselves into two classes; the one signalized by the words “*thou art dead*” after their names, and the other by the sentence, “*their garments undefiled*.” Now of these classes, the names of the latter alone will be transferred to the Ledger; while the names of the former will be obliterated or excluded. The confession of names in the presence of the Father and in the presence of his messengers, will be read, not from the Every-Day Book, but from the Ledger of the Lamb’s Life, which contains the register of names inscribed there, *apo kataboles kosmou, from the foundation of the order of things extant*. This is styled *the scroll of the life* in allusion probably to the custom of oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book, in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther 6:1–3, where it is styled “the Book of Records of daily affairs.”

The Scriptures make very early mention of the existence of such a book before the Lord. Moses refers to it in Exod. 32:32, saying, “If thou wilt, forgive thou Israel’s sin; if not, blot me, I pray thee, out of *thy book which thou hast written*. And Yahweh said unto Moses, Whosoever hath sinned against me, him will I blot out of *my book*.” The Spirit in David says, “Are not my tears *in thy book*?” that is, “Are not my sorrows *in thy remembrance*?” Hence “book” and “remembrance” are associated in Mal. 3:16, where it is styled “*a book of remembrance*,” as, “They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and *a book of remembrance was written* before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh of armies, in that day when I make up my jewels; and I will have compassion upon them as a man hath tender affection for his own son that serveth him.” This is evidently the book of the life, or the Ledger; for all written in it are precious with God in a day when the wicked are trodden down. Daniel also refers to the same book in testifying that, in the time of trouble *when the books shall be opened*, “every one of his people (the Saints) shall be delivered that shall be found *written in the book*”—12:1.

The ledger book of the life is styled apocalyptically “the Scroll of the life of the Lamb slain”—Rev. 13:8; 21:27. It is contrary to the law of symbol-writing to regard this as a book in the vulgar sense. There is something in the real thing to which *a book of record* has some resemblance or analogy. Such a book is for *remembrance of deeds*. Hence the name given to the book of life in Malachi (which in the Old Testament includes both the Day Book and the Ledger) “a Book of Remembrance.” Scroll, then in this relation, is symbolical of *remembrance by whatever system of means it may be compassed*. “I will remember their sins no more,” which is equivalent to, “I will blot out the record of their sins from the book of my remembrance;” or I will pardon them. Hence to pardon is equivalent to inscribing the name of the subject in the Day book of the life; or to placing him *in God’s remembrance* for resurrection unto life even for the life procured by the sacrifice of the Lamb of God, if found to be “*worthy*.”

But, how is a man's name inscribed on the memory of God for resurrection? In answer to this, it must be remarked, that *the Spirit of THE INVISIBLE ONE is the remembrance* of His dominion. Whatever the Spirit remembers is written, so to speak, in the book of remembrance before God. "God is Spirit; and they who worship him must worship him in Spirit and truth"—John 4:24. Pardon is the result of Spirit-and-truth worship. Now the relation subsisting between the Spirit and the Truth is one of intellectual and moral identity; so that he who hath the truth hath in him the mind, the thinking, and teaching of the Spirit: but he that hath not the truth, is destitute of the Spirit, and not a true worshipper. It is the Spirit-Word that quickeneth; and therefore Jesus says, "It is the Spirit which is life making; Spirit is and life is the words which I speak to you"—John 6:63. And again, he says, "The Spirit of the truth proceedeth from the Father"—6:26; and, "The Spirit of the truth shall guide you into all the truth"—16:13; *and bring all things to your remembrance*"—14:26; and John, the beloved disciple of Jesus, adds, "the Spirit is the truth"—1 John 5:6. We are considering things mental, not physical. The Spirit in its physical relations is the divine power that creates, fashions, and sustains all things; and will raise the dead, and subdue all things to God. But in opening men's eyes, and turning them from ignorance to knowledge, and from the service of the adversary to God; and in recording them in his remembrance, it is the truth believed and obeyed that is the agency employed. The Spirit is the Remembrancer; or symbolically, "*the Scroll or Book.*"

It is by the truth, called "the word of the truth of the gospel of the kingdom," (Acts 20:24, 25; Col. 1:5,) believed and obeyed, that relations are established between men and God. This is the spiritual connecting medium that links them to his throne in their present state; and, though men in the general think very little of "the truth," because they are natural liars and ignorant of it; yet His eyes are ever upon it, and he has "magnified it above all his name." "Sanctify them by thy truth; thy word is truth"—John 17:17; and, "Ye have purified your souls in the obedience of the truth *through Spirit.*" Hence, the truth is sanctifying and purifying; and, as the truth is God's, and precious to him, and always before his mind, the sanctified are his peculiar treasure. Their names are therefore *inscribed in his book of remembrance* by their union to the truth *in the obedience* it enjoins.

Paul styles the baptized believers in Corinth, "an epistle of Christ *written with spirit* of the living God." The writing, he says, was done through him and Timothy, as the instruments. God, Paul, spirit, and Corinthian hearts held a similar relation to each other in the writing of the epistle, (and all similar churches collectively, made, as it were, a Book of Epistles,) that head, pen, ink, and paper, do to an ordinary letter. The mentality of God was by the process stamped upon Corinthian hearts, so that they became part of his thoughts; and while he is written upon their memory, they are also written upon his, who is the way, the truth, the resurrection, and the life. Hence, to be written in the scroll of the life, is to be "in God the Father and in the Lord Jesus Christ," and they in him by the Spirit—truth dwelling in their hearts—2 Cor. 3:3; 1 Thess. 1:1; Eph. 3:17; John 6:54, 56.

God, or the Father, manifested through his Sons by the Spirit, which is the one God-manifestation to us, (see 1 Cor. 8:5, 6) is the Arboretum of the lives. Wherefore, to be in the book of the life is to be part, and to have part, of the tree of life, as it is styled in the English Version. This understood, will account for a various reading in the Greek text of Rev. 22:19. Book of Life and Tree of Life are different symbols related to the same thing. The oldest manuscripts extant read, "God shall take away his part from the tree of life;" but more recent ones "out of the book of life."

4. "The Life of the Lamb"

The *life* of the book is peculiar. It is "*the life of the Lamb slain.*" The present life is hereditary and natural. It comes to us based upon the sympathies of flesh, which "profits nothing" in relation to that which is "the Lamb's." He gave his life as a price for the purchase of life for many brethren—Matt.

20:28. It is therefore styled “the life of the Lamb slain;” and a right to it is predicated on a “*justification unto life*” which results to a believer from the obedience of faith, or doing the commandments of God—Rev. 22:14. The dead enter upon this life, then, by resurrection, because of righteousness. Sin was the original cause of their death, for “the body is dead because of sin; but the Spirit (gives) life because of righteousness”—Rom. 8:10. From the very nature of things, therefore, the righteous, or the Saints, they who are sanctified by the truth, they only can be on record in God’s remembrance for the life of the Aions. All others inherit the life of flesh because they are flesh; and have an existence bounded thereby, because they walk after the flesh, in the lust of the flesh, the lust of the eye, and the pride of life. Thus, death and corruption are the horizon of the flesh; incorruptibility, life, honor, and glory, the boundless expanse to them who sow to the Spirit of God. “If ye live after the flesh *ye shall die*, but if, through the Spirit, ye do mortify the deeds of the body, *ye shall live*. For as many as are led by the Spirit (or the truth) of God, they are the Sons of God”—Rom. 8:13, 14; Gal. 6:8, 9.

But “the scroll of the Lamb’s Life” is not yet opened. When the Lord God shall have judged the Woman Jezebel, who sits upon the Scarlet Beast of the many waters; when he shall have killed the beast with the sword (Rev. 13:10,) and have utterly burned her with fire, (Rev 18:6–8,) he will have “prevailed,” and, in prevailing, have opened the Book of Epistles, the Book of Seals, and the Little Book of Vials. But in order to open these, he must first open the Book of the Lamb’s Life. It is as necessary to the opening of the first three books, that “truth should spring out of the earth,” as that “righteousness should bow down from the heavens”—Psal. 85:11; for the Lord Jesus above, and the Saints, his brethren, at present in the earth beneath, are the associates to whom it is appointed to cooperate with the Spirit in the execution of “the judgment written”—Psal. 149:5–9. He who was dead, but now is living for the Aions, has the keys of the invisible and of death which reigns there—Rev. 1:18, so that until he appears, “the Gates of the Invisible”—Matt. 16:18, will remain closed upon the Saints, and the Book of the Life will be unopened. Their resurrection is the opening of the Book of Life, or God’s remembrance of them practically demonstrated in their deliverance from death. *Spirit-truth* inscribed them on his memory, and *Spirit-power*, the same Spirit of God that revealed the doctrine through prophets and apostles, raises them from the dead, or opens the gates of the invisible, by Jesus; and then will be verified the words of Paul, who says, “If the spirit of him who raised up Jesus from among the dead dwell in you, he who raised up the Christ from among the dead shall make alive your *mortal bodies* by means of his spirit indwelling among you”—Rom. 8:11. “I am always bearing about the putting to death of the Lord Jesus in the body, that *the life also of Jesus*, (the Lamb’s life,) may be manifested *in our body*. For we, the living, are always exposed to death on account of Jesus, that the life also of Jesus may be manifested *in our mortal flesh*.” And, “he who raised up the Lord Jesus shall also raise us up by Jesus, and shall present us with you,” when “mortality shall be swallowed up by life”—2 Cor. 4:10, 11, 14; 5:4. This is the Lamb’s life—immortality of *body*, a living incorruptible *body*, evolved from the ashes of the *former body* by the Spirit of God, therefore a *Spiritual Body*, or SPIRIT, which are equivalent terms in the case; born from the invisible *by resurrection*, which is *the opening* of the house of death. Thus, “that which has been produced from the Spirit is spirit”—John 3:6. The resurrected spirit-body is one of “the invisible things” of the Aion to come, and therefore *aionian*, in the Common Version termed “eternal.” It is the aionian house—the *house aionian from heaven, and in the heavens*—which is explained in the words, “Our commonwealth subsists in heavens, out of which also we wait for a deliverer, the Anointed Lord Jesus, who shall remodel, *the body* of our humiliation, that it may become conformable to *the body* of his glory”—2 Cor. 5:2–4; Phil. 3:20, 21. The beginning of the citizenship is *the putting on* Christ as the righteousness of the adopted. Hence it is written, “as many of you (believers) as have been immersed into Christ, have *put on* Christ”—Gal. 3:27. Christ Jesus who is in the heavens, is “*put on*” by individuals on earth, who “believe the things concerning the Kingdom of God and the

Name of Jesus Christ, and are immersed”—Acts 8:12. In doing this, their citizenship begins; and it begins in the heavens, because Christ, whom they put on, is in the heavens. In so becoming citizens of Israel’s Commonwealth, their citizenship is recorded in the Every-Day Book of the Lamb’s Life—their names are borne on his breast, after the type of the names of the twelve tribes of Israel being borne on the breast of Aaron, when he wore the official breastplate *on which they were engraved*. In other words, the Lord Jesus Christ, the High Priest after the Order of Melchizedec, (Psal. 110:4; Heb. 5:6; 6:20; 7:17, 21; Zech. 6:13,) though personally absent from earth, is, by the Spirit, not far from every one of us (Acts 17:27, 28.) He is still as observant and forecasting of the truth as he was in the days of the apostles, although, indeed, he abstains from direct miraculous interposition in its behalf. When one believes and obeys the truth, he becomes “known of God,” and therefore of Christ—Gal. 4:9; for to come in obedience of faith to the knowledge of God in Christ-manifestation, is to be known and acknowledged of him. Christ is in his heart by faith, (Eph. 3:17,) and he is in Christ’s heart, or breast, on the same principle—Christ in the believer, the believer in Christ, and Christ in God: and therefore, the believer “in God the Father and in the Lord Jesus Christ.” This is what “the obedience of faith” accomplishes for a man in the present state.

Now such a citizen is in a waiting position. His faith lays hold of Christ within the vail. His thinking concentrates there. On earth bodily, his mind is anchored with the vail—Heb. 6:19; for the “anchor of his soul” is the hope of Christ’s departure from the far country where he now is; and that he may unveil himself, the vail of mortal flesh being no longer a curtain excluding the believer from “seeing him as he is”—1 Jno. 3:2. His hope is, the manifestation of Jesus *ex ouranou, out of heaven*. Thus, he is looking, or waiting, for him, that he may come and remodel or transform him in the twinkling of an eye—1 Cor. 15:51, 52; or, if he may have been previously “laid aside” in the earth, that he may build him up, and convert his mortal remains into “a house not made with hands,” that it may become a habitation for God, who shall dwell in it by Spirit—Eph. 2:22;—a habitation produced by Jesus Christ, the life-imparting Spirit, at his appearing and therefore styled, *to oiketerion hemon to ex ouranou, our habitation from heaven*.

The putting on additionally (*ependusasthai*, aor. 1. infin, mid., the word used by Paul 2 Cor. 5:2, and rendered in the C.V. “*to be clothed upon*”) the present nature of Christ, *as it was added* to his mortal body; or the clothing of our flesh with incorruptibility and life, is “*presence with the Lord*.” When the body of our humiliation is conformed to the body of his glory, “we shall be like him,” and “see him as he is;” and not before. Till this corporeal transformation is effected, we are “absent from the Lord.” It cannot possibly be otherwise; for until “the books are opened,” none are delivered; for until then judgment is not declared;” nor can any man “enter into the temple till the seven vial-plagues are fulfilled”—Rev. 15:8; and much of the seventh remains to be fulfilled *by the conjoint operation of Messiah and the Saints*. The temple in the heaven is undeveloped. It does not exist in the “far country” where Jesus is now; but belongs to his Aion on the earth. He comes to cooperate with the Saints in its development. When the work is finished they will be with him “in the heavens;” and no more plagues will afflict the world for a thousand years. The books are not yet opened. This being indisputable, it is certain that no *dead* saint is with the Lord, or in heaven. No reward is given till the book of life is opened: and that book will not be opened until all have been recorded there, who may yet obtain right to the wood of life composed of many trees. “Thou shalt be recompensed at the resurrection of the just”—Luke 14:14; and “the Son of Man shall come in the glory of his Father with his angels; and THEN (after this event) He shall reward every man according to his works”—Matt. 16:27; and again, “When the Son of man shall come in his glory, and all the holy angels with him, THEN (after this coming) shall he sit upon the throne of his glory”—Matt. 25:31. These are “the wholesome words of the Lord Jesus” published to Israel in his proclamation of the gospel of the kingdom; and they define with great

exactness the time of the opening of the book of his life—at the resurrection when he comes to sit upon the throne of his glory; this is the great epoch of judgment and reward.

It is the Lamb's life as opposed to the first Adam's life; and to that hypothetical existence, fabricated by the philosophizings of Sin's flesh. Adam's life is flesh sustained in action by blood, air, and electricity, or by digestion and respiration; and transmitted by natural laws. The fabulous existence elaborated by the unenlightened thinking of Sin's flesh, is that theory upon which all superstition is based—the conceit of an inborn ghost, deathless and having independent existence, apart from all corporeality. This incorporeal abstraction the Devil, that is, Sin's Flesh, has denominated "THE IMMORTAL SOUL." This serpentine philosopher, whose pious lucubrations "deceive the whole world"—Rev. 12:9; 20:2, 3—teaches, that it is "the vital principle," the real man, and the true image and likeness of his Maker! Religion, he says, is for the preventing of all immortal ghosts who sincerely repent of their sins from falling into eternal torments, to which they are all liable by an eternal decree; and for their emigration from earth on angels' wings to kingdoms beyond the skies! This is the gospel of the Archdeceiver of the world; and preached substantially by all the "Holy Orders" of his establishment; and all mankind, in their Names and Denominations of Blasphemy, go "wondering after" the abomination. So long as the serpent in the flesh can charm them with such vanity they will remain unregistered in the book of the Lamb's life, and be obnoxious to the plagues of the Little Book in which it is written, that "for the *fearful*, and UNBELIEVING, and the abominable, and murderers, and harlotists, and sorcerers, and idolaters, and for all the liars (the "clergy") their part *is* in the lake burning with fire and brimstone," being there "tormented in the presence of the holy messengers, and in the presence of the Lamb"—Rev. 21:8; 14:10; 19:20; 20:14, 15. The life purchased by Jesus for his brethren has no affinity with such a fiction. He purchased life for dead bodies; not happiness for immortal ghosts. "This is the testimony, that God gives aionian life to us, *and this life is in his Son*; he who hath the Son, hath the life; he who hath not the Son of God, *hath not the life*"—1 Jno. 5:11, 12; and "shall not see life; but the wrath of God abides upon him" Jno. 3:36.

5. "Confess His Name."

It is promised to him who shares in "*the victory*," that he shall, not only "be clothed" with incorruption, and "his name" remain perpetually inscribed among the deathless; but that his name shall be honorably mentioned in the august presence of the Eternal Majesty of the Universe, and before his angelic hosts. This promise to the undefiled, whether in Sardis or elsewhere, at that time or in previous and after ages and generations, reads in the English Version, "I will confess his name before my Father, and before his angels." The word in the original is emphatic. It is not simply *omologesomai*, but the same word with the preposition *ex* prefixed "*I will confess his name from out of*" something. The import of this is, "I will connect myself with his name as one selected *from among* others, whom I reject, because their works have not been found perfected in the sight of the Deity." This is the renewal of the promise given by the Spirit through Jesus, and found in Matt. 10:32, and Luke 12:8. In these places, he says, "whosoever shall confess *in me* before men, *in HIM* will I also confess before my Father who is in heaven;" and "whosoever shall confess *in me* before men, the Son of Man also will confess *in him* before the angels of the Deity." These, it will be seen, differ from the English Version, which makes no account of the proposition *en*, twice repeated in both of the original texts. In these it is *en emoi* and *en auto*, which I have rendered *in me* and *in him*, according to the primary signification of the word. The Spirit *in* Jesus promises here to be also *IN ALL* who are *in him*, on condition of their confessing him before men. This excludes the notion, that the promise applies to men *not in Christ* who with their lips say, that they believe that Jesus is the Christ. Such a confession as this was made by the demonized; or

men who, in the nomenclature of Luke, had each “*a spirit of an unclean demonion.*” Under the influence of this affection, they confessed, that Jesus was the Christ, the Holy One, the Son of the Deity—Luke 4:34, 41. But this confession availed them nothing; for, he rebuked them, and put them to silence. This, nevertheless, was confession before men; but it was a confession that did not proceed from men of the right class, the class defined in the text. The demonized were not *in the Spirit*, nor was the Holy Spirit in them. The spirit *in them* was the spirit of their flesh insanely excited. They were madmen “in the flesh,” whose confession the Eternal Spirit would not accept.

And to descend from the first to the nineteenth century, we find society almost entirely constituted of the demonized. The Spirit testifies this in the saying, that “all the inhabitants of the earth have been made drunk with the wine of the Great Harlot’s prostitution”—Apoc. 17:2. The people and their spiritual guides are thoroughly imbued with “*an unclean spirit,*” by which they are bewitched in all their parts and faculties. They are all, as Paul predicted they would be, in apostasy “from the faith, giving heed to deceiving spirits, even to the teachings of Daemonia, falsely speaking in hypocrisy: their own conscience having been cauterized; forbidding to marry, and commanding to abstain from meats”—1 Tim. 4:3. Such are the DEMONIA defined by Paul. Society is full of them; for every occupant of a pulpit that does not preach the gospel of the kingdom which he proclaimed, is a deceiver teaching falsely, and therefore, as Paul styles him, “a deceiving spirit,” or “Daimonion.” When these, and the multitudes they call “*their people,*” confess that “Jesus is Christ, the Son of God,” it is the unsanctified confession of the demonized. They are not “*in Christ,*” for they have neither “*received*” his doctrine, nor “*heard,*” or obeyed it in the obedience it prescribes. The promise of the Spirit, then, that He will confess in them in the Father’s presence, and in that of his angels, is not to individuals clerically demonized. The promise is to those “IN” the Promiser. The testimony in Matthew and Luke was spoken primarily to the disciples in the presence of Jesus; and, secondarily, to all disciples in Christ in after times. In the discourse, he alluded to the persecution they would have to endure on his account. That it would be persecution unto death; which, however, they might escape, if they would deny him and the truth. But, *being in him*, he exhorted them to steadfastness; so that, if they should lose their soul or life (*tin psuchen*) for his sake, they should find it, in the Spirit’s confessing in them before the Father and his angels. Many *in Christ* apostatized, or “departed from the faith,” when they were brought to the test of “*confessing before men*” in authority and power, at the risk of property, liberty, and life. Like Demas, they forsook Christ, “having loved this present world;” and will, consequently, be denied hereafter. It may not be amiss to remind the reader here, that to be *in the Spirit* who speaks to the undefiled in Sardis, is to have the faith, which is “the substance of things hoped for, and the conviction of the things unseen;” and to have it so as to love it, that the faith may work in him by love, and purify his affections; and that being thus prepared, to be immersed into the Name of the Father, and of the Son, and of the Holy Spirit. When he has been the subject of this transforming operation, by which his moral nature and state have been changed, the words of the apostle, in Gal. 3:26–29, are applicable to him: “Thou art a son of the Deity in Jesus Anointed through the faith; for as many as have been baptized *into* Christ, have *put on* Christ: and if Christ’s, then Abraham’s Seed, and *heirs* according to promise.” Such an one is “in God the Father, and in the Lord Jesus Anointed,” and therefore in the Spirit—1 Thess. 2:1; and competent to *confess in him* before men.

Having shown this, it remains to define how the Spirit will himself confess such a confessor before the Father and the angels. “I will confess *his name* before my Father.” This is the apocalyptic equivalent for “I will confess *in him.*” In John 17:22, Jesus prays to the Father that all his brethren “may be one, even as we are one; I IN THEM, and thou in me, that they may be made perfect IN ONE.” To be made perfect is to be raised from among the dead, and made incorruptible and deathless. Thus Jesus was “perfected the third day”—Luke 12:32; Heb. 5:9; and became the Author of *aion*-salvation to all who

obey him. A saint made perfect in this sense is as much “spirit” as Jesus now is; for John, speaking of what the saints shall be when made perfect, says, “*we shall be like him, and see him as he is*”—1 John 3:2. Then the prayer of the Logos, ascending from the mouth of Jesus to the Theos from whom it emanated, will be answered—that “*I*,” the Logos, may be “in them,” the saints. When he is thus in them, their names will STAND OUT CONFESSED—*exomologized*—before the Father of the glorified Jesus—“the Spirit”—and the angels. Hence, when this unity is established, whatever the Spirit confesses is confessed in them and in their midst; and he whom they have praised and honored in word and deed, in the present state, will celebrate their excellency in the future.

6. “His Name.”

A *name* is representative of a person. It is a word or term by which an individual is designated. That which is inherited or bestowed at birth, indicates the relationship and attributes of flesh and blood to certain specialties. John Smith, by proving that he is the heir at law of the deceased William Smith, may inherit his estate; but in relation to “*the life of the Lamb slain*,” there is nothing in the name “John Smith” that gives him any claim upon it.

The scriptures, which treat of all things pertaining to life and godliness, have delineated *the character* to which all must be conformed who would be inscribed in the book of the Lamb’s life. John Smith may have the name, or reputation, of being conformed to that character, while he is only so in pretence, or not really. He is, then, like the members of the Star-Angel in Sardis, who were “dead;” he has “*a name that he lives*,” but it is good for nothing.

The name to be confessed before the Father is one that is “holy, unblameable, and unreprouchable in his sight.” It is representative of one who has “continued in the faith, grounded and settled, and not moved away from the hope of the gospel.” This suggests a time when the subject received the name. It was not when he was born, or sprinkled according to the formula of the catechism children are taught by rote. It has no relation to human “godfathers and godmothers,” who have been introduced by ignorance and superstition, as substitutes for the divine. The name is called upon the subject when faith is manifested in the obedience it prescribes. James styles it *to kalon onoma*, the honorable, excellent, or distinguished name, which had been called upon those to whom he wrote—ch. 2:7; and Peter, in answer to the inquiry of the believing multitude on the day of Pentecost, told them to be “every one of them immersed *upon the name of Jesus Anointed* into remission of sins.” Thus they were grafted, as it were, “upon the name,” which became their designation before the Father.

The subject having been called by this name in baptism, it became “his name”—the name to be confessed if preserved undefiled, and were duly illustrated by him who had been ennobled by it. Many inherit the name of a distinguished ancestry, which is brought into contempt by their misdeeds; so there have been many who have disgraced the name, more exalted than any other name, to the privileges of which they have been introduced. Their character has not been conformed to the divine example incarnated in Jesus; “who, though he were a son, learned obedience by the things which he suffered;” having been obedient even unto death, his name became illustrious; but in their keeping after being named upon them, it became a by-word and reproach. But the undefiled in Sardis were not such. They preserved it unsullied; and in the name confessed, and kept it as their own to be celebrated by the Spirit in the presence of his Father and in the presence of his angels, the messengers of his power. “He that hath an ear let him hearken to what the Spirit saith to the ecclesias.”

SECTION 2. TO THE ANGEL OF THE ECCLESIA IN PHILADELPHIA.

7. *ALSO TO THE ANGEL OF THE ECCLESIA IN PHILADELPHIA WRITE; THESE THINGS SAITH THE HOLY ONE, THE TRUE ONE, HE HAVING THE KEY OF THE DAVID, OPENING AND NO ONE SHUTTETH, AND HE SHUTS AND NO ONE OPENETH: 8. I HAVE OBSERVED THY WORKS; BEHOLD, I HAVE PLACED BEFORE THEE A DOOR WHICH HATH BEEN OPENED, AND NO ONE IS ABLE TO SHUT IT; BECAUSE THOU HAST A LITTLE STRENGTH, AND HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.*
9. *Behold, I give up out of the synagogue of the Satan them who say that they are Jews, yet are not, but do lie; behold I will cause them that they come and have prostrated themselves before thy feet, and that they may have known that I have loved thee.*
10. *Seeing that thou hast kept the word of my awaiting, I also will keep thee from the hour of the trial being about to come upon the whole habitable to prove them who dwell upon the earth.*
11. *Behold, I come quickly; hold fast what thou hast, that no one may have seized upon thy coronal wreath.*
12. *The victor, I will make him a pillar in the temple of my Deity, and he shall not at all go away out more; and I will write upon him the name of my Deity, and the name of the city of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my new name.*
13. *He having an ear to hear let him hearken to what the Spirit saith to the ecclesias—ch. 3:7–13.*

This epistle of the Spirit, like all the rest, is to the ecclesias, or associations of the called, in all the habitable of the Fourth Beast dominion, through the Angel-Presbytery of the ecclesia in Philadelphia. How many ruling and gift-possessing brethren the Philadelphian ‘Angel’ consisted of, cannot be told. We may conjecture, however, that there were not fewer than seven; *to each of whom was given grace*, or a spiritual gift, “*according to the measure of the gift of Christ.*” This official seven may be enumerated as constituted of an apostle, a prophet, a teacher, an inworker of power, a healer of disease, a helper or discernor of spirits, a linguist, and an interpreter. These ranked in the order I have stated them, and being all inspired men constituted a “A STAR” of divine brightness to all in Philadelphia disposed to avail themselves of its light. They were what Paul styles in his letter to the Philippians, the *Episcopoi* and *Diakonoi*, the overseers and servants of the flock; and it is worthy of remark, that no accusation is brought against them, as in the case of the angels of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea; which were troubled with pastors of ambitious and haughty manners; and others who sought to figure as such as a means of emolument at the general expense—merchandizers of souls, who saw no more in godliness than the lucre to be gained.

1. “The Holy and True.”

In the epistle before us, the Spirit presents himself as “*the Holy One and True One:*” as the Holy One of whom the prophets spake. In the vision which Isaiah saw concerning Judah and Jerusalem, he styles Yahweh, the Holy One of Israel—ch. 1:4. He predicted that Judah would turn his back upon him; and that if “*a very small remnant*” had not been left, the nation would have become like Sodom and Gomorrha, and would have partaken of their fate. This “*remnant*” is that portion of the Jews which accept Jesus of Nazareth as “*the Holy One of Ail;*” who in Apoc. 1:18, says, “I am the First and the Last and the Living One; and I was dead, and behold I am living for the Aions of the Aions: *the Amen.*” This is the AIL GIVBOR, the Hero-Power, or “Mighty God,” to whom *Shearyahshuv*, or the “remnant shall return,” called the remnant of Jacob, “which shall stay upon Yahweh the Holy One of Israel” Isa. 10:20, 21.

If the reader peruse this prophet attentively, he will see that the Eternal Spirit, who styled himself Yahweh at the bush, identifies himself with “*the Holy One,*” as in the form quoted, “Yahweh the Holy One of Israel.” But in Hos. 11:9, the Spirit saith, “I will not RETURN to destroy Ephraim; for I am AIL, *and not man,* the Holy One in the midst of Israel.” Now in Isai. 10:17, a distinction is apparent between

Yahweh and the Holy One. Yahweh is there presented as “the Light of Israel for a fire;” and the Holy One as “*HIS Holy One for a flame:*” but in ch. 43:3, 11, he saith to Israel, “I am Yahweh thine Elohim, the Holy One of Israel, thy savior: I even I, Yahweh, and beside me there is no savior.” Yet the Spirit saith to AIL, concerning his “*flesh*” or his “*soul*,” “MY *flesh* shall dwell in confidence; for thou wilt not leave MY *soul* in *Sheol* (the place of the dead) nor wilt thou permit THY *godly one* to see corruption”—Ps. 16:9. Here the “godly one” in death, the Spirit styles *his flesh*, or *his soul*. That dead flesh, or soul, was not the Holy One; but when that mortal and corruptible flesh, or soul, was made alive by the Spirit of AIL, it became the “Yahweh Elohim, the Holy One of Israel;” or Yahweh, and his Holy One—the Light, the Fire, and the Flame of Israel.

“That which has been born out of the Spirit is spirit.” The Spirit Logos first became flesh; and at its resurrection, that flesh became spirit; and therefore, “the Holy One and the True One;” for the Spirit is holiness and truth.

The glorified Jesus is the Logos or Divine Spirit, in *Holy-Spirit flesh—pneuma hagiosunes*—the Holy and True One. Before he was “*perfected by Spirit*,” in speaking the words of the Spirit, he said, “I am the Way, THE TRUTH, and the Life;” and “he that hath seen me hath seen the Father;” and the reason he gave was that he was “in the Father, and the Father in him”—John 14:6, 9, 10. In reference to this Elohal manifestation of the truth, John says, “We know that the Son of the Deity hath come, and hath given to us understanding that we may know THE TRUE ONE—and we are in THE TRUE ONE in His Son Jesus Anointed: the same is the true Deity and the Life of the Aion;” or Aion Life—1 Ep. 5:20. To be “*in him*” is “the Way;” therefore he is “the Way:” the True Deity is the Anointed Logos in flesh, styled “Jesus Anointed;” and therefore “the Truth;” and the Aion-Life is “Christ our life;” and therefore “the Life.”

“The law was *given through* Moses, the gracious gift and the truth *came through* Jesus Anointed”—John 1:17. He that saw Jesus did not see that “*gift and truth*,” which was DEITY. John plainly declares this in the next verse, for he says, “*No one hath seen Deity* (or the Godhead, the Fountain and Origin of all things) *at any time*: the only begotten Son, who is in the bosom of the Father, *he hath revealed him*.” Paul also testifies the same thing in 1 Tim. 6:16, saying, “No man hath seen, nor can see him.” The Revealer, then, is the Faithful and True Witness, and what he saith about the Deity, his purposes, and so forth, is “the truth;” and that truth in its power, wisdom, and fulness, was deposited in Jesus; for “it pleased that all the fulness should dwell in him.” The law contained *the form* of the knowledge and of the truth. It was only *a shadow* of future things; *a figure* for the time then present; the *patterns* of the things in the heavens; the *antitypes* of the true—but the knowledge and the truth, and the heavenly things themselves, constituting “the body” or substance, are of “THE ANOINTED.” Without the anointing there is nothing.

2. The Key of the House of David

The Holy and True one is the possessor of the Key of David. He holds this, and the Keys of Hades and of Death; and the Key of the Abyss—ch. 1:18; 20:1. A key is symbolical of *power to open and shut*; hence, the Anointed One saith in this writing, that he openeth and shutteth, and no one can prevent him. The key is styled “*of the David*,” because there is a something connected with David to be opened and shut. This something is revealed in the prophets. There it is styled “*the Key of the House of David*,” that is, of his kingdom—Isai. 22:22. In this chapter, two states of the Kingdom of David are prefigured by the names of two of Hezekiah’s Officers—*SHEBNA* and *ELIAKIM*. The former, derived from *shavah*, “to lead captive,” represents the kingdom in a dispersed and ruined condition; and the latter from AIL, God, and *yahkim*, “shall set up,” indicates the restoration of the kingdom by Divine Power. Hence, *Ail-*

yahkim, or Eliakim, is a typical name for *the restoration power*, which is Deity in David's Son, or the Christ. Of this Eliakim, the Spirit in Isaiah saith to Shebna, Hezekiah's treasurer, "I will call him, and clothe him with thy robe, and strengthen him with thy girdle, and I will commit *thy government into his hand*; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And *the Key of the House of David* will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as A NAIL in an established habitation: and he shall be for a THRONE OF GLORY for the house of his father. And they shall hang upon him all the glory of the house of his father, the earth-products and the shoots, all vessels of the small from vessels of the wash-troughs, even to all vessels of the skins."

This is a very interesting typical prophesy. We presume, that no one will be so obtuse as to suppose that the things written were fulfilled in Eliakim the son of the Hilk-Yah. Very little is left on record concerning him in the bible. From this we learn, that while Shebna was Secretary of State and Treasurer, Eliakim was over the King's Household in Hezekiah's reign, and at the time of the destruction of the Assyrian host by a blast from Divine Power, and the consequent deliverance of Jerusalem and Judah from the oppressor. His name, the peculiar circumstances of the time, and his position in David's kingdom, all combined to make him a very fit person for a Messianic representative. Shebna was officially identified with the law which was to vanish away; while Eliakim was officially identified with the kingdom of David which *Divine Power will set up* when the time arrives to deliver the remnant of the captivity.

The *Ail-yakim*, or Eliakim, typified, then, is "MESSIAH THE PRINCE," in whom all is to be accomplished that was typically spoken of Eliakim. Shebna's robe, girdle, and government, are all to be transferred to the Christ; who will be both scribe and treasurer when Divine Power, or Ail, shall set up, *yakim* (or *Eliakimize*) the tabernacle of David which has fallen down, "and set it up as in the days of old"—Acts 15:16; Amos 9:11. Then will he be "a Father to the inhabitants of Jerusalem, and to the house of Judah."

Isaiah remarks, that the Eliakim should wear his key upon his shoulder, as a mark of office, of his power to open and shut with authority; thereby indicating that he is the Grand Master and Chief of the House of David. Callimachus says, that Ceres carried a key upon her shoulder; a custom that appears very strange to us; but the ancients had large keys in the form of a sickle, and which from their weight and shape, could not otherwise be carried conveniently.

For the key of the house of David, then, to rest upon the Eliakim's shoulder, is equivalent to the government of that house, or of Israel, resting there. This is evident from the prophet's allusion to "*the shoulder*" in ch. 9:6. In this place, speaking of the "Son to be given" to the house of David, who should be called Ail-Givbor, the Mighty Power, AVI-AD, Father of Futurity, SAR-SHAHLOM, Prince of Peace, the Spirit says, "the government shall be *upon his shoulder*." This can mean nothing else than that the government then on the shoulder of Ahaz the reigning prince of Judah, should at some future time rest upon the shoulder of a Divine Son of David's house, named IMMANUEL or "*God with us*," as typified by one of the prophet's family: and this idea is symbolically expressed by the apocalyptic phrase, "I have the Key of the David, opening and no one shutteth, and shutting and no one openeth." "The key of *the David*" is an elliptical phrase. The words to be supplied are indicated by Isaiah: according to him, "*house of*," in the sense of *kingdom of*, should intervene between "*key of the*" and the name "*David*." Thus, the Spirit-Man who was dead and is living as the Holy One and the True God, in speaking to the Star-Angel in Philadelphia, and through them to all the ecclesias, declares that he is the Eliakim; and that the government of the kingdom of David is with him; and that holding the keys, he will "set it up as in the days of old."

But furthermore, the Spirit-Man being the AIL-yakim, is also "the Nail" and the "*Throne of Glory*."

“The words of the wise are as fastened nails given from one shepherd.” The word of the only wise Deity when incarnated, is therefore fitly represented by “*a nail fastened in a sure place.*” Of this nail, the Spirit in Zechariah said, that it should come out of Judah—ch. 10:4. The “*sure place*” in which it is to be fastened, Ezra designates as “Yahweh Elohim’s *holy place*,” in which he and the remnant of the captivity returned from Babylon, were then sojourning; that is, in Jerusalem. This accords with the true import of **מִקּוֹם נָאֻם**!

, *mahkom neamahn*, which signifies *an established habitation*. This is the “*sure place*” in which THE NAIL is to be fastened—in Jerusalem then a peaceable, quiet, and established habitation —Isai. 32:18; 33:20.

The Spirit-Man is also to be for “*a Throne of Glory.*” A *throne* is an elevated seat with a canopy and hangings which *cover* it. Hence, the Eliakim in the passage before us, is styled metaphorically *kissai*, from the root *kahsah* “to cover.” “He shall be for a Cover of Glory for the house of his Father;” for “He shall bear the glory, and sit and rule upon his throne”—Zech. 6:13; he shall be “a wall of fire round about, and the Glory in the midst of Jerusalem”—ch. 2:5. As the glory sat enthroned between the Cherubim in the times of the law, so it shall *be seated upon* the Eliakim and his brethren in the apocalyptic Aion of a thousand years.

Isaiah saw this throne of glory in a vision, in the year that king Uzziah died. He tells us that it was an exalted throne, and that the King, Yahweh Tz’vaoth, was sitting upon it. Around it stood the Seraphim, who proclaimed superlative holiness, and announced that the whole earth was full of his glory—ch. 6:1–5. This vision has been reproduced in Rev. 4, of which we shall treat more at large when we arrive at that chapter in our exposition.

Isaiah tells us in regard to “the Nail,” that all the glory of the house of the Eliakim’s father shall be suspended upon him; and appositely informs us, that this glory consists of what in the Common Version is termed, “*the offspring and the issue.*” These are in the original **הַצְאָזַיִם וְהַצְפִּיּוֹת**

hatzeatzaim we-hatzphioth; literally, *earth-products and shoots*; in other words, those who, “sown in dishonor,” are “raised in glory.” They are styled also “*all vessels of the small*,” that is, “the poor of this world rich in faith, who are heirs of the kingdom,” and termed “*the small*” in Rev. 11:18, in relation to “*the great*”—the small, being compared to wash-troughs; and the latter, to the vessels made of skins to hold wine, and other choice fluids.

Such is to be the glory that is permanently to cluster around the Eliakim. But before that glorious consummation is developed, the Spirit declared that “the Nail fastened in an established place shall depart: and it shall be cut off, and fall; and that suspended upon it shall be cut down: for Yahweh hath spoken.” This cutting off the Nail, and his departure, occurred in the nailing of Jesus to the cross, and his subsequent assumption. The apocalypse symbolizes in “*the Lamb slain*” this cutting off, and in the tribulation or trial then “about to come upon the whole habitable,” the cutting down of that suspended by faith upon the Nail.

The Eliakim who hath the key of the house of David informs all of the Philadelphian class of saints, that he opens and shuts, and none can hinder. He reminds them that an open door had been set before them. He had sent Paul to Ephesus, where he continued, “disputing and persuading the things concerning the kingdom of the Deity,” for two whole years; “so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks”—Acts 19:8–10. Hence, the Philadelphians, being inhabitants of Asia, had heard it among the rest.

During all that time he opened his mouth boldly to make known the mystery of the Gospel. The result was that they came to the understanding of “*the word*” and confessed “*the name*,” which, owing to the “*little strength*” they still retained when the apocalypse was written, they had “*kept*” and “*not denied.*”

They had learned “the things of the Kingdom” or “the word,” and “the things of the Name.” That kingdom was the subject-matter of “the word,” styled by Isaiah “the law and the testimony;” and which is the rule of speaking for all who walk in the light. They knew that it was the Kingdom of David to be set up by the Deity of the heavens in the land of Israel; that it was to consist of the twelve tribes grafted into their own Olive Tree upon their acknowledgment of Jesus as King of Israel; and that, although they were by nature aliens from the Commonwealth of Israel, the “*Strait Gate*” and “*Narrow Way*” had been “set before them as an open door, which no one could shut.” Peter had opened the door or gate which gave admission into “the way” which leads to the Kingdom. He had opened it to the Jew on Pentecost, and to the nations at the house of Cornelius; not, indeed, by his own power, but by His which descended upon him in baptism of spirit, even by the power of Him “who openeth and no one shuts, and shuts and no one opens.”

“The keys of the kingdom of the heavens” having been thus apostolically employed, the Philadelphians were all alive to the Spirit’s allusion to the key of the house of David in his possession. This announcement would fall powerless upon the ear of modern clerical assemblies. These have no more interest in David the son of Jesse than had the revolters against David’s house in the days of Jeroboam the son of Nebat, who caused Israel to go a whoring after the calves at Bethel. Not so the Philadelphians. They had kept the word of the kingdom treasured up in their affections; so that any mention of the Key of David would be responded to with heartfelt and abiding interest and joy. But, they had not only kept the word of the Spirit, they had also “*not denied his Name.*” They were not contaminated with the current heresies which denied that he had been manifested in Sin’s flesh. They kept the word of the kingdom against those who made it of none effect by teaching that souls went to kingdoms beyond the skies at death; and they held fast to the Spirit’s name against those who abolished it by their gnosis and oppositions of science, falsely so called; which were the pith and poison, or “divinity” of the Synagogue of the Satan, as at this day.

The Synagogue of the Satan with its clergy were arrayed against those who kept the word and held fast the name, in every city. The Satanists, as they have done ever since, contended that they were the true Jews; the genuine Israel of God. They contended for the ascendancy, and at length attained it; and when they had established their usurpation over the faithful, they aimed at supremacy in the Roman State, and acquired it also; upon which they turned round upon their former brethren, and persecuted them to bonds, imprisonment, and death. They scorned the idea of the humble poor in Christ being the special objects of his affection; and not such men as Origen and Eusebius, “the transformed ministers of the Satan.” But, “the seven eyes, which are the seven spirits of the Deity, were gone forth into all the earth.” He had observed their works. He saw that they were irreclaimable; therefore he said, “Behold, *I give up* out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie.” The Spirit would abandon them to their own delusions, as Paul had predicted in 2 Thess. 2:10, saying, “Because they received not the love of the truth, that they might be saved, the Deity for this cause shall send upon them Strong Delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness”—that system of doctrine they style “orthodoxy.” They were not Jews. The true faith was not in them; and consequently, although immersed, they were not in Christ; and not being “in him” they could not be Abraham’s Seed, and were not therefore “heirs according to the promise.”

But though to be given up as reprobates, they were not to go unpunished. They were to be subjected to “an hour of trial being about to come upon the whole habitable to make proof of them who dwell upon the earth.” This was a proximate visitation. A remoter and ultimate one was in store for them, which would result in their acknowledgment of those who kept the word, and denied not the Spirit’s name, as his beloved; and not only so, but that they shall come up, and prostrate themselves at the feet of those

they have despised. “Behold, *I will bring upon them*,” saith the Spirit, even calamity, when they shall “be tormented in the presence of the holy angels and in the presence of the Lamb”—“that they may have come and prostrated before thy feet, and may have known that I have loved thee.”

3. The Hour of Trial.

But while they of the synagogue of the Satan were to be subjected to great calamity in all the Roman Habitable, the Star-Angel and ecclesia of Philadelphia, contemporary with the apostle John, together with all the ecclesias who “*kept the word of the patient waiting for Christ*,” were to be preserved from it. The words of the Spirit to the ecclesias are, “Seeing that thou hast kept the *word of the patient waiting for me*, I also will keep thee from *the hour of the trial* being about to come upon the whole habitable to make proof of them who dwell upon the earth.” This “hour of trial” was not to arrive in the lifetime of that generation of saints. It was an hour “being about to come;” that is, in their future, or, as the event proved, in A.D. 248; about one hundred and fifty years after the apocalypse was revealed. This afforded time for the Satanists to fill up the measure of their iniquity, and for the faithful to depart to their graves in peace; for a long peace of thirty-seven years preceded the outbreak of the fiery trial under the emperor Decius. During this tranquility, historians testify that “a deep declension from Christian purity had taken place, not only in the East, where false philosophy aided its progress, but also in the West, where the operation of no peculiar cause can be traced beyond *the common influence of prosperity* on human depravity. This is completely evident from Cyprian’s account; and it deserves to be remarked, that *the first grand and general declension* after the primary effusion of the Divine Spirit, should be fixed about the middle of the Third Century—*Milner Eccl. Hist.*, p. 165.

As we have said, a hundred and fifty years had elapsed from the writing of this epistle to the Philadelphians, to the beginning of this judgment upon the House of God, for the ecclesias in general, or collectively, were still “*his habitation through the Spirit*,” inasmuch as he had not then as yet “*spued*” the delinquents “*out of his mouth*.” During this period of a century and a half, the state of things exhibited in the New Testament grew worse and worse; and it may be generally remarked, that the same opposition to *the Name of the Spirit*, termed by historians “the Deity of Christ or his manhood,” and the same insidious methods of depreciating or abusing “the word of the kingdom,” or “the word of the patient waiting for Christ,” continued in all this period, which had begun in the time of the apostles, with this difference, that they were now multiplied, varied, complicated, and refined by endless subtleties and fancies, in which the poverty of taste and genius, so common in a period when letters are declining, discovers itself no less than the christian doctrine. Nevertheless, in the midst of this wide-spread and general corruption of faith and practice, the faithful still kept themselves separate and distinct, and preserved their garments from defilement.

The elevation of Decius to supreme power was fatal to multitudes of professing christians, who were unable to stand the trial of their principles; and in their fall proved themselves to be of the synagogue of the Satan, and not Jews, but liars. The enmity of Decius to his predecessor Philip, (whom Eusebius styles a christian, although a murderer and profligate, who had not obeyed the truth,) conspired with his pagan prejudices to bring on the most dreadful persecution christianity had yet experienced. The Hour of the Trial had arrived, and it was evident to its contemporaries, that nothing less than the extermination of the christian name was intended. “The chronology,” says Milner, “is here remarkably embarrassed.” He therefore conjectures that the period extended to A.D. 260. The persecution raged with astonishing fury, beyond the example of former persecutions, both in the East and West, or, in the words of the Spirit, *epi tes oikoumenes holes, upon the whole habitable*. In a treatise by Cyprian concerning “*The Lapsed*,” there is an affecting account of the declension from christianity, which had taken place before his conversion in A.D. 246, and which moved the Deity to chastise the body. “If the cause of our miseries,”

says he, “be investigated, the cure of the wound may be found. The Lord would have his family to be TRIED. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, which had lain *almost dormant*; and when, by our sins, we had deserved to suffer still more, the merciful Lord so moderated all things, that the whole scene *rather deserves the name of* A TRIAL *than a persecution*”—a *peirasmos* rather than a *thlipsis*, a distinction which obtains in Rev. 2:10, and ch. 3:10.

Cyprian then proceeds to narrate the manifest cause of this trial that was to try, or put the professions of the christians of previous peaceable and prosperous times to the proof. “Each,” says he, “had been bent on improving his patrimony; and had forgotten what believers had done under the apostles, and *what they ought always to do*. They were brooding over the arts of amassing wealth. The pastors and their deacons each forgot their duty. Works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in matrimony with unbelievers; and could swear, not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors; they railed against each other with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren, but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct? The Divine Word hath foretold us what we might expect, saying, ‘If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.’ These things had been denounced and foretold, but in vain: our sins had brought our affairs to that pass, that because we had despised the Lord’s directions, we were obliged to undergo a correction of our multiplied evils and *a trial of our faith* by severe remedies.”

Even Origen, as worldly a professor of the faith as any of his day, intimates that the long peace which the body—with only the short interruption of Maximin’s persecution—had enjoyed, was followed by a great degree of lukewarmness and even of much religious indecorum. “Several,” says he, “come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors any questions; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church.” But, “like priest like people.” These were what their leaders had made them; for it is “the leaders of the people that cause them to err.” The ability faithfully to dispense the truth had become rare, as well as the taste for such employment; and Origen complains of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferment.

During the trial frequent communications passed between the christians in Rome and Carthage to which Cyprian belonged. The Roman brethren represent the conflict as very important, and one which God had now permitted *for the trial of his servants*. They said, it was the express purpose of God to manifest both to angels and men, that *the conqueror shall be crowned*, and the conquered, that is, the faithless apostate, be self-condemned. This was doubtless an allusion to the testimony in the letters to Smyrna and Philadelphia; in the former of which, it is written, “Be faithful until death, and I will give thee the coronal wreath of the life;” and in the latter, “Hold fast what thou hast, that no one take thy coronal wreath,” *stephanon*, or “*crown*.” In speaking of the effects of the trial, they say, “Behold, almost *the whole world* (or habitable) is laid waste: fragments of the fallen lie in every place. With one and the same counsel, with unanimous prayers and tears, let us—who seem hitherto to have escaped the ruins of this visitation, as well as those who have not stood entirely faithful during the persecution,

entreat the Divine Majesty, and beg peace, in the name of the whole church.”

“The management of this persecution,” says Milner, “seems to have been the whole employment of the magistrates. Swords, wild beasts, pits, red hot chains, wheels for stretching human bodies, and talons of iron to tear them; these were at this time the instruments of pagan vengeance. Malice and covetousness in informing against christians were eagerly and powerfully set to work during this horrible reign: and the genius of men was never known to have had more of employment in aiding the savageness of the heart. Life was prolonged in torture, in order that impatience in suffering might effect at length, what surprise and terror could not.” It was not a local or intermitting, but an *universal* and constant persecution. The lightning of the Decian rage refined and cleared the whole christian atmosphere. No doubt, the effects were salutary in preventing the extinction of the truth, which was rapidly expiring. The storm proved fatal to many who could not stand the trial, but apostatized; and christianity was in that way, cleared of many false friends; who, in the time of peace, said “they were Jews, but were not, and did lie; but were of the synagogue of the Satan.”

4. “The Patient Waiting”

The ground of escape from “*the hour of trial*,” which was to be so terrible, was stated to be “*the keeping of the word of the patient waiting for the Spirit*.” The importance of this word may be estimated by the severity of the chastisement for its neglect. The coming of the Spirit-Man is the thing waited for; and the teaching which creates this expectation is “*the word of the patient waiting for*.” Wherever the truth was received as the result of divine teaching, the earnest and joyous expectation of the return of the glorified Jesus became a prime article of faith. This appears from many places in the New Testament. When Paul went to Thessalonica he proclaimed the royalty of Jesus, and his return to rule the whole habitable—that there is another King than Caesar, even Jesus. Many of Caesar’s subjects believed him; and, in consequence, threw away their idols, and waited for his coming. In writing to these in after years, Paul said, “Ye turned to the Deity from the idols to serve a living and true Deity; and *to wait for his Son from the heavens*, whom He raised from among the dead, even Jesus, who delivers us from the coming wrath.” This became to them a matter of hope. They waited for it, and were taught to do so with patience and endurance. It is, therefore, termed “*the patient waiting of the hope* of our Lord Jesus Anointed,” in 1 Thess. 1:3. In both these epistles the apocalypse of Jesus occupies a prominent place. It is expressly mentioned at the end of all the chapters of the first with many important accompaniments; and, in 2 Epist. 3:5, he says, “the Lord direct your hearts into the love of the Deity, and into *the patient waiting for the Anointed*.” They had become impatient, supposing that the day of his appearing was at hand. But Paul corrected this error by telling them that it would not come to pass until the consummation of an Apostasy, which would be perfected under the Man of Sin: and that, when this power should be fully matured, then the Lord Jesus would be apocalypsed to destroy it, and be glorified in his saints. All who are “taught of God” understand this, and earnestly desire the event; because they know that there is no salvation till He appears. The promises are to those who love his appearing. Paul teaches this distinctly. “There is laid up,” says he, “a coronal wreath of righteousness for all them who love his appearing;” and in another place he says, “*to them who look for him* he shall appear a second time without sin for salvation”—Heb. 9:28. Only those who are watching and prepared will share in this salvation.

5. “I Come Quickly”

“Behold, I come, *tachu*, quickly,” or *soon*. This does not refer to the “coming in clouds” of ch. 1:7; but to the coming to execute the threatening of the previous verse. “I, the Spirit-man, will come soon to bring the hour of trial upon the whole habitable.” In ch. 2:5, he threatened to come quickly to the Star-

Angel of Ephesus, if they did not resume their original position, and take from them the gifts, by which their darkness would become complete. Nor is it the coming quickly, though it may be typical of it, indicated in Rev. 22:12. This has reference to our future, and not to a past time. I conclude thus, because in this text the time of the coming is marked by the bringing of the reward, and the giving every man according to his works. Then will be the time for the prostration of all the Satanists and spurious Jews at the feet of the Philadelphians. They will then know that these are the beloved whom they have long despised and abused. If it be a quick, or soon, coming at the fall of Babylon the Great, it was certainly a quick coming at “the hour of trial” in A.D. 248.

The Philadelphians were exhorted to “*hold fast what they had.*” They had the word of the kingdom and name. They were to hold fast to this, or, if they did not, they would lose their crown. Every reader can understand this; and he may easily know if he have any claim upon this crown, by examining himself and seeing if he be in the faith. If he be ignorant of the doctrine of the kingdom and name, he has nothing worth holding on to; and, though he may know all mysteries, if he have not been immersed into Christ, he is not in the faith. This is the condition of “the religious world” at this day. In the time of the Philadelphian Star Angel the christian community, the religious world of that day, had the word of the patient waiting for the Spirit-Man; and was then in a position to hold fast or let go. Many now have a traditional idea that Christ will come again; but of “*the word,*” which teaches how to wait, and how to be accepted of him as holy, un-blameable, and without rebuke at his appearing, the clergy and their peoples have not the least conception. They can not therefore “hold fast what the Angel in Philadelphia had;” and consequently have no right or title to the coronal.

6. Coronal Wreath.

In the English Version, *stephanos* is rendered “*crown.*” There are two words in the Apocalypse so rendered,—*diadema* and *stephanos*. The latter is used in Mat. 27:29, “they platted a crown of *thorns*;” and in 1 Cor. 9:25, “to obtain a *corruptible* crown;” and in 1 Pet. 5:4, “a crown of glory *that fadeth not away.*” In the Apocalypse, when un-associated with other words, it signifies a garland, chaplet, or wreath, encircling the head from the crown to the back thereof at its junction with the neck. Such was the *stephanos*, or coronal wreath, with which the victorious *athletoe*, or combatants, in the public games of antiquity were decorated. These combatants were runners, wrestlers, and pugilists, who *agonized*, or contended earnestly, for the glory, honor, and recompense of victory. Paul alludes to them in saying, “Know ye not that they who run in a race all run, but one receives the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible coronal wreath; but we an incorruptible.”

Elliott, in his *Horie Apocalypticoe*, has the following remarks upon the *stephanos*. “By the *imperator* or *emperor*, up to the time of Augustus, was meant, as is well known, simply the victorious Roman general, saluted with that title by his soldiers on the field of battle, and with the triumph and its coveted honors and insignia following. Now, though with Augustus and his successors the most absolute monarchical power attached to their emperorship, yet it was their policy to veil it under the old military or imperial badges. Hence their public insignia (of which the mock robing and crowning of Jesus by the Roman soldiery is an affecting remembrancer) were still the laurel crown and purple robe. The assumption of the *diadem*, or broad white fillet set with pearls, viewed as it was by the Romans as a badge of oriental despotism, and of the servitude of subject vassals, these emperors carefully shunned. The remembrance long remained with them of the feelings exhibited by the Roman people on its being offered by Antony to their great ancestor, Julius Caesar; insomuch that it was considered an act of madness on the part of Caligula (and the act was quite isolated) to attempt to assume it. Abundant

memorials exist to show that all through the time to which the first Seal refers, the *crown* remained the badge of Roman emperors, the *diadem* of barbarous kings. In fact, not till about the time of Diocletian, near 200 years after John's banishment to Patmos, was the diadem adopted by Roman emperors: the innovation being accompanied both with the other insignia, and even the adoration too, attendant on eastern royalty. The change constituted an epoch in Roman history; and one markedly noticed, as will afterwards appear, in the Apocalypse. Thus, then, about Diocletian's time, and thenceforward, *but not till then*, the diadem was the imperial badge;—for a century or more conjointly with the laurel, then I believe exclusively. So that whereas, with reference to such a period as the close of the *fourth* century, it would have been an impropriety, and with reference to the *sixth* an anachronism, to represent the *stephanos*, or *laurel crown*, as a badge of empire on an imperial or royal head,—just as much, and indeed more, it would have been an anachronism to represent a Roman emperor of the *two and a half first centuries* with a diadem”—Vol. 1. p. 126.

In the Apocalypse the *diadem* is peculiar to the Seven-Headed Dragon and the Ten Horns of the Beast. It is true, that in Rev. 19:12, “many *diadems*” are represented on the head of the Spirit-Man; but then these are the diadems which he wrests from the Ten Horns when he conquers them, and takes possession of their kingdoms.

The *stephanos* was a very appropriate device for association with *life*, honor, glory, rejoicing, and righteousness. It was constructed of the laurel, which is evergreen, and therefore emblematic of the *Aion-Life* which is perennial; still when plucked from the living tree it is corruptible, and fades away. So with the believer; as long as he holds fast to what he has, retains his hold upon Christ, by His dwelling in his heart by faith in the word of the patient waiting for him, and not denying his name; Christ, who is the Wisdom of the Deity, is to him a living and unfading tree; and he, as a leaf thereof, does not wither: but if, having received “the word, he does not hold it fast, or denies the name of the Spirit-Man, he is as a leaf plucked from its parent stem; he fades, and another has snatched from him his *stephanos*, which nought enriches the persecutor, and makes him that loses it poor indeed. Hence, the high importance of the exhortation to the Philadelphian saints, “Hold fast what thou hast that no one may have seized upon thy coronal wreath.”

In “the Hour of Trial” there were many examples of this *seizure of the stephanos*. The following will afford an illustration of others. There were at Antioch a presbyter and an unofficial member of the ecclesia, the former named Sapricius, the latter Nicephorus, who, through some misunderstanding, after a remarkable intimacy, became so completely estranged, that they would not even salute each other in the street. Nicephorus after a time relented, begged forgiveness of his fault, and took repeated measures to procure reconciliation, but in vain. He even went to the house of Sapricius, and throwing himself at his feet, entreated his forgiveness for the Lord's sake; but the presbyter continued obstinate.

In this situation of things “the Hour of Trial” came suddenly upon them. The Spirit-Man had come, as he had forewarned them. Sapricius was carried before the governor, and ordered to sacrifice to the gods in obedience to the edict of the emperors. “We christians,” replied Sapricius, “acknowledge for our king Jesus Christ, who is the true God, and the Creator of heaven and earth. Perish idols, which can do neither good nor harm?” The Prefect tormented him a long time, and then commanded that he should be beheaded. Nicephorus hearing this, ran up to him as he was led to execution, and renewed in vain the same supplications. The executioners derided his humility as perfect folly. But he persevered, and attended Sapricius to the place of execution. There he said further, “It is written, Ask and it shall be given you.” But not even this appeal to the word, so suitable to Sapricius' own circumstances, could affect his obstinate and unforgiving temper.

Sapricius, however, suddenly recanted, and promised to sacrifice to the idols. Nicephorus amazed, exhorted him to the contrary; but in vain. He then said to the executioners, “I believe in the name of the

Lord Jesus Christ whom he hath renounced.” The officers returned to give an account to the governor, who ordered Nicephorus to be beheaded; who may be said to have seized the coronal Saprificus had thrown away.

When the combatants in the public games obtained the coronal evergreen, it was because they had contended according to the regulations, which *justified* the awarding of the crown to the victor. It was therefore a coronal of justification. He was in *a state of right*; and therefore entitled to all the honor, glory, and rejoicing due to successful combatants. The laurel wreath was therefore a crown of righteousness, a crown of glory and honor, and a crown of rejoicing, in a gymnastic sense. Upon the principle of analogy, then, the Spirit has chosen the *stephanos* in preference to the *diadem*, as the symbol of the glory, honor, rejoicing, and incorruptible life, he has promised to those who are found in that *state of right*—of moral right—he has organized, and defined in “the word.” They who come up to the regulations he has ordained in this, are righteous; and being thereby justified, when the day of coronation arrives, “glory, honor, incorruptibility, and life” will be to the resurrected righteous,” “a crown or *stephanos*, that fadeth not away. The *diadem* is inherited; the *stephanos* is the prize of ”*him that overcomes*.”

But, though the *stephanos* of the public games was of laurel, still they would fade. Hence, the *stephanos* in its literality is not introduced into the apocalypse. It stands there analogically, as something that *encircles* and is bestowed upon victors, but with the material changed. Thus, in Rev. 4:4, John sees the twenty-four presbyters with *golden stephans* upon their heads, which they cast before the throne, indicating thereby that “the glory, honor, and power” represented by the *stephanos*, are derived from the Lord who sits thereon. They are *of gold*, because they are acquired *by faith*—by that faith which is symbolized by fine gold, as the most precious of metals. The most precious metal, in other words, is the emblem of the most precious attribute of a christian. Hence, *a tried faith* is likened by Peter to *gold tried with fire*. This is the analogy which he expresses, saying to certain under persecution, “Ye are in heaviness through manifold trials; that the putting to the proof of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory in an apocalypse of Jesus Anointed”—1 Ep. 1:7. Faith like fine gold is a “*precious faith*,” embracing “exceeding great and precious promises;” by faith in which when duly appreciated, “THE DIVINE NATURE” is created and cherished in the hearts of men. To such, the apostle addresses himself, saying, “To them who have obtained *like precious faith with us* in the righteousness of the Deity, even of our Saviour Jesus Anointed; grace to you and peace be multiplied in the exact knowledge of the Deity, even of Jesus our Lord.” How little faith must there be in the world if the faith of the apostles is to be regarded as the standard! The faith extant is not comparable to theirs in kind nor in degree; consequently, but few of this generation will enter into the symbol of the twenty-four wearing “*golden stephans* upon their heads.”

“Be thou faithful unto death, and I will give thee the *stephanos of life*.” Such was the promise to the Smyrneans—a promise equivalent to that to the Philadelphians. To be faithful unto death is to hold fast the word of the patient waiting for Christ, and not to deny his name; and to receive the *stephan* of life is to rise from the dead and to live forever.

7. “A Pillar in the Temple.”

After exhorting the faithful to hold fast the gospel of the kingdom and name, the Spirit-Man proceeds to assure them of reward. In addressing the victor who shall have overcome in the public games which he patronizes and conducts, the Spirit saith, “I will make the victor A PILLAR in the Temple of my Deity.” In this saying, “Phillar” evidently is representative of *a saved person*. Therefore to make such a pillar in a temple of Deity is to make him an integral part thereof; and for a saint to be

part of the temple, indicates that the temple itself is composed of persons. Now a temple is a dwelling; not a common dwelling, but a habitation of Deity. A temple composed of the saints is a habitation of Deity, which the Lord pitches and not man.

Upon this principle the pillars and the house, temple, dwelling, or habitation, become identical and inseparable. But obvious as this may be to the enlightened, we propose to make it equally so to others; and to unfold the significancy and beauty of the phrase in the remarks which follow.

The idea of a pillar being a house of Deity is traceable to the conception of Jacob, who, doubtless, initiated it under the inspiration of Deity. The history of its origination is told in Gen. 28, as follows. Isaac called Jacob into his presence, and told him to go to Padanaram, and select for himself a wife there, from Laban's daughters. On his departure he blessed him saying, "Ail-*Shaddai* bless thee, and give thee the blessing of Abraham, to thee, and to thy Seed WITH THEE; that thou mayest inherit the land, *wherein thou art a stranger*, which Elohim gave to Abraham."

On his way thither, Jacob came to a certain place where he passed the night, making his pillow of the stones. While asleep, the vision of the Ladder appeared to him. This ladder seemed to connect the earth and heaven; and by it ascended and descended upon him angels, or messengers of Elohim. Above the ladder stood Yahweh, known to Jacob by the name Ail-*Shaddai*, who said to him, "I am Yahweh *Elohim* of Abraham thy father, and Elohim of Isaac; the land whereon thou liest, to thee will I give it, and to thy Seed. And thy seed shall be as the dust of the earth, and *thou* shalt spread abroad to the west and to the east, and to the north and the south; and all the families of the earth shall be blessed in thee, and in thy Seed. And behold, I am with thee, and will keep thee in all places where thou goest, and I will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of."

The gospel of the kingdom having been thus announced to Jacob, as it had been before to Abraham, (Gal. 3:8,) he awoke, and under the vivid impression of what he had seen and heard, took the Stone upon which his head rested, and set it up for a pillar—a monumental pillar—and poured oil upon the top of it. This was the nearest approach he could make to the matter of the vision. The stone resting upon the earth and pointing upwards might represent the ladder; and the oil poured on the top of it, the Spirit, or Deity, who stood above it. Thus, the Stone was converted into a pillar or monument, which, to the mind of Jacob, would suggest the promise he had heard in his dream. His recollection of this promise would be the monumental inscription of this pillar of Stone.

But when he awoke in a typical resurrection, he exclaimed, "Verily, Yahweh is in this place, and I knew not;" and he was afraid, and said, "How awful is this place! This is nothing else but a house of Elohim, and this a gate of the heavens!" Hence, that this idea might be perpetuated, he said, "Yahweh shall be to me for Elohim, and this Stone which I have set for a pillar shall be *a House of Elohim*."

Jacob's stone pillar, then, was typical of a House of Elohim to be set up after he awakes from his sleep of centuries. When he awakes, he will find himself in an awful time and place, the gate of heaven opened, and the house of Elohim in manifestation, but he, nevertheless, without dismay. What he saw in vision he will then see in fact—"Heaven open, and the angels of God ascending and descending upon the Son of Man"—John 1:51.

But there is a sense in which Jacob's pillar of the stone exists as a house of Elohim even now, and in intimate connection with the house he will see when he awakes from his present know-nothing state. Paul presents to us this sense in the saying, that "a House of Deity is an ecclesia of living Deity, a PILLAR and material habitation, (*hedraioma* from *hedra*, *a habitation of gods*,) of the truth"—1 Tim. 3:15. This pillar and habitation is "built upon the foundation of the apostles and prophets, Jesus Anointed being chief-corner"—Eph. 2:20. As a monumental pillar, the inscription upon it is "the exceeding great and precious promises" believed by each saint, or "living stone," of which the pillar is composed—"promises" concerning the kingdom and name made to Abraham, Isaac, and Jacob, as

narrated by Moses. This pillar was anointed on the top of it on the Day of Pentecost, when the spirit was poured upon the apostles. That anointing was perpetuated in "*the testimony for Jesus*" which has reached even to us, and with which every true believer is anointed. An ecclesia, however, is not only a pillar inscribed with the truth, but is a *hedraioma* of the truth. It is a material thing made up of "*gods*," as David styles them or of "*children of Deity*," according to 1 John 3:2; Psal. 82:6. These are anointed with the truth, and therefore they are a god-habitation, or *hedraioma* of the truth.

In regard to this word *hedraioma*, it may be remarked here, that it occurs nowhere else in the New Testament, nor in any classical author. The word is derived from *hedra*, which signifies "*a seat, habitation, especially of gods, a temple, altar, &c.*" Hence, the expressiveness of the word, and its peculiar and exclusive application to a habitation of the truth constituted of gods, or children of Deity, who are, as represented in the Apocalypse, "the Altar," "the temple," "the Holy City," or, as Paul expresses it, "an habitation of Deity by spirit—Eph. 2:22.

The ecclesia in the aggregate is the Pillar of the Stone to be placed in Zion, and a *hedraioma*, or House of *Elohim*, as Jacob termed the type he set up at Bethel. But while the saints collectively are an Elohal Pillar and House of the truth, this house also contains *two classes of pillars, and many individual pillars in each class*. This is seen in type and antitype. Typically, the two classes are represented in the Two Brazen Pillars in the Porch of Solomon's temple, the one on the right hand being named Jachin, and that on the left, *Boaz*. These names were significative of the things represented by the pillars, which were of brass, eighteen cubits, or about thirty-two feet, in the shaft, which was twenty-one feet girth, and surmounted with a chapter nine feet high. Here were loftiness and strength. The chapters were ornamented with nets of checker-work, wreaths or *stephans*, of chain-work, pomegranates, and lily work, all of which were representative of things pertaining to the pillars. As a whole, they were styled *yahkin*, and *boaz*, or in plain English, *He shall establish by strong ones*.

In *Canticles*, Solomon, who had much to do with lily work and pomegranates, and fragrant and choice woods, in the building of the temple, makes the Bridegroom term the Bride "*the Lily*;" and speaking of herself, she says, "I am his, feeding among lilies;" and, "a rose of Sharon, a lily of the valley." And in another part of this Song of Songs, the bridegroom says of the saints forming collectively the Bride, "A garden enclosed is my sister spouse; a spring locked up, a fountain sealed. Thy shoots are plants of Paradise, *pomegranates* with delicious fruits." Moses styles Palestine "a land of pomegranates," so that they came to be used as a similitude for those who shall inherit the land. They therefore constituted the hem of the typical robe of Aaron, being of blue, and purple, and scarlet, and alternating with golden bells. These plants of Paradise typifying the two classes of saints from Israel and the Gentiles, are concretely the †]

, or, "strong ones, by whom HE, Yahweh, will establish" the kingdom of David. They are, therefore, *Yahkin* and *Boaz*, the brazen pillars of the porch.

But while these pillars of fine brass represented "*the Feet*" of the Eternal Spirit, which in their progress are as "pillars of fire" glowing in a furnace, (Rev. 1:15; 10:1; Ezek. 43:7,) there are other representative pillars, which typified the same agents in a different position. Within the tabernacle were "*four pillars*" upon which was suspended the Veil inwrought with Cherubim—Exod. 26:32. These pillars were of wood overlaid with gold. Brass pertained to the Porch and Court of the Priests; Gold to the Holy and Most Holy compartments of the tabernacle. These four cherubic-veil pillars answer to the Four Living Ones of Rev. 4 and 5. These, who are the redeemed, have entered the temple, "the smoke from the glory and power of the Deity" having altogether passed away—Rev. 15:8. To be "a pillar in the dwelling of the Deity," is to be a constituent of these four cherubic-veil pillars, and an element of Jachin and Boaz, the diversity of metals having reference not to different classes of saints, but to the same individuals in different states. As brass, they are glowing in the furnace of divine wrath, "executing

vengeance upon the nations and punishments upon the peoples; binding their kings with chains and their nobles with fetters of iron:" in short, "executing upon them the judgment written," in the time appointed for them to possess themselves of the kingdom under the whole heaven—Psal. 149:7; Dan. 7: as brass, they are "standing upon the sea of glass mingled with fire," and treading down the wicked as ashes under the soles of their feet—Rev. 15:1; Mal. 4:3; but as gold, they stand upon the sea, sounding their harps to the song of the victory they have achieved over the kingdoms and empires of the world.

The saints in the execution of judgment in the approaching "hour of judgment," are also typified by the *sixty pillars of brass*, pertaining to the court of the tabernacle—Exod. 27:9–17. This dwelling in Cant. 3:7, "is styled "His litter which is for Solomon." It is seen "ascending out of the wilderness as pillars of smoke." The Bride asks "Who is this?" Her attendants reply that it is "His litter which is for Solomon himself. *Sixty valiant men* surround it, the stoutest heroes of Israel; every one of them grasping a sword, being expert in war; the Commander his sword upon his thigh without fear in nights." This scene is introduced in Rev. 19:14. Here the Commander and his sixty heroes, or brazen pillars, are in battle array, and prepared to smite the nations, and to tread the winepress, without fear or apprehension of defeat.

In Exod. 24:4, the Twelve Tribes of Israel are typified by twelve pillars surrounding the altar. Jeremiah was made "a fortified city, and an *iron pillar*, and *brazen walls* against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land." This represented an antagonism between him and the state; but as he was likened to iron and brass, he was thereby shown to be unconquerable. It is therefore added, "and they shall fight against thee; but *they shall not prevail against thee*, for I am with thee, saith Yahweh, to deliver thee"—ch. 1:18, 19. James, Peter and John were also pillars in the *hedraïoma*, being with the rest, as the twelve pillars of Moses around the altar, and the future rulers of the pillar-tribes—Gal. 2:9; Matt. 19:28. From these premises, then, we perceive quite an array of pillars pertaining to the house, or kingdom, of Elohim. They are Wisdom's pillars. They are being "*hewn out*." The work of hewing is not yet complete; but when the work is finished, and the pillars are all set up, or established, in their proper places, they will then constitute "*her Seven Pillars*." It will then be said that "Wisdom hath builded her house, and she hath hewn out her seven pillars"—Prov. 9:1. The wisdom that was with Yahweh "before the earth was;" and called by John "the Word that was Deity." Wisdom's house is the house of the Deity, who is "the builder of all things," commonly styled "the kingdom of God." Those who are to possess this are the "pillars of the earth," which in Ps. 75:4, the Spirit in Asaph says, "I have established." This testimony is worthy of particular attention in connection with the promise to the Philadelphians. "When I take the congregation I, by righteous ones, מִיִּשְׂרָאֵל *maisharim*, will judge. The earth and all its inhabitants are dissolved; I have fixed its pillars." In this we are pointed to the time when "the Great Congregation" of Israel, consisting of its Twelve Pillars, shall be taken possession of by the Deity, who says, he will judge "*by righteous ones*;" that is, by Messiah and his Brethren, the Saints, who then constitute the Deity in corporeal manifestation—"pillars in the Temple of my Deity." The idea of the Deity ruling the habitable in or by others was announced by Paul to the Athenian Areopagus. He called upon the members of this body to abandon the idols and embrace the true Deity "because He had appointed a Day (of a thousand years) in which he will rule the habitable in justice in a man whom he hath ordained, having offered assurance to all, having raised him from among the dead." Deity in Man the future ruler of the nations; and that man the Spirit-Man of Multitude, symbolized in Rev. 1:13. This is a grand idea—a multitudinous Spirit-Man, every individual member of which will have been either raised from among the dead like Jesus; or transformed, like Enoch and Elijah. This is the "One Body the Ecclesia," which is the pillar-house of Elohim; the Christ. This is the Seed of Abraham, or the Christ, that rules the world for a thousand years—a Christ, or Anointed Body, consisting of Jesus and the Saints, every one of whom is "a pillar;" and collectively, "the temple of

Deity” from which “he shall not at all go away out more.”

But before this post-resurrectional state can be attained, “the earth and all its inhabitants” must be “dissolved.” Its constitution, as symbolized by the beasts of Daniel and John, must be abolished. This is the work of Jachin and Boaz in the Porch, which, as we have seen, typify omnipotence in the saints in the execution of judgment. When they shall have become “victors,” they will pass from the *brazen* into the *golden* state. They will then be fixed, or established, as the golden pillars of the earth under its millennial constitution. Once a pillar in the house of wisdom in the golden state, he will “*not at all go away out more.*” To perceive the force of these words we must remember that “the Temple of Deity” exists in two states—the present, and the future. Paul, addressing the saints in Corinth, who were as we are, of the present, or flesh and blood, state, says to them, “Ye are a building of Deity—a temple of Deity, and the spirit of the Deity dwells in you.” But they have all “*gone away out*” of “the tabernacle in which they groaned being burdened”—2 Cor. 5:4: “the earthly house of the tabernacle,” formerly the temple of Deity in Corinth, is all “dissolved;” and its constituents are all sleeping in the dust of the earth unconscious of every thing. There they lie awaiting the action of the power which shall raise them from the dead; and constitute them “a building, a house not made with hands, an AION-HOUSE in the heavens.” Then they shall become pillars in this house where they will continue fixed. Death will affect them no more, and consequently, being then immortal they will “not at all go away out more”—*exo ou me exelthe eti.*

8. My New Name.

THE DEITY speaking of “the Victor” says, “I will make him a pillar in the temple of *my Deity* * * * I will write upon him the NAME *of my Deity*, and the Name of the City *of my Deity*, the New Jerusalem, which descendeth out of the heaven from *my Deity*, even my New Name.” In this, the temple, name, and city are all affirmed of “*My Deity.*” The reason of this is because of the principle laid down in the words *eis theos ho pater este, ex ou ta panta, kai emeis eis auton* “there is One Deity the Father *out of whom* are all things, and we *for him.*” Does, then, the Deity desire a temple, a Name, or a city upon the earth? Doth he desire all these things? Then “*out of*” himself they must all proceed; for He is “the Father,” or fountain and origin of all existences. When, therefore, he speaks of a temple, name, and city elaborated out of his spirit, He styles them emanations “*of my Deity;*” as if he were to say, the temple, name, and city are emanations from, and manifestations of, my divine power, and glory. I, the Father, desire to dwell among men; but I will not dwell in a temple or house built by men; I will dwell in a habitation every stone and pillar of which shall be Deity in immortal flesh. Such is Paul’s teaching in 2 Cor. 6:16, saying, “Ye are a temple of a living Deity, as the Deity hath said, “I will dwell in them and will walk, and will be of them Deity;” and this temple of Deity in all its parts shall be “swallowed up of life”—2 Epist. 5:4—a temple of everliving stones.

But the manifestation of the Deity is not merely for habitation purposes, but for glory and dominion. This is indicated by “the Name,” and “the Name of the City,” or “New Name.” Thus it is written in Psal. 79:9, “Help us, O Elohim of our salvation, in the matter of *the Glory of the Name*, and deliver us: and cover over our sins for *the purpose of thy Name.*” Moses styles it “the glorious and fearful Name, Yahweh Elohekhah”—Deut. 28:58; concerning which David says in Psal. 72:19, “Blessed by Yahweh *Elohim*, the Elohim of Israel * * * and blessed be the Name of his Glory for Olahm; yea, all the earth shall be filled with his glory.”

The glory of the Deity is intellectual, moral, and physical, all of which is covered by his name, which expresses *what he really is*. Thus “His name is Jealous;” that is, “He is jealous;” “His name is holy;” that is, “he is holy;” and “His name is Yahweh *Tzavaoth;*” that is, He who spoke to Jeremiah is *He who shall*

be of armies, which is the meaning of the Name. Thus, “the Name of the Deity” in scripture signifies every thing that He is as revealed therein. When Moses said, “I beseech thee, show me *thy glory*?”—it was replied, “I will make all *my goodness* pass before thee, and I will proclaim Yahweh before thee *by Name*. When we read the proclamation, we therefore read the name or character, of the Deity—Exod. 34:6. He knows all things, and there is nothing too hard for him to do. This is what he is abstractly and essentially. As he is, so he has always been from everlasting, and will be without end.

But will he be thus abstract forever? This is the question, and one which can only be answered from the scriptures. This answer is in the negative, and finds a very pointed illustration in Jer. 13:11. In the parable of the girdle buried by Euphrates, the Spirit says, “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith Yahweh; that they might be unto me for a people, and FOR A NAME, and for a praise, and for a glory; but they would not hear.” Now the argument contained in this testimony is, that if Israel and Judah had hearkened to Yahweh, they would have been to him “*for a Name*.” But they would not hear; so they became like the girdle when dug up—*a name good for nothing*. In consequence of this national worthlessness, Isaiah predicted, that “Adonai Yahweh should slay them, and for his servants proclaim *another name*; that he who blesseth himself in the earth shall bless himself in Elohim *of truth*; and he that sweareth in the earth shall swear by Elohim *of truth*; because the former troubles are forgotten, and because they are hid from mine eyes”—Isai. 65:15.

Here we have the idea presented of the whole Hebrew nation being a name of the Deity. But through the iniquity and falsehood of the tribes the idea was not perfected. The development of the idea was placed in abeyance. He had brought them out of Egypt under Moses “to make for himself *a Name of Olahm*,” he led them as a horse in the wilderness, “to make himself *a Name of Honor*,” and to no other people was the name proclaimed: but, although they were called gods, and all of them Sons of the Most High, yet they were not “*Elohim of truth*,” therefore the Spirit in David said, “Surely as Adam ye shall die; and as one of the princes ye shall fall,” but to his faithful and truth-loving servants, he saith, “Arise, O Elohim, judge the earth; for thou shalt inherit among all the nations”—Ps. 82:6; Isai. 63:12–19.

But though Israel and Judah under the law judged themselves unworthy of having the Name of the Deity written upon them, Yahweh did not abandon his purpose. “Behold, saith he, I will bring Jerusalem health and cure, and I will cure them, and will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them *as at the first*,”—Jer. 33:7. In performing this work he also says, “I will put my law in their inward parts, and write it in their hearts; and I will be to them *for Elohim*, and they shall be to me for a people. * * * And they shall all know me from the least of them to the greatest of them, saith Yahweh; for I will forgive their iniquity, and I will remember their sin no more”—ch. 31:33, 34.

When this is accomplished, they will be a truthful and righteous nation, and filled with the spirit as the apostles were of old. Thus anointed, they will be intelligent and wise, and the mightiest of the nations of the earth. The Hebrew nation has never attained to so high a position as this yet; nevertheless, it is the destiny that awaits their repentance, and acknowledgment of Jesus Anointed, as their Lord and King.

But “*another name*” was to be proclaimed to Israel and Judah than any they were acquainted with in the days of Isaiah and Jeremiah. These both prophesied concerning it. The former says of the child born and son given, “He shall call his name Wonderful, Counsellor, the Mighty Power, Father of Futurity, Prince of Peace * * * upon the throne of David:” and the latter says of him, “the Great, the Mighty Power, Yahweh of armies, his Name”—ch. 32:18; and in chap. 23:5, says furthermore concerning it, “Behold, the days come, saith Yahweh, that I will cause to rise up unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this his Name which he shall call him,

Yahweh-tzidkainu—*He shall be our righteousness.*”

This is certainly a name of glory, honor, power, dominion, wisdom, and holiness. It is the name for the Olahm emanating from Deity; who shall bear it? Shall it be borne wholly and solely by Jesus; or shall a multitude share it with him? We, who have confessed that he is Lord to the glory of the Divine Father, rejoice that he hath already received it in part, which is an earnest of the whole. The name of the Deity hath been written upon him; for he hath received a name which is above every name, that at the name of Jesus every knee should bow: the name of the New Jerusalem, which is his new name, has also been inscribed upon him; for he is the glory, the light, the wall, and the temple thereof. The gospel of the kingdom was preached to Israel and the nations, that by faith in it a people might be separated from them *for this name*. All who accept it are baptized into this name and for it. All such are in this name, and anxiously looking forward to the time when the “New Name of the Deity” will be written upon them by the resurrection-power of the Father. What Jesus now is they will become; for they are joint-heirs with him of all he inherits. He is Deity manifested in flesh; and so when those who are now in the name shall rise from among the dead, and put on incorruption, they also will be the Deity manifested in immortal flesh—the “*New Name*” of glory, honor, incorruptibility, life, and power, will be written or engraved into their new nature—incarnate focalizations of spirit-emanation from the substance of the Eternal Father. “I Yahweh, will be to Israel and Judah *for Elohim*.” The resurrected saints are these Elohim, who arise to judge the earth; and to rule Israel when they become a righteous and truth-loving people. They are the Elohim of Truth—*elohaiamen*—in whom Israelites will bless themselves in the earth; to whom—that is, to Israel and their Elohim—the name of Israel, under the law and to this present, comparable to Jeremiah’s good-for-nothing girdle, will be a by-word and a curse.

9. The Name of the City Written.

To write the Name of the City of the Deity upon one already inscribed with the Name of the Deity, is indicative of all such constituting a *Body Politic*—a Divine Municipality. It is called “New Jerusalem” in contradistinction to the Old Jerusalem under the Mosaic constitution, “in bondage with her children.” The latter was the mother of those whose name was good for nothing, but the former is the mother of all who believe the promises concerning the glorious things spoken of her approaching future. At present she is barren and desolate, having no children, nevertheless, this same shall break forth and cry, and become *he ano Ierousalem, the higher Jerusalem*, “the free city,” which is the mother city, or metropolis, of the kingdom and dominion of the Millennial Aion. Jerusalem under Solomon the Second will be “*higher*,” or more exalted, than Jerusalem under Solomon the First, because the Municipality—THE INCORPORATE DEITY—will be her glory. In the time of Solomon her state and municipal corporations were mortal men, and the glory of the Deity was confined to the temple between the cherubim; but in the coming reign, the administration from the King to the least in the kingdom, will be immortal and greater than all that are born of women, and of such excellency in the estimation of Deity as to be compared to “*gold and precious stones*”—Gal. 4: Rev. 21.

But in the writing before us, it is said to “*descend out of the heaven from the Deity*.” The reason of this is, because He in whom the fulness dwells is there, and the city will not be manifested until he descends. The Holy City consisting of the saints, is at present trodden under foot of the Gentiles, and will so continue to be until the end of the forty and two months of day-years—1260 years. Its fortunes are parallel with those of the city under the Turks, and the tribes scattered abroad. The Holy City lies in the dust, with only here and there a stone monumental of its ruin. But when power descends from the heaven with Jesus, he will by that power refashion the ruins, and bring them forth for a Name and City of his Deity—a name and city composed of the Sons and Daughters of Omnipotence. Thus the city is

“out of the Deity,” for it can have no existence apart from his wisdom and power. The ashes of its dead would never be refashioned spontaneously. If this were possible, the city might be said to ascend from the dust; but this is not possible, therefore the city is represented apocalyptically, as “descending out of the heaven from the Deity,” to indicate the direction from which the formative energy is derived, and to connect the operation with the appearing of Jesus Christ. But, in relation to the New Jerusalem, I shall defer the further consideration thereof until I come to consider John’s vision of its descent in Apoc. 21.

10. A Clerical Exposition.

I shall conclude this exposition of the epistle to the Angel-Presbytery at Philadelphia, by reproducing what the Church of England Bishop Newton has said upon the subject. It will afford the reader a specimen of high orthodox apocalyptic interpretation, of which the humblest among the saints would be thoroughly ashamed.

“Philadelphia, so called,” says he, “from Attalus Philadelphus its builder, is distant from Sardis about twenty-seven miles to the southeast. It is called by the Turks Allah Shah, or the beautiful city, on account of its delightful situation, standing on the declivity of the mountain Tmolus, and having a most pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the river Pactolus. It still retains the form of a city with something of trade to invite the people to it, being the road of the Persian caravans. Here is little of antiquity remaining besides the ruins of a church *dedicated to St. John*, which is now made a dunghill to receive the offal of dead beasts. However, *God hath been pleased to preserve some in this place to make confession of the Christian faith*, there being above two hundred houses of christians, and four churches, whereof the chief is dedicated to Panagia, or the Holy Virgin, the other to St. George, who is of great fame among the oriental christians, the third to St. Theodore, and the fourth to St. Taxiarchus, as St. Michael the archangel is called by the Greeks. Next to Smyrna, this city hath the greatest number of christians, and Christ hath promised a more particular protection to it. See Rev. 3:8, 9, 10. Than which, as Dr. Spon saith, what could be said more formally to foretell the coming of the Turks, the open enemies of christianity, who seem to be sent on purpose for the punishment of our crimes, and to distinguish the faithful from the false christians, who pretend to be so, and are not?”

This is all the bishop has to say in exposition of the letter before us; and his remarks upon all the other letters are rapid and shallow as the specimen here given. He evidently knew more of geography and archaeology, than of the christian faith; and evinces a very low conception of the divine character in supposing a special preservation of the worshippers of the Virgin and the saints “to make a profession,” which makes the name of christianity a stench in the nostrils of the followers of Mohammed, who justly regard them as a set of contemptible idolaters.

SECTION 3.

TO THE ANGEL OF THE ECCLESIA OF THE LAODICEANS.

14. Also to the angel of the ecclesia of Laodiceans write: These things saith the Amen, the Witness faithful and true, the Beginning of the creation of the Deity: 15. I have known thy works, that thou art neither cold nor hot. Would that thou wast cold or hot!

16. Thus because thou art lukewarm, and neither cold nor hot, I am about, to vomit thee out of my mouth.

17. Because thou sayest, I am rich, and have abounded in wealth, and have need of nothing, and hast not known that thou art the wretched, and pitiable, and poor, and blind, and naked one.

18. *I counsel thee to buy from me gold which has been refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be apparent; and anoint thine eyes with salve, that thou mayest see.*
19. *Whomsoever I love I discipline and admonish; be zealous, therefore, and change.*
20. *Behold, I have stood at the door, and I knock: if any one may hear my voice, and open the door, I will enter in to him, and will sup with him, and he with me.*
21. *The victor, I will give to him to sit with me on my throne, as I also vanquish and sit with my Fattier on his throne.*
22. *He that hath an ear let him hearken to what the Spirit saith to the ecclesias.*

1. Typography of Laodicea.

Laodicea, the city of the seventh ecclesia addressed by the Spirit, lay south of Philadelphia, in the way to return to Ephesus, so that it will be found, upon an inspection of the map of Asia Minor, that the seven ecclesias, laid in a kind of circular form, so that the natural progress was from Ephesus to Smyrna, from Smyrna to Pergamos, from Pergamos to Thyatira, from Thyatira to Sardis, from Sardis to Philadelphia, from Philadelphia to Laodicea, and from Laodicea round to Ephesus again, (from which it was distant about forty-two miles south,) which is the method and order the Spirit hath observed in addressing them. That there was a flourishing association of believers at Laodicea in the first century, is evident from Paul's letter to the Colossians. In ch. 4:15, he exhorts them to "salute the brethren which are in Laodicea, even Nymphas and the ecclesia which is in his house." He appears also to have written especially to the Laodiceans, for he tells the Colossians to read the epistle obtainable from them.

The ruins of the city shew it to have been very large, situate in a volcanic region upon seven hills, and encompassing a large space of ground. Some notion may be formed of its former greatness and glory from three theatres and a circus which are remaining, one of which is very fine, as it was capable of containing above thirty thousand men, into whose area they descended by fifty steps. Laodicea is now called EskiHissar, or the old castle. In its apostasy, the ecclesia in this city became the metropolitan, or Mother Church, of sixteen bishopricks, yet it is now desolate, and not so much as inhabited by shepherds, but is become a habitation only for wolves, foxes, and jackals, a den of dragons, snakes, and vipers. Thus we have in the ecclesia of the Laodiceans in the fulness of its apostasy, a Mother of Harlots sitting upon seven hills; and because of its spiritual misery, poverty, blindness, and nakedness, reduced, with the city of its habitation, to utter desolation and irrecoverable ruin, and its site become the den of ferocious beasts, and the hiding place of reptile abominations.

Laodicea was long an inconsiderable place, but it increased towards the time of Augustus Caesar. The fertility of the soil, and the prosperous circumstances of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents; and though an inland town, it grew to be more potent than the cities on the coast, and became one of the largest towns in Phrygia, as its present ruins prove.

Chandler, in his "*Travels*," p. 25, says, that "Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097 it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia by the Meander, but were defeated by the emperor John Comnenus, who took Laodicea, and repaired and built anew the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190, the German emperor Frederick Barbarossa, going by Laodicea with his army toward Syria, on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people—which prayer, as the future proves, was of no avail in heaven; for about 1196, this region with Caria was dreadfully

ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces of houses, churches, or mosques. All was silence and solitude. Several strings of camels passed eastward of the hill; but a fox which we first discovered by the ears peeping over a brow, was the only inhabitant of Laodicea.”

2. The Amen.

This seventh epistle, like the others, is from the Spirit, who styles himself *“The Amen, the Witness faithful and true, and the Beginning of the creation of the Deity.”* We have already expounded the title indicated by *“the Amen”* on page 187. Jesus, by the transforming energy of the Father-Deity, became Spirit, and is now “the Lord the Spirit.” Speaking some sixty years and upwards after the event of transformation, he said to John in Patmos, “I am the First and the Last, and the Living One; and I have been dead, and behold I am living for the Aions of the Aions, AMEN.” He was the individual Amen—the incarnation of faithfulness, and therefore “the Witness *faithful and true*”—the Amen-Witness; “for,” saith Paul, in 2 Cor. 1:19, “the Son of the Deity, Jesus Anointed, who was preached among you through us, through me, Sylvanus, and Timothy, he was not yea and nay, but in him was yea: for all the promises of Deity in him are the yea, and in him the Amen, to the Deity with glory through us.” *All the promises of the Deity in Jesus are the Amen.* This is the definition of the individual Amen contained in this passage from Paul. Now, if only some promises were fulfilled in Jesus, such as those pertaining to the sufferings of the Anointed One; and some others, such as those relating to the good things promised to Judah, Israel, and Jerusalem, and the glory consequent thereon, are never fulfilled in and through him, then, instead of Jesus being *“the Amen,”* he would be *“the yea and the nay;”* and if the promises concerning the sufferings and glory are not at all fulfilled in him, then he would be *to ou “the Nay.”* But some have been fulfilled in him, and all the rest of the promises will yet be accomplished in him, and therefore he is *to nai, “the yea,”* and *to Amen, “the Amen,”* or the truth and faithfulness itself. When, therefore, the glorified Jesus says to the Star-Angel Presbytery of the ecclesia of the Laodiceans, and through it to all that generation of ecclesias, and to us of these later times in fellowship with them through belief of the same things they received—when He says, he is *“the Amen,”* it is equivalent to saying, that all the promises not fulfilled in his first coming, will assuredly be accomplished when he comes again; and that this advent with glory is as certain as the existence of the Deity, which none but a fool would call in question. *All the promises* fulfilled in and through Jesus are the Amen. All who do not recognize this, do not accept him as “the Amen,” and therefore in effect charge the Deity with unfaithfulness; for apart from Jesus Anointed they will never be performed. *“I am the truth,”* said Jesus; that is, all the truth spoken by the Eternal Spirit received incarnate fulfilment in, by, and through him; and all this *“to the Deity with glory”*—to the manifestation of the Deity in his Sons with glory, styled by Paul elsewhere, “the manifestation of the Sons of the Deity,” which is the full development of the great mystery of godliness, *“Deity manifested in flesh.”*

3. The Witness Faithful and True.

As all the promises are to be fulfilled in and through Jesus Anointed, according to the testimony he gave in the day of his weakness, he is endorsed also as *“the Witness faithful and true.”* He was “the Witness” by eminence. When standing at Pilate’s bar, he said, in answer to Pilate’s question, “Art thou King then?” “Thou sayest, for I am King. I have been born for this; and I came into the world for this, *that I might bear witness to the truth.* Every one being of the truth, hearkeneth to my voice.” He bore this witness before the people, and at the bar of Caiaphas as well. Before these he testified, that he was

the Anointed One, the Son of the Deity;” and that his enemies should “hereafter see the Son of Man sitting in right places of the Power, and coming upon the clouds of the heaven”—Matt. 26:64. But, as he told Nicodemus, “We, (that is, the Father and Himself,) speak what we do know, and testify what we have seen; and ye receive not our witness.” His contemporaries in the flesh rejected him as a false witness; for John the immerser speaking of him, says, “What he hath seen and heard that he testifieth, and *no man receiveth his testimony.*” There were but few exceptions to this, yet sufficient of them to be noted, for John also said, “He that hath received his testimony, hath set to his seal that God is true. For he whom the Deity hath sent *speaketh the words of the Deity*”—John 3:32. These words were set forth in “the Gospel of the Kingdom of the Deity,” which Jesus declared he was sent to preach—Luke 4:13, 19, 43; and if it might then be said that “no man received his testimony,” it might with great propriety be said so now, and for the same reason, because the pious and others seek honor one of another, and “not the honor which cometh from the Deity only.”

Jesus admitted, that “if he bore witness of himself his witness was not true.” This was incontrovertible. The Mosaic law, under which Jesus lived, required two or three witnesses for the establishment of truth, so that if Jesus could have adduced no other evidence than his own, the people of Judah would have been guiltless in rejecting his claims to the Messiahship, and in repudiating the gospel of the kingdom to be manifested through him. No man of himself can demonstrate his own parentage. Jesus claimed to be the Son of the Deity, a claim which could only be established, in view of the natural untruthfulness of humanity, and the frailty of woman, by the Deity himself. This was publicly and notably done before the multitude on Jordan’s banks, when the Spirit of the Deity descended upon Jesus in the form of a dove, and the voice came from the excellent glory in the heaven, saying, “This is my Son the Beloved, with whom I am well pleased.” Thus the Father attested him; and afterwards, John the immerser, who heard and saw the wonder; and all the apostles who were present, and especially Peter, James, and John, who afterwards, in the presence of Jesus, Moses, and Elijah, heard the same declaration on the mount, with the addition of the words, “HEAR YE HIM!”

Here, then, were John the baptizer, “a burning and a shining light;” “the Father himself;” the scriptures of the prophets; the multitude at his baptism; the apostles; and the sanction of the heavenly host which announced his birth to the shepherds; to say nothing of Joseph, Mary, and their immediate kin, who might be suspected of false testimony from interested motives—all testifying that he was “a witness faithful and true.” In the salutation in ch. 1:5, John introduces this characteristic of Jesus: “Grace,” says he, “unto you, and peace * * * from Jesus Anointed, *the Faithful Witness.*” There has been none upon earth more faithful than he; therefore, he is preeminently the faithful one—faithful to the truth, and to him that sent him; “faithful as a Son over his own house”—Heb. 3:6; faithful unto death, as an example for all in him to follow. He styles himself “faithful and true” because his sayings are such. He testifies the truth in this apocalypse. The Lord God, or Adonai Yahweh, of the holy prophets—that is, Jesus *Anointed*—sent his messenger, to show unto his servants, through John, the things which must be shortly done: “and he said unto me,” saith John, “these sayings are faithful and true”—ch. 22:6. In ch. 19:11, the word “*witness*” is dropped, and the Lord the Spirit, who speaks to the Laodiceans, is styled “the Faithful and True, who judges and makes war in righteousness.” He does not come, then, as a witness, but to perform all the things which have been promised from of old—to destroy the Apostasy, and to bless all nations in Abraham and his Seed.

4. The Beginning of the Creation of the Deity.

The third designation by which the Spirit characterizes himself, in his address to the ecclesia of the Laodiceans, is, that he is “the Beginning of the creation of the Deity”—

Now, this phrase might be supposed to mean that Jesus, and Jesus Anointed, were the beginning of the

creation of which Moses treats in Genesis; or that they were the chief of that creation. But these suppositions cannot be admitted; and for the sufficient reason that Jesus *unanointed*, or Jesus *Anointed*, had no existence in the era of the Adamic creation. The *anointing Spirit* existed then, and was *the creating energy*; but at the same time *an uncreated agent*, and therefore not the first of a creation. In the passage before us the Lord the Spirit, or Jesus *Anointed*, refers to another creation—to a NEW CREATION. He is the beginning of that new creation of the Deity; even of that referred to in Rev. 21:5, in which Jesus Anointed says, “Behold I make all things new.” When all things are made new there will be a new creation upon the earth, adapted in all its elements to the new population prepared in the previous seven thousands of years to inhabit it. Jesus Anointed is the creator of this new creation; and himself also the first element of it that has been created without human intervention. Enoch, Moses, and Elijah were glorified men before his creation; but they were not a direct creation of the Deity; for their paternity was human. Jesus had no human father; but was created by the Spirit as independently of the will of the flesh as Adam, the Beginning of the Animal Creation of the Deity, was before him.

It is revealed that the Eternal Spirit will create from the dust, and establish upon the earth, a population, every individual of which shall be like Jesus is now—glorious, incorruptible of body, and deathless; the Deity bodily manifested in each of them—Rev. 21:3, 4; and that such a constitution and order of things will obtain in relation to them, as will be suitable to pure and immortal beings—to a world of gods, or *elohim*. This order, or *kosmos*, is styled “*a New Heaven and New Earth*”—a New Government and New People; a phrase which indicates that, although all men then upon the earth are immortal and free from all evils of the present state, yet are not all of equal rank and authority; and that government is designed for the purpose of affording scope for a diversity of honors, that he who has distinguished himself more than his followers in the cause of truth and righteousness in the previous animal existence, may be a more distinguished and brilliant star in the firmament “*beyond*” the Millennial Aions. This principle of diversity obtained in the kingdom of the Deity when David and Solomon occupied the throne of Yahweh in Jerusalem. Though all were Israelites and a holy people, all were not equal in rank and authority. The principle also obtains in all the kingdoms of the world; all Englishmen are not dukes and princes; nor are all noblemen of equal rank, influence, and wealth, but the diversity in their original patents of nobility is predicated upon what the Devil, who promotes them, considers their merits in his service. No Englishman can become a member of the royal family who is not born such. It is an hereditary distinction, and eminently exclusive. So in respect of the New Government of the Post-millennial Aion, it will, we believe, be restricted to the Saints raised and transformed at the advent of the Amen. Jesus and the Saints anointed will rule the nations as kings and priests during the Millennium; at the end of which the priesthood will be abolished, but not the royalty. This will continue *for ever*, in an illimitable sense. But the Millennial Earth is to be abolished as well as the priesthood; not the globe, or planet, called Earth, but the world of nations, consisting of mortal men, over which Jesus and his glorified brethren reign during the thousand years. “Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel”—Jer. 30:11. All non-Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be righteous, deathless, and citizens of Israel’s Commonwealth, which will continue eternally under a new constitution. There will then be no English, French, Spaniards, Italians, and such like; but all will be Israelites by the adoption or redemption from death, or the mortal state.

The Millennial Earth will then be purged of all sinful elements, and the remnant transformed; so that it will be essentially “*a New Earth*,” or population, subordinate to Jesus and the Saints, who will constitute the luminaires of the “*New Heaven*,” as they will have done of the heaven become old, and called by John “*the former heaven*.” The position of these is fixed; they are the sun and fixed stars both of the Aions of the Aions, and Beyond. “They that be wise shall shine as the brightness of the

firmament; and they that turn many to righteousness as the Stars for the Olahm and Beyond”—Dan. 12:3. Here is a marked difference, the generality of the saved being as “the brightness of the firmament;” but those who have distinguished themselves in the service of the truth, stand out from the diffused brightness as brilliant particular stars. But one star differs from another in glory in the celestial arch; so will it be in the New Heavens of the Olahm and Beyond—**וְלֹא יָעֵד**]

. There are places on the right hand and on the left in the glory “for whom it is prepared;” and there is a place for the Sun of Righteousness; and for the Twelve on the tribal thrones of the kingdom; and many situations in the royal house for the saved in general. A place for every one, and for every one a place; but each for the place as appointed. The apostles will certainly shine as a bright constellation, which can be constituted of no other stars than themselves—a constellation of twelve bright orbs, each one upon a throne of Israel—the thrones of the house of David. Yet is the least in the kingdom of the heavens greater than the greatest of all the prophets unglorified; so that while there is greatness for all, there will exist the least among the great.

Now this new creation, wonderful in its development and consummation began with the formation of a babe in the womb of the Handmaid of Yah; and ends with the cessation of “every curse”—Rev. 22:3. The power of the Deity overshadowed the daughter of Heli, and in the set time was born Jesus of Nazareth the King of the Jews. Here was a creation of the Deity; but it was only the “beginning of the creation” hereafter to be effected by the same power. When created and anointed, this new creation was Eternal Power manifest in flesh; and when resurrected and glorified, that flesh was transformed into Spirit, or Deity—a substantial corporeal entity, called by Paul a “Quickening Spirit,” and “the Lord the Spirit.” Hence, viewing him thus, and *not as a body of death lying in a sepulchre*, the apostle says of him, “who is an image of the invisible Deity, first-born of all creation” (*pases ktiseos*). He then gives the reason why this first-born image of the Deity is preeminent over all; “because,” saith he, “were created by him the all things; the things in the heavens and the things upon the earth, the things seen and the things unseen, whether thrones, or lordships, or principalities, or authorities; the all things have been created through him and for him; and he is before all things, and the all things by him hold together; And he is the Head of the Body, the ecclesia, who is the beginning, first-born from among the dead, that among all he might become preeminent; for in him it pleased that all the fullness should dwell”—Col. 1:15–19. Compare this with Gen. 1:2, where the creation of the material world is attributed to Spirit of Elohim—**רוּחַ אֱלֹהִים**

5. “I Know thy Works.”

After the Spirit’s introduction of himself by stating certain of his characteristics having some special adaptation to the Star-Angel Presbytery addressed, he forthwith declares to each of the seven, “I have known thy works”—*oida ta erga sou*; and then proceeds to point them out, and to approve or reprobate them, as the case may be. None of them seem to have been in so disgusting a state as this of the Laodiceans. The Ephesian was remarkable for labor, patience, and intolerance of evil doers; though they had some “liars” among them who said they were apostles, but were not. The Smyranean was tribulated, poor in this world, but rich in faith; but not without blasphemers of the synagogue of the Satan. The Pergamian held fast the name, and had not denied the faith; yet had in it the holders of Balaam’s teaching and that of the Nikolaitans. The Thyatiran was noted for love, service, faith, patience, and works more abundant than in their beginning; yet they tolerated teachers of the Jezebel type. The Sardian was dead, and the things pertaining to it ready to die; because their works were not perfect before the Deity. The Philadelphian had a little strength, had kept the word, and had not denied the name. All these had something to work upon by which the evils among them might be corrected; for

even Sardis is exhorted to “strengthen the things that remain.” But in regard to the Laodicean Star-Angel Presbytery it appears to have been in such a perfectly self-satisfied condition—in so thoroughly lukewarm a condition—that there was no possibility apparent of restoring it to health. There is no redeeming excellence cited in its favor. It was lukewarm. In an anti-amen state, unfaithful and untrue; and without zeal for the manifestation of the new creation, and therefore “removed from the hope of the gospel.”

Being destitute of these qualities of the true believer, they delighted in the things that perish. Like professors of the nineteenth century, they said that they had need of nothing. They were rich in the wealth of the world, and high in favor with the powers that be. Being rich, they were influential in the state; and being lukewarm, they were not troublesome in bearing witness for the truth against the superstitions of the world. Hence, the world ceased to persecute them, because the world loves its own, and they had become the world’s, in ceasing to testify against it. But, though they regarded themselves so complacently, the Lord the Spirit, who seeth not as man seeth, contemplated them with great nausea and disgust. He told them that they were ignorant of their true condition; as ignorant of it as our contemporaries are of theirs. “Thou knowest not,” says he, “that thou art the wretched, and pitiable, and poor, and blind, and naked one.” They were “wretched,” being under condemnation; they were “pitiable,” being really wretched while they deemed themselves in bliss; they were “poor,” and “blind,” being weak in faith and alienated from the life of the Deity through the ignorance that was in them; and they were “naked,” being in their sins.

6. “I am about to vomit thee out of my Mouth.”

What was to be done with a generation of such apostates from the faith and hope of the gospel? Were the gifts of the Spirit to be continued with them, by which they had been as in the mouth of the Spirit speaking to the world for the conversion of sinners; and for the building themselves up in the knowledge of the Son of the Deity? Should the light of the Spirit still burn in the lampstand, and be regarded with indifference or as useless, to so rich and prosperous a community of christians, as they esteemed themselves? The sun may shine, but the blind do not see him; so anointing spirit which taught them all things (1 Jno. 2:27) was in their lampstand, but they were so deluded by traditions that they could not discern it. Even as it is now. The Bible which teacheth all things necessary for wisdom and salvation is in all “the churches,” and read from the pulpits; but so perverted is the public mind by clerical theology, that when the truth is read, the people cannot discern its import. The Angel of the ecclesia of Laodiceans was emphatically “the wretched, pitiable, poor, blind, and naked one.” They were in spirit, as was Balaam, who strove to prophesy against Israel for the wages of unrighteousness which he loved. They had been baptized or immersed, “*into the Name of the Holy Spirit*,” and had received the gifts of the Spirit; but the first generation of the Angel-Presbytery had diminished; and men speaking perverse things to draw disciples after themselves had got in among them as “successors,” and by their teaching had created a lukewarmness towards the things of the name and faith of the Anointed Jesus. They had therefore become as the incompatible ingesta of an irritable and nauseated stomach. This was their relation to the Spirit in whom they were for the time. If they had been cold they would have been refreshing; for “as the cold of snow in the time of harvest, so is a faithful messenger (or angel) to them that send him; for he refresheth the soul of his masters”—Prov. 25:13. “Would,” saith the Spirit, “that thou wert cold!” for them, as it was a harvest time, the Father and the Son would have been refreshed in beholding their faithfulness. But they were not cold, in other words, they were not a faithful angel-presbytery. Neither were they hot. They had no zeal for the truth, therefore they did not speak it forth. “They needed nothing,” they said; they were rich, and had made their fortune. They were transformed into a hierarchy of clergymen, and had become more potent in Laodicea than the priests of the idol

temples, which were closed for the want of worshippers. They were looked up to by the wealth and fashion of the city as the ambassadors of the Deity, and the inspired mediators between heaven and earth; and were respected and honored by the plaudits and largesses of the rich, in whom, as we have seen, Laodicea did greatly abound. The rich ministered to them abundantly in temporals, so that they had need of nothing;" and in return they ministered to them "*smooth things*" after the fashion of the ministrations of the intensely pious, respectable, sleek, and downy "ministers of grace," who now abound on every side, even of

"The things that mount the rostrum with a skip,
And then skip down again; pronounce a text:
Cry hem! and reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene."—COWPER.

They said "they had need of nothing." Much is implied in these words when uttered by an eldership contemporary with an apostle. When "the gospel of the kingdom" first visited Laodicea in the first half, or middle, of the first century, its population was divided between the Jews and Pagans. The latter had become like the Papists of France and Italy in our time, worshippers from habit of the objects they despised; while the Jews were more zealous for mere human tradition than the righteousness of the law. Here, then, was a great work to be performed—the turning of these Jews and pagans from the Satan to the Deity, as manifested in the Anointed Jesus. So long as a minority remained to be converted, there was work to be done, and the party appointed to do it could not say "they had need of nothing," while their work remained unfinished. That work was never accomplished; for when it had progressed to a certain point, the christian body in Laodicea became "lukewarm;" they ceased to be "hot;" their meditation upon the word ceasing, the fire also ceased to burn; and they no longer spoke with their tongue the glorious and wonderful works of the Deity—Ps. 39:3. They had vanquished the temples and the synagogues in the argument; they had reduced them to silence, and had no longer in Laodicea an open enemy to contend with; the pressure from without was removed, and taking the lead in Laodicean society, as the clergy do now, with traditions to suit all comers, they were infected with the spirit of the world which hearkened to them, because of the compact which had been established by their unfaithfulness. By way of illustration, ask the divines who officiate in the odor of sanctity in the fashionable pulpits of New York City, London, and so forth, well paid, and pampered with all the luxuries of life, honored by a delighted world, arrayed, if not in purple, in the glossiest black, and fine linen, and splendidly lodged in elegantly furnished abodes—ask such if there is any thing they need? They believe they are the elect; the successors of the apostles, and "the ambassadors of Jesus Christ;" they say they are christians, and ministers of righteousness, and that their rich and prosperous flocks are "the Church of God," the very kingdom of heaven itself—what, then, can they possibly need? Do they desire a large attendance of the ill-clad poor in their gorgeous and pillared temples? Is it for the great unwashed, the bone and sinew of society, they have caused to be erected their "houses of God," tricked off with carpetry and plush? It is notorious, that "immortal souls" in the rough and sordid exterior of poverty, are not wanted in the fashionable "churches," the clerical synagogue of the Satan. Having, therefore, all they desire, the language of their condition is, "I am rich, and abound in wealth, and have need of nothing." They are perfectly satisfied with what exists, and are unwilling that it should be disturbed. They are surrounded by society in festering rottenness, and in profound ignorance of the prophets and apostles; but they do nothing beyond the pale of their own little respectabilities. True, a society may send hirelings to visit the dens of poverty, but they are needy adventurers, not the well to-do pastors of fashionable and wealthy flocks, who get a hom-missionary birth for a piece of bread. Such is the system originating in and worked out by Sin's Flesh, which was the same in the first century that it is

in the nineteenth. Hence, when professors of christianity in these two centuries say, “we are rich, and abound in wealth, and have need of nothing,” it is because the same temporal and spiritual condition is characteristic of each.

This wretched, pitiable, poor, blind, and naked one of Laodicea, is regarded as being symbolically *in the mouth of the Spirit*. This must be admitted, or it will be altogether inconceivable how she could be “vomited out” of his mouth. As we have said, the Star-Angel Presbytery had been “immersed into the Name of the Father, and of the Son, and of the Holy Spirit” upon the belief of the gospel of the kingdom, which entitled them to be addressed in the same language as their brethren in Thessalonica, whom Paul describes as “IN the Deity the Father, and IN the Lord Jesus Anointed”—1 Ep. 1:1. To be “in the Lord Jesus Anointed” was the same as being “in the Son, and the Holy Spirit,” for it required the Son and the Holy Spirit to constitute the Lord Jesus Anointed. The Laodicean Angel was therefore in the Lord Jesus Anointed, or in the Spirit; and there was no way in which they could be expelled, ejected, or vomited forth, but by the mouth of the Spirit. Now, if one man in his indignation say to another, “I vomit, or spue, you out of my mouth,” the saying imports, that he henceforth repudiates all association with him with extreme loathing. The Spirit did not say that he had done this, or there would have been no scope for counsel, discipline, and admonition. A community pretending to be christian, but in fact repudiated by the Spirit, has no communion with the Christ, is the subject of no discipline, and receives no admonition, or fatherly instruction. “Whom the Lord loves he chastens,” and where there is no chastening, as in the case of “the Names and Denominations” of “christendom,” professors are bastards, and not sons—Heb. 12:5–8. The Spirit said, “I am about—*mello*—to vomit thee out of my mouth, because thou art lukewarm, and neither cold nor hot.” There is, however, no evidence that the gifts of the Spirit were withdrawn, and the light of the presbyterial lampstand extinguished, in the generation contemporary with the publication of the Apocalypse. It is possible that discipline and admonition operating upon some of them may have resulted in a change, and a renewed manifestation of zeal, to which they were exhorted by the Spirit; for if he had no people among them capable of being saved, the exhortation would have been entirely useless; “be zealous, therefore,” said he, “and change.”

7. The Counsel of the Spirit.

As long as an ecclesia is a *called-out* association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save her from this catastrophe that the Spirit counselled her to buy gold and garments of him, and to anoint her eyes with salve.

“*Gold refined by fire*” is the symbol of a *tried faith*. This appears from the comparison in 1 Pet. 1:7, where the faithful are said “for a season to be in heaviness through manifold persecutions; that the *trial of their faith*, being much more precious than of *gold* which perisheth, though it be *tried with fire*, might be found unto praise, and honor, and glory, at the appearing of Jesus Anointed.” The condition of which they boasted, in which they were rich and abounding in wealth, and needing nothing, could not develop faith of this character. A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit, therefore, counselled them to buy a tried faith, which could only be purchased in those days at the cost of “much tribulation,” which “worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.” To become subject to the tribulation, they had only to “contend earnestly for the faith once for all delivered to the saints,” which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing, for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and bounty of God. To

buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the “white garments” of righteousness.

But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit’s eye-salve is the word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, “*inoint*” them well with it, they would be brought to see how wretched, pitiable, poor, blind, and naked they really were. They would discover that instead of having need of nothing, they were in need of every thing; and “needed that one teach them again the first principles of the oracles of the Deity; and had become such as had need of milk, not of strong meat.” Possessed of a tried faith, and invested with righteousness, with the gifts of the Spirit, they would have been rich indeed, and well clothed, and enlightened, and fit to appear before the Anointed Jesus with praise and honor and glory at his apocalypse; for God hath chosen, not the rich and increased in goods, who have need of nothing, with poverty of faith, but “he hath chosen the poor in this world, *rich in faith*, to be the HEIRS of that kingdom which he hath promised to them that love him”—James 2:5.

8. “I have stood at the Door, and I Knock.”

The door here referred to is evidently the ears collectively of those addressed. This appears from what follows, as, “If *any one* hear my voice and open the door, I will enter in to him, and will sup with him, and he with me.” “Let Christ dwell in your hearts by faith,” says Paul. Now for Christ to enter in to dwell there, and consequently to banquet there, his voice, which is the truth, must first knock at, or sound, upon the ears of a man. If a man do not hearken to the truth, he keeps the door which leads to his heart, or understanding and affections, shut; and a faith-appreciated Christ cannot enter. The Greek sentence, which I have expressed in the translation, is *idou, esteka epi ten thuran, kai krouo*, “I have stood at the door, and I knock.” How long he had been standing there is left to inference; but in now sending this epistle to them through the apostle John, he knocked audibly. Some of them would probably not accept the epistle as genuine, especially as it was so little flattering to their vanity; but would give it the go by, and attribute it to some pretender to inspiration, as many do in our day, paying the Apocalypse little or no respect. Others, however, among them might discern in it the voice of the Spirit, as we do, and give heed to it. In so doing they would set diligently to work as poor, blind, and naked men, to recover themselves out of the snare of the devil, and not rest content “until,” by close study of the scriptures, “Christ be formed in them;” and when so formed, they would hold that heart-satisfying communion with him expressed in the words, “I will sup with him, and he with me.”

The topography of Laodicea, given on page 401, is a standing monument of the impenitence of this seventh Star-Angel. Had it gained the victory over the lust of the flesh, the lust of the eye, and the pride of life, and maintained the gospel and its institutions in their apostolicity and purity, Laodicea would not now be a mere habitation for wolves, foxes, and jackals. The existing desolation was initiated because “they changed the truth of God into a lie;” turned the grace of God into lasciviousness, and denied the only Lord God, even the Lord Jesus Anointed. For this cause, “God sent upon them strong delusion,” that they should believe the lie they had invented; and which has been traditionally transmitted to our generation, and constitutes the “Christianity” in which the world delights—a christianity which is the glory of the Satan; but as nauseating to the true believer, and as provocative of emesis, as the Laodicean Angel, which was at length spued out of the mouth of the Anointed Jesus.

It is probable, however, that there was a remnant even in Laodicea; that all the members of the ecclesia did not share in the lukewarmness of the generation coeval with the Apocalypse. Some probably

sorrowed over the faithlessness of the Eldership, and the declension of the generality. If they succeeded in maintaining their position as faithful witnesses of the name and faith of Jesus Anointed, till the ejection of the Angel from the Spirit's mouth, they would themselves become a distinct and separate party, characterized as "keeping the commandments of the Deity, and having the testimony of Jesus Anointed;" while the others who were spued out as an utter abomination, are known on the page of history as "THE CATHOLIC CHURCH," the Mother of Romish and Protestant Sectarianism—Rev. 12:7; 17:5.

9. The Promise to the Victor.

To the remnant who should "overcome the Great Red Dragon—that old Serpent, surnamed the Devil and the Satan—by the blood of the lamb, and by the world of their testimony, not loving their lives unto the death," (ch. 12:11, 9,) it is promised in this epistle that they shall become the joint occupants of the throne of Jesus Anointed; "I will give to the victor to sit with me in my throne." In the letter to the Thyatirans, the same class had been promised dominion over the broken and conquered nations; and in this they are told they shall reign with Christ; for to share in his throne is to reign with him.

Christ attains to dominion by conquest; so must all who share with him in his reign. This is expressed in the words, "as I also vanquish and sit with my Father in his throne." In the English Version, this reads, "even as I also *overcame* and *am set down* with my Father in his throne." The Greek of this is, *hos kago enikesa kai ekathisa meta tou patros mou en to throno autou*. In this sentence the verbs *enikesa* and *ekathisa* are both of the aorist tense; that is, they express actions without fixing the time of the actions; for the word *aorist* signifies without boundaries, indeterminate, indefinite. In the translation I have rendered them by the *indefinite present*, which is always flowing. "*I vanquish*" is a simple fact, which, in the present tense, does not affirm that the action is complete. The action continues, it may be for a long or short time, until it merges into the perfect, when it may be said "I have overcome," or "I overcame." If the Spirit had meant that the overcoming process was completed, he would have used the word *nenikeka*, "I have overcome;" but as he did not, we are to understand that *enikesa* is prophecy and not history; that is, *an action to be accomplished in the future*.

It cannot be affirmed that Jesus Anointed has overcome the enemies to this throne and kingdom, and that affirmation be in harmony with the word. Jesus claimed the throne of David, or sovereignty over Israel, and the world; and argued his rights before the people and other rulers. But he did not overcome; on the contrary, they overcame him in putting him to death. True, he was raised by the power of the Deity; but when raised, he did not obtain what he claimed. He was even then like a man in the midst of a crowd of enemies too strong for him. Some friends perceiving it, rush in, and rescue him from their grasp; so the Father interposed and extricated him from their snares, and carried him off to heaven, where he is secure against their attack, until the time arrives to renew the conflict; and for the Lamb to overcome in the war of that great day of the Almighty, spoken of in Rev. 16:14; 17:14; 19:11–21—an overcoming, by which the book is opened and the seals loosed, and its contents read and looked upon—ch. 5:1–5.

But Paul settles the question whether Jesus has overcome or not, very distinctly. He tells us plainly and positively that he has not. In laying this conclusion before the reader, he quotes the eighth psalm, to show that the Son of Man was to be made a little lower than the angels: that he was to suffer death: that he was to be crowned with glory and honor; and that things were to be put in subjection under him. He then argues that the phrase "*all things*" is so comprehensive as to leave no exception. Having declared this, he directs attention to the facts in the case; from which, it is evident, that the subjection of the all things does not obtain. He wrote about thirty years after Jesus said, "all authority *edothē* (1 aor. ind. pass.) is given to me in heaven and upon earth—Matt. 28:18; and yet he said, "but now we see *not yet all*

things put under him.” What do we see then? “We see Jesus,” says Paul, “who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” That is all we see accomplished. Although “all things are *di on, on account of him*,” yet all the things are to be *di ou through him*—through his instrumentality. All the thrones, dominions, principalities, and powers of the existing order of things are developed on account of him. This is the reason of their existence. He is to possess them all; as it is written, “the kingdoms of this world become our Lord’s and his Anointed’s; and he shall reign for the Aion of the Aions”—Rev. 11:15. But, it is very obvious, that they are not in his possession now, any more than they were in Paul’s day. Even after a lapse of eighteen hundred years we can say with him, “but now we do not yet see all things put under him;” nor shall we see them so subject until they are subjected “*through him*,” as represented in Rev. 19:11–21. When this conquest is perfected he will be able to say, *nenikeka I have conquered*; but till then, it can only be said prophetically *enikesa, I conquer*, at some future time.

But it is affirmed by some, that Jesus is now sitting upon that throne of his Father of which he is the heir; and that therefore, he hath overcome. To this I object, that the throne of the Father of which Jesus is the heir does not yet exist; and therefore, of course, he cannot be sitting upon it; and has, consequently, not yet conquered, or overcome his enemies.

When Jesus ascended to heaven, “he sat down *at the right hand* of the Majesty in high places”—Heb. 1:3, which, in Heb. 10:12, is styled “*the right hand of the Deity*;” and in Heb. 8:1, the phrase is extended to, “he sat down *at the right hand of the throne* of the Majesty in the heavens.” Treating of this subject in Eph. 1:20, Pauls says, that the Deity raised up the Christ from among the dead, and “set him at his right hand in the heavenlies.” Thus he hath highly exalted him indeed, having placed him there above all terrestrial governments, or, in the words of the apostle, “far above every principality, and authority, and power, and lordship, and every name that is named, not only in this AION, (or *Course of things*,) but in the future. And puts all things (*panta hupetaxen*—1 *Aorist*,) under his feet.” And again in Col. 3:1, “Seek the things above, where the Anointed is, sitting at the right hand of the Deity”—the life, the honor, the power, the glory, the salvation, the grace, *to be brought you* at the apocalypse of Jesus Anointed—1 Pet. 1:13; all of which is harmony with Ps. 110:1, “Sit thou at my right hand,” said Yahweh to David’s Lord, “until I shall make thy foes a stool for thy feet,” or until I conquer them for thee; and then thou shalt sit upon my throne. For it is so written in the next verse, in these words, “The sceptre of thy strength shall Yahweh send out of Zion: rule thou in the midst of thine enemies;” and in the second psalm, “I have anointed my King upon Zion, the mountain of my holiness.”

We have said that the throne of the Father that Jesus is heir to does not yet exist. He is King elect, but without throne or kingdom. This may be thought strange, but it is not more strange than true. Jesus is not heir of the throne at the right hand of which he is now sitting. That is not the apocalyptic throne, but the throne of the boundless universe, “in the light which no man can approach unto.” The Father intends to have a throne on earth, as well as that now in the light. He has had a throne on earth formerly, which continued for several ages; but he caused it to be overturned superlatively more than twenty-four hundred years ago, and it has ceased to be ever since. While it was standing, David and Solomon, and their posterity, sat upon it, governing the twelve tribes of Israel for Jehovah. “Of all my sons,” says David, “Jehovah hath chosen Solomon my son to sit upon the throne of THE KINGDOM OF JEHOVAH over Israel”—1 Chron. 28:5. So when David was about to die, Solomon was anointed, and “sat on THE THRONE OF JEHOVAH as king instead of David his father, and prospered; and all Israel obeyed him”—ch. 29:23.

But in the days of Zedekiah, the last of David’s posterity that ever occupied the throne of Yahweh or Jehovah, it was overturned by Nebuchadnezzar. This catastrophe was predicted before it came to pass, in Ezek. 21:25–27. In this passage, the prophet addressing Zedekiah, then reigning in Jerusalem, says,

“Thou profane, wicked prince of Israel, whose day is come for the punishment of iniquity at the end; thus saith Adonai Yahweh, Remove the diadem, and take off the crown, this shall not be that; exalt the low, and abase the high. I will overturn, overturn, overturn it; and this shall not be until he come whose right it is, and I will give it him.” Thus the reigning king was to be uncrowned and deposed, and the throne and dynasty of David set aside, until the Messiah having been manifested, should at some subsequent period be apocalypsed for the purpose of receiving what of right belongs to him—the throne and kingdom of Jehovah, formerly occupied by his ancestors, David and Solomon.

Hence there must of necessity be a restoration of the throne and kingdom of Yahweh. Nothing can be more evident than this. Jeremiah, who was contemporary with the subversion of the kingdom and destruction of the city and temple by the Chaldeans, looked forward to a time when Israel would think nothing of the Ark of the Covenant of Yahweh, and would not visit it. That time has not yet come, for, though they cannot visit it, because it does not exist, still “it comes to mind,” and “they remember it.” Now, speaking of this future when they shall not regard it, he says, “At that time they shall call Jerusalem the throne of Yahweh; and all nations shall be gathered to it, (as the seat of government,) to the Name of Yahweh to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers”—ch. 3:16–18.

This, then, is the Father’s throne, of which Jesus and the Saints are the joint-heirs. In the promise to those who shall buy gold and white raiment of him, and become victors over the blandishments and seductions of the Laodicean Apostasy, he assures them, as he did the faithful in Thyatira, that what he received of the Father they should partake in—“even as I have received (the promise thereof) from my Father.” But before this promise can be verified in deed, Jesus and his brethren must vanquish their enemies. Jerusalem and the Holy Land must be wrested out of the power of the Gentiles, and Israel must be restored. When this is accomplished, or rather, in the accomplishment thereof, “a door is opened in the heaven, and a throne is set up therein”—Rev. 4:1, 2; and Jesus will then sit down with his Father on his throne, and not till then.

SECTION 4.

THE SEVEN EPISTLES TYPICAL OF THE COMPLETE AND MANIFOLD DEVELOPMENT OF THE APOSTASY.

THUS, HAVING BROUGHT TO A CONCLUSION THE PARTICULARS OF THE PRIMARY VISION OF THE APOCALYPSE, AND OF THE EPISTLES, THEREIN DICTATED BY THE LORD JESUS THE SPIRIT TO THE SEVEN ECCLESIAS OF THE PROCONSULAR ASIA, WHICH WE HAVE FOUND, AS MR. ELLIOT REMARKS IN HIS APOLOGY FOR NOT UNDERTAKING THE EXPOSITION OF THEM, “OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME”—I SHALL PROCEED TO CONSIDER BRIEFLY, THE IMPORT OF THE SEVEN MORAL SKETCHES OF THESE SEVEN ECCLESIAS.

The question has been extensively mooted by those who have attempted to expound the Apocalypse, whether these moral sketches had a prophetic application, besides and beyond their primary and literal application to that particular circle of Asiatic Ecclesias then existing; and signified further *seven several phases* that would be presented by the general assembly of professing christians to the all-seeing eye of the Spirit *in its progress through coming ages*, down to the consummation? Such is the view taken by not a few—by Vitringa in the last century; and among others, by Fidus in the Morning Watch, and a Mr. Girdlestone, in the present. “To myself,” says Mr. Elliott, “the view seems quite untenable,” for he

cannot see any indication of such a prospective meaning in the descriptions.

Which then of these two theories is correct?—the one affirming that the seven epistles cover the whole of the times of the Gentiles; and the other, that their moral sketches refer exclusively to the particular ecclesias whose names they bear? My conviction is that they do not *exclusively* refer to either; but that they are descriptive of

1. The things existing in the seven particular ecclesias at the time of the revelation to John;
2. The things existing in the christian societies generally throughout the Roman Habitable, at the same time.
3. The state of the pre-Constantinian christendom in the periods related to those of the

Seven Seals.

1. "WRITE," said the Spirit to John, "the things which thou hast seen, the things which are, and the things which shall be after these." When these words were uttered, he had seen the vision of the Son of Man in the Holy Place, or in the midst of the seven golden lightstands, with the Seven Stars in his right hand. This was related to things then existing in connection with the One Body; yet nevertheless, also referring to what shall be in the crisis of Christ's apocalypse in glory. Thus, John *had seen* in vision before writing the epistles, "his eyes as a flame of fire"—ch. 1:14; and among the things pertaining to the end, he sees the Son of Man surrounded by a multitude with "eyes as a flame of fire"—19:12; in the first chapter he had seen him with a sharp sword proceeding out of his mouth; and in the nineteenth, he sees him with the same, and making use of it. There are other correspondences which we have elsewhere pointed out. Now this primary vision is separated into portions, and with these the seven epistles are introduced; thereby giving the reader a hint that while they treat of the things existing, they relate also to the things that shall be after them.

The perusal of the several letters will show that they not only describe their moral state at the time of writing, but refer to *a state of things to which they were tending*. Thus, the Ephesian ecclesia was not in its original state; but in a fallen state, having left her first love. Yet in this then present state she was far from being Laodicean. She still labored, and was patient, and could not bear them that were evil; and had tried impostors and proved them to be liars; and had not fainted; and hated the deeds of the Nikolaitans. Yet the Spirit foresaw that they were tending to a lower state of degradation in which he would have to come and remove the lightstand out of its place; which would be to take from them the spiritual gifts; or, as he said to the Laodicean Star, "vomit thee out of my mouth." This would be for the Ephesian to become identical with the Laodicean ecclesia; which we shall not err in affirming was the case at the era of Constantine.

2. WHILE the seven epistles are descriptive of the state of christianity in each of the seven ecclesias; these seven were representative of the state of christianity throughout the Roman Habitable. In the days of John's exile, the ecclesias throughout this dominion constituted the "christendom" of the age. It was not sovereign in the state, as the modern "christendom" is; but oppressed, contending with the pagan authorities; and struggling for existence in the world. Still, though the apostolic christendom was so diverse from the modern christendom, the apostolic element being ascendant, all the seeds were sown in it, and had sprouted above the soil, which are now matured in the Italian Mother, and the Harlots and Abominations of Protestantism which she has borne.

Each epistle sets forth elements of the pre-Constantinian christendom contemporary with John's exile. As Paul testified thirty years before, "the Mystery of Iniquity" was "*already*" at work, and showed itself in the "false apostles" at Ephesus; the spurious Jews of the Synagogue of the Satan, at Smyrna; the Balaamites and Nikolaitans at Pergamos; the children of Jezebel and the Satan, at Thyatira; the twice dead, at Sardis; the but little strength, at Philadelphia; and the wretched and pitiable, and poor, and blind, and naked, at Laodicea. These were tares, which in two hundred and eighty years from the day of

Pentecost, A.V.E. 33, choked the good seed, so that a separation had to ensue.

But while the Mystery of Iniquity was thus developing “after the working of the Satan” with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they “received not the love of the truth that they might be saved”—there existed a class, who not only knew the truth, but loved it. This was “*the salt*” of the first three centuries, which gave savor to the pre-Constantinian christendom. It was the redeeming and antagonizing element of the period; and was found concurrent with the tares already mentioned, in the Ephesian haters of the deeds of the Nikolaitans; in the Smyranean rich in faith; in the Pergamian Antipas; and in the Thyatiran remnant; in the Sardian few; and in the Philadelphian faithful. Among the Laodiceans no salt is characterized. A few grains may have been found; but not sufficient to preserve it from that corruption which finally caused its ejection.

The Apostolic Christendom, then, to which John wrote, was divisible into these two sections, which were more or less commingled in the ecclesias generally—*real and nominal christians*. The real christians were “Israelites indeed, in whom was no guile;” “Jews inwardly;” and “Abraham’s Seed, because they were Christ’s;” but the nominal christians of the ecclesias generally, “blasphemers,” “liars,” false Jews, members of the synagogue of the Satan, and so forth. It would from the very nature of things be utterly impossible for these two classes to remain together forever. If the real christians had the rule, the nominals would become impatient of their restraint and withdraw, or band together to subvert or corrupt the rule they disliked; and if they got the upper hand, the real christians would soon be persecuted and expelled in disgrace; a consummation which obtained in the era of Constantine.

Now according to the epistles, these nominal christians of all shades and colors of error and absurdity, were viewed by the Spirit as in a state of *embryo organization*. That is, the christendom of that day, even of A.D. 98, was pregnant with the Mother of Harlots, the Satan and their corrupt progeny. The Mother of Harlots, now enthroned in Rome, in the days of John, was seated in Thyatira as Jezebel. The Thyatiran Jezebel was a harlot as well as the mother of them; for the Spirit says, “I gave her space to repent of her fornication; and she repented not.” She committed fornication with the Satan of Pergamos; as the modern Jezebel is said to have done with the kings of the earth, who are regal elements of “the Devil and the Satan”—Rev. 18:3; 20:2. Jezebel was the name given to a class of teachers and seducers, who claimed to be *God’s Lot*, or inheritance, in an especial sense. Hence our term “*clergy*,” from *kleros*, lot or inheritance. The Romish idea to this day is that “the church” is composed of the clergy; and that the people or laity, are to “hear the church,” that is, the clergy. Jezebel, then, because of its being the name of the Queen-Mother Patron of Idolatry in Israel, is apocalyptically bestowed upon the clergy.

Jezebel was begotten in the christian Body by “*the Satan*” composed of the Pergamian teachers, who held the doctrine of Balaam, and the Nikolaitans, whose tenets and speculations are called “the depths of the Satan as they speak.” They had a zeal of God, but not according to knowledge; so that the Spirit repudiated their labors, and designated their establishment “the Synagogue of the Satan.”

3. CONSTITUTED as human nature is, it was impossible that these elements of the iniquity could remain stationary. They were bound to progress. “The Devil,” who cast some of the Smyrneans into prison, was an outward pressure that restrained the too rapid development of the Apostasy. This Devil, or Pagan Roman Power, hindered the heading up of the apostasy in the Lawless One “until the time came for him to be “*taken out of the way*.” The development was therefore progressive. It required two hundred and fourteen years from the communication of the apocalypse to mature the Ephesian Declension into the Laodicean Lukewarmness; at which it finally and permanently arrived through the intermediate Smyranean, Pergamian, Thyatiran, Sardian, and Philadelphian, periods.

The Apocalypse may be compared to a telescope, which, when shut up, is all contained in an outer case.

The outer case is the primary vision of the Son of Man, &c., the Seven Epistles, the vision of the throne and Cherubim, to the end of the fifth chapter. These all relate to the Saints and their internal affairs; and that with especial reference to the consummation in the promised kingdom. To them the Spirit saith, "I will give to those of you who are faithful, and keep my word, and do not deny my name—I will give to you to eat of the arboretum of the life which is in the midst of the Paradise of the Deity; I will give you the wreath of the Life; I will give you to eat of the hidden manna, and a white pebble inscribed with a new name, known only to him who receives it; I will give you power over the nations, and ye shall rule them with a rod of iron; I will give you the Morning Star; ye shall walk with me in white; I will not blot out your name from the Book of the Life; but will confess it before my Father, and before his angels; I will make you pillars in the temple of my Deity, and ye shall go no more out; I will write upon you the name of my Deity, and the name of the city of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, and my new name; and I will give to you to sit with me in my throne, even as I conquer and sit with my Father in his throne."

Having brought the promises to this climax—the possession of dominion over all nations with glory, honor, incorruptibility, and life in the Aions of the Aions—the Spirit next brings up the throne in vision, and shows the believer the victorious Saints in their relation to the throne under the symbols of the twenty-four elders and the four living ones, ready for action, or the execution of judgment, as the result of which they shall "possess the kingdom and dominion under the whole heaven," which Daniel says "*is the end of the matter*"—ch. 7:27, 28. In view of this result they sing "a new song," which terminates with the assured conviction that they "SHALL REIGN ON THE EARTH." Nor do they deceive themselves in this; for the "lightnings, and thunderings, and voices" of the war of the great day of the Almighty Deity, which "proceed out of the throne," (ch. 4:5,) being expended, their dominion is universally acknowledged; "any every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for the Aions of the Aions," or thousand years. Here, then, is a continuous discourse in relation to the Heirs of the Kingdom, or the Saints, the which is diffused over the seven epistles and two succeeding chapters, and brings us in its consummation to "the blessing of all nations in Abraham and his Seed." But why were the promises diffused over seven epistles, and not all summed up in one? Because the period from John to the opening of the heaven at the hour of judgment, when the Saints rise and meet the Lord, was *a long interval subdivided into periods*, to the divisions of which the whole writing of the apocalypse was made to conform. Those who read the book fresh from John's pen were perfectly familiar with the consummation it portrayed; for it was the gospel of the kingdom they had believed and obeyed, symbolically exhibited. But when they had read to the end of the fifth chapter, the question would arise, *but when shall these things be?* We see that there is to be a "*ten days' tribulation*," and "an hour of trial upon the whole habitable, to try them that dwell upon the earth;" this will take time; but how long to the taking him that letteth out of the way; and how long shall the Lawless One continue; all of which must ensue before the consummation is established? The epistles do not answer this inquiry. It was all shut up. This, however, might be seen, that in default of further revelation, the first five chapters must be regarded as covering the whole ground from A.D. 98 to the Millennium; and as their contents were resolved into sevens, so the period might be subdivided into sevens likewise.

But the arrangement of these sevens would be the difficulty. This, however, is very much mitigated by the structure of the Book of the Seals. Like the Book of the Seven Epistles, it consists of Seven; and the last of the seven seals contains within it, upon the telescopic principle, other sevens, which, when drawn out to the right focal distance, extend to the subjugation of the nations, and their ascription of blessing to their conquerors. Thus, then, though the first six seals were all opened, and fulfilled in the

subversion of the constitution of Pagan Rome, a period of two hundred and fourteen years, the seventh seal covers the whole period from the Era of Constantine to the termination of the war of the Great Day, a period as far as hitherto elapsed, of about 1550 years. Hence, the seventh seal contains the seven trumpets; and the seven vials also, inasmuch as the seventh trumpet contains them.

We conclude, then, after the analogy of this arrangement respecting *the affairs without*, through which the consummation is to be wrought out, that the state with respect to *affairs within*, or pertaining to the relation of the saints to things ecclesiastical or spiritual, is similarly subdivided. In other words, that the seven ecclesias, in their moral or spiritual condition, were each representative of the state of “christendom” at seven distinct epochs, approximating to the periods of the seven seals. According to this, the Ephesian state of the ecclesias would be introductory of the first seal; the Smyranean, of the second; the Pergamian, of the third; the Thyatiran, of the fourth; the Sardian, of the fifth; the Philadelphian, of the sixth; and the Laodicean, of the seventh.

Now, another reason for this arrangement may be found in the fact that “*all things are for the sake of the saints;*” and that the seals, consequently, were arranged on their account. That is, that the moral, or spiritual, condition of the Christian section of the Roman people was the Spirit’s reason for organizing the judicial visitations upon them represented in the seals. This view of the matter explains why there were any seals at all, and why the sixth seal was not the first; nor the first the sixth. In the Ephesian state of christendom there was strength, labor, patience, no faint-heartedness, hatred of Nikolaitanism, and intolerance of evil-doers; therefore the Typical Horse of the first seal was white, and the government that rode it, prosperous. But in the Philadelphian state of spirituality, there was only a little strength; and therefore the sixth seal was opened upon the community, which had become Christian in name, and was on the eve of insurrection against the constituted authorities of the state, who still clung to paganism and its vested interests; and therefore, in its terrible developments, they said to the mountains and the rocks, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come”—Rev. 6:12–17. This is the language not of pagans, or idolators, that regarded Christianity as a fable, but of those wretched, and pitiable, and poor, and blind, and naked, composing the Laodicean professors, who were about to be vomited out of the mouth of the Spirit in this and the succeeding periods; for the judgments of the seals, though they began successively, did not each terminate before its successor began, but intermingled their events.

I do not undertake, nor is it necessary, to draw the exact lines of demarcation between *the seven degrees of declension* from the purity of faith and practice to the establishment of the strong Laodicean delusion, in which professors of Christianity said “*they had need of nothing.*” Paul said “evil men and seducers would wax worse and worse.” This was true of the seven states of pre-Constantinian christendom. They all of them waxed worse and worse under the influence of seducers, until there was no scope for repentance. In all these states the number of the faithful diminished, until, when the time came for the Spirit to spue the nothing-needing mass out of his mouth, only A REMNANT remained to keep the faith alive among mankind.

Increased declension always preceded the opening of a seal; so that, for example, the Ephesian state of morals did not commence with the opening of the first seal in A.D. 98; for, taking this as the date of the apocalypse, the Ephesian Angel was in a fallen state, compared with its first love. Hence, the Smyranean spiritual declension would be maturing under the first seal; the Pergamian under the second; the Thyatiran under the third; the Sardian under the fourth; the Philadelphian under the fifth; and the Laodicean under the sixth; so that the judgment of the sixth seal would be the judicial energy by which the spuing from the Spirit’s mouth would be effected; and the Laodicean Apostasy thus ejected would become the spiritual order of the seventh seal.

The same principle obtained in the superinduction of the trumpets. The increasing iniquity of the

Laodiceans, in all parts of the Roman Habitable, made the world obnoxious to the judgments they symbolized. The west seems to have transcended the east in idolatry and abomination; and therefore their judgment by the barbarians, who sacked Rome, and desolated Italy and the adjacent countries, was earlier and complete; and when the east became ripe, the fifth and sixth trumpets tormented them, and suppressed the sovereignty of the Laodiceans. In the west, these had converted their barbarian conquerors to Laodiceanism. They formed a church and state alliance with them, and became “the Great Harlot with whom the Kings of the Earth committed fornication.” All the western habitable worshipped this spiritual and civil power, except the Remnant and the Witnesses. These two classes were the subjects of great oppression and cruelty at the hands of the Laodiceans; who did their utmost to exterminate them. Because of this, the thunders (of the sixth trumpet) pealed against them; and when this storm, by which Laodicean Protesantism was established as an antagonism in the very camp of the Apostasy, had subsided, the seventh trumpet began to sound, and is still sounding; and will continue to sound, until the Seven vials, which are the blasts, as it were, of the trumpet, and in which is contained all the wrath of the Deity that remains to be poured out upon mankind for a thousand years, shall be exhausted; the result of which will be the spuing forth of political and spiritual Laodiceanism in all its Romish and Protestant modifications, by Jesus and the saints, after the type of the ejection of Paganism from place and power by the male offspring of Jezebel, A.D. 324: and the setting up of the throne seen of John in the vision of the fourth chapter. The following chronological scheme (on page 428) will exhibit to the reader at one view my idea of the antitypical spiritual states of the pre-Constantinian christendom in their several relations to the seven periods of the Seals. Thus, from the Day of Pentecost A.D. 33, according to the Vulgar Era; or correctly 35 years, 4 months, and 20 days from the birth of Jesus;—to his appearing in power to establish the kingdom—a period, as far as already elapsed, of nearly 1828 years—we have eight ethical or moral states or conditions of things related to christianity. I say eight—seven apocalyptic states, and one by which they were preceded. This was the

Apostolic State of Christendom.

The spiritual condition of the ecclesias in this state of things may be learned from the writings of the apostles and others as extant in the New Testament. Their faith in the “things of the kingdom of God and the name of Jesus Christ” was unmixed with Nikolaitanism, or “philosophy and vain deceit after the tradition of men, and the elements of the world;” and it worked by love and purified the heart—Gal. 5:6; Acts 15:9. There was among christians, as the rule, a perfectly unselfish devotion to the interests of the truth, and to the well being of one another. Their works, labor, and patience, were without rebuke. They labored for the name, and did not faint, although the labor endangered their lives, liberty, and goods. The rule was “poor”

Chronological Tableau of the Apostasy

EPHESIAN STATE

Existing before the opening, and extending into, the period of the First Seal. *Christians fallen from their first love and works—Rev. 2:4, 5.*

Ignatius A.D. 107

First Seal

The White Horse. From A.D. 96. Roman people in peace, and prosperous, Paganism declining. Nominal Christianity on the increase with balsphemy.

Justin, 165; Polycarp, 167 Martyrs of Lyons and Irenaeus 177.

SMYRNEAN STATE

The Ephesian ethics assuming the Smyranean Phasis—Rev. 2:9.

Second Seal

The Red Horse. From A.D. 185. Civil wars and bloodshed—Rev. 6:4.

Tertullian, Pantaenus, Clemens Alexandrinus; and first Divinity school at Alexandria in Egypt.

PERGAMIAN STATE.

The Smyranean State become Pergamian. Holders of the doctrine of Balaam and the Nikolaitanes—Rev. 2:14, 15. Celsus objected, that Christians were now so split into sects, that the name only remained to them in common.

Third Seal

The Black Horse. From A.D. 217. Distress—Rev. 6:5

The emperors Alexander, A.D. 222; and Philip 244, nominal Christians. Origen. Cyprian Felicissimus.

THYATIRAN STATE

The Pergamian with all its evils merging into the worse Thyatiran. Christians intensely nominal. The prophetess Jezebel and “the Satan”—Rev. 2:20, 24.

Fourth Seal

The Pale Horse. From A.D. 248. Sword, famine, pestilence, wild beasts—Rev. 6:8. Decian persecution. End of the world thought to be at hand.

Dionysius of Alexandria: Paul the first hermit. A.D. 250 Paul of Samosata, 264 Gregory Thaumaturgus. Anthony the Egyptian. funder of Monks, A.D. 270.

SARDIAN STATE

Spiritual death resulting from long peace and Platonism—Rev. 3:1, 2. The Thyatiran, or Jezebel and Satan, ethics, workign death, or becoming Sardian.

Fifth Seal

The community of “*fellow-servants and brethren*,” which had become Sardian, or “ready to die,” intensely persecuted by Diocletian, from A.D. 303. The Spirit comes upon them in this judgment like a thief—Rev. 3:3.

Eusebius the Ecclesiastical Historian and the following are Laodiceans. Arius, Sthanasius, constantine the Great, Ambrose, Basil, Chrysostom, Augustine, Jerome, et td genus omne. Wicliff, Huss Jerome of Prague, Luther, Melancthon, Zuinglius, Erasmus, Calvin, Knox, Cranmer, Ridley, the Nonconformists, Whitfield, Wesley E. Irving, cummings, Scott, Campbell. Himes, Miller, Joe Smith, Marsh, Spurgeon, and such like. The Laodicean State extends from the Sixth Seal to the Millennium, or, concurrent with the Seventh Seal.

PHILADELPHIAN STATE

Only “*a little strength*” remains in the christian commonwealth. Superstition prevalent on every hand, and Christianity in a decayed state. A little benefited by the severe trial. Fast becoming Laodicean.

Sixth Seal

A great political earthquake, and departure of the haven as a scroll, from A.D. 311. Dissolution of the pagan Constitution of the Roman Government; or that which hindered the revelation of the Lawless One taken out of the way—Rev. 6:12; 2 Thess. 2:7–8.

LAODICEAN STATE

The “*little strength*” of the Philadelphian exhausted. Laodiceanism fully established. Persecution having ceased, and “THE CATHOLICS,” as nominal Christians were now called, being in high faovr with the authorities, they say, “We are rich and increased in goods, and have need of nothing”—Rev. 3:17. Spued out.

Seventh Seal

Opened A.D. 324. “Silence in the heaven about the space of half an hour”—Rev. 8:1 The Laodicean “strong delusion,” becomes “THE HOLY ROMAN CATHOLIC CHURCH,” or religion of the Roman State “by law established.”

LAODICEAN STATE

The LAODICEAN STATE continues to the approaching advent

in this world, rich in faith;” the reverse of this was the exception. When they received the word, they received it gladly and were immersed; and then “continued steadfastly in the apostle’s teaching and fellowship, and in breaking of bread, and in prayers;” and while in their “first love,” “the multitude of them that believed were of one heart and of one soul; and great grace was upon them all.” In this primitive condition of affairs, the ecclesias were all the heritages, *hoi kleroi*, or *clergy*, of God, constituting “the flock;” while “the rulers” or “elders” were its feeders under the supremacy of the Chief Shepherd at the right hand of the majesty in the heavens. These ruling brethren took the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and they demeaned themselves, not as lords and reverends, but as examples to the generality of their brethren in the faith. What precise number of years “*the heritages of the Deity*,” continued in this happy and uncorrupted condition, it is impossible to define. We know when the state began, but cannot tell the first year when the devil, or the flesh, began to pervert the truth. We may remark safely, that there is no well defined chronological line between the Apostolical State and the Ephesian State, by which it was succeeded. There was “One Body,” consisting of many ecclesias, pertaining to the Apostolical State; and before that body could be said to have passed into the Ephesian State, the Angel Presbyteries of the ecclesias or heritages generally must have responded to the apocalyptical description of the angel at Ephesus. This transition would therefore be gradual; for on the supposition, that “men speaking perverse things to draw away disciples after them,” *first* arose in the Ephesian Angel, it would have taken several years to leaven all or a majority of the ecclesias extant with their tradition so as to give character to the Body. The entrance of the body into a new phase would be progressive; the process would be insidious; a change

would come over it, and be discerned, not so much in the growing from month to month, as in the growth accomplished after a lapse of years.

Now, in the Apostolic State, which had not entirely passed till the destruction of Jerusalem, A.D. 72, the “*first love*” of the Angel-Presbyteries began very early to be impaired at different points. The agents of this unholy enterprize emanated from Judea, and began the work of “subverting souls” at Antioch and Syria and Cilicia. These were of the sect of the Pharisees, who enjoyed the fellowship of the apostles, and consorted with them in their meetings. They had, therefore, ample means and opportunities of knowing the truth. Aware that it would be useless for them to broach dogmas in their presence, “they went out from them and troubled the Gentile brethren with words.” What they dared not teach in Jerusalem they taught in Antioch and other places; and “as the serpent through subtilty” sought to corrupt their minds “from the simplicity that is in the Christ.” But, although this attempt was opposed, and apostolically denounced, the enterprize was not abandoned by the christianized Pharisees. They determined to popularize christianity so as to make it palatable to the Jews, in the hope that it would cause them to cease persecuting those who believe in Jesus as the Christ. They therefore taught that men should believe the gospel, be immersed, then be circumcized, and keep the law of Moses, if they would be saved. This was Judaizing and “*inventing a lie.*” The apostles taught no such doctrine as this; and in the decree they published, declared all beyond believing the gospel and being baptized, was unnecessary and vain.

The invention of this lie was the beginning of troubles to the body of Christ. Its inventors found their advantage in propagating it in defiance of the apostles. They made proselytes to their tradition both among the elders and private members of the flock; and wherever they succeeded in establishing their influence, there, and to the same extent, the authority of the apostles was set aside. They became the adversaries of these holy and self-denying men, and are therefore styled in the Apocalypse “the Satan,” and their “church,” “the Synagogue of the Satan,” of which we have spoken at large elsewhere. But others arose after these, and added new elements to “*the lie.*” Truth is fixed, but lies never diminish in circulating, but always increase. Pious Jews began the work of corrupting the faith; and pious Gentiles, who had been subverted, added some of their “*philosophy*” and “*gnosis,*” or “science falsely so called,” to the original stock, and in their combination, produced what Paul styles, in 2 Thess. 2:7, *mysterion tes anomias*, THE MYSTERY OF INIQUITY. This, he says, was “*already working;*” and in its working through Judaizing and philosophizing teachers, gave him all the trouble and mortification he laments in the several epistles.

While, then, christendom was, as we have described it in the beginning, pure and uncorrupt in faith and practice, it had sadly degenerated at the time when the apostles had all finished their course, except John. The Apostolical State of the Body was not, therefore, all rose-colored, but was defaced by many unsightly blemishes. The seeds of death and corruption had been sown in it by the enemy; the germ of a Body of Death had been deposited in its womb; even of that Body Ecclesiastic styled popularly in our day “THE CHURCH,” and apocalyptically, “the Mother of Harlots and of all the Abominations of the Earth.” A thoughtful perusal of the epistles will convince the reader that by the time of the apostles’ decease, the One Body was in a fallen or Ephesian State, and that consequently, the Apostolical State of things was pregnant with the Ephesian, as the Ephesian afterwards was of the Smyranean, and the Smyranean of the Pergamian, and the Pergamian of the Thyatiran, and the Thyatiran of the Sardian, and the Sardian of the Philadelphian, and the Philadelphian of the Laodicean, and the Laodicean of vomiting, corruption, and death.

The Mystery of Iniquity, then, had its beginning in the Apostolical State. The seeds of it were then sown broadcast by the enemy. But they did not ripen as soon as sown; they only began to grow. The fruit was to be “the Lawless One.” But fruit, when first formed, is not mature. Considerable time passes

from the first appearance of the fruit to the time of ingathering because of ripeness. So with the Lawless One, he had to appear as the fruit of the Mystery of Iniquity; but after his appearing, he had to grow and ripen for the vintage, when he should be “consumed with the spirit of the Lord’s mouth, and destroyed with the brightness of his coming.”

Now the matter of the apocalyptic epistles in part consists of accusations, which, when put together, form a formidable indictment against the professing Christian community. These charges, as they increase, show also an increase in crime, until a climax is reached, which exposes the criminal to the most ignominious and condign punishment. The following ordinal summary will make this apparent to the reader. The Spirit accuses the Christian Body, saying, I have against thee—

1. That thou hast left thy first love;
2. That thou hast them that hold the teaching of Balaam, and the teaching of the Nikolaitans, which thing I hate;
3. That thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols;
4. That thou hast a name that thou livest, and art dead;
5. That thou hast little strength; and,
6. That thou art wretched, and pitiable, and poor, and blind, and naked.

Paul said that there would be “*a falling away*,” and here we behold it. As years rolled on, things waxed worse and worse, until the false apostles of the Synagogue of the Satan gained the ascendancy, and their chief, the Man of Sin, was brought forth of their mother Jezebel, as Constantine the Great. The falling away, or apostasy, was obviously progressive, and its progress may be clearly traced in the writings of the men whose names occupy the third column of the *Chronological Tableau of the Apostasy*, already before the reader. In concluding, then, my exposition of the seven ethical states and stages of the falling away, I shall furnish specimens of the notions current as indicative of each. And first of the

1. Ephesian State.

Ignatius was an elder of the ecclesia at Antioch, but possessed of a fanatical desire for martyrdom, which was contrary to the instruction of the Lord Jesus, who said, “when they persecute you in one city, flee to another.” But instead of this, when the Emperor Trajan came to Antioch, about A.D. 107, in his way to the Parthian war, Ignatius voluntarily delivered himself up to Trajan, into whose presence he was introduced. “What an impious spirit art thou,” said the emperor, “both to transgress our commands, and to inveigle others into the same folly to their ruin!”

Ignatius. Theophorus ought not to be called so, forasmuch as all wicked spirits are departed far from the servants of God. But if you call me impious because I am hostile to evil spirits, I own the charge in that respect. For I dissolve all their snares, through the inward support of Christ the heavenly King.

Trajan. Pray, who is Theophorus?

Ignat. He who has Christ in his breast.

Trajan. And thinkest thou not that gods reside in us also, who fight for us against our enemies?

Ignat. You mistake in calling the demons of the nations by the name of gods. For there is only one God, who made heaven, and earth, the sea, and all that is in them; and one Jesus Christ, his only begotten son, *whose kingdom be my portion.*

Trajan. His kingdom, do you say, who was crucified under Pilate?

Ignat. *HIS who crucified my sin with ITS AUTHOR*; and has put all the fraud and malice of Satan under the feet of those who carry him in their hearts.

Trajan. Dost thou, then, carry him who was crucified within thee?

Ignat. I do; for it is written, "I dwell in them, and walk in them." Upon this Trajan said, "Since Ignatius confesses that he carries within himself him that was crucified, we command, that he be carried bound by soldiers to Great Rome, there to be thrown to the wild beasts, for the entertainment of the people."

The brethren in Rome hearing of this sentence upon him, met him on his arrival at Ostia, a few miles from the city. They had written to him before, proposing to intercede on his behalf. But he would listen to no such thing, but determined to be devoured at all events. Referring to this, Milner remarks, "I fear the example of Ignatius did harm in this respect to the church. Martyrdom was, as we know, made too much of in the third century." Having shown how contrary was the course of the apostles, he says of Ignatius, "I suspect there was not an equal degree of calm resignation to the Divine Will."

Besides his excessive desire of martyrdom, which was a species of suicide, Ignatius advocated an unscriptural supremacy of one whom it had become fashionable to style "*the Bishop*." When the New Testament exhorts the faithful in relation to their rulers, it says, "Obey *them* that have the rule over you;" and these are particularized as "apostles, prophets, evangelists, pastors, and teachers;" and were all "bishops," or *episkopoi*, which means "*overseers*." But Ignatius adopted a different style in speaking of these functionaries. "Let us," says he in writing to the Ephesians "study obedience to *the Bishop*, that we may be subject to God." And again, "Since ye are subject to *the Bishop* as to Jesus Christ, ye appear to live, not after man, but after Jesus Christ." And, "it is not lawful, without *the Bishop*, to baptize, or to make a love feast;" and lastly, "It behoves the married to enter into that connection with the consent of *the Bishop*, that the marriage may be after the will of God, and not to fulfil the lusts of the flesh." These passages show that in that early day one man in each congregation had been set up above all the other elders of the presbytery, who, in proportion as he was aggrandized, were diminished, and caused to assume the position of his inferiors. These notions of Ignatius and his contemporaries laid the foundation of martyrolatry, episcopal usurpation and lordship, the invalidity of ordinances ministered by an unofficial brother, and of matrimony as "a sacrament of the church." A mind running in this current of ideas, had evidently fallen a notch or two below the scriptural standard which characterized the apostolical state in its beginning. Yet Ignatius was more scriptural in his thinking upon religious topics, than any of the writers that succeeded him. He belonged to the fallen Ephesian State, the works of which were not so acceptable as the first.

2. Smyranean State.

The representative writers of this state were particularly Justin Martyr, and Irenaeus. Justin, surnamed *Martyr*, which signifies *a witness*, but in after times restricted exclusively to those whose witness was sealed with their blood, published an Apology or defence of the faith he professed, and presented it to the emperor Antoninus Pius, about A.D. 140. He was a pagan philosopher before he was converted to christianity; but, as he says, "having found the Divine Scriptures to be the only sure philosophy," he became a christian. He was put to death about A.D. 163. One would suppose that, having testified himself that Gentile philosophy was false, he would thenceforth have abandoned it altogether. But this he did not do. He continued to dress in the garb of a philosopher, and to persevere in the profession of it; "hoping," as Milner thinks, "to conciliate the affections of philosophers, and allure them to christianity. To draw gentlemen and persons of liberal education to pay attention to christianity, appears to have been his chief employment." A right view of things would have convinced Justin of the futility of his expedients. It is "the poor in this world," and the simple hearted, not "gentlemen" and "philosophers," that God hath chosen to be heirs of his kingdom. In this policy Justin shows a departure from the true apostolic mind so prominent in Paul's writings. Justin's example was pernicious in giving sanction to the union of heathen philosophy with the teaching of Christ and his apostles. There is no agreement between them; and where the union is tolerated, it invariably results in the corruption or

extinction from the mind, of the spirit and teaching of the word. Towards the close of his Second Apology, he declares that the doctrines of Plato were not heterogeneous to those of Christ; but only not altogether similar. And he seems to assert that Plato, and the Stoics, and the Pagan writers in prose and verse, saw something of truth from the portion of the seed of the Divine Word, which he makes to be the same as the Word, the only begotten Son of God. But Paul never allows unconverted men to have any portion at all of that light which is peculiarly christian. But Justin had lost sight of the guard, which cannot be too often repeated against philosophy. Not long after him, mystics and heretics and platonizing christians jumbled these things together entirely; and tried to incorporate the philosophical doctrine of the *to en* with the Gospel. Justin gave them a handle for this; and though philosophy had made its inroads upon the faith in the apostolic age, Milner may not be entirely wrong in saying, that “Justin was the first *sincere* christian who was seduced by human philosophy to adulterate the gospel though in a small degree. It should ever be remembered, that christian light stands single and unmixed; and will not bear to be kneaded into the same mass with other systems, religious or philosophical. We may here mark the beginning of the decay of the first spiritual effusion among the Gentiles through false wisdom.”

In the year 167, the ecclesia of Smyrna in writing an account of the martyrdom of Polycarp to the ecclesia at Philomelium seems to reflect upon the martyrdom of Ignatius in saying that it was “perfectly evangelical.” “He did not precipitately give himself up to death, but waited till he was apprehended, as our Lord himself did, that we might imitate him. We do not approve of those who offer themselves to martyrdom; for we have not so learned Christ.” But, though right in this, they seem to have acquired the notion that *martyrdom atoned for sin*; for speaking of those who suffered, they say, “thus they despised the torments of this world, and *by one hour redeemed themselves from eternal punishment*. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid that fire which is eternal and never to be quenched.” In the translation from which we quote, it reads thus; which may not express their idea. If it does they had gone astray respecting the punishment of the wicked, and must have been infected with immortal-soulism. But, I rather think, they had allusion to certain apocalyptic passages in the book sent to them as one of the seven ecclesias. The *kolasis aionios* they refer to was probably the *Aion*-punishment of “*the Hour of Judgment*,” which cannot be quenched till its purpose is accomplished; and which is for the especial destruction of Babylon the Great, the conquest of the kingdoms, and the punishment of all their adherents and supporters. This occurs after the resurrection; and is provided also for the punishment of all who shall be raised to suffer it—Rev. 14:6–11. Its effects are permanent; but the execution of judgment does not transcend “the hour” appointed.

Polycarp who suffered and the Smyrneans who witnessed his death did not agree in their convictions. In his prayer Polycarp said, “O Father, I bless thee that thou hast counted me worthy to receive my portion in the number of martyrs, in the cup of Christ, *for the resurrection to eternal life both of soul and body in the incorruption of the Holy Spirit*; among whom may I be received this day before thee *as a sacrifice* well savored and acceptable.” His mind was fixed upon the resurrection, but when they tell the story of his death, and speak of his state after it while they were writing, they say, “the envious, malignant, and spiteful enemy of the just, observed the honor put upon his martyrdom and his blameless life; and knowing that he was *crowned with immortality and the prize of unquestionable victory*, studied to prevent us from obtaining his body, though many of us longed to have communion with his sacred flesh.” They gathered up his bones, however, which they term “more precious than gold or jewels,” and deposited them in a proper place; “where, if it be possible,” say they, “we shall meet in gladness and joy *to celebrate the birthday of his martyrdom*, both in commemoration of those who have wrestled before us, and for the instruction and confirmation of those who come after.” This was the beginning of *shrine-pilgrimage and relic-worship*. The Smyrneans did not probably then visit the shrine

and bones in the spirit of idolators; but what might be innocent in their celebration, in after times became a grossly superstitious and idolatrous observance.

Irenaeus belonged to the Smyranean State of christendom. He was a presbyter of an ecclesia at Lyons in France. He was instructed by Polycarp, who had been personally acquainted with John. About the year 169, Irenaeus became the “Bishop” of the congregation. “Never,” says Milner, “was any pastor more severely tried by a tempestuous scene. Violent persecution without, *and subtle heresies within*, called for the exertion at once, of consummate dexterity and of magnanimous resolution. Irenaeus was favored with a large measure of both; and he weathered out the storm.” His views of doctrine are of the same cast as those of Justin, whom he quotes in his Book of Heresies. His philosophy had its usual influence on the mind—in darkening some truths of scripture, and in mixing the doctrine of Christ with human inventions. Now that things had not improved at the close of Irenaeus’s career, but had become worse, may be gathered from his letter to Florinus, in which he says, “I can witness before God, that if that blessed apostolical presbyter had heard *some* of the doctrines which are now maintained, he would have cried out, and stopped his ears, and in his usual manner have said, “O good God, to what times hast thou reserved me, that I should endure these things.” And he would immediately have fled from the place in which he had heard such doctrines.”

Irenaeus was the author of “the epistle of the ecclesias of Vienna and Lyons to the brethren in Asia and Phrygia,” giving an account of the persecution there. Speaking in this of Vettius Epagathus who had been put to death, he says, “He was, *and still is*, a genuine disciple of Christ, *following the Lamb whithersoever he goeth*.” This is a quotation from Rev. 14:4; and by the use he makes of it, would indicate that his mind had been platonized with the dogma of immortal-soulism, which his instructor Polycarp did not believe. The Smyranean State was certainly a degeneration from the Ephesian.

3. The Pergamian State.

This state of the christian community is illustrated by the writings of Tertullian, Pantaenus, Clemens Alexandrinus, and the Alexandrian School of “Divinity.”

Tertullian, the first Latin writer among christians, flourished in the latter part of the second, and in the former part of the third century, at Carthage. But were it not for some light which he throws on the state of christianity in his own times, he would scarcely deserve to be distinctly noticed. Tradition with him was authoritative, and among the customs which it sanctioned in the Roman Africa was the very frequent *signing of themselves with the sign of the cross*.

He did not approve of flight in persecution, in direct contradiction of Christ’s instructions. He disapproved of second marriages, and called them adultery.

Human philosophy after the rudiments of the world formed the prominent corruption of the times of Tertullian and his contemporaries, and immediate successors. In the third century its effects appeared very distinctly.

Alexandria in Egypt was at this time the most renowned seminary of learning. A sort of philosophers appeared there who called themselves *Eclectic*, because they chose what they thought most agreeable to truth from different masters and sects. Ammonius Saccas, a famous Alexandrian teacher, reduced the opinions of this sect to a system. Plato was his principal guide, but he invented many things of which Plato had no idea. He was educated a christian, but of so doubtful a kind that he was claimed by Porphyry for a pagan, and by Eusebius for a saint. Ammonius fancied that all religions, vulgar and philosophical, Grecian and barbarous, Jewish and Gentile, meant the same thing at bottom. He undertook by allegorizing and subtilizing various fables and systems, to compound a coalition of all sects and religions; and from his labors, continued by his disciples, his followers were taught to look on Jew, philosopher, vulgar pagan, and christian, as all of the same creed.

Our more distinct information of christianity in this respectable city of the Roman Habitable begins with

what is evil. It is said that a christian catechetical school was established there in the apostolic age; be this as it may, Pantaenus is the first master of it of whom there is any account. He was much addicted to the sect of the Stoics, a sort of romantic pretenders to perfection. The combination of Stoicism with Christianity in the system of Pantaenus very much debased the truth; and clouded must have been the light imparted by such an instructor to his disciples. He always retained the title of the Stoic Philosopher, after he had been admitted to eminent employments in the church. For ten years he laboriously discharged the office of Catechist, and freely taught all that desired him. He died not long after the beginning of the third century.

Clemens Alexandrinus was a disciple of Pantaenus, and of a mind blasted by the same wind of philosophy. He was of the eclectic sect. But let us hear what he says of himself: "I espouse neither this nor that philosophy, neither the Stoic nor Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects hath said, that is fit and just; whatever teaches righteousness with a divine and religious knowledge, all this I select; and call it philosophy." But what was there even of good morals in all the philosophers he could not have learned in the New Testament; and much more perfectly, and without the danger of pernicious adulterations. Clemens as a Christian, should have known that it was no part of the business of philosophical writers to dictate to the believer: "the world by wisdom knew not God," and "Beware of Philosophy." The christian community was gradually learning to neglect the scriptures and their cautions; and to develop theology into a science so called.

Clemens succeeded Pantaenus in the catechetical school, and under him were bred the famous, or rather infamous, Origen, and other eminent perverters of the gospel of the kingdom of Christ. Their preparation under his tuition may be learned from the following statement. "As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be the better cast in, and take vital root in the mind of men."

This was not speaking according to the oracles of God. The apostles neither placed Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of christianity. On the contrary they looked at the philosophical religion of their own times as so much rubbish; but in all ages, the blandishments of mere reason on such subjects deceive us;— "*vain man would be wise.*"

This man, Clemens, besides his employment in the office of catechist, was made a presbyter in the ecclesia at Alexandria. Little is known of his life, and the time of his death is uncertain; and certain it is, that little else than evil could accrue to the saints from the ministrations of such a perverted mind.

He undertook to delineate a perfect christian, which, being the creation of his pago-christian eclecticism was just such a christian as would please the carnal mind, full of stoical rhapsodies, and the crotchetty asceticism of the flesh. After he had created him, he called him GNOSTICUS; but the Spirit in the writing to the presbytery at Pergamos, styled him *Nikolaitos*, or a vanquisher of the people, like his great prototype Balaam, who loved the wages of unrighteousness, and placed stumblingblocks in the people's way, by which they were caused to fall. The Rev. *Nikolaitos Gnosticus* is the *beau ideal* of a modern "divine."

4. Thyatiran State.

The apostasy from "*the truth as it is in Jesus*" must have progressed very far when two such chiefs of the Roman Dragon, as the emperors Alexander and Philip, could be recognized as christians.

Alexander, the son of Mammaea, styled by Eusebius "a most godly and religious woman," although she had not received the faith, began to reign in the sixteenth year of his age, A.D. 222. It is true, he was esteemed one of the best moral characters in profane history; and never persecuted, but approved and

countenanced the christians, such as the multitude of them had now become; but still he was a philosophical worshipper of the shadows of the departed great. He had a domestic chapel, where, every morning, he worshipped those deceased princes whose characters were most esteemed; their statues were placed among those of the gods; and into this company he introduced Apollonius of Tyana, Jesus Christ, Abraham, and Orpheus. He had a desire to erect a temple to Christ, and to receive him regularly into the number of the gods.

While residing in Antioch, A.D. 229, he and his mother sent to Origen, then teaching his paganized christianity in the academy at Alexandria, and invited him to visit them. He obeyed the summons, and continued with them a while, conversing with them upon the things for which he had become famous. On returning to Alexandria, he left them in state and views similar to his own, and consequently with no clear and striking comprehension of the faith. "In truth," says Milner, "a number of christians, so called, at this time, were much of the same religion with Alexander himself." He seems to have learned, in some measure, the doctrine of the Divine Unity, and by the help of the eclectic philosophy, to have consolidated all religions into one mass. He and his mother were assassinated, A.D. 235, by Maximin, who reigned in his stead.

Pupienus and Balbinus, the successors of Maximin, being slain, they were succeeded by Gordian, who, after six years, were assassinated by Philip the Arabian, who ascended the throne A.D. 244. Eusebius, a christian of the Laodicean type, "*the bishop*" of Nicomedia, and companion of Constantine the Great, tells us, that this Philip was a christian. "That he was so," says Milner, "by profession, seems well attested by the concurrent voice of antiquity." He is said to have submitted to certain ecclesiastical censures by a bishop. There is no doubt but in the fourth year of his reign, A.D. 247, he allowed and conducted the secular games, which were full of idolatry. Origen wrote an epistle to this emperor and his wife Severa, which was extant in Eusebius' time. Philip was slain A.D. 248.

Origen, who had received christianity hereditarily, became catechetical tutor at the school in Alexandria at eighteen. He was a man of very presumptuous spirit, which impelled him to philosophize to the destruction of the faith. He was never content with plain truth, but ever hunting after something singular and extraordinary. He converted the school into a theological academy, which became the Collegiate Alma Mater of the Apostasy—the Mother of all future Divinity Schools. He maintained himself by the sale of the profane books which he had been wont to study. The christians of the unfallen ecclesia at Ephesus would have burned them—Acts 19:19. But the times had changed; and Origen was a Thyatiran of the house of Jezebel, and a disseminator of "the depths of the Satan as they teach." He was "a perfect christian" after the type of his master's *Gnosticus*. He mutilated himself for the kingdom of heaven; made no provision for the morrow; inured himself to cold, nakedness, and poverty; abstained from wine and in general lived so abstemiously as to endanger his life. Many persons imitated his excessive austerities, and were at that time honored with the name of "philosophers;" and some of them patiently suffered death. The reader is referred to Col. 2 for a comment on the conduct of Origen and his Alexandrian converts. One of these, a female named Potamiaena, told a soldier who protected her from the insolence of the mob on her way to execution, that *after her departure* she would entreat the Lord for him. Some time after her death, the soldier was imprisoned on the charge of being a christian. The Origenites visited him, and on being questioned as to the cause of the sudden change, he declared that Potamiaena, three days after her martyrdom, had appeared to him by night, and informed him that she had performed her promise, and that he should shortly die. After this he was put to death.

This anecdote of the times, shows the prevalence of fanatical philosophy, will-worship, and the like. The soldier, Basilides, is converted by a fiction, is ignorant of the word, and dies without baptism; nevertheless he is called "a christian." We have a multitude of such christians in our day, but what are they worth? They only illustrate a delusion, and adorn a tale.

The Thyatiran State of the christian community was in part parallel with a long period of peace, or absence of persecution. For the space of thirty-eight years—from the death of Severus to the reign of Decius—if we except the short turbulent period of Maximin, the church enjoyed a continued calm. During this period of tranquility christianity was fatally paganized; and according to Origen himself, who had been ordained a presbyter, was followed by a great degree of lukewarmness, and much religious indecorum. Let the reader only notice the difference between the scenes he describes and the conduct of christians in the first century, and he will be convinced of the greatness of the declension.

“Several,” says he, “come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring, or asking the pastors any questions. Others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church.” But the ability, as well as the taste for the conquest of this careless spirit, had much declined in the eastern part of the christian community. Origen complains elsewhere of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferments.

When Origen was about sixty years of age, he had a discussion with certain in Arabia who denied the inherent immortality of “the soul.” Being a professor of paganized christianity, it was natural enough for him to oppose them, and for both him and Eusebius to style the denial “a false opinion.” Eusebius says, that the Arabians asserted, that “the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection.” This, as we have seen, was Polycarp’s view also. But Polycarp was not heathenized as the contemporaries of Origen and Eusebius were. A considerable council was therefore held by the philosophizers, for the support and sanction of their darling opinion; and as Origen was an expert sophist, they requested him again to discuss the point, which he did, “and with so much force,” says Eusebius, “that those who had been led astray, completely changed their opinions.”

Origen died during the Decian persecution aged seventy; and when he was about passing from the stage of life, that is, about five years before, the more excellent Cyprian was converted to the faith, A.D. 246. He was a professor of elocution in the city of Carthage, in the Roman Africa, and a man of wealth, quality, and dignity. About twelve years comprehended the whole scene of his christian life—from A.D. 246 to A.D. 258. He was converted under the reign of Philip, and put to death under that of Valerian. Two years after his conversion, he became “the Bishop” of the ecclesia in Carthage, a dignity which, through the growth of superstition, was advancing to excess. Though expressions savoring of haughtiness and asperity are to be found in his writings, excited by particular provocations, ambition was not his vice; his zeal was fervid, and sustained by a temper remarkably active and sanguine, yet allied with the milder qualities of gentleness, love, and humility. He was a very different and superior character to Origen; and a remarkable consequence of which was, that while Origen, among the pagans, succeeded in gaining the favor of the great, and was heard by them with patience, Cyprian could not be endured in his preaching and writings, except by real christians.

But my purpose in the introduction of Origen and Cyprian to the reader, is not a biographical sketch and comparison of the men, but simply as representatives of their times. Persecution reigned with astonishing fury in the beginning of Cyprian’s pastorate; and he recognizes in it a punishment upon the church for the iniquity of professors. In a treatise of his upon “*The Lapsed*,” is an affecting account of the falling away of the generality from the spirit of christianity, which had taken place before his conversion, and which moved God to chastise them. “If the cause of our miseries,” says he, “be investigated, the cure of the wound may be found. The Lord would have his family to be tried. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, *which had lain almost dormant*: and when by our sins we had deserved to suffer still

more, the merciful Lord so moderated all things, that the whole scene rather deserves the name of *a trial* than a persecution. Each had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth. The pastors and the deacons each forgot their duty. Works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in marriage with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence, and their flocks. They travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved for such a conduct? Even the Divine Word hath foretold us what we might expect—‘If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.’ These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord’s directions, we were obliged to undergo a correction of our multiplied evils, and a trial of our faith, by severe remedies.”

From this testimony of Cyprian it is evident that the falling away from the apostolic standard had become intense in the middle of the third century. It was the very type itself of what exists in our day. Pastors and people were all commingled in the same deep declension from the faith and morals of the gospel. Justin and his philosophical admirers had caused them to commit fornication with Gentilism; and the Spirit had given them space to repent of it in the long peace they had enjoyed. But Pantaenus, and Clemens, and Origen, had only led them on from bad to worse: and now, in the Decian persecution, they were cast into a bed of great tribulation, in which they were killed with death; so that all the ecclesias were brought to know, as Cyprian declares, that the Spirit is he who was searching their reins and hearts; and giving to every one of them according to their works—Rev. 2:21–24.

5. Sardian State.

The state of things deplored by Cyprian was that which resulted in the Sardian, characterized by the Spirit as a death-state. By the generation of professors contemporary with it, it was not so considered. Peace and prosperity reigned, as they regarded it; and they flattered themselves that they were in the enjoyment of great spiritual life—“*thou hast a name that thou livest*, and art dead.” The Deity did not see as they saw themselves. He pronounced them dead. That is, christianity was on the verge of extinction; or, as the Spirit explains in the next verse, “*ready to die*.” Very little of genuine apostolic christianity could be found among the christians in the last half of the third century. The Platonism of the Alexandrian school had corrupted every thing, and eaten out its vitals as a cancer; so that the christian mind was prepared for any absurdities and follies in the name of true religion, as in our day.

Valerian reigned A.D. 253, and for upwards of three years was the friend and protector of the christians. His palace was full of them, and he appears to have had a strong predilection in their favor, which was not at all promotive of spiritual health and vitality.

During the tranquility under this reign, a council was held in Africa by sixty-six bishops with Cyprian at their head. They came together to consider certain questions in agitation. In a letter to Fidus, Cyprian informs the reader of things which will convince him how far they had now departed from the genius, spirit, and principles of the faith. Fidus had denied that infants should be immersed within the second or third day after birth; and maintained that the ancient law of circumcision should be so far adhered to that they ought not to be immersed till the eighth day. But Cyprian and the Sixty-Six were all

of a very different opinion. He calls infant immersion “spiritual circumcision;” and says it ought not to be impeded by the law of carnal circumcision; for that it was essential to the salvation of the soul, which would be lost if death ensued before the second or third day. The following is his argument, upon which the “divines” of our century have made no advance. “If even to the foulest offenders,” says he, “when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace; how much more should an infant be admitted, who, just born, hath not sinned in any respect, except that, being carnally produced according to Adam, he hath, in first birth, contracted the contagion of the ancient deadly nature; and who obtains the remission of sins with the less difficulty, because not his own actual guilt, but that of another, is to be remitted.

“Our sentence, therefore, dearest brother, in the council was, that none, by us, should be prohibited from immersion and the grace of God, who is merciful and kind to all.”

In these few lines from Cyprian, what a striking illustration of the Sardian state of spiritual death is here! We learn from them that the leaders of the ecclesias believed, and therefore taught,

1. The immortality of the soul according to Plato;
2. That said soul, if but two or three days old, would be lost, if the infant owner were not immersed;
3. That immersion and grace, without faith, imparted remission of sins to infants;
4. That infants were damned for a sin committed by Adam over four thousand years before;
5. That immersion and grace in the case of infants was not for the remission of their own sins, but for that of another—of Adam. Hence, Adam must have been pardoned every time an infant was dipped and regenerated by “grace!”
6. That infant immersion was “spiritual circumcision.”

Such were the dogmata gravely affirmed by this African Council, A.D. 253, all its members pious professors of christianity, who had recently emerged from the horrors of the Decian trial. “*They had a name to live.*” We know what this means when we look at the clergy around us, and their dupes on every side. All these believe with Cyprian and the Sixty-Six, excepting that they think the Roman Africans used too much water. Our Cyprianites have substituted the sprinkling of the face for the immersion of the infants, in obedience to the See of Rome, on the plea that a few drops of water with “grace” is as good as an ocean; and so it is in the case before us; for water, much or little, is of no account at all, for infant or adult, where faith exists not in the subject; as it is written, “without faith it is impossible to please God; for *he that cometh* to him must believe that he is, and that he is a rewarder of them *that diligently seek him.*”

“They had a name to live,” and are thus spoken of by a Cyprianite historian. “Here is an assembly of sixty-six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known, and who have testified their love to the Lord Jesus Christ, in a more striking manner than any Antipedobaptists have had an opportunity of doing in our day; and, if we may judge of their religious views by those of Cyprian—and they are all in perfect harmony with him—they are not wanting in any fundamental of godliness.” Thus Milner commends them, and pronounces them christians of a holy and vital sort! But the Spirit gives a very different judgment in the case; and saith to the presbytery of the Sardian state, “I know thy works, that thou has a name that thou livest, and *art dead.* I have not found thy works perfect before the Deity. Remember therefore how thou hast received and heard, and hold fast, and repent.” In 253, they had let slip the gospel originally preached by the apostles. The majority of professors, as in our day, had become oblivious of the truth; and only “*a few names*” in the Sardian state remained “*who had not defiled their garments*” with Origenism and Cyprianism.

Another dogma started about this time was, that “those whose weak state of health did not permit them

to be washed in water, were yet sufficiently baptized *by being sprinkled*.” Cyprian observes, that “the virtue of baptism ought not to be estimated, in a carnal manner, by the quantity of external apparatus.” All “christendom,” now called “orthodox,” is essentially agreed with Cyprian; for even baptists admit the christianity of Quakers who repudiate the use of water altogether.

Dionysius of Alexandria, a pupil of Origen, flourished at this time. He opposed the truth that the Millennium is introduced after the resurrection; and finding how much use had been made of the Apocalypse in supporting the doctrine, he gave his thoughts upon it, and confessed, that though he revered its contents, he did not understand their scope.

Paul of Samosata was another Sardian. He flourished A.D. 264, as bishop of Antioch, and instructor of Zenobia, the Queen of the East, in his own notions of christianity. He taught, that Jesus Christ was by nature a common man like others. He was artful, eloquent, deceitful, and otherwise immoral. He was deposed A.D. 269 by a council of seventy bishops whose indictment against him argues an awful degeneracy from the truth in this primitive arena of the labors of Saul of Tarsus and his companions in the gospel.

By this time *Monkery*, introduced by Paul the first hermit, received considerable impetus through Anthony the Egyptian. The spirit of Paul the Hermit was first incorporated by Anthony A.D. 270, whose biography was written by Athanasius, who was contemporary with monasticism in full blast. Anthony’s austerities were excessive, and the most ridiculous stories are told of his contests with the Devil, which forcibly illustrate the self-righteous pride and vain-glory of his disposition. But, as we are not writing a history of monkery, but only citing examples illustrative of the “*falling away*” in the successive stages of its development to the revelation of the *Man of Sin-Power*, we shall leave this celebrated monk busily engaged in the Sardian state of Christendom propagating the monastic disposition, and extending its influence not only into the fourth century, but for many ages after. We therefore dismiss him with the remark, that “the faith and love of the gospel received towards the close of this century a fatal blow from the encouragement of this unchristian practice.”

6. Philadelphian State.

In the apostolical state of the christian community the faith, hope, and love of the brethren was conspicuous and strong. But after the One Body had passed through the Ephesian, Smyranean, Pergamian, Thyatiran, and Sardian, states, it was greatly enfeebled in all its primitive forces; so that when it was fairly established in the Philadelphian, its brightest examples, who had kept the word and had not denied the name of the Spirit, constituted but “a little strength” for the whole. This “little strength” was the succession of the “few names” of the Sardian state which had not defiled their garments—the few grains of salt that preserved the body from utter, or Laodicean, corruption.

“An open door” was set before those who constituted this little strength of the christian community, which “no man could shut.” The emperor Valerian, who for the first three years of his reign, had been the friend and protector of christians, in the year 257, became their enemy. A magician, named Macrianus, a man of diabolical wickedness and folly, having gained an ascendancy over the mind of Valerian, induced him to persecute them with deadly animosity. The persecution lasted three years and a half, when Valerian was taken prisoner by Sapor king of Persia, who detained him the rest of his life, and made use of his neck in mounting his horse; and at last commanded him to be flayed and salted.

After Valerian’s captivity a door was opened to the christian community, through which entered rest and peace, which continued forty years. About the year 262, Valerian was succeeded by his son Gallienus, who proved a sincere friend to the christians, though in other respects, an emperor of no repute. By edicts he stopped the persecution, and gave the bishops letters of license to return to their pastorates. One of these letters, as preserved by Eusebius, runs thus:

“The emperor Caesar Gallienus to Dionysius the bishop of Alexandria, and to Pinna and Demetrius,

with the rest of the bishops. The benefit of our favor we command to be published through the world: and I have, therefore ordered every one to withdraw from such places as were devoted to religious uses; so that you may make use of the authority of my edict against any molestation; for I have sometime since, granted you my protection; wherefore Cyrenius the governor of the province will observe the rescript which I have sent.” He directed also another edict to certain bishops, by which he restored to them the places in which they buried their dead.

Thus the Spirit set an open door before the little strength, which no man in power could shut for forty years. Gallienus, the instrument in the hand of Providence through which this opening was effected, seems to have been more like a modern than an ancient sovereign—a man of taste, indolence, and philosophy—disposed to cherish everything that looked like knowledge and liberty of thinking; by no means so kind and generous in his constant practice as his profession might seem to promise; he was the slave of his passions, and led away by every sudden feeling that seized his imagination. The christians appear to have been considered by him as a sect of new philosophers; and as he judged it improper to persecute philosophers of any sort, they found a complete toleration under a prince, whose conscience seems to have been influenced by no religious attachment whatever.

We now behold in the full development of the Philadelphian state, *a new scene*—Christians legally tolerated under a pagan government for forty years! How they must by this time have approximated in their principles to those of the tolerating power. The tolerance of Gallienus was adopted as the policy of the succeeding emperors to the end of the third century. It was violated only in one instance; the effect of which was presently dissipated by the Spirit who would not permit the door to be shut. The moral influence of this long peace was, how ever, exceedingly disastrous. “This new scene,” says Milner, “did not prove favorable to the growth of grace and holiness. In no period since the apostles was there ever so great a general decay as this; not even in particular instances, can we discover during this interval, much of lively christianity”—so very small was the “*little strength*.”

The profession of christianity was now becoming fashionable. Dioclesian began to reign A.D. 284. For the space of eighteen years he was extremely indulgent to its professors. His wife Prisca, and his daughter Valeria were in some sense christians secretly. The eunuchs of his palace and his most important officers were also “christians;” and their wives and families openly professed the faith. Christians, so-called, held honorable offices in various parts of the empire; innumerable crowds attended christian worship; the old buildings could no longer receive them; and in all cities wide and large edifices were erected.

If Christ’s kingdom were “the church,” and had been of the pre-Constantinian ages; and if its strength and beauty were to be measured by secular prosperity, the era of its greatness might be fixed in these earlier ages of Dioclesian. But, on the contrary, it was preeminently an era of great declension. During the whole of this third century the work of faith in purity and power, had been in rapid decay. The connexion with philosophers was one of the principal causes, outward peace and secular advantages completed the corruption. Discipline was now relaxed exceedingly; bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness had, in general, gained the ascendancy in the christian body. Some there, doubtless, were who mourned in secret, and strove in vain to stop the abounding torrent of the evil. They were the “little strength, who kept the word, and denied not the Spirit’s name;” but with this exception, all the rest called “christian” were “of the Synagogue of the Satan who said they are Jews, and are not, but do lie.” The hour of temptation was concurrent with this period of forty years; a trial, from which the generation of believers in Philadelphia contemporary with John, were kept; as well as this “little strength” coeval with the embryo formation of the Laodicean consummation of the Apostasy. For the space of thirty years there was an extreme dearth of real christian excellencies. No bishop or pastor eminent for intelligence, faith,

zeal, and labor, appears in the history of the times. But notwithstanding this decline of zeal and principle, still christian worship was constantly attended; and the number of nominal converts was increasing; but the faith of Christ itself was now an ordinary business.

Eusebius, the ecclesiastical historian, who was born about the year 259, flourished in the transition of the Philadelphian into the Laodicean state, in which last he died A.D. 340. He was the most learned of all the christians, whose learning and philosophy were inimical to the simplicity which is in Christ. Plato and Origen were the masters in the school of his divinity.

In this Philadelphian state, which merged into the Laodicean fully developed at the opening of the Seventh Seal, “TERMINATED, or nearly so, as far as appears, that great first effusion of the Spirit of God which began at the day of Pentecost. Human depravity effected throughout a general decay of goodness; and one generation of men elapsed,” says Milner, “with very slender proofs of the spiritual presence of Christ with his Church.”

Eusebius confesses this declension in the following words:—“The heavy hand of God’s judgments began softly, by little and little to visit us after his wonted manner. The persecution which was raised against us, took place first among the christians who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division.” He goes on to observe, that “the dreadful persecution of Dioclesian was then inflicted on the church (A.D. 303–13,) as a just punishment, and as the most proper chastisement for their iniquities.” This persecution will be treated of in illustration of the Fifth Seal

7. Laodicean State.

The “little strength” of the Philadelphian state of the christian community was now exhausted, at the end of the “*little season*” of ten years, during which the “fellow-servants and brethren” were being killed by Diocletian, Galerius, and Maximin, as foretold in the prediction of the Fifth Seal. The revolution of the Sixth Seal had taken that which hindered the revelation of the Man of Sin out of the way, and had consequently restored peace and worldly prosperity to “the Church,” of which the emperor Constantine had become the Head. The Laodicean state, which had been forming previous to and during the Diocletian persecution, was now fully inaugurated, and emblazoned in the legislative union which Constantine decreed. Henceforth, appears before the world, not the “*One Body*” of the faithful in Christ Jesus, but a new thing, or wonder in the heaven, styled by its admirers “THE HOLY CATHOLIC CHURCH.” In contemplating this Laodicean institution, the spirit of pure and undefiled religion, which is unspotted by the world, is not seen. Pompous apparatus, augmented superstitions and unmeaning forms of piety, much show and little substance appear. This is the impression which the account given by Eusebius leaves upon the mind.

The following extract from Milner strikingly illustrates the Laodicean character of the time. “If we look at the external appearance of christianity,” says he, “nothing can be more splendid. An emperor full of zeal for the propagation of the only divine religion, by edicts restores to the church every thing of which it had been deprived, indemnifies those who had suffered, honors the pastors exceedingly, recommends to governors of provinces to promote the gospel; and though he will neither oblige them nor any others to profess it, yet he forbids them to make use of the sacrifices commonly made by prefects; he erects churches exceedingly sumptuous and ornamental, with distinctions of the parts corresponding in some measure to those in Solomon’s temple; discovers with much zeal the Sepulchre of Christ at Jerusalem, real or pretended, and honors it with a most expensive sacred edifice. His mother Helena fills the whole Roman world with her munificent acts in support of religion; and after erecting

churches, and travelling from place to place to evidence her zeal, dies before her son, aged eighty years. Nor is the christian (properly *the catholic*) cause neglected even out of the bounds of the Roman empire. Constantine zealously pleads, in a letter to Sapor, king of Persia, for the christians of his dominions; he destroys idol temples, prohibits impious pagan sights, puts an end to the savage fights of gladiators, stands up with respectful silence to hear the sermon of Eusebius, bishop of Caesarea, the historian; furnishes him with the volume of the scriptures for the use of the churches; orders the observation of the festivals of martyrs; has prayers and reading of the scripture at his court; dedicates churches with great solemnity; makes christian orations himself, one of which, of considerable length, is preserved by the historian, his favorite bishop; directs the sacred observance of the Lord's day, to which he adds that of Friday also, the day of Christ's crucifixion; and teaches the soldiers of his army to pray by a short form made for their use.

"It may seem invidious," continues Milner, "to throw any shade upon this picture; but though the abolition of lewd, impious, and inhuman customs must have been of great advantage to society, and though the benefits of christianity compared with paganism, to the world, appear very strong by these means, yet all this, if sound principle be wanting, is but form and shadow"—a mere improvement on paganism. "As it was difficult to clear Origen of depreciating the divinity of Christ, so it is still more difficult to exculpate Eusebius, with whom he was a favorite author. There seems to have been both in Eusebius and some of his friends, and probably in the emperor himself, a disposition, of which, perhaps, they were not conscious, to lessen the honors of the Son of God. His sermons breathe little of christianity, so far as I have seen them; and is so rhetorical and indistinct in his theological discourses, that it is difficult to extract any determinate propositions from his writings.

"It was to be expected that great defectiveness of doctrine would not fail to influence practice. External piety flourished, monastic societies in particular places were also growing, but faith, love, heavenly mindedness, appear very rare; yet among poor and obscure christians there may have been more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true practical use of a crucified saviour for troubled consciences, were scarcely to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive in the government, oppressive by eastern superfluous magnificence; and the history of the times shows how little true humility and charity were now known in the christian world, while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."

Such was the pass at which christianity had arrived at the opening of the Sixth Seal, A.D. 311. Laodiceanism had extinguished the "little strength" of the Philadelphian state which preceded it. In this, the Spirit had "come quickly," or *suddenly*, upon them in the judgments of the Fifth Seal for the abominations of the existing and previous states. Christianity was now paganized; and as ministered by the bishops and presbyters of the churches, was ineffectual for the salvation of men. It was no longer of use in their hands for the taking out of a people from among the Gentiles for the Name—Acts 15:14. The time had therefore come to spue them out of the Spirit's mouth. As Milner says, "their external appearance was splendid;" and they imagined that, being enriched and increased with goods by Constantine's munificence, "they had need of nothing;" but the Spirit declares, that they were ignorant of their true spiritual condition; and that they were really "miserable, and pitiable, and poor, and blind, and naked." For the great mass of them, he had no love. They preferred to bask in the imperial sunshine, and to enjoy the favors of the glorious emperor. He therefore left them to their own folly; and as they had set their affections upon things that perish, "God sent upon them a strong delusion unto their

believing in the lie; that all might be condemned who believe not the truth, but have pleasure in the unrighteousness”—2 Thess. 2:11. “*As many as I love*, I rebuke and chasten;” but these Laodiceans, of what had become under Constantine’s patronage “the Holy Roman Catholic Church,” were without chastisement, and were therefore “bastards, and not sons.” The sons were still a people subject to tribulation; and we see them in Rev. 12, as a fugitive woman fleeing for refuge into the wings of the Great Eagle, far removed from the presence of the new Imperio-Episcopal Despotism—a tyranny constituted by the unhallowed union of church and state.

Let the reader understand then distinctly, that the Constantinian era was that in which the Apostasy from true christianity as originally set forth by the apostles, was perfected; and that being perfected, the Spirit withdrew himself from it entirely. It became as completely separated from the Anointed Jesus and his love, as the loathsome ejecta vomited from the stomach of the person vomiting. The Holy Catholic Church so-called, is a mere spue; and all the churches of which she is “the Mother,” are “the Abominations” that have effervesced from its putrefaction. They are mere forms of Laodiceanism—the genuine progeny of the Roman Jezebel. Since the period of the Sixth Seal, the true believers of the gospel must be sought for in a different channel. They are not to be found among catholics, Greek or Latin; nor among any that recognize catholics in faith, practice, and spirit, as christians. They are not to be found among infant sprinklers of any “name” or “denomination;” nor among adult-immersionists, who understand not “the gospel of the kingdom” preached by Jesus and the apostles. Christians are a separate and distinct class from all these, who are but Laodiceans in faith, spirit, state, and practice. These have been the persecutors of the saints in all ages; that is, from the time the Spirit vomited them out of his mouth in the beginning of the fourth century to the time in which I am now writing; and they will continue to persecute in word or deed, or in both where they are able, “until the Ancient of Days come;” for the Laodicean State being concurrent with the Seventh Seal, the judgments of which have been appointed especially for the punishment and tormentation of the Laodiceans, not for their chastisement as sons beloved, but for their destruction as despised bastards—it does not terminate till “the wrath of God” contained in the Seventh Vial section of the Seventh Seal, is poured out to the last drop—Rev. 15:1, 8. In my “*Chronological Tableau*” I have, in the third column, inscribed certain names which are familiar to the readers of history.

They are by no means all that might have been appropriately inserted there. They are but a specimen of an immense multitude who have figured in the arena of the Laodicean Apostasy in its internal strifes and agitations. I have inscribed them as names illustrative of the principal genera and species of the class, APOSTASIA; which Paul taught was to precede and extend to the *epiphany* of Christ’s *parousia*, or manifestation of his presence. All the popes from Constantine, and their cardinals, bishops, priests, and so forth; and all in fellowship with them; and all the several orders of monkery; and the hierarchies of protestantism, which is but a modification of Romanism, might have been detailed. But such an enumeration is unnecessary. The few we have selected will illustrate the whole, and stand as the representative of those who boast in them as the stars, and constellations of their pietism. Many of them have been useful in their day and generation. Justin, Origen, Clemens, and others, though corruptors of the faith, were useful in transforming paganism into Laodiceanism; which, though intrinsically contemptible and worthless as a means of salvation, is an improvement upon paganism. So Huss, Jerome, Luther, Calvin, Knox, and such like, all of them Romanists and ignorant of the gospel of the Kingdom, which consequently they never obeyed, were useful in blindly developing protestantism, which, with all its imperfections and worthlessness as a means of eternal life, is an improvement on Romish superstition and immorality. The last names on the list are representative of contemporary dilutions of protestantism. Whether they be improvements upon the original is questionable; they are at all events better than Romanism, if we except Mormonism, which is cruel as the grave.

They are forms of error, which, however diversified among themselves, are essentially Laodicean; yet, are not without their use in contributing to antagonize the rich and powerful sects; and to prevent them from coalescing into a colossal despotism, by which the gospel of the kingdom might be utterly suppressed. Pious faithlessness of the word is characteristic of them all. They are without exception the exact counterpart of the Laodicean Angel contemporary with John. The characteristics of this are equally those of Laodiceans from, Constantine to the manifestation of the presence of the Christ—"miserable, pitiable, poor, blind, and naked." The Spirit, in the present advocacy of the gospel of the kingdom, "counsels them to buy of him gold tried in the fire, that they may be rich; and white raiment that they may be clothed, and that the shame of their nakedness do not appear; and to anoint their eyes with eye-salve that they may see." Thus, "he stands at the door and knocks;" and ready to come as a thief—Rev. 16:15. But for the most part they pay no heed. Yet, if any will open, he will enter in, and sup with him. Who then will hearken to what the Spirit saith to the churches?

Appendix

The Apocalypse comprises the final message of the Lord Jesus Christ to "his servants," that they might understand certain matters relating to the purpose of Yahweh that were previously hidden from them; particularly in relation to events that were to come to pass (Rev. 1:1, 19; 4:1; 22:6). The message is not limited to prophecy, but also contains exhortation, warning and encouragement. However, its main purpose is to reveal the significance of the "times and seasons" which as "children of light" it is expected that we should comprehend (1 Thess. 5:1–5).

In *Eureka*, Brother Thomas has written:

"The Apocalypse was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin."

Concerning *Eureka*, Brother Roberts wrote:

"I, for one, am indebted for my understanding of this most difficult part of the testimony of God. Before reading that exposition, I understood only snatches of it. Now I am thankful to be able to follow it in its entirety. Do not be tempted to think that we lean upon a man's judgment in the matter. Dr. Thomas not only gives you his conclusions, but the reasons which led him to those conclusions. We are able to make his conclusions our own by a process which makes us independent of all men as to the ground on which we hold them. The best proof of the soundness of the views advanced by Dr. Thomas lies in this, that once a reader is directed by him to the Bible, and becomes a Bible student, he can dispense with Dr. Thomas' book altogether so far as steadfastness of conviction is concerned. The Bible nourishes that conviction from day to day."

The Apocalypse, therefore, comprises a most precious gift from God. One, too, in which we can place implicit trust. Events have been fulfilling just as predicted. Nothing has failed. Paganism disappeared; the apostasy became enthroned; the Papacy arose and ran its cruel and unhallowed course;

the Saracenic, Turkish, and Napoleonic scourges have performed their appointed work; the Ottoman Empire has disappeared and Turkey itself is under threat; the way of the Kings who are out of the Sun's rising is being prepared in the restoration of Israel; the world is distracted by the "unclean spirits like frogs"; a state of restlessness, antagonism and preparation for war is in evidence; and we stand on the eve of Christ's return. We have much indeed for which to be grateful in the gift of *The Apocalypse*, and also for its illuminating and stimulating key: *Eureka*.

The Apocalypse contains its own evidences of divine inspiration. The fulfilment of its many predictions of course is the most powerful of these evidences. But the structure of the book is a no less striking proof. Had man been the author of *The Apocalypse*, he would have given everything in chronological order, finishing up with the Kingdom. Not so with this divine programme. The reader is brought to the end, to the Millennium, many times over. There is an explanation for the course adopted. Believers, whilst being cheered in the various ages by the unfolding of the revealed events relating to their own times, have by the Kingdom being linked with those events, been constantly reminded of the grand consummation in view.

WHY THE APOCALYPSE SHOULD BE STUDIED

Paul wrote that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16–17).

All sections of the Word, therefore, should engage our attention; all of it is designed to equip the student for a wonderful and exciting destiny: life eternal in the Kingdom of God. The *Book of Revelation* should not be neglected. But, unfortunately, it is neglected by many who believe that it is beyond their comprehension to grasp. Admittedly, it is a book that is hard to understand; but so is Scripture generally, for it sets forth divine wisdom, which is far above human thought (Isa. 55:8–11).

The Blessings of the Book

However, more than any other book of the Bible, divine blessings are pronounced upon those who study the Apocalypse with understanding. Daniel was told that "the wise shall understand" the prophecies delivered unto him (Dan. 12:10), John in Patmos was told that the wise who came to understand the things revealed unto him will be "blessed."

In fact, this "blessing" is pronounced seven times throughout the book. And that is quite significant, for *The Apocalypse* is a book of "sevens": seven messages to the Ecclesias; a seven-sealed book; seven trumpeters; seven vials, and so forth. Seven is the number of completion, the number of an oath which seals a matter. The proclamation of seven blessings throughout the book emphasises the importance of its study.

Here are the seven blessings:

1. —A Blessing pronounced upon the accurate study of its message:
"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1:3).
2. —A Blessing pronounced upon those who will be resurrected to help fulfil it:
"Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).
3. —A Blessing upon those who watch and walk in the light of its teaching:
"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments" (Rev. 16:15).

4. —A Blessing upon those who partake of the marriage supper of the Lamb:
“*Blessed are they which are called unto the marriage supper of the Lamb*” (Rev. 19:9).
5. —A Blessing upon those who attain unto life eternal:
“*Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power*” (Rev. 20:6).
6. —A Blessing upon those who keep the sayings of the book:
“*Blessed is he that keepeth the sayings of the prophecy of this book*” (Rev. 22:7).
7. —A Blessing upon those who keep the Lord’s Commandments:
“*Blessed are they that do his commandments*” (Rev. 22:14).

The word *blessed* is from the Greek *makarios* and signifies to pronounce *happy*. A cognate word is found in James 5:11: “We count them happy which endure.” The word is used in relation to the beatitudes (Matt. 5), and there denotes the nature of the blessing. The “poor in spirit,” the “mourners,” the “meek,” the “hungry and thirsty,” the “persecuted” are pronounced “blessed” or “happy,” because they are enabled to look beyond their present sufferings, to the glory of the Kingdom of God.

The *Apocalypse* sets forth that hope as a reality. It makes clearer and more substantial the joyous anticipations of the present. More than any other book of the Bible, it enables one to look beyond the present to the joy of the future. It enables one to appreciate better the words of Paul:

“For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal” (2 Cor. 4:15–18).

A Message for Every Age

Throughout the Revelation, Christ has injected personal messages to his brethren of every age. For example, his messages to the seven Ecclesias related primarily to the brethren of the first century; his encouraging comment recorded in Revelation 13:9–10 particularly concerned the faithful of the Middle Ages who had to endure the bitter persecution levelled against them by the Papacy during the time of its ascendancy; the proclamation of Revelation 16:15 is directed to those living at the epoch of his return.

So the book has encouragement for believers of every age, and words of warning, exhortation and advice for every situation. Above all else, it directs attention to the time when “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away” (Rev. 21:4).

The book, therefore, comprises Christ’s personal message to “his servants” whom he treats as “his friends” (John 15:15). As his friends, let us heed the words he has directed for our learning and admonition, and particularly the powerful exhortation that is inserted in the prophecy of Chapter 16 for the benefit of believers of this Age.

A Blessing or a Curse?

The *Apocalypse* pronounces a blessing upon those who come to understand its message accurately.

There are three main schools of interpretation of this book. They are: the *Immediate*, the *Futurist*, and the *Historist*.

The *Immediate* sees it all fulfilled prior to the destruction of the Jewish State by the Romans in A.D. 70. According to this interpretation, the seven kings of Revelation 17:10, are the seven emperors: Augustus, Tiberias, Gaius, Claudius, Nero, Galba, Otho. The number of the beast—666—is the total

numerical value of Nero Caesar spelled in Hebrew letters, and so on.

The *Futurist* understands the major part of the book as referring to what is still future, that is, to the end-epoch of the present age, and onwards. The theory introduces a confused jumble of events unlike anything else in Scripture; so that Christ is pictured as returning to the earth to wage war, and then ascending to heaven again, to finally return to complete his labours. The saints go forth to fight, only to be slain, and their bodies to remain for three days in the street of the great city (Rev. 11), to be resurrected, and “ascend into heaven.”

The *Historist*, taking Rev. 1:3, 19 as a guide, sees the book as a prophetic programme covering the whole of history from apostolic days to the end of time. The book thus becomes divinely predepicted history, from about A.D. 96 when John was persecuted in Patmos (Rev. 1:9) to the present time and beyond, depicting political and ecclesiastical events in cipher, figure or code. In this view, the book is unfolding itself throughout history, even through the present age.

That is the interpretation set forth by Brother Thomas in *Eureka*. We fail to see how any other view can be accepted in view of the statements of the Revelator:

“The time is at hand” (Rev. 1:3); “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev. 1:19).

These statements surely indicate that the *Apocalypse* relates to things that then shortly would begin to come to pass, and would continue on until the Kingdom is established. How can the *Immediate* theory be sustained in view of such requirements as “God shall wipe away all tears, and there shall be no more death” (Rev. 21:4)? How can the *Futurist* view be sustained in view of the Revelator’s explicit claim that the prophecies set down “must shortly come to pass”? We have read the theories advanced in support of this *Futurist* view, have given them consideration, but have been compelled to set them aside, not merely because we consider them an incorrect interpretation, but because that very form of interpretation would undermine basic doctrines of the Truth when taken to their logical conclusion. For example, a theory that demands that Christ returns twice; that the saints suddenly become belligerent and fight against the powers that be in a losing battle, to die, be raised and ascend to heaven, conflicts with basic teaching of the Gospel, and must be set aside.

We do not believe, therefore, that we can “agree to differ” regarding the interpretation of the *Apocalypse*. Whilst we can sympathise with brethren who may be hazy about its meaning, and therefore in need of instruction which they are prepared to receive, we believe that those who set out to destroy the line of interpretation set down in *Eureka* do a veritable disservice to the Truth; even though they do not intend this.

The matter is quite important. If a blessing is attached to those who “know accurately” the significance of the message; what are we to say of those who would set forth an interpretation that would distort its meaning? Obviously their theory conveys a curse; and as such should be opposed even though they might be quite sincere in their propagation of it. Certainly, we cannot remain indifferent to such expositions. When the basic doctrines of the Truth are challenged we are expected to defend them, and show the fallacy of the error advanced in their stead. In similar manner we should defend the truth concerning the interpretation of this book, particularly when the Lord Jesus himself has proclaimed a special blessing upon those who attain unto its true understanding.

With many Christadelphians, we believe that though *Eureka* is not inspired as the Scriptures are inspired, its author was divinely guided in the interpretation set forth. That does not mean that we necessarily endorse every detail of it; but it does mean that by and large, we accept it as the true meaning of the Revelation. We are convinced that an unbiased examination of the evidence will demonstrate the soundness of what is therein set forth.

PUBLICATION OF EUREKA

The first volume of *Eureka* was published in 1862, but long before then, the attention of its author had been directed towards the study of *The Apocalypse*. Indeed, for over twelve years he had pondered its message, and had written extensively on its contents in the pages of his various Journals. *Eureka* represents his major work, and in our opinion, the most valuable piece of writing outside the inspired Scriptures themselves.

Of the three volumes of *Eureka*, the first, in expounding the messages of Christ to the Ecclesias, must rank very high in importance. Exposition and exhortation are blended in the explanations of the symbols used by the Spirit and their application to the saints. Dr. Thomas had a sound grasp of Scriptural principles, and the study of his principles of interpretation provides the student with a key that unlocks the mysteries of the Word, and allows him to build on that which it reveals. As a medical doctor he had a mind free of human theological tradition, so that when he gave himself to the study of the word, he was very susceptible to its guidance. Concerning him, the late John Carter wrote:

“His educational and professional training combined to give him keen perception. His natural qualities of fearlessness and steadfastness led him to hold fast that which he perceived to be the Truth. Like Paul the apostle, he had one consuming purpose, to respond to God’s commands. Such a strong motive is an unifying force in life, and it gave zest to the study of the Oracles, earnestness in preaching, endurance in opposition, courage in disappointment; it enabled him to put aside worldly gain, and to toil in bringing God’s truth to others.”

The apex of his literary work undoubtedly is found in *Eureka*.

Volume 2

PREFACE

It is with no little satisfaction that the author is at length enabled to place this volume of his EXPOSITION OF THE APOCALYPSE in the hands of its subscribers. To subscribers and authors in general, the issuing of books by subscription must always be a work of anxiety; especially where, as in the instance of *Eureka*, the subscribers thereto have made its author the depository of nearly two thousand dollars in advance of the performance of what he had proposed in his prospectus. This was a signal act of confidence in his integrity, exceedingly gratifying to his feelings; for which he takes this opportunity of returning his sincere and heartfelt acknowledgment. It was an act of confidence also in his ability to perform the difficult work of exposition. He trusts, therefore, that now the volume is in the subscribers’ hands, and they can leisurely familiarize themselves with its contents, they will come to see that their confidence has not been misplaced.

When the prospectus was sent upon its mission, the author was far from being sanguine of success. The general indifference, and prejudice existing against the Apocalypse; the great cost of the proposed exposition; and the uncontradicted calumnies so industriously circulated by the author's enemies, cooperated to create no little misgiving in regard to the success of the undertaking.

But, when Deity signified the Apocalypse to the apostle John, did He not intend it to be understood by His servants? Was it not revealed for their information; and especially for the enlightenment of that generation of them which might be contemporary with the *denouement of the plot* so skillfully laid, and admirably worked out, in all the ages and generations of the past, by "the Lion of the tribe of Judah, the Root of David, who had prevailed to open the scroll, and to loose the seven seals thereof?" Was all the wonderful and mighty working to be lost upon this generation, and to be in regard to it as though it had never been? This, the author could not bring himself to believe. His thorough and abiding conviction was, that the Apocalypse was not only given to be understood, but also to be understood before the appearing of THE ANCIENT OF DAYS. For otherwise, how could His servants watch, and perceive the signs therein revealed, and be prepared for his coming? The apocalyptic benediction is pronounced upon "HIM who knows accurately," and upon "THEM who give heed to the words of the prophecy, and observe narrowly the things written in it." But, how can this be done by them who understand it not? And where are they to whom it is intelligible? If any such exist, why is their light under a bushel; why hath it not shone forth to all that are in the house?

Without scriptural, historic, and chronological exposition, the Apocalypse is unintelligible to the people of the nineteenth century. Some imagine that because it is a revelation, it must necessarily expound itself to the illumination of a wayfaring man though a fool. This, however, is but a poor compliment to themselves who, with all their boasted science and scholarship, are altogether in the dark concerning it. But, from the days of DIONYSIUS, "the great bishop of Alexandria," to the time of PIO NONO, the present spiritual incumbent of the tottering throne of the Roman Orb, all "the wise and prudent" declare, that without exposition the Apocalypse is an unintelligible mystery. Hence many learned and popular writers of divers of the "names and denominations" have attempted to expound it. Among these are Sir Isaac Newton, Mede, Bishop Newton, Fleming, Faber, Bickersteth, Brooks, Cunningham, Irving, Keith, Maitland, Elliott, Cuning, Lord, and so forth. But no one understanding "THE GOSPEL OF THE KINGDOM," and the doctrine concerning "THE NAME OF JESUS CHRIST," can possibly admit that they have succeeded. Believers of this gospel can come to but one conclusion, which is, that all their attempts are signal and decided failures. And, if this class of writers have failed, whither shall we look for an interpreter?

The fact is that there was none. The understanding of the gospel of the kingdom enabled the author to perceive, that the exposition of the Apocalypse was still a desideratum—a thing to be devoutly and earnestly desired. The Apocalypse was given by Deity to Jesus Christ, that He might show it to his servants; and the reason why no exposition was extant, is, that Jesus Christ, who is the truth, had not given the ability to "the wise and prudent" of the Laodicean Apostasy. His servants and brethren were not to be taught by the wise and prudent of the excommunicated COURT OF THE GENTILES. He had "spewed these out of his mouth;" and was it likely, then, that he would confer on such the honor of being the interpreters of his apocalyptic mysteries? By no means.

The exposition, as well as the apocalypse given, must be His. "Let Christ dwell in your hearts by faith." These are the words of Paul; and the Spirit that anointed Jesus said through him, "I AM THE TRUTH." Hence, there can be no correct exposition of the Apocalypse unless CHRIST THE TRUTH give it. No writer on the Apocalypse can do anything aright apart from this inspiration. Unenlightened by "the truth as it is in Jesus," the most learned are as incompetent as the most ignorant. Mr. Elliott says truly: "The Apocalyptic subject is one altogether peculiar; being at once so important, so difficult, and so

controverted.” It is an arena upon which the foregoing extremes meet and cordially embrace. “None of the guilty shall understand.” This is the irreversible decree; who can annul it?

A correct interpretation being Christ’s, it was for Christ also to provide for its publication. Such was the author’s conviction. If the work is the Lord’s, he will provide the means. And remarkably has this conviction been verified. The truth opened Lydia’s heart to attend to the things spoken by Paul. She heard them, became interested in them, and attended to them. This is termed the Lord opening her heart. Upon the same principle, He opened some of the hearts of the subscribers to the author’s exposition, that through its publication by their means, they and others afar off might come to the understanding of the things written in the apocalyptic prophecy; and that thereby they might obtain the blessing promised in chap. 1:3. The author has made personal application to none. The notice of his readiness to publish, if enabled so to do, is all the effort he has made in the premises. But the response was not encouraging; and the author came well nigh despairing of success. Christ, however, in the hearts of a few, willed otherwise; so that, by their spontaneous liberality to the amount of twelve hundred and sixty dollars, he was enabled to go to press; with the assurance also that, if he would proceed with the preparation of the third volume, the means for its publication should be promptly furnished.

This unexpected success in bringing forth so expensive a work has both rejoiced and surprised him. It is a practical attestation that he still lives in the esteem of “the excellent, in whom is all the delight of the Holy One.” As one of the Holy City down-trodden in the earth, he has not escaped the efforts of the Serpent’s Seed to bruise him in the heel; but he rejoices to find that they have not fatally affected his usefulness. Their “enmity,” which broke out against him while passing the first volume through the press, has coiled around him in all the labors of the second. He has, however, given but little heed to it; being assured that when this volume, the fruit of much thought and labor amid great discouragement and conflict, shall come into the reader’s hands, he will be able, by a comparison of the author’s incessant labors, with their fitful and ephemeral, but malicious, attacks upon his name, to arrive at a true and righteous verdict in the premises. The elaboration of such works as the author’s leaves no spare time for evil courses. The matter of which they are composed, firmly believed, alienates from the petty jealousies and rivalries of minds spoiled by “science falsely so-called,” and by all sorts of traditions, or crotchets, which make void the truth. “By their fruits ye shall know them.” Public writers and teachers can only be thus known. Their writings and discourses are their fruits. The author’s are before the world, and before “the saints who are on the earth;” and though all called saints are not “excellent,” he has no apprehension of reprobation from those who are. He regards the defamatory writings of bad men and hypocrites as highly complimentary and laudatory. In the denunciations of such, the author rejoices greatly; for it is a public testimony to all concerned, that he sits not in their seat, and that “the hope of the hypocrite” is not his.

The appearance of this volume at the present crisis of human affairs is well-timed. The author believes that two years or so later would have been unseasonable, and possibly “TOO LATE.” If his chronology be correct, the current epoch must be hard upon the terminus of the Papal Power, and the initiation of “THE TIME OF THE DEAD.” These two crises are conterminous. Their contemporary limitation is fixed to the ending of a symbolic “FORTY AND TWO MONTHS,” which is an Aeon, or cycle, of 1260 years. The signs of the times, apart from chronological computation, clearly indicate that this cycle has nearly described its course. The “DRIED UP” condition of the THE FOURTH EUPHRATEAN ANGEL-POWER, enthroned in Constantinople; and daemon-operation of the FRANCIC-FROG-POWER for the past eighteen years upon the Dragon, the Beast, and the False Prophet—are unmistakable signs of the speedy manifestation of THE ANCIENT OF DAYS. He comes in “as a thief.” HE WAS with Moses at the Bush. HE IS at the right hand of Almighty Power; and HE IS THE COMING ONE—the Grand Master of the situation created by events in the development of which FRENCH IMPERIALISM has been HIS subordinate

and precreative agency. The working of this is the great sign “IN THE HEAVEN OF THE SON OF MAN.” It has been wonder-working until it has brought the False Prophet into the greatest peril. The withdrawal of French protection will, doubtless, leave him a prey to the hatred of his own children, whose rebellion will rapidly develop the end.

And how greatly is that end to be desired by all true believers! And how intensely interesting must be the proof of its extreme nearness to all such! It is indeed true, that “THE TIME OF THE DEAD, that they should be judged,” and that “the reward” so long promised should be given to “the prophets, and to the saints, and to them that fear the name of the Coming One, small and great”—is it indeed true, that this “Day of Vengeance and Year of the Redeemed,” is at the very door? The author believes, that this volume will assist the reader greatly in his endeavour to acquire a satisfactory solution of this highly important and interesting problem. THE TIME OF THE DEAD is contemporary with a time of angry excitement among the nations—“the nations were angry, and thy wrath came and the time of the dead, that they should be judged”—Apoc. 11:18. Their anger is excited against ROME: which when the Apocalypse was given, was styled, “that Great City having dominion over the kings of the earth”—Apoc. 17:18. She had it then; and but for the working of the revolutionary Frog-Power, would still manifest it to a greater extent than at present appears.

The approaching belligerency of the nations is an important element of THE ROMAN QUESTION. They are to hate the Harlot, and make her desolate and naked, and to eat her flesh, and burn her with fire”—Apoc. 17:16, THE PAPAL DEITY OF THE ROMAN ORB a refugee from his capital, or a captive in revolutionary bonds, may evolve an unclean, wonder-working, daemonspirit, from his mouth, which will go forth to the kings of the earth and of the whole habitable, including the American Continent, and gather them to a conflict for the suppression of the approaching EUROPEAN REVOLUTION, and the reestablishment of the PAPAL THRONE, which will signally accomplish the desolation of the Harlot. The Convention between the French and Italian powers of September 15, 1864 contains the elements of this coming struggle between DESPOTISM and the REVOLUTION. Within two years of this date, Rome is to be evacuated by the French, and “THE GOD OF THE EARTH” left to his own resources. The 15th Sept., 1866, is the fatal limit of the Franco-Italian Convention. May it not also be that at this date will be found the terminus of the FORTY AND TWO MONTHS allotted to the Papal Power to practise—*poiesai*? Forty and two months of years ago carry us back to A.D. 606, into the Phocal Epoch. At this time the Bishop of Rome and the Patriarch of Constantinople were contending against each other for the Pontifical Supremacy of the Roman Orb. The only authority that could confer this Pontificate was the Emperor reigning in Constantinople. Maurice, the predecessor of Phocas, was in favor of the Patriarch; but a revolution set him aside, and elevated Phocas to the Imperial Throne. This sanguinary usurper favored the aspirations of the Bishop of Rome, known as BONIFACE THE THIRD. In compliance with his request, he *confirmed the right* acquired by John II, from Justinian seventy-five years before; and constituted “the See of the Roman and Apostolic Church THE HEAD OF ALL CHURCHES.” This was “*giving the saints into the hand*” of the Episcopal Constituent of the Little Horn; and authorizing him to practise. Thus, by imperial authority “was given unto the beast a MOUTH speaking great things and blasphemies; and power was given unto him to practise forty and two months”—Rev. 13:5. It was only by foreign secular power contributing its support, that the Pontiff-King of Rome has been enabled to eke out an existence to the present crisis. But for the French in “the Eternal City,” the Papal Kingdom would have been numbered with the dead some twenty years before its time. The Deity sent the French to Rome in 1849 to strengthen it, that its Pontiff might be enabled to practise imperially to the end of the 1260 years for which its license was divinely granted. That cycle of preeminent lawlessness and blasphemy has nearly described its appointed course. A few months more will probably complete it; and the loss of power to practise, will be the death knell of the Papacy, and the deliverance of the saints; the giving to them the

honor of executing “the judgment written” to the subversion of all thrones; and the final abolition of this sanguinary pontificate from the earth.

Such a crisis, then, being just upon the world, how interesting and important must that work be which treats of the things, whose course has been long tending thereto. It is the purpose of this volume to unfold that series of events which has been consecutively evolved from the time the Apocalypse was given to the formation of the present situation. The labor bestowed on its elaboration has been itself a pleasure; and the author earnestly hopes, that in reading it its subscribers will find much advantage; or at least, have no cause to regret the pecuniary expenditure incurred in causing it to see the light.

In conclusion, the author would invite the attention of the reader particularly to the *Chronikon Hebraikon*, which he has appended to this volume. He believes that it is a correct extrication of the chronology of the Scriptures. But, if these are not reliable, then all chronological inquiries pertaining to antiquity may be abandoned in despair. The Scriptures, however, are the most authentic chronological records extant; and only require to be understood to excite the admiration of the student at the ingenuity and accuracy of their details. The study of these is highly useful and improving; and calculated to fix firmly and methodically in the mind the events and testimonies of the word.

The Author intends to publish a small edition of his *Chronikon* apart from *Eureka*. It will be issued in a paper cover, at a price not exceeding seventy-five cents, including postage.

As to the THIRD VOLUME OF EUREKA, the author will proceed to its elaboration with all diligence, working while it is called today; for “the night cometh when no man can work.” His earnest desire is, that a celestial visitant may find him thus engaged; and by divine authority serve upon him notice to quit; and forthwith to report himself for judgment in the presence of THE KING. But if such an event as this should not transpire so soon as he anticipates; and time should be afforded for the completion of the work, the author will in that case give due notice to the purchasers of the second volume, that they may in like manner possess themselves of the third.

January, 1866. A.M. 5956. THE AUTHOR.

COMMENT

Time has proved that the anticipations of the Author of *Eureka* in regard to the return of Christ were premature. And this reveals that with all its value *Chronikon Hebraikon* fails to provide a satisfactory chronology of the Scriptures in relation to the time periods of the future. Those time periods seem to introduce consecutive epochs of time, rather than specific datings. The Author above made the mistake of interpreting the periods of 1260, 1290 and 1335 of Daniel 12 as beginning at different times and terminating at the one epoch (see *Elpis Israel*). In the Preface above he anticipated judgment being poured out upon the Papacy at the termination of the 1260 period (1868–70), and believed that the Lord would return about the same time. The first part of his prognostication was fulfilled. A few years after *Eureka* volume 2 was published, the Papacy experienced a measure of judgment at the hands of the revolutionary forces that swept Europe at that time, so that between the years 1868 and 1870 the temporary power of the Papacy was taken from it, and the Pope became a prisoner in the Vatican. This state continued until in 1929 the temporal power of the Papacy was restored. When *Eureka* was published the Popes ruled and still rule the Roman Catholic Church from the Vatican. Until 1870 they were also temporal rulers of the Papal States. In that year these states became part of the unified Kingdom of Italy. Papal territory was then confined to the palaces of the Vatican, and the Lateran and Villa of Castel Gandolfo, and the temporal power of the Popes was suspended until 1929. In that year

papal sovereignty was recognised by the Italian government under Mussolini, so that the Popes, who had previously been virtually prisoners in their own splendid dwellings, today travel the world on diplomatic missions or for propaganda purposes.

In 1929, the Vatican was but a city; today it is a city-state; and in order to increase the political prestige and influence of the Papacy, Popes have visited many parts of the world, including Europe, Israel, Africa, USA, and so forth. This is in full accord with the requirements of *The Apocalypse*, for at the epoch of its destruction the Papacy is represented as boasting: "I sit a queen, and am no widow, and shall see no sorrow" (Apoc. 18:7). The Papacy is rapidly reaching that moment of boastfulness at the present time.

Meanwhile, let us make this point. The anticipations of the Author of *Eureka* regarding the return of the Lord, assisted in charging his comments with greater urgency and appeal, so that his expositions lose nothing in vigour and interest with the passing of time. His earnest desire for the Lord's coming probably influenced his timing in that regard, illustrating that he was of the company of those who "love the Lord's appearing" (2 Tim. 4:8). The enthusiasm he displayed is something that "the servants of Deity" can emulate today as they witness in the earth the signs that enable them to anticipate Christ's appearing with every confidence.

—HPM

The rugged, barren island of Patmos consists mainly of rocky, volcanic hills. Such islands were frequently used by the Romans as places of political banishment; and to Patmos John was sent. According to tradition and Scripture (Ch. 1:9), John was banished by the Roman emperor Domitian (A.D. 95) and released eighteen months later, having meantime received the Apocalyptic visions. Expressions through *The Apocalypse* are suggestive of his presence on such an island, such as, "I stood upon the sand of the sea" (Apoc. 13:1).

Hadrian restricted the borders of the Empire in order to consolidate its power. He put down the revolt of the Jewish leader Bar-Kochba, banned Jews from Jerusalem, ploughed the site (cp Mic. 3:12), rebuilt it as a Roman colony, and renamed it Aelia Capitolina.

CHAPTER 4

THE CHAPTERS OF THIS VOLUME ARE NUMBERED ACCORDING TO THE NUMBERS OF THE CHAPTERS OF THE APOCALYPSE; SO THAT THE FOURTH CHAPTER OF THIS WORK IS AN EXPOSITION OF THE FOURTH CHAPTER OF THE APOCALYPSE, AND SO ON TO THE ELEVENTH INCLUSIVE.

SUBJECT.

THE THRONE COVENANTED TO THE SON OF DAVID
ESTABLISHED IN THE HOUR OF JUDGMENT

TRANSLATION

APOC. IV.

1. After these things I looked, and behold a DOOR opened in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, Ascend hither, and I will exhibit to thee things which must come to pass after these.”

2. And immediately I was in spirit: and behold a THRONE was established in the heaven, and upon the throne One sitting. 3. And the One sitting was in appearance like to a jasper and sardine stone, and a RAINBOW circled about the throne in appearance like to an emerald.

4. And circling about the throne *were* TWENTY-FOUR THRONES: and upon the thrones I saw the twenty and four ELDERS sitting, having been invested with white garments; and they had upon their heads golden coronal wreaths. 5. And out of the throne burst forth lightnings and thunders and voices: and SEVEN LAMPS OF FIRE burning before the throne, which are the SEVEN SPIRITS of the Deity. 6. And before the throne a TRANSLUCENT SEA like to crystal. And in the midst of the throne, and in the circle of the throne, FOUR LIVING ONES, being full of eyes before and behind.

7. And the First Living One *was* like to a Lion; and the Second Living One like to a Calf; and the Third Living One having the face like to a Man; and the Fourth Living One like to an Eagle flying. 8. And the Four Living Ones, one by itself, had each six wings circling about it; and within *they were* full of EYES; and they have no intermission day and night, saying, Holy, Holy, Holy, Lord, the Omnipotent Deity, who was and who is and who is coming.

9. And when the Living Ones shall give glory, and honour, and thanks, to the ONE sitting upon the throne, who liveth for the Aions of the Aions, the twenty and four Elders fall before the One sitting upon the throne, and they do homage to Him who liveth for the Aions of the Aions, and they cast their coronals before the throne, saying, 11. “Worthy art thou, O Lord, to receive the glory and the honour and the power; thou createdst all things, and on account of thy will they exist, and were created.”

Exposition

SECTION I.

A DOOR OPENED IN THE HEAVEN, AND THE LOUD TRUMPET VOICE

“AFTER THESE THINGS I LOOKED, AND BEHOLD A DOOR OPENED IN THE HEAVEN, AND THAT FIRST VOICE WHICH I HEARD AS OF A TRUMPET SPEAKING WITH ME, SAYING, “ASCEND HITHER, AND I WILL EXHIBIT TO THEE THINGS WHICH MUST COME TO PASS AFTER THESE.”—VERSE 1.

In the English version, the fourth chapter of the Apocalypse begins with the words “after this;” as if the Spirit referred to one particular thing noted in the previous chapter, after which the subject of the fourth was to be initiated. But the original phrase is *meta tauta*, and should be rendered “after these things;” the Spirit thereby intimating a plurality of things to be accomplished before the establishment of the throne.

The things to be perfected before the setting up of the kingdom were those styled in ch. 1:19, “the things which are.” This sentence must be interpreted of the things existing while John was in Patmos. There are three sets of things indicated in ch. 1:9: *first*, “the things thou hast seen;” *second*, “the things which are;” and, *third*, “the things which shall come to pass, *meta tauta*, after these.” The first set consisted of the Seven Lightstands, the Son of Man, and the Seven Stars; the second, of the things treated of in the epistles to the Seven Ecclesias in relation to their spiritual condition, which was developing itself into irremediable apostacy and delusion; and the third, of the things to be accomplished after the removal of the lightstands out of their place in the ecclesias—ch. 2:5; after the tribulation of the

ten days—ch. 2:10; after fighting against the Balaamites with the sword of the Spirit's mouth; after the casting of Jezebel into a bed, and them who commit adultery with her into great tribulation, and the killing of her children with death—ch. 2:22; after his coming upon the dead in trespasses and sins as a thief—ch. 3:1, 3; and after the Spirit had spued them out of his mouth—ch. 3:16. These things were all to come to pass before the promises affixed to each epistle could be fulfilled; which promises in their development in the “Hour of Judgment”—ch. 15:7—are symbolized in ch. 4:2–11.

But as to the time that was to elapse from the epoch of John's abode in Patmos to the opening of a door in the heavens, or from the spuing of the sevenfold ecclesia in Laodicean manifestation out of the Spirit's mouth, to the establishment of the throne in the opened heavens, it is not stated in this chapter how long. As I have shown, the ecclesia (a remnant only excepted), transformed into “the Holy Catholic Church,” had been spued out in the Constantine Era; still “the Church” continued. Jezebel and Balaam still flourish in the heavenlies, or high places of the earth; where they revel in all the pleasures of sin, and in the enjoyment of all the rewards of unrighteousness, the Gentile Balac, the son of Bosor, or the world-rulers of “the state” can bestow. As we have shown, Jezebel is representative of what Papists and Protestants agree to call “the Church,” which maintains its ascendancy until the opening of a door “in the heavens;” and Balaam is representative of the Clerical Orders of “the church” which will also prevail as “the spirituals of the wickedness in the heavenlies” (Eph. 6:12), until the throne is set. This is the order of things pertaining to the course intermediate between Constantine, A.D. 312–337, and the apocalypse of the Sons of the Deity, which is near at hand. In all this long period of over sixteen hundred and twenty years, LAODICEANISM has prevailed in the form of the Beast of the Sea, the Beast of the Earth, the Image of the Beast, the False Prophet, and the Scarlet-colored Beast bearing Jezebel, the Mother of Harlots, and of All the Abominations of the earth. The root of all these things is that Mystery of Iniquity at work in the christian community in Paul's day—2 Thess. 2:7. It was then only being sown by those wolves in sheep's clothing he predicted would arise, speaking perverse things to draw away disciples after them. In this they succeeded marvellously; so that the true believers were reduced to a mere remnant, which at the present time is too inconsiderable to command the respectful attention of “the church”.

But this Jezebel and Balaamite Mystery of Iniquity which continues to the adventual epoch, is to be consumed by the Spirit of the Lord's mouth, and utterly destroyed by the manifestation of his presence. Such is the testimony of Paul and Daniel, to say nothing of the rest. Now, this consuming and destroying manifestation of spirit is what John saw when he “looked and beheld a door opened in the heaven” of the apocalypse. What he saw is the *epiphany*, or manifestation of the Spirit's *parousia*, or presence. He beheld it in belligerent operation; for “out of the throne,” he says, “proceed lightnings and thunders and voices,” which are the symbols of war.

1. The Heaven and the Door

I need not here repeat what has already been said about “the heaven.” It will be sufficient to refer the reader to the captions on pages 139 and 146 of vol. 1. To the saints this aerial expanse is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories, incarnated in the officials who figure as the civil and spiritual rulers of “the earth and habitable.” Although the saints are promised “power over the nations to rule them” (ch. 2:26, 27), “the heaven,” in which national government is located is shut and fast closed against them. Their principles incapacitate them for sharing power with the world-rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob, whether that mob be a mob of aristocrats, or a mob of what these call “the swinish multitude” he cannot, I say, condescend, as a son of

the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favor of “the dead in trespasses and sins” whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude. No saint could by any other possibility than that based upon apostacy, consent to occupy the Papal Chair, or to fill an archiepiscopal, or other ecclesiastical or secular throne. The heaven, in which these seats of glory, honor, wealth, and power exist, is infected with such malarious and poisonous exhalations of sin’s flesh, that he could not breathe them, and live and move, and have continued healthful spiritual existence in the Deity. Fortunately for the saints this heaven is shut against them, and its door bolted, locked, and barred to keep out all who will not fall down and worship the Satan, who is prince of the Aerial, and bestows its glories upon whomsoever he approves.

But this heaven is not always to be shut up and barred against the saints—against the Lord Jesus and his Brethren. The Satan that now fills it, and monopolizes its heavenly things, is to be hurled from it with a mighty overthrow. This Satan, which is Sin in official manifestation, holds the power and glory of the world’s dominions. They are delivered unto him, and to whomsoever he will, he gives them—Luke 4:5, 6. All the evil that afflicts humanity is “the power of the enemy,” or the Satan, whether that evil be enthroned in the heaven, or be found in the poison of serpents and scorpions. But the Satan in the heavenlies is doomed; for Jesus in vision of the future, said: “I beheld the Satan as it were lightning fall out of the heaven.”—Luke 10:18. He falls thence by virtue of a stronger than the Satan breaking into the heaven and casting him out. The Satan’s house or kingdom is strongly fortified against all burglars and besiegers, at present upon the earth. Under existing circumstances, there is no chance of the saints being able to make a breach, or to open a door in the heaven, to effect an entrance into it, and after the example of Cromwell and his Ironsides, to expel the Satan, and eject him with all his instruments of mischief and abomination. But though this present inability exists, the expulsion is to be accomplished. The oracle before us proclaims “*a door opened in the heaven,*” which is equivalent to saying, that a power had been apocalysped on earth, stronger than the Satan; that this power had made a breach in the enemy’s works; and that this breach had become practicable, so that the breaching power could march through it as through a door, and take possession of the heaven, or “kingdom under the whole heaven.”—Dan. 7:27.

The oracle does not say that *doors* were opened. Our attention is restricted to *a door*, that is, to one door. A door is that opening in a wall through which you pass into the area or room beyond. This is the scriptural use of the word. Understanding this, and that the apocalyptic heaven is that constitution of things expanded over all peoples, and nations, and languages, as the government by which they are regulated and controlled; the reader will perceive, that the *coup-d’etat* by which the smiting power succeeds in placing itself in power and authority over any part of those nations or peoples, is a door of entrance to that new power into the heaven. That *coup-d’etat*, which gave Louis Napoleon introduction into the heaven, and placed him there enthroned among “the Powers,” was “a door opened in the heaven” for him to pass through. This is easily comprehended, and makes the oracle before us easy of comprehension, as we shall endeavour to show.

From the condensed view I have given of “the Mystery of the Deity as he hath revealed the glad tidings to his servants the prophets,” under the caption of “*the Apocalypse Rooted in the Prophets,*” page 41, vol. 1, the reader will have learned that the Deity proposes to enact a great and mighty *coup-d’etat*, or stroke of policy, upon the world’s government. He intends so to shape and overrule its ambitions and schemes, as to cause them to make the territory of His kingdom the seat of war between hostile confederacies, contending for dominion over the hundred and twenty seven provinces of Daniel’s lion, bear, and leopard. “I will gather,” saith He, “all the nations against Jerusalem to war; and I will bring them down into the Valley of Jehoshaphat.” “They shall pitch the tents of their entrenched camp

between the seas to the mountain of the glory of holiness”; a region which in Apoc. 16:16, is indicated by the Hebrew word “*Armageddon*”. This concentration of the hosts of the nations in the Holy Land, is its invasion by Gog, the Prince of Rosh, in hostility to the Merchant Power of Tarshish and its allies, then in possession of Jerusalem. But “this city shall be taken”; “and the land of Egypt shall not escape.” Advanced to this sovereignty, the Gog-dominion stands forth as “the Dragon, the Old Serpent, surnamed the Diabolos and the Satan”—Apoc. 20:2; and as the Image of the kingdom of men in its latter day manifestation, as represented to Nebuchadnezzar in his dream. In the development of these events a crisis is formed, such as the world, for magnitude and importance, has never seen before. The Satan will then have attained to the loftiest pinnacle of the temple, with the presumption that universal sovereignty is within the grasp of his omnipotence. The heaven will be filled with his glory; and no son of sin’s flesh will find admission there, whose zeal runs not in the way of a ready and devout allegiance to the God-defying principles of “the spirit that works in the children of disobedience.”

But things having arrived at this crisis, under the leadership of the Lawless One, the time will have also arrived for opening a door into Satan’s heaven, through which the saints may enter in. This will be done by a divine *coup-d’etat* such as the Satan little expects. This political stroke consists in *the power* represented by *a Stone* falling upon the enemy, and crushing them with a terrible overthrow. This STONE-POWER is the power of the Eternal Spirit in Jesus and the saints; who with sword, pestilence, rain, hail, fire and brimstone, plead with the adversary, and destroy him from the Promised Land. In this way *Yahweh* makes Jerusalem “a cup of trembling, unto all the people round about when they shall be in the siege both against Judah and against Jerusalem: also a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” Their multitudes and power will not appal him. He will go forth and fight against them, and stand victorious upon the Mount of Olives, which is before Jerusalem on the east. In this way, He, who the prophet styles, *Yahweh my Elohim comes in*, all the saints with him. In proof of all this, the reader is referred to Ezekiel, Daniel, Joel, and Zechariah.

Thus *Yahweh Elohim*, the saints, “*come in*.” By the crashing power of the Stone a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until He breaks in upon them, “the Devil and his Angels” only can be found.

2. The First Voice as of a Trumpet

A door being opened in the heaven when John was looking, a voice issued forth from the opening, and addressed him. He tells us that the voice was identical with “that first voice which he heard as of a trumpet speaking with him.” This first voice is noted in ch. 1:10. It was a loud trumpet-like voice, and he heard it when “in spirit.” In all this, John was a dramatic person; or, one through whom was represented in action certain things not narrated. When in Patmos, and about to behold something pertaining to “the Day of the Lord,” he says he was “in spirit.” This is equivalent to saying that, when he shall behold the *reality* of the similitude he saw in spirit, he will also be “in spirit”; which likewise intimates by implication, that he will have previously risen from among the dead and be spirit. The first voice, then, he heard behind him as the loud sound of a trumpet, was a symbolical voice of the seventh trumpet period, which will awake him from his death-sleep; for it is under the seventh, which is also the last, that the dead are raised, the prophets and saints are rewarded, the day of the Lord is introduced, and the Satan ejected from the heaven, bound hand and foot, and shut down in the bottomless profound there to remain for the thousand years ensuing—ch. 11:18.

Now, in John having referred us in ch. 4:1, to the first voice of ch. 1:10, it was equivalent to telling us, that the first and second hearing of the same voice related to the same epoch, or point of time. They

both relate to the seventh trumpet period; and as John “turned to see” in the first instance, and “looked” and ascended in the other, the vision of the Son of Man, and the vision of the thrones, the elders, and the living ones, are both representative of things destined to come to pass after the advent of Christ and the resurrection of the saints. The apocalyptic Son of Man is the Stone-Power in manifestation. He shatters Nebuchadnezzar’s image to pieces; and having opened the heaven, establishes therein a throne, which becomes the centre of a dominion extending over all the earth. The first time John heard the voice of this trumpet, it was “loud.” It awoke him from the dust of death. But the second time, he does not say it was loud; this may be inferred, because it was the same voice. He was “looking,” before the words of the voice addressed him. He had risen, and was contemplating the opening of a door in the heaven; and while so looking, there was a speaking from the opening inviting him into the heaven. Hence, the beginning of the first voice awoke him to life and action; and afterwards the same voice invited him to ascend to the heaven and to inherit the kingdom established there.

The trumpet to which this “loud,” “first voice” belongs, is that represented in “the memorial of the blowing of trumpets,” on the first day of the seventh month—Lev. 23:24. It is that sounding by which the princes, heads of the thousands of Israel, are summoned to gather themselves together unto Christ, the King of Israel—Num. 10:4. It precedes the sounding on the tenth of the seventh month, Which proclaims liberty throughout the land unto all the inhabitants thereof—Lev. 25:9. The saints are first raised and exalted to the heaven; in other words, “*meet the Lord in the air,*” as symbolized in this fourth chapter; and then afterward “the Great Trumpet” of the Jubilee is blown by Yahweh *Elohim*, who in the “lightnings and thunders which proceed out of the throne” (v. 5), goes forth with the whirlwind of the south—Zech. 9:14.

The silver trumpet that sounds upon the first day of the seventh month, gathers together that “great multitude which no man can number of all nations, and kindreds, and peoples, and tongues”; of which John says he beheld that “*they stood before the Throne*, and before the Lamb, clothed with white robes, and palms in their hands”—chap. 7:9. “These had been dead, but when the trumpet sounded at the time of the dead that they should be judged, and that *Yahweh Elohim* should give reward to his servants the prophets and to the saints, and to them that venerate his name, small and great” (ch. 11:18), when the loud trumpet-voice was heard at this time in the lower parts of the earth, all these, with John among the number, “turned” and “looked”—awake from their dusty bed, come forth from their graves, and gather together unto him (2 Thess. 2:1) who, by the energy of the Eternal Spirit, will have raised them from among the dead. This “first voice” which brings them together to stand before the throne in the heaven, plants them as the symbolical 144,000, upon MOUNT ZION, the area of the throne and Most Holy Place of the heaven; it plants them there with the Lamb, in preparation to “follow him whithersoever he goeth”—ch. 14:1, 4. In preparation to go forth, not in actual progress. Another “loud voice” must be heard before they go forth in the lightnings and thunders of the war of “the great day of God the Almighty”—ch. 14:15; 16:14.

While prepared for war, but the lightnings and thunders not yet flashed forth from the throne (ch. 4:5), the trumpet of the Jubilee is sounded for the gathering together of the congregation of Israel from the four corners of the earth. The sound of this trumpet is not an alarm for war—Num. 10:7. It is the “loud voice” of the class-angel that flies in mid-heaven, making proclamation of the good news pertaining to the Millennial Aion; announcing that the time of its introduction has arrived, and inviting mankind of all nations and tongues, to fear the Deity and give glory to him, because the hour of his judgment is come—ch. 14:7. “The Great Trumpet,” says Isaiah, “shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship *Yahweh* in the Holy Mount at Jerusalem”—ch. 27:13. This testimony informs us that the blowing of the great jubilee trumpet on the tenth of the seventh month, will ultimate in the return of Israel to their fatherland; but this

return will not result without war. The North will not give up, and the South will keep back, until both North and South are harvested, and gathered into the winepress of the wrath of God—ch. 14:15, 20. Assyria, or the North, and Egypt, or the South, will be the enemy oppressing them in their land. This being their condition, the ordinance appointed for their generations during the Mosaic *Olahm*, enjoined upon the priests to blow the two silver trumpets, with the assurance that the blasts thereof should cause them to be remembered before *Yahweh* their *Elohim*, and that consequently they should be saved from their enemies—Num. 10:9. This was a prophetic memorial, the body or substance of which is of the Christ—Col. 2:16, 17. It signifies, that in “the latter end,” when oppressed by the enemy, “the Devil and Satan,” the loud angel-voices *sent forth* out of the throne (ch. 4:5), should proclaim war; and command the Son of Man in his white clouds of warriors, to thrust in the sharp sickle, and reap down their oppressors, and so save them from their enemies.

The “first voice,” then, is the apocalyptic antitype of the Mosaic ordinance of the memorial of the blowing of the two silver trumpets, which were blown for the calling of the assembly, a holy convocation; and for the journeying of the camps. This “first voice” is heard by the class of which John is the apocalyptic representative, before the pouring out of the Seventh Vial “INTO THE AIR;” by which a breach is made, through which, as “a door,” the saints, who are raised under the Sixth Vial—“the kings which are from the Sun’s risings”—who hear the first voice as of a trumpet speaking to them, enter into the heaven. Raised under the Sixth Vial, which has been pouring out upon the symbolical Euphrates for the last forty years of the present century, they await further developments. They await the smiting of the Nebuchadnezzar Image upon the feet, which is to manifest the temple of the Deity in the open heaven; and in the midst of that temple of holy ones, the Messianic Ark of his Covenant, whose propitiatory or mercy seat, is the crucified Nazarene—ch. 11:19.

3. “Ascend Hither.”

“*Ascend hither, and I will exhibit to thee things which must come to pass after these.*”—Ch. 4:1.

After resurrection is ascension; but not necessarily instantaneously after. This is evident from the example given in the case of the Lord Jesus. He first came out of the sepulchre; and then, after a certain interval, “ascended to the Father;” an ascent which is not to be confounded with his *assumption* from the Mount of Olives, forty-three days after his crucifixion—John 20:17; Acts 1:11. He ascended to the Father before he was “taken up.” The ascent was a necessary preparation for the taking up of the resurrected body; for a body such as he had, when he forbid Mary to touch him, was unfit for translation through the higher regions of our atmosphere, and the airless ethereal beyond. It was necessary that he should be “in spirit” and so become spirit, that he might be with the Father. So John “looked” and “heard,” which are vital actions; but though living and looking he saw nothing until after the invitation to ascend, with the promise, that subsequently to the ascent he should see an exhibition of things which should come to pass when “the time came for the saints to possess the kingdom” (Dan. 7:22); which implies their resurrection and ascent after the similitude of the dramatic resurrection and ascension of John.

The invitation to John to ascend into the heaven was equivalent to inviting him to “meet the Lord in the air;” and by implication, an invitation to all whom he represented to do so likewise at the appointed time. This is the only place in the apocalypse where it is said to John *anaba hode, ascend hither!* In ch. 17:1, and 21:9, it is said *deuro, come here*, or “come hither;” and in doing so, he is “in spirit borne away into a wilderness;” and “upon a great and high mountain.” In the wilderness he sees the Mother of Harlots, and the ensanguined Sin-Powers by which she is sustained; and from upon the mountain that overtops all other mountains, he beholds “the House of the *Elohim* of Jacob” (Isa. 2:3), or, the New Jerusalem Community, in the light of which the nations of the Millennial Aion walk in peace and

goodwill. But when “a door in the heaven is opened,” John is not borne, or carried away; he is called up. He is invited to “ascend”—to ascend to the kingdom and throne to be established in the heaven. There is a testimony analogous to this in ch. 11:12, where a class of persons not represented by John are addressed in the words, *anabete hode, ascend ye hither!* And it says “they ascended into the heaven in the cloud which ascended.” This cloud of witnesses was the political element of the “*Two Witnesses*,” which had been politically dead, but unburied, for 105 years, at the end of which, that is, in the 1789–’90, they rose again, and ascending to the heaven in the sight of their terrified enemies, became the ruling power in the state. Hence for John to ascend into the heaven dramatically was indicative of those he represents, who have been prevailed against by the Sin-Powers of the Habitable, trodden under foot for the previous forty-two months of years, and sleeping in the dust, ascending from these depths of humiliation and degradation, to the high and exalted position of kings and priests for the Deity, through whom the world shall be ruled for a thousand years.

4. The Throne

“I was in spirit: and behold A THRONE was established in the heaven.”—4:2

The word *throne* is from the Greek *thronos*, *an elevated seat with a footstool*; and derived from *thrao*, *to sit*, metonymically, it signifies imperial and regal power. In the text before us it stands for “the dominion, glory, and kingdom,” which Daniel says “was given to the Son of Man, that all peoples, and nations, and languages might serve him”—ch. 7:14.

As soon as the invitation was given to ascend to the heaven, John was “*in spirit*.” Immediately upon this he saw a throne in the heaven, which had not been there before in such glorious manifestation. It had many ages anterior to his time, occupied a place in the heaven contemporarily with the thrones of Tyre, and Egypt, and Sheba, and Babylon; but, while he was in Patmos, and for many ages before and since, even to this day, there is no such throne in the heaven. When it existed there of old, it was occupied by David and Solomon as the kings of *Yahweh* over Israel. It was then styled “the throne of *Yahweh*,” and the throne of the kingdom of *Yahweh* over Israel”—1 Chron. 28:5; 29:23. By the covenant of the *Olahm*, or Hidden Period, this throne was established in the family of David. The proof of this is found in numerous places of the Scripture. Thus in 2 Sam. 7:12–16, the covenant to David reads, “*Yahweh* will make for thee a house. When thy days shall be completed, and thou hast slept with thy fathers, I will cause to raise up after thee thy seed who shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name; and I will establish the throne of his kingdom *ad-olahm*, during the hidden period;” that is, the Millennium. “I will be to him for a father, and he shall be to me for a son; whom, in his being caused to bow down, I will chasten with a sceptre of men, and with stripes from the sons of Adam; but my mercy I will not take from him as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom shall be established during the *Olahm* before thy face; thy throne shall be set up for the *Olahm*,” or the thousand years.

Now when David’s days were about completed, he thus expressed himself in reference to this covenant of the throne and kingdom. In 2 Sam. 23:1, it is written: “Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned, concerning an Anointed One of the *Elohim* of Jacob; and the pleasant theme of Israel’s songs.

“*Yahweh’s* spirit spake by me, and His word was upon my tongue; *Elohim* of Israel spake to me, and the Rock of Israel discoursed, saying, There shall be a Ruler over mankind, ruling in the righteous precepts of *Elohim*. And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth.

“Though my house is not so with AIL, yet He hath appointed for me THE COVENANT OF THE *Olahm*,

ordered in everything and sure: truly *this is all my salvation, and all my delight*, though he cause it not to spring forth.

“But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless A MAN shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing, they shall be consumed.”

The above testimonies I have translated from the Hebrew. The reader can compare them with the English version, and adopt which he thinks the more intelligible and correct. He will find that both renderings agree in affirming this:

1. That a *dynastic house* was guaranteed to David;
2. That the kingdom and throne of this dynasty should be established during a future period;
3. That the commencement and duration of that period were hidden from David;
4. That said kingdom and throne should be established by *Ail*; or, as Daniel says, by “the *Eloah* of the heavens;”
5. That the occupant of said throne should be a resurrected seed of David and Son of the Deity;
6. That this seed should come to his death by the violence of his enemies; and be pierced with a spear;
7. That the establishment of said kingdom and throne should come to pass after David’s sleep with his fathers, and before his face; so that the establishment of the throne and kingdom would be after David’s resurrection from among the dead;
8. That this Covenant of the then, and yet, Hidden Period, ordered in all things and sure, contained all that constituted the salvation looked for by David; and in which was his delight;
9. That He who should be at once seed of David and Son of the Deity should be Ruler over mankind, ruling them in righteousness and in glory, when occupying the covenanted throne; and,
10. That he should utterly destroy the power of the wicked.

When these things were revealed to David, concerning his royal descendant and his kingdom and throne, they became the anchor of his soul both sure and steadfast behind the veil of a future undefined. Now, David was a great poet; we may say, the greatest poet that ever lived; for the Songs of Israel were from his pen indited under the inspiration of *Yahweh’s* spirit which spake by him, putting divine words upon his tongue. The covenanted seed, and the glorious things to him belonging, were “the pleasant theme of Israel’s songs.” In these songs, that which was “all his salvation and all his delight” was always prominent; and made them, not merely David’s, but *Yahweh’s* songs, which “Israelites indeed,” found difficult to sing when captives in a strange and foreign land Psalm 137:4. In the eighty-ninth of these songs, the Rock of Israel discoursed concerning the covenant, saying, “A hidden period of mercy shall be builded; thy faithfulness in them, the heavens, thou wilt establish. I have devised a covenant for my chosen one; I have sworn to David my servant, saying, during a hidden period I will establish thy seed; and I will build thy throne for a generation of the race.” And in verse 24, “In my name shall his horn be exalted. And I will set his hand in the sea; and his right hand in the rivers. He shall call upon me, saying, Thou art my Father, my AIL, and the Rock of my Salvation. Yea, I will appoint him the Firstborn, the Most High to the kings of the earth. For the hidden period I will keep my mercy for him; and my covenant shall be steadfast for him. And I have appointed his seed *la-ad*, for eternity (*see diagram on p. 131, Vol. 1*) and his throne as the days of the heavens.” Once have I sworn by my holiness, verily I will not lie to David: his seed shall be for the hidden period; and his throne as the sun before me. As the moon it shall be established a hidden period; and as a witness steadfast in the firmament”—ver. 35. “As the sun” the throne will always be; but “as the moon,” as a priestly throne, it shall continue only for the thousand years, until sin and death shall be destroyed.

Now, when we look into the heaven we behold no such throne and kingdom as those covenanted to David among the powers. We see there the Papal throne, the thrones of the Romish kingdoms, the imperial thrones of the Austrian, and Russian, and Turkish dominions, and so forth; but no kingdom and throne of David over Israel in the promised land. Is this present condition of the heaven permanent and final? Are these thrones and governments of the eastern and western hemispheres, always to rule the nations, and is there never to exist a throne and kingdom of David occupied and governed by his immortal household, as the kings and priests of the Deity? Whoever affirms these things, in so saying avers that *Yahweh's* spirit has "lied to David." He charges the Deity with falsehood; and in so doing proves, that he himself is like his father the devil, "a liar, and that the truth is not in him." But no. The existing order of the heaven is not final. The things which are seen there are only temporary: *ta blepomena proskaira*—2 Cor. 4:18. These thrones are to be cast down when the Ancient of Days shall sit; and judgment shall be executed by the saints—Dan. 7:9, 22. When "his throne as a fiery flame" shall be manifested it will be established in the heaven, and not withhold its "lightnings, and thunders, and voices," till every one of them shall be in the possession of the seed covenanted to David. But the absence of the throne and kingdom of David from the heaven for a long series of ages anterior to his resurrection was contemplated and expressly declared by the spirit in David and the prophets. In view of their suppression the spirit says in the psalm quoted, "But thou hast cast off and rejected; thou hast been very wroth with thine anointed one. Thou hast made void the covenant of thy servant; thou hast profaned his crown to the earth; thou hast broken down all his defences; thou hast reduced his strongholds to ruins. All who pass by the way spoil him; he hath been a reproach to his neighbors. Thou hast exalted the right hand of his adversaries; all his enemies thou hast made glad: yea, thou wilt turn the edge of his sword, and make him not to stand in war; thou hast made his brightness to cease, and his throne thou hast cast down to the earth. The days of his youth hast thou shortened; thou hast covered him over with shame. How long, O *Yahweh*? Wilt thou hide thyself *la-netzach*, perpetually?"

Such was the condition of things in relation to the throne in John's day as in our own. David, John, and all the saints from their time to ours, are all interested in the inquiry "How long?" Until when shall the kingdom and throne of David and David's Lord, be prostrate in the dust, and exist only as a matter of hope? This question has been long since answered by Ezekiel, who in ch. 21:27, says, the throne shall not exist "until He come whose right it is," and *Yahweh Elohim* will give it him. Jesus being the Christ, is He whose right it is. This is evident from Gabriel's word in Luke 1:3, saying to Mary, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and *Yahweh Elohim* shall give unto him the throne of his father David: and he shall reign over the house of Jacob *eis tous aionas*, during the Aions, and of his kingdom there shall not be an end. The right to the throne, then, belongs to Jesus. But when he came into the world it was not in existence, nor while he remained here; and when he departed from the earth, instead of possessing a throne, "he went into a far country to receive for himself a kingdom;" and having received it "to return,"—Luke 19:12. He has not yet returned, which is a proof that he has not "received for himself a kingdom." But he will certainly receive it according to Daniel's vision of the night—ch. 7:13, 14; and when he returns in power and glory, and all the holy angels with him, then will he build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up as in the days of old; and occupy the throne, which will then be the throne of his glory—Matt. 25:31; Amos 9:11; Acts 15:16. And this is that throne which John beheld "established in the heaven."

But it may be asked, in what terrestrial locality will this throne in the heaven be established? What is the topography of the substance, or reality, of the vision John beheld "in spirit?" The answer is MOUNT ZION IN JERUSALEM. This is where the Davidian covenant locates it, in saying to David, "THY kingdom shall be established during the *Olahm* before thy face; THY throne shall be set up for the *Olahm*," or hidden

period of a thousand years duration. When these words were spoken to David he was reigning in Mount Zion in Jerusalem in the presence of ancients, the princes of Israel. Deeply impressed with this truth, as the poet of the House of Jacob, he celebrated the glory of Zion when he should behold her full of palaces tenanted by the saints, the *Elohim* of Israel. Hence, the psalms, are not only styled “*Yahweh’s* Songs,” and “Israel’s Songs,” but “the Songs of Zion.” The following is a specimen of the teaching of the spirit concerning Zion and Jerusalem.

“*Yahweh’s* foundation is in the mountains of holiness. He loveth the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of thee, O city of the *Elohim*. Selah. This Man (the foundation-stone laid in Zion) was developed there: even to Zion it shall be said, the man, even THE MAN, was brought forth in her; and He the Most High, will establish her. In enrolling the peoples *Yahweh* will reckon (that) this Man was born there. Also singers as well as musicians (Apoc. 5:8, 9; 14:2; 15:2, 3) there: all my springs are in thee—Psa. 87.

Again. In Psalm 48 it is written, “Great is *Yahweh*, and greatly to be praised in the city of our *Elohim*, the mountain of his holiness. Beautiful of situation, the joy of all the earth, is the mountain of Zion, the sides of the north, the citadel of the Great King. *Elohim* in her palaces has been known for a defence. For behold, the kings (under Gog) were assembled, they perished together. They beheld; so were they in consternation; they were terrified, in terror they hasted away. Trembling seized upon them there, and anguish as a parturient woman. With a wind of the east thou wilt wreck the ships of Tarshish. As we have heard so have we seen in the city of *Yahweh* Tz’vaoth, in the city of our *Elohim*. *Elohim* will establish her *ad-olahm*, during the hidden period,” or MILLENNIUM.

Again. In Psa. 50 “*AIL, Elohim*, *Yahweh* spoke and made proclamation to the earth from the rising of the sun unto its going down. Out of Zion the perfection of beauty *Elohim* shined forth. Our *Elohim* shall come, and not keep silence. A fire before him shall devour, and it shall be very tempestuous around him. He will make proclamation to the heavens from above, and to the earth for to vindicate his people: saying, Gather ye to me my saints, the separatists of my covenant by the sacrifice. And the heavens shall declare his righteousness; for He, the *Elohim*, is judge. Selah.”

In Psa. 46:4, also it says: “There is a river whose channels shall gladden the city of *Elohim*, the holy place of the tabernacles of the Most High. *Elohim* in her midst, therefore she shall not be moved. *Elohim* shall help her at the opening of the dawn. The nations were enraged; the kingdoms were moved. He uttered his voice and the earth shall melt. *Yahweh* Tz’vaoth is with us; a fortress for us the *Elohim* of Jacob. Selah.”

In Psa. 122 it is written, “Our feet shall stand within thy gates, O Jerusalem—Jerusalem! that is builded as a city compactly joined together. Whither have gone up the tribes, the tribes of Yah, a testimony for Israel, to give thanks to the name of *Yahweh*; because there they have established thrones for judgment, the thrones of the House of David. Seek ye the peace of Jerusalem; they shall prosper who love thee.”

Lastly, in Psa. 132:11, it is written, “*Yahweh* swore to David the truth; he will not turn from it, saying; Of the fruit of thy body I will set upon the throne for thee. If thy sons will keep my covenant and my testimony which I will teach them; their sons also shall sit in the throne for thee *adai-ad*, until the beyond” (see diagram on p. 131, vol. 1). For *Yahweh* has chosen to be in Zion; he has desired it for a dwelling for himself. This is my rest until the beyond. Here I will dwell, for I have desired it. Blessing I will bless her provision; her poor I will satisfy with bread. Also her priests I will clothe with salvation, and her saints shall shout aloud for joy. There I will cause a HORN to bud for David; I have prepared a LAMP for mine anointed. His enemies I will clothe with shame; but upon him shall his crown flourish.” Such, then, is merely a specimen of what is testified in “the songs of Zion” of the relation she is destined to hold to Messiah’s kingdom, when he shall sit and rule as a priest after the Order of Melchizedec, upon the throne to be established in the heaven, and shall bear the glory of his Father’s house. The vision in

the fourth chapter of the Apocalypse is of the “GREAT WHITE THRONE” of David’s Son, encircled by the judicial thrones of the House of David, to be occupied jointly with him by the apostles and saints in general, as his ancients, according to his promise. They are the thrones to be established in the Era of Regeneration; when the Son of Man shall sit upon the throne of his glory, and the apostles upon twelve thrones governing the twelve tribes of Israel (Matt. 19:19), “then shall Jerusalem be called THE THRONE OF *yahweh*: and all the nations shall be gathered unto it, to THE NAME OF *Yahweh*, to Jerusalem (Jer. 3:17); and because of its superior glory, majesty, and power, compared with any other throne that ever was on earth, or ever shall be for a thousand years; the luminaries of the political expanse which now shed their rays upon the earth of subject nations, peoples, and tongues, shall be darkened with a total and permanent eclipse, according to the testimony of the Spirit that “the moon shall be confounded, and the sun ashamed, when *Yahweh Tz’vaoth* shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.”—Isa. 24:23.

5. “Upon the Throne One sitting”

“And upon the throne One sitting. And the One sitting was in appearance like a jasper and a sardine stone.”—Ch. 4:2

He whom John saw “in spirit” sitting upon the throne; that is, He who will occupy it when it shall have been established in the heaven, is he whom the Spirit in Zech. 6:12, styles “THE MAN, whose name is THE BRANCH,” styled also in ch. 3:8, “*My Servant the Branch*.” This is the Son of the Deity to whom the throne belongs, and termed “His servant,” because of his manifestation *to do service* for *Yahweh* in “planting the heavens, and laying the foundations of the earth, and saying unto Zion, “Thou art my people” (Isa. 51:16); or, as expressed in ch. 49:6, “His servant to raise up the tribes of Jacob, and to restore the desolations of Israel; and also to be for a light to the nations, and for his salvation to the ends of the earth.” This is the “One sitting upon the throne” seen of Isaiah as well as by John. Isaiah saw him “in spirit” upwards of seven hundred years before he was made of a woman under the law” (Gal. 4:4); John beheld him in flesh, looked upon him with his eyes, and handled him with his hands, when he dwelt among the Jews; and seventy years afterwards while an exile in Patmos, saw a similitude representative of him sitting in Millennial glory upon the throne of David and of Deity, as indicated in the chapter before us.

Isaiah being “in spirit” saw him enthroned. “I saw,” saith he, “the ADONAI (*plural*) sitting upon a throne high and lifted up, and his train filled the temple.—I SAW THE KING, *Yahweh Tz’vaoth*”—ch. 6:1, 5. He saw the king of whom the Spirit afterwards said, “Take away the filthy garments from him”—the filthy garments of flesh, styled his “iniquity; and let them set a fair mitre upon his head”—Zech. 3:4, 5. This has been accomplished in the perfecting of Jesus by spirit, as I have expounded it on p. 108, vol. 1. He is now prepared to rule the Father’s house, and to keep His courts. He is the man, the Second Adam, to be enthroned upon that eminence, high and lifted up above all other high places of the political aerial, covenanted by the Eternal Power to his father David. Ezekiel, when “in spirit,” saw him enthroned, and calls him “a Man”; that is *Adam*, not *ish*; but *adam*, as indicative of his original identity with the nature of the first man. John gives us to understand that he whom he saw sitting upon the throne was not only a man, *ish*, in the sense in which the three angel-*elohim* who appeared to Abraham are so styled; but that he was *adam*, a mortal descended from him who came out of *adama*, the ground. This is indicated by what he says in Apoc. 5:6: “I saw, and behold *in the midst of the throne*, and of the four living ones, and in the midst of the elders, A LAMP standing *as if it had been slain*, having seven Horns and seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth.” In these words he exhibits a combination of flesh and spirit “in the midst of the throne,” and therefore sitting upon it. The flesh is

represented by a living lamb that had been slain, but had recovered from the death-wound. It is well known to one intelligent in the word, that “*lamb*” is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people’s offences, and whose mission is to take away the sin of the world; in other words, to “destroy that having the power of death,” and to destroy the works of sin—the *Diabolos* and all that has originated from the flesh.

The sacrificial man, Jesus, then, is the apocalyptic lamb, one suspended upon a cross and forsaken of “the Seven Spirits of the Deity”; and consequently, not having at that time “seven Horns and seven Eyes”; but now, healed of the wound in his heel by resurrection and ascent to the Father, and by which he has become consubstantial spirit-flesh with Him, and therefore possessed of “the seven Spirits of the Deity,” or holy spirit in perfection, by which he is omnipotent and omniscient, seeing and knowing all things; and therefore “a lamb with seven horns and seven eyes,” and prepared to take up his position “in the midst of the throne,” when a door shall be breached in the heaven, and the throne shall be established there.

The Lord Jesus Anointed, then, is the Adam hereafter to sit upon the throne. Installed in the heaven, the four living ones will give glory, and honor, and thanks to him; and the twenty and four elders will fall before him, and do homage, and cast their coronets before him, saying, “Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created”—ch. 4:9, 11.

In speaking of the appearance of the Man enthroned, John says, “it was like to a jasper and sardine stone.” He is in this likened to a Stone most precious; not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph’s posterity *beacharith hayamim*, “in the last one of the days,” he predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the *Shaddai* of Jacob, out of whom is the Shepherd, whom he styles “THE STONE OF ISRAEL”—Gen. 49:24, 25.

This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to be borne before *Yahweh* upon the two shoulders of the one man officiating as High Priest, for a memorial—Exod. 28:9, 12.

The prophet Isaiah also speaks of him to Judah thus: “Sanctify,” saith he, “*Yahweh Tz’vaoth* himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary. But also for a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem”—ch. 8:14. This has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the words of the Spirit by the same prophet, saying, “Behold, I lay in Zion for a foundation a Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded”—ch. 28:16. This is “the stone which the builders refused” which will then have “become the chief of the corner”—Psa. 118:22, the head stone with Seven Eyes brought forth with shoutings of “Grace, grace, unto it!”—Zech. 3:9; 4:7, 10.

Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned. These are a Jasper and Sardius. The reason why two are indicated rather than one, is because THE KING is Spirit and Flesh in combination. Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered every purpose; but being *deity manifested in flesh*, two precious stones were necessary: one to symbolize the Spirit, and the other to represent the Flesh. The jasper is the spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. The glory and light of the New Jerusalem community are likened to “a stone most precious, even like a jasper stone, clear as crystal”—ch. 21:11; and in verse 23, this glory and light are styled the glory of the Deity and the Lamb. The wall

of the city is also a jasper, which wall is the symbol of the Lord God Almighty and the Lamb; in other words, of the Spirit, who by Zechariah has said, “I will be unto Jerusalem *a wall of fire* round about, and *the glory* in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith *Yahweh*”—ch. 2:5, 10. A beautiful cerulean gem clear as crystal, is the symbol of the Deity’s spirit condensed into substance; and as it is the primary principle of the city whose builder and maker the Deity is, “the first foundation is a jasper.”

The other gem is named in Hebrew *’odem*. These are the same letters that compose the word applied to the creature *Yahweh Elohim* formed from the ground to be the father of our race. By the invention of the Masorites, instead of being pronounced *adam*, it is pronounced *odem*, and on being translated into the Greek, the Seventy rendered it by *sardion*, because found about Sardis. It is a carnelian, and so called from its color having a resemblance to that of flesh—a gem, therefore, fitly symbolical of the Adam-element of the one sitting upon the throne.

6. The Rainbow about the Throne

“And a Rainbow circled about the Throne in appearance like an emerald.”—Ch. 4:3

The rainbow is referred to in four places in the scriptures, and it is from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapor upon the sun’s rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colors of the prismatic, or solar, spectrum. The rainbow is never seen *except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen*. These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol. Sun, light, rain, cloud, are elements necessary to the production of the natural bow; so are they also to the evolution of a symbolical arch in the heaven pertaining to the throne. In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honor, and power, which he will irradiate the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him, be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth. These are indispensable conditions to the evolution of the bow, which is the symbol of a clear and blessed sunshine after previous “lightnings, thunders, and voices from the throne,” contemporaneously with gently descending rain.

Based upon these principles, I remark that the order of the bow’s development is,

1. *The opening of the heaven* by the Stone-Power smiting Nebuchadnezzar’s Image upon the feet;
2. *The establishment of the throne in the heaven* by mowing the earth at harvest time (ch. 14:15); in the storm-period of “the lightnings, thunders, and voices proceeding from the throne” (ch. 4:5); by which the kingdoms of the world are taken possession of by the saints;
3. The grass of the earth being thus mown, its harvest reaped, and its vintage trodden out, the rain of the heaven descends in the blessing of Abraham upon the nations; which, being subdued, are blessed in Abraham and his Seed, or in Jesus and the saints;
4. “As brightness of morning, THE RULER rises the Sun of an unclouded dawn, shining forth after rain upon the tender grass of the earth.” The effect of this shining is that the Rainbow-Throne covenanted to David is beheld through the descending rain, which diffuses the knowledge of its glory to the utmost bounds of the habitable world.

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon the phenomenon with minds enlightened by the truth, from his day to this, have viewed it as the

memorial of *Yahweh's* covenant. The first place in which this covenant is alluded to is in Gen. 6:18; it does not follow, however, that no covenant existed till the time therein indicated. *Yahweh* had a covenant which he styled, "My covenant." It was on account of this covenant that the race of Adam was perpetuated in Noah. If he had not found favor with *Yahweh* because of his faith in the covenanted promises, the race would have been exterminated from the earth. He became "heir of the righteousness which is by faith"; by that faith, which is "the substance of things being hoped for, the evidence of things not seen." Noah died in this faith "not having received the promises." He has not received them yet; nor will he receive them "*without us*," for all the saints of all the generations are to be perfected together—Heb. 11:7, 13, 39, 40. Hence, the things Noah believed were the promises of the covenant with which he had been acquainted several centuries before the Flood. They were the promises made when the lives of the animals were *cut off* in Paradise for Adam's transgression—Gen. 3:15, 21. This covenant was renewed with Noah as its Heir, and afterwards with Abraham, Isaac, Jacob, and David. It was the covenant *l'doroth olahm*, "for the generations of the hidden period"; and therefore styled *berith olahm*, the "covenant of the hidden period."—Gen. 9:12, 16.

Now, the total destruction of the Adamic race in the line of Cain did not shake Noah's faith in the covenant. He still hoped for the promises it revealed. Seeing this, the Eternal Spirit condescended to communicate with Noah, and to assure him through Angel-*Elohim*, that no such sweeping destruction by water should again afflict the race. Hitherto, he had seen the prismatic arch photographed upon the clouds by clear shining of the sun through the rain; but he had never beheld it as a token, or sign of any thing else than that the weather was about to fair off. The time, however, had now arrived when henceforth he would view it as the symbol of salvation. For *Elohim* said: "I have set my bow in the cloud; and it shall be for THE TOKEN OF THE COVENANT between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will took upon it, that I may remember the covenant of the hidden period between the *Elohim* and every living soul of all flesh that is upon the earth."

In his "visions of the *Elohim*," Ezekiel beheld the same scene as that presented to John in Patmos, respecting the Rainbow-Throne. He saw the appearance of the Man upon the sapphire throne, which he describes as of the color of amber flaming from the loins upward, and as fire from thence downwards, and brightness about the whole; which brightness was as the appearance of the bow that is in the cloud *in the day of rain*. All of which represented "the glory of *Yahweh*"—ch. 1:26, 28. The Man and the throne, and the glory he bears, being under the bow, are thereby indicated as the subject-matter of the covenant of which the rainbow is the token, symbol, or sign. This symbol points to a certain day, styled by Ezekiel, "the Day of Rain." There can be no bow except in such a day. "The day of rain" is a phrase which implies the existence of a day in which there is no rain; or, as the saying is "of a dry time." This is truly the character of the time in which we live; and not only so, but of all the time symbolized by "*the court given to the Gentiles*" (Apoc. 11:2), a time during which they are treading the Holy City under foot; concurrently with which also the Two Witnesses are prophesying, and the rain consequently, cannot descend; for "they have power to shut the heaven, that it rain not in the day of their prophecy"—11:6.

As in nature, then, so in grace, no bow can be seen but in a day of rain. At present every thing is dried up and parched. "All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth; because the spirit of *Yahweh* bloweth upon it; surely the people is grass; but the word (preached) of our *Elohim* shall stand to the hidden period"—Isa. 40:6. Such being the past, and present, and the future till the lightnings cease to flash, and the thunders to roll forth from the throne, no rainbow can or will be seen. It is now a day of perdition for want of rain. The people are withered, and shrivelled up for want of moisture; for their clergies are wells without water, dry clouds driven about of

winds, withered trees without fruit, from whom no spiritual sustenance can be derived. A day of rain is the opposite of all this; and that the reader may have some idea of the nature of things when the bow shall be in manifestation about the throne, I invite his attention to the following testimonies.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass*; because I will publish the Name of *Yahweh*; ascribe ye greatness unto our *Elohim*. The Rock, his work is perfect; for all his ways are judgment; an AIL of truth and without iniquity; just and right is he.”—Deut. 32:1. “There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his majesty. *Elohim* of the east a refuge, and underneath the powers of the hidden period: and he shall thrust out the enemy from before thee; and shall say, Destroy them. ISRAEL THEN SHALL DWELL IN SAFETY ALONE: the fountain of Jacob shall be upon a land of corn and wine; *also his heaven shall distil dew*. Happy thou, O Israel; who like unto thee, O people, saved by *Yahweh*, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall waste away before thee; and thou shalt tread upon their high places”—33:29. From the above we learn that when the name of *Yahweh* is being published to the peoples of the heavens and earth, the rain of the heaven is showering, and its dew in distillation; a state of the aerial favoring the appearance of the bow.

Between the opening of the door in the heaven, and the going forth of the lightnings and thunders, and voices from the heavens, there is no rain to cool off the sultriness of the aerial. For when the Ensign is lifted up upon the mountains, and the trumpet is being blown through the earth, *Yahweh* saith, “I will be still (yet in my dwellingplace I will be without fear) as dry heat impending lightning, as a *Cloud of Dew* in the heat of harvest”—Isa. 18:3, 4; but when the storm of thunder and lightning has subsided, and which is to result in presenting Israel before their King; and in bringing them to the place of the Name of *Yahweh Tz’vaoth* the Mount Zion; then “as the rain cometh down, and the snows from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to *Yahweh* for a name, for the sign of the hidden period which shall not be cut off”—Isa. 55:10. This is the rejoicing of the nations with Israel, all blessed in Abraham and his Seed “in the day of rain”—the third day in which Israel is raised up, and lives in *Yahweh’s* sight; whose going forth is prepared as the morning; and he shall come unto them as the rain, as the latter and former rain unto the earth—Hos. 6:2, 3; see also Joel 2:21–29, in which it is foretold that the Spirit shall be rained down upon all flesh to the praise of the Name of *Yahweh Elohim* in the midst of Israel, dwelling in Zion, his holy mountain; “then shall Jerusalem be holiness, and there shall no strangers pass through her any more.”

The symbol of all this blessedness and glory in the day of rain is the “rainbow circling about the throne in appearance like to an emerald.” The light green, the predominant color, typifying the fertilizing effect of the rain that forms the bow. The grass of the earth has become tender. It is then no longer tough and withered, and parched. The old grass has perished; and emerald fertility obtains on every side; for the covenanted glory of *Yahweh* covers the earth as the waters the area of the deep.

SECTION 2

THE KINGS AND PRIESTS OF THE MOST HOLY

“AND CIRCLING ABOUT THE THRONE WERE TWENTY-FOUR THRONES; AND UPON THE THRONES I

SAW THE TWENTY AND FOUR ELDERS SITTING, HAVING BEEN INVESTED WITH WHITE GARMENTS; AND THEY HAD UPON THEIR HEADS GOLDEN CORONAL WREATHS”—CH. 4:4.

1. The Twenty-Four Elders

The symbolization presented in this verse is representative of the fulfilment of the promise contained in ch. 3:21, saying, “The victor, I will give to him *to sit with me on my throne*, as I also vanquished, and sat with my Father on his throne.” To represent this, twenty-four thrones are circled about one throne; so that in occupying representatively, that is, by a representative in the vision, one of the thrones, the individual victor sits with Jesus on his throne; in other words, shares with him in his kingly and priestly administration of human affairs in the Millennial Aion.

The twenty-four elders, then, are the victors or conquerors who have overcome, in the sense indicated in the writing to the seven ecclesias. Hence, being victors, enthroned and wreathed, and invested with white, or priestly garments, we behold them in the vision as kings and priests for the Deity. We see them as those who have eaten of the wood of the life, and who are, consequently, in the Paradise of the Deity; who are, in fact, collectively that living arboretum. We see them also in a position not to be injured by the second death; in possession of the Morning Star; clothed in white garments; pillars in the temple of the Spirit’s Deity to go out no more; with the name of Deity written upon them, the name of the New Jerusalem, even the New Name; for they are the manifestation of Deity, the New Jerusalem, and the New Name.

As symbolical personages, the twenty-four elders are representative of the redeemed in their official capacity of kings and priests. This is apparent from the song they join in singing, in which addressing Him upon the rainbowed throne, they say, “Thou wast slain, and with thy blood hast purchased us for the Deity from every people, tribe, race, and tongue; and hast made us kings and priests for our Deity, and we shall reign upon the earth”—ch. 5:9, 10. They are representative of “the people taken out from among the nations for the name of the Deity,” to whom it was testified that “they must through much tribulation enter the kingdom of God”—Acts 15:14; 14:22. This is the testimony of James and Paul, who are two of the represented. Hence, in the apocalyptic drama, one of the elders declares the origin of the class invested with white garments (which is also the investment of the twenty-four), and in so doing the origin of himself and company, saying, “These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they *before the throne of the Deity*, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and the Deity shall wipe away all tears from their eyes”—7:14.

2. Of the Number “Twenty-Four”

The twenty-four elders in the temple are a verification in symbol of these promises. The Lamb is there in the midst of them, and all tears are dried from their eyes. They are before the throne, and in the temple ready for service continually. The white garments with which they had been invested indicate the priestly office of the elders. They are “clothed with salvation” (Psa. 132:16), having been raised from among the dead, and invested with holy spirit nature consubstantially with the High Priest sitting upon the throne. They are victor kings as well as priests, as indicated by their wreaths of gold; and they are “elders,” because representatives of their class. Each elder is the symbol of an order, all the immortals being apportioned into twenty-four orders of royal priests after the type of David’s divisions of the Sons of Aaron into four and twenty orders—1 Chron. 24. Aaron was a type of Christ in his family and official

relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying “God is his helper;” and the latter, “the place of Palm Trees.” In David’s time, Zadok was the chief of Aaron’s sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies “the just one,” and Ahimelech “the brother of the king.” The interpretation of these names collectively is “God is (Israel’s) helper” in “the place of palm trees,” by “the Just One,” the “fellow of the King.” There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the *Elohim*.

Such being the priestly arrangement in David’s kingdom, the symbols representative of it in the restoration of the constitution, “as in the days of old,” are derived from its ancient polity. When the Lord Jesus shall sit upon David’s throne, “he will sit and rule as a priest upon the throne, and bear the glory;” and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household. Sixteen of the Elders in John’s vision are figuratively of the house of Eleazar, and eight of the house of Ithamar; or, if named by their representatives in the time of David, sixteen are of the house of Zadok, and eight of the house of Ahimelech. Not, however, fleshly descendants of these men; for in the reconstruction of the government of Israel’s commonwealth, “the flesh profits nothing.” All in Christ are “made priests for the Deity,” by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron’s sons, and become, by adoption, thus the sons of Zadok. This change of persons does not alter the ordering of things. The twenty-four orders of priests will still obtain in the restored kingdom of David; and are therefore foreshadowed in John’s vision as encircling the throne. Collectively, they are Zadok, *the just*, and Ithamar, “the place of palm trees;” for they are washed from their sins in the blood of the Just One; and are represented in ch. 7:9, as “before the throne and before the Lamb, clothed with white robes, and *palms in their hands*,” the emblems of salvation and victory. They are also *Ahimelech* in the presence of David’s Son. They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively “the brother of the King,” or Christadelphians.

These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of *Yahweh Elohim*, and come near to His table to minister unto Him, and shall keep His charge—Ezek. 44:15, 16. The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic *Olahm*, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. “They shall not come near unto me, saith *Yahweh Elohim*, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein”—verses 13, 14. Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and “therefore, saith *Yahweh Elohim*, I lifted up my hand against them, and they shall bear their iniquity.” This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them—verse 11.

But besides the twenty-four orders of Aaron’s sons, there were, in the ecclesiastical department of David’s kingdom, twenty-four orders of Levites, sons of Asaph, Heman, and Jeduthun, whom he separated for the temple service, “to prophesy with harps, with psalteries, and with cymbals, to give

thanks and to praise *Yahweh Tz'vaoth*" The number of those "who were instructed in the songs of *Yahweh*," were two hundred and eighty-eight, and were divided into twenty-four companies of twelve each, "as well the small as the great, the teacher as the scholar" being reckoned in each twelve—1 Chron. 25:1, 3, 7. These were also typical of those symbolized by the twenty-four elders who were represented to John in ch. 5:8, as "having each one harps and golden censers full of incense, which are the prayers of the saints; and they sang a new song." There are twenty-four symbolical elders because the sons of the High Priest and the singers who did the service of the temple under David's reign were twenty-four orders each; and in the aggregate typified the saints, the *Elohim* of Israel, who shall perform the temple service of the restored kingdom of David, when David's Son, the "Greater than Solomon," shall be High Priest of the kingdom after the Order of Melchizedec. The twenty-four elders represent both the priests and singers of the Ezekiel Temple which is to be built by "the man whose name is The Branch"—Zech. 6:12, 15. There will be twenty-four orders "as in the days of old"—Amos 9:11; who will be "the harpers harping with their harps, and singing a new song"—Apoc. 14:2, 3; even "the song of Moses, the servant of God, and the song of the Lamb"—ch. 15:2-4.

First in design, last in execution, is the order of the apocalyptic visions. The Spirit designs the priestly manifestation of the kingdom, as exhibited in the beginning of this fourth chapter; but it will be the last in execution, for the manifestation cannot obtain until the saints have become victorious over the potentates of the earth. "The victor shall be clothed in white garments;" and it is stated that "the twenty-four elders had been invested with white garments;" which is as much as to say that their wars were over; that they had destroyed the Fourth Beast of Daniel; and that they had taken possession of the kingdom under the whole heaven, and were now entered upon their priestly functions in the presence of the Melchizedec High Priest sitting upon the rainbowed or covenanted throne "in the day of rain."

SECTION 3 THE LIGHTNINGS AND THUNDERS AND VOICES

"AND OUT OF THE THRONE PROCEED LIGHTNINGS AND THUNDERS AND VOICES; AND SEVEN LAMPS OF FIRE BURNING BEFORE THE THRONE, WHICH ARE THE SEVEN SPIRITS OF THE DEITY."—CH. 4:5.

1. The Lightnings

The throne established in the heaven in its inauguration is a throne of judgment; so that when the throne is set, "the judgment is set and the books are opened"—Dan. 7:10. This throne is "the Great White Throne" seen of John in ch. 20:11. It is all conquering; for from before the face of him who is to sit upon it, he says, "the earth and the heaven fled away; and there was found no place for them." In other words, the Fourth Beast dominion was destroyed; and the other three beasts had their dominion taken away. At this crisis Daniel describes the throne as being a fiery flame, and the wheels, or hosts that obeyed its mandates, burning fire. He speaks of them as thousand thousands, and ten thousand times ten thousand. These he says, ministered to the King and stood before him; and in their going forth compares them to "a fiery stream issuing and coming forth from before him." The Spirit in David says, "He makes his ministers a flaming fire;" and therefore in this scene of the apocalypse, they are symbolized by "lightnings" with their attendant "thunders and voices." David also says, prophetically: "O *Yahweh*, bow thine heavens, and come down, touch the mountains, and they will smoke; flash forth lightning, and scatter them; send thine arrows, and discomfit them;" and the Spirit in Zechariah, foretelling the dissipation of the power of the sons of Greece at the advent, says: "I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons,

O Greece, and made thee (Zion) as the sword of a Mighty Man. And *Yahweh* shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and *Yahweh Elohim* shall blow the trumpet, and shall go with whirlwinds of the south”—ch. 9:13. The teaching of this testimony is, that “in the day of the great slaughter when the towers fall,” there will be war between Israel and the rest of the world. That this war will have been kindled by the Messiah after his return. That he will be seen at the head of the armies of Israel, as their Commander, surrounded by the Sons of Zion, whom he will have raised up. He and they will be the captains of Israel, of whom Judah will be the bow, and Ephraim, or the Ten Tribes, his arrow. When this military organization is put into operation, and it goes forth for conquest in “the war of the great day of the Almighty Deity” (Rev. 16:14), it will issue forth as “a fiery stream” from the throne, burning with the fire of the King’s indignation; as lightnings flashing from the throne of David’s Lord and echoing their thunders and voices, from one end of the earth to the other, until “the controversy of Zion” shall be settled beyond all cavil or dispute. “In that day I will make the Governors of Judah as a hearth of fire among the wood, and as a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, in Jerusalem”—Zech. 12:6. These “governors” are the saints in lightning operation against the dominions symbolized by the four beasts of Daniel.

2. The Thunders.

Lightning is what philosophy terms electricity in luminous excitation. Scripturally, it is the “free Spirit of the Deity.” Thunder is the sound produced by the electrical condensation of the constituents of the aerial. The free oxygen and hydrogen floating in the air are electrically combined, and thereby caused to occupy less space than before, and so giving out lightning, and forming a vacuum, into which the surrounding air rushes, causing a loud report, or thunder. Hence, it is an appropriate symbol for that operation by which the temporary constituents of the political aerial (and the things which are seen there are temporary) are condensed into one dominion under the glorious luminary of the New Heavens. Jesus named the sons of Zebedee “the Sons of Thunder.” These were James, and his brother John, to whom this vision of thunder was revealed. The agents in this throne-scene are all sons of thunder. They are the Spirit-incarnations condensing all things into one kingdom with the thundering tumult of war in ch. 10:3, symbolized by “the Seven Thunders,” whose utterances are “sealed up” till the storm-period which precedes “the day of rain” when the bow appears.

3. The Seven Lamps of Fire.

The whole scene is a manifestation of Spirit in preparation for the reduction of the great mountain before Zerubbabel to the level of a plain. This is to be effected, not by ordinary military prowess or force, “but by my Spirit saith *Yahweh* of Hosts”—Zech. 4:6. He that sits upon the throne is spirit, those represented by the twenty-four elders will be spirit like him, and those symbolized by the four living ones will be spirit also; so that all that is manifested is an embodiment of spirit, and all effected by the manifested ones is done by the energy of Divine Power. This power is symbolized by the “Seven Lamps of Fire burning before the throne.” These are interpreted to signify “the Seven Spirits of the Deity:” not that there are seven distinct and independent spirits. We learn from Paul that there is but “One Spirit;” which one was represented to John by the symbol of perfection, “seven lamps of fire.” In ch. 5:6, these seven lamps are termed “seven horns and seven eyes.” The reason why the Spirit is symbolized by stationary lamps burning before the throne, as in ch. 4, is because it is connected with the throne in Zion as its fountain or reservoir—“all my springs are in thee, Zion;” but, as “seven horns and seven eyes” upon a lamb, in locomotion (ch. 14:4) the one spirit is represented as “sent forth” from Zion, “unto all

the earth.”

The lightnings, and thunders, and voices, then, are those of the one spirit in seven-fold perfection sent forth into all the earth for the subjugation of the world. The spirit, however, does not go forth as free, uncombined, or naked spirit, as seen in the lightning and heard in the thunder of the material expanse. But it goes forth incarnated in the saints—in the Lord Jesus and his brethren; who are symbolized by the One sitting upon the throne and the twenty-four elders, and the four living ones.

4. When the Seven Spirits go forth.

The time when they begin to go forth into all the earth is, of course, subsequently to their resurrection. The sons of Zion are to be raised up against the sons of Greece, or the Gentiles. Being resurrected, they are in readiness to “follow the Lamb whithersoever he goeth”—ch. 14:4. “Blessed are the dead dying in the Lord, *haparti*, at this time.” The epoch has then arrived for the generations of me righteous, who have previously died in the Lord, to be blessed—to take possession of the kingdom, or dominion, having been prepared for them from the foundation of the *kosmos*, or existing order of things; for all things are for their sakes—Matt. 25:34; 2 Cor. 4:15. At that time, they are to “take possession of the kingdom, under the whole heaven,” “that they may take rest out of their labors; yea, saith the spirit, for he follows their works with them”—14:13.

The time when the Lord’s dead ones are blessed, is when they have consummated the work symbolized by the sickles, which are set to work by the voices that proceed from the spirit throne with the lightnings and thunders. There are three voices. One announces their resurrection-blessedness; the second proclaims the harvesting of the earth, and the third the gathering the clusters of the earth’s vine—ch. 14:13, 15, 18. These voices belong to the Seventh Vial, which is the last period of the Seventh Trumpet, by which the Seventh Seal is consummated in all the events thereof. The wrath of the Deity is then exhausted, and peace reigns for the thousand years ensuing—ch. 15:1. Until these lightnings, and thunders, and voices shall cease to proceed from the throne, “no man can enter into the temple”—verse 8. Hence, the exhibition of the twenty-four priestly elders in the temple, is a scene that obtains, *after* “the war of the great day of the Almighty Deity” is over. The saints are then victors, and can give law and religion to the world. Hence, the Seventh Angel pours out his vial, into THE AIR; the result of which is that when it is emptied, “a great voice out of the temple of the heaven from the throne, says, “IT IS DONE.” But while it is pouring out by the saints who are engaged in taking the kingdom under the whole heaven, “there are voices, and thunders, and lightnings; and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great”—ch. 16:17. This will be the time of trouble Daniel speaks of in ch. 12:1, to result in the abolition of all human governments, and the establishment of the kingdom of the Deity.

5. The Translucent Sea.

“Before the Throne a translucent sea, like to crystal”—Verse 6.

In prophetic writing “Sea” is representative of nations. It is thus used in Ezek. 26:3, where *Yahweh Elohim* addressing Tyre, says, “I am against thee, and will cause *many nations* to come up against thee, as the sea causeth his *waves* to come up.” Here the waves of the sea represent the military forces of the nations marching against any enemy. Also in Jer. 51:42, 43, the forces of the Medes and Persians which captured Babylonia are styled the sea; as “the sea is come up upon Babylon: she is covered with the multitude of the waves thereof: her cities are a desolation.”

Daniel’s four great beasts are represented as arising out of the Great Sea, or Mediterranean, as the

result of the striving of the four winds upon it. These four beasts are systems of powers which arose out of conflicts of the nations inhabiting that portion of the earth the central sea of which is the Mediterranean. Hence, this sea became their representative in the prophecy. It is also so used in the Apocalypse into the symbols of which it has been transferred, and with them incorporated. The beast having seven heads and ten horns exhibited in ch. 13:1, is a combination of Daniel's four, and therefore represented as "rising up out of the sea," which of course, is the same sea.

The second trumpet was prepared to "blow upon the sea; and when it sounded the great Attila mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed."—Apoc. 8:8. This was a representation of the judgments that were to fall upon the peoples of the Roman West occupying that third part of the great sea region and scourged by Attila and his Huns, as Moesia, Thrace, Macedonia, Illyria, Lombardy, and so forth. But, until the Sealing Angel had done his work upon the servants of the Deity, the Angel of the second trumpet was commanded not to hurt the sea—ch. 7:1, 3

The rainbowed angel that descends from the heaven, is represented in ch. 10:2, 5, as planting his right foot upon the sea, and swearing that henceforth "there should be no delay in the finishing up of the mystery of the Deity as he had declared the good news," or gospel of the kingdom, "to his servants the prophets." This is the same sea; and the right foot of the angel resting upon it, indicates that it is to be subjected to the judgments of the Seven Thunders from the throne as well as the earth, or interior regions.

In chap. 12:12, the sea is again introduced in the words, "Woe to the inhabitants of the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Here the sea is regarded as an inhabited region to which the Devil would pay a visit in wrath. In this text it represents those provincial regions of the Fourth Beast habitable in which the last struggle for power between the Catholic and Pagan factions was to ensue, subsequently to the expulsion of the "what withholdeth," from the Roman Heaven, in the Constantinian epoch—2 Thess. 2:6, 7.

In chap. 16:3, the second angel-power is exhibited as pouring out his vial upon the sea; "and it became as the blood of a dead man; and every living soul died in the sea." Here is a *sea of living souls* in anything else than a translucent state like to crystal. It was opaque with human blood to excess, as symbolized by the death of all the souls it contained. The naval anti-revolutionary war, which commenced in 1793, and continued with brief intermissions till 1815, illustrates this judgment upon the sea. It is a sea of living souls noted for their wickedness; and hence it is that the Spirit speaking of them, says, "The wicked are like a troubled sea when it cannot rest, whose waters cast up mire and dirt. No peace for the wicked, saith my *Elohim*."—Isa. 57:20.

This is the present condition of the Apocalyptic sea, representative of the nations of the four beasts of Daniel; the people of the interior, as of Germany, Hungary, Poland, Russia, and so forth, being represented by "the earth." The *sea*-nations are more especially before, or in the presence of the throne; the *earth*-nations being more remote. Nevertheless, the nations, or "inhabiters of the earth and sea," are all of the same character, and in the hour of judgment "equally obnoxious to the wrath of the Deity. They are both a dead and a troubled sea, and so charged with mire and dirt," that nothing can make it transparent to the light of the divine glory, but the judgments of the Deity—the bolts of the seven thunders pealing from the throne: "when his judgments are in the earth, the inhabitants of the world will learn righteousness;" and "all nations shall come and worship before *Yahweh*; because his judgments are made manifest"—Isa. 26:9; Apoc. 15:4.

This, then, is the purpose of the Deity upon the sea; to make it "like to crystal," transparent with righteousness and truth. This is the mission of *Yahweh's* servant when he comes in power to enlighten

the earth with his glory. But this must be preceded by judgments upon the sea. The representation of this is found in Apoc. 15:2, in which John says: "I saw as it were a translucent sea *that had been* mingled with fire (*memigmenen* perf. part pass.)." But the fire had ceased to burn, and those who had gained the victory over the sea of nations, he also saw standing upon it, and with their harps celebrating their victory over the Papal and other dominions, and singing the song of Moses and the Lamb. The fire with which the sea will have been mingled is the wrath of the Deity contained in the Seven Thunders, or terrors of the Seventh Vial, to be hurled from the throne by Jesus and his Brethren, who constitute the Rainbow Angel, "whose face is as the sun, and his feet as pillars of fire"—ch. 10:1.

When these judgments, which make the Deity "a consuming fire" (and "the Spirit follows with them," the saints) when they shall have subsided, "the Mystery of the Deity will be finished." The sea of nations will be no more lashed into fury and tempest for a thousand years. In the presence of David's throne it will be tranquil; and its waters so translucent, that those who stand upon it, having calmed its tempests and quieted its waves, will see into its utmost depths. But though at rest for a thousand years, and the power of the Satan submerged in the abyss, the sea will again become tempestuous, and cast up mire and dirt. "In the flesh dwells no good thing," and "it lusteth against the Spirit." At the end of the Millennial Period it becomes impatient of restraint, and the nations rebel against the saints who will have ruled them with a rod of iron so long in righteousness and peace. As "the sand of the sea" they again try conclusions with the saints; and as before the saints subdue them with a crushing and final overthrow. The end of flesh and blood upon the earth will have then arrived, and there will be "*no more sea*"—ch. 20:8; 21:1. A full end will then be made of all nations—Jer. 30:11. The nations of the earth and sea will then be superseded by "THE ISRAEL OF GOD," every individual of whom, of all orders and degrees, will be consubstantial with the Deity, and the occupant of this then glorious planet which shall never be removed.

SECTION 4 THE FOUR LIVING ONES

*"IN THE MIDST OF THE THRONE AND IN THE CIRCLE OF THE THRONE FOUR LIVING ONES
BEING FULL OF EYES BEFORE AND BEHIND."—VERSE 6.*

These four living ones being "in the midst of the throne and in the circle of the throne," must be symbolical of those represented by the twenty-four elders, that is, of the saints. The elders, as we have seen, are representative of the saints in the peaceful exercise of their sacerdotal and regal functions, "resting from their labors" performed in "the war of the great day of the almighty Deity," while the four living ones represent the saints in cooperation with the Spirit carrying on the war to its victorious consummation.

In the Common Version these four are styled "beasts." The word in the original is *zoa*, and signifies simply *living ones*. In Ezek. 1:5, they are styled *chaiyoth*, rendered in the E.V. "*living creatures*." They are symbols representative of what is to be, not of what is yet manifested. That which is to be manifested exists, but the form of manifestation does not. That which exists is the all-pervading spirit radiant from the Divine Substance; but the spirit-forms, which do not exist, are the dead saints. These must be raised, and then transformed into spirit-bodies, instinct with life and power omnipotent; a transformation which in all its elements is aggregately represented by these "four living ones full of eyes before and behind." The Spirit of the Deity, then, is the great reservoir of power out of which they are born or developed. "That which hath been born out of spirit is spirit." These are the words of Jesus to Nicodemus. The glorified saints, glorified after resurrection, are therefore spirit multitudinously manifested, and *isaggeloi*, *equal to angels*. In his "Visions of *Elohim*," Ezekiel beheld this manifestation of the saints out of spirit in symbolic representation. He tells us that he was looking in a northerly direction, and in the

distance behold “a whirlwind, A GREAT CLOUD, and a fire came out of the North.” This was the Spirit in tempestuous and destructive operation. But to show that it was not free spirit, but embodied spirit, he goes on to say, that out of the midst of the fire issued forth “the likeness of four living creatures.” He then describes their appearance, and afterwards remarks concerning their movements, that they were identical with those of the spirit; for “they went,” saith he, “every one straight forward: whither the spirit was to go, they went”; and of this going, John says, it was “into all the earth.” They went with the Seven Spirits of the Deity, for they will be the seven spirits embodied. Hence the terms applied to the seven spirits by John, are applied to the four by Ezekiel, who says they were like burning coals of fire and like lamps; and that out of the fire, that is, from them went forth lightning; and that they ran and returned as a flash of lightning.

But though Ezekiel introduces them as four living ones and four wheels in ch. 1:5, 16, in referring to them in ch. 10:15, he speaks of them as one, saying, “this is *hachaiyah*, THE LIVING ONE.” In other words, the individuals of whom this Spirit manifestation is composed are, in the aggregate, what the voice issuing from their midst proclaims without intermission day and night, namely, the thrice or superlatively holy Yahweh, the Omnipotent Deity, who was, and who is, and *who is coming*—Apoc. 4:8. These are the ONE BODY, nearly all the atoms of which are now in death, “sleeping in the dust.” But, speaking of them as they are now in reference to its future, the Spirit styles them “MY DEAD BODY,” and says “they shall arise,” and, in view of the resurrection, exclaims, “Awake and sing, ye that dwell in the dust.” When they come forth from the dust they are no longer the Spirit’s Dead Body, but they become the Spirit’s Living One, and can then say, “I am the First and the Last, and the Living One: and I was dead, and behold I am living for the Aions of the Aions, the Amen.” Jesus is the visible Head of these. Without Him the Living One would be incomplete—Isa. 26:19; Rev. 1:18.

Ezekiel clearly indicates what was represented by the four living ones and their wheels in ch. 1:24. He says, “The noise of their wings was like the noise of great waters, as the voice of *shaddai*, MIGHTY ONES, the voice of speech, as the noise of a host.” This was equivalent to saying that their wings represented “great waters,” which represented “Mighty Ones,” who gave utterance to their will and purpose, and that there was a multitude of them. These were the waters John heard responsive to the voice issuing from the throne, saying, “Praise our Deity, all ye his servants, and ye that fear him, small and great.” “I heard,” says he, “the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *hallelu Yah*, praise ye YAH; for Yahweh *Elohim* the Omnipotent reigns. Let us be glad and rejoice, and give the glory to him; for the marriage of the Lamb is come, and his wife hath made herself ready”—ch. 19:6. This glorious multitude will be the embodiment of the power that is “to execute vengeance upon the nations and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:” that is to perform all those things I have sketched under the caption of “*The Apocalypse Rooted in the Prophets*”—from page 41 to 85, vol. 1; to set up the kingdom and to establish glory to the Deity in the highest heaven, over the earth peace and goodwill among men.

These four living ones and the four wheels are “THE CHARIOT OF THE CHERUBIM.” They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from 2 Sam. 22:11, and Psalms 80:1. In the former place, *Yahweh* is said to ride upon a cherub; and in the latter, to inhabit the cherubim. The etymology of the word is regarded as obscure. In view of this, I would suggest that we may take the root *charav*, as having been the same with *kharav*, to waste, to destroy, from which comes, *kherev*, a sword. This derivation is suggested by the text where *kheruvim*, or *cherubim*, first occurs in the scriptures; as, “*Yahweh Elohim* placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself to guard the way of the tree of the lives.” By rendering *wav*, by *even*, instead of “and,” it

would make the flaming sword expletive of the cherubim; as, “the cherubim, even the flaming sword”—the flame containing the cherubic power, as Ezekiel’s “whirlwind, great clouds, and fire,” did the four living ones he saw.

But, be the true etymology what it may, it is certain that they are symbols of *a wasting and destroying power*. When their wings are expanded they are in lightning operation; when let down, they are standing, and either preparing for action or “resting from their labors.” They are “full of eyes before and behind;” or, as Ezekiel says, “their whole *basar*, flesh, even their backs, and their hand, and their wings, and the wheels, were full of eyes round about.” An eye is the symbol of intelligence; and when a multitude of eyes are aggregated together, each eye indicates a particular or individual intelligence. Ezekiel informs us that the eyes were in *flesh* which was full of them. Each eye, then, was a flesh-intelligence; and, as the four had each a human face and hand, and were endowed with the faculty of speech, the intelligence was that of a man. Hence, each eye is representative of a man; and as the four sing, “Thou hast redeemed us,” each eye is symbolical of a saint. The eyes are “a great multitude which no man can number;” yet they are symbolized by four, by 144,000, by a city lying four-square, and 144 cubits—that is, these numbers are symbolical of the saints; first, in relation to their encampment; second to their nationality; third, to their municipality; and fourth to their corporation limit.

1. Seraphim Identical with Cherubim

In Isa. 6:2, these cherubic symbols are styled *seraphim*. “I saw the *Adonai*,” saith he, “sitting upon a throne, high and lifted up, and his train filled the temple. SERAPHS stood near to it.... And one cried to another, and said, Holy, holy, holy, Yahweh Tz’vaoth (He who shall be hosts): the whole earth (shall be) full of his glory.” There is no obscurity about the etymology of *seraph*. It signifies burning, fiery, deadly. The fiery serpents sent among the people (Numb. 21:6) are styled by Moses *seraphim*. By the saints, the seraphim and cherubim of Messiah’s throne, the whole earth is to be filled with his glory. Being incarnations of Spirit, they will be more than a match for all the powers of the world. They will cast down their thrones, overthrow Babylon, waste the land of Assyria, reap the harvest of the earth, tread the winepress of wrath, and as a stream of devouring fire destroy the body of Daniel’s fourth polity with their burning flame.

2. The Four Faces.

In the Most Holy Place of the Temple of Solomon there were two cherubic figures, which stood opposite to each other, with wings outstretched over the Ark of the Covenant. Each of these had four faces, which were so ordered that four different faces of the eight should look down upon the *caphporeth*, coverlid, mercyseat, or propitiatory. By this arrangement, the face of the lion, of the ox, of the man, and of the eagle, all looked upon the coverlid on which was sprinkled the sacrificial blood of the great day. Though the number of the cherubim varies, the faces are always four. In the temple there was one body to four faces. Ezekiel saw four bodies with four faces each, and John saw four bodies, each body having one face. But though the number of the bodies differed, they were only the subdivisions of a general whole.

The faces are the faces of the Spirit. The show-bread placed on the golden table in the holy place is styled “the bread of the Faces taken from before the Faces of *Yahweh*,” when it was given by the priest to David—1 Sam. 21:6. The faces of *Yahweh* were the cherubim faces over against the table embroidered on the curtain of the tabernacle. They symbolized the Spirit in flesh-manifestation and were therefore the faces of the Spirit.

Now collectively the saints are an encampment, and are so represented in Rev. 20:9; where it is

stated, that the rebel nations at the close of the Millennium go up against their “camp.” As the saints are “the Israel of the Deity;” and though by the accident of birth multitudes of them were once Gentiles, yet by adoption through Jesus were grafted into the Commonwealth of Israel; they necessarily partake of its national organization. The camp of the saints, then, has its ensigns in conformity with those of the four camps into which the twelve tribes were distributed, whose captains or princes they become. From Numb. 2 we learn that the whole host of Israel was marshalled about four standards: the first, that of Judah; the second, of Reuben; the third, of Ephraim; and the fourth, of Dan; and in the midst of these four grand divisions was the camp of the priests and saints, and in their midst the tabernacle, in which was the throne of *Yahweh* over the Mercy Seat and between the Cherubim. Now, of these several camps of fighting men the following were their ensigns: first, the Lion, which symbolized the camp of Judah; second, the Man that of Reuben; third, the Ox that of Ephraim; and fourth, the Eagle for the camp of Dan. Hence it is that the Lamb in Rev. 5:5, is styled “the Lion of the Tribe of Judah.” Being descended from that tribe, and the King of the nation too, the royalty of which belongs to Judah, he is symbolized by the ensign; and as the king is thus designated, so all his brethren, the saints, are apocalyptically divided into camps about the throne; each camp being represented by a living one; and the ensigns of the camps borrowed from the nation they are to rule. And that the reader may not erroneously suppose that the four living ones represent the fleshly descendants of Abraham, their standards are enumerated after a different order; it being first, the lion; second, the ox; third, the man; and fourth, a flying eagle.

Apocalyptically, then, we have the whole multitude of resurrected and accepted saints marshalled into four camps in the midst of, and circling about the throne; and according to the law, “every man of the children of Israel pitching by his own standard with the ensign of his father’s house.” There will be the east camp composed of three gates, or tribes; on the north three; on the south three; and on the west three, ch. 21:12, 13; all ready to go forth following the Head to the place it may indicate (Ezek. 10:11) on the mission of the chariots and horses, of which we have treated already on page 74, vol. 1. In the new song they sing they say, “We shall reign on the earth;” not “we do reign.” They go forth energized by the spirit to establish their dominion, and to fill the earth with glory; so that when their victory is complete they may as royal priests of the Deity, cast the coronal wreaths they have acquired before the throne; that he who sits upon it, whom in their wars they will have followed whithersoever he led them, may receive the glory and honor and power; for the reason that he has “created all things, and for his pleasure they are and were created.”

Portion of the symbology of *The Apocalypse* is based on the Tabernacle.

CHAPTER 5

THE GLORY OF *Yahweh* FILLS THE EARTH AS THE RESULT OF THE SCROLL BEING UNROLLED AND THE SEALS LOOSED

TRANSLATION

APOC. V

1. And I saw at the right of Him, seated upon the throne a SCROLL that had been written within and on the outside, sealed up with SEVEN SEALS.

2. And I saw a powerful messenger heralding with a loud voice, “Who is worthy to unroll the scroll, and to loose its seals?”

3. But no one was able in the heaven, nor upon the earth, nor under the earth, to unroll the scroll, nor to see it.

4. And I shed many tears, because no one was found worthy to unroll and to read the scroll, nor to see it.

5. But one of the elders saith unto me, “Weep not; behold the LION who is of the Tribe of Judah, THE ROOT OF DAVID, hath prevailed to unroll the scroll, and to loose its seven seals.

6. And I saw, and behold in midst of the throne and of the four Living Ones, and in the midst of the Elders, a LAMB having stood as having been slain, having Seven Horns and Seven Eyes, the which are the SEVEN SPIRITS of the Deity, having been sent forth into all the earth.

7. And he went and received the scroll from the right of Him seated upon the throne.

8. And when he received the scroll, the four Living Ones, and the twenty-four Elders prostrated themselves before the Lamb, having every one harps, and golden bowls full of perfumes, the which are the prayers of the SAINTS. 9. And they sing a NEW SONG, saying,

*“Thou art worthy to receive the scroll,
And to undo the seals thereof;
For thou wast slain, and with thy blood,
The price, hast purchased us for God
From every tribe, race, people, tongue;
And mad’st us kings and priests t’our God,
And we upon the earth shall reign.”*

11. And I beheld, and heard a voice of many angels circled about the throne and of the Living Ones and of the Elders; and the number of them was ten thousand and thousands of thousands,

12. Saying with a loud voice,

*“The Lamb that hath been put to death,
The power, riches, wisdom, strength,
And honor, glory, blessing too,
Is worthy to receive.”*

13. And every created thing that is in the heaven, and things which are on the earth, and underneath the earth, and upon the sea, even all the things in them, I heard saying,

*“TO HIM that sitteth on the throne
And to the LAMB the blessing be,
The honor, glory, and the pow’r,
The Aions of the Aions for!”*

14. And the four Living Ones said, “SO LET IT BE!” And the twenty-four Elders prostrated themselves, and did homage to him that liveth for the Aions of the Aions.

A Jerusalem Yemenite scribe writing a scroll of the Law. The “book” or scroll seen by John was written within and on the outside for it symbolised events relating to the Ecclesia and to the World. But it was sealed with seven seals, and so completely hidden from human sight until opened by the Lion of the Tribe of Judah, and its contents revealed for the edification of the “servants of the Deity”.

SECTION 1

GENERAL REMARKS

IN THE PREVIOUS CHAPTER IS EXHIBITED “THE MANIFESTATION OF THE SONS OF THE DEITY” IN THE PRESENCE OF THE ETERNAL CREATOR, SUBSEQUENTLY, OF COURSE, TO THE RESURRECTION OF THE SAINTS. “THE ADOPTION, *TO WIT*, THE REDEMPTION OF THE BODY” FROM THE POWER OF THE GRAVE IS ACCOMPLISHED; AND THE TIME IS COME FOR THEM TO EXECUTE THE JUDGMENT GIVEN THEM, AND TO TAKE THE KINGDOM AND POSSESS IT UNDER THE WHOLE HEAVEN. THE CHAPTER REPRESENTS THEM AS PREPARED FOR ACTION, “ACCORDING TO THE ENERGY WHEREBY” HE WHO SITTETH UPON THE THRONE, “IS ABLE TO SUBDUE ALL THINGS TO HIMSELF.” THEY HAVE JOYFULLY ACKNOWLEDGED HIS LORDSHIP THEMSELVES, AND CAST THEIR CORONAL WREATHS BEFORE HIM IN RECOGNITION OF THE SOVEREIGN POWER WHENCE THEY WERE DERIVED; AND THEY DECLARE THAT HE IS WORTHY OF UNIVERSAL GLORY, HONOR, AND POWER, WHICH IT IS THEIR MISSION, AS THE EMBODIMENT OF THE SEVEN SPIRITS, TO ESTABLISH IN ALL THE EARTH. “WORTHY ART THOU, O LORD, TO RECEIVE THE GLORY, AND THE HONOR, AND THE POWER; BECAUSE THOU CREATEDST ALL THINGS, AND ON ACCOUNT OF THY WILL THEY EXIST, AND WERE CREATED.”

But after what course, or successive development of things among the nations, is such an extraordinary consummation to be accomplished? “As I live,” saith *Yahweh*, “the whole earth shall be full of my glory.” “It shall cover the earth as the waters cover the sea.” True, O Lord; but how shall it be effected; in what sequence of events; and by whom? In the time of the Apostle John this was a matter of great interest. In his day the saints were engaged in a severe and perilous conflict with Caesar, who had learned sufficient of their doctrine to know that the Pagan or any other human constitution of the world was incapable of contemporaneous existence with the kingdom proclaimed and longed for by the saints. But, though Caesar made war upon them they were not to avenge themselves; how, then, could the kingdom promised them be established? How could a door be opened in the heaven, and the throne of their kingdom be established there to the entire exclusion of Caesar and his representatives? Would it be consequent upon and coeval with the downfall of paganism? Or would it be many ages after that event? And, whenever the time came, by what means will the Eloah of the heavens set up the kingdom, and break in pieces the government of the nations? These were questions “the servants of the Deity” needed light upon. They had the prophets, it is true; and among these Daniel especially: but still there were mysteries “sealed up and closed” in their writings which required information not yet extant to make them intelligible. Daniel “heard, but understood not,” neither did any of his contemporaries—ch. 12:8; 8:27. Nor should we err if we were to say that this state of mind was characteristic of all the saints previous to the giving of this revelation, styled the Apocalypse, to Jesus Anointed. They “none of them understood” the development of the mystery the Deity had declared to his servants the prophets—Rev. 10:7. Nor need we be surprised at this when we consider that even after the mystery was solved by revelation, multitudes existed in and near John’s time who had to confess that they could not comprehend the exposition of the enigma. They needed one to expound the exposition. Among these was Dionysius, styled by Eusebius the ecclesiastical historian contemporary with Constantine, “the great bishop of Alexandria.” He flourished in the middle of the third century as an opponent of the thousand years’ reign of Christ upon earth with his saints after their resurrection, which was ignorantly and maliciously ascribed to one Cerinthus, contemporary with the Apostle John, as its inventor. But Daniel taught the doctrine nearly seven hundred years before Cerinthus was heard of, as may be seen in the Apocalypse as contracted in his seventh chapter. Cerinthus may have grafted upon it some foolishness of

his own; but of the doctrine itself he was no more the inventor than the Pope of Rome.

There are two works ascribed to Dionysius “On the Promises.” They were written to oppose the idea that the promises given to holy men in the scriptures should be understood more as the Jews understood them, and that there would be a thousand years of delights on the earth. This position was taken up by a bishop in Egypt named Nepos, who wrote a book in defense of it, and styled it “Refutation of the Allegorists.” Dionysius being an allegorist, warmly opposed Nepos in his work “On the Promises.” In one of his works he thus speaks of Nepos: “They produce,” says he, “a certain work of Nepos, upon which they lay great stress, as if he advanced things that are irrefragable when he asserts that *there will be an earthly reign of Christ*. In many other respects I accord with and greatly love Nepos, both on account of his faith and industry, and his great study in the scriptures; as also for his great attention to psalmody, by which many are still delighted. I greatly reverence the man also for the manner in which he has departed this life. But *the truth is to be loved and honored before all*. It is just, indeed, that we should applaud and approve whatever is said aright, but it is also a duty to examine and correct whatever may not appear to be written with sufficient soundness. If, indeed, he were present, and were advancing his sentiments orally, it would be sufficient to discuss the subject without writing, and to convince and confute the opponents by question and answer. But as the work is published, and as it appears to some, is calculated to convince, and there are *some teachers who say that the law and the prophets are of no value*, and who give up following the gospels and who depreciate the epi not sealed”—ch. 22:10—it should be sealed, and therefore unintelligible to them. The truth of the matter they call “little and perishable;” and absurdly suppose that the Millennial reality expounded by Chiliasts is expected to be “such a state of things as now exists in” what they call “the kingdom of God,” that is, in “Christendom.” But the reason of this their folly is, that the things revealed by the Deity are not in conformity with “the thinking of the flesh.” That which the Old Adam terms grand and sublime, is not truly so. The sublimity and greatness of his conceptions in relation to “the deep things of God,” are mere foolishness. Dionysius and his brethren were of “the Synagogue of the Satan,” “Jezebel and her children,” who held the doctrine of Balaam, and taught “the depths of the Satan;” by which they were industriously developing the Laodicean Apostasy, which, in the reign of Constantine the First, became the religion of Satan’s Kingdom, and continues such until this day. The Old Adam’s foolishness was, therefore, especially theirs. Hence, the charge of their Millennarian contemporaries is perfectly just, that the Allegorists “have no sublime and great conception either of the glorious and truly divine appearance of our Lord, nor of our own resurrection, and of our being gathered, and assimilated to him.”

In proof of how greatly Jezebel’s children were puzzled by the Apocalypse within a hundred and fifty years after its publication—how utterly incapable they were in any sense “to see it”—I will still quote from “the great Bishop of Alexandria.” “Some, indeed, before us,” says he, “have set aside, and have attempted to refute the whole book, criticising every chapter, and pronouncing it without sense, and without reason,” that is, totally opposed to the thinking of the flesh, or to the sense and reason of minds destitute of the truth. “They say,” continues Dionysius, “it has a false title, for it is not of John. Nay, that it is not even a revelation, as it is covered with such a dense and thick veil of ignorance, that not one of the Apostles, and not one of the holy men, or those of the Church, could be its author.” It will not be difficult for one of “servants of the Deity” to discern to what class of professors these critics belonged, and the true cause of their denunciation of the Apocalypse. It condemned them as “evil,” as “liars,” as false apostles, as Nikolaitanes, as spurious Jews of the Satan’s synagogue, as the children of Jezebel, and so forth. They had sense and reason enough to recognize themselves as of the class repudiated under these terms in the apocalyptic epistles. They were conscious that they “held the doctrine of Balaam,” and “the doctrine of the Nikolaitanes,” and hence, their bitter enmity and contempt for the whole book which exposed them, and all of their class in all ages and generations, to the reprobation of all truly good and

Christian men. They tried to persuade their contemporaries who professed christianity, that it ought not to be recognized as canonical: that it was no revelation from the Deity; and that consequently, pious, God-fearing people should not perplex their minds in the vain endeavour to understand it. Whatever its author might mean, was inscrutable, being imbedded “in such a dense and thick veil of ignorance.” No doubt, there was such a veil between its meaning and their comprehension of it; but the fog was that which beclouded their own brains, and arose from the vain imaginations and traditions of their evil hearts. Mankind are prone to evil, and to the reception of foolishness rather than the truth. This has been characteristic of all generations since the original transgression in Eden. It was pre-eminently so of the generations immediately succeeding the delivery of the Apocalypse to John. The Nikolaitanes and children of Jezebel, whose representatives in our generation are the “Holy Orders of the Ministry,” the Spirituals of Modern Christendom, at length succeeded in persuading their dupes that they ought not to trouble themselves with the study of the Apocalypse, for that it was utterly unintelligible, or could not be seen; and calculated only to dethrone all sense and reason. The impression they made was deep and lasting. Repudiation of apocalyptic studies became a principal of “orthodoxy” in all succeeding generations, until in our own, a man’s sanity is suspected if he is known earnestly to devote himself to the work of unfolding the mystery set forth, or revealed, in the symbols it contains.

But they were not content with simply denying the divine authorship of the book. They proceeded to justify the character assigned them in the Apocalypse by falsely ascribing it to one Cerinthus; who if he ever existed, is said, like many in our day, to have held some very absurd opinions in connection with the Divine truth of Christ’s reign on earth. “Cerinthus,” say they, “the founder of the sect of Cerinthians, so called from him, wishing to have reputable authority for his own fiction, prefixed the title. For this is the doctrine of Cerinthus, that there will be an earthly reign of Christ.” In this he was perfectly correct. “And,” continued they, “as he was a lover of the body; and altogether sensual in those things which he so eagerly craved, he dreamed that he would revel in the gratification of the sensual appetite, *i.e.* in eating, and drinking, and marrying.” Whether he really held these opinions it is impossible to tell. His enemies say so; and these enemies have had the ear of the world to the exclusion of all testimony but their own. To the class denounced in the Apocalyptic epistles have belonged all the ecclesiastical historians through whom has come to us the meagre and insipid accounts of what they unscripturally style “the church.” All not of the Laodicean Apostasy, they have proscribed and denounced as “heretics;” and where they could not procure the suppression of these by force, they have sought to hold them up to the reprobation and contempt of their contemporaries and posterity by “saying all manner of evil of them falsely for Christ’s sake,” as he foretold they would—Matt. 5:11. I know experimentally that this is the policy of professors and their spiritual guides of this nineteenth century generation. They affirm certain ridiculous falsehoods, and say I teach them. They do not care to inform themselves of the truth of the matter, which would be inconvenient, and might not answer their purpose. So it may have been in the case of Cerinthus. He may not have held the opinions attributed to him; or he might. But, if even he did, his errors did not change the truth of the Deity. He has decreed the reign of His king on Zion, the hill of His holiness, and it will assuredly come to pass, in spite of all the errors assigned to Cerinthus and others who believe it, concerning the nature and character of that reign.

Cerinthus was perfectly scriptural if he affirmed that there would be eating and drinking in the kingdom of the Deity. It is, however, difficult to believe that he taught that there would be marrying, in view of the saying of Israel’s King, that they who attain to the resurrection and the kingdom “neither marry, nor are given in marriage; but are as the angels of the Deity.” As to eating and drinking, this is as plainly taught by Christ, who not only ate with his apostles after his own resurrection, but promised them, saying, “ye shall eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;” and again he said, “I will no more drink of the fruit of the vine until that day that I drink

it new in the kingdom of the Deity”—Luke 22:30; Mark 14:25. The enemies of Cerinthus did not believe this; but denounced it as sensuality, and in so doing, thought themselves wonderfully spiritual! They said that to give the eating and drinking “a milder aspect and expression,” he taught that it would be “in festivals and sacrifices, and the slaying of victims,” the sensual appetite of the redeemed would be gratified. Against this “milder aspect and expression,” they exclaimed as loudly as our own clerical contemporaries and their disciples; for according to their system of superstition, they can discern no place in the kingdom, whether on earth or in heaven, for eating and drinking sacrificially or in any other way. I perceive, plainly, in these charges brought against Cerinthus the great and rapid progress the apostasy Paul predicted had made within a short time after the apocalypse was revealed. Nay, even while he wrote the prediction, the Allegorists were actively engaged in the work of superseding the real, literal, and true, by the fictitious and imaginary, which they call the “spiritual,” or allegorical, until now at length, everything is resolved into *feeling* and impressions, and the testimony of the Deity by prophets and apostles is practically ignored. A professor “feels good,” and therefore he is good; he “feels that a thing is true,” and therefore it is true; he “feels that it is false,” and therefore it is false! With hearts full of such enlightened feelings as this; and with heads unfurnished with the divine testimony, we have the professor of the Laodicean Apostasy who has flourished in all the odor of sanctity, and orthodox contempt for the reign of Christ on earth, characteristic of the zealots in all “the times of the Gentiles.” In their systems of fleshly pietism they have no place for the priesthood of the saints; nor for the temple, and festivals, and sacrifices of Ezekiel’s testimony. All is figurative or allegorical; and nothing real remains but to save souls from eternal torment, and when the number of the elect is completed, to make a bonfire of terrestrial creation! Well might it be said of the allegorists, that “they have no sublime and great conception, either of the glorious and truly divine appearance of our Lord, nor of the resurrection, and the gathering, and assimilation to him.”

But to return to Dionysius and the Apocalypse. He could not, it would seem, go as far as some of his predecessors and contemporaries in a total repudiation of the book. “For my part,” says he, “I would not venture to set this book aside, as there are many brethren who value it much; but having formed a conception of its subject as exceeding my capacity, I consider it also containing a certain concealed and wonderful intimation in each particular. For though I do not understand, yet I suspect that some deeper sense is enveloped in the words, and these I do not measure and judge by my private reason; but allowing more to faith, I have regarded them as too lofty to be comprehended by me, and those things which I do not understand, I do not reject, but I wonder the more that I cannot comprehend.” This was a candid admission on the part of Dionysius, that *he could “not see it.”* He showed a better sense than many in not venturing to set it aside, because he could not see it. Inability to see it disqualifies the reader for enlightened criticism. If he were able to see the apocalyptic scroll, he would discern knowledge and wisdom pervading it, which “no one in the heaven, nor upon the earth, nor under the earth” could have originated but the Deity who gave it to Jesus Christ. The proof of the divine authorship of the book is in this. I would, therefore, advise the reader to study it that he may be “able to see it”—to understand it. “Many brethren” in the days of Dionysius “valued it much,” though he could make nothing of it. They valued it, doubtless, because they understood it, not that they could have expounded all its details; but keeping in mind “the gospel of the kingdom,” the nature of that kingdom, and the great mystery of godliness, in the manifestation of the sons of the Deity, they saw into *the general import* of this wonderful book, and secured the blessing promised to him that knows accurately, and gives heed to its words, and observes narrowly the things it contains.

Let us, then, proceed under the enlightened conviction, that though there is no help to be expected from “the great bishops” of the Gentiles, babes in Christ may come to see the apocalypse intellectually if they approach the subject in a teachable spirit, and from a right direction. I proceed then to remark, that while

the fourth chapter introduces us to “the hour of judgment”—to the epoch when the door had been violently opened in the heaven, and a throne set up there, the fifth chapter shows that universal dominion over the earth shall be to him who unrolls the scroll and looses the seven seals. The consummation of this chapter is coeval with the end of the seventh seal, the seventh trumpet, the seventh vial, and the seven thunders. The opening of the door in the heaven never to be closed again, marks the first minute of the judgment hour; and the ascription of blessing, honor, glory, and power to the Lamb by every created thing in verse 13, marks the last moment of the same hour in which the wrath of the Deity against the nations is entirely exhausted. This “hour” is a period of thirty years, in which the process of loosing, or finishing the loosing of the seventh seal is being completed. The seven seals are to establish the kingdom of David’s house “for the Aions of the Aions.” The chapter does not describe what is, but prophesies what shall be hereafter. It reveals that the personage is provided to whom is assigned the honor and glory of accomplishing the work termed the unrolling the scroll and the loosing of the seven seals; and no one can mistake him. In verse 12, he is declared by the saints and angels to be “worthy to receive” whatever is decreed. At this point it is not possessed; because the power and the glory are in the hands of “the powers that be,” who are hostile to his claims; and “shall make war with him,” to prevent him from obtaining what the “ten thousand of ten thousands and thousands of thousands” proclaim him worthy of—Apoc. 17:14. “But he shall overcome them; for he is Lord of lords and King of kings: and they that are with him” in his wars, that is, the saints, “are the called, and chosen, and faithful”—the 144,000, who follow him whithersoever he goeth—ch. 14:1–4. The result of this conquest is declared in verse 13, of the fifth chapter, which testifies, that every creature acquiesces in his receiving everything of which his brethren the saints and the angels of the Deity announce him to be worthy. All power, riches, strength, honor, glory, and blessing become his, and all nations find the blessedness of the gospel preached to Abraham come upon them, and established for the thousand years. A most unexpected result to them all; but one looked and longed for by those represented by the four living ones, and the twenty-four elders; who, both in their mortal state before resurrection, and as resurrected and prepared for action, exclaim, “So let it be!”

SECTION 2

“AND I SAW AT THE RIGHT OF HIM SEATED UPON THE THRONE A SCROLL THAT HAD BEEN WRITTEN WITHIN AND ON THE OUTSIDE, SEALED UP WITH SEVEN SEALS.”—CHAP. 5:1

1. The Scroll

It is scarcely necessary to remark that the occupant of the throne is the Deity, likened in chap. 4:3, to a jasper and a sardine stone, emblematic of Spirit manifested in flesh. That chapter gives no intimation of this flesh having ever tasted of death; but in the fifth this great fact is brought out in connection with the scroll, as we shall see hereafter.

On the right of the manifested Deity was a scroll. It was written within and on the outside; and was sealed up. This was, doubtless, related to the same document as that referred to in Dan. 12:4, 9 where it is written, “Shut up the words, and seal the book till the time of the end;” and “the words are closed up and sealed till the time of the end.” Daniel was not informed with how many seals, or if by one only it was sealed up; but simply that it was sealed. It was all the same to him whether it was sealed up with one seal or many; for a scroll closed and sealed up is unreadable till unrolled, and the sealing is opened. The catastrophe, or final series of events, revealed to Daniel belonged “to the time of the end.” He was instructed to look forward to that period, to which pertains the apocalyptic “hour of judgment,” for the

termination of the wonders and times treated of in his book, or scroll. What had been communicated to him was principally concerning his people and his holy city. He had heard that the Saints were to be overcome by the Little Horn of the Fourth Beast that has Eyes and Mouth; and that their subjugation was to continue until the Ancient of Days came with a cloud of attendants numbered by “a thousand thousands and ten thousand times ten thousand,” when the judgment would sit, and the fourth beast in body, head and horns should be destroyed by the burning flame of wrath proceeding from the cherubic throne of Deity. All this he had heard; nevertheless, there was a mystery closed up and sealed against his scrutiny that needed explication. What did that Little Horn with his Eyes like a man, and a mouth speaking great words against the Most High signify? Was the Ancient of Days by whom they were to be destroyed, Deity or angel; if the former, how manifested? If the latter, who was he? Who was that Son of Man brought before the Ancient of Days, to whom universal dominion upon earth is given? How could the conquered saints take the Kingdom under the whole heaven from the four beasts? These, and many other questions would suggest themselves to Daniel, which would only put him to grief, and place him beside the apostle John, who “shed many tears because no one was found worthy (and therefore *able*) to unroll and to read the scroll, nor to see it”—ch. 5:4. When Daniel saw the vision of his seventh chapter he said he “was grieved in spirit in the midst of the body, and the visions of his head troubled him;” and even after the meaning of what he saw was interpreted, he says his cogitations still troubled him much, and his countenance was changed. Thus if John and Daniel had been both in Patmos together studying “the matter” they would have been companions in tribulation consequent upon their fruitless investigations, and endeavors to unclothe the words, and to unseal the scroll seen by the prophet in the first and third of Belshatzar’s reign, and in the third of Cyrus the Persian King. Nor would their grief have been assuaged until this day had the scroll at the right of Deity manifested in flesh, and occupying the throne, been withheld. John could have instructed Daniel concerning the Ancient of Days and the Son of Man; he could have enlarged his views concerning the Saints; and have given him skill and understanding in the mystery of the gospel preached to Abraham; but as to the relations of the saints to the then existing government; the taking out of the way that which hindered the revelation of “The King who should do according to his own will,” and in his empire should honor a blaspheming god unknown to his pagan predecessors; as to the rise of the ten horns; the development of the Saracen and Turkish powers; the pouring out of that determined upon the desolator of the Holy Land and City; the coming of the Ancient of Days in power; the resurrection; the war of the great day of the Omnipotent; the co-operation of the Saints; the establishment of the Kingdom; and so forth; as to all these things John could give Daniel no connected and intelligible account. They were all written within and on the outside of that notable scroll on the right of the throne, or place of almighty power. In vision, or spirit, John looked wistfully upon that scroll, closely rolled up and exuberantly sealed. Daniel would have looked wistfully at it too; and so would all the saints, both their contemporaries and ours. And if all this company could have occupied synchronously with John his position in the vision, and their feelings could have been simultaneously expressed, on hearing the question “Who is worthy to unroll the scroll, and to loose its seals?” unreplied to by a solitary response; there would have been a universal lamentation and shedding of tears abundantly. In saying this, I speak of the Saints of all ages and generations who are such in reality, and not merely in pretense. The saints of the Deity, or “his servants,” who are such in deed and in truth, like John, take a deep interest in “the things of the spirit,” and earnestly desire and diligently endeavour to “*know the truth*” of all “matters” the Deity has condescended to reveal. They seek to know the true import, the real meaning, of them all; and if they do not succeed, it is a source of much anxiety and restlessness of mind. But saints so called who have a name like many in the ancient Sardis, “that they live, but are dead,” would have seen the scroll at the right of power, and though they should have heard with John, “that no one was able in heaven, nor upon the earth, nor under the earth, to unroll the

scroll, nor to see it,” would have been far from joining him in “shedding many tears, because no one was found worthy to unroll and to read the scroll, nor to see it.” Saints of this sort flourish in overwhelming multitudes in the present time. They might possibly so far have respected the presence of the apostle as not to have laughed at his “weakness;” but behind his back, they hesitate not to laugh to scorn those who are interested in this scroll, and seek to understand, or “*see it.*” They regard such as hairbrained and frantic fanatics, and exclaim in vast astonishment at their presumption. To them the scroll is “covered with a dense and thick veil of ignorance,” which only the presumptuous and reckless would essay to lift or put aside. In holding these sentiments they condemn the weeping of the apostle. What sense in his shedding many tears because no one could interpret such a document as they esteem it—a book calculated only to addle or dement the brains of all who try to understand it? Certainly none. In effect, then, they condemn the lamentation of the apostle: and prove to a demonstration, that they are not in fellowship with him; nor, by consequence, “with the Father, and with his son Jesus Christ,”—1 John 1:3. Hence, the apostle in the vision does not represent saints of their class. In the apocalyptic drama he symbolizes no such impious professors. If a multitude of weepers had been introduced into the scenic representation instead of one tear-shedding apostle, the apocalypse-despising crowd would have found no standing room among them. Such profane and scoffing pietists could have no more place there, than as cherubic eyes in the four Living Ones, when the unrolling of the scroll, and the unloosing of the seals, will be complete. No, not these, but his own class, is symbolized or represented by John in the vision of this fifth chapter. He acts for those in fellowship with the apostles and prophets as these would have acted had they heard the proclamation of the vision in the time before the Lion of Judah’s tribe was announced as the unroller of the scroll, and looser of the seals. His dramatic weeping argues, and indeed indicates, “the joy unspeakable and full of glory” characteristic of his class, the saints, in their “full assurance of faith and hope” that “all power has been given to him in heaven and upon earth” to unroll the scroll, and to loose the seals thereof; and that consequently, there is no throne, dominion, principality, nor power in the political firmament that can successfully contend against him; nor kindred, tongue, nation, tribe nor people, that can preserve their independence of the sovereignty of Judah and Israel’s King. In the ratio of the lamentation is the intensity of the joy by implication. Sensible men do not “shed many tears” over trifles. Hence, though it is not said that John was glad with exceeding joy when he heard that one was found who was able to unroll the scroll, read and see it, it is nevertheless implied, seeing that he was so movingly affected on the contrary supposition. That scroll, symbolical of its contents, must certainly have been inestimable which could be unrolled only by one in all the Universe deemed of worthiness sufficient by the Lord of heaven and earth. Its *denouement*, or unravelling of its subject matter, was to put John and all in fellowship with him, in possession of the great salvation—of the kingdom promised to those who are “rich in faith;” hence, to understand this *denouement* and to know that the Lord Jesus will carry it through, and establish it so that “it cannot be moved,” would develop the voices of this fifth chapter which are expressive of loud shouting for joy on the part of all who utter them.

These things being premised, I proceed to remark that the scroll at the right hand of power, occupying symbolically the place of Christ’s present position, is all that section of the Apocalypse embraced in the seven seals. It does not contain the epistles to the seven ecclesias in Asia. In John’s day, the subject matter of these letters was *ha eisi*, “the things which are;” but, in our time, they are *the things which were*; yet is the *are* and the *were* connected as the acorn and the wide-spreading oak. The reader will remember the Spirit’s division of the Apocalypse, or “Revelation of Jesus Anointed which the Deity gave to him,” in chap. 1:19. There John was told to write *ha eides*, “the things seen;” *ha eisi*, “the things extant;” and *ha mellei ginesthai*, “the things to be.” The Apocalypse, in the largest sense of the word, is the writing John executed in obedience to this command, and comprehends all these three classes of

things. The things he had seen at the time of the order to “write,” were the things he saw when, in spirit, or vision, he was in the Lord’s Day, the day when He comes in power and great glory, the account of which is in the first chapter, from the tenth verse to the eighteenth inclusive. The second class of things, or *things which are*, were those things charged upon the seven ecclesias in the epistles contained in the second and third chapters, and which, instead of being suppressed by the Spirit’s reprobation of them, grew vigorously until they became a great and deadly upas, overshadowing the whole territory of Daniel’s fourth beast dominion, miscalled “Christendom,” as at this day. Hence John’s *ha eisi*, or things extant, in the ecclesias named, were the “inside” seeds of things which afterwards became “THE CHURCH BY LAW ESTABLISHED”—an establishment consisting of the nauseous sputa ejected from the Spirit’s mouth when the apostasy had attained its Laodicean development at the incipient loosing of the seventh seal. Its patrons, who by it had their wealth and honor, styled it “THE HOLY APOSTOLIC CATHOLIC CHURCH,” and do symbolize it at this day by a woman clothed with the sun, and the moon under her feet, and angels crowning her with a crown of twelve stars. The three ecclesiastical divisions of “Christendom”—Greek, Latin, and Protestant—contend earnestly for what their champions regard as the honor of this title. Each section would appropriate it exclusively to itself, but this exclusive appropriation is still in abeyance, and likely so to be interminably; for, as they have not been able to settle the controversy in fifteen centuries and a half, they are not likely so to do in the few years remaining of “the times of the Gentiles,” when the loosing of the seventh seal will be complete.

But there were also written in the seven epistles certain predictions of *ha mellei ginesthai*, “things which shall be,” *meta tauta*, “after these things”—the iniquities of the second class of things shall be consummated. Jezebel would be clothed with the sun and give birth to the Man-child of Sin; and her children, the Harlots and Abominations of chapter seventeen, would become rich by her, and develop “the depths of the Satan as they teach,” but then, it was predicted in what the Spirit said to the ecclesias, that professors should have “a tribulation ten days;” that He would “fight against them with the sword of his mouth;” that He would cast them into a bed... “into great tribulation, and kill them with death;” that He would “come on them as a thief;” that He would “make them come and worship before the feet of those who keep his word, and have not denied his name;” and that professors of the Satan’s synagogue—professors not scripturally in Christ, and those who walk after the flesh—“shall know that he has loved the true believers” whom they despise; that He would bring “the hour of trial upon the whole habitable to try them that dwell upon the

The book referred to by the author in his footnote on p. 71 is no longer available. However, the illustration above is from the *Official Baltimore (US) Catechism of the Catholic Church*. The same picture representing Mary with the twelve stars circling her head and the crescent moon under her feet is found also in innumerable Roman Catholic Churches throughout Europe. According to Kenrick’s *Egypt vol. 1, p. 425*, the Egyptian goddess Isis was often represented as standing on the crescent moon with twelve stars surrounding her head. As the author of *Eureka* shows, the Apostasy, in the days of Constantine and afterwards, endeavoured to make their beliefs palatable to pagans by superimposing their superstitions on Christianity.

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earth,” and that, being “lukewarm,” He would “spuc them out of his mouth.”

But, beside these threatenings against professors of christianity pretending to be apostles, or “successors of apostles,” “Jews,” and spiritually “rich and increased in goods, and in need of nothing,” as in all the ages and generations of the Apostasy concurrent with the seventh seal, as at this day: but who, both “divines” and people, are apocalyptically denounced as “liars,” holding with the teaching and practices of the Nikolaitanes, which the Spirit hates; as “the Synagogue of the Satan;” “holding the teaching of

Balaam” in mass-sacrifices to images, and the fornication of a marriage-forbidding hierarchy; as “the woman Jezebel, who calls herself a prophetess, teaching and seducing God’s servants to practice abomination; as the Satan;” as “having the name that they live while really dead;” and as “wretched, and miserable, and poor, and blind, and naked.” Besides the threatenings against these, the apocalyptic epistles abound in promises of a glorious destiny to those who “overcome.” These are described as those “who cannot bear them who are evil,” and who try claimants to apostolicity and inward Jewship, and in default of scriptural proof reject them as “liars.” They are described as those who “have borne and had patience, and for the Spirit’s name sake have labored and not fainted;” as rich in faith and faithful unto death; as Antipas, who holds fast the name and has not denied the faith of the Spirit; as those whose “last works are more than the first;” as the “few names” in the midst of a christian community in a dying state, or “ready to die,” who have “not defiled their garments;” as those who have “kept the word and not denied the name of the Spirit;” and as those who are “zealous, and hear the Spirit’s voice; and hearing, respond to his voice, and open the door of their mind and affections to his entering in. These are they who “overcome the wicked one,” and the false prophets of the world, whom the world heareth—1 John 4:1, 4, 5; 2:14. They are “born of the Deity,” and therefore “overcome the world” by their faith. They all believe in His promises with an intelligent faith, and that Jesus is His first-begotten—the Chief of His many sons—through whom alone the scroll can be unrolled, and the loosing of its seven seals effected—1 John 5:4, 5.

To these, then, who are the heirs of victory, the epistles to the seven apocalyptic ecclesias teem with promises of abounding glory. The Spirit testifies in them that they shall “eat of the wood of life in the midst of the paradise of Deity;” that a coronal wreath of life shall crown them; that they shall receive a white pebble with a new name engraved upon it, known only to the receiver; that they shall have dominion over the nations, and govern them with an iron sceptre; that the imperial and regal constitution of the world shall break to pieces as the potter’s clay vessels; that those who get the victory over the world shall receive the Morning Star; that they shall be clothed in white garments, and their names openly confessed by the Life-imparting Spirit in the presence of his Father and his angels; that they shall be eternal pillars in the temple of Deity; that the Quickening Spirit (1 Cor. 15:45; 2 Cor. 3:17) shall engrave them with the name of his Deity, and the name of the city of his Deity, the New Jerusalem, which descendeth out of the heaven from his Deity, even his new name; and that they shall sit with him in his throne after the example of what shall obtain in relation to himself and his Father’s throne.

Here, then, are threatenings and promises—threatenings for spurious professors and apostates *within*, and for persecutors of the saints *without*; and glorious promises for those who gain the victory over their own lusts and the seductions of the world by faith. These were *the things to be*—the things of the third class which the apocalyptic epistles affirmed but *did not unroll*. They give no explanation concerning the how and the when the vision symbolical of the Lord’s Day, or “the things seen” of John, in chap. 1, and “the things which shall be,” or the threatenings and promises, shall be developed. A revelation, then, was needed to exhibit the when and the how of the threatenings and the promises, and this need was amply supplied by the scroll at the right hand of power, written within and on the outside, and sealed up with seven seals. It was placed in the vision at the right hand of power, or, as it is expressed in the text, “at the right of Him seated upon the throne,” to signify that none but the Omnipotent in manifestation was “able” or powerful enough to unroll it and loose its seals. Gabriel, whose name, *Gabriel* signifies *Mighty One of Power*, “who stands in the presence of Deity,” had been employed to give Daniel skill and understanding in the vision and matter communicated to him in the third year of Belshatzar (Dan. 8:16; 9:21; Luke 1:19); but Gabriel was not worthy, able, or powerful enough to give John skill and understanding in the matter of the scroll; for, says John, “no one was able in the heaven, nor upon the earth, nor under the earth, to unroll the scroll, nor to see it.”

The book of Daniel is to the Apocalypse as the acorn to the oak. The latter is the mystery of Daniel's prophecy symbolically revealed. This mystery of things he ministered he thought much upon, and sought to find out with great diligence, but without success; for he was informed that the mystery was hidden, and could not be penetrated until a time appointed.

As already intimated, Daniel saw a scroll, as indicated in the phrase "the words and seal the book," as well as John. He was told that "the words were closed up and sealed till the time of the end." Hence, these were to Daniel "a scroll at the right of Him seated upon the throne written within and on the outside, sealed up with seven seals." That closed and sealed against Daniel's understanding was the mystery or secret of the words of the book.

But one might inquire, If the mystery were to be concealed "till the time of the end," in what sense can John's apocalyptic scroll and seals be a revelation of the hidden wisdom of Daniel's book, seeing that John's age was not "the time of the end"—a time which is only just now dawning upon the world? This we consider a very pertinent inquiry. In answer, the reader may be reminded, that the revelation to John was symbolical. He did not see the actual, but only the acted or dramatized events he describes. What he saw was a pictorial representation, as it were—a speaking hieroglyphic signifying to his understanding things which in the time of the end shall all have become accomplished facts, so that, in this end "the vision shall speak, and not lie"—Hab. 2:3. The Apocalypse in its word-painting is the unrolling to the understanding of the servants of the Deity the series of events that should be successively unfolded, and which in their time of the end consummation should manifest as an accomplished result "THE END OF THE MATTER"—Dan. 7:28.

The scroll had to be unrolled and its seals loosed before the vision it contained could be read and perceived, or intelligibly comprehended, when it should "speak at the end." The speaking at the end truthfully, is what is styled in modern phrase the *denouement*, a word signifying the discovery of the plot, the unravelling or issue of the matter, termed in Daniel "the end of the matter." This *denouement* was revealed to him; but the unfolding of the particular series and succession of events thereunto leading, was not made known to him. He was informed in general terms, that the powers of the fourth beast dominion should make war upon and prevail against the saints until the Ancient of Days should come; and that then the saints should become a power mighty enough to destroy the fourth-beast system of powers; and to set up the kingdom of Deity. In the establishment of which as the great political fact of the age and generation, the *denouement* of God's dealings with the nations all the time of their ascendancy over the saints, would be manifested. He was instructed that "the end of the matter" was to be a crisis elaborated providentially from antecedents evolved in the history of the fourth-beast nationalities; but what was the particular vein to be worked out in its several lodes to conduct to the main and terminable results, he *did not* "see." In dramatical representation, the spectators behold the unrolling of the author's scroll, as the acting is in progress; but they have to wait till the end of the piece, the time of the end, for the dramatist's conception to "speak and not lie." Unless they have read the play, or seen it acted before, they have to "wait for the end of the matter," ere they can tell how the matter will come out, or what the ingenious dramatist designed should be the end of the whole, or the issue of the plot. It was thus with Daniel and John. The end of the matter had been revealed to them both. They had read the *denouement* of the drama to result at the end from all its shifting scenes; but they had never seen nor read the play. The *acting* had not been revealed to them. In Daniel's time the stage had not been prepared, nor the *dramatis personae*, the company of performers, collected and arranged in their several parts for the performance of the tragedy to be played. There was no fourth-beast dominion then; nor any saints who had "washed their robes, and made them white in the blood of the Lamb"—Rev. 7:14—to be prevailed against thereby; and without these important parties in the premises, the actual tragedy could not begin; nor could a representation or rehearsal of the performance have come with any enlightening

effect upon Daniel's mind, being ignorant as he was of the mystery afterwards revealed in the apostolic ministration of "the word."

But by the time that John had come to be an exile in Patmos, all this was changed. Daniel's situation was no longer that of John and his brethren. The fourth-beast dominion was now upon the world's stage; and, as the Little Horn, not then as yet decorated with "Eyes like the eyes of a man, and a mouth speaking great things," had "taken away the Daily, and had cast down the place of its sanctuary," and practised and prospered. Messiah the prince, though faultless, had been "*cut off*" by this horn; and by the teaching concerning his kingdom and name, a people composed of Israelites and Gentiles according to the flesh, had been developed as the seed of the great father of the faithful and "friend of God," by adoption through Jesus as the prince; and stood confessed of heaven before "the inhabitants of the earth and sea"—the whole habitable—as "THE ISRAEL OF GOD."

In these two hostile communities exist all the elements to be afterwards developed into the parties of the play. The Israel of God on the one side, and the Fourth Beast, on the other, contained the germs of the conflicting good and evil of the ages and generations from John's day to the giving of "the kingdom, and dominion, and the greatness of the kingdom, under all of the heavens to the people of the saints of the Most High Ones, whose kingdom is the kingdom of *Olahm* (the hidden period), and all dominions shall serve and obey him;" which is "the end of the matter." While the apocalyptic tragedy was being rehearsed before John in Patmos, God's Israel was already constituted of "two manner of people"—they who walked after the flesh; and they who walked after the spirit, which is the truth. Out of the former were afterwards developed the worshippers of demons and of "idols of gold, and silver, and brass, and stone, and of wood"—Rev. 9:20; also, "the Mouth speaking great things and blasphemies—13:5; the image of the beast; the drunken woman, and all the daughters of her prostitution, and abominations of the earth"—Rev. 17:1–5. These all are the fruit of the Mystery of Iniquity that was at work in the mystical body of Christ, in the time of Paul and John. The apostolical epistles are full of protest against its insidious and corrupt working, which they clearly saw would "eat as doth a gangrene;" and therefore earnestly warned all who would be approved of God to have nothing to do with those who favored it—2 Tim. 2:15–18; 2 John 10.

On the other hand, from the Israel of God who walked in the truth were developed in after ages and generations, "the souls under the altar slain for the word of God"—ch. 6:9; "the servants of the Deity sealed in their foreheads;" the 144,000, or "holy nation," (1 Pet. 2:9); the white-robed palm bearers—ch. 7; the temple of the Deity, the altar worshippers, and the holy city—ch. 11:1–2; the four and twenty elders, and the four living ones; the fugitive woman and the remnant of her seed—ch. 12:14, 17; God's name and tabernacle, and them that dwell in the heaven—the saints—ch. 13:6, 7; the redeemed from the earth, the virgins, the first-fruits unto the Deity and the Lamb, faultless before the throne—ch. 14:1–5; them who had gotten the victory over the beast, and over his image, and over the number of his name, having the harps of Deity—ch. 15:2; the kings of the east, who watch and keep their garments—ch. 16:12, 15; the called, and chosen and faithful with the Lamb in his wars—ch. 17:14; the prophets and saints slain—ch. 18:24; the Lamb's wife arrayed in righteousness; and the squadrons of his power—ch. 19:7, 8, 14; them to whom judgment is given, the beheaded souls, who worshipped not the beast, nor his image, and who reign with Christ as the priests of Deity for a thousand years; the beloved city—ch. 20:4, 6, 9; the holy city, New Jerusalem, prepared as a bride adorned for her husband, the municipal aggregate of all written in the Lamb's book of life—ch. 21:2, 27; whose foreheads are enstamped with the name of Deity and the Lamb—ch. 22:4. These all constitute "the Israel of the Deity" upon whom Paul invoked "peace and mercy"—Gal. 6:16; and for whose special information the apocalypse was rehearsed to John in Patmos; and who were, and are yet to enact a most conspicuous part in its public exhibition upon the platform of the habitable dominated temporarily by the fourth-beast system of

powers, so dreadful and terrible to Daniel's sight—Dan. 7:7.

As already remarked above, the Israel of God and this Fourth Beast Dominion contained of old all the germs of the good and evil which have mingled in devouring conflict for the past eighteen hundred years; and which will continue occurrent till the victory which shall culminate in the blessing of all nations in Abraham and his seed. We have traced the germinal development of the “two manner of people” through the tragedy rehearsed to John. By examining the testimonies cited above, the reader will see how they diverged into an “enmity” that admits of no mitigation or compromise; but which apocalyptically results in the utter and final extermination of the Laodicean Apostasy from among the nations of the Fourth Beast where alone it has taken root. The reader will also see from the same testimonies that the apostasy generated in and evolved from the mystical body of Christ, or God's Israel, is found in alliance with the “dreadful, terrible, and exceedingly strong” dominion of “the whole habitable,” against “the remnant who keep the commandments of the Deity and have the testimony of Jesus Anointed;” and that the fate of the one is that also of the other—the civil, military, and ecclesiastical constitution and institutions of “Christendom,” which is the fourth-beast organization come to remediless perdition, as the result of the “judgment given to the saints.”

In John's day, then, this Fourth Beast was in the germinal phase of its development, Daniel saw it with many horns upon it; but neither he nor John were contemporary with them. The beast had arisen out of the Great Sea countries, and John was living under the dominion of its Sixth Head—ch. 17:10; that is, under the rule of Rome Imperial. The beast had not then acquired horns; and it had not then become acquainted with that “god whom his fathers knew not...that strange god” who was afterwards to be “acknowledged” by the Emperors, and by them “increased with glory”—Dan. 11:38, 39. This “god” had not appeared on the Roman Habitable then. John had no personal acquaintance with him; but in the apocalyptic rehearsal of what was in after ages to be publicly exhibited before the concourse of nations, he saw that he would appear and figure upon the blood-stained arena as the Image of the Beast—an image resulting from a coalition of the Laodicean Apostasy with the Roman State.

In the apocalyptic rehearsal, then, John saw this pagan dominion under which he lived developed into the Man of Sin-Power. He beheld its birth coeval with a great war in the heaven of the Fourth Beast—ch. 12:5, 7. He saw the development of the Ten Horns as the result of the Fourth Beast Dragon being compelled to yield a portion of his power, his throne, and great authority to certain incomers upon the habitable, who divided with the imperials the sovereignty of the earth—ch. 13:1–4. He saw these new powers of the earth in alliance with a blasphemous power, under whose inspiration they would make war upon the saints, and overcome them. He saw, also, this persecuting power acquire great consistence, and become imperial. Daniel's “Little Horn with Eyes and Mouth” rose up before him in the form of a beast coming out of the earth, having two horns as of a lamb, and speaking as a dragon. He saw the horn and mouth in this beast, and “the Eyes” in the image which the civil and military power would cause the people to worship upon pain of death—ch. 13. He saw in this the Man of Sin Power, begotten and born in previous centuries, developing into a “dreadful and terrible” tyranny, that would make the times perilous for the saints, and for all who, from any cause, would not do it homage. He perceived, also, that it would have the ascendancy for a long time; and that it would do after its will for forty-two months of years. This long period he knew would reach to the coming of the Ancient of Days, and that the Fourth Beast dominion would then be in its full and final manifestation. The Man of Sin-Power would then be in full fruition, and in its final form. It was rehearsed to Daniel in this form with other three dominions; and was afterwards apocalyptically rehearsed to John as a scarlet colored beast with eight heads, bearing as its rider a drunken prostitute. He saw in this the Man of Sin Power in full maturity; and ready to contend with the Ancient of Days and his followers, “the called, chosen, and faithful,” for the indefinite perpetuation of the Fourth Beast dominion “over all kindreds, and tongues,

and nations”—ch. 17 and 13:7. But “the end of the matter” divinely purposed required the victory of the Woman’s Seed; and that the saints should possess “the kingdom and dominion, and the greatness of the kingdom under all of the heavens.” This being the predetermination of the Deity, when the apocalyptic rehearsal had brought out the Sin-Power to the full, its judgment was forthwith represented to John as immediately consequent upon the manifestation of a great heaven-descended angel power upon earth. He saw that the judgment of the saints would fall with primary and especial violence upon the ecclesiastical element of the Fourth Beast—ch. 18. Babylon the Great being thus abolished, he saw the civil power that had upheld her, and had caused all nations to bow their necks to her priestly yoke, subjected to relentless and exterminating war; the result of which was the total abolition of the Church and State of the Fourth Beast dominion. Consequent upon this, the Beast of the Sea, the Beast of the Earth, the Image of the Beast, and the False Prophet, the head thereof, are no longer found playing any part in the public affairs of the world. The all-conquering saints and the Dragon alone remain. John saw the Dragon chained in the bottomless profound. There were no binding of the others. They were destroyed; but not so the Dragon. This is shut up and imprisoned for a thousand years, and afterwards released preparatory to his destruction then. Identical with this was the consummation represented to Daniel in ch. 7:11, 12. There the Fourth Beast body politic is totally destroyed, while the lion, bear, and leopard nationalities are deprived of sovereignty by the saints, or bound for a season and a time, during which long period there is no power on earth to dispute its absolute possession by the SON OF MAN—*Jesus and his brethren*. More than this was not deposed to Daniel. He was informed, indeed, that the saints should possess the kingdom *ad-ahlmah, wead ahlam ahlmaiyah*—“during the hidden period, even for a hidden period of the hidden periods:” but what was to transpire in regard to the suppressed dominion of the lion, bear, and leopard, after the expiration of the “period of the periods,” he did not see. It was reserved for the apocalyptic rehearsal to inform the servants of the Deity, that the lion, bear, and leopard dominion, should be “*loosed a little season*” after the expiry of the season and time period of their subjection to the saints; and should then renew their conflict with them, and so bring upon themselves swift and irremediable, and final destruction. “The end of the matter” with Daniel was the victorious establishment of the Millennial Kingdom of the Saints. Beyond this his vision did not penetrate. He knew nothing of the Son’s delivering up the kingdom to the Father as the result of a crisis culminating in the change of its constitution, the abolition of mediatorship, and the supercession of flesh and blood nature by spirit; so that all the dwellers upon earth shall be *ho Theos ta panta en pasin, the Deity the all things in all*—DEITY MANIFESTED IN FLESH—of which the glorified and anointed Jesus is now the type. This is the end of the matter rehearsed before John—the apocalyptic *denouement* of the divine purpose conceived by the Allwise Intelligence before the foundation of the world.

2. The Writing Within and on the Outside

The scroll, then, is representative of the things rehearsed before John—the things which were to be transacted by the performers indicated in our previous sectional remarks in the public audience of the world, until the establishment of the kingdom promised to the poor, who may be found rich in faith, and deemed worthy to possess it. It was “written within and on the outside.” This was not stated without meaning. We have seen that it has reference to two general classes of actors in the drama; to those within the temple, and to those of the court without—ch. 11:2. “We were troubled on every side,” saith Paul; “*without* were fightings, *within* were fears”—2 Cor. 7:5. The outsiders are those who make war upon and persecute the saints, such as the beasts, the image of the beast, dragon, and so forth. The things of the scroll written concerning these, were the things written on the outside; while those written on the inside, are the things written about the remnant of the woman’s seed, the 144,000, the white robed palm

bearers, the witnesses, the victorious harpists of the Deity, the Lamb's wife, his followers in the war of the great day of Almighty Power, and so forth. So long as the scroll was rolled up, and the seals not loosed, what was written without and within would be unreadable, and unseen. Hence the unrolling of the scroll, and the loosing the seals, were indispensable to a practical knowledge of its contents. Suffice it then to say in the absence of a present acquaintance with their details, that whatever the writing within may be, it could only be lamentation and woe on the outside; inasmuch as those who are "without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and invents a lie"—ch. 22:15. Such "in no wise enter into," or within "the city;" for no one that defiles is permitted to come in there. As it is written, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or inventeth a lie: save they who have been written in the Lamb's roll of life"—ch. 21:27. These only will be found therein; and to them only do the good things written within the scroll belong.

The things written on the outside pertain to the "dogs," against whom Paul cautioned those within, saying, "Beware of dogs, beware of evil workers, beware of the concision"—Phil. 3:2. These were dogs who had got into the sheepfold unawares, and passed themselves off for sheep by a sheeplike demeanor. They were nothing but dogs, however, in the clothing of sheep. They were very pious; so much so, that in appearance they surpassed the sheep. They were righteous overmuch, and thereby destroyed themselves—Ecc. 7:16. They were "evil workers" under pious pretences, who seduced the faithful from "the simplicity which is in Christ," teaching for doctrine the traditions which in after years intoxicated all the nations of the Fourth Beast dominion.

These "dogs" *without* are commonly styled "the Fathers" by those who are without. These, in the estimation of the Gentiles of "the court which is without the temple," are of higher authority in all ecclesiastical or spiritual questions and "articles of faith" than all the prophets and apostles, or Jesus Christ himself. The Fathers of the Greek and Latin "Christendom" are the foundation upon which it is built for a habitation of the Satan, through the spirit that works in the children of disobedience. The spirituals of "the court of the Gentiles without the temple," in all "the times" allotted to the Gentiles to "tread under foot the Holy City," are the living incarnations, in all the ages and generations of those times, of the soul-destroying principles and practises of "the concision"—loved and invented by the Nikolaitanes, Balaamites, children of Jezebel, and the Satan—the Fathers of the Laodicean Apostasy. The priestly and ministerial incarnations of the principles of these Fathers in our day are "LEGION." They are blind leaders of the blind into the perdition that is yawning to engulf the Man of Sin-power and all his agents. Their admirers designate them as "reverend divines," "ambassadors of Jesus Christ," "successors of the apostles," "ministers of the gospel," called and sent of God, as Aaron was, to preach and administer ordinances, "holy men of God," clergy, or God's lot, "holy orders," and so forth. They are the spiritual guides of the people in all the ways, the broad ways, of "the court without the temple of God." They are the learned and pious expositors of the traditions sanctioned by the innumerable "names and denominations," styled apocalyptically "names of blasphemy," of which the scarletcolored beast of the "court without" is declared to be "full"—ch. 17:3. These "dogs without" are they who "are of the world, who therefore speak of the world, and whom the world consequently hears." By this broad fact, patent to all who understand the truth, all apocalyptic "dogs" may be discerned, and the spirit by which they are inspired perceived—1 John 4:1–6. They are, as the prophet said of the watchmen of Israel, "blind; they are all ignorant (of the truth); they are all dumb dogs, they cannot bark; dreamy, lying down, loving to slumber. Yea, greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way (or sect), every one for his gain to his quarter"—Isa. 56:10, 11. "They are shepherds that cannot understand," or "come to the knowledge of the truth"—2 Tim. 3:7. They can understand, in some sort, the school divinity it is their business to grind for those

who go “wondering after” them, and by whom they have their wealth; but to understand the gospel of the kingdom of Deity, and of the name of Jesus Christ, is too high for them, they cannot attain to it. Let any man, intelligent in the gospel, the preaching concerning Jesus, the revelation of the mystery and its fellowship, as set forth by the apostles (Rom. 16:25, 26; Eph. 3:9), take in hand a Greek priest, a Papist sin-pardoner, a Protestant State Church parson, or a Dissenting minister of any of the sects of “the court without the temple,” and try his best to exorcise him of his Gentilism, and to substitute in his understanding “the truth as it is in Jesus,” and he will find experimentally, that they are all shepherds that cannot understand. With much care the truth was communicated to their predecessors of the apostolic age, who received it, but not in the love of it that they might be saved. They held it in unrighteousness, having the form of godliness, but denying its power. For this cause, God, as Paul threatened, sent upon them strong delusion that they should believe the lie they had invented and to this day so dearly love—2 Thess. 2:10–12. This “lie” is the matter of the *pharmakeia*, or poisoning by which all nations have been deceived—ch. 18:23. Its effect is to delude strongly all that swallow it, so that it is hardly possible for the truth to enter in.

Apocalyptically, “the dogs without” who administer this poison to the people are styled in the common version “sorcerers,” i.e. *pharmakoi*, *poisoners*. They poison the people with their soul-medicines; and so having bewitched them, make merchandise of them from the cradle to the grave. It is evident from Acts 13:6, that a sorcerer is a false prophet or teacher. All, therefore who do not teach the truth are scripturally designated “sorcerers,” poisoners, or false prophets, and are classed with the “filthy” and the “unjust,” and are obnoxious to all the judgments written upon the scroll on the outside. It was for them, “those men who have not the seal of God upon their foreheads,” that the scorpion-torment and the woe that followed were prepared. These judgments overwhelmed them with calamity, and reduced them to the basest servitude under which they groan until this day. Nevertheless, the rest of their class, upon which the ruin did not come, “repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts” Rev. 9. From the Chief Sorcerer in Rome to the meanest poisoner among the western nations, this unrepentant state of mind is their characteristic. They still cling tenaciously to their superstitions, and are as murderously disposed towards all that oppose them as of old. On the side of the oppressor is power; and, wherever that power is, there are the priests, clergy, and ministers of the apostasy to be found sanctifying tyranny, and dividing with the plunderer the gains of extortion and the profits accruing from popular ignorance and folly. Because as murderers, they have shed the blood of saints and prophets; blood has been given them to drink; they have been scorched with fire and have been made to gnaw their tongues with pain—Rev. 16:6, 8, 10. Yet “they repented not of their deeds.” The judgments that have been poured out upon them, and which have ensanguined the page of history to this present, have failed to bring them to repentance. The things written on the outside of the scroll speak only of the fullness of wrath for such. As they will not repent, utter destruction is written against them in their being made to “drink of the wine of the wrath of Deity, which is poured out without mixture into the cup of his indignation,” and in being “tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”—Rev. 14:10. When this consummation shall have been developed, the saints’ war, which pertains to the great and dreadful day of *Yahweh* (Rev. 16:14; Joel 2:31) will have expended itself in the conquest of the Ten Horns, or “kingdoms of the world” (ch. 11:15; 17:14), the utter and fiery consumption of the ecclesiastical system of the Greco-Latin habitable (ch. 18:4–8), the extinction of the beast and false prophet power in the lake of fire, and the binding of the Dragon in the bottomless abyss. These results belong to the things written on the outside of the scroll, and were a rehearsal before John of the finishing of the mystery of the Deity as he had already declared the glad tidings to his servants the prophets—ch. 10:7. All orders in the states and “churches” of the world, symbolized by the fourth beast of Daniel, will then have been judicially

abolished, and the spiritual and temporal destroyers of the people will have been themselves retributively destroyed—ch. 11:18. There will then be no more any priests, parsons, or preachers, ministering to the ignorance and superstition and sensuality of the multitude and their own especial gain and glorification. The influence of these “sorcerers” over the public conscience will have been reduced to zero. The blasphemous names and denominations which fill the eight-headed scarlet-colored beast will have been dissipated, and mankind will have at length attained to that unity of faith and practice so amply foretold in the writings of the holy prophets. Then, when the clergy and ministers of the Laodicean Apostasy shall have been thrust out of the way (for they, as upheld by the civil power and ignorance of their devotees, are the Babylonian hindrance to the Millennium), the *denouement* of the things written on the outside of the scroll will stand out in bold relief before all nations, which will then have learned obedience to God and his saints by the things they shall have suffered; and they will say—

*“To Him that sitteth on the throne,
And to the Lamb the blessing be,
The honor, glory and the pow’r,
The Aions of the Aions for!”—Apoc. 5:13*

And then, in the language of Apoc. 5:14, the victorious “kings of the east,” standing upon the sea of glass no longer mingled with fire (ch. 15:2), shall joyously approbate the benediction, and proclaim the loud and mighty apocalyptic AMEN! So let it be for the thousand years, “until he has put all enemies under his feet”—1 Cor. 15:25. Then will the “royal priesthood” of the heavens, being at that time in those heavenlies (1 Pet. 2:9; Matt. 5:12), rejoice with the subject nations, upon whom the blessing of Abraham will have come, with loud acclamation, saying, “We give thee thanks, O *Yahweh Ail-Shaddai*, the Being, and the Was, and the Being Come, because thou takest to thee thy great power, and reignest”—ch. 11:17. “Great and marvellous are thy works, *Yahweh Ail-Shaddai*; just and true thy ways, thou King of Saints. Who shall not fear thee, O *Yahweh*, and glorify thy name? for thou only art holy: for all nations shall come and do homage before thee: for thy judgments are made manifest”—ch. 15:3, 4. “Hallelu-Yah, salvation, and glory, and honor, and power unto *Yahweh* our *Elohim*; for true and righteous are his judgments: for he hath judged the Great Harlot, which corrupted the earth with her prostitution, and hath avenged the blood of his servants at her hand. Hallelu Yah! Amen! Hallelu-Yah! Praise our God, all ye his servants, and ye that fear him, both small and great. Hallelu-Yah! for *Yahweh Elohim* omnipotent reigns. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready”—ch. 19:1–7.

Such was the end of the matter written within the scroll, and rehearsed before John as inaugurative of the reign of the Great and Holy City, New Jerusalem, over the healed nations for a thousand years—ch. 20:1–6; 21:2, 10, 24; 22:2—in all which the world is possessed by the city, the saint-city, the Royal and Priestly Municipality of Deity; and all nations are blessed with faithful Abraham and his seed—1 Cor. 3:21, 22; Gal. 3:9.

3. Sealed up with Seven Seals

The words of the scroll rehearsed to Daniel, were “closed up and sealed;” and the scroll rehearsed before John was “sealed up with seven seals.” To seal up a scroll was to “close” it; but with how many seals it was closed up, Daniel was not informed. This secret concealed from the “greatly beloved” Daniel, was revealed to the “beloved disciple,” the exile of Patmos.

The allusions and references to seals and sealing are very frequent in the scriptures. We need not, however, do more here than to direct attention to instances in which a book or scroll sealed, is a volume whose contents are hidden so long as sealed. In Isa. 29:10 is a remarkable instance of this. The prophet

had a vision concerning Judah and Jerusalem, but it was to the Jews as a scroll sealed, and therefore while so, unreadable so as to be understood. “The vision of all,” says the Spirit in Isaiah, “is become unto you as a scroll that is sealed, which one delivers to him that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed.” The books of the ancients were not like our books in form or material. They were rolls of papyrus, parchment, or other flexible substance, of various lengths. Zechariah’s roll was twenty cubits long by ten broad; and was written “on this side” and “on that side,” with the curse of consuming judgments—Ch. 5:1–4. While rolled up they were sometimes fastened by sticking the edges of certain turns of the roll together; or by tying the same, and appending a seal, or seals, to the ligature. Hence, to read such a scroll it would be necessary to unloose the seals, in their order when so much only of the scroll could be read as extended from the first to the second tying or sticking; then from the second to the third; afterwards, from the third to the fourth; then from the fourth to the fifth; after this, from the fifth to the sixth; and lastly from the sixth to the seventh: and when this was untied, the whole scroll, if there were no more stickings or tyings, could be fully extended, and read from beginning to end.

Now the written spaces, or intervals, from one fastening of the scroll to another, were called seals, or closures. To read them the closures must be loosed, otherwise the contents of the scroll would be forever concealed. They could no more be discerned, or seen, while in the sealed state, than our modern books could be read so long as locked by one, two, or more clasps. Seals, then, being closures, they become symbolical of secrecy. This appears from Apoc. 10:4, where John is commanded to “seal up those things which the seven thunders uttered, and *write them not*.” The not writing them, which John was about to do before the command was given, was to keep what he had heard to himself, so that no one else might know what was spoken—but the class he represented when they and he, as “sons of thunder” should execute the utterances; and this concealment of the mystery of the seven thunders was the sealing of them up. Hence, the unsealing of them will consist in their actual development without previous rehearsal to any but John.

The scroll that John saw at the right hand of Power was sealed, or closed up with seven seals or closures. This signified that there must be seven unloosings enacted before the mystery contained in and on the outside of the Scroll of the Divine purpose, could be all performed upon the stage of the “whole habitable” in the sight of all nations.

The apocalyptic drama in being *visually* rehearsed before John has been *verbally* rehearsed to us; for the rehearsal he witnessed, he has recorded for the information of the rest of his brethren in all after ages; or, that is to say, until judgment shall be given to them at the appearing of the Ancient of Days. The apostle’s brethren may therefore see from a perusal of the written rehearsal, that the seven seals represent *seven parts of the great drama*, consecutively developed, and issuing in the establishment of their dominion over all the nations of the earth.

In the apocalyptic drama prefigured in the rehearsal before us, however, these parts are unequally distributed. They pertain to three grand divisions of the performance, which are defined by the nature of the situation. Thus, it is obvious, that the kingdom promised to the saints could not be established so long as the Man of Sin Power were undeveloped; and, secondly, that the Man of Sin Power could not be manifested upon the scene of the fourth beast habitable so long as the constitution of this beast-dominion continued pagan. The former necessity of the situation is thus expressed by Paul: “He that now hinders will hinder until he be taken out of the way; and then shall the Lawless One be revealed.” When Paul wrote these words the Power that hindered the manifestation of the Lawless One he had described in a previous verse, and whom he styles “the Man of Sin, the Son of Perdition,” was the same power that exiled John to Patmos—the Pagan Roman. It was necessary that the Pagan Roman power should be “taken out of the way.” This was an important element in the drama to be performed. But how was it to

be accomplished? The answer is: By the culminative force of the events developing in the course of, and culminating in the full exhaustion of, the things written within and on the outside of the first six seals. This is the *first division* of the apocalyptic scroll; a six act tragedy, resulting in the fall of paganism, and the enthronement of the LAODICEAN APOSTASY, called by its devotees, “the Holy Catholic Church,” as the religion of the Roman state.

Now, Paul teaches in 2 Thess. 2 that the Man of Sin-power to be developed after the taking out of the way of the pagan Roman, should continue till the time for its consumption and utter destruction by the glorious manifestation of the *Yahweh* NAME—“whom the Lord shall consume,” saith he, “with the spirit of his mouth, and shall destroy by the manifestation of his presence.” The perdition of this son of the woman (ch. 12:5), called, therefore, “the Son of Perdition,” and the appearing of the Son of Man are events of the same epoch. All the interval, then, between the taking away of the pagan constitution of the Roman State and the destroying of the Man of Sin-power, is occupied by the development of the latter from its birth to its perdition by the saints. This consummation is the grand issue of the finished performance of the *second and third divisions* of the seven sealed scroll. The seventh seal is equivalent to these divisions. It opens at the end of the sixth seal, and extends its representations to the end of the Seventh Vial when the wrath of Deity against the Laodicean Apostasy is filled up by its utter and complete destruction, and the victory of the saints over all their enemies—ch. 15:1–4. But while this three-fold division of the scroll is that into which it is resolved by the necessity indicated by Daniel and Paul, the roll is nevertheless the subject of minor subdivisions resulting from considerations affecting the parties concerned in the development of the Man of Sin-power, their apostasy from the truth, their warfare against the saints, and their overthrow by the Ancient of Days in “the hour of judgment.” These are subdivisions of the second and third general divisions, or Seventh Seal. This exhibits the whole performance from its opening, A.D. 324, until the judgment given to the saints shall have been completely executed upon their enemies. The Seventh Seal ends with the total and complete abolition of the Sin-powers represented by Nebuchadnezzar’s image, Daniel’s Four Beasts, and the Little Horn of the Goat, or Absolute King; and the Stone-power that smites them becoming a great mountain dominion, and filling the whole earth. Hence, although the seventh seal had been opened it has not yet been entirely unrolled so as to be read historically. When the Seventh Seal prophecy shall be all fulfilled, it will be said, “Behold, all the earth sitteth still, and is at rest;” for then the spirit of *Yahweh Elohim*, apocalyptically styled, “the Seven Spirits of Deity burning before the throne,” will have been quieted in all countries of the earth. The mission of the Christ personal and mystical will have been fully accomplished. The tribes of Judah will have been raised up, the desolations of Israel will have been restored; the nations will have been enlightened; and *Yahweh’s* salvation developed to the ends of the earth—Isa. 49:6.

But before this consummation so devoutly to be wished, there were to intervene many centuries, and generations of men “believing a lie,” with all the deceivableness of unrighteousness, in which they would take great delight. History teaches us of this generation, that over fifteen hundred years have elapsed since the opening of the seventh seal. In all this time the arena of the seal has been the habitable of two belligerents—“them that perish;” and the saints; upon the former class, “a strong delusion” came from God, that they might believe a lie and be damned, as a just punishment for not believing the truth, and taking pleasure in unrighteousness. This class began to show itself in the days of the apostles; and, as we have seen in our exposition of the apocalyptic epistles, acquired the position of CLERGY, or, “*Lords over the Heritages*”—*katakuriuontes ton kleron*; shepherds of the flock who had become unfaithful ministers of the word, and seducers, and wholesale subverters of households for filthy lucre’s sake. These had not only acquired ascendancy over the heritages of the Deity, “which he had purchased with his own blood,” not sparing them, but rending them as grievous wolves; but they had become

before the opening of the seventh seal, a formidable political antagonism to the Roman government. They were political christians who had the form of a godliness opposed to the paganism of the state, but not the power of that godliness originally delivered to the saints by the apostles. They were the Radicals, Democrats and Dissenters of the time, cordially hating, and being hated of the governing classes who possessed and sought to retain power and official spoil. These anti-pagan politicians assumed to be "THE HOLY APOSTOLIC CATHOLIC CHURCH;" and were prepared, when a leader should be found ambitious and daring enough, to make war upon the government of Caesar, and to dispute with him the sovereignty of the world. In the beginning of the fourth century the crisis came, and with it the leader they required. Under the leadership of Constantine, whom they styled "The Great," they fought, and conquered the power which from the time of the apostles had been pouring out the blood of their "fellow-servants and brethren," good and bad; who all passed current as "Christians" with their pagan accuser, though differing widely among themselves.

In the beginning of the fourth century, the Roman Earth was full of "Names and Denominations of Christians," inspired with very bitter feelings against each other; but united in hatred of "THE ACCUSER," who harassed them all with continual persecution to imprisonment, confiscation and death. These constituted in the aggregate the Laodicean Apostasy—an *e pluribus unum* as heterogeneous and motley as this "christian" nation in congress, when, before the war, it appointed an unbelieving Jew to lead it in its prayers to God.

But apart from this Holy Apostolic Laodicean Catholic Apostasy, there was a community, comparatively small, that hated the deeds and doctrines of these Nikolaitanes and children of the woman Jezebel. It repudiated "the depths of the Satan as they taught;" and with "a little strength," kept the word of the Spirit, and did not deny his name. This community of faithful ones was preserved from the hour of temptation which came upon the whole habitable to try them. These who stood aloof from the Apostasy, protested alike against "Catholics," Jews and Pagans. They were zealous for "the faith once for all delivered to the saints," and contended earnestly for it, both against their own "fellow-servants" and nominal "brethren," who were fraternizing with the liberal non-professing world, and conspiring with them against the government; and against Pagan and Jewish clergies and their blasphemous and profane traditions with which they "destroyed the earth." This Philadelphian community was in all things opposed to the Laodicean. Its members "walked after the Spirit," or the truth; and through that spirit mortified the deeds of the body; while the Laodiceans, who had an overweening conceit of their own piety and spiritual intelligence, "walked after the flesh," in the fashion universally illustrated in the practice of the pietists of all the "Names and Denominations of Christendom," and of the "christian politicians," "liberal christians," and the political wire workers and pullers, of our day. The Philadelphian party had no fellowship with the unfruitful works of darkness, but reproved them. They had escaped from the corruptions of the world through lust, and devoted their energies to the making of their calling and election sure. They *came out*, therefore, from among the Laodiceans, that they might not be defiled by the uncleannesses of these unfaithful "fellow-servants and brethren," and constituted what the Laodicean Catholics termed a Schism or Heresy.

Now, in the apocalyptic drama, the Philadelphian and Laodicean parties of the Antipagan Body are represented by a Woman in two several and different conditions. The woman apart from the relations of each condition, represents the Antipagan Community as a whole, and irrespective of the many sects within its pale. When the power of the Deity with the Constantinians, symbolically styled "Michael and his Angels," was casting the Pagan Sin-power out, so that place should be found for it no more in the heaven; the Woman appeared in it arrayed in all the insignia of imperial state. This was a period of revolution, in which power was passing from the pagan classes to the catholics. The former "prevailed not;" for their armies were beaten and dispersed by the catholic forces of Constantine, who became

Emperor of Rome, and proclaimed the superstition of the Laodiceans, the religion of the Roman State. Thus truly, “a wonder appeared in the heaven” of Daniel’s Fourth Beast, the church, professedly christian, in union with the world—adulterously united to another than Christ, to the state; and therefore, in friendship with the world! Of the spiritual relation of such a church to Deity there can be no mistake on the part of one intelligent in the word. “The world’s friendship,” says James, “is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God.” The said “Holy Apostolic Catholic” party is therefore unquestionably God’s enemy; and so are all such, together with all that fellowship the union in all ages and generations, until the saints possess the world and rule it in righteousness. The catholic party being a worldly party, their leading spirits, or teaching prophets, were “of the world, therefore they speak of the world, and the world heareth them.” This is an infallible rule by which the world’s priests, or clergies, may be known. The spirit that is in them is the spirit that is in the world—“the spirit that works in the children of disobedience.” It was predicted that Anti-christ should come—1 John 2:18; 4:3. He was to be manifested through false teaching concerning the flesh, or nature, of Jesus. In John’s day there existed “many antichrists,” who denied that Jesus Anointed came in “the flesh.” They affirmed that he came in another sort of flesh than that which is common to all men—in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in the bearing in his own body the sins of believers to the tree, when nailed thereon by the predetermination of Deity. This, says John, was that of the Antichrist that should come. It was a dogma that had many advocates so early as apostolic times. Its teachers repudiated the fellowship of the apostles, and “went out from them, because they were not of them.” In denying the true nature of Jesus, they preached “another Jesus;” and in so doing, denied that the Jesus whom Paul preached was the Christ: and in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; “for whosoever denieth the Son, the same hath not the Father.” “He is the antichrist,” saith John, “that denieth the Father and the Son;” and “this is the Deceiver and the Antichrist.” “He that abideth not in the doctrine of Christ hath not God”—of the true teachings of God-manifestation he is wholly and necessarily ignorant.

Now, in the Catholic element of the Woman, the dogma characteristic of the Antichrist was embodied. It only waited for a Head to become politically manifest. That head was the Imperial Dynasty begotten in the woman-community by the working of the Mystery of Iniquity, and born of her in the appearance of what the world designates “THE FIRST CHRISTIAN EMPEROR.” This son was the Man of Sin in his birth, and the Head of the Holy Apostolic Laodicean Catholic Apostasy, that was to rule all nations with a rod of iron—the Antichrist, that had forced its way up to Deity, and usurped his throne.

In the consummation of this revolution in the civil and ecclesiastical constitution of Daniel’s Fourth Beast, the world had imposed upon it a despotism more “dreadful and terrible” than its predecessor, and no less the enemy of God and the persecutor and destroyer of his saints. No sooner had the Laodiceans become victorious over their pagan adversaries, and had acquired political power, than they became violent oppressors of all who did not conform to the standard of what they were pleased to style “orthodoxy.” As the party and power of the Man-child escaped from the devouring jaws of the pagan Dragon, and were enthroned in his place, they persecuted the Philadelphian party which abode in the doctrine of Christ; and the woman became a fugitive from imperial glory, in the sunshine of whose favor the unsealed professors of the world’s substitute for the one faith and hope of the gospel have basked from the consummation of the Sixth Seal to the present century of the unfinished Seventh.

After the perfecting of the revolution of the fourth century, the issue was no longer the Saints *versus* Imperial Paganism; but “the Remnant of the Woman’s Seed” *versus* the Imperial Laodicean Apostasy, known in history as “The Holy Catholic Church.” It assumed to itself this name after it had been “spued

out of the mouth of the Spirit” as an unholy abomination beyond all possibility of redemption. Prosperity accelerated corruption with rapid strides until the patience of Deity had reached its limit. Consumption and utter destruction of the antichristian apostasy were predetermined at a time duly fixed and revealed. The Lawless Power, *ho Anomos*, “that opposeth and exalteth itself over all called god, or revered; so that he in the temple of the god as a god sitteth, showing forth himself that he is a god;” this absolute power, styled in Dan. 11:36–39, “the king who does according to his will, and exalts himself and magnifies himself above every god,” was to prosper till the indignation against Israel be accomplished. He is then to stand up against the Prince of princes (Dan. 8:25), who will consume him with the Spirit of his mouth, and destroy him with the manifestation of his presence”—2 Thess. 2:4–8. This is the consummation that presents itself as the completion of the Seventh Seal prophecy; during all of which this the Antichrist is seen developing itself with intense ferocity and impiety against “the Deity, his name, his tabernacle and them that dwell in the heaven”—Apoc. 13:6. It was not intended to permit the Mystery of Iniquity to attain to instantaneous maturity as soon as the Woman gave birth to her manchild. He had been *nine months of years* in coming to the birth, and it was determined that he should pass through youth and middle age to the decrepitude of all things human. But though the Antichrist was to prosper till the time appointed for his destruction by the saints, he was not to be free from the troubles and ills of “the present evil world,” in which “there is no peace for the wicked, saith *Yahweh*; for they are like the troubled sea, which cannot rest, whose waters cast up mire and dirt.” It is not compatible with the honor and goodness of God to allow them to rest while they are blaspheming him and oppressing and destroying his people. In the absence, therefore, of “the Son of his handmaiden,” Mary—“the Son of man at his right hand whom he hath made strong for himself”—He uses the wicked as his sword (Psa. 17:13) to torment one another for their abominations, until the time appointed for the sword of judgment to be committed to the saints, and the power of the wicked be by them destroyed.

All things are of God, and “there is no power but of him. The powers that be have been put in order under the Deity.” He creates evil in punishment of sin. He makes evil powers a terror to evil doers, who all subsist by his permission, and by that only. Thus he tolerates as powers combinations of men whose principles and practices are his abomination. Evil being in the world as a present necessity, he gives shape and organization to it, so that it may work out his own purposes to the confusion and overthrow of the agents through whom he operates. He does not leave the evil of this world to develop a chapter of accidents, and to run riot as chance may occasion. Had he done so, the Apocalypse would never have seen the light; for this remarkable instrument is a rehearsal before the performance of the prearranged and methodical development of the evil predestined to fall upon the “Children of Jezebel” for their worship of demons and images, and for their murders, sorceries, fornication, and thefts—Apoc. 9:20, 21. These were, and continue to be, the crimes of the “Holy Catholic Church,” and its family of “Denominations” and “Names of Blasphemy,” which recognize it as “the Mother Church.” Its superstition became excessive and its demoralization extreme. “The christians of the seventh century,” says Gibbon, “had relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished on the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess.”

The Seventh Seal, then, being *inducted* by the completion of the work of the angel ascending from the East for the sealing of the 144,000, the time had come for the loosing of the Four Wind-Trumpet judgments against the men of the Western Leg of the Imperial Catholic dominion. The full effect of these four trumpets was the slaying of the sixth, or imperial, head of Daniel’s Fourth Beast. This “wound

by a sword” appeared for a long time to be unto death. For “the third part of a day and the third part of a night,” it lay prostrate as it were in death; but at the end of that period “the deadly wound was healed;” and the Imperial Head once more stood conspicuously before the nations as the sun of the Western World.

Another important result of these trumpets was the development of the Seventh Head of the Dragon-Beast in the place of its throne, that is, in Rome. This was to continue only a short space compared with its predecessor. After sixty years it was abolished; and for many years after, the sovereignty of “the Eternal City” was simply an affair of history.

Lastly, in addition to these events, the striving of the winds upon the great sea-nations caused the budding forth of the Horns upon the territory on which also the Sixth Head afterwards thrust itself into position on recovering from its deadly wound, and before which three of the ten horns fell, and were “plucked up by the roots.” Thus, the judgments of the first four trumpets laid the foundation of what afterwards became the Europe of modern times.

But these scourges did not affect the Catholics of the East. Their hearths and temples were still protected from the fire and sword of the destroyer. The wrath of God upon their coreligionists of the West, however, failed to work repentance in them for their worship of “the ghosts” of dead men and women, adoration of images, murder of the saints; their sorceries, fornication, and thefts. In twenty years alone of this wind-trumpet period—that, namely, ending in the settlement of Italy by Justinian’s Pragmatic Sanction, A.D. 554—Italy and Africa lost nearly twenty millions of their inhabitants. Yet did not this cause reformation; but men went on waxing worse and worse, until the time came that they must be tormented with scorpions and killed with serpent fire.

This was the mission of the first two Woe-Trumpet angels, and constitutes the second part of the Seventh Seal. The first woe-trumpet was not to extinguish the “Holy Catholic” sovereignty of the East, but only to torment with the plagues of war “those men who had not the seal of God in their foreheads;” that is, all of the Greek Catholic superstition in contrast to the saints, who in all ages are the sealed of the Father.

The second woe-trumpet was to consummate what the first had only began. It was to extinguish the supremacy of Greek Catholicism over all the territory destined for subjugation by the powers brought upon the arena by these woes. But, as these two woes in their operation upon the Eastern Leg of Nebuchadnezzar’s Image wrought no more repentance upon the Latin Catholics of the Western than the first four trumpets did upon their coreligionists of the East, the judgments of the second woe were apportioned also to the catholics of the Horn-Kingdoms of the Sea-Beast. Hence the second woe-trumpet period, in its second part, comprehends the time of the prophesying of the Two Witnesses against the Sea-Beast, in which they exercise their power to shut up his heaven, and to smite his territory with all plagues as often as they will. It also comprehends the later period of the crusades, in which multitudes of the Sea-Beast, and Earth-Beast, and Image of the Beast, populations, all demon-and-image-worshipping devotees, fell by the operation of these woes. Other “voices” of the second woe were the killing of the witnesses as the result of a war upon them by the authorities of the Sea-Beast—a war waged against them when they were about finishing their testimony—and Papal and Protestant factions became the antagonist rivalries of the West. Another “voice” was the resurrection of the witnessing bodies, their ascent to power, and the reign of terror in which they took direful vengeance upon the civil and ecclesiastical orders of the Laodicean Apostasy, which had put them to death three days and a half of years before.

The ending of the second woe, at the ascription of glory to the God of heaven, A.D. 1794, prepares us to enter upon the Third Part or Section of the Seventh Seal. This is the Seventh Trumpet or Third Woe. This period brings us to a comparatively recent epoch in the relations of the Apostasy. The so-called

“Holy Catholic Church” and its “Branches,” the “Names of Blasphemy,” of which the “Scarlet-Colored Beast” is “full,” in other words, the Roman Mother Church and her brood of rebellious and protesting bastards were not one whit less blasphemous, or nearer the truth, or walking less after “the lust of the flesh, the lust of the eye, and the pride of life,” after all the dreadful judgments of the first six trumpets, than were their Laodicean Fathers fourteen centuries before. They still caused to be visited with imprisonment, torture, civil disabilities, or death, “as many as would not worship the Image of the Beast,” and compelled “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.” They still continued their priestly fornication, “forbidding to marry, and commanding to abstain from meats.” Their robbery of the people in tithes and offerings, under the deceitful pretence of curing their souls, was as rampant as ever. Sheer infidelity, or a barren formalism, characterized the more “liberal and enlightened” sections of the “Christendom” of the Beast and Image of the Beast. Pietism was the substitute for “sound doctrine,” which could not be endured; and the Law of Faith and the obedience it required were universally ignored. The pietism was the blind superstition of sect, with unreasoning assent to the dogmas of creeds and articles ordained by the authority of catholicism bewitched, and upheld by the force of “pike and gun.” The witnesses against these things being spiritually and civilly dead, though unburied, there were none to disturb the quiet into which the established orders of the Beast in Church and State, and the “many waters,” or multitudes, they controlled, had settled themselves for the tranquil and unlimited enjoyment of their estate. They rejoiced that they could be no more tormented by the prophesyings of witnesses they had slain, and that now all would be “merry” as a marriage-feast.

But “woe to the inhabitants of the earth by reason of the voices of that trumpet that was yet to sound.” Their political fabric was shaken by a great popular convulsion, which announced that their tormentors had come to life again, and were preparing to go forth and to renew the conflict with the kings, priests, and aristocratic orders of the Beast and his Image, which had “overcome and killed them” for a time. This conflict was renewed by the witnesses against the Beast, and is consummated by Jesus and his Brethren, the saints, after his advent and their resurrection. When the Seventh Trumpet shall have completed its soundings, “the mystery of the Deity will be finished, as He hath declared the glad tidings to his servants the prophets.” The Mother Church and her harlot progeny, with all that sustain the existing order of things, are woebestruck under this third and last section of the Seventh Seal. Their kingdom is filled with darkness, and they gnaw their tongues for pain; yet repent they neither to give God glory, nor of their blasphemies and deeds.

What, then, remains for such a generation but capture and “destruction from the presence of the Lord, and from the glory of his power?” The Laodicean Apostasy in its Greek, Latin, and Protestant forms, can only be destroyed by this judicial manifestation of the presence of the Lord Jesus. When judgment is given to him, judgment is also given to the saints, for He is one of them, being the head of their body, or Chief. To him and them is assigned the deliverance of the nations in the only way they can be delivered, by that, namely, of “destroying them who destroy the earth”—ch. 11:18. To attempt to reform the world by any agency extant is useless. Mankind is intoxicated, and therefore insane, and beyond the reach, consequently, of any spiritual amendment resulting from any appeal to their understanding based upon “the word of God and the testimony of Jesus Christ.” The people are brutish, and their most revered leaders in church and state maniacally hallucinated. Nothing can be done with individuals or nations until their attention is gained; and all public meetings show that the blind multitude will only listen to that which flatters them, or is spoken in accordance with their prejudices. “When the judgments of *Yahweh* are abroad in the earth the inhabitants of the world will learn righteousness”—Isa. 26. This is certain. Nothing but judgment can meet the necessities of the case; for

the same authority saith, "Let favor be showed to the wicked yet will he not learn righteousness." Now the decree has gone forth, that from the rising to the setting of the sun all nations shall assemble in a certain appointed way to worship the one King of the whole earth in Jerusalem—Zech. 14:9, 17; Mal. 1:11; Apoc. 15:4; for the reason given, "because his judgments are made manifest." By these judgments the Eternal Spirit in corporeal manifestation will "avenge the heaven, the holy apostles, and prophets on their enemies;" visit with a just punishment the Apostasy in all its unhallowed forms, and expel from the high places of the Dragon-Beast all its spirituals of wickedness, that "the kingdoms of this world may become the Kingdoms of *Yahweh* and of His anointed"—Apoc. 11:15; and all their subject nations be blessed in Abraham and his seed according to "the Gospel of the Kingdom."

Now, the judgments that are to accomplish all these results are those to be displayed "in the days of the voice of the Seventh Angel when he shall sound"—ch. 10:7. This seventh trumpet is the trumpet of Isa. 18:3; 27:13; Zech. 9:14; Matt. 24:13; 1 Cor. 15:52; 1 Thess. 4:16. It is the conclusion of the premises laid by the sounding of the previous six. This seventh apocalyptic trumpet in the seventh period of its sounding brings out the events prefigured in the Mosaic trumpet of the Jubilee. It brings in its consummation "the Atonement," or *Covering Over*, of the sins of Israel, liberty from their long previous bondage to the House of Esau, and return to their possessions in the Holy Land—Lev. 25:9, 10. The assembling of the tribes is proclaimed, and their camps are marshalled for their journeyings. The princes, heads of the thousands of Israel, i.e., the saints, gather together unto Christ, and Israel is saved from their enemies—Num. 10:2, 4, 9; 1 Thess. 4:16; 2 Thess. 2:1.

In Isa. 27:13, it is styled "the Great Trumpet," which Zech. 9:14, testifies shall be blown by Adonai *Yahweh*, rendered "*Lord God*," in the C.V., but literally, *He who shall be Lords*, that is, by the Eternal Spirit incarnate in Jesus and his Brethren. When Jericho was to be taken there were seven periods appointed for the sounding of trumpets. One trumpet-sounding was blown daily for six successive days; but on the seventh they sounded seven times, and at the seventh time the wall of the city fell and Jericho was taken. Thus there were thirteen circumurban soundings—seven upon as many days, and six additional on the seventh; but at the thirteenth only was the city destroyed. So in relation to the capture and destruction of Babylon by the Saints. The seven trumpets all sound against her during seven successive periods; but on the seventh period, or last day of sounding, there are seven soundings, apocalyptically styled "Vials." Six are developed, but "the great city" is not fallen. At last, the seventh vial-outpouring, or blast, of the seventh day sounding is manifested by Adonai *Yahweh*; "and the people shout, for the Lord hath given them the city." The Lord Jesus and the Saints cooperate personally and visibly in the executing of "the judgment written," which especially pertains to the Seventh Vial, or last period of the sounding of the Seventh Trumpet.

This is the last and greatest of the "Woes." It is, in its seventh period, "the time of Jacob's trouble, out of which, however, he shall be saved"—Jer. 30:7. But not of Jacob only, but also of "the House of Esau," which shall be as stubble to the devouring flame, when "saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be *Yahweh's*"—Obad. 17–21; for at that time, which is "the time of the end," when "the indignation shall be accomplished, and that determined done"—"Michael shall stand up, the great prince who standeth for the posterity of Daniel's people; and there shall be a time of trouble, apocalyptically represented by "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (ch. 16:18)—or, as Dan. 12:1, expresses it, "a time of trouble such as never was since there was a nation to that same time." Then will the dead who have walked in the truth be raised to incorruptibility; and the Son of Man will send his messengers with a trumpet of great voice, and they shall gather together his elect ones from all the nations, from the end of the heavens; and they shall return—Deut. 30:3–5; Matt. 24:31.

The sounding of the seventh trumpet results in the fall of Babylon the Great, the abolition of the

powers of the world, and the establishment of the kingdom which is possessed by Jesus and his Brethren for a thousand years. These mighty results are not effected in an instant. The angels, or agents, of the vials encompass the city six times before judgment is assumed by Jesus and his Brethren. Hence, before their mission in the tragedy is evolved, the five vials are poured out upon “the earth,” “the sea,” “the rivers and fountains of waters,” “the sun,” and “the throne and kingdom of the Beast.” The judgments of these vials of the Seventh Trumpet do not work repentance in the Laodiceans, but only anguish, because of their “pains and sores.” They affect chiefly antichristendom—the Horns, Sixth Healed Head, and Image; i.e., the Horns and Eighth Head.

The Sixth Vial has primarily to do with the eastern section of the fourth beast territory. Its judgments are poured out upon the Euphratean district, where the third part of the men of the Laodicean Apostasy had been politically killed by the messenger powers confined, until loosed, by the Euphrates. Under this vial the time comes to dry up the power which keeps them in vassalage and subject. Not, however, for their sake, and for their restoration to their former position, but as a preparation for the establishment of that EASTERN KINGDOM which is to be possessed by the Theistic Kings, the Saints, and is to rule over all the earth.

This vial is divisible into four parts, each part being characterized by a notable series of events. The drying up of the Euphrates is characteristic of the first part; the political wonder-working of the frog-like spirits of demons, the second; the Eternal Spirit’s advent in Jesus and the Saints, the third; and the postadventual gathering of the powers that be into Armageddon, the fourth.

The second part has to do with the whole Laodicean Habitable apportioned to the Dragon, the Beast, and the False Prophet, whose policies developed by the machinations of the Frog Power bring them into position for conflict with Jesus and his Brethren, styled “the war of the great day of *Ail-shaddai*,” or God Almighty.

The third part has to do with the affairs of the Saints exclusively, and belongs to the things written on the inside of the scroll. It announces the appearance of “the Lord, the Spirit,” and the blessing at this time of all Saints who shall not be found naked or uncovered. In this part of the sixth vial, “the King comes in to see the guests furnished for the wedding”—Matt. 22:10, 11; and to scrutinize them, that it may be seen who of them are fit associates for his majesty, and who are not. At this epoch “the Great White Throne” is placed, styled by Paul in Rom. 14:10; and 2 Cor. 5:10, “the Judgment Seat of Christ,” before which all constitutionally in Christ appear. They stand before it bodies, or living souls, such as Adam was when he was created from dust of the ground. Their resurrection brings them back to nature, and so restores to them identity, and enables them to “give account of themselves to God.” Paul will be there to give account of himself among the rest. All called saints, who by the gospel have been invited to the Kingdom, who cannot give a good account of themselves; who, in other words, have been “walking after the flesh, or “sowing to the flesh,” between their immersion into Christ and their death, will be pronounced “naked,” not having “watched and kept their garments.” These will therefore be put to shame and contempt, and will be condemned to “receive things in body” accordant with their deeds—Matt. 16:27; Rom. 2:6. Negatively, they will not be “accepted of Christ;” they will not be “clothed upon with the house from heaven;” “immortality will” not “be swallowed up of life;” they will not be permitted to “eat of the tree of life in the midst of the paradise of the Deity;” but affirmatively, they will be “injured by second death;” they will be “blotted out of the book of the living;” they will “die” and “reap corruption”—Apoc. 2:11; Psalms 69:28; Rom. 8:13; Gal. 6:8. Thus, they will receive *in bodies natural* “bad things” according to their previous works, which they could not do if by resurrection *per se* they were of necessity incorruptible and immortal.

Judgment at the house of God being ended (1 Pet. 4:17) by the separation of the good and bad fish enclosed by the gospel net (Matt. 13:47, 48), the good are appropriated by the Lamb for future use.

Cleansed and purified from tares they constitute the wheat of his garner. All “false brethren,” and mere pretenders, not having on the wedding garment, being cast into outer darkness, those who are accepted by the King as “holy, unblamable, and irreproachable in his sight” (Col. 1:22), “enter in through the gates into the holy city”—Apoc. 22:14; and become “the 144,000 having the Lamb’s Father’s name written on their foreheads”—ch. 14:1. These accepted ones are the saints to whom judgment is given for the destruction of the Fourth Beast—Dan. 7:22, 26. “They follow the Lamb whithersoever he goeth” in all the scenes and enterprizes of “the war of the great day of *Ail-Shaddai*,” until they are seen no longer as the Rainbow Angel with feet as pillars of fire—ch. 10:1; but under the new aspect of Divine Harpers standing on a sea of crystal, no longer “mingled with fire,” as the conquerors of the beast and all pertaining to that hateful dominion, singing the song of victory—the song of Moses and the Lamb—ch. 15:2.

Thus, the events of this third part of the sixth vial are an organization and preparation of the Stone-Power—the cutting of the Stone out of the mountain without hands—Dan. 2:45; for the work of smiting Nebuchadnezzar’s Image on the feet, and of reducing the broken pieces to powder, light as the chaff of the summer threshing floors, that all may be carried away of the tempest and found no more. The Stone-Power is constituted of the Eternal Spirit, or Deity, manifested in Jesus and the Saints. “glorified together,” and directing and leading the tribes of Israel, and the mixed multitude commingled with them. At this time, and thus officered and commanded, Israel will have arrived at “their latter end;” have been made “willing;” and have been energized for “one to chase a thousand, and for two to put ten thousand of their enemies to flight”—Deut. 32:29, 30. “*Yahweh Elohim*,” the Spirit incarnate in Jesus and his Brethren, “is with them; and the shout of the King is among them.” They have now “the strength of the unicorn; and are risen up as a great lion, and lifted up as a young lion; and shall not lie down until he devour the prey, and drink the blood of the slain.” The time now comes for the King of Israel to be higher than Gog, or Agag; and for his kingdom to be exalted. Thus officered, and commanded by Michael the Great Prince, “he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.” In this third part of the sixth vial, the Star of Jacob prepares to shine forth as Israel’s Sceptre, and to smite the princes of Moab, and destroy all the children of Sheth—him that remaineth of the city—Num. 23:21, 24; 24:7, 8, 14, 17—19.

The saints being “gathered together unto Christ,” his day is come; and the due season at length arrived for the consumption and destruction of the Lawless One by the spirit of his mouth, and the manifestation of his presence—2 Thess. 2:1–8. All things being thus ready, the messenger-power of the Sixth vial proceeds to the gathering of the kings of the earth, and of the whole habitable, into Armageddon. This introduces the fourth part of the vial, and creates the situation necessary to the parallel outpouring of the seventh. In this fourth section of the vial-period the peoples will associate themselves against Israel, in whose midst Immanuel now is; and, under the fiery flying serpent of Assyria, will rush as the rushing of many waters, and with the sound of the roaring seas, to spoil and scatter them—Isa. 8:9, 10; 14:25, 29; 17:12&–14. They will ascend like a storm-cloud to cover the land in this the day of *Yahweh’s* vengeance, and the year of recompences for the controversy of Zion—Isa. 34:1–8; 63:1–6. He will cause them to come up from the north parts, and bring them upon the mountains of Israel, which are the apocalyptic “Armageddon”—Ezek. 38:9; 39:2, 4. There, under the king of the north, encamped between the seas, even to the mountain of the glory of the holy (Dan. 11:41, 45) will they be gathered against Jerusalem to besiege and take it, and rifle it, and to make captives of its residue—Zech. 14:2. But they will not find therein the King of Israel. By this gathering of all nations against Jerusalem, in tempestuous conflict among themselves for the possession of the holy city, which becomes to them “a cup of trembling,” and “a burdensome stone” (Zech. 12:2, 3) the judgments of the Sixth vial are closed. It will have assembled the Laodicean and other heathen in that part of Armageddon

called in Joel “the valley of Jehoshaphat;” where *Yahweh Elohim*, the Spirit incarnate in the Saints, will sit in judgment upon them. “The mighty ones” of the Spirit having descended into the arena, or valley of decision or threshing, and its fats overflowing with multitudes upon multitudes of wicked, “the great and terrible day of *Yahweh*” is about to shine forth in their overthrow and destruction—Joel 3:9–14.

The fourth section of the Seventh Seal is the seventh and last vial. The judgments of this pertain emphatically to “the great and terrible day of *Yahweh*,” styled in ch. 14:7, “the Hour of his Judgment.” It is “the consummation of the seventh seal, which fills up the wrath of Deity” upon the Laodicean Apostasy. It is the vial-period in which the sea of nations is mingled with the fiery indignation of the Eternal Spirit—ch. 15:2. It begins with *Yahweh* going forth to fight against the assembled nations; and in vanquishing them in Armageddon, to stand upon the Mount of Olives preparatory to his triumphal entry into Jerusalem—Zech. 14:3–4; 9:9, 10; Psa. 24:7–10; 118:26; Matt. 23:39; Apoc. 14:1. This defeat consummates the outpouring of the seventh vial upon “the Air”—it shakes the heavens and the earth, and the sea, and the dry land; it shakes all nations to the overthrow of the throne of kingdoms and the destruction of the strength of their dominions Hag. 2:6, 7, 21, 22; Joel 3:15, 16. Consequent upon the full exhaustion of the vial is the darkening of the sun and moon, and the extinguishing of the stars of the Gentile aerial, by the bathing of *Yahweh’s* sword therein. In the words of the Spirit, “all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree”—Isa. 34:4, 5; Joel 3:15; and as a consequence, he before whose face this earth and heaven flee away (Apoc. 20:11) appropriates the world’s kingdoms to himself and friends—Apoc. 11:15.

The overthrow of the armies of the nations in Armageddon is the manifestation of the end. Subsequently to the defeat of the enemy, by which the king effects his entrance into the Holy City, he issues a proclamation, styled “a great voice out of the temple of heaven from the throne,” announcing that “It is done”—ch. 16:17; 21:16. What is done? “That which is determined”—the full accomplishment of the indignation which scatters the power of the holy people—Dan. 11:36; 12:7. The “time of the end” is finished when the angel-power of the seventh vial has poured out all the wrath upon “the air” of the Nebuchadnezzar-Image: the “time, times, and a half,” or 1260 years of Dan. 12:7, are expired; and the 1335 years of verse 12 also. This exhaustion of the indignation is styled “the consummation” in Dan. 9:27. The indignation hath its first end and its “last end” (Dan. 8:19) and between these two ends a long intermediate interval of centuries of desolation. The seventh vial is identical with “the last end,” in which the Little Horn of the Goat power, “the king who doth according to his will,” “the Assyrian” (Mic. 5:5), “Gog of the land of Magog,” “the King of the north,” Nebuchadnezzar’s Image, the four great beasts from the sea, “the dragon,” “the Beast and his Image,” the ten horns—all terms representing “the kingdom of men”—will stand up in battle array against the Prince of princes and his faithful and chosen followers. But affliction comes upon the tents of Cushan, and those of the land of Midian are made to tremble at the Ensign lifted up upon the mountain of Israel—Hab. 3:7; Isa. 18:3. Great and terrible is the power of the Holy One in the judgments of the seventh vial. “He stands, and measures the earth; he beholds and drives asunder the nations; and the everlasting mountains are scattered, and the perpetual hills do bow”; or, in the words of Apoc. 16:20, “every island fled away, and the mountains were not found.” Every battle of the warrior is with confused noise, and garments rolled in blood; but he who comes with dyed garments from Edom, is with burning and fuel of fire—Isa. 9:5; 63:1–6; 66:15, 16. The armies of the kingdom of men issue forth as a whirlwind to scatter him; but vain are all their efforts; for He will march through the earth in indignation, and thresh the nations in anger; for he goes forth for the salvation of his people, and he will not be foiled.

“It is done.” Is the result of the exhaustion of this vial upon “the air,” the fourth beast of Daniel’s vision

will have been totally destroyed in all its parts, and the kingdom of God established as the sole political organization for the government of the nations. It will then be said, “Behold, it is come, and it is done, saith Adonai *Yahweh* this is the day whereof I have spoken—whereof he has spoken by his servants the prophets that he would break the power of the Gentiles, when saviours should come up on Mount Zion to judge the mount of Esau; and the Kingdom should be to *Yahweh*”—Ezek. 39:8; Obad. 21.

Such is the general result of the Seventh vial upon “the air.” There are, however, certain stages through which judgment passes to the subversion of the existing order of things, and the establishment of that which is to last unchanged for a thousand years—“the world to come.” This fourth section of the Seventh Seal is divisible into two acts, or summaries of detail. The first relates to what may be styled, *the first angel mission of the seventh vial*; the second, *to the second and third angel missions of the same*. The first angel mission forewarns the nations of what is prepared to burst forth upon them. It announces that the Hour of Judgment has actually arrived; and declares the glory of *yahweh* among the Gentiles inhabiting Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off from Jerusalem—Isa. 66:19; Apoc. 14:6. This manifesto is proclaimed after the advent and resurrection, and separation of the tares from the wheat at the judgment seat of Christ, and occupation of Jerusalem by the great king, and before the fall of Babylon by certain “of those who escape.” They are sent as *moshkai kesheth*, “sounders of truth,” to blow the great trumpet of the jubilee, and to invite all nations to do homage to the King of the Jews—Isa. 18:3; 27:13; 66:19; Lev. 25:10; Apoc. 10:11. To this proclamation succeeds the day of affliction, in which a great sacrifice is offered by *yahweh* for the birds and beasts of prey—“the flesh of the mighty, and the blood of the princes of the earth”—Lev. 23:27–32; Ezek. 39:17; Apoc. 19:17. The offering of this sacrifice is the punishment of the goats—Zech. 10:3–6; Matt. 25:31–46; and constitutes the second act of this fourth section of the seventh seal. The offering is the mission of the mighty angel with the rainbow upon his head, whose countenance is as the sun, and his progress as moving pillars of fire—Apoc. 10. He places his right foot upon the sea, and his left upon the earth, and thus takes up a burning position upon the territory of the ten-horned, and two-horned beasts of ch. 13. “The earth and the whole habitable” thus become an arena of intense conflagration, in which the Gentile body politic is given to the sword and the burning flame—Dan. 7:10, 11:—“the sea” is mingled with fire, and the “the earth” becomes “a lake of fire burning with brimstone”—ch. 15:2; 19:20:—“the Aion-Fire prepared for the Devil (Dragon—ch. 20:2) and his angels”—Matt. 25:41; into which all are cast who are condemned to share in the punishment inflicted upon the goats—ch. 20: 15; 14:9, 11.

This rainbowed angel is symbolical of the Eternal Spirit incarnate in Jesus and his Brethren, the glorified saints, in their warfare against “the beast and his image,” over which they get the victory. He is the “Four Living Ones full of eyes,” in one symbol, giving utterance to the roar of the Lion of the Tribe of Judah—Joel 3:16; 2:11; Jer. 25:30–38; Isa. 42:13–16. What proceeds from the company of actors represented by this symbol, “proceeds from the throne,” whence issue forth “lightnings, thunderings, and voices”—ch. 4:5. The rainbowed messenger is the embodiment of “the seven lamps of fire burning before the throne”—of the “seven horns and seven eyes, the seven spirits of the Deity, *sent forth into all the earth*”—ch. 4:5; 5:6. “When he had cried,” or made the proclamation pertaining to the first angel mission, which is responded to by the armies of the Ten Horns rushing forth as a whirlwind to scatter him (Hab. 3:14; Apoc. 17:14) “seven thunders utter their voices”—ch. 10:3. The details of these thunders are not specified. They will become history to be read by the generations to come when they shall have thundered down all opposition to the dominion of the saints. It would have swelled the apocalypse to an unwieldy size, and have greatly augmented its complications, to have recorded in detail the utterances of these thunders. John was therefore commanded to “seal up those things which the seven thunders uttered, and to write them not.” Hence, all we can say about them is, that as “thunder,” which implies lightning, is the symbol of destruction, the seven thunders augur only a bitter practical

prophecy to many peoples, nations, tongues, and kings—ver. 9, 11.

But in the hand of this mighty heaven-descended Spirit-Messenger, not naked spirit, but “clothed with a cloud” of the holy and blessed of the Father, is “a little scroll open.” It is not closed or rolled up like the seven-sealed scroll, but open and unsealed. It is the scroll of judgments in bitter manifestation, in current outflow from the body of John and his coworkers in the execution of the judgments written—ch. 10:9; Psa. 149:5–9. It contains the *denouement* of the apocalyptic tragedy—the issue of the plot, or, as Daniel was informed, “the end of the matter.”

In this little open scroll is written the performances of the actors in the second and last act of the fourth section of the seventh seal. It is, therefore, the key that opens or unlocks “the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets”—ch. 10:7. Upon it are inscribed the missions of the second and third angels, comprehensive of the judgment of Babylon, the conquest of the Ten Horns and destruction of the Beast, and the slaying of “the remnant” not included in the symbol, by the white-robed battalions of the King of kings and Lord of lords—ch. 19.

The mission of the second angel is to destroy “Babylon the Great, the Mother of Harlots and the Abominations of the earth”—ch. 14:8. It is a work of the saints to do this; for she is “drunk with their blood, and with the blood of the witnesses of Jesus”—ch. 17:6; 18:4–8. Hence, they are the messenger-power of the second mission. They enlighten the nations with the glory of the coworking Spirit, so that they bring into contempt the Laodicean Apostasy in its Greek, Latin, and Protestant manifestations, causing the spiritual merchants of all privileged and unprivileged sects of “Christendom” to weep and mourn, “because no man buyeth their merchandise any more”—ch. 18:11.

The Ecclesiastical Corporation of the Fourth Beast, by the abundance of whose spiritual delicacies the great men of all nations, styled demons, foul spirits, unclean and hateful birds, had waxed rich (ch. 18:2, 3, 23), being tormented to utter and final extinction from “the Air” (vv. 8, 15, 21) by the second symbolic angel, or *Yahweh Elohim* and the Saints (vv. 6, 8), they continue their work in the mission of the third angel to the tormentation and destruction of the beast and false prophet-power in their civil and military organizations. The adherents of these constitutions bewail and lament the breaking up of the priest and clergy craft of “Christendom” (vv. 9, 10), showing that their political existence continues beyond the fall of that “Mystery of Iniquity.” These, therefore, become the next object against which “the holy messengers and the Lamb” direct their exterminating judgments—ch. 14:9–11. This work of destruction continues so long as the smoke of their torment ascends, which is till the body of the beast is destroyed by the burning flame that issues forth from before the Ancient of Days, or, as it is apocalyptically expressed, *eis aionas aionon, to aions of aions*, which is to the commencement of the thousand years’ reign—Dan. 7:10, 11; 2 Thess. 2:8; Apoc. 14:10, 11.

This whole burnt-sacrifice of the fourth beast in the day of *Yahweh’s* vengeance would have consummated the tragic drama of the apocalypse had there been no Gentile Remnant beyond the jurisdiction of the fourth beast. Had Daniel’s vision presented before him only one beast, then there would have been no more to do than to celebrate the victory, and to keep the Feast of Tabernacles, and so enter upon the reign. Or, had Nebuchadnezzar’s Image consisted only of one metal, and been pulverized by a single blow of the stone upon the feet, the stone would at once have become a great mountain filling the whole earth. But these suppositions do not obtain. There are four beasts to be disposed of, and four metals, and a grinding of the whole to powder after the fracture of their image-combination by the stone. The fourth beast and the iron teeth and brazen claws thereof being in process of demolition by the second and third angel missions, “the remnant” (ch. 19:21), or “dragon” (ch. 20:2, 3), or first three beasts of Dan. 7:4, 5, 6, 12, are being also collaterally and coetaneously subjected to the sword of the King of kings and his white-robed squadrons of the heaven. This great potentate, riding this “white cloud” or body of celestial horse (ch. 19:11, 14), “having on his head a golden wreath and in his

hand a sharp sickle” (ch. 14:14, 15), reaps the harvest of the earth, and gathers the clusters of the earth’s vine, and casts them into the great winepress “without the city,” which he treads in anger, making them drunk in his fury, and so brings down their strength to the earth (Isa. 63:1—6; Joel 3:13; Apoc. 14:20).

The result of the reaping the harvest and treading the great winepress is the binding of the Dragon-power and the shutting of it up in the abyss for a thousand years; in other words, the taking away of the dominion of the Assyrian lion, the Medo-Persian bear, and the Greco Egypto-Anglican leopard, for a season and a time—Dan. 7:12. These organizations of peoples are not destroyed, as was the Babylonian fourth beast embodying the Laodicean Apostasy. They are conquered and deprived of dominion, which is transferred to their conquerors the saints, who will have brought down their strength with a sanguinary and mighty overthrow. Thus, Assyria, Egypt, Pathros, Khush, Elam, *Shinar*, and the islands of the sea, will have felt the edge of their twoedged sword, as well as Europe and the West; for, like birds of prey, their tribes will “fly upon the shoulders of the Philistines toward the West; they will spoil them of the East together; they will lay their power upon Edom and Moab, and the children of Ammon shall obey them” (Isa. 11:11, 14). The face and condition of the East will then be altogether changed. With the present spiritual and temporal constitution of “Christendom” destroyed, and the East brought into subjection to Deity, the nations will then be truly “blessed with” and “in Abraham and his seed,” as predicted in the gospel of the kingdom. *Yahweh* will be made known to Egypt, and the Egyptians shall know *Yahweh* in that day, and shall do sacrifice and oblation ... In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom *Yahweh* Tz’vaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance—Isa. 19:21–25. As to the leopard, or “Philistines toward the west,” the third beast, of which Egypt is a part, Tarshish and Javan, these also become a spoil in the war of the great day of *Yahweh Ail-Shaddai*. The Tyrian commerce of the Great Sea is turned from Britain to Palestine as a flowing stream; and “her merchandise and her hire is holiness to *Yahweh*; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before *Yahweh*, to eat sufficiently, and for durable clothing” (Isa. 23:18; 60:5, 9; 61:6; 66:12; Psalms 45:12; 72:10).

In the development of the second and third angel-missions, and in the harvesting of the earth and treading of its vintage, all the work of the seventh vial will have been accomplished. All its voices, thunders, and lightnings, will have been hushed into eternal silence; the vibrations of the greatest earthquake that ever shook the nations will have ceased their tremblings for ever; the threefold divisions of the great city will all have been confounded in the fall of Babylon, and the flight of every political island, and disappearance of the imperial mountains of ancient date. Jesus and his Brethren, energized by *Yahweh*, the Eternal Spirit, descending as a tempest of hail, a destroying storm, will have beaten down the Assyrian, and swept away all refuges of lies. The Laodicean Apostasy will have been demolished and for ever abolished; and “the smoke of the temple from the glory of the Deity, and from his power,” will all have cleared away, and men will enter into the temple and go out no more (Isa. 30:30; 28:2, 17; 32:19; Ezek. 38:22; Apoc. 11:19; 15:8; 3:12; 16:17–21). “IT IS DONE.” “The Air” is purified of “the spirituals of wickedness in the heavenlies” (Eph. 6:12), and nothing remains but for the victorious saints and the conquered world of nations to celebrate the victory.

Such is a brief sketch of this remarkable prophecy, outlined in the light of the prophets, the testimony of history, and the reality of what exists, truly brought out by the unerring principles of apostolic truth. The Apocalypse is its own evidence of its divine authenticity. Its perfect harmony with Moses and the prophets, the discourses of Christ Jesus, and the teachings of all the apostles; its unique

and inimitable structure, and its complete frustration of all the attempts of “the wise and prudent” to comprehend it (Matt. 11:25), are evidences that it originated, not from John or any other of his learned or unlearned contemporaries, but from the mind of Him to whom are known all his works from the beginning. It brings to nothing “the understanding of the prudent,” and resolves into outer darkness the wisdom of all the world’s rulers and soul-merchants, in whatever name or denomination they may rejoice in Church and State. “If any man will do the Father’s will, he shall know of the doctrine whether it be of the Deity”—John 7:17. No man can do his will who is not intelligent in “the truth as it is in Jesus;” because his will demands an enlightened obedience. A man, therefore, who is not an enlightened believer, is essentially deficient in the prime prerequisite qualification of an interpreter and critic of interpretations. This is the reason why there is not a single scriptural interpretation of the apocalypse extant from the days of Sir Isaac Newton to the current year. Many attempts have been made, but they have all proved failures; because their “wise and prudent” authors, being the mere embodiments of the dogmatic pietism sanctified in the world’s opinion by the “names of blasphemy” of which “the scarlet colored beast,” in contemporary existence with Christ’s advent, is “full” (ch. 17:3), are necessarily ignorant of “the first principles of the oracles of God.” A man cannot be loyal and true to his Romish or Protestant creed and understand the apocalypse. His head will be full of immortal soulism, heaven beyond the realms of time and space, purgatory, mariolatry and saint-worship, eternal subterranean hells, baby-ghosts transformed into angels studding the cloudy vapors of the air, and of all other speculations kindred to these. Such a wise and prudent genius mistakes a community of confessed “miserable sinners,” assembling in an ecclesiastical temple of the dead, and rejoicing in the Queen as their head, for the Church of Christ, and looks only for saints in “sainted” sinners translated to the skies! Such a “theologian,” be he lay or clerical, conformist or dissenter, never has, and never can, understand the apocalypse till he abandons these traditions of the Apostasy.

The author of this work does not address himself to such. He writes of them as an interpretation of the book that delineates the terrible catastrophe coming upon them demands; but he writes for “the servants of the Deity,” that they may read and understand. Lest, therefore, the sketch already given should fall short of that simplicity necessary to the comprehension of the apocalypse by the least intelligent of his brethren in Christ, the author invites their attention to the following “Tabular Analysis,” which presents, as it were, synoptically, the subject matter of the previous sketch. The method of the Analysis is suggested by the Apocalypse itself. The first general division of the prophecy contains the first five chapters; the second, the seven sealed scroll; the third, that portion pertaining to the introduction of the thousand years’ reign, or kingdom of God; the fourth, the prophecy of millennial blessedness; and the fifth, the prophecy of the “little season.” These divisions must not be confounded with the divisions of the scroll; for the two divisions of the scroll are comprehended in the second general division of the prophecy.

The Roman figures, I., II., III., IV., V., prefixed to certain captions of the Analysis, indicate that all following that title belongs to the divisions so numbered.

TABULAR ANALYSIS OF THE APOCALYPSE

GENERAL SUBJECT

A REVELATION SYMBOLICALLY AND DRAMATICALLY EXHIBITED OF THE ENMITY BETWEEN THE SERPENT AND HIS SEED, AND THE WOMAN AND HER SEED, AS ESPECIALLY DEVELOPED IN THE CONFLICT BETWEEN CHRIST AND HIS BRETHREN WITH DANIEL'S FOURTH BEAST SYSTEM OF POWERS: OF THE JUDGMENTS RETRIBUTIVELY AFFECTING THESE; OF THE SUFFERINGS OF CHRIST'S BRETHREN IN THE CONFLICT; OF THEIR SUBJUGATION UNTIL THE ANCIENT OF DAYS APPEAR; OF THE SUBSEQUENT OVERTHROW AND DESTRUCTION OF THE POWERS OF THE WOLD BY CHRIST AND HIS BRETHREN; AND OF THE CONSEQUENT ESTABLISHMENT OF THE KINGDOM AND THRONE OF DAVID PROMISED TO THE SAINTS, AND NEVER TO BE DESTROYED.

Gen. 3:15; Dan. 2:44; 7:21, 22, 26, 27; Apoc. 6–20:5; Heb. 2:11–14.

TIME OF DEVELOPMENT
FROM A.D. 107 TO A.D. 1905 = A.M. 5995.

GENERAL DIVISIONS

I. THE SEVEN APOCALYPTIC EPISTLES TO THE SEVEN REPRESENTATIVE ECCLESIAS.
II. THE SEVEN-SEALED SCROLL. III. THE LITTLE OPEN SCROLL CONTAINING THE
UTTERANCES OF THE SEVEN THUNDERS FROM THE THRONE, WHICH JOHN WAS
FORBIDDEN TO WRITE. IV. THE PROPHECY OF MILLENNIAL BLESSEDNESS. V.
PROPHECY OF THE "LITTLE SEASON."

I. THE SEVEN APOCALYPTIC EPISTLES

(SEE THE FIRST VOLUME, PAGE 428)

II. THE SEVEN-SEALED SCROLL

1. FIRST GENERAL DIVISION OF THE SCROLL

THE FIRST FOUR AND THE SIXTH SEALS REPRESENTATIVE OF THE JUDICIAL MANNER
OF "TAKING OUT OF THE WAY" THE PAGAN CONSTITUTION OF THE "DREADFUL AND
TERRIBLE FOURTH BEAST," WHICH WITHHELD THE REVELATION OF "THE LAWLESS
ONE;" (DAN. 7:7; APOC. 6; 2 THESS. 2:3–9) AND THE CONSEQUENT MANIFESTATION OF
THE CATHOLIC MYSTERY OF INIQUITY, OR MAN-OF-SIN POWER, IN THE HEAVEN OF
THE SAID BEAST, OR "GREAT RED DRAGON" (APOC. 12:1–5, 7–13).

TIME OF EVENTS

FROM A.D. 107 TO A.D. 325

2. SECOND GENERAL DIVISION OF THE SCROLL

THE SEVENTH SEAL, SEVEN TRUMPETS, AND THE SIX VIALS TO THE APPEARING OF
CHRIST "AS A THIEF;" EXHIBITING THE DEVELOPMENT OF THE TEN HORNS OF THE
FOURTH BEAST, IN THE WOUNDING OF THE SIXTH HEAD AND ESTABLISHMENT OF THE
SEVENTH (APOC. 7, 8); THE SUBVERSION OF THE GREEK CATHOLIC DYNASTY OF
CONSTANTINOPLE (APOC. 9); THE RISING OF DANIEL'S EPISCOPAL HORN, OR EIGHTH
HEAD, THAT SPEAKS BLASPHEMIES AND "AS A DRAGON" (APOC. 13:1–5, 11–18; 17); THE

WAR OF THE SAINTS WITH THIS POWER; THEIR SUBJUGATION, DEATH, RESURRECTION, AND ASCENSION TO THE HEAVEN, AT THE ENDING OF THE SIXTH TRUMPET (APOC. 11:3–12; 12:14, 16, 17; 13:6–10); JUDGMENTS UPON THEIR ENEMIES, THE HORNS, EIGHTH HEAD, AND IMAGE (APOC. 6:1–11), AND THE PREPARATION OF THEIR WAY (APOC. 16:12–14).

TIME OF EVENTS
FROM A.D. 325 TO THE FALL SEASONS OF A.D. 1864–8, OR THEREABOUTS.

III. THE LITTLE OPEN SCROLL

THE SEVENTH SEAL, SEVENTH TRUMPET, SEVENTH VIAL, AND SEVEN THUNDERS FROM THE MANIFESTATION OF CHRIST AND HIS BRETHREN AS THE LAMB IN THE MIDST OF THE 144,000 REDEEMED FROM THE EARTH, TO THE FULL ESTABLISHMENT OF THE MILLENNIAL THRONE AND KINGDOM OF DAVID UPON THE UTTER DESTRUCTION OF DANIEL’S DREADFUL AND TERRIBLE FOURTH BEAST; AND THE SUBJECTION OF THE FIRST THREE, OR THE LION, THE BEAR AND THE LEOPARD.

Apoc. 4:5; 5:5–14; 7:9–17; 10; 11:15–19; 13:10; 14; 15; 16:15–21; 17:14; 18; 19; 20:1–6, 11–15; 21:8.

TIME OF EVENTS

“THE TIME OF THE END,” (DANIEL 8:17; 11:40; 12:1–4) FROM THE QUADRENNIAL EPOCH, A.D. 1864–8 TO A.D. 1905.

IV. THE PROPHECY OF MILLENNIAL BLESSEDNESS

MILLENNIAL BLESSEDNESS AND GLORY PERVADE THE EARTH, AND ALL ITS NATIONS ARE “BLESSED IN ABRAHAM AND HIS SEED,” ACCORDING TO THE GOSPEL. THE GOVERNMENT OF THE WORLD BEING IN THE HANDS OF JESUS AND HIS BRETHREN, THERE IS “GLORY TO THE DEITY IN THE HIGHEST HEAVEN, OVER THE EARTH PEACE, AND GOOD WILL AMONG MEN,” WHO ALL REJOICE IN THEIR GREAT DELIVERANCE FROM THE TYRANNY AND MISRULE OF THE SPIRITUALS OF WICKEDNESS IN THE HEAVENLIES OF CHURCH AND STATE.

Daniel 7:14, 27; Apoc. 5:13; 14:13; 15:3, 4; 20:6; 21:9–27; 22:1–5.

TIME OF EVENTS

FROM A.D. 1905 TO A.D. 2905

V. PROPHECY OF THE “LITTLE SEASON”

THE POSTMILLENNIAL “LITTLE SEASON,” WHEN THE ADVERSARIES OF RIGHTEOUSNESS ADMINISTERED BY THE SAINTS IN CHURCH AND STATE, WILL GET UP

A WIDESPREAD REBELLION AGAINST THEIR GOVERNMENT. WAR ENSUES, AND THEIR CAMP AND CAPITOL ARE INVESTED; BUT THE POWER OF THE ADMINISTRATION PREVAILS; AND WITH THE SUPPRESSION OF THE INSURRECTION, THE TIME COMES TO CONSUMMATE THE WORK OF “TAKING AWAY THE SIN OF THE WORLD,” IN THE DESTRUCTION OF “THE LAST ENEMY”—OF “THAT HAVING THE POWER OF DEATH,” AND OF “THE WORKS OF THE DEVIL.”

Apoc. 20:7–10; 21:1, 3–7; 22:3; 1 Cor. 15:24–28; Heb. 2:14; 1 John 3:8.

TIME OF EVENTS

FROM A.D. 2905 TO A.D. 2910 = A.M. 7000

SPECIAL DIVISIONS OF THE APOCALYPTIC TRAGEDY

I. THE FIRST SIX SEALS

ACT I.—SEAL 1

THE ARCHER OF THE WHITE HORSE GOES FORTH FROM THE LAMB WITH HIS BOW, ON A CAREER OF CONQUEST—CH. 6:1, 2.

ACT II.—SEAL 2

THE RIDER OF THE RED HORSE PUTS AN END TO THE PREVIOUS PEACE, AND INVOLVES THE POPULATIONS OF THE FOURTH BEAST POLITY IN BLOODY CIVIL WARS—CH. 6:3, 4.

ACT III.—SEAL 3

THE GRECO-LATIN HORSE BLACK WITH LAMENTATION, MOURNING AND WOE—CH. 6:5, 6.

ACTS IV.—SEAL 4

WAR, FAMINE, PESTILENCE, AND BARBARIAN INVASION COMBINED, SICKLY OVER THE ROMAN HORSE WITH THE PALE CAST OF DEATH AND CORRUPTION—CH. 6:7, 8.

ACT V.—SEAL 5

A PERIOD OF GREAT RESISTANCE UNTO BLOOD ON THE PART OF THE BOWMEN ENGAGED IN THE CONQUEST OF THE PAGANISM OF THE FOURTH BEAST—CH. 6:9–11.

ACT VI.—SEAL 6

A GREAT EARTHQUAKE INAUGURATES THIS JUDICIAL PERIOD. WAR IN THE HEAVEN, (APOC. 12:7) RESULTING IN AN ECLIPSE OF THE SUN, IN THE MOON BECOMING BLOOD, IN STARS OF THE HEAVEN, THE STARS DRAWN BY THE TAIL OF THE DRAGON, FALLING TO THE EARTH, AND IN THE CASTING OUT THEREINTO OF THE GREAT RED DRAGON (APOC. 12:4). THE HEAVEN OF THE DRAGON-POLITY DEPARTS AS A SCROLL ROLLED UP; AND EVERY MOUNTAIN AND ISLAND CHANGE THEIR PLACES. THE ANGELS OF THE DRAGON ARE CAST OUT WITH HIM (APOC. 12:9). NO PLACE FOR THEM ANY MORE IN THE HEAVEN FROM WHICH THEY ARE EJECTED HAVING BEEN EFFECTUALLY

CONQUERED BY THE ARCHER—THE FELLOW SERVANTS AND BRETHREN OF THE SOULS UNDER THE ALTAR; WHO CONQUERED HIM BY THE BLOOD OF THE LAMB, AND BY THE WORD OF THEIR TESTIMONY, ON ACCOUNT OF WHICH THEY WERE SLAIN, NOT LOVING THEIR LIVES UNTO DEATH (APOC. 12:11; 6:9). GREAT REJOICING IN THE HEAVENS BY THEM WHO SUCCEED THE EJECTED DRAGON AND HIS OFFICIALS, WHO RAGE WITH GREAT FURY IN THE EARTH AND SEA OF THEIR LATE DOMINION (APOC. 12:12). THE GREAT DAY OF WRATH UPON PAGANISM.

The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the Man-of-Sin power revealed (Apoc. 2:20; 3:16; 12:1–5).

II. THE SEVENTH SEAL

APOC. 8

This seal covers the whole period from A.D. 325 to—A.D. 1905, an interval of 1580 years. It therefore contains the judgments specially allotted to the seven trumpets, seven vials, and seven thunders.

It treats of the development of the imperialized Laodicean Apostasy into “the powers that be” of the Greco-Latin habitable under the forms of the Beast of the Sea, the Beast of the Earth, (Apoc. 13) the scarlet-colored beast and drunken woman (Apoc. 17:1–6), the image of the Beast, (Apoc. 13:14–18; 15:2), and of the relation of these powers to the fugitive woman and to the remnant of her seed “who keep the commandments of the Deity, and have the testimony of Jesus Christ” (Apoc. 12:17). They are prevailed against (Apoc. 13:7; 11:2; Dan. 7:21); but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy incorporated in the Names and Denominations of “Christendom,” is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven (Dan. 7:27) of Daniel’s Four Beasts.

ARENA OF THE SEVENTH SEAL

“THE EARTH AND THE WHOLE HABITABLE” (APOC. 16:14). TERRITORY OF NEBUCHADNEZZAR’S IMAGE.

INDUCTION OF THE JUDGMENTS OF THE SEVENTH SEAL

THOUGH CAST OUT OF THE THIRD OF THE HEAVEN, AS INDICATED BY HIS TAIL DRAWING THE THIRD OF THE STARS OF THE HEAVEN, AND CASTING THEM INTO THE EARTH (APOC. 12:4), THE DRAGON STILL RETAINED POWER IN “THE EARTH AND SEA” OF THE GRECO-LATIN POLITY (APOC. 12:12, 13, 15, 16; 7:3). HIS POWER THERE WAS A “WOE” TO THEIR INDWELLERS, NOT EXCEPTING THOSE WHO PROFESSED THE FAITH OF JESUS. RETRIBUTION, HOWEVER, FOLLOWED IN HIS EXCLUSION FROM THE HEAVEN. A.D. 324; UPON WHICH THE SEALING OF THE 144,000 SERVANTS OF THE DEITY, AND THE PERIOD OF “SILENCE” ABOUT HALF AN HOUR, BEGAN. FURTHER RETRIBUTION WAS SUSPENDED DURING THE SILENCE; BUT THIS BEING ENDED, THE PRAYERS OF ALL THE SAINTS WHICH ASCENDED DURING THE SILENCE AS A CLOUD OF INCENSE FROM THE GOLDEN ALTAR OF THE TABERNACLE OF THE TESTIMONY BEFORE THE DEITY, WAS ANSWERED BY “VOICES, AND THUNDERS, AND LIGHTNINGS, AND EARTHQUAKE,” (APOC. 12:8; 8:3, 4) WHICH PRECEDED THE PREPARATION OF THE SEVEN TRUMPETERS TO SOUND AGAINST THE EARTH AND SEA (APOC. 8:6).

FIRST SECTION OF THE SEVENTH SEAL

THE FOUR WINDS OF THE EARTH FOR THE INJURY OF THE EARTH, SEA, AND TREES—CH. 7:1.

PREPARATION FOR SOUNDING

SEVEN ANGELS HAVING THE SEVEN TRUMPETS PREPARE THEMSELVES TO SOUND—
CH. 8:6.

BLOWING OF THE FOUR WINDS, OR FIRST FOUR TRUMPETS

ACT I.—FIRST WIND-TRUMPET

APOC. 8:7

The hurting of the earth by hail and fire mingled with blood; by which a third part of the trees, and all green grass is burned up.

ARENA—The third part of the Fourth Beast habitable.

A.D. 395

ACT II—SECOND WIND-TRUMPET

CH. 8:8, 9.

The hurting of the sea by a great mountain burning with fire being cast into it; by which the third of the sea became blood; the third of its living creatures died; and the third of its ships was destroyed.

ARENA—The third part of the sea of the Greco-Latin empire.

A.D. 429.

ACT III—THIRD WIND-TRUMPET

CH. 8:10, 11

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the great blazing star, Wormwood, falling from the heaven into them, and causing the death of many.

ARENA—The third of the rivers and fountains of the empire.

A.D. 450

ACT IV.—FOURTH WIND-TRUMPET

CH. 8:12.

The darkening of the third of the luminaries of the Greco-Latin Catholic firmament by smiting them; so that the day and the night of their system were without ruling lights, and, therefore, shone not the third of them.

A.D. 476

NOTE

THE JUDGMENTS OF THESE FOUR WINDS CULMINATE IN THE DEVELOPMENT OF THE SEVENTH HEAD, WHICH “CONTINUES A SHORT SPACE,” (APOC. 17:10) AND OF THE TEN DIADEMED HORNS OF THE BEAST THAT RISES OUT OF THE SEA; (APOC. 13: 1); IN THE “WOUNDING AS IT WERE TO DEATH” OF ITS SIXTH HEAD; (APOC. 13:3) AND IN THE CONSEQUENT CESSION BY THE DRAGON OF HIS POWER, THRONE, AND AUTHORITY (APOC. 13:2) OVER THE AFFECTED THIRD PART, WHICH, BEFORE THE BLOWING OF THESE WINDS, WAS A CONSTITUENT OF HIS DOMINION.

TIME OF EVENTS

FROM A.D. 395 TO A.D. 554, THE END OF THE DARKENED DAY AND NIGHT IN THE THIRD OF THEM, BEING EQUAL TO A PERIOD OF 159 YEARS.

SECOND SECTION OF THE SEVENTH SEAL

APOC. 9

The first two woe trumpets.

ACT I.—FIFTH TRUMPET OR FIRST WOE

APOC. 9:1–11.

A star falls from heaven into the earth, to whom is given the key of the pit of the abyss, which he opens, and from its furnace a smoke issues that darkens the sun and air. Out of the smoke locusts go forth into the earth with scorpion power to torment “those men who have not the seal of the Deity upon their foreheads,” during five months, and to injure them other five. Their king is styled the Angel of the Abyss; in Hebrew, *Abaddon*; in Greek, *Apollyon*.

TIME OF EVENTS.

FROM A.D. 632 TO A.D. 932 = 300 YEARS.

ARENA—The territory of the Dragon upon which “*the sun*” shone before being darkened by the smoke.

ACT II.—SIXTH TRUMPET OR SECOND WOE

EASTERN PART

APOC. 9:13–21

Still in response to the prayers of all saints, a voice from the four horns of the golden altar of incense commands the four messenger powers, confined by the great river Euphrates, to be loosed. They are prepared for successful aggression against the Byzantine empire during the hour and day and month and year, that, at the end of this period, they may slay with political extinction the power of the men who ruled the Eastern Third of the Roman orb, and worshipped demons and images, and were murderers, and sorcerers, and fornicators, and thieves; and had not been smitten by the judgments of the wind trumpets.

TIME OF EVENTS

FROM APRIL 29, 1062, TO MAY 29, 1453 = 391 YEARS 30 DAYS.

WESTERN PART

APOC. 11:1–13.

The fugitive woman in the wilderness and the remnant of her seed, as the nave of the Deity, the altar and the worshippers therein, measured by John. These are the holy city, and posterior to their measurement, are trodden under foot forty and two months by the Lion-Mouthed Gentiles of the unmeasured outer court; that is, until the Ancient of Days comes.

But “the earth helps the woman” from the time of her flight into the wilderness of the two wings of the Great Eagle, where she is protected for a time, times, and half a time (Apoc. 12:16, 14). To “the earth” as the two witnesses against the woman’s persecutors power is given to maintain their testimony in sackcloth 1260 days. In the exercise of their mission, they smite the earth with all plagues as often as they will. At length the Lion-Mouthed Beast of the Sea effects their subjugation and political extinction. But after three days and a half they stand upon their feet again, and ascend to the heaven in sight of their enemies. At this crisis, an earthquake overthrows a tenth of the city, “Babylon the Great” titular distinctions within the sphere of the convulsion are abolished, and many of those who rejoice in them slain; the rest are terror stricken, and give glory to the God of heaven.

During the testifying of the witnesses the Ten Horns, the two horned beast of the earth, and the image of the wounded sixth head of the beast, appear upon the arena.

TIME OF EVENTS

FROM A.D. 312 TO A.D. 1794, A PERIOD OF 1482 YEARS.

THIRD SECTION OF THE SEVENTH SEAL

SO MUCH OF THE SEVENTH TRUMPET OR THIRD WOE AS IS COMPRISED IN THE FIRST SIX VIALS TO THE ADVENT OF CHRIST AS A THIEF—CH. 16:15.

ACT III.—SEVENTH TRUMPET OR THIRD WOE

APOC. 11:14; 8:13.

The judgments of this last woe extend to the end of the Seventh Seal, or victory of the saints over the beast, his image, his mark, and number of his name (Apoc. 15:2). In the days of the voice of this woe when its calamities shall be complete, the mystery of the Deity will be finished, as he hath declared the glad tidings to his servants the prophets (Apoc. 10:7). The Eloah of the heavens will then have set up the kingdom (Dan. 2:44) promised to them that obey him (James 2:5); so that the kingdoms of this world will all have become *Yahweh's* and His Anointed's (Rev 11: 15), who reigns for the aions of the aions. But before this glorious and blessed consummation, *Yahweh Ail-Shaddai*, the Ancient of Days, comes in (Zech 14:5), upon the world as a thief in the night (Apoc. 16:15). This is indispensable, because it is his personal mission to accomplish it (Isa. 40:10). At his coming the nations will be in a state of anger among themselves, with distress and perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the habitable (Luke 21:25).

In the midst of this the saints are raised from the dead to their judgment; after which all of them who are approved and chosen are recognized by the Lamb as constituents of the 144,000, and follow him whithersoever he goes (Apoc. 14:1–4). Being approved, judgment is given to them for execution upon many peoples, nations, tongues, and kings (Apoc. 10:11); in the rendering of which there issue from them lightnings, and voices, and thunderings, and an earthquake, and great hail, every stone being about the weight of a talent (Apoc. 11:19; 16:21).

ARENA—The whole habitable of Daniel's four Beasts.

FIRST SIX SPECIAL DIVISIONS OF THE SEVENTH TRUMPET, OR THIRD WOE.

ACT I.—FIRST VIAL

APOC. 16:2

The pouring out of wrath in the form of a noisome and grievous sore upon that part of the earth inhabited and ruled by those having the mark of the beast, and who worship his image.

ACT II.—SECOND VIAL

VERSE 3

The pouring out of wrath upon the apocalyptic sea, making it as the blood of a corpse; so that every living soul therein died.

ACT III.—THIRD VIAL.

VERSES 8, 9

The outpouring of wrath by which the rivers and fountains of waters of the beast's dominion are turned into blood, in righteous retribution for the cruelties of his Lion Mouth, perpetrated in that section of his empire upon the saints and prophets whom he had subjugated and killed. This vial gives their "destroyer" (Apoc. 11:18) blood to drink.

ACT IV.—FOURTH VIAL.

VERSES 4, 7

The outpouring of wrath upon the sun of the beast's dominion; and power is given to a constituent of that luminary to scorch with great heat the blasphemers of the Deity's name; yet they repent not to give him glory.

ACT V.—FIFTH VIAL

VERSES 10, 11

The outpouring of wrath upon the throne of the Beast, which fills his kingdom with darkness. The rulers

and their adherents gnaw their tongues for pain, and blaspheme the Deity of heaven because of their pains and their sores; and they repent not of their deeds.

ARENA OF THE FIRST FIVE VIALS.

THE HORN-KINGDOMS OF THE BEAST OF THE SEA, THE BEAST OF THE EARTH, AND THE STATES OF THE IMAGE OF THE SIXTH HEAD, COMMONLY STYLED “THE STATES OF THE CHURCH”

TIME OF EVENTS

FROM A.D. 1795 TO A.D. 1819, A PERIOD OF 24 YEARS.

ACT VI.—SIXTH VIAL

VERSES 12–16

PART 1

VERSE 12

Outpouring of wrath upon the great river Euphrates, by which its water is dried up, that the way of the kings of a Sun’s risings may be prepared.

PART 2

VERSE 13, 14

Three Froglike, unclean, wonder-working spirits of demons issue forth from three principal governments—from the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of the False Prophet—to the powers of the earth and of the whole habitable—to gather them for the war of the great day of Ail-shaddai—the Seven Horns and Seven Eyes of the Lamb, the Seven Spirits of the Deity sent forth into all the earth (Apoc. 4:5, 6); the Spirit incarnate in Jesus and his brethren, the Saints.

PART 3

VERSE 16

While the frog-like spirits are working, “the Lord the Spirit” (2 Cor. 3:17, 18) comes into the world as a thief in the night. He descends from heaven having great power—the key of the abyss and a great chain (Apoc. 18:1; 20:1) for the work of enlightening the earth with his glory (Apoc. 18:1). Having been clothed with a cloud (Apoc. 10:1; Heb. 12: 1) of witnesses, he stands on Mount Zion in the midst of the 144,000—his companions and co-workers—the mystical Son of Man, whose voice is as the voice of a multitude (Dan. 10:6); as the sound of many waters (Apoc. 1:15). His head is encircled with the rainbow of the covenant; his face is as the sun, and his goings forth as pillars of fire. Thus prepared, he stands ready for action with his right foot upon the sea, and his left upon the earth, and *a little open scroll* in his hand, upon which are inscribed, “the lightnings, and voices, and thunderings, and earthquake, and great hail” to be ministered by those who are honored to take the scroll and to eat it up (Apoc. 10:9; 11:19). Now is the judgment of the nations—the Hour of judgment, in which they are invited to fear the Deity and to give glory to him (Apoc. 14:6, 7). Proclamation is made by the One Body, now anointed and glorified, and of which Jesus is the Head, that “there shall be no longer delay” in the finishing of the mystery of the Deity. They sing a new song before the throne; and confidently aver that they shall reign as kings and priests of Deity upon the earth (Apoc. 14:3, 9); to accomplish which are the judgments of the Little Open Scroll given to the Saints (Dan. 7:22).

PART 4

VERSE 16

The advent, or “manifestation of the sons of the Deity” having transpired, the angel of the sixth vial

gathers the kings of the earth and of the whole habitable into the place styled in Hebrew, Armageddon.
This gathering is effected by the events of the seventh vial.

TIME OF EVENTS
FROM A.D. 1821 TO THE OVERTHROW IN ARMAGEDDON

III—THE LITTLE OPEN SCROLL FOURTH SECTION OF THE SEVENTH SEAL

“THE GREAT DAY OF *Ail-Shaddai*”

APOC. 10:2

The things written in this scroll, sweet as honey in the mouth of them who eat it, but bitter in its effects upon them that perish, are the remaining judgments of the seventh seal, and wholly comprised in the seventh vial (and a fraction of the sixth), which is the last division of the seventh trumpet, and fills up the wrath of the Deity upon the nations (Apoc. 16: 14; Joel 2:31; 3:11). And whereas, all the judgments of the Seventh Seal running parallel with the Laodicean Apostasy are executed by the wicked upon the wicked as the sword of *Yahweh*; (Psa. 17:13) those of this “little open book” the crowning judgments of the wrath of the Deity, consummate his indignation, and are assigned to the saints of the Rainbow, who have the “honor” of their execution, by which they “prophesy again” with John, “against many peoples and nations, and tongues, and kings” (Apoc. 10:11).

THE SEVENTH VIAL

APOC. 16:7–21

The exhausting of the judgments of this vial consummates the sounding of the seventh trumpet which transfers the Kingdoms of this world to *Yahweh*, and his Anointed Body—the saints. The wrath of this vial is poured into the Air—the firmament of the appropriated kingdoms. When the wrath upon “the House of the Wicked” is expended, the Times of the Gentiles will have wholly expired, and a great voice out of the temple of heaven, from the throne proclaims, “It is done!” (Ezek. 39:8; Apoc. 21:6) *Yahweh’s* bow is now made quite naked, even that word which went forth “conquering and to conquer.” (Hab. 3:9–13; Apoc. 6:2).

But, between the advent of the Son of Man and the proclamation aforesaid, is an interval of several years. This interval is Daniel’s “time of the end”—the time specially appointed for the judgments of the Little Open Book. In it is developed the antitype in full of the Passover, of the First Fruits, of the Blowing of Trumpets, of the day of Covering of Iniquity, of the Jubilee, of the Feast of the Tabernacles, and of the Bearing of Palms. The antitypical celebration of the last three feasts of *Yahweh* consummates the time of the end, and inaugurates the reign of the thousand years. The judicial events of this little open scroll open the “door in the heaven” and place therein the Great White Throne upon which is set the jasper and sardine-like Man, (Apoc. 20:11; 4:1, 2, 3) encircled with a coronetted “multitude which no man can number” (Apoc. 4:4; 7:9). These are the “thousand thousands and ten thousand times ten thousands” who are prepared to go forth as a fiery stream, and as the Spirit’s wheels of consuming flame (Dan. 7:9, 10), for the utter destruction of the body politic of the Fourth Beast, and subjugation of the other three (Dan. 7:11, 12).

In their execution of “the judgment written” there is a great earthquake, which develops Daniel’s “time of trouble” (Dan. 12:1) in which the superstitions of “Christendom” are abolished, and their blaspheming clergies of all orders and degrees made to drink the cup of the wine of the fierceness of Divine wrath. All islands and mountains of the political world disappear; and the stone that smites and grinds them to powder becomes a great dominion, and fills the whole earth (Dan. 2:34, 35, 44, 45). With a view, therefore, to this “end of the matter” (Dan. 7:28), the following symbolization thereof is revealed.

ACT I.—MISSION OF THE FIRST ANGEL

APOC. 14:6, 7

The postadventual proclamation of the good news concerning the Aion to all the governments and populations of the habitable, announcing the fame and glory of the Great King, (Isa. 66:19) and that the hour of His judgment has at length arrived. In making this proclamation the class represented by John, “prophesy again before many peoples, nations, tongues and kings.” It results in separating the nations one from another as a shepherd divideth sheep from goats, (Matt. 25:32) and in the goats coming out like a whirlwind to scatter Him and his hosts (Hab. 3:14; Apoc. 17:12–14).

THE SEVEN THUNDERS AND THEIR VOICES

APOC. 10:3

These are the lightnings, and thunderings, and voices proceeding from the newly established throne in the heaven (Apoc. 4:5). They are the lion-roaring voice of the rainbowed angel, who strides the earth and sea with feet as pillars of fire, or as fine brass glowing in a furnace Apoc. 1:15; Isa. 30:30; 31:4; Joel 3:16). They result in the mightiest earthquake that ever shook the constitution of the political world. The shepherd like separation of the nations divides the great city Babylon into three parts, (Apoc. 16:19) and the kingdoms of nations fall. “The goats are punished” being conquered by the Lamb and his associates in arms, (Zech. 10:3; 9:13; Apoc. 17:14; 19:19–21) who “follow him whithersoever he goes.”

ACT II.—MISSION OF THE SECOND ANGEL

APOC. 14:8

The spirituals of wickedness in the heavenlies of the great city commonly styled “Christendom” rewarded double according to their works by *Yahweh Elohim*—Eternal Spirit incarnated in the quickened saints, and styled, “heaven and holy apostles and prophets” (Apoc. 18:4–8, 20–24). These retaliate upon the Apostasy with torment and sorrow by which it falls, and is abolished from the earth.

THE HARVEST

APOC. 14:14–16

Consequent upon the result of the proclamation of the good news by the first angel, another angel from the temple announces to the golden wreathed Son of Man, associated with a cloud of followers in white, upon whom he sits as the Commander-in-chief, faithful and true, prepared in righteousness to judge and make war, that the time is come for him to reap the ripe harvest of the earth (Apoc. 19:11–14; Joel 3:13).

This He does, and the result is the fall of Babylon the great.

ACT. III.—MISSION OF THE THIRD AANGEL

APOC. 14:9–11

The work of this angel-power exhausts the wrath of the Deity upon the nations of the Fourth Beast Polity, the destruction of which it consummates. It is the supper of the great Deity upon the mountains of Israel (Apoc. 19:17–21; Ezek. 39:17–22) in the presence of the holy angels and the Lamb; who torment them with fire and brimstone, and give them no rest day nor night, to the aions of the aions; by which time the seven plagues of the seven angels of the vials, will have been fulfilled (Apoc. 15:8).

THE VINTAGE

APOC. 14:17–20

The consummating vengeance of the altar. The national clusters of the Gentile vine are gathered into Armageddon, the great wine press without the city, full to overflowing with the wicked (Joel 3:11–13; Isa. 63:1–6; 34:1–10; Dan. 11:45). The treading of this, binds “the Dragon that Old Serpent, which is the Devil and Satan” and shuts him up in the abyss, and seals him that he should deceive the nations no more till a thousand years are fulfilled (Apoc. 20:2, 3). This binding also deprives the lion, the bear, and

the leopard of their dominion; but does not extinguish their political life, which is prolonged for “a season and a time” or 1000 years (Dan. 7:12; Isa. 19:23–25). “It is done!” The third angel’s mission is complete; and the blessed are now prepared to rest from their labors. The earth and the heaven of the Gentiles have fled away from the face of the enthroned, and no place is found for them again (Apoc. 20:11).

IV. THE PROPHECY OF MILLENNIAL BLESSEDNESS

APOC. 14:13.

The feast of Tabernacles. The white robed palm-bearers (Apoc. 7:9–17) and divine harpists stand upon the sea of nations now no longer mingled with fire, and celebrate their victory over the vanquished powers of the world. They sing the song of Moses and the Lamb (Apoc. 15:2–4); and a song before the throne which no man could learn who is not redeemed. The smoke of divine wrath being dispelled, they enter into the temple of Deity (Apoc. 15:8) where they rest from their labors of judgment, and serve him day and night. Over them the second death hath no power; but they are priests of the Deity and of Christ, and reign with him upon the earth a thousand years (Apoc. 20:6).

As the great and holy city, the new and holy Jerusalem, the bride, the Lamb’s wife (Apoc. 21:2, 9, 10), they shed their light upon the nations saved from their present delusions, degradation and oppressions, being then joined to *Yahweh* as his people, and blessed in Abraham and his Seed (Apoc. 21:24; Zech. 2:11). *Yahweh Ail Shaddai* and the Lamb are the temple of those who had died in the Lord; and the glory of Deity and the Lamb their light (Apoc. 21:22). The healed nations walk in this light; and the kings of the earth, the saints, do bring their glory and honor, and the glory and honor of the subject nations, into it.

V. PROPHECY OF THE “LITTLE SEASON”

APOC. 20:7–10.

The end. Rebellion against the government of the saints. The Devil and Satan, whose dominion had been suppressed a thousand years before, is permitted to renew the struggle for sovereignty over the nations of the earth. These are deceived to a vast extent by the illusions of the flesh, stimulated into insurrection by the ambition of evil counsellors, by whom they are precipitated into a great war against their divine rulers, which eventuates in the manifestation of “the end” (1 Cor. 15:24–28). The lake is rekindled by the fire and brimstone of God’s wrath, and the saints torment them in war to the end of the aions of the aions, or expiration of “the little season.”

The rebellion being destroyed, the heaven and earth of the previous thousand years are superseded by a New Order of things, in which there is no more sea of nations of mortal men to be lashed into tempest and fury by ambitious and deceitful demagogues (Apoc. 21:1). The Son—Jesus and his brethren—has reigned until the Father hath put all enemies under his feet. The last enemy, death, comes now to be abolished, and all things made new. The mediatorial kingdom of the thousand years is delivered up to the Father by his kings and priests, who become subjected to Him, who becomes the all things in all the dwellers upon earth—*ta panta en pasin*.—Amen.

IV. SEVEN-SEALED SCROLL

1. FIRST GENERAL DIVISION OF THE SCROLL

THE FIRST FOUR AND THE SIXTH SEALS, REPRESENTATIVE OF THE JUDICIAL MANNER OF “TAKING OUT OF THE WAY” THE PAGAN CONSTITUTION OF THE “DREADFUL AND TERRIBLE FOURTH BEAST”, WHICH WITHHELD THE REVELATION OF “THE LAWLESS ONE” (DAN. 7:7; APOC. 6; 2 THESS. 2:3–9; APOC. 12:1–5, 7–13) AND THE CONSEQUENT MANIFESTATION OF THE CATHOLIC MYSTERY OF INIQUITY, OR MAN-OF-SIN POWER, IN

THE HEAVEN OF SAID BEAST, OR “GREAT RED DRAGON.”

TIME OF EVENTS
FROM A.D. 107 TO A.D. 324

The First Seal

The arrowless Bowman, symbol of the conquest of the Roman Empire through the influence of Christ. The “crown” or *stephanos* (coronal wreath) on his head was the symbol of victory. The epoch of the first seal (A.D. 96–183) saw the reigns of what historians term “the good emperors”: Nerva, Trajan, Hadrian, and the two Antonines. The first three years of the reign of Commodus continued the era of peace, but then personal pride and suspicion began to dominate him, and he initiated a reign of terror and moral decline. This was followed by a train of events that brought Pagan Rome to an end to be replaced by Papal Rome (the 6th Seal).

CHAPTER 6

THE OPENING OF THE FIRST SIX SEALS IN ORDER, THE CUMULATIVE EFFECT OF WHICH IS THE ABOLITION OF THE HEAVEN WHICH HINDERED THE MANIFESTATION OF THE LAWLESS POWER.

TRANSLATION

APOC. 6

1. And I saw when the Lamb opened one of the seals, and I heard from one of the Four Living Ones, saying, as a voice of thunder, Come and see!

2. And I saw, and behold a White Horse, and one sitting upon him having a bow; and there was given to him a coronal wreath, and he went forth conquering, and that he might conquer.

3. And when he opened the second seal, I heard from the second living one, saying, Come and see!

4. And there went forth another, a Fiery Red Horse; and to him sitting upon him, to him it was given to take the peace from the earth, and that they might slay one another; and there was given to him a great dagger.

5. And when he opened the third seal, I heard from the third living one, saying, Come and see! And I saw, and behold a Black Horse, and he who sits upon him holding a balance in his hand. 6. And I heard a voice in the midst of the four living ones, saying, “A choinix of wheat a denarius; and three choinices of barley a denarius; but the oil and the wine thou mayest not act unjustly by!”

7. And when he opened the fourth seal, I heard the voice of the fourth living one, saying, Come and see!

8. And I saw, and behold a Pale Horse, and he who sits upon him, the name for him *is* Death; and Hades followed with him: and there was given to them authority to kill upon the fourth of the earth with sword, and with famine, and with pestilence, and by the wild beasts of the earth.

9. And when he opened the fifth seal, I saw underneath the Altar the souls of them who had been slain on account of the word of the Deity, and on account of the testimony which they held. 10. And they

cried with a loud voice, saying, Until when, O *thou who art* the Despot, holy and true, dost thou not judge and avenge our blood upon those who dwell upon the earth? 11. And to them each were given white robes, and it was answered to them that they should repose yet a short time, while their fellow-servants and their brethren should be filled up, who are about to be killed even as they.

12. And I saw when he opened the sixth seal; and behold a great earthquake occurred, and the sun became black as sackcloth of hair, and the moon became as blood. 13. And the stars of the heaven fell to the earth, as a fig-tree casts its unripe figs, being shaken by a mighty wind. 14. And heaven departed as a scroll rolled up; and every mountain and island were removed out of their places. 15. And the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains; 16. And they say to the mountains and to the rocks, “Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb; for that great day of his wrath has come, and who could have been caused to stand.”

1. Introduction

This sixth chapter of the prophecy constitutes the rehearsal of the first six acts of the tragical conflict between the Lamb and his adherents of the one part, and the constituted authorities of Greek and Latin Paganism in Church and State of the other. The translation given is of the text amended by Griesbach, and compared with that of Tregelles, and others, whose rendering, however, has had but little influence with the author. Indeed, I have been greatly disappointed in the fruit of the labor of the wise and prudent biblical critics of the original text of the Apocalypse. Their grapes are wild and bitter; and not less so those of the Tregelles vine, which has increased the bewilderment of the learned author of the “*Horae*.”

The Rev. S. P. Tregelles, a dissenting minister of Plymouth, England, is learned in the languages of the East, a clear writer, and not without authority in the wisdom of the world-religious. He has published a translation of the apocalypse “from the Greek text according to the ancient authorities” not more modern than twelve hundred years, and the far greater part fourteen hundred years ago. He has published this translation by itself, and introduced it by a very interesting preface. On reading this, I supposed that an enlightened critic had appeared among the divines of the apostasy, who had risen above the bias of his religious metaphysics, and would therefore give us a reliable version of the book. But, alas, how disappointed was I when I came to examine the result of the rules and principles by which he had promised to work. The following specimens of new translation based on his “ancient authorities” will show of themselves to “the servants of the Deity” what I mean.

1. In ch. 1:6—“He *hath made* for us a kingdom—priests unto Him who is his God and Father.”

2. In ch. 5:10—“Thou *hast made them unto our God a kingdom* and priests; and they reign on the earth.”

3. In ch. 6 before us, he omits “and see” in the four places where the phrase “Come and see” therein occurs.

Now, the first two instances prove to an intelligent believer of the gospel that Mr. Tregelles’ “ancient authorities” are unreliable; and that, if he understood “the truth as it is in Jesus” he would not have been led by them. Fourteen hundred years ago carries us back to the latter half of the fifth century, or A.D. 464, about 140 years after the complete establishment of Laodicean Catholicism as the religion of Daniel’s Fourth Beast. This Church and State establishment was then regarded as God’s kingdom, and the Laodicean ecclesiastics as his priests. Now, some Greek MSS., of this epoch read as Tregelles has given it; while others read “kings and priests, and they shall,” not they “do,” “reign on earth.” Here is a discrepancy—some fifth century manuscripts against some less ancient. Tregelles prefers the former because of their relative antiquity, and is biased, though he may not be aware of it, by the Laodicean

dogma that the Church is the kingdom, that Christ is now reigning, and the saints with him as they join him in the skies. We have, therefore, no hesitation in rejecting the authority of his new translation based on such readings which are utterly at variance with the first principles of the oracles of God. The readings are self-evident corruptions of the true text by transcribers who sought to make the apocalyptic saints sing in harmony with the traditions of the Laodicean Apostasy. True believers *are now* kings and priests *elect* for God. He has *promised* them a kingdom, and they *shall reign* on the earth. This is the teaching of the word ministered by prophets and apostles, and not readings of Greek MSS., even if written in the days of John, affirming the contrary, could be anything else but spurious.

I have not seen any good reason for much diversity of rendering in the translations of this sixth chapter. The common version is substantially correct. I not only see no reason for striking out “and see” from the text of verses 1, 3, 5 and 7, but I see a good and sufficient reason why it should be retained. The reason is this. In ch. 5:3, it is affirmed that no man in the universe was found worthy, *blepein auto, to see it*—the scroll with seven seals. John wept at this announcement. But he was afterwards comforted with the assurance that Jesus Christ could see it, and loose the seals. When, therefore, the time came to convert this assurance into fact, John, as the dramatical representative of a class who would be contemporary with the opening of the first four seals, and would “see” or discern their unloosing, was invited not only to “Come,” but to “Come and see.” Hence, the significance of the sentence would be spoiled by rejecting the words *kai bleme*, “and see.” What was he to come for? To see—to see or discern the operation while the Lamb should be engaged in the successive seeing or loosing of the first four seals. The words are an important part of the text, and must in no wise be rejected, as the learned and “divine” author of the “*Horae Apocalypticae*” has done on the authority of Dr. Tregelles, whose translation he follows.

I have deviated from the common version in rendering *zoa, living ones*, instead of *beasts*; *stephanos, coronal wreath*, instead of *crown*; *purros, fiery red*; *choinix, and denarios*, terms of measure and coin, I leave for interpretation; *Hades*, I have transferred; *despotes*, also transferred; but as to the phrase, “the fourth of the earth” in verse 8, we defer any remark upon it until we come to the interpretation of the fourth seal.

I have remarked above that the general subject of the translation of Apoc. 6 is the conflict between the truth incarnate in the Woman’s Seed and their adversary, the seed of the Serpent, enthroned in Pagan Rome. However prolonged, it reveals that the conflict was not to be endless, but should terminate in bruising the Satan, and the departing of his heaven as a scroll when it is rolled up. This is the *terminus ad quem*, the end to which this sixth chapter brings us. It begins with the first seal and ends with the sixth; hence, the first seal is the *terminus a quo*, the end from which the conflict takes its apocalyptic inception.

The first seal, then, being our point of departure in this great contest, which was to determine the fate of that Pagan power which had “magnified itself against the Prince of the Host, and had already taken away the Daily, and cast down the place of his sanctuary” (Dan. 8:11), it is important and desirable to know the *chronology* of the first seal, that is, the epoch of the beginning.

And how is this to be determined? It certainly was not opened before John’s banishment to Patmos; for the seals were a prophecy to him of what should come to pass afterwards. The best evidence extant declares that John resided in Patmos in the reign of Domitian, where, A.D. 96, he saw the things he records in the apocalypse. The first seal in its symbolization is not of a color suited to the times and events of the period from the assumption of Jesus to the right hand of power, to A.D. 96. The following quotation from Gibbon will give the reader some idea of the agents who figured before the world and gave character to the times in which it was the misfortune of honest men to live. With the exception of Vespasian and his son Titus, by whom God broke up the Jewish State, and burned the city of his Son’s

murderers (Matt. 22:7), the imperial rulers of the Roman people, from Tiberius to Domitian, were tyrants of a truly “dreadful and terrible” description. “Their unparalleled vices” says he, “and the splendid theatre on which they were acted, have saved from them oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian’s reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period.”

The color of the first seal is not characteristic of the age in which these rulers flourished in crime. Red or black would have expressed the color of their times, but certainly not *the white* of the first seal.

I see no epoch for the commencement of the first seal earlier than John’s exile in Patmos, nor any one later than the reigns of the five emperors who succeeded “the timid, inhuman Domitian.” When we “come” to consider the first seal in particular, we may perhaps be able to “see it.”

The chronological epoch of the commencement of the seals being determined, the loosing of the seals will, of course, be in the order of their enumeration—the second before the third, and the third before the fourth, and the fourth before the fifth, and the fifth before the sixth, and the sixth before the seventh. There will have been to the loosing of each seal a definite period assigned, which may be styled *the seal-period*. The predicted events of a seal must be found in its own seal-period; they will culminate and acquire their full development in the period; but it by no means follows that the judgments will have ceased to operate, or have become exhausted, before the opening of the next seal ensues. Thus, lamentation, mourning, and woe, are the subject of the third seal, and a characteristic also of the fourth; only in the latter the evil is increased by its association with famine, pestilence, and the sword. Certain things symbolized in the first seal, and in active development in the first seal period, do not cease at the opening of the second seal, but continue operative through all the six, till it can be said, “He that was to go forth conquering and that he might conquer, and receive the coronal wreath, hath conquered, and is crowned the victor in the fight.” Hence, certain of the things “signified” in the first seal, though not expressed in the word-painting of the others, underlie them all, and crop out in another part of the prophecy.

2. Of the War-Horse Symbol

But, in reading the first four seals, the student of this prophecy must have been struck by the symbolization of which the *war-horse* is the root. What does this sign import? What use does the Spirit of Christ make of the horse in prophecy? What does He signify by it, and what did he intend it to signify when he exhibited it before John, now white, then red, black, and pale?

In Isa. 63:13, the Spirit says, that *Yahweh* led the whole tribes of Israel “as *a horse* in the wilderness that they should not stumble.” This use of the animal is making it the symbol of a nation, or people.

Again, in Zech. 10:3, the Spirit saith, “*Yahweh Tz’vaoth hath* visited his flock, the house of Judah, and hath made them as his *goodly horse* in the battle.” Thus, when Messiah comes he will ride Judah as his war-horse. From these instances, then, it is scriptural to say that the Spirit in prophecy sometimes represent a people by a horse.

Now it is also scriptural to say that where He finds people representing themselves by animals, he adopts their symbols, and speaks of them by their own signs. Thus, the Persians represented their nation by a Ram; the Macedonians theirs by a Goat; the Romans theirs by a Horse, a Dragon, an Eagle; and the Franks their people by Frogs. The Spirit of Christ that was in the prophets has appropriated all these in speaking prophetically of each. The Ram-people and the Goat-people are largely treated of in Daniel;

and the Horse-people, Dragon people, Eagle-people, or Greco-Latin, or Roman people; and Frog-people, figure conspicuously in the apocalypse.

There can be no reasonable doubt of the Roman people having symbolized themselves by a war-horse. This is clearly shown by the Rev. E. B. Elliott, A. M., in his work on the apocalypse, both by quotations from Latin authors, and from ancient Roman coins. They claimed to be the offspring of Mars, their god of war, whom they honored and worshipped by horse-races and horse-sacrifices in spring and fall from the time of Romulus, the founder of their state, down to the time of the emperors. The horse was also, according to Pliny, one of the ancient Roman war-standards; so that Mars, the Horse, and the Roman people, had an established and recognized affinity.

The introduction of the Roman Horse into the symbolization of the first four seals as representative of the Roman people, was peculiarly appropriate. It was their symbol as pagans—worshippers of their father Mars through the horse which they sacrificed to him. It represented the pagan Roman people, who were to be ridden by the judgments of the first, second, third and fourth seals in retribution for the cruelties they perpetrated upon the seed of the Woman in their fight of faith against idolatry during the first.

Now the diverse *colors* of the horses indicate certain diverse conditions of the body politic typified by the horses. White is emblematic of peace; red of war, black of lamentation, mourning and woe; pale green of famine and pestilence. From the time of John, the pagan body politic, with whom he and his brethren and fellow-servants were contending to the death, was to pass through seal-periods of a peaceful onslaught upon their superstitions, war, famine and pestilence, in the order of symbolical enumeration. The first seal-period, then, was to be a period of internal peace and prosperity to the pagan Roman world; and this period is only found in pagan Roman history subsequent to the death of Domitian, between that event and the accession of the emperor Commodus, A.D. 180.

This, then, is the chronological initiatory epoch of the seals. The Lamb begins the unrolling of the scroll by causing the removal of the “timid inhuman Domitian” A.D. 96; and the introduction upon the arena of a new class of imperial agents, who should promote the material prosperity and happiness of the people. John *saw* the change and partook of its benefit. On the opening of the first seal, he returned from exile. He lived through the short reign of Nerva; and died, according to the consent of antiquity, in the early part of the reign of Trajan: an event very analogous to that of Daniel, who lived to see the opening of the “2400 evening-morning” period; and then went his way till the end shall be when he and John will arise to their inheritance at the end of the days.

SECTION 1 THE EPHESO-SMYRNEAN STATE

VOL. 1 PP. 428, 432, 433.

This section of the subject answers to those things written within the scroll pertaining to the concluding portion of the Ephesian, and commencement, or first part of the Smyranean, state of the Body of Christ.

ACT I.—SEAL PERIOD FIRST.

Chap. 4:1, 2

The Archer of the White Horse goes forth from the Lamb with his Bow on a career of conquest. A.D. 96.

I. Initiation of the Seal-Period.

1. “And I saw when the Lamb opened one of the seals, and I heard from one of the four living ones saying as a voice of thunder, Come and see!”

In spirit John was in the Lord’s day, and “saw” spirit-manifestations, or spirit-forms, styled by us symbols or emblems; and among these was the spirit-manifestation, or “sign” of this first-seal period. It was all a visual creation of the spirit “signified to his servant John” that through this recorded rehearsal, might be shown to the fellow-servants of the apostle, his brethren and companions in the Domitian tribulation, and in the kingdom and patient waiting for Jesus Christ *ha dei genesthai en tachei, things which must come to pass speedily*.

These honored “servants of the Deity” while John was in Patmos, shared with him in the great tribulation inflicted upon the whole community of the faithful at the close of the first century by the government of “the timid inhuman Domitian.” This man was son of Vespasian, and brother of Titus, the renowned destroyers of the holy city and temple of the Jews. These had learned in the school of experience the value of reason, humanity, and justice in the government of mankind; and they accordingly exhibited a character which, in some of its parts, was still new on the throne previously occupied by Tiberius, Caligula, Claudius, Nero and Vitellius—the character of wisdom, propriety, and humanity, assumed for its own sake, and without any intention to circumvent the people, or to impose on the world. But the fortunes of their family soon devolved upon a person equally unfit to sustain them, and equally unfit to be endured by a submissive world.

Domitian ascended the throne of the Caesars, A.D. 81; and, as a “destroyer of the earth” his tyranny was endured for fifteen years. The greatness of his family alarmed his pusillanimity, which could only be appeased by the blood of those Romans whom he either feared, or hated, or esteemed. His ferocity does not appear to have been inflamed against the christians immediately upon his accession to power. He increased in cruelty as he approached the end of his reign, when he renewed the horrors of Nero’s persecution, imputing to his victims the guilt of “atheism and Jewish manners” which was the common charge against christadelphians on account of their refusal to worship the idols of Greece and Rome. “Many” says Dion, “were condemned who had embraced Jewish customs, part of them were put to death, and others spoiled of their goods and banished.” Tertullian says, he ordered John to be cast into a caldron of boiling oil, but that he came out unhurt. If this really happened, it did not bring liberty to the apostle who was forthwith driven from the haunts of men, and confined in Patmos, a solitary island of the sea.

In this state of things at the close of Domitian’s maladministration of power, there was nothing answerable to the spirit’s symbolization of the first seal period. There was no *whiteness* in the situation nor the times for pagan, Jew, or Christadelphian. How much longer the tyrant should redden them with their own blood, and desolate their hearths with his fierceness, who could tell? A gloomy cloud was impending; and, as there was no *habeas corpus* for the defence of liberty, the lives and property of the whole people were suspended on the fiat of “the basest of men.”

1. The Voice of Thunder

But heark! Hear ye not, O ye servants of the Deity, that “voice of thunder” issuing from that one of the four living ones like a lion, and inviting you to Come and see! It is the voice of the Spirit, as fatal to Domitian as the writing of the same spirit upon the wall was to Belshazzar on the night he was slain. The voice is the opening voice of the first-seal period, A.D. 96. A voice that changed the times, and whitened the situation of the affairs of the great Roman Habitable. It was the thundering voice of revolution that hurled the tyrant from his throne, and inaugurated a new course of things; the effect of which should not cease until Christ had conquered Caesar. And what the second causes resulting in this premanifestation and predetermination of the Spirit? Listen; Domitian bestowed on his cousin Flavius

Clemens his own niece Domitilla in marriage, adopted the children of that marriage to the hope of the succession, and invested their father with the honors of the consulship. But he had scarcely finished the term of his annual magistracy, when on a slight pretence he was condemned and executed; Domitilla was banished to a desolate island on the coast of Campania; and sentence either of death or of confiscation was pronounced against a great number of persons who were involved in the same accusation—*atheism and Jewish manners*. He charged this upon those symbolized by “the Lamb and the Four Living Ones” and in so doing the pagan government, their Accuser, “accused them before the Deity day and night”—ch. 12:10. But the mandate of retribution had gone forth, and a few months after the death of Clemens, and the banishment of Domitilla, Stephen, one of her freedmen who had enjoyed her favour, assassinated the emperor in his palace. Thus Heaven’s decree, that “whoso sheddeth man’s blood, by man shall his blood be shed” took effect in Domitian’s case. He had shed the blood of the servants of the Deity, and by the wicked as His sword, he fell.

2. The Lamb

Such was the secondary agency in this revolutionary event, but what was the primary? John says, that the first cause of all the events represented in the Seals was “THE LAMB” “he openeth and no man shutteth; and shutteth, and no man openeth” *He opens all the sealperiods*; and, by that omnipotence given to him in heaven and in earth, he gives such a *shape and color* to the world’s affairs, civil, ecclesiastical, and social, as accords with the prefigurations of the Spirit in this prophecy. He is that popularly styled “Providence” who, for the past eighteen centuries, has been engaged in preparing a situation of affairs favorable to the establishment of his throne and kingdom upon earth. Providence is the Lamb; and the Lamb, with his seven horns and seven eyes, recovered from the wound with which he was wounded in the house of his friends (Zech. 13:6); and embodying the seven lamps of fire burning before the throne—is the symbol of the All-powerful Spirit of the Deity. This is manifest from ch. 4:5;5:6. It gives symbolic shape to the great mystery of *Deity manifested, justified and glorified in crucified flesh*. The embodiment of this mystery was “made both Lord and Christ” by his ascent from the lower nature of His fathers Abraham and David, to the higher nature of his Father the Eternal Spirit—John 10:17; Heb. 2:7, 9, 16, 17; Acts 2:36. Thus he became spirit after leaving his sepulchre, and about forty days before his assumption to the right hand of power. Ever since he hath been “the Lord the Spirit”—2 Cor. 3:17; “the Quickening Spirit”—1 Cor. 15:45: so that When “He that was dead”—Apoc. 1:18, dictates to John the matter of the epistles to the seven Asian ecclesias, he concludes his address to each of them by an exhortation to “hear what THE SPIRIT saith to the ecclesias.” As the Dead One, anointed with spices and bound with grave clothes, he was Sin’s Flesh crucified, slain, and buried; in which by the slaying sin had been condemned, and by the burial, put out of sight: but as the Living One again alive for the Aion of the Aions—“the Son of Deity with power by spirit of holiness out of a resurrection of dead ones” He is the Spirit—“the Seven Spirits before the throne;” “the Alpha and Omega, beginning and ending; the first and the last; he who is and who was and who is coming, THE OMNIPOTENT”—Apoc. 1:4, 8, 11; 16:5.

Opp. DOMITIAN—Domitian was the son of Vespasian, and brother of the popular Titus who took the city of Jerusalem in A.D. 70. He came to office a despised younger brother, embittered by his elders’ contempt. He vented his spite on such notable men as Juvenal, Tacitus, Seutonius and Pliny. He encouraged the pernicious system of the common informer and the law of treason. He persecuted the Christians, continuing the policy and legislation of Nero in that regard. Domitian considered himself a god, and accused the Christians of treason for refusing to acknowledge him

as such. According to Irenaeus (5:30:3), and accepted by J. Thomas, the Apocalypse was written during his reign. Domitian's suppression of Christianity extended to his family, so high had the movement penetrated. And this increased his opposition to it. It is conjectured that Domitian banished John the Apostle to Patmos, there to work in the mines (Rev. 1:9). In A.D. 96, Domitian was murdered after a plot supported by his wife, who felt the insecurity of her own position. In such circumstances, the Apocalypse was given to John, and circulated among the ecclesias.

Such is the signification of the symbolic Lamb who opens the scroll, having prevailed so to do, and to “see it” in the loosing of all its seals, that the prophecy may be read, and understood, and observed by them who are faithful and true.

3. The Four Living Ones

But beside the symbolic Lamb we find the Four Living Ones acting a part in connection with the first four seal-periods. They are not introduced into the drama as mere drapery and ornament; but as representative of a class of agents performing a very important part in association with the Lamb during the first four seal-periods. Aggregately they are the symbols of the “ONE BODY—of *“the Ecclesia which is His body”*—Eph. 1:22–23; 4:4. When encircling the throne, they represent the one body of the redeemed after their appearance at the judgment seat of Christ; but in these seals they are emblematic of the general assembly and ecclesia of firstborns, who have been enrolled for heavens (Heb. 12:23) in their relation, or rather, opposition, to “the Prosecutor of the Brethren” enthroned in the heaven of Pagan Rome—ch. 12:7–10. This power, symbolized by “the Dragon in heaven” was continually assailing them with accusations of blasphemy and atheism, and of hatred to mankind in general; and unrighteously subjecting them to the cruelest pains and penalties of despotic and arbitrary power. But, energized by the Lamb, “they loved not their lives unto the death”; and “by the word of their testimony” withstood their enemy until at length “they overcame him.”

The Lamb and the Four Living Ones in the first four seals symbolize, then, what may be styled in popular phrase, *“the church militant”*—such as the ecclesia of the Deity was in the time of the apostle John. The Lamb was then in the midst of the seven golden lightstands, in which burned the seven flames of fire. In other words, the apostolic ecclesias were all in the Spirit’s Mouth, from which they were not “spued” or ejected, until after the fifth seal. The Lamb and the Four Living Ones were One Body—“the Father in Jesus, and Jesus in the Father, and they, the true believers, in them” a Divine Unity. This was a power too strong for the Dragon-power of Rome. It was the spirit of the Deity in intellectual and moral activity contending *in flesh and blood* “against principalities, against powers, against the worldrulers of the darkness of the aion, against the spirituals of the wickedness in the heavenlies” of Daniel’s fourth beast—Eph. 6: 12. While the weapons of the Dragon’s warfare were carnal—imprisonment, torture, confiscation, fire, and sword; the weapon of theirs was “the sword of the Spirit, which is the Word of God.” It was not they who opened the seal-periods, but the Spirit-Lamb; and when he opened them in order, the voice of that same spirit, issuing from the corporate aggregations of eyes, which derived their intelligence from Him, invited John as a member of the body, and as the dramatic representative of his class in then present and after times, to *“Come and see”*. “And” saith he, “I saw.” The dethronement and death of Domitian were the thunder-voice of the opened first seal-period, which arrested the attention of all christadelphian eyes to behold what was next to “come.” Their Ephesian vigilance required not to hear the mandate, “Come and see” for their eyes were full orbed upon the government; and anxiously and earnestly watching events bearing upon its policy with reference to themselves, and the conflict in which they were engaged.

The fall of Domitian, then was in itself a command to all the eyes of the One Body (and it was *gemonta ophthalmon*, “full of eyes” ch. 4:8; Ezek. 10:12) to come “to the consideration of the event”

and to “see,” to discern, the unloosing of the seal.

And what did they see in the Dragon-empire consequent upon the tyrant’s fall? They saw a very remarkable change of times. The previous fifteen years of misrule and cruelty were immediately succeeded by a mild and beneficent reign of sixteen months and eight days. This was the short, but brilliant reign of Nerva, which was inaugurated by an act of the Roman Senate, which condemned Domitian’s memory, and rescinded his decrees. Nerva was one of the best monarchs permitted by the Lamb to occupy the Dragon throne. Under his mild administration of the laws, the people of the Roman Horse was everywhere contented and happy. He extended his clemency as “the minister of the Deity for good” to all who were imprisoned for treason; called home all that had been banished in Domitian’s time, except the tyrant’s own niece, Domitilla, whose freedman had assassinated him; restored all sequestered estates; punished informers, and, to the utmost of his power, redressed the grievances of every description of his subjects. To christadelphians he allowed the freest toleration, not permitting any to persecute either them or the Jews, though the saints were generally regarded as Atheists, having no visible temples, altars, or sacrifice, which the pagans considered as essential to a profession of religion.

II. The Seal-Period Occurrent

2. “*And I saw, and behold, a White Horse, and One sitting upon him having a Bow, and there was given to him a coronal wreath; and he went forth conquering, and that he might conquer.*”

1. The Whiteness of the Horse

In regard to the period thus propitiously initiated by the reign of Nerva, Gibbon has remarked that, “were a man called to fix upon an epoch in the history of the world during which the condition of the human race was the most *happy and prosperous*, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus,” namely, from A.D. 96, to A.D. 180. “The vast extent of the Roman empire was governed by absolute power under the guidance of wisdom and virtue. The armies were restrained by the firm but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect. The forms of the civil administration were carefully preserved by Nerva, Trajan, Adrian, and the two Antonines, who delighted in the image of liberty, and were pleased with considering themselves as the accountable ministers of the laws. Such princes deserved the honor of restoring the republic, had the Romans of their day been capable of enjoying a rational freedom.”

Here then are two periods of about equal duration, the one ending, and the other beginning at the death of Domitian; the former styled by the historian, “*that unhappy period;*” and the latter, “*the most happy and prosperous*” known to the world. This happiness and prosperity of the Roman people for eighty-four years was owing to the exemption they enjoyed from civil discord under these emperors. The period was a reign of peace over the Roman earth, granted by the opener of the seal; and as *white* is symbolical of peace and prosperity, the Horseman in the first seal-period, is paraded upon the arena sitting on a *white* horse.

Some light is thrown upon the *whiteness* of the horse in this seal by what the spirit saith of the white horses in Zech. 6:6. He reveals four chariots issuing forth from between two mountains of brass, and horsed with horses of divers colors. He terms these “the four spirits of the heavens which go forth from standing before the Lord of all the earth.” One of the spirit-chariots was harnessed with *black* horses, and another of them with *white*. Their mission was “into the north country” —north from Jerusalem. That country was to be plagued, therefore the *black* horses were sent thither first. While they were doing

their work, the Lord's Spirit was in a state of unrest, actively inflicting judgment upon the workers of iniquity in the north country. But when they had been sufficiently plagued, the *white* horses were sent into the country after them—"the white go forth after the black." As the white drove through the land the black would retire; and the vision of the north country would be a spirit-chariot with white horses. What then would be the condition of that country so symbolized? The answer is, peace, prosperity, and plenty would be its condition; in other words, the Lord's Spirit having conquered, would be in a state of rest; his wrath against the people would have passed away, and public tranquility be restored; as saith the Spirit, "Behold these that go toward the north country have *quieted my spirit* in the north country."

Now without identifying the vision in Zechariah with the seals, the illustration of the figuration of the first seal derived from it is this. The "unhappy period" which preceded the fall of Domitian was a period of unrest to the Spirit of the Lord of the whole earth—"the Lamb." In it "the spirits of the heavens" went forth through all the Roman habitable earth, inflicting judicial calamities upon the families which had for ages presided over the destinies of the republic, and upon the pagan people; all of whom were colleagued against the Deity in their persecution of his apostles unto death, and of his saints and nation. Had these fourscore years of trouble been symbolized by horses, they would have been black and red; and while in motion, going forth, would have indicated the unquiet state of the spirit of judgment. But the judicial condition of the Roman habitable during those years is not symbolized. We know from Daniel, that the Roman Dragonic Horn would magnify itself against the Prince of Judah's host, suppress the Daily Sacrifice, destroy the city and sanctuary, cast down the truth to the ground, and practice and prosper—ch. 8:11, 12; 9:26; —all of which came to pass in the period before Domitian's assassination. But, of the judicial visitation that should fall upon Roman society in the period the Roman government and people should be venting the ferocity so characteristic of them upon Messiah the Prince and "the people of the holy one," prophecy does not testify. But with the first seal's symbolization, we "see," as John "saw," that whatever might have been the color of things hitherto, a white horse was to be the spirit of the heaven when the first seal-period should be open; and that then the spirit of the Lord would be quieted in the Roman Habitable until the time arrived to open the second seal-period however long that might be; and that then in the first seal-period, there would be peace, prosperity, and plenty for the people generally.

2. The Rider and the Bow

But John not only saw the coming of this "most happy and prosperous period" in the color of the horse, but he saw a rider upon him. The rider of a horse is one who governs, controls, influences him in all his movements. He is active, while the horse is passive and subject to his will. The Roman horse, or people, in this first seal-period, were to be ridden, or subjected to certain activities, which would result in such a consummation as was indicated by other elements of the figuration. The rider was "the spirit of the heaven" whose mission was conquest. He gave energy to a certain class of activities, by which they were prosperously advanced, until at length they overcame all obstacles. He was not therefore an emperor, nor a succession of emperors, wreathed or diademed; but a class of spirit-agencies to be coronally wreathed when their triumph over all that hindered was complete.

A rider with any thing remarkable in his hand would naturally attract a beholder's attention, and fix it upon himself and the instrument he bore. John therefore not only notes the rider, but tells us that "he had a bow." Whatever the bow may signify, it was the rider's badge or token, a mark by which he might be known. He was then, an archer, and his mission that of archery. But he had no "quiver full of arrows," nor any arrow at all; what use then a bow without arrows to shoot? But suppose he had been armed with arrows, what then? In that case the horse he rode should have been red, not white. He would have represented a bloodshedding agency, which would have been incompatible with the color

pertaining to the first seal-period.

“He had a bow.” John did not see him without a bow. The bow was inherently his. It was the weapon of his warfare which killed without shedding the blood, or piercing the bodies, of his enemies. It was the weapon with which “he went forth conquering that he might conquer.” It was an invincible weapon in his hand; and he who used it though unharnessed with shield, breastplate, or helmet in the figuration, was fearless of heart, and able to quench all the fiery darts of his adversaries.

But this conquering archer’s *bow*, what did the Deity “signify” by the use of it in this symbolization? To get at the divine signification, we must consider the prophetic use of the symbol in other parts of the scripture; we may perhaps then be able to “*see it.*”

In Zech. 9:13, the Spirit says, “I will render double unto thee, O Zion, when I have *bent* Judah for me, filled *the bow* with Ephraim and

This equestrian statue of Marcus Aurelius, Emperor from A.D. 161 to 180, and author of the famous *Meditations* stands in the Piazza del Campidoglio on the Capitoline Hill in Rome, illustrates the symbolism of the First Seal. In *The Apocalypse* the horse is used as a symbol of Rome, and the rider thereon as its ruler. Marcus Aurelius reigned during portion of the period of the 1st Seal, an epoch of Roman history when peace generally reigned, permitting the spread of the Gospel. Gibbon in *The Decline And Fall Of The Roman Empire* describes this period as the happiest era in the entire course of human history. The Waverley *Book of Knowledge* states concerning the period of the First Seal: “In this period of tranquility the new religion founded by Jesus of Nazareth had an opportunity to grow, until, in the reign of Constantine, Christianity became the official faith of the Roman Empire.”

raised up thy sons against the sons of Greece.” In this *a bow* in the hand of the Spirit symbolizes a multitude, and that multitude the whole tribe of Judah. This will be a mighty bow, but not arrowless, like the same Spirit’s bow in the seal. The arrow of the Judah-bow, is Ephraim, or the ten tribes which fill the bow. Here is a bow and arrow of tremendous power when handled by the Spirit, who expelled the Dragon-power from the heaven in the period of the sixth seal. Of this Ephraim-arrow, which is *Yehweh’s*, it is said, “it shall go forth as the lightning,” and “they shall devour.”

Again, in Hab. 3:9, the Spirit saith, “quite naked was made thy bow—oaths of the tribes—*the word.*” Here bow stands for the word, which contains the covenanted promises of Deity concerning the tribes of Israel. In other words, bow represents that “certain word” which Paul preached as “the hope of Israel,” and styled in the New Testament “the gospel of the kingdom.” This is the Spirit’s Bow from which arrows are shot more killing than barbed steel.

Thus *a multitude imbued with the word* is an agency that might be fitly represented by a bow in the hand of the Spirit of the heaven riding the white horse of the seal. But then, how does he use this intelligent multitudinous bow? How does he shoot from it; and what are the arrows he shoots? We shall be able to “see” this by reference to other scriptural uses of the word *bow*.

In Psalm 64 it is written, “the workers of iniquity whet their tongue like a sword, and bow their arrows, bitter words, that they may shoot in secret at the perfect.” In this the tongue is compared to a bow from which words are shot forth as arrows. Hence, a multitude may not only itself be a bow, but its tongues may be bowed or bent, to shoot forth doctrine or testimony, which, as an arrow in the vitals, shall put to death the enmity of the carnal mind, or “the thinking of the flesh,” against the Deity. When such a multitude would deliver the testimony it held to be true, it would be drawing the bow and shooting at its adversaries the word of truth. This word would also be the arrow of their bow, as well as their sword; and whether regarded as an arrow or a sword, “living and powerful, and sharper than any twoedged

sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discernor of the thoughts and intents of the heart”—Heb. 4:12.

But there is a remarkable instance of the use of the phrase *drawing the bow*, in the sense of *proclaiming the truth*, in Isa. 66:19: thus, “I will send *maihe*m of those that escape to the nations Tarshish, Pul, and Lud, *drawers of the bow*; Tubal and Javan, the coasts far off which have not heard my fame, nor seen my glory; and they shall declare my glory among the nations.” “*Yahweh* gives the word, and great is the company of those who publish it”—Psa. 68:11.

Translators of Isaiah have been much at a loss what to do with *moshkai kesheth* “drawers of the bow,” in this text. Some have thought that *moshkai* should be rendered *Meshech*, called *Moschi* by the Greeks, as a proper name, seeing it is associated with Tubal as in other places. Boothroyd has so rendered it, and Lowth is inclined to it, as appears from his notes; but in the text he renders the phrase by the words “*who draw the bow*” in common with the English Version. But though it is true it may be literally rendered thus, the strictly literal sense does not apply in this place. “Who draw the bow,” or “drawers of the bow,” is a mode of warfare not at all more characteristic of Tarshish, Pul, and Lud, than of Tubal and Javan, of whom it is not affirmed. They all drew the bow in battle when the prophet wrote; and Tarshish at the present time is more famous for gunpowder and cannon balls than for shooting arrows from the bow.

The metaphorical, and not the literal, must be the sense of the words in this place. It should be rendered *sounders of the truth*, which is in agreement with what is affirmed of those sent saying, “and they shall *declare my glory* (or sound the truth in bowing, or bending, their tongue to shoot) among the nations.” See note in *Anatolia*, p. 94.

From this text we derive then the idea of a multitude going forth with a bow to the nations, and in their use of it, declaring the truth, or their testimony, to them concerning the coming of *Yehweh* with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. Such is the style in which the spirit gives expression to “the deep things of Deity” in the holy writings of the prophets; and as the writings of the apostles are a revelation by the same spirit of the hidden mysteries of the prophetic scriptures, he continues therein to speak after his wonted manner; which is “not in the words which man’s wisdom teacheth, but which the holy spirit teacheth, interpreting spiritual things by spiritual.”

We conclude then that the spirit-symbols of the first seal, which are its “spiritual things,” are scripturally interpreted by comparison with the “spiritual things” of the law and the testimony; for “the servants of the Deity” are instructed out of the law, and not out of learned and classical disquisitions on Greek and Roman Numismatics. The rider and his bow in the first seal, doubtless, symbolizes a like idea to that of the Spirit giving the word, and bowing or shooting it through a great company of believers to the world. This answers to the facts in the case as they obtained in the first, second, and third centuries; and as they will obtain again, when the Lamb appears upon Mount Zion with the 144,000 gathered unto him—ch. 14:1; 2 Thess. 2:1. A great company of obedient believers had been gathered together into “*one body*” by the labours of the apostles, which, in John’s apocalyptic epoch, had attained “*to a perfect man*”—a man that could not be seen as an ordinary man by the eye of sense; but a man who could be seen, discerned, looked upon, as the seals can be *seen*, by the eye of the understanding enlightened by the divine testimony. This was the Spirit-Man who fought for conquest against Caesar as the power which hindered, that he might be taken out of the way. He began this good fight in Caesar’s empire on the fiftieth day after he was wounded in the heel by the serpent-power. Being healed of his wound, he went forth with his bow “conquering;” and in his prospering course, “pulling down strongholds, casting down reasonings, and every lofty conceit that exalted itself against the knowledge of the Deity, and bringing into captivity every thought to the obedience of Christ”—Eph. 4:13; 2 Cor. 10:5. For about

sixty years he had handled his bow with great dexterity, prowess, and effect; and had already witnessed the signal overthrow of the Jewish power, against which he had been practising his archery nearly forty years. But the fall of Jerusalem did not bring peace to him. His work was still to “contend earnestly for the faith once for all delivered to the saints,” until the idolatrous superstition of which Caesar was the Chief Pontiff should be expelled from place and power in “the heaven” of the Roman Orb, or habitable earth. For upwards of thirty years he had been bleeding at every pore, “sweating great drops of blood,” in his encounters with the Neros and Domitians of the Roman state. Still he went on conquering with his bow, subduing enemies with the truth, and transforming them into *Eyes of the Living Ones*, and his own faithful allies in the good fight of faith.

This *perfect man* of the Ephesian phasis of the “One Body” had thus for sixty years “borne, endured, and labored for the sake of the Spirit’s Name, and had not fainted” (ch. 2:3). He drew his bow against all adversaries, whether lying pretenders to apostleship, and Nicolaitanes within; or the Jewish and Pagan denizens of the rayless darkness without. They were all the prey of his devouring bow, which spared neither age, sex, nor condition, admitted of no neutrality, knew no compromise, and tolerated only that which was indisputably true. This Spirit-Man, whose head was Christ, his members in particular, those whom he filled with spirit-gifts for the work of the ministry and edifying of the body; and his flesh and bones, the faithful in general—Eph. 4:10–12; 5:30—this Spirit-Man, I say, was a real and formidable potential existence in the empire of the Goat’s Little Horn. He had made Felix tremble; he had almost persuaded king Agrippa to be a bowman with himself; and he had so alarmed Caesar, that this imperial pontiff of the state superstition commanded him to draw his bow no more in the name of Jesus. But to this mandate he paid no regard. The louder the lion of the forest roared, the louder the echoes of his voice above the battle’s din, and the grander the execution of his bow; so that according to Pliny’s letter to Trajan (see vol. 1 p. 254) in the early part of his reign, the number of the bowman’s victims was so great as to call for the serious consultation of the authorities; for, he says, “the contagion of the superstition hath spread not only through cities, but even villages and the country: . . . the temples were almost desolate, the sacred solemnities long intermitted, and the sacrificial victims could scarcely find a purchaser,” This roused the priests, who had their wealth by the craft “*by law established*,” to infuriate official Rome to the deadliest ferocity against him. But “the great iron teeth, and brazen claws,” of the Dragon could not devour and rend him to death. The two-edged sword of the magistrate was too dull fatally to disable this Bowman of the Seal. His “fellow-servants and brethren might be laid under the altar, weltering in their blood (see fifth seal); but the power of Rome was not equal to the subjugation of what Pliny styles “their sullen and obstinate inflexibility.” They obeyed Christ before Caesar, whose gods and imperial image were their abomination; and his power, though “dreadful and terrible,” too impotent to compel them to invoke.

While John was in Patmos, and recording *ha eisi the things which are*, and anxiously awaiting the opening of the first seal, he was gratified with the apparition of this valiant archer, bow in hand, and bestriding the Roman world as its conquering rider, in a period of public prosperity and peace. This represented an existing fact, as we have seen, on the fall of Domitian, and before the death of John about A.D. 98. John “saw him thus produced in vision; and doubtless, by spiritual discernment, recognized him as his ancient and familiar companion in arms. John knew that hitherto they had been successful in their warfare against Judaism and idolatry; but what of the future?—what *ha mellei ginesthai meta tauta, the things that shall come to pass after these*, in relation to the archer? Shall his career of conquest be arrested? Shall the Dragon and his adherents break his bow, and silence his testimony; or shall he prove too strong for him, and hurl him like lightning from “the heaven” amid “the inhabitants of the earth and sea?”—12:12. This was an interesting inquiry for John and all the saints with him; for the issue of the cause for which they counted every thing but refuse was comprehended in this archer’s fate.

3. The Coronal Wreath

How gratifying, then, to the spectator when he beheld a *coronal wreath* bestowed upon him—"and there was given to him a *stephanos*," not a *diadema*. John "saw" the full import of this sign, which we who are confined to the English Version, do not. In the revelation communicated to him the Spirit was very exact in the use of words. When he desired to impart distinct ideas, he did not select one word-sign as representative of them all. For different ideas he chose different Greek words and phrases. This rule the translators of our English Version have not regarded; for, in numerous instances, they have used but one and the same word to express "the words which the Holy Spirit teacheth." Thus, for *aion*, *kosmos*, *ge*, *oikoumene*, four widely differing word-signs, they have substituted our indefinite sign, *world*; for *machaira* and *rhomphaia* the word *sword*; and for *stephanos* and *diadema* the word *crown*. These are only a few instances, but sufficient to show that the English translation does not with critical accuracy represent "the things which the Holy Spirit teaches." This defect we must endeavour to supply by interpretation and exposition.

As to *diadema*, the *diadem*, we see in Apoc. 12:3, the great red dragon in the heaven wearing *seven diadems*, one upon each head. In ch. 13:1, we behold *ten diadems* on the beast that rises out of the sea, one on each of his horns. And lastly, in ch. 19:12, *many diadems* are seen upon the head of Him, who conquered and possesses the kingdoms of the nations previously held by the ten horns—on the head of the King of kings and Lord of lords. These are the only places in the apocalypse where *diadem* occurs. *Diadema* signifies a *band or fillet*, and comes from *diadeo*, to *bind round*. It was properly the band of the tiara or turban worn by kings. The diademed tiara was the badge of sovereignty among the Asiatics; hence it signifies in the symbolization of the apocalypse the royal dignity of the wearer. Kings used several diadems when they possessed several kingdoms. Thus, Ptolemy, having conquered Syria, made his entry into Antioch, wearing *two* crowns upon his head, that of Egypt and that of Asia. The seven heads of the Dragon were actually sovereign; so the Ten Horns; and so will the Faithful and True One be over the many kingdoms, when the time for the verification of the prefiguration shall have been fulfilled.

A *diadem* was not given to the Bowman of the first seal. He was therefore not a reigning sovereign: and could not represent a Roman emperor, or a succession of emperors, as is supposed by the learned author of the *Horae Apocalypticae*. The Roman emperors, good, bad, and indifferent, were already *diademed* in the sixth head of the Dragon. The Bowman had nothing to do with the emperors but to obey them in all things not forbidden by the Spirit; and to contend against the superstition over which they presided as pontiffs supreme. The destiny of the rider of the white horse was not to wear the diadem, but to *win the stephanos* when the limit of his conquering should be reached.

We need not say much about the *stephanos* in this place, having dwelt upon it considerably in vol. 1. p. 386. It was a circlet of evergreen offered as a prize of honor and glory to the victor in the public games celebrated in the service of the gods. Before the combatant could receive the *stephan* he had to go on conquering according to the rules of the fight; then at the end of the conflict, he was adorned with the emblem of victory. The *stephan* may therefore be said to import, as a symbol, something to be obtained by conflict; or something that may have been obtained thereby. In Apoc. 4:4, 10, the twenty-four elders are *stephaned* with each a *stephan*, which they cast down before the throne. Their *stephans* are golden or unfading, which they receive after having been invested with white garments—victors' wreaths, bestowed by the Spirit upon all *who overcome*.

In Apoc. 9:7, the locusts have something on their heads resembling *stephans* of gold—yellow turbans. In ch. 12:1, the woman in the heaven, from which the Dragon had been expelled, is encompassed about the head with a *stephanos* of twelve stars, indicating that she had obtained her position there by having conquered. Lastly in ch. 14:14, one resembling the Son of Man rides a white cloud, and wears a golden *stephan*. This indicates that he has a conflict before him, and at the same time is predictive of his

conquering unto final victory.

From considerations, then, derived from the use of the word *stephanos* in general and particular, we “come” with John “and see,” that the valiant archer of the seal was not a ruler, or succession of rulers, of an established dominion, or royalty; but a combatant, an athlete, in that great public game, whose issue was his extermination by fire and sword; or his victory over Caesar, by which that god of the whole Roman earth should be displaced, and the Man-Child of the Star-wreathed woman enthroned as his substitute over all the nations of the Dragon empire. This was the grand proximate issue between the “One Body,” or Christ Mystical, to which John belonged, and the pagan Roman power that oppressed him and his brethren and companions in tribulation for the word of the Deity, and for the testimony of Jesus Christ—ch. 1:9. They were gratified, comforted, and energized, by the testimony of this prophetic seal, that they would go on conquering for a purpose; and that purpose, not merely the converting of men and women from idolatry that they might obtain remission of sins and eternal life; this was only one department of their mission, great and important in itself; but “conquering that they might conquer” the great Dragon, that old Serpent, surnamed the Diabolos and the Satan, which deceived the whole habitable and persecuted them continually unto imprisonment, confiscation, and death—ch. 12:9. Hence, the mission of this body of believers in its manhood, with no other weapon than a bow,—the word of the Deity, or gospel of his kingdom,—was twofold; namely, “to take out from the nations a people for his name;” and secondly, and subordinately to this, so to indoctrinate society with their principles, as by its enlightenment to make it the instrument of a grand political revolution, by which its constitution in all departments of the body politic should be changed and thoroughly remodelled after a pattern altogether different from the old. This conquest of Rome pagan they saw foreshadowed in a *stephanos* being given to the rider on the white horse. They knew from the nature of the gift, and their own condition in the world as a proscribed people, that it was prophetic, and not the representation of an accomplished fact. When they reviewed their progress in the empire for the past sixty years, they perceived that they were a conquering people, but that they had not yet won the *stephan*, or victor’s wreath. They had therefore to go on “conquering that they might conquer;” and with this most satisfying consideration to strengthen and encourage them, that if in the conflict their blood were poured out under the Altar, and they might not be personal witnesses of the Dragon’s expulsion from the heaven, yet, “precious in the eyes of *Yehweh* is the death of his saints;” they would therefore not be forgotten, but at a remoter epoch would be raised from among the dead, and be associated with the Lamb as his companions in arms in the conquest of the Ten Horns, and in the binding and shutting up of the Dragon in the abyss for a thousand years.

Such, then, is the general import of the first seal. Although its period was most happy and prosperous for the generations ruled by Nerva, Trajan, Hadrian and the two Antonines, yet the “we all who had come to a perfect man” had often to groan under the bloody despotism of those wise and virtuous heathen. Of Trajan, the historian saith, “There remains one panegyric far removed beyond the suspicion of flattery. Above two hundred and fifty years after the death of Trajan, the Senate, in pouring out the accustomed acclamations on the accession of a new emperor, wished that he might surpass the fidelity of Augustus and the virtue of Trajan.” Yet this virtuous emperor ordered his subjects to be capitally punished if convicted of the guilt of Christianity, as is clearly seen from his letter to Pliny. There is still a letter extant addressed by Tiberianus, of the province of Syria, to Trajan, which shows his persecuting spirit, and the boldness of his victims. “I am quite wearied,” says he, “with punishing and destroying the Galileans, or those of the sect called Christians, *according to your orders*. Yet they never cease to profess voluntarily what they are, and to offer themselves to death. Wherefore I have labored, by exhortation and threatening, to discourage them from daring to confess to me that they are of that sect. Yet, in defiance of all persecution, they still continue to do it. Be pleased, therefore, to inform me what

your highness thinks proper to be done with them.”

Whatever answer was given to this, the sanguinary enmity of the government continued to be evinced during the whole of Trajan’s reign; for it does not appear that the edicts which were in force against the christadelphians and their fellow-servants when he ascended the throne, were ever repealed or revoked during his life, which was closed A.D. 117, while prosecuting his great military expedition into the East, having swayed the imperial sceptre nineteen years.

Trajan was succeeded by Hadrian, under whose reign the state of affairs in regard to our hero of the first seal-period was somewhat ameliorated. This ruler had decreed that “these people were not to be officiously sought after;” nevertheless, such as were accused and convicted of an obstinate adhesion to the faith, were to be put to death as criminals; a sentence from which there was no escape but by worshipping the gods and adjuring Christ. Nevertheless, Hadrian, according to Gibbon, was a wise and virtuous prince, under whom “the empire flourished in peace and prosperity. He encouraged the arts, reformed the laws, asserted military discipline, and visited all his provinces in person. His vast and active genius was equally suited to the most enlarged views and the minute details of civil policy; but the ruling passions of his soul were curiosity and vanity. As these prevailed, and as they were attracted by different objects, Hadrian was by turns an excellent prince, a ridiculous sophist, and a jealous tyrant.” He reigned twenty one years, that is, to A.D. 138, when death caused him to give place to the Antonines.

According to Tertullian, he was in the highest degree curious and inquisitive. His knowledge is said to have been varied and extensive—he had studied all the arts of magic, and was passionately fond of the rites and institutions of Paganism. There could, therefore, have been no sympathy in his heart for those who were handling the bow for the victor’s wreath. Apologies, or vindications of christianity were addressed to him by two writers named Quadratus and Aristides, A.D. 126, which were supposed to have favorably affected him; but it could only have been slightly, as the imperial edicts were permitted to operate against them.

Concerning the period of this seal, Mosheim has remarked that such of the christians as could conceal their profession were indeed sheltered under the law of Trajan, which was therefore a disagreeable restraint upon the heathen priests, who breathed nothing but fury

The above coin was one of the first minted by Hadrian. In order to impress the Romans that he ruled by the authority of his predecessor, he is depicted as receiving the globe from Trajan’s hands. He claimed to follow the policy of Trajan, but in fact, varied it where it suited him. Trajan extended the borders of Rome, Hadrian restricted them and consolidated the power of the Empire. He reigned for 21 years, and spent much of his time travelling throughout his realm. He was a shrewd and talented ruler, and did much to firm the peace that the empire enjoyed during the period of the first seal which depicted the rider on the white horse (Apoc. 6:2). Note that the Emperor is wearing a *stephanos*, the symbol of victory and authority.

against the disciples of Jesus. The office of an accuser was also become dangerous, and very few were disposed to undertake it, which put the priests upon inventing new methods of oppressing the christians. The law of Trajan was consequently artfully evaded under his successor Hadrian. The populace, set in motion by their priests, demanded from the magistrates, with one voice, during the public games, the destruction of the christians; and the magistrates, fearing that a sedition might be the consequence of despising or opposing these popular clamors, were too much disposed to indulge them in their request. During these commotions, Serenus Granianus proconsul of Asia, represented to Hadrian how barbarous and unjust it was to sacrifice to the fury of a lawless multitude persons who had been convicted of no crime.

This remonstrance was not without effect. Hadrian saw the propriety of the complaint, and his moderation in yielding to it is supposed to have been attributable to the “Apologies” before mentioned.

Serenus having resigned, Hadrian addressed the following rescript to his successor:

“TO MINUTIUS FUNDANUS

“I HAVE RECEIVED A LETTER WRITTEN TO ME BY THE VERY ILLUSTRIOUS SERENUS GRANIANUS, WHOM YOU HAVE SUCCEEDED. TO ME, THEN, THE AFFAIR SEEMS BY NO MEANS A FIT ONE TO BE SLIGHTLY PASSED OVER, THAT MEN MAY NOT BE DISTURBED WITHOUT CAUSE, AND THAT SYCOPHANTS MAY NOT BE ENCOURAGED IN THEIR ODIOS PRACTICES. IF THE PEOPLE OF THE PROVINCE WILL APPEAR PUBLICLY, AND PREFER OPEN CHARGES AGAINST THE CHRISTIANS, SO AS TO AFFORD THEM AN OPPORTUNITY OF ANSWERING FOR THEMSELVES, LET THEM PROCEED, BUT IN THAT MANNER ONLY, AND NOT BY RUDE DEMANDS AND MERE CLAMOR. FOR IT IS MUCH MORE PROPER, IF ANY PERSON WILL ACCUSE THEM, THAT *YOU* SHOULD TAKE COGNIZANCE OF THESE MATTERS. IF, THEREFORE, ANY SHOULD ACCUSE THE CHRISTIANS, AND SHOW THAT THEY ACTUALLY BREAK THE LAWS, DO YOU DETERMINE ACCORDING TO THE NATURE OF THE CRIME. BUT BY HERCULES! IF THE CHARGE BE A MERE CALUMNY, DO YOU ESTIMATE THE ENORMITY OF SUCH CALUMNY, AND PUNISH IT AS IT DESERVES.”

But, during this seal-period, the swinish multitude and priests of pagan Rome, with the civil power of the state, were not the only enemy in the “outer darkness” with which the rider on the white horse had to contend in his conquering career. The Jews, whose state had been dissolved by the fervent heat of divine indignation, still were true to the character given to them by Paul, that “they pleased not God, and were contrary to all men”—contrary to the saints in Christ, and contrary to the Romans. Still, if the Gentiles made an onslaught upon the christians, the Jews were sure to throw in all their influence to aggravate the horrors of the situation. But the eye of the Deity was upon them, and his wrath ready to flame out anew.

During the half century that had elapsed since the destruction of Jerusalem by the Roman Horn of the Goat, the Jews had wonderfully increased. They felt their importance in this respect, and became daring and ferocious, making violent attempts, as opportunity seemed to favor, to restore their government. Their first rebellion was about a year before Trajan’s death. It extended through the Jewish population of Palestine, Egypt, Cyrenaica, Cyprus, and the neighboring coasts, and much blood was shed between them and Rome. A second rebellion broke out in the sixteenth year of Hadrian, A.D. 133. This was also very sanguinary, and continued to increase for about four years. In its suppression there was an un pitying destruction of the Jews, being more severe because they had long irritated and vexed the Romans. “But,” as a writer has well remarked, “their sufferings were a just reward for their cruelty and unrelenting hatred toward the christians, whose principles would not allow them to unite in rebellion against the government.” This ruin of Jewish affairs was of some advantage to the party of the Bow, which, though not delivered from their hatred, was liable to less annoyance from the diminution of their influence with those in power.

But, with the death of Hadrian, A.D. 138, and the accession of Titus Antoninus Pius, a senator of about fifty years of age, who filled his place in “the heaven,” the state of the combatant for the victor’s wreath was relatively improved. The emperor appears to have been a most amiable prince. He caused order and tranquillity to be maintained throughout the empire, and though a heathen pontiff, he was never guilty, so far as his own personal character and intentions were concerned, of wantonly shedding the blood of christians. They were, however, cruelly treated in some of the Asiatic provinces. The crimes laid to their charge by the priests were those of impiety and atheism from a pagan point of view. But Antoninus issued an edict in which he decided that the profession of christianity was not in itself either the one or the other. He addressed a letter to this effect to the magistrate, as follows:

THE EMPEROR OF THE COMMON COUNCIL OF ASIA.

“I AM QUITE OF OPINION THAT THE GODS WILL TAKE CARE TO DISCOVER SUCH PERSONS. FOR IT MUCH MORE CONCERNS THEM TO PUNISH THOSE WHO REFUSE TO WORSHIP THEM, THAN YOU, IF THEY ARE ABLE. BUT YOU HARASS AND VEX THE CHRISTIANS, AND ACCUSE THEM OF ATHEISM AND OTHER CRIMES, WHICH YOU CAN BY NO MEANS PROVE. TO THEM IT APPEARS AN ADVANTAGE TO DIE FOR THEIR RELIGION, AND THEY GAIN THEIR POINT WHILE THEY THROW AWAY THEIR LIVES, RATHER THAN COMPLY WITH YOUR INJUNCTIONS. AS TO THE EARTHQUAKES WHICH HAVE HAPPENED IN PAST TIMES OR LATELY, IS IT NOT PROPER TO REMIND YOU OF YOUR OWN DESPONDENCY WHEN THEY HAPPENED, AND TO DESIRE YOU TO COMPARE YOUR SPIRIT WITH THEIRS, AND TO OBSERVE NOW SERENELY THEY CONFIDE IN GOD? IN SUCH SEASONS YOU SEEM TO BE IGNORANT OF THE GODS, AND TO NEGLECT THEIR WORSHIP. YOU LIVE IN PRACTICAL IGNORANCE OF THE SUPREME GOD HIMSELF, AND YOU HARASS AND PERSECUTE TO DEATH THOSE WHO DO WORSHIP HIM. CONCERNING THESE SAME MEN, SOME OTHERS OF THE PROVINCIAL GOVERNORS WROTE TO OUR DIVINE FATHER HADRIAN, TO WHOM HE RETURNED ANSWER, ‘THAT THEY SHOULD NOT BE MOLESTED UNLESS THEY APPEARED TO ATTEMPT SOMETHING AGAINST THE ROMAN GOVERNMENT.’ MANY ALSO HAVE SIGNIFIED TO ME CONCERNING THESE MEN, TO WHOM I HAVE RETURNED AN ANSWER AGREEABLE TO THE MAXIMS OF MY FATHER. BUT IF ANY PERSON WILL STILL PERSIST IN ACCUSING THE CHRISTIANS MERELY AS SUCH, LET THE ACCUSED BE ACQUITTED THOUGH HE APPEAR TO BE A CHRISTIAN, AND LET THE ACCUSER BE PUNISHED.”

Set up at Ephesus in the Common Assembly of Asia.

Eusebius informs us that letters to the same purport were written to other assemblies, and to all Greeks; and that the humane emperor took care that his edicts were carried into effect. He reigned twenty-three years, and it seems not unreasonable to conclude that during the greater part of that time the “we all who had come to a perfect man” were enabled still to go on conquering with the bow without very formidable molestation. But at length the senior Antoninus died, A.D. 161; and was succeeded by his colleague, Marcus Aurelius Antoninus, an implacable persecutor of the faithful; yet, according to Gibbon, “just and beneficent to all mankind.” These two Antonines governed the Dragon empire forty two years “with the same invariable spirit of wisdom and virtue. Their united reigns,” continues this elegant apologist for paganism, “are possibly the only period of history in which the happiness of a great people was the sole object of government.” Marcus detested war as the disgrace and calamity of human nature; yet he was forward to shed the blood of christians without a pang.

But Marcus Aurelius was a philosopher of the sect of the Stoics, the old opponents of Paul in Athens. His philosophy was his superstition. He fancied that he carried the Deity within him, and that to be good and virtuous was only to follow nature and to obey the dictates of the Deity—that is, of the human soul, which was divine and self-sufficient. Such was his wisdom—the wisdom of the world, which the wisdom of the Deity in its conquering progress proved to be folly. The collision of these systems brought the rider of the white horse into conflict with this imperial champion of deified human consciousness. His bow dashed it in pieces as a vain conceit; and as Dagon before the ark, scattered its fragments to the pity and contempt of myriads. This indignity was too much for the pride of a Stoic, wielding despotically the “dreadful and terrible” power of the Roman Dragon. The pride of the emperor was deeply wounded. He could not endure to be proved a fool by the logic of the truth twanging from the archer’s bow in flights of missiles, darkening the air of his philosophy. Nothing but blood could expiate the offence. Hence his cruel and exterminating policy against the christians, so opposite to that of his humane and noble predecessor.

In speaking of this ruler, Mosheim remarks, that “most writers have celebrated Marcus beyond measure on account of his extraordinary wisdom and virtue. It is not, however, in his conduct towards the christians that we are to look for the reasons of these pompous encomiums; for here the clemency and justice of that emperor suffers a strange eclipse . . . So that if we except Nero, there was no reign under which the christians were more injuriously and cruelly treated.” He commenced a persecution against them, and carried it on with merciless barbarity in those Asiatic regions which had been relieved by Antoninus Pius, whose tolerant principles, in the plenitude of his power, he dismissed altogether from his regard. Still, though the blood of the saints poured forth copiously afresh, the archer was not dismayed at the terrors of the fight. His career could not be impeded by an imperial professor and lecturer on Stoical metaphysics. He rode on, “conquering that he might conquer,” rejoicing in the honor of death, that being faithful thereto, he might receive the wreath of victory, and of the life that knows no end—Apoc. 2:10. But, though undismayed, voices were sometimes heard deprecating the cruelties inflicted by power. “Pious persons,” said Melito of Sardis to the emperor, A.D. 177, “aggrieved by new edicts published throughout Asia, and never before practised, now suffer persecution. For audacious sycophants, and men who covet other persons’ goods, take advantage of these proclamations openly to rob and spoil the innocent by night and by day. If this be done by your order, let it stand good, for a just emperor cannot act unjustly; and we will cheerfully submit to the honor of such a death. This only we humbly crave of your Majesty, that after an impartial examination of us and of our accusers, you would justly decide whether we deserve death and punishment or life and protection. But if these proceedings be not yours, and the new edicts be not the effects of your personal judgment—edicts which ought not to be enacted even against barbarian enemies—in that case we entreat you not to despise us who are thus unjustly oppressed.”

The reign of this “philosophic emperor” abounds with instances of unrelenting cruelty towards the christians. He made it a capital offence for any one to avow himself a christian; by which he afforded the world a striking illustration of the justice, mercy and beneficence, which flow from the mere reason and philosophy of the natural man! His theory deified what he called the soul; and this rational and philosophic god within him devoted all its divinity and power, inherent and acquired, to the maintaining a system of superstition and idolatry, repugnant to every principle of reason enlightened by sobriety and truth. But, the Lamb who opened this seal, and who was now about to open the second, had tolerated this blind and ferocious philosopher’s malignity, so much in accord with the fury of the besotted and brutal populace, to the utmost of his forbearance. He had afforded “philosophy” in purple an ample opportunity and a splendid theatre for the display of its “wisdom and virtue,” in promoting the honor of the Deity, and real happiness of mankind. But it had been weighed in the divine balance, and proved by the conquering bowman of the seal, to be lighter than vanity. His cruelty upon the Brethren of Christ is an indelible disgrace to his memory; which, however, according to Gibbon on the authority of Dion, “was revered by a grateful posterity, and above a century after his death, many persons preserved the image of Marcus Antonius among those of their household gods.” His death occurred A.D. 180, by which a period was put to the flaming of this firebrand, which, with little intermission, had continued in one quarter or another during a period of eighteen years.

4. Of Clerical Expositions

In concluding this section, I remark, that it is not within the scope of this exposition to occupy its pages in stating and examining the multitude of opinions and theories that have been broached by the many and various writers that have preceded me in attempts, all of which have proved futile attempts, at apocalyptic interpretation. To expose their speculative demerits would leave neither time nor space for the exposition of the text; and we should fall into the error of our predecessors, which has been a losing

sight of the subject in the fog of their own “ripe scholarship,” with which they have confounded and stultified themselves, in demolishing the vain imaginations of their opponents. If A prove B’s position to be untenable, it does not therefore follow that A’s is impregnable. The reader is interested to know, not how many views there are of our grand subject in general and detail, or in what their error consists; but what is its true scriptural and historic import. This “the natural man” can neither unfold, nor “see” when it is explain; for the simple reason that it is “spiritually discerned”—1 Cor. 2:14. The clergymen and ministers who have mystified themselves and the public by their apocalyptic researches have all signally failed for this cause; not for want of an acquaintance with heathen authors in their original Latin and Greek, proficiency in which is the glory of the natural man; but for want of that spiritual discernment which is anchored to a comprehensive understanding and belief of the truth, as it is in the prophets and apostles. Not having this light within them they cannot “see” that apocalyptic vein of pure gold, which is traceable amid the historic quartz and sands of the “great mountain,” which is to become a plain before Zerubbabel. This vein cannot be prospected by any signs extant in the literature and philosophy of the natural man. Volumes of this learned lumber may be compiled, with the most amusing and curious notes, annotations, and addenda, and after all said, the first scriptural idea fail of having been elicited, as in the Rev. E. B. Elliott’s *Horae Apocalypticae*. This accomplished “divine” of the Anglican Harlot as by Satan’s law established, whose book is a monument of industry, literary and classical research, and Laodicean foolishness, informs us of the opinions of other “divine” naturals concerning the first four seals, which he rightly rejects as absurd; and then adds thereunto a palpable absurdity of his own. “Hence,” says he, “the inadmissibility not merely of such directly antichronological explanations as that of the martyrologist Foxe and Mr. Faber, which interprets the four horses and horsemen of the *four successive military empires of Babylon, Persia, Macedon, and Rome*, the three first of which had already some centuries before St. John passed away:—but also of such as Dr. Keith’s, which would interpret them to symbolize the four successive religions of *Primitive Christianity, Mohammedanism, Popery, and Infidelity*; though elsewhere insisting on the establishment of the reign of popery and the popes, as dating near a century before the rise of Mohammedanism.” Having disposed of these, and very properly repudiated the notion of the horses signifying the church, he would have us believe that the first four seals in their figuration represent *the martial Roman nation and its emperors*. On this assumption, he expounds the figuration of the first seal of the Roman people in a happy and prosperous state, ruled by five successive emperors of extraordinary excellence; and characterized as the imperial riders by the *Stephanos*; and of the Nervan family of Caesars by the bow, the symbol of Nerva the founder of the *gens*; who sprang originally from Crete, celebrated of old time for the manufacture of bows, which thus became the symbol of the Cretans, and stamped upon their coins! This “crowned bow bearing rider,” the Nerva family of emperors, “went forth conquering and to conquer;” “thereby,” says Mr. Elliott, “assuring the general inviolability from foreign foes, and perhaps (for the words might seem to intimate as much) advancing the limits and the greatness of the empire” of Rome!

It is said, that there is but one step from the sublime to the ridiculous, and surely here it is. The figuration of the seal is the sublime; but this Elliott “commentary” thereon is certainly the ridiculous. The reader, however, who now has the subject fairly before him, must judge for himself according “to the law and the testimony;” for, if we speak not according to this word, it is because there is no light in us. Let him compare, if he will, these diverse and rival expositions; and according to the magnitude and grandeur of the things we have set forth, let him determine of himself, if their fitness be not more nearly allied to the heaven-born things of Deity than the learned and classical elaboration of the Nervan bow, by the antiquarian and excursive ingenuity of the “late Vicar of Tuxford.”

SECTION 2

THE PERGAMIAN STATE

VOL. 1. P. 428,436

The Epheso-Smyranean State of the Ecclesias degenerates into the Pergamian. The doctrine of Balaam and the Nikolaitanes gaining the ascendancy. Celsus, a heathen opponent of the word, objects, that christians were now so split into sects, that the name, christian, only remained to them in common.

ACT II.—SEAL-PERIOD SECOND

Apoc. 6:3, 4

The rider of the Red Horse puts an end to the previous peace, and involves the populations of the Fourth Beast Polity in bloody civil wars.

A.D. 183

3. *“And when He opened the Second Seal, I heard from the Second Living One saying, ‘Come and see!’*
4. *And there went forth another, a fiery-red horse; and to him sitting upon him, to him it was given to take the peace from the earth and that they might slay one another; and there was given to him a great dagger.”*

1. Preliminary Remarks

In my previous exposition I have shown that the Bowman of the first seal is emblematic of the spirit of the heavens manifested in the “we all” who had “*come to A PERFECT MAN,*” who was engaged in an earnest contention for the faith against the superstition and infidelity of the world. This was that one styled by the Spirit in David, in Psa. 68:18, *adam*, “the man,” for whom the Lord Jesus received official gifts when he ascended to the right hand of power—“thou receivest gifts *ba'adam for the Man,*” or for the Adam. Paul styles Jesus, “made Lord and Christ,” “the last Adam;” and says, that as the saints have born the image of the first Adam, so also shall they bear the image of the last—1 Cor. 15:45–49. They shall be in nature like what he is now. But, in a moral sense they are required to be now like to what he was while on earth “learning obedience by the things which he suffered.” This tuition developed the moral image of Deity, as the creative energy of the Spirit did the material image after his resurrection. It is divinely predestined, therefore, (and the predestination is a necessity that cannot be dispensed with) that all who shall inherit salvation in the kingdom of the Deity shall be “conformed to the image of his son, that he might be the Firstborn (or Chief) among many brethren.” Paul says to the Colossians, “ye have put off the Old Man,” or moral image of the First Adam, “with his deeds; and *have put on the New Man,*” or last Adam, “who is renewed by knowledge after the image of him that created him”—3:9, 10. This they had done. They were in the last Adam, and conformed to his moral image, in hope of being conformed to his material image at the coming of their Chief.

Here then are two men, or Two Adams, occupying the arena of the Roman Habitable—the Old Adam and the New Adam. The former is an infidel atheistic sinner, declared by Paul to be *atheos en to kosmo, atheist in the world*. Read his summary of him in Eph. 2:12; and his description of his vices in Rom. 1:21–32. The whole world of unenlightened natural men of all ages and generations constitutes collectively the Old Adam, who is also “the Devil and Satan” in a certain relation of things. This man has long since come to a perfect man—to the measure of the stature of the fulness of the Antichrist. He is strong and lawless, doomed to perdition when the times apocalyptically “signified” shall be fulfilled.

The other Adam came upon the arena of the habitable in a later age and generation; and was regarded by him as an intruder, and an enemy to be ejected by all possible means, the end to be attained sanctifying everything, however criminal or ferocious. But, if he could not prevail by violence, it was within the

scope of his policy to try and corrupt with flatteries; for if he could put to silence by these he would convert the New Man into a partizan, and all opposition would cease. So long, however, as each remained true to his principles, the Old Adam to those of the flesh, and the New Adam to those of the word, there could be nothing but war until the one or the other were subdued.

But, the New Man, though “perfect,” did not in all the constituents of his body continue in all his conflicts undefiled. Much of his flesh became diseased and gangrenous, and perished by the way. This reduced his proportions considerably, and leaves him in his nineteenth century existence feeble, emaciated and decrepid; while the Old Adam is still robust and powerful.

In the days of the first seal, the New Man of the spirit was healthy, vigorous, and formidable to the Old Man of the Flesh; who ruled in the Pagan Church and State, as he does now in all the Churches and States of what he ignorantly calls “Christendom.” The conflict between the two was very earnest and bloody. Many lives or souls were ruthlessly precipitated under the altar, while many of the Old Serpent-Man’s adherents fell from their allegiance, and became incorporated in the New Man. But, in this sanguinary strife all the desertions were not from the party of the Serpent; many relaxed their hold upon the Lamb, fell into the ranks of the enemy, and became, either implacable adversaries, or perverters of the truth, who pretended to have found a common ground, on which Jew, philosopher, vulgar Pagan, and christian might meet in the fellowship of the same essential opinions. Sects, formed of the factions who had become impatient of the restraints of the truth, had greatly multiplied. The seed sown in the first century by the seducers, evil men, and false prophets, of whom we read so much in the New Testament, was now in vigorous growth; multiplied, varied, complicated, and refined by endless subtleties and fancies, in which the poverty of taste and genius discovered itself abundantly.

There were at the time of the closing of the period of the first seal and the opening of the second, two classes among the professed adherents of the New Man, whose opposite characteristics were becoming daily more distinct. The one may be regarded as the vital and wholesome element of the man himself—Christadelphians; those who held fast the Spirit’s Name, and had not denied His faith; and those of the Balaam class, who held the teaching of the Nikolaitanes, or Gnostics, and were multiplying considerably. Instead of holding fast the Spirit’s Name, they were developing what in history is called the *Arnestitheos apostasia*, or *Deity-denying apostasy*, which affirmed that “Christ was no more than a man.” The Spirit’s Name is the Father by his spirit manifested in Sin’s Flesh begotten and born, not of the will of man, but by his own creative energy, as was Adam the first: but, to say, that he was no more than a man, was to affirm, that he was begotten of blood, or of the will of the flesh, or of the will of man; which was to lay the basis of a name which the spirit not only will not recognize, but one which he hates. These Gnostics also, while they claimed the name of christian, denied the Spirit’s faith, as do “the names and denominations” of modern times. These Nikolaitans sects amused and stultified themselves with the discussion of the merest trifles; such as, the proper time of the observance of Easter; the pretended prophetic illuminations of fanatics, and the questions agitated by the Eclectics of Egypt. These sects were “the Mystery of Iniquity” working under the name of christians; the Synagogue of the Satan that aggravated greatly the difficulties of the genuine elements of the New Man in that department of his work, the “taking out from among the Gentiles a people for the Spirit’s Name.” Still, out of the evil of these sects some good was extracted. They became a *numerous and powerful political party*, which eventually acquired sufficient strength to contend with the pagan party sword in hand and to expel it from “the heaven” of the Roman world. While they had denied the Spirit’s name and faith by their traditions, they still contended against the idolatry of the Gentiles; and in this contention they were, doubtless, very successful. The Christadelphians or true believers, and the heretics called Christians combined were too much for the heathen in their argument against their gods, and the worship with which they honored them; so that the New Man, notwithstanding all the discouragements which afflicted

him on the right hand and on the left, still went on “conquering” under this second seal “that he might conquer” under the sixth, when his brethren and fellow servants who were to be slain should be filled up.

Now these Nikolaitan Heretics who were defiling the temple of the Deity with their traditions, were exhorted at this period to “repent; or else,” said the Spirit, “I will come *unto thee* suddenly, and will fight against *them* with the sword of my mouth”—ch. 2:16. Hence the Spirit had a controversy with them as well as with the heathen populace, priests, and civil, and imperial rulers. He will not permit His name, His faith, and His faithful and true ones to be disregarded, denied, tormented, and destroyed with impunity. *Nemo me impune lacessit*, no one provokes me without punishment, is the Spirit’s maxim with respect to his holy things. Retribution had therefore accumulated within the past eighty years upon the heads of two classes of offenders—upon the Roman people and government; and upon the sectarian or Pergamian apostates, who were neither pagan, Jew nor christadelphian; but, like our modern “names and denominations,” Balaamite and Nikolaitan blasphemers of the truth yet “christians” so-called.

The retribution threatened against these apostatizing professors of christianity was that the Spirit would fight with them, and that the weapon he would wield against them would be “the sword of his mouth.” That is, he would command a sword to be unsheathed against them. Such a sword would consist in something more practical and material than reason and testimony. These were fast becoming to them, what their brethren in modern times affirm the word of the Deity to be now, “a dead-letter.” Argument by the Spirit through the Angel-elderships of the Ecclesias had been exhausted; so that appeals to their intelligence being fruitless, it remained only to treat them as heathen men and publicans—mere creatures of sensation, brutish as the beasts that perish.

The sword, then, that was suspended over them was a sword of retribution, which, on smiting them, would also smite the heathen populace and its rulers, *and redden society with its own blood*. That this is the kind of sword “signified” by the Spirit’s words, will appear from the use of the phrase in Apoc. 19:15—“Out of his mouth goeth a sharp sword that with it he might smite the nations;” and in verse 20, “The remnant were slain with the sword of him sitting upon the horse, which sword proceedeth out of his mouth;” and the blood of those slain flowed to the horse-bridles of them who inflicted the vengeance.

“Repent,” *metanoeson*, *change your minds*, “or else I will come unto thee suddenly, and fight with thee.” But instead of such repentance as this, they hardened their hearts, and went on from bad to worse, until the patience and longsuffering of the Deity being exhausted, the Lamb opened suddenly the Second Seal, and a *fiery red condition of society* became the characteristic of the “Spirit of the Heavens” that ruled the passing hour.

2. The Opening of the Seal-Period

When the Lamb opened the first seal, John’s attention was called to the fact by a voice “as of a voice of thunder;” but in the opening of the second, he hears a voice of the same import, only without the thunder. There was no hurling of the tyrant Marcus Aurelius Antoninus into the shades of death by the hands of an assassin, and the revocation of his edicts, and declaring his memory infamous, by the decrees of an indignant Senate, as in the case of Domitian. Though this imperial Stoic had shed so much christian blood, or permitted it to be shed when he could easily have prevented it, which is equally criminal with the Deity, the Lamb allowed him to depart to his own place without any signal personal vengeance being inflicted upon him. He died without violence, aged about fifty-seven, having reigned conjointly with Antoninus Pius twenty-three years, at the expiration of which he became sole emperor for thirteen, when he associated his son Commodus with him in the government. Four years after this he died, leaving Commodus, at the inexperienced age of about nineteen, the uncontrolled and irresponsible

despot of the so-called “civilized world.”

Commodus ascended the throne as sole ruler A.D. 180. “The beloved son of Marcus,” says Gibbon, “succeeded to his father amidst the acclamations of the Senate and armies, and when he ascended the throne, the happy youth saw round him neither competitor to remove, nor enemies to punish. In this *calm, elevated station*, it was surely natural that he should prefer the love of mankind to their detestation, the mild glories of his five predecessors to the ignominious fate of Nero and Domitian.”

During the first three years of his reign, he reluctantly surrendered himself to the direction of those experienced counsellors whom his father had delighted to honor. By their influence his profligacy was confined to his private revels; and as his hands were yet unstained with blood, there was hope that he might become, if not the most virtuous, at least not the most “dreadful and terrible” of his kind. A fatal incident, however, dashed all hopes, and decided his weak and timid character for the worse, until cruelty degenerated into habit, and at length become the ruling passion of his soul.

One evening as Commodus was returning to the palace through a dark and narrow portico in the amphitheatre, an assassin, who waited his passage, rushed upon him with a drawn sword, loudly exclaiming, “The Senate sends you this.” The menace prevented the deed; the assassin was seized by the guards, and immediately revealed the authors of the conspiracy. The conspirators, who, with the assassin himself, were senators, were all executed. But though relieved of their presence, the words of the assassin sunk deep into the mind of Commodus, and left an indelible impression of fear and hatred against the whole body of the Senate. Those whom he had dreaded as importunate ministers he now suspected as secret enemies. The Delators, a race of men discouraged and almost extinguished in the former reigns, again became formidable, as soon as they discovered that the emperor was desirous of finding disaffection or treason in the Senate. This great council of the nation was composed of the most distinguished of the Romans, and distinction of every kind soon became criminal. “The possession of wealth stimulated the diligence of the informers; rigid virtue implied a tacit censure of the vices of Commodus; important services argued a dangerous superiority of merit; and the friendship of Marcus Aurelius always ensured the aversion of his son. Suspicion was equivalent to proof, trial to condemnation. The execution of a senator of consideration was attended with the death of all who might lament or avenge his fate; and when Commodus had once tasted human blood, he became incapable of pity or remorse.”

Such was the opening of the Second Seal, A.D. 183. It was a sign in “the heaven,” and the color of the sign was fiery red. The spirit that ruled the situation there was that of retributive vengeance, through a class of agents who were the blind executioners of a purpose which they knew not. Bloodshedding was the order of the day. The son-in-law of the late emperor was among the victims; and Arius Antoninus, the last representative of the Antonines, also fell by the axe of the executioner. Every sentiment of decency and humanity was extinct in the mind of Commodus. He abandoned the reins of empire to the most unworthy favorites, and valued nothing in sovereign power except the unbounded license of indulging his sensual appetites. He is said to have been the first of the Roman emperors totally devoid of taste for the pleasures of the understanding. From his earliest infancy he discovered an aversion to whatever was rational or liberal, and a fond attachment to the amusements of the populace, the sports of the circus and amphitheatre, the combats of gladiators, and the hunting of wild beasts. He entered the lists as a gladiator, and gloried in a profession which the laws and manners of the Romans had branded with the justest note of infamy.

He had now attained the summit of vice and infamy. Amidst the acclamations of a flattering court, he was unable to disguise from himself that he had deserved the contempt and hatred of every man of sense and virtue in his empire. History has preserved a long list of consular senators sacrificed to his wanton suspicion, *which sought out with peculiar anxiety those unfortunate persons connected, however*

remotely, with the family of the Antonines, without sparing even the ministers of his crimes or his pleasures. His cruelty proved at last fatal to himself. He had shed with impunity the noblest blood of Rome; he perished as soon as he was dreaded by his own domestics. He was strangled while laboring with the effects of poison and drunkenness, A.D. 192, after a sanguinary reign of thirteen years. This reign may be regarded as the opening period of the Second Seal. In its course divine vengeance executed through the wicked, as the sword of Deity, retributive justice upon the authorities, and upon the imperial family, who had shed the blood of the saints in the former reigns; and, when the work was consummated in their case, the imperial executioner was punished for his crimes by death at the hands of the infamous.

But, though Commodus had destroyed the peace and happiness of the Senate and patricians of Rome, his reign was remarkable for the peace granted to the Ecclesia of Christ in all the habitable. In this one particular point only, namely, in his conduct towards the christians, Commodus was more just and equitable than his philosophical father. In this the change of emperors was propitious. The power, goodness, and justice of the Deity were evinced in making so vile a character at once his sword upon the persecutor and a check upon persecution, by which a breathing time was afforded after eighteen years of sufferings exceedingly cruel. The gospel, or what was called the gospel, is said to have “flourished abundantly, and many of the nobility of Rome, with their whole families, embraced it.” At all events, they abandoned paganism; but whether or not they embraced “the truth as it is in Jesus,” is beyond the competency of historians to testify.

The Opening of the Second Seal

Seldom in history has so speedy and tragic a reversal taken place as that which followed the death of Marcus Aurelius, the last of the emperors of the first seal. At his death (A.D. 180), the empire stood at the zenith of stability; but in the hands of his successor, the gross and dull-witted Commodus, it entered into a sharp decline that approached disruption. He instituted a regime of terror, one so unjust and savage that many leading citizens looked to the armies for relief, and so laid the foundation of further bloodshed.

Commodus (see left) considered himself the incarnation of Hercules and had himself portrayed with the attributes of that god: a club and a lion’s skin. He degraded himself by appearing in the arena as a gladiator, there to slay unarmed opponents. He slaughtered senators at will, and permitted his pampered favorites in the Praetorian Guard to run the affairs of state as they pleased. He sought out every form of perversion, his excesses causing disgust among the people over whom he ruled, until, finally a hired assassin put him to death by strangling. His reign commenced the epoch of bloodshed and evil that finally brought the empire to an end.

3. The Horse Fiery Red

In the first seal the horse was white—it was in peace and prosperity; but the horse in the second seal appears under an administration that “takes away the peace from the earth.” Hence the redness of the horse—a horse dyed with blood—with arterial blood the life of the flesh, and therefore its fiery rather than a purple hue. The same word is used by the LXX in 2 Kings 3:22, *purra hos haima, red as blood*. The word is very expressive; the root of it being *pur, fire*, it indicates in this emblem both the brightness of the red and the cause of the horse’s redness—the fiery indignation of the Deity. John beheld the horse in a state of fiery redness without any whiteness about it. Not that the *social horse* became all over red on the opening of the second seal, but that this would be its condition before the seal-period should be superseded by that of the third. While the horse represents Greek and Latin society, the color represents

that society's judicial condition. The judgments brought upon it in the reign of Commodus fell chiefly upon the upstartdom of the State. The lower classes, however, of the city Rome did not altogether escape. Pestilence and famine broke out among them there, so that two thousand persons died every day for a considerable length of time. The pestilence was attributed to the just indignation of their gods; but the famine they considered as owing to speculators, and among these principally to the emperor's favorite, who had monopolized the breadstuffs of the city. The popular discontent, after it had long circulated in whispers, broke out in the assembled circus. The people quitted their favorite amusements for the more delicious pleasure of revenge, rushed in crowds towards the palace in the suburbs, and demanded with angry clamors the head of the public enemy. The obnoxious favorite ordered a body of praetorian cavalry to disperse the seditious multitude. The people fled towards the city; several were slain, and many more trampled to death. But when the praetorians entered the city, the foot-guards joined the people. The tumult became a regular engagement and threatened a general massacre. The cavalry at length gave way, and the tide of popular fury returned with redoubled violence against the gates of the palace, where Commodus lay dissolved in luxury, and alone unconscious of the civil war. It was death to approach his person with the unwelcome news. Two of his concubines, however, ventured to break into his presence, and revealed to the affrighted tyrant the impending ruin. He started from his dream of pleasure, and commanded that the head of his favorite should be thrown to the people. The desired spectacle appeased their rage, and the tumult ceased.

This was a sort of earnest of the sanguinary aspect that awaited the whole social horse when the judgments of the seal should be fully developed. He would, in all his parts, under the administration of his bloodshedding rider, bleed from every pore, and become fiery red, as John saw him in the vision; so that when the seal-judgments should be complete, the Senate, the executive, the pagans, philosophers, and heretics, of Daniel's "dreadful and terrible" fourth beast, should be all fiery red from the sanguinary calamities their crimes, unbelief, and apostasy had brought upon them.

4. The Rider of the Horse

John refers to the rider by the phrase "him who sits upon him." This equestrian is a symbolical personage, not representative of an individual man, but of a class of agents blindly executing retribution upon those obnoxious to the Lamb's displeasure. He evidently represents a class of agents endued with the power of the sword, and who could wield it in the cause of peace or war. "It was given to him," says John, "to take away the peace from the earth." This shows, first, that the white period of the first seal was a period in which peace ruled the situation; and, secondly, that it was given to him to destroy public tranquility—to abolish "the peace," and to substitute tumult and confusion where it had previously reigned. But this state of public disorder might obtain without bloodshedding John was therefore informed that the reason why it was given to him to take away the peace, was that "they," the agents symbolized by the rider, "might slay one another." This was an intimation to the apostle that, when the second seal should be in manifestation, a period of civil commotion and bloodshed would have superseded "the most prosperous and happy era" of the first seal. A sanguinary revolutionary condition of things, in the presence of that generation of "the people of the mighty and the holy ones," symbolized by the second or Ox-headed Living One "full of eyes," was the signification of "mystery" of Roman society dyed fiery red and ridden by this "dreadful and terrible" equestrian.

In the English Version it reads, "Power was given to him to take peace from the earth." This is very indefinite unless it is distinctly understood what is "signified" by "the earth." In the original the phrase is, *labein ten eirenen apo tes ges*, to take THE peace from the earth. The relation of the first two seals shows that the definite article, *ten*, ought not to be omitted, whether it be so in some manuscripts or not. Public tranquility had obtained within the limits of the Dragon empire from the fall of Domitian to the

alleged sending of a sword to Commodus by the Roman Senate, a period of eighty-seven years. This was peace notably definite in the history of the imperial diademed head of the Dragon, and the taking of it away was very properly foretold in the definite form of the original. I have, therefore, not omitted it in my rendering of the text, but, after “the form of words” before me, instead of “take peace from,” have given it “take *the* peace from the earth.”

5. The Great Dagger

“And there was given to him (the rider) a great dagger.” So I render the words, *kai edothe auto machaira megale*. In the English Version, *machaira megale* is rendered *a great sword*. My objection to this is, that in the symbolization of the Fourth Seal the *sword* is introduced in the English Version, although in the Greek the spirit has selected a different word, which, in fact, represents a weapon of a different kind. In verse 4, a *machaira* was given to the rider; while in verse 8, they kill with a *rhomphaia*. There must be a reason why two different words, both rendered *sword* in the English Version, are used by the Spirit in the second and fourth seals. A *machaira* and a *rhomphaia*, though both weapons of destruction, are such in the hands of different classes of destroyers. In Liddell and Scott’s Lexicon, *machaira* is defined “a large knife or *dirk*; a short sword or *dagger*; but still rather an *assassin’s* than a *soldier’s* weapon.” It was worn by the emperors as a symbol of their power, as magistrates-in-chief, over life and death. It was also worn by the praefects of the imperial guard. It was the *badge* indicating them as the constitutional authorities whose function it was to cause the laws to be obeyed on pain of death.

As a symbol, then, adapted to the representation of events peculiar to the bloodstained condition of things in the second sealperiod, a *machaira* was very appropriate. In this symbolization, it was the emblem of the murder or assassination, committed by them, who wielded constitutionally the power over the lives of their contemporaries, commonly termed *the power of the sword*. It was a great dagger—symbolically *great*. It was great in the excessive and unconstitutional, or illegal use of it. Though a short, small, weapon in itself; yet in the hands of the class represented by the rider, it was *great*, or “dreadful and terrible.” It was a weapon in the hands of imperial and military assassins of murder by wholesale in cold blood; and of bloodshedding in civil war to avenge assassination; or to retain sovereign power which had been acquired by the dagger’s use. In giving therefore to this rider “a great dagger,” he had power “given to him to take away the peace of the earth,” and to cause its potsherds to slay one another in civil wars. He would redden them with a fiery redness—the redness of a brother’s blood.

6. “The Earth”

“It was given to him (the rider) to take the peace from *the earth*.” “The earth” in this place cannot be the earth wherever men dwell, comprehending what we term Europe, Asia, Africa, America, and Australasia. The last two were unknown to the ancients; and may therefore certainly be excluded from “the earth” having relation to events being transacted in their time. The use of the phrase in this seal furthermore, could not have comprehended even all the territory known to them, for the prediction was “to take the peace” of the first seal “from the earth.” Now, “the peace” of this seal was internal, not external, peace; for although it was a “most prosperous and happy” period for the Roman people, they still waged great wars against the Persians, Jews, Quadi, Marcomanni, &c., in the reigns of Trajan, Hadrian, and Marcus Antoninus. Hence, the territories inhabited by these peoples must be excluded also from “the earth” of this text. In other words, “the earth” was bounded and confined to the frontiers of the Greco-Latin Dragon of Daniel and John; extending two thousand miles in one direction, and three

thousand in another; and inclosing within its circuit the Mediterranean sea. This was the sense in which “the earth” was understood by the Greeks and Latins in John’s time. A writer named Dionysius speaks thus concerning it,

He de Rhomaion polis apases men archei ges, hose me anembatos esti pasis de kratei thalasses—the city of the Romans indeed governs the whole earth, as much as is not inaccessible, and holds possession of all the sea. And Ovid sings,

Gentibus est aliis tellus data limite certo,
Romanae spatium est urbis et orbis idem.

that is, *to other nations territory is given with a defined limit; to the Roman the extent of the city and the orb is the same*; and in another place, he says, *Roma caput orbis*, —“Rome the head, or capital, of the earth.” This will remind the reader of what John says of this city in his day under the figurative name of “Babylon the Great,” in Apoc. 17:18, “that great city having dominion over the kings of the *earth*.”

This formula, then, “the earth” in this prophecy of the six seals, is to be interpreted of the Roman territory—all that portion of the orb we inhabit subject to the dominion of Pagan Rome. Beside the text before us, we have it occurring in verses 8, 10, 13, 15. In all these places “the earth” has the same limitation; and is to be interpreted only as the arena of events happening to the peoples and government of Rome.

Having thus expounded the beautiful and expressive figuration of the second seal, I shall now proceed to lay before the reader a narration of events illustrative of the foregoing exposition. I shall condense it from Gibbon as the best historian who has compiled the history of the seal-periods. If I wrote for the learned, this would still be indispensably necessary; for, though they may be well acquainted with the transactions of the times, very few of them are able to trace the apocalyptic vein of the fine gold that runs through them; in other words, to run a parallel between the prophecy and its historical fulfilment. But, this exposition is for the same class of readers as that to whom John was ordered to send the prophecy—“to the servants of the Deity;” and these in all the ages and generations since his day, have been mostly of the poorer sort; and but little acquainted with what has happened in the world beyond what is written in the scriptures. It is necessary, therefore, for their sakes, not only to explain the symbols, but to give so much history as will enable them to “see” for themselves, the reasonableness of the explanation; so that, when they shall have the prophecy in symbol turned into the prophecy in signification, and the history before them, they may be able to conclude that it can only mean what is shown, and nothing else.

7. Fulfilment of the Prophecy

Commodus, the imperial sword-bearer of the Roman empire, was not poinarded, but strangled to death. He was succeeded by Pertinax, the praefect of Rome, a senator of consular rank, and conspicuous for his merit. He was chosen emperor by the Praetorian Guards, whose praefect, Laetus, had procured the murder of Commodus, and his election by the military. The election was ratified by the Senate, A.D. 193, which at the same sitting branded the memory of Commodus with eternal infamy.

Pertinax was a “virtuous” pagan, who sought to heal the wounds inflicted by the hand of tyranny. The innocent victims who yet survived, were recalled from exile, released from prison, and restored to the full possession of their honors and fortunes. The unburied bodies of murdered senators (for the cruelties of Commodus, an individual element of the rider of the fiery red horse, endeavored to extend itself beyond death) were deposited in the sepulchres of their ancestors; their memory was justified; and every consolation was bestowed on their ruined afflicted families.

Economy and industry he considered as the pure and genuine sources of wealth. The rapacious extravagance of Commodus had left only about forty thousand dollars in the treasury. With this small sum he had to defray the expenses of the government, and to discharge the pressing demand of a liberal donative he had been obliged to promise the licentious and turbulent soldiery who had elected him. Yet under this pressure, he remitted all the oppressive taxes invented by Commodus, and cancelled all the unjust claims of the treasury; declaring, “that he was better satisfied to administer a poor republic with innocence, than to acquire riches by ways of tyranny and dishonor.”

His thorough radical reform of state abominations secured to Pertinax the love and esteem of the people, who never would have acquired a fiery redness had they been ridden solely by rulers of his description. They already flattered themselves that they should long enjoy the benign influence of his administration. But his zeal to reform the corrupted state was too hasty, and proved fatal to himself and to his country. His honest indiscretion united against him the servile and swinish multitude, who found their private benefit in the public disorders, and who preferred the favor of the most vicious tyrants to the inexorable equality of the laws.

Amidst the general joy, the sullen and angry countenance of the praetorian guards betrayed their discontent. They dreaded the restoration of ancient discipline; and regretted the licence of the former reign. Three days after their election of Pertinax, they seized on a senator with the design of making him emperor. But he escaped their grasp, greatly alarmed at their purpose of thrusting upon him so dangerous a distinction. A short time after this, one Sosius Falco, a rash youth, conspired with the soldiery in the absence of Pertinax; but the conspiracy was foiled by his unexpected return to Rome. Falco was on the point of being condemned to death by the Senate, but escaped through the intercession of the emperor, who desired that the purity of his reign might not be stained by the blood even of a guilty senator.

These disappointments served only to irritate the rage of the licentious and brutal praetorians, who were the curse of the state it was their duty to defend. Only two months and twenty-six days after the death of Commodus, a general sedition broke out in their camp, which the officers wanted either the power, or inclination to suppress. They marched at noonday with arms in their hands, and fury in their looks, towards the imperial palace. Their companions on guard gave them free admission; and they were welcomed by the domestics of the old court, who had already formed a secret conspiracy against the life of the too virtuous emperor. Pertinax, disdaining either flight or concealment, advanced to meet those in whose fiery red hand was already brandished “the Great Dagger.” He recalled to the minds of these assassins his own innocence, and the sanctity of their recent oath. But all in vain. A barbarian levelled the first blow, and Pertinax fell, pierced with a multitude of wounds. His head was borne on a lance in triumph to the praetorian camp in sight, of a mournful and indignant people, who lamented the unworthy fate of an excellent prince, and the transient blessings of a reign the memory of which could serve only to aggravate their approaching misfortunes.

The Praetorians were an arrogant military elite created as the emperor’s guard. They spent much of their time in Rome, and ultimately became tyrannical in their domination of the city, choosing and deposing several of the Emperors. They installed Pertinax as Emperor when he paid them a bribe, but after a few days murdered him. They had frequent recourse to the assassin’s sword (the *machaira* of Ch. 6:4) to gain their way until disbanded by Severus who replaced the existing guard with his own legions. In the left background is a standard bearing the imperial eagle with which Rome was identified (see Matt. 24:28).

The praetorian bands, whose licentious fury was the first symptom and proximate cause of the decline of the Roman empire, numbered about fifteen thousand. They were instituted by Augustus for the maintenance of his usurped dominion. They enjoyed double pay, and superior privileges. After fifty years of peace and servitude, Tiberius for ever rivetted the fetters of his country by concentrating them at Rome, in a permanent camp without the walls, which was fortified with skill, on the broad summit of the Quirinal and Viminal hills.

Such formidable servants are always necessary, but often fatal, to the throne of despotism. But thus introducing the praetorian guards as it were into the palace and the senate, the emperors taught them to perceive their own strength, and the weakness of the civil government; to view the vices of their masters with familiar contempt, and to lay aside that reverential awe, which distance only and mystery, can preserve towards an imaginary power. In the luxurious idleness of an opulent city, their pride was nourished by the sense of their irresistible weight; nor was it possible to conceal from them that the person of the sovereign, the authority of the senate, the public treasure, and the seat of empire, were all in their hands.

The advocates of the guards endeavored to justify by arguments the power which they asserted by arms; and to maintain that *their* consent was essentially necessary in the appointment of an emperor. “Where,” said they, “was the Roman people to be found? Not surely amongst the mixed multitude of slaves and strangers that filled the streets of Rome; a servile populace as devoid of spirit as destitute of property. The defenders of the state were the genuine representatives of the people, and the best entitled to elect the military chief of the republic.” These assertions became unanswerable when the fierce praetorians increased their weight by throwing their swords into the scale.

We have seen in the exposition of the first seal, how a *bow* may symbolize a multitude; it will not therefore be difficult for us to comprehend, how that the “great dagger,” or *small sword*, of the second, may symbolize a multitude of bloodshedding assassins in the hand of the power that rides the people, or rules the state. The scripture in various places uses the sword as emblematic of a multitude in arms. The wicked are the sword of *Yahweh* (Psa. 17:13); the sons of Zion are compared to a sword—Zech. 9:13; all the tribes of Israel are styled *Yah Elohim*’s battle axe and weapons of war, with which He will break in pieces the nations, and destroy kingdoms—Jer. 51:20. Hence, they are symbolized in the apocalypse by a sword proceeding out of His mouth with which he will smite the nations—19:15. These praetorian assassins, who claimed to be the representatives of the Roman people, were the sword in the hand of power; and became signally “great” when their numbers were increased by Severus, “the military chief of the republic,” to fifty thousand.

Having violated the sanctity of the throne by their atrocious assassination of Pertinax, the praetorians at once proceeded to dishonor its majesty by proclaiming, with a loud voice from the ramparts of their camp, that the Roman world was to be disposed of by public auction to the highest bidder. This infamous excess of military licence diffused grief, shame and indignation throughout the city. Two bidders presented themselves, Sulpicianus, father-in-law to Pertinax, and governor of the city, and Didius Julianus, a wealthy senator. The former offered £160 to each soldier; when the vain old Julian, eager for the prize, offered upwards of two hundred pounds sterling to each. This was irresistible; the gates of the camp were instantly thrown open to the purchaser. He was declared emperor; received their oath of allegiance, which would be regarded so long as convenient; and was conducted, in close order of battle, through the deserted streets to the senate-house where he received the imperial symbols from the obsequious and false-hearted council of the nation.

On the throne of the world, Julian now found himself without either friend or adherent. The praetorians even were ashamed of him, nor was there a citizen who did not regard his elevation with horror as the last insult on the Roman name. The streets and public places of Rome resounded with clamors and

imprecations. The enraged multitude insulted the person of Julian, rejected his liberality, and called aloud upon the legions of the frontiers to assert the violated majesty of the Roman empire.

"It was given to him to take the peace from the earth." The public discontent was soon diffused from the centre to the frontiers of the empire. The armies in Britain, in Syria, and in Illyricum, lamented the death of Pertinax, as an old and favorite commander, and sternly refused to ratify the ignominious sale. "Their immediate and unanimous revolt was fatal to Julian, but *it was fatal at the same time to the public peace*; as the generals of the respective armies, Albinus, Niger, and Septimus Severus, were still more anxious to succeed, than to revenge the murdered Pertinax. Of these rivals, S. Severus was the most fortunate; and as the time of the seal-period had arrived, *"that they should slay one another,"* they all prepared for the arbitrament of the sword. Severus being a man of energy as well as a soldier of experience and capacity, and having the best troops of the service; and being also nearer to the capital had much the advantage over Niger of Syria, and Albinus of Britain. He speedily assembled his Pannonian legions; painted in the most lively colors the crime, the insolence, and the weakness of the praetorians, and animated his soldiers to arms and revenge. He concluded with the persuasive of about nineteen hundred and fifty dollars to every man; a donative double in value to the bribe with which Julian had purchased the world. The acclamations of the army immediately saluted Severus as emperor, who without delay marched them into Italy on the way to Rome.

Severus and his Pannonian legions were a "great machaira" in every sense of the phrase. His approach to the city made both Julian and the praetorians to tremble. They quitted, with a sigh, the pleasures of the baths and theatres, to put on arms, whose use they had almost forgotten, and beneath the weight of which they were oppressed. Every motion of Julian betrayed his trembling perplexity, which, with secret pleasure, was greatly enjoyed by the Senate. He insisted that Severus should be declared a public enemy; anon he entreated that he might be associated with him in the empire. He sent public ambassadors to negotiate, while he dispatched private assassins to slay him. He designed a solemn procession of vestals, and all the colleges of priests in their canonicals, and bearing before them the symbols of Roman superstition, to meet the Pannonian legions; and at the same time he vainly tried to interrogate, or to appease, not "the Lamb," but "the Fates," by magic ceremonies, and unlawful sacrifices. But Severus dreaded neither his arms, nor his enchantments, but took wise precaution against assassination. His emissaries, dispersed in the capital, assured the guards, that provided they would abandon Julian, and the assassins of Pertinax, to the justice of the conqueror, he would no longer consider that murder as the act of the whole body. The faithless praetorians complied with these easy terms, seized the greater part of the assassins, and signified to the senate that they no longer defended the cause of Julian. That assembly forthwith, unanimously acknowledged Severus as lawful emperor; and pronounced sentence of deposition and death against the unfortunate Julian, who was beheaded as a common criminal in a private apartment of the baths of the palace, after an anxious and precarious reign of sixty-six days.

Having settled affairs in Rome upon the new basis, he left the city at the end of thirty days, and led his legions to the slaughter decreed for them and their compatriots under Niger and Albinus, in the second seal—"it was given to him to take the peace from the earth, *anti that they should slay one another.*" In less than four years Severus subdued the legions of the east under Niger and the valour of the west under Albinus. He vanquished these two competitors of reputation and ability, and defeated numerous armies provided with weapons and discipline equal to his own. He was, as a legitimate imperial power, truly a "great machaira;" whose uncommon abilities and fortune had induced an elegant historian of that age to compare him with the first and greatest of the Caesars. He was a man of great craft and dissimulation. He promised only to betray, and flattered only to ruin. By these arts as well as by arms, his rivals fell singly and successively, an easy prey to their subtle foe. The sons of Niger had

fallen into his hands at Rome. As long as the power of their father inspired terror, or even respect, they were educated with most tender care with his own children; but they were soon involved in Niger's ruin, and removed—first by exile and afterwards by death—from the eye of public compassion.

As for Albinus, he was induced to accept from Severus the precarious rank of Caesar, as a reward for his neutrality in his conflict with Niger. Till this civil war was decided, he treated Albinus, whom he had doomed to destruction, with every mark of esteem and regard. Even in the letter in which he announced his victory over Niger, he styles Albinus the brother of his soul and empire. The messengers charged with the delivery of this were instructed to accost the Caesar with respect—to desire a private audience, and to plunge their daggers into his heart. The conspiracy was discovered, and the too credulous Albinus crossed over to the continent to meet Severus in arms for the work of mutual slaughter, according to the terms of the second seal. The battle of Lyons in France, where one hundred and fifty thousand Romans were engaged, was fatal to Albinus; and this second civil war was finished by that memorable day, A.D. 197.

Both Niger and Albinus were discovered and put to death in their flight from the field of battle. Severus' unforgiving temper stimulated by avarice, indulged a spirit of revenge, where there was no room for apprehension. The most considerable of the provincials who had obeyed the vanquished governor under whose authority they were accidentally placed, were *reddened with their own blood*, sent into exile, and lost their estates by confiscation. He sent the head of Albinus, with a threatening letter, to Rome, in which he announced that he was resolved to spare none of the adherents of the Caesar. He condemned forty-one senators to the *fiery redness* of the seal. Their wives, children, and clients attended them in death; and the noblest provincials of Spain and Gaul were involved in the same *fiery red* ruin. Such rigid justice—for so he termed it—was, in the opinion of Severus, the only conduct capable of ensuring peace to the people, or stability to the prince; and he condescended slightly to lament, that to be mild it was necessary that he should first be cruel.

Having thus become the “great machaira” of his age, Severus considered the Roman empire as his property, and proceeded to improve and cultivate so valuable an acquisition. In the administration of justice, his judgments were characterized by attention, discernment and impartiality; and whenever he deviated from the strict line of equity, it was generally in favor of the poor and oppressed. The misfortunes of civil discord were obliterated. The wrath of the Lamb was temporarily assuaged; and the judgments of the second seal were complete. The calm of peace and prosperity was once more experienced in the provinces. The fame of the Roman arms was revived by that warlike and successful imperial sword-bearer: and he boasted, with no little pride, that having received the empire oppressed with foreign and *domestic wars*—“slaying one another”—he left it established in profound, universal and honorable peace.

But, while “the peace” was taken “from the earth,” and the armies of the empire were engaged in “slaying one another,” what was the condition of those anti-pagan professors of christianity who had let go their hold upon the Spirit's name, had denied his faith, and had embraced the dogmas of Nikolaitanism? And amid all the trouble of the times, was the Bowman of the first seal “conquering,” while the Imperial Machaira of the second was blindly executing rigid justice upon the pagan senate and public at large?

In the beginning of the third century, at which we have arrived, we find an unhappy mixture of metaphysical self-righteousness and superstition, now amply developed in “the names and denominations” of blasphemy, overshadowing and darkening the world, and greatly clouding and depraving the pure light of the gospel. This perverting the gospel of Christ, and preaching another gospel than Paul's, had been progressing from his time; but recently it had been greatly promoted by Ammonius, Pantaenus, Clement, Origen, of the Divinity School at Alexandria, the capital of Egypt; who

were all eminent in the unhallowed work of making christianity palatable to heathen philosophers and admirers of the world's wisdom—a work that could only be successful by corrupting it. Would the Deity look with complacency upon this? Though they had renounced the gods of Greece and Rome, and contended against their existence and worship, as protestants now protest against the saints of the Romish calendar, and the worshipful honor paid to them, still this was only the negation of a particular superstition. The denial of this was not affirming “the truth as it is in Jesus.” Hence, Alexandrian divinity was no more the doctrine of Christ, by which alone men can be saved, than modern protestantism. It was a protest against vulgar paganism without being also an earnest contest for the faith. It was protestantism, only with a different form of superstition for its adversary. Did the Deity esteem the overthrow of heathenism more highly than holding fast his name and affirming his faith. We know he did not; for he threatened this class of professors that he would “fight with them by the sword of his mouth,” as he now fights against both papists and protestants by setting them to “slay one another” for their blasphemies and abominations. Zeal against an error or superstition does not sanctify the ignorance and unbelief of the zealots. They were vessels to dishonor in the master's house. I say in the master's house, for he had not yet “spued them out of his mouth,” as he did afterwards. They had not yet arrived at “the mystery of iniquity” in its seventh, or Laodicean degree. Christ loved them still, and therefore he chastised them to bring them back “to the faith once delivered to the saints.”

The great imperial machaira was the power employed in inflicting judgment upon “the house of the Deity”—1 Pet. 4:17. In his younger days Severus had been a bitter persecutor of the christians at Lyons, where he afterwards fought his great battle with Albinus. But through the influence and kindness which he had received from Proculus, a christian physician, he became favorably disposed towards them for a time. It was not till about the tenth year of his reign, or A.D. 202, that his native ferocity of temper broke out afresh, and kindled a very severe persecution against them. He may have been provoked to this by some political demonstration against his administration on the part of heretical professors; who, taking advantage of the trouble of the times, may have given aid and comfort to Niger or Albinus, preferring them as rulers rather than Severus. Be this as it may, he visited Alexandria, formerly under Niger, with great severity. From various parts of Egypt professors were brought to that capital to suffer; and they expired in torments. The justice of the Deity was very retributive in that city. It was the Oxford and Cambridge—the Andover and Princeton of spurious christianity; and there, consequently, the providential visitation was the most intense. From all I can see in the history of those times, the executions seem to have been chiefly of professors who coveted martyrdom, which was contrary to the teachings of Christ who told them that “when persecuted in one city they should flee to another.” But, the reverse of this, they rushed into the mouth of the dragon, and provoked him to devour them with his “great iron teeth,” and to rend them with his “brazen claws.” After the death of John this practice soon began to prevail. Multitudes in Asia presented themselves to Arrius Antoninus for execution in Trajan's reign. He ordered a few of them to execution, and said to the rest, “Miserable people, if you choose death, you may find precipices and halters enow.” As time rolled on, this folly increased to mania; and in A.D. 167, we find the ecclesia in Smyrna saying, in its letter about the execution of Polycarp, “we do not approve of those who offer themselves for martyrdom, for we have not so learned Christ.” Among the Alexandrians, several were burned and destroyed in various ways. Of these Heraclides is mentioned, who had not been baptized, and was therefore certainly not a christian. Basilides, a soldier who had assisted at the execution of a professor, was converted by her appearing to him three days after her death; and on declaring that he was christian, he also was put to death. Such spurious conversions as these abounded; and christians (!) of this sort had an idea that “by one hour's torment they redeemed themselves from eternal punishment.” Such “miserable sinners,” styling themselves “christians,” abound in our time; multitudes of whom, tired of the troubles of life, would joyfully suffer death under the

delusion that by giving their worthless bodies to be burned, they would by a brief torment acquire posthumous notoriety, and hide a multitude of sins. All this voluntary martyrdom was the result of ignorance and misdirected zeal. It was no proof of the sufferers being Christ's Brethren. We may admit the piety and sincerity of many of them; but Paul has taught us that giving the body to be burned is no equivalent for the want of that "love," which he, after the teaching of the Christ, says is "the fulfilling of the law"—hoping and believing all the things testified in the truth—1 Cor. 13. Martyrdom, then, is no proof of a man's being in Christ; and without being in him, he cannot be a christadelphian. The most it proves is the sincerity and devotion of the martyr to his profession, whatever that may be. Hence, the martyrdom of Huss, Jerome, Cranmer, Servetus, and such like, proved the sincerity of their anti-romish and anti-calvinistic opinions; it did not alter the fact of their being eminently pious members of the Apostasy; the stain of which cannot be obliterated by body-burning, but only by an intelligent belief and obedience of the truth.

There were many such "fellowservants," who were tormented to death by order of Severus—fellowservants with the "brethren" (see the distinction made in the fifth seal), in the sense in which the Spirit spoke to Jeremiah of his "servant Nebuchadnezzar"—fellowservants in the work of "conquering the ruling superstition of their times." Whether any of "the brethren" fell in his exercise of "justice," as he called it, we can only conjecture. It is probable from the wording of the fifth seal that there were some. Ecclesiastical writers, being ignorant of the truth, are unable to discern between the two classes. They have not been able to "come" to the subject, "and to see." Having no scriptural waymarks, they are lost in the sectarian wilderness of the early centuries; and find it, therefore, impossible to enlighten their readers in the premises. They tell us that heretics abounded in these times, all of them claiming the name of christian. Of these they judge them to be heretics, whom they in our times would decree to be such, according to their own creeds and articles: but they are more likely to have been the true brethren of Christ, or Christadelphians, than heretics. Little has been handed down to us that is reliable upon this point. The writers contemporary with the seals were chiefly of the heretical classes. Modern "divines" style them "the Fathers." And so they were. They were the fathers of the Laodicean Apostasy, taught by that woman Jezebel to commit spiritual lewdness; and to speak according, to the depths of the Satan—Apoc. 2:20–24. They denounced all for heretics who rejected their teaching. But the Deity knows his own, if they do not. The real heretics of the leading factions of Satan's synagogue, doubtless, served for an earthwork upon which the dragon power expended much of his rage, before he reached the citadel of the four living ones' encampment. While therefore many fell under the severe justice of this reign, few of the truly faithful may have suffered; for it was not against them, but chiefly against those who repented not, that the Spirit declared he would fight with the sword of his mouth.

Though troubled with fears within, and fightings without, the Archer with his bow, still went on "conquering." Niger and Albinus had been conquered, and their rival parties torn up by the roots. The same imperial conqueror, or "great machaira," had made war upon him. The flood, however, though it dashed against him with roaring impetuosity, had not swept him away. Many had fallen around him, but he had not only not been conquered, but still was "conquering;" and his ranks were swelled with more deserters from the enemy than he had lost by fire and sword.

But, after nine years of sanguinary conflict, "the Lamb" sent relief to his suffering people. After a reign of eighteen years, Septimus Severus died, A.D. 211. From this time, "the brethren and fellowservants" found peace and tranquillity for the space of thirty-eight years. During this long period, a short turbulent interval under Maximin excepted, they enjoyed a continued calm. In this period, their sufferings were those of the third and fourth seals, of which they were partakers with the general public. What these were, we shall "see" in our further exposition of the prophecy.

SECTION 3 THE THYATIRAN STATE

VOL. 1, PP. 428, 439

The Pergamian with all its evils merging into the worse Thyatiran degree of apostasy. Christians so-called, as intensely nominal and worldly as sectarians of the nineteenth century. The prophetess Jezebel, and “the Satan,” their representatives in the third century—Apoc. 2:20, 24.

ACT III.—SEAL-PERIOD THIRD

Apoc. 6:5, 6

The Greco-Latin horse, black with lamentation, mourning and woe.

A.D. 212

“And when he opened the third seal, I heard from the third living one, saying, ‘Come and see.’ And I saw, and behold a Black Horse, and one sitting upon him holding a Balance in his hand. 6. And I heard a voice in the midst of the four living ones, saying, ‘A choinix of wheat a denarius; and three choinices of barley a denarius; but the oil and the wine thou mayest not act unjustly by’.”

1. The Spirit not yet Withdrawn

Such is the expressive heiroglyphic by which the Spirit “signified” to “his servants” the nature of the situation which should succeed the period in which they would “slay one another,” and “a great machaira” would appear to aggravate the strife. The Lamb also opens this third seal. It is an opening, not to give exit to blessedness upon Roman society; for that is not the nature of a seal; but, to loose those evils upon the world, which would be calamitous to pagan, Jew, and Jezebel-professors of christianity, in all the empire. Though the evils would be general, “the Brethren,” or as many as had not the Jezebel doctrine, would, doubtless, not suffer so severely as others; for in the time of the first four seals, it was certainly a ministration of Spirit in which retribution came upon ecclesias “according to their works.” It was, I say, a ministration of Spirit, though not so amply manifested as when Paul wrote 1 Cor. 12, 13 and 14. The presence of the Four Living Ones, and the emanation of voices from them, as a part of the symbolization, proves this. When the fifth seal is opened, there is no invitation from a Living One to “come and see.” Yet the Spirit still lingered among the Lightstands, as may be inferred from the saying, “it was said unto them.”

The third Living One is the symbol of the ecclesia of the Deity in its Pergamo-Thyatiran declension. Its face was that of a man, and “full of eyes before and behind.” The reader will remember, that in the apocalypse these four living ones are related to two states—the state of suffering in the flesh; and the state of glory in the resurrection; and that they are only introduced in the prophetic drama where there is direct and potential ministration and manifestation of Spirit.

2. The Black Horse

While it is true, that *black* is used in scripture in connection with scarcity and famine; I am satisfied that in this third seal *famine* is not indicated by the color of the horse. The reader will therefore be so good as to run his pen through the word “famine” in line 16 of our “Chronological Tableau of the Apostasy,” on page 428, Vol. 1. The color indicates *mourning, distress, intense depression of mind*, from any kind of calamity that may befall. This appears from Job 30:26–31: “When I looked for good then *evil* came; and when I waited for light, there came *darkness*. My bowels boiled, and rested not; the days of *affliction* anticipated me. *Mourning* (*kodair*, darkening) I went without the sun.... My skin is

black upon me, and my bones are burned with heat. My harp also is turned to *mourning*, and my organ into the voice of them that *weep*.” We need not multiply examples. This from Job shows, that the outside blackness is caused by the inner heat of burning, or intense, affliction. So also in the case before us. the severe oppression to which the community represented by the horse, is subjected by them who ride, or rule it, gives it hieroglyphically, a black skin. It is therefore to be viewed as under the operation of great evil in days of affliction, producing lamentation, mourning, and great distress. The *horse* represents the same community as the white of the first seal, and the fiery red one of the second—the peoples subject to pagan Rome; the different colors signifying their different condition in different periods.

3. The Balance-Holder

The rider of the black horse may be known by his badge. John saw one sitting upon him “holding in his hand a balance.” The other riders of the first and second seals were identified by their badges—the bow and the great dagger; and so must this of the third by *the balance*, which is his. He represents a class of agents who, in relation to the Roman peoples, held the balance as their badge of office; the duties of which they performed so oppressively that they became a public evil, which like a noxious weed of most luxuriant growth, “darkened the Roman world with its deadly shade.”

Among the Greeks and Latins, as also among the moderns, a balance was the symbol of *justice*. The scripture also adopts it as such: “Let him weigh me,” says Job, “in the balance of justice”—31:6. In the hand of an official it indicated a judge, or an administrator of justice, or properly, of law; which, in the mouth of a judge, is often times far removed from justice. In this seal, it is the symbol of agents, whose office it was to execute the laws—the imperial functionaries of the empire; both the emperors and their subordinates. There are Roman coins in the cabinets of the collectors of coins and medals, illustrative of this. Mr. Elliott has given copies of some in his work. Among these is an imperial coin of Alexander Severus. On one side is the head of an emperor; and on the other, a diademed figure holding a balance in the right hand and a measure in the other, with the Legend *Aequitas Augusti, S.C.* It is the symbol of the equity of the emperor by decree of the senate in his levies upon the people in kind; for in imperial times the supreme judicial and financial, as well as supreme military power centred in the emperors. For this reason, the *balance of justice* is ascribed to them as well as the *machaira*, which, says Paul, “he beareth not in vain, for he is the minister of the Deity, a revenger to execute wrath upon them that do evil”—Rom. 13:1–4. So Shakespeare combines them in the address of Henry V. to the Lord Chief Justice, as the monarch’s representative; “Hold thou still the *balance* and the sword.”

4. The Voice

John says, that when he saw this vision of the third seal, he heard “*a voice* in the midst of the Four Living Ones.” *Voice* is sometimes used in scripture in the sense of the signification, or the thing signified by a sign; as in Exod. 4:8. Moses was to do certain *signs* before the people, to convince them that he was sent by *Yahweh* to deliver them. “If,” said he, “they will not believe thee, neither hearken to *the voice of the first sign*, they will believe *the voice* of the latter sign.” The voices, though not expressed in words, were, that he whose power turned his flesh leprous as snow, and restored it instantly; and changed the water of the Nile into blood, had sent Moses with power to deliver them. The sign was one thing, the voice of the sign another. *Voice* also is sometimes used for *law*; as “if thou shalt be obedient to his voice,” *i.e.* to his law. It is also used for *proclamation*; as in Ezra 1:1, “Cyrus caused *qowl*, a voice to pass through all his kingdom;” that is he made *a proclamation* through all his kingdom.

The Third Seal
—A.D. 212–235:
Famine

The seal describes the rider on a black horse as holding a pair of balances in his hand (Apoc. 6:5). *Eureka* refers to medallions of Rome that depict this symbol. The above medallion was issued by Septimus Geta. It depicts three *Monetae* each holding a balance, and personifying the metals of gold, silver and bronze whilst at the feet of each is a pile of coins. *Juno Moneto* was the name given to Juno the Adviser, in whose temple at Rome money was coined, and by whom its value was guaranteed so as to create public confidence in the monetary system. But it is ironical that the invocation of such began at the very time that inflation and debasement of the coinage was well established. It is remarkable how the coinage and monuments of the Roman Empire illustrate the symbolism of the Apocalypse, and confirm the exposition of *Eureka*. Caracalla (left) whose reign commenced the epoch of this seal, is remembered chiefly for his treachery and cruelty. He murdered his brother Geta to obtain sole rule, but plunged Rome into greater distress.

This *voice* that John heard was edicts, decrees, or laws, proclaimed by authority; and to be executed by the class of agents who exercised the power symbolized by the balance—the praetors at Rome, and the governors of the provinces. John heard the voice “in the midst of the four living ones.” These being emblematic of the brethren and their fellow-servants in all the Roman earth, an imperial decree, addressed to the agents symbolized by the rider holding the balance, would be, hieroglyphically speaking, “a voice in the midst of the four living ones.”

The decrees of this voice caused to pass by authority throughout the Roman world were “a choinix of wheat a denarius; and three choinices of barley a denarius; but the oil and the wine thou mayest not act unjustly by.” This was the voice in sign. It was the sign-voice. We are not to expect to find an imperial decree in these words, because the thing signified will be different from the sign. But when we come to understand the character of the sign, if it be an evil sign, we may expect to find the administration of the balance-holder evil; and productive of such results as would blacken the community over which he rules; or cause to it lamentation, mourning, and woe: but if the sign-voice were a good sign, it would have developed a different aspect. The horse would have been white; because the administration of the rider to whom the voice comes, would have been beneficent. The sign voice implies an intensely oppressive administration of public affairs in all the third seal period, with a brief intermission only. This was indicated by the words, “the oil and the wine thou mayest not act unjustly by.” This implies that the edict-making power, or voice of the seal, would not in all its career be devoid of equity. The words *me adikesis* in the English version are rendered *hurt thou not*; but, I prefer the above translation as more in accordance with the etymology; for it is a compound of a negative, and *dike justice*—a denial of justice, which is *unjust*. There was one of the riders, or ruling class, who was ordered *not to act unjustly* in relation to “the oil and the wine” “THOU mayest not act unjustly by the oil and the wine.”

This injunction in regard to the oil and the wine, indicates that injustice would be done in the matter of the wheat and the barley. These were taxable articles from which a great revenue was derived for the use of the state. The decrees, or seal-voice of the senate, fixed the tariff, which the emperors and their subordinates carried into effect, justly or otherwise as it pleased them. The grain tax was levied in kind, or an equivalent was paid in money to the farmers of the revenue; who often sent the treasury at Rome what the law required, and retained for themselves the excess they had extorted from the taxpayers they oppressed. Thus, for example, if wheat were assessed by the senate at ten cents a bushel, they might extort thirty; send the treasury its due, and keep the twenty for their own use. According to this principle of robbery in Sicily, when the wheat-procurations were required from the islanders, the market price being not above one denarius the modius, Verres exacted three denarii from some of them as a money

equivalent for each modius due. These extortionate proceedings of the farmers of the revenue were a cause of great public distress and irritation. They were appointed for an equitable administration of affairs, and the collection of revenue in kind and money according to the voice of the Senate. But, being pagans without enlightened conscience, they acted under the blind impulse of their natural organization, and plundered the people as far as they could do so with impunity. "Those," says Gibbon, "who had learning enough to read the orations of Cicero against Verres, might instruct themselves in all the various arts of oppression with regard to the weight, the price, the quality, and the carriage; and the avarice of an unlettered governor would supply the ignorance of precept or precedent." The emperor Alexander Severus used to style the revenue-collectors, "the robbers of the provinces;" it was with them as Hosea says of Ephraim, "the *balance of deceit* is in his hands, he loveth to oppress."

The Choinix

The voice made proclamation of a denarius the choinix of the wheat. There are various opinions concerning the *choinix*. The English version uses the word in its widest sense for *measure of capacity*, without defining the capacity. In Ezek. 45:10, the Septuagint translators are thought to have used the word in this generic sense, *Zugos dikaios, kai metron dikaiou, kai choinix dikaiou esto humin tou metrou*; this is translated to suit the idea, "let there be among you a just balance, and a just measure, and a just choinix." But this is not true to the original; it should be, "a just balance, and a just measure, and let there be to you a *just choinix of the measure*." Here, the word does not stand for *measure in general* but for a specific *part of measure* called *choinix*. The general opinion of the learned is, that there were three choinixes in use among the Greeks and Latins, of the value of three, four, and eight cotyloe, of three gills each, respectively. The Attic choinix was the most common, and consisted of three cotyloe, or nine gills, or *one quart and an eighth*, and weighing about two pounds.

"*A choinix of wheat a denarius; and three choinixes of barley a denarius.*" A denarius was a silver coin, worth about fifteen cents, or eight pence sterling. It was a coin of the Roman empire; and thereby indicates in its symbolic use, that the seal prophecy had relation to Greco-Latin affairs. In the English version it is "for a penny," or denarius. In the original, *denariou* is the genitive of estimation or value; which the English version supposes to be the price of the wheat and barley, and therefore inserts the word "for." I have omitted this word, and in my translation reduced it as near to the original as possible. It may have been the symbolic price of the grain before its assessment, which was to be added; or it may have been the tax assessed independently of the market price. In either view of the case, as emblematic of the financial extortion and all its attendant evils by which the body politic was made black, it was an enormous oppression of the people.

Wheat at fifteen cents, or eight pence, the two pounds, would be four dollars and fifty cents, or about twenty shillings sterling a bushel, estimated at sixty pounds weight. I believe it takes about four bushels to make a barrel of flour, weighing one hundred and ninety-six pounds. Hence, the first cost of the flour would be eighteen dollars, say in Egypt, Roman Africa, or Sicily. To this must be added exporting and importing mercantile profits, and freight to Rome; so that by the time it reached the consumers, it would more than double our New York prices after three years of civil war, in which our social horse has become red. But this would not be all the trouble. To this high price must be added the tax on every bushel, collected by "the robbers of the provinces," before the wheat was converted into flour; so that when the whole should be summed up it would make "a sign" indicative of great distress among the people.

But, if a denarius is to be taken as the price of the grain, three times the quantity of barley could be purchased for that coin—"three choinixes of barley a denarius"—twenty-seven gills, or three quarts and

three gills. Hence, then denarii, or about one hundred and fifty cents, would purchase a bushel of untaxed barley. This is high for barley; and indicates some calamitous condition of public affairs, causing the necessities of life to range so high. It would affect all classes, rich and poor, bond and free; none would be exempt. When the tax was paid on the barley, what would be its price then?

But after all, a denarius may not have been the price of the choinixes; but the tax assessed on each respectively—a denarius on a choinix of wheat; and a denarius on three choinixes of barley. This, I am inclined to believe, is the signification of the voice. If so, a bushel of wheat would be assessed at four dollars and fifty cents; and a bushel of barley at one dollar and fifty cents. This superadded to the marketprice would make the cost of the necessities of life enormous; and cause whole tracts of country to be thrown out of cultivation, and so prepare the way for that famine which came upon the people as one of the miseries of their situation during the fourth seal—verse 8. The Emperor Trajan likened the undue enlargement of the taxation, with exacting procurators to collect it, to the morbid enlargement of the spleen, causing atrophy. And, after the failure of Alexander Severus, who responded to the Senate's voice, "not to act unjustly by the oil and the wine," in attempting to ameliorate existing fiscal evils, the history of the sequel illustrates fully the truth of Trajan's comparison. A general internal wasting of the Roman state resulted from it. Speaking of this seal-period, Gibbon remarks, that the form of the state was still the same as under Hadrian, "but the animating health and vigor was fled; *the industry of the people was discouraged and exhausted by a long series of oppression;*" and again, "that the general famine, which (soon after Philip's death) befell the empire, was the inevitable consequence of the *rapine and oppression*, which extirpated the produce (the wheat and barley) of the present, and the hope of future harvests." The agriculture of the provinces was insensibly ruined; and thus preparation was made for famine. "The injustice and avarice of the provincial governors," says Mosheim, "together with the rapacity of the publicans, by whom the taxes of the country were farmed, were the source and occasion of innumerable grievances to the people;" and another writer says, "the rapacity of the imperial procurators were among the causes that finally wrought the downfall of the empire."

An edict by Aurelian shows what extortion had effected previous to his reign. It speaks incidentally of the desolation in Italy; and urges agriculturists to plant vines on certain extensive *fertile* lands of Etruria, that had been *deserted*. With reference to a later period, Gibbon states that sixty years after the death of Constantine, and before a barbarian invader had been seen in Italy, an exemption from taxes was granted for 300,000 acres in the fertile province of Campania, that is, for one eighth of the whole province, as being by actual survey ascertained to be desert; and he ascribes it to *the long impoverishing effects of fiscal oppressions*; the chief era of which is the period of this third seal.

Thus, the rapine and oppression symbolized in the sign-voice "in the midst of the four living ones," involved both the depopulation and desolation of regions in themselves fertile. People do not abandon to the wild beasts of the forest such tracts of country, unless they are oppressed by their rulers, or left without protection against the barbarians without. The sign-voice in its operation reduced the inhabitants of the earth to despair, and banished every patriotic sentiment from their minds. Illustrative of the personal and family distress induced by official robbery and oppression which Constantine sought to remedy, Gibbon says: "The horrid practice of exposing and murdering their newborn infants was become every day more frequent in the provinces, and especially in Italy. It was the effect of distress; and the distress was principally occasioned by *the intolerable burden of taxes, and by the vexatious as well as cruel prosecutions of the officers of the revenue against their insolvent debtors*. The less opulent or the less industrious ... instead of rejoicing in an increase of family, deemed it an act of paternal tenderness to release their children from the impending miseries of a life which they were themselves unable to support. The humanity of Constantine, moved perhaps by some recent and extraordinary instance of despair, engaged him to address an edict to all the cities of Italy, and afterwards of Africa,

directing instant relief to those parents who should produce before the magistrates the children whom their own poverty would not allow them to educate.”

The voice, then, of this third seal hieroglyphic, was not the voice of famine, but of an intolerable assessment for state purposes of the abundance already in store, and to be hereafter produced. The era succeeding the seal-period in which they were slaying one another under the generalship of the great machaira, was one of abundance of wheat, barley, oil, and wine. This appears from the testimony of Dion who lived in those times. He says that Septimus Severus celebrated the secular games with extraordinary magnificence, and at his decease, left in the public granaries a provision of grain *for seven years*, at the rate of 75,000 modii, or pecks, or about 10,000 bushels a day. This was a part of the policy of S. Severus by a constant and liberal distribution of grain and provisions, to captivate the affections of the Roman people. But the policy of his son and successor, the fierce Caracalla, was “to secure the affections of the army, and to esteem the rest of his subjects as of little moment.” The liberality and indulgence to the troops was tempered by the father with firmness, authority, and prudence; but the careless profusion of Caracalla’s reign, the inaugural period of the signvoice of the third seal, was, as Gibbon says, “the inevitable ruin both of the army and of the empire. The excessive increase of their pay and donatives, exhausted the state to enrich the military order, whose modesty in peace, and service in war, are best secured by an honorable poverty.”

I take it, then, that the sign-voice may be expressed thus: “Let a choinix of wheat *be assessed* a denarius; and three choinixes of barley *rated at the same*; but the oil and the wine thou mayest not act *so* unjustly by.” The signification of this, and the causes operating so grinding and blackening a despotism, will appear in the Lamb’s opening of the seal hereafter to be expounded in the following.

6. Fulfilment of the Prophecy

The declining health and last illness of S. Severus, inflamed the wild ambition, and black and blackening passions of Caracalla. He attempted, more than once, to shorten Severus’ life, and with as little success, to excite a mutiny among the troops. Severus deliberated, and threatened, but was too fondly parental to punish his son and colleague in the throne; and this last, and only instance of mercy he was ever guilty of, was more fatal to the empire than a long series of cruelty. At length he expired at York in Britain, A.D. 211, leaving his two mutually detesting and impetuous sons, Caracalla and Geta, the imperial chiefs of the Roman world.

Proclaimed by the army and cheerfully acknowledged by the Senate, the people, and the provinces, the two brothers commenced their reign, with equal and independent power. But they were implacable foes, who neither desired nor could trust a reconciliation. It was visible that only one could reign, and that the other must fall; and each of them judging of his rival’s designs by his own, guarded his life with the most jealous vigilance from the repeated attacks of poison or the sword. They met only in public; and each surrounded by a numerous train of armed followers. Even on these occasions of ceremony, the dissimulation of courts could ill disguise the rancour of their hearts.

This latent civil war already distracted the whole government. To remedy this, it was proposed to divide the empire between them. But this scheme was defeated by the influence of their mother; and Caracalla got rid of Geta by an easier, though more sanguinary process. He artfully listened to his mother’s entreaties and consented to meet his brother Geta in her apartment, on terms of peace and reconciliation. In the midst of their conversation, some centurions, who had contrived to secret themselves, rushed with drawn swords upon him, and laid him lifeless at his mother’s feet. The deed accomplished, Caracalla, rushed with horror on his countenance, to the praetorian camp, where he reported in broken and disordered words, his fortunate escape from attempted assassination. Geta had been the favorite of the soldiers, but complaint was useless, revenge dangerous, and they had still a

reverence for the house of their “great machaira,” Severus. Their discontent died away in idle murmurs, and Caracalla soon convinced them of the justice of his cause, *by distributing to them in one lavish donation the accumulated treasures of his father’s reign*. The real sentiments of the soldiers alone were of importance to his power or safety. Their declaration in his favor commanded the dutiful *professions* of the Senate, which obsequiously ratified as usual the success of villany the most lawless and abandoned.

The anguish of remorse henceforth seized upon the haunted imagination of Caracalla, which prompted him to remove from the world whatever could remind him of the fratricide, or recall the memory of Geta. Seeing the empress Julia, his mother, in a company of matrons, weeping over his untimely fate, he threatened them with instant death; the sentence was executed against Fadilla, the last remaining daughter of Marcus Antoninus, the imperial stoick, and sanguinary persecutor of the christians, under the first seal. It was computed, that *under the vague appellation of the friends of Geta, above twenty thousand persons of both sexes suffered death*. His guards and freedmen, the ministers of his serious business, and the companions of his looser hours, those who by his interest had been promoted to any commands in the army or provinces, with the long connected chain of their dependants, were included in the proscription; which endeavored to reach every one who had maintained the smallest correspondence with Geta, who lamented his death, or who even mentioned his name. The particular causes of calumny and suspicion were at length exhausted; and when a senator was accused of being a secret enemy of the government, Caracalla was satisfied with the general proof that he was a man of probity and virtue. From this well-grounded principle he frequently drew the most sanguinary inferences.

Such was the opening of the third seal, A.D. 212. Through the mad ferocity of one of the basest of mankind, retribution fell upon the heads of a people, who in their public pastimes clamored for inoffensive and non-resisting professors of the christian faith, to be brought out of prison to fight with savage beasts in the amphitheatres for their amusement. It is a remarkable fact, and deserves to be noted, that while this monster of wickedness was filling the families of pagans with lamentation, mourning and woe, christians found in him friendship and protection. His father Severus, we have seen, was a cruel persecutor; but in this son of iniquity, arose an avenger, who rendered the heathen public *BLACK with mourning and distress*. The education of Caracalla is said to account for his favor towards them. He had known Proculus his father’s physician, who was a christian, if not a christadelphian, and maintained in the palace to his death; and he had himself been nursed by a professed christian woman. This gave him an early predilection in favor of the christians, insomuch that when he was seven years old, observing one of his playfellows to be beaten because he followed the christian religion, he could not for some time after behold with patience either his own father, or the father of the boy.

The tyranny of Tiberius, Nero, and Domitian, who resided almost constantly at Rome, or in the adjacent villas, fell principally upon the senatorial and equestrian orders. But Caracalla was the common enemy of his heathen subjects. He left the capital, and never returned to it, A.D. 213. The rest of his reign was spent in the several provinces of the empire, particularly those of the East, and every province was by turns made *black by rapine and cruelty*. The senators, compelled by fear to attend his capricious motions, were obliged to provide daily entertainments at an immense expense, which he abandoned with contempt to his guards; and to erect in every city, magnificent palaces and theatres, which he either disdained to visit, or ordered to be immediately thrown down. The most wealthy families were ruined by partial fines and confiscations and *the great body of his subjects oppressed by ingenious and aggravated taxes*. In the midst of peace, and upon the slightest provocation, he issued his commands at Alexandria in Egypt, the seat of paganized christianity, and where in his father’s reign so much blood of professing christians had been shed, for *a general massacre*. From a secure post in the temple of Serapis, he viewed and directed the slaughter of many thousands of citizens, as well as strangers, without distinguishing

either the number or the crime of the sufferers; since, as he coolly informed the Senate, *all* the Alexandrians, those who had perished, and those who had escaped, were alike guilty—guilty of slaying the disciples of the Lamb; and therefore in opening the third seal, the Lamb retributively gave them blood to drink; and made the survivors, *black with lamentation and distress*; so fearful a thing is it to tamper with the truth, and to persecute its friends. Sooner or later, terrible vengeance overtakes the guilty, even by the wicked, who are the Deity's sword-bearers against all such evil-doers.

As long as the vices of Caracalla were beneficial to the armies, he was secure from the danger of rebellion. A secret conspiracy, however, provoked by his own jealousy, caused his assassination, and the election of the chief conspirator as his successor. The grateful soldiers forgot his vices, remembered only his liberality to them, and obliged the Senate to stultify itself and their superstition, by decreeing him a place among the gods. While living, Alexander the great was the only hero which this "god" deemed worthy of his admiration; but in no one action of his life did Caracalla express the faintest resemblance to him, except in the murder of a great number of his own and of his father's friends.

His extraordinary gifts to the army amounted annually to about two millions three hundred and fifty thousand pounds, or about 11,750,000 dollars. The prodigality of Caracalla left behind it a long train of ruin and disorder. But the policy of the house of Severus was to increase the dangerous power of the army, and to obliterate the faint image of laws and liberty that was still impressed on the public mind. In pursuing this policy, Severus and his son undermined the foundations of the empire, and hastened its decline. An important edict of Antoninus Caracalla, which communicated to all the inhabitants of the empire the name and privilege of Roman citizens, greatly contributed to this. *This edict made the limits of the city Rome, and the limits of the empire, the same.* His unbounded liberality, however, flowed not from the sentiments of a generous mind; it was the sordid result of avarice. Inattention, or rather, averse to the welfare of his subjects, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. The favour of citizenship was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman citizens. *Nor was the rapacious Caracalla contented with such a measure of taxation,* as had appeared sufficient to his predecessors. Instead of a twentieth, he exacted a tenth, *a denariad* of all legacies and inheritances; and during his reign he crushed alike every part of the empire under the weight of his iron sceptre. The new citizenship brought with it only an increase of burdens. The old as well as *the new taxes* were, at the same time, levied in the provinces. This was an intolerable grievance, which found only a temporary remission in the reign of Alexander Severus, who *reduced the tributes to a thirtieth part of the sum exacted at the time of his accession.* "In the course of this history," says Gibbon, from whose work I have condensed as before, "we shall be too often summoned to explain the land-tax, the capitation, *and the heavy contributions of grain, wine, oil, and meat, which were exacted from the provinces for the use of the court, the army, and the capital.*" Caracalla supplied the necessities of these insatiable consumers without any regard to the blackening effect produced upon the unhappy civilians, from whom the supplies were so oppressively obtained.

Caracalla was assassinated A.D. 217, after a reign of six years; and was succeeded by Macrinus, at whose instigation he was stabbed by a desperado, to whom he had refused the rank of centurion. The reader will, perhaps, now be able to "see" the historical significance of the hieroglyphical "opening" and "voice" of this sealperiod; and how, by the sanguinary and fiscal oppression of the rulers, the *horse-people whom they rode, were made black with anguish and despair.* The mad career of Caracalla, however, was only the opening sorrows of this third seal. He had sown tares which bore much evil fruit in the reigns of his successors. Macrinus, who had procured his assassination, was proclaimed by the praetorian guards, whom he had bribed by promises of unbounded liberality of indulgence, the head of the empire. Macrinus had now reached a height where it was difficult to stand with firmness, and

impossible to fall without instant destruction. The mercenary and fickle loyalty of the soldiery, to whom, from his reforming tendencies, he soon became detestible, was his only support. But the necessity of financial reform was inevitable. The expenses of the government had to be reduced; and he might have succeeded if the numerous army assembled in the East by Caracalla, and which had made him emperor, had been immediately dispersed through the provinces. But they remained concentrated in the luxurious idleness of their quarters; where, from various causes, they soon became ripe for another revolution, by which they might recruit their exhausted treasure. To minds thus disposed, the occasion soon presented itself.

A new candidate for the honor and danger of the imperial *balance-holder* appeared in a pretended son of Caracalla, the high priest of the sun, at Emesa, in Syria. The soldiers accustomed to attend his ministrations, professed to recognize in his the features of Caracalla, whose memory they now adored. His emissaries distributed large sums among them with a lavish hand, which silenced every objection, and they declared the young pontiff the successor of Caracalla, by hereditary right, and their own good pleasure. Macrinus remained inactive at Antioch. At length he went forth to encounter the forces of the young pretender. But, he was defeated and fled, and a few days after slain by his own guards.

Having been elected by the military, A.D. 218, Elagabalus, the high priest of the sun and the first Asiatic emperor of the Romans, without consulting the Senate, beside the *machaira*, assumed *the balance* in assuming the tribunitian and proconsular powers of the State. It was the prerogative of the Senate to confer these by its decree—by “a voice in the midst of the four living ones”—upon the imperial sword-bearers; a right which had hitherto been respected by the turbulent praetorians and the imperial puppets it was their pleasure to set up. “This new and injudicious violation of the constitution,” says Gibbon, “was probably dictated either by the ignorance of his Syrian courtiers or the fierce disdain of his military followers.”

The timid prudence of the obsequious Senate having acquiesced in what it could not remedy, Elagabalus was duly recognized both as bearer of the balance and the sword; and the most potent, grave and reverend senators confessed with a sigh that, after having long experienced the stern tyranny of their own countrymen, Rome was at length humbled beneath the effeminate luxury of oriental despotism.

The installation of the Sun in Rome as chief over all the religions of the earth, was the great object of the zeal and vanity of Elagabalus. The Sun’s marriage with the Moon, and the display of superstitious gratitude to him for his elevation to the throne, were the only serious business of his reign. He called himself Elagabalus (though his real name was Bassianus) after the name of his god, an appellation dearer to him than all the titles of imperial greatness. He was an irrational voluptuary who abandoned himself to the grossest gratification of sense with ungoverned fury, and soon found disgust and satiety in the midst of his enjoyments. Whilst he *lavished away the treasures of his people in the wildest extravagance*, his own voice and that of his flatterers applauded a spirit and magnificence unknown to the tameness of his predecessors. To sport with the passions and prejudices of his subjects, and to subvert every law of nature and decency, were in the number of his most delicious amusements. No more beastly a sensualist could have been found in Sodom than this high priest of the Sun. The public scenes displayed before the Roman people attest that the inexpressible infamy of his vices and follies surpassed that of any other age or country. The corrupt and opulent nobles of Rome gratified every vice that could be collected from the mighty conflux of nations and manners. Secure of impunity, careless of censure, they lived without restraint in the patient and humble society of their slaves and parasites. Elagabalus, in his turn, viewing every rank of his subjects with the same contemptuous indifference, asserted without control his sovereign privilege of lust and luxury.

But the licentious soldiers who had raised this dissolute pretender to the throne of the balance and the sword, blushed at their ignominious choice, and turned with disgust from the monster to contemplate

with pleasure the opening virtues of his cousin, Alexander Severus, whom he had been induced to invest with the title of Caesar, that his own divine occupations might be no longer interrupted by the care of the earth. In the second rank, that amiable prince soon acquired the affections of the public, but not without arousing the tyrant's jealousy, who determined, but without success, to take away the life of his rival. Failing in this, he degraded him from the rank and honors of Caesar. This sentence was received in the Senate with silence, and in the camp of the praetorians with fury. These swore to protect Alexander, and to revenge the dishonored majesty of the throne. Elagabalus trembled, and begged for his life with tears; his prayer was granted, but the folly of the emperor brought on a new crisis, which was instantly fatal to his minions, his mother, and himself. Elagabalus was massacred by the infuriated praetorians, his mutilated corpse dragged through the streets of Rome and thrown into the Tiber. His memory was branded with eternal infamy by a decree of the Senate in the year of his death, A.D. 222, after a reign of three years, nine months, and four days.

With two such tribunes and proconsuls of the Roman Senate, or *Balance-Holders*, as Caracalla and Elagabalus, what but oppression and injustice could result? The *choenix of wheat* and the *choinices of barley* must have been heavily taxed to provide the means of perpetuating for ten years such wild and reckless extravagance as history attributes to their administration. Better to grow no wheat or barley, than, having produced it, to be subject to the visits of the rapacious farmers of the revenue of such monsters. As we have remarked already, they did abandon the labors of the field, and left thousands of fertile acres waste and desert, by which, as one among other causes, preparation was made for the intense famine of the fourth seal. Could any people be *white*—happy and prosperous—under such riders? Could they be anything else than *black*—overshadowed by the blackness of darkness that might be felt in all parts of the body politic.

But, for the sake of the four living ones (and concerning them whom they represent, Paul says, "All things are for their sakes" (2 Cor. 4:15) the Lamb, who presided over these seal-judgments, had provided temporary relief in the preparation of a balance-holder, who would "not act unjustly by the oil and the wine"—in other words, whose rigid economy in every branch of the administration would seek to neutralize the injustice under which they had previously groaned. Alexander Severus, aged seventeen, and his mother, Mammaea, were the persons under whom this happy transformation of public affairs was brought about. On the death of Elagabalus, Alexander was raised to the throne by the praetorian guards. His amiable qualities and his danger had already endeared him to the people, and the eager liberality of the Senate decreed to him in one day—the *voice in the midst of the four living ones*—the various titles and powers of the imperial dignity, all summarily symbolized by the *Balance* and the *Sword or Dagger of the State*.

The regency of Mammaea was equally for the benefit of her son and the empire. With the approbation of the Senate, she chose sixteen of the wisest and best disposed senators as a perpetual council of State, before whom every public business of moment was debated and determined. The celebrated Ulpian was at their head, and the prudent firmness of this aristocracy restored order and authority to the government. Learning and *the love of justice became the only recommendation for civil offices*; valor and the love of discipline the only qualifications for military employments.

The uniform tenor of the emperor's life left not a moment for vice or folly. Since the accession of Commodus, the Roman world had experienced, during a period of forty years, the successive and various vices of four tyrants. From the death of Elagabalus, it enjoyed an auspicious calm of thirteen years. The provinces, *relieved from the oppressive taxes invented by Caracalla and his pretended son*, flourished in peace and prosperity, under the administration of magistrates who were convinced by experience that to deserve the love of the subjects was their best and only method of obtaining the favor of their sovereign. The *price of provisions* and the interest on money were reduced by the care of

Alexander, whose prudent liberality, *without distressing the industrious*, supplied the wants and amusements of the populace. The dignity, the freedom, the authority of the Senate were restored, and every well-intentioned senator might approach the person of the emperor without a fear and without a blush.

In the civil or *balance-holding* administration of Alexander Severus, wisdom was enforced by power, and the people, *sensible of the public felicity*, repaid their benefactor with their love and gratitude. There still remained a greater, or more necessary, but a more difficult enterprise—the reformation of the military order, whose interest and temper, confirmed by long impunity, rendered them impatient of the restraints of discipline and careless of the blessings of public tranquillity. By the most gentle arts he labored to inspire the fierce multitude with a sense of duty; but his prudence was vain, his courage fatal, and the attempt toward a reformation served only to inflame the ills it was meant to cure.

The administration of Alexander Severus was an unavailing struggle to “act justly by the oil and the wine.” Mutinies of the troops perpetually broke out; his officers were murdered, his authority insulted, and his life at last sacrificed to the fierce discontent of the army. Every cause prepared, and every circumstance hastened a revolution which distracted the Roman empire with a long series of intestine calamities.

Alexander was one of the most moral heathens of the ancient world. His mother, Mammaea, who was cruelly jealous and avaricious, is called by Eusebius, a bishop of the Laodicean Apostasy, “a most godly and religious woman.” There are many such in our day—Gentiles, who are “godly and religious” people, but as ignorant of the first principles of the truth as Mammaea and her son. While residing at Antioch, they invited that celebrated son of Jezebel, Origen, to visit them. They could have sent for one whose christianity would have been less offensive to imperial liberalism. Origen’s christianity and theirs were not very remote, save that Origen did not bow down to imaginary deities. Alexander admitted into his own chapel all the deities of his wide empire. Jesus Christ, Abraham, Orpheus, Apollonius of Tyana, &c., were placed among them. It is almost certain that his mother had biased him in favor of philosophical christianity in which she believed. He had a desire to erect a temple to Christ, and to receive him regularly among the gods! The excellent qualities of this amiable and just ruler were, doubtless, attributable to the divine principles he so imperfectly understood. These caused him to treat professors of christianity with favorable regard. As an instance of this, it is related that the right of possessing a certain piece of ground was claimed by a tavern-keeper. It had been without owner or possessor for a long time, and the christians had occupied it as a place of worship. “It is fitter,” said Alexander, “that God should be served there, in any manner whatever, rather than it should be used for a tavern.” He frequently said, “Do as you would be done by.” He obliged a crier to repeat it when he punished any one, and was so fond of it that he caused it to be written in his palace and in the public buildings. When he was going to appoint *balance-holders* of provinces, he proposed their names in public, giving the people notice that if they had any crime to accuse them of they should come forward and make it known. “It would be a shame,” said he, “not to do that with respect to governors, who are intrusted with men’s properties and lives, which is done by Jews and christians when they publish the names of those they mean to ordain priests.” His great desire was, not only that he himself should not, but also that the representative officials of the Roman majesty in all parts of the empire, should “not act unjustly by the oil and the wine.”

There was no persecution of the christadelphians, nor of philosophical christians, under the Balance-Holders of this seal—to wit, Caracalla, Macrinus, Elagabalus, and Alexander Severus. The calamities they experienced befell them in common with the general public. Though primitive christianity was losing ground, the Archer with his bow was still “conquering” the popular superstition. An Alexander

Severus, on the throne of the world, was evidence that philosophical christianity, the metaphysics of the Alexandrian School of “Divinity,” was supplanting the grosser superstition of the heathen. Though christianity in the purity of its faith and practice, was succumbing to the rising and now rapidly maturing apostasy, there were very many christadelphians or Brethren of Christ, who still contended earnestly for the faith, as “the living ones” of the third Cherub of the seal. These were the salt which preserved the whole professing community from putrefaction. Little, however, is known about them, seeing that the writers of their times were the philosophicals of the Satanic synagogue, of which, by way of derision, the pagans named Alexander the chief.

SECTION 4 THE SARDIAN STATE

VOL. 1., PP. 428,443

Spiritual death overshadowing the ecclesias from long peace and the philosophical “divinity” which had, to a great degree, superseded the gospel. The things that remain not yet dead, “ready to die.” The Thyatiran, or Jezebel-and-Satan, ethics, the seed which ripens into the Sardinian—Apoc. 3:1.

ACT IV.—SEAL-PERIOD FOURTH

Apoc. 6:7, 8

War, famine, pestilence, and barbarian invasion combined, sickly over the Roman Horse with the pale cast of death and corruption.

A.D. 235

“And when he opened the Fourth Seal I heard the voice of the Fourth Living One, saying, ‘Come and see!’ 8. And I saw, and behold a pale horse, and he who sits upon him, the name for him is Death; and Hades follows with him: and there was given to them authority to kill upon the fourth of the earth with sword, and with famine, and with pestilence, and under the beasts of the earth.”

The fourth living one full of eyes is likened in countenance to a flying eagle. The people represented by this were still “a habitation of the Deity through the Spirit,” and witnesses of the judgments to be revealed in this fourth seal. The Spirit of this divinely inhabited community did not invite John to “come and see” till the Lamb had opened the seal; and this series of events did not occur till A.D. 235, when the auspicious calm that had pervaded the Roman world for thirteen years came to an abrupt and sanguinary termination by the assassination of Alexander Severus, and the massacre of his most faithful friends, by the fury of the soldiers.

When the opening was complete, John saw *hippos chloros*, a pale horse. The word rendered *pale* indicates *green* as the basis of the *pallor*. Pallida mors was proverbial among the Latins. Hippocrates enumerates the color of the facial skin fading into green and black among the symptoms of approaching death. Nothing could be more appropriate than the color which accompanies putrefaction as representative of the Italian body politic at this crisis of its “dreadful and terrible” history. It had suffered severely under the second and third seals; but what were these in comparison of the deathstrokes by sword, famine, pestilence, and beasts, speedily and of long continuance, to fall upon the Pagan Horse! A deadly paleness and livor would come over it—a hue emblematic of approaching dissolution, as most expressively represented by the *chloros* of the fourth seal.

1. The Rider “Death”

John says that the name of the representative personage he saw sitting above, over, or upon, *epano*, the pale horse, was “Death.” The form of words in which he tells us this is according to the form of the

previous seals. “The *rider* was not, as before,” says Elliot, “the representative of *human functionaries* and *rulers*, whose distinctive emblems, though well understood at the time, might now require investigation to unfold them. It is a symbol of meaning as obvious to the reader now as it could have been then to the seer; for who it meant is expressly told us. It was the personification of Death! To mark that it was the actual King of Terrors—and not as otherwise it might possibly have been construed, the destroyer merely of political existence—his badge, so to express it, is said to have been *Hades* following him, the recipient, with his opening jaws of the victims slain by Death.” But Mr. Elliott has not attempted to show why death should be personified in the fourth and not in the second seal, where the horse is fiery red, and they are engaged in slaying one another. The truth is the very reverse of Mr. Elliott’s supposition; for the rider, as before, represented, not death in the abstract, but human functionaries and men of power, so victimizing and victimized by assassination and war as to become, as it were, *the sons of death*, and, therefore, as a class, fitly represented by *the symbolical name*, “Death.” John does not say that the sitter upon the pale horse was death, but that the name bestowed upon him was death—“the name for him is Death.” Neither did the rider, Death, indicate “the destroyer of mere political existence;” for the agents, as a class, and the state, still survived the fourth seal. No interpretation of a fulfilled prophecy not in harmony with authentic history can be correct; therefore, this last idea of mere political destruction must be rejected. History will show that my interpretation is the only true one, namely, that the name “Death” was bestowed upon the class of agents riding, sitting upon, or affecting the dying horse or heathen people and empire, because *few of them died a natural death*. In the first fifty years of the period of this seal, there were thirty-nine claiming to be emperors, and *all of them died by violence*. One of them fell by pestilence, and the form of the death of another is uncertain; but, with these two exceptions, nearly all died by assassination, and two or three by the sword in battle. Let such a class of rulers, then, predetermined to death as sure as they obtained the imperial office, be symbolized in a hieroglyphic, by what could they be so fitly represented as by a man with the name of “Death?” This name was his *badge*; so that any ruler represented by this *class-man* entered on the imperial office under the sentence of death, as prefigured by “the name” of this seal.

2. Ho Hades

John says, that he saw *ho Hades*, following with Death. This word *haidēs*, or *hades*, is usually derived from a privative, and *idein*, *to see*; others regard it as “most clearly derived from *aeides*, “invisible.” It therefore means *that which is concealed from present vision*. This is the most common acceptance of the word—the *unseen*, whether as to place or state.

The expression *oikos Hadou*, corresponds both in form and sense, to the Hebrew *baith olam*, Ecc. 12:5, “man goeth to the *House of Olam*,” house of the unseen, instead of *long home*, as in the English Version; that is, *the grave*. When men are therein deposited they are *invisible*; hence the grave becomes their house, *oikos*, in which they are *unseen*. They are then in *hades*. Xenophon in his life of Agesilaus, says: “And thus this man spent his life in the service of his country, and having at length died *he was carried down into the invisible dwelling*”—*eis ten aidion oikesin kategageto*. So also Diodorus Siculus, in his account of the Egyptians, says: “They call the habitations of the living, inns, because we dwell in them for a short time; but the abodes of the departed they style *hidden houses*, because in the unseen they remain the unknown cycle”—

aidious oikous prosagoreuousin, hos en Haidou diatelouvton ton apeiron aiona—lib. 1.51. The word *Haidos*, in relation to world, time, place, can only signify boundless, eternal, everlasting, in the sense of heathen boundless inexperience and ignorance of invisible things. The phrase *eis Haidou*, is elliptical for *eis oikon hadou*, *into the house of the unseen*, or the grave; and is supposed to have been derived from the *baith Olam* of the Hebrews.

The *pulai hadou*, the *Gates of Hades*, or the gates of the unseen, is used in Matt. 16:18. To say as there, that they should not prevail against Christ's ecclesia, was to predict the resurrection of his saints; and that they should no more be shut in from the outside world by grave or sepulchre. The dead are truly themselves the unseen, as well as in the unseen. Open the graves of the generation of this seal, as an instance; lay them all into one vast unpartitioned area; let us descend and enter there, and view the mighty hollow, and *ask*, where are all the dead? They are all *invisible*. The grave, which is the mouth, or gate, of this vast subterranean hall, has eaten them up, and consumed their form. Ask for them; but you ask in vain; they are all there, but you *cannot see them*; therefore they are *in Hades*, or in *Sheol*.

"Our Saxon word *Hell*," says Lord King, "in its original signification, exactly answers to the Greek word *Hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hele* over a thing is to *cover* it." The modern, or Laodicean use of *hell* is not the scriptural use of *hades* or *sheol*; but the old mythology of the heathen—the fabulous theory according to which they fitted up and furnished, the vast subterranean we have supposed, with flames, sulphur, brazen-throated dogs, furies, and such like. Plato, speaking of all this mythological apparatus and the legends appended to it, says, "Which, under the name of *Hades* and similar titles, men (that is, pagans) greatly fear, and dream about living and *dissolved of bodies*." This last expression is explained by what he says elsewhere: "For be well assured, O Socrates, that when any one *is near that time in which he thinks he is going to die*, there enter into him fear and anxiety. For then the old stories about Hades, how that the man who has here been guilty of wrong must there suffer punishments, torture his soul. Wherefore he who in the retrospect of his life, finds many crimes, like frightened children starting from their sleep, is terrified, and lives in evil forebodings." Thus, as Paul says, "through fear of death they were all their lifetime subject to bondage"—afraid, like the heathen of the Laodicean Apostasy, of what awaits them in the unseen. Hence, when they approach dissolution of body, terror seizes them, and they send for the priest of Plato, or some minor god, in ancient and modern times, to calm their panic by the pseudo-consolations of their respective delusions.

Such, then, is Hades abstract from this fourth seal; not "a place of departed spirits;" not a place divided into two grand compartments or chambers; in one of which the spirits of "virtuous heathen," ancient and modern, of "all names and denominations of professors" and christians, are provisionally cribbed, cabined, and confined, in a sort of dreamy blissfulness, awaiting their reunion, at some indefinite epoch, with their old grave-eaten mortalities, as a condition upon which they shall enter upon eternal fulness of felicity and joy, beyond the bounds of Hades, yea, "beyond the bounds of time and space," if any one can tell where that is! Not a place, in the other compartment of which, "the spirits of the damned" are in view of the dreamy blessed, heightening their felicity, with their torment-developed wailings and gnashing of teeth. It is no such pagan, papal, protestant, and sectarian "hell," "purgatory," "heaven," or "intermediate state," as this; but simply, the receptacle into which is carried down *all* the remains of a man when he is dead, with this single exception—*his character*. Before he is born he is in a sort of *Hades*, the womb of his mother; and when he is dead, he is deposited in the womb of his mother earth, a larger excavated *Hades*, in which, if one of "the faithful in Christ Jesus called saints," he sleeps death's sleep until awaked by the Spirit's power, when "in the beauties of holiness, *from the womb* of the morning, he has the dew of his birth,"—Psa. 110:3. This is Hades abstract from the seal—Hades in the abstract.

In Isaiah 5:14, the Spirit speaks of *Hades*, by the name of *Sheol*, and as a female with a mouth that is insatiable—*Sheol* is never satisfied (Prov. 30:15, 16). "My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and their multitude dried up with thirst; therefore *Sheol*, or *Hades*, hath enlarged herself, and *opened her mouth without measure*: and their glory and their multitude, and their pomp, and he that rejoiceth, shall *descend into it*." Though metaphorical,

this is very intelligible. It predicted *great destruction* of all ranks and classes in Israel; and consequently, a great shovelling of them into the never filled receptacle of the dead. This insatiable nature of *Sheol*, or *Hades*, is the reason of her being styled “cruel.” Thus, “love is strong as Death; jealousy, *cruel as Sheol*”—Cant. 8:6.

Again, in the Spirit’s prophetic address to Belshazzar, as the Lucifer of the Babylonish Heavens, he says, “Sheol or Hades, from beneath is moved for thee to meet thee at thy coming; *it stirreth up* the dead for thee.... who say, Art thou become *weak* as we? Thy pomp is brought down to Hades ... the worm is spread under thee, and the worms cover thee! Thou art cut down *to the ground*; thou art brought down to Sheol or Hades, to the sides of the pit. All the kings of the nations lie every one in his own house, but thou art cast out (violently excluded) from thy *kever, sepulchre* ... as a carcase trodden under feet; thou shalt not be joined with them in burial”—Isa. 14:9–20. Here, this cruel subterranean unseen is personified. She has the dead in custody, all their individual graves and sepulchres being the houses or cells of her vast prison. She is metaphorically supposed to arouse all her prisoners to meet a great destroyer when he is about to be brought by bearers into his sepulchre; and to taunt him with his iniquity perpetrated above ground. She is that vast prison; and all whom she has swallowed, she devours with the worms spread under and over, “which cover,” the weak and helpless, and unconscious, unseen sleepers in their cells.

This *Hades* is a great and voracious destroyer, the cruel ally of Death. They are companions in nature, as they are made symbolical associates in the fourth seal. It is, however, comforting to know, that, though Death and Hades went forth on such “a dreadful and terrible” mission of destruction by sword, famine, pestilence, and beasts of the earth, in this fourth seal-period of apocalyptic development, yet both of them shall be destroyed when the purpose of the Deity shall have been fully apocalypted. “O Death,” saith the Spirit, “I will be thy plagues; O Sheol or Hades, I will be thy destruction”—Hos. 13:14. And the earnest of this we have in the manifestation of the Deity in our nature, as Jesus Christ; “who has prevailed,” as the Seven-Horned and Seven-Eyed Lamb, “to unroll the scroll, and to unloose the seven seals thereof,” and hath abolished death through death, and brought life and incorruptibility to light through the gospel of the kingdom—Heb. 2:14; 2 Tim. 1:10. Still, we see Death reigning, and Hades following with him, on every side. True; but the Spirit tells us by Paul, that Death is the last enemy, and shall be destroyed; and apocalyptically by John, that “there shall be no more death,” and “no more curse”—ch. 21:4; 22:3. “Death, is,” then, “swallowed up in victory,” which victory is obtained through Jesus Christ. Temporarily, victory is on the side of Death and his companion Hades; but when he and she have come to “the End,” their power and victory over the faithful will prove to have been without permanent results. Then, “O Death, where is thy sting? O Hades, where thy victory?” Both abolished with the abolition of every curse for sin will be served no more on earth; and therefore, “the wages of sin,” which “is death” will no more be earned and paid; so that Hades having no more victims for her devouring maw, is herself destroyed—she dies for the want of sustenance.

What a glorious and blissful consummation is this of human affairs. Instead of generation after generation of our unhappy race, rushing like a torrent into the deep caverns of the unseen never more to see the light of day; instead of sword, famine, pestilence, and all the mishaps of fire, flood and field, sweeping them for seven thousand years into a subterranean prison-house, within whose gates they are barred up for ever; instead of this, the time will have arrived for every individual dweller upon the earth to be, what Jesus Christ is now—incorruptible, deathless, glorious, and powerful; Deity manifested in glorified nature—*ho Theos ta panta en pasin, the Deity the all things in all men*.

But from the contemplation of this brilliant and eternal future, we must return to the consideration of the fearful and gloomy past, when DEATH sat, as it were, the grim and livid occupant of the imperial throne: and HADES reigned with him, the cruel and voracious goddess of his dominion.

As the rider on the pale horse symbolized a class of ruling agents sold to the work of death, and in the midst of it to a violent death for themselves; so “Hades following with him,” is representative of another class of destroying agencies which cooperate in the destruction of the horse-people, so as to bring their body politic to the verge of dissolution, as indicated by the color of the hieroglyphic.

3. “The Fourth of the Earth”

When John beheld these two symbolical powers, Death and Hades, he saw that “*exousia, authority* was given to them to kill upon *the fourth of the earth*, with sword, and with famine, and with pestilence, and under the beasts of the earth.” The phrase, “the fourth of the earth,” implies *other three fourths*. Did such a division of the empire obtain, as seems to be indicated here? There can, I think, be little doubt of such a division. The whole empire was one Roman Sovereignty or Majesty, but, at a certain epoch of its history, for convenience of administration, there was a practical distribution of the imperial territory into *Four Profectures*. Gibbon says: “According to the plan of government instituted by Diocletian (A.D. 292), the four princes had each their praetorian praefect; and after the monarchy was once more united in the person of Constantine, he still continued to create the same number of *four profects*, and trusted to their care the same provinces which they already administered.

1. *The Profect of the East* stretched his ample jurisdiction into the three parts of the globe which were subject to the Romans, from the cataracts of the Nile to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia.

2. The important provinces of Pannonia, Dacia, Macedonia, and Greece, acknowledged the authority of the *Profect of Illyricum*.

3. The power of the *Profect of Italy* was not confined to the country whence he derived his title; it extended over the additional territory of Rhaetia as far as the banks of the Danube, over the dependent islands of the Mediterranean, and over that part of the continent of Africa which lies between the confines of Cyrene and those of Tingitania.

4. The *Profect of the Gauls* comprehended under that plural denomination the kindred provinces of Britain and Spain, and his authority was obeyed “from the wall of Antoninus to the foot of Mount Atlas.”

But previous to Diocletian, and in course partly of the fourth sealperiod, the empire was subjected to four sovereignties; *first*, Syria and the East under Odenathus and Zenobia; *second*, Illyricum under Aureolus; *third*, Gaul, Spain and Britain, under Posthumus and then Tetricus; and *fourth*, Rome and Italy under Gallienus. The last was constitutionally emperor of the whole; but usurpations which he could not suppress, left the reigning power in actual possession of only *the fourth division of the Roman earth*, for nearly ten years previous to the death of Gallienus, A.D. 268.

Now, certain writers who have attempted an interpretation of the fourth seal, have doubted the correctness of the reading in the text. Those who perceive the time of the seal to be that interval between the death of Alexander Severus and the death of Gallienus, find the words, “there was given to them authority to kill upon the fourth of the earth,” a difficulty in the way of satisfactory exposition. “The devastations,” say they, “extended over all the Roman earth; how then are the history and the text to be reconciled? And how is the text to be reconciled with itself? For not a fourth part of the horse, but the whole horse was sickly pale.” Not being able to solve this enigma, they have fallen back upon the suggestions that *to tetarton tes ges*, is a spurious reading; and that the true reading conjectured by Mede is, *to tetradion tes ges*, the *quaternion* (or all four parts) *of the earth*. They strengthen themselves in this conjecture by the reading of the passage in Jerome’s Latin Version, who has it, *super quatuor partes terroe*, “over the four parts of the earth.” In commenting upon this, Mr. Elliott says: “The genuineness of

this, as Jerome's own version, and not any mistake of a later copyist, is indubitable; and since his faithfulness to the Greek text is as unquestioned as his critical judgment in choosing between various readings in it, it follows that he must have had before him some correspondent reading in a Greek manuscript, or manuscripts, of authority, though our extant Greek manuscripts do not exhibit it; and which he deliberately preferred, as of all the best. Admitted, this reading makes the prophecy at once consistent with itself."

What Mr. Elliott says of Jerome is no doubt correct. He saw Greek copies, one or more, with such a reading; yet there is now no such reading extant. This is Greek against Greek; what then shall we do'? I know of only one course—make it harmonize with history as it stands in our Greek text; and if this cannot be done, then adopt Jerome's testimony, and reject it for his emendation. Can this be done? Let us "see."

The prophecy of the fourth seal does not import that the devastations of Death and Hades were to be confined or restricted to the fourth of the earth; on the contrary, as the history shows, they would be coextensive with "the earth." What then the speciality in the premises? Why this; that, whereas in the second and third seals, the judgments peculiar to them did not notably affect "the fourth of the earth," or praefecture of Italy, as defined by our quotation from Gibbon: inasmuch as, that the riders on the red and black horses, had not received authority specially to distress that region; but that, in this fourth seal, the time had come in the wise providence of the Deity, to bring judgment home to the very heart and soul of the Italian body politic. "Authority was," therefore, "given to Death and Hades, to kill upon the territory of the Italian Fourth with sword, with famine, with pestilence, and by beasts of the earth," as well as upon the other three praefectures. But, if the authority had not been given with reference to "the fourth of the earth," the praefecture of Italy would still have remained exempt from the combined operation of the four plagues. Thus, then, there is no need of any learned emendation of the text; for rightly understood, there is no real difference in Jerome's Greek copies and ours. The reading, however, as it stands in our version is preferable to his. In ours we have the enigma, which has so puzzled the learned Laodiceans of "christendom," that they have given it up; but in Jerome's reading the enigma is lost, and the prophecy, consequently, deprived of much of its ingenuity and force. The Fourth Beast empire originated with the city of Romulus and its Italian territory as the brain and heart of the future dominion; in order then to affect the body politic with a *mortal languor*, as represented by the deadly pallor of the horse ridden by Death, it was necessary morbidly to affect the vital organs of the state located in the original "fourth of the earth," or Italian Praefecture; for so long as this retained its vigor dissolution would be deferred—men do not die till the brain and heart have been stricken fatally by disease. Hence, the reason of the authority given. Death and Hades might have continued their work indefinitely upon the praefectures of the East, Illyricum, and the Gauls, the other threefourths of the earth, and by so doing have invigorated the Italian Fourth, seeing that a cause of the weakness of the Roman Body was its extreme magnitude. But this was not the purpose of the Deity. His purpose was to take *political paganism* out of the way, that the Man of Sin-Power, which the Lamb and his followers are to have the honor of destroying, might be revealed. The time had come, therefore, after the death of Alexander Severus, to begin the work of exhausting the seat of the pagan power of its vitality, that it might be paralyzed in all its members, and be prepared for the consummating events of the sixth seal, in the development of which it should be dethroned, or "cast out of the heaven." The authority was therefore given to Death and Hades to extend their operations into the "fourth of the earth," and to kill there with all the agencies at work in the other three fourths of the dominion.

4. Fulfilment of the Prophecy

A. Death and Hades kill with Sword

The *Sword* in the hands of Death and his companion *Hades*, is not *machaira*, as the second seal, but *rhomphaia*. The former was a *small sword*, or dagger, borne by imperial magistrates; the latter was a different weapon—“*a large sword used by the Thracians*”—*orthas rhomphaias barusiderous, strait swords heavy with iron*. A very expressive symbol of what is now to be related of Death and Hades killing upon the fourth of the earth with the Thracian weapon, heavy in its fall upon all it destroyed.

About thirty-two years before the death of Alexander Severus, Septimus Severus, “the *great machaira*” of the second seal, was in *Thrace*, celebrating with military games the birthday of his younger son, Geta. Among the spectators was a young barbarian, whose gigantic stature exceeded the measure of eight feet. He earnestly solicited permission to contend for the *stephan* of wrestling. As the pride of discipline would have been disgraced in the overthrow of a Roman soldier by a *Thracian* peasant, he was matched with the stoutest followers of the camp, sixteen of whom he successively laid on the ground. Next day, having attracted Severus’ notice, he ran up to his horse, and followed him on foot, without apparent fatigue, in a long and rapid career. “*Thracian*,” said the astonished emperor, “art thou disposed to wrestle after thy race?” “Most willingly, sir,” replied the youth; and almost in a breath, overthrew seven of the strongest soldiers in the army.

This youth, whose name was Maximin, having been received into the imperial body guard, became in the reign of Alexander Severus, tribune of the fourth legion, which distinguished him as its favorite hero, by the names of Ajax and Hercules. From tribune he was successively promoted to the first military command; and, but for the fierceness of his savage origin which he still retained, he might have become the husband of the emperor’s sister.

But the favors bestowed served only to inflame the ambition of the Thracian, who deemed his fortune unequal to his merit so long as he was constrained to acknowledge a superior. Selfishly cunning, he perceived that his emperor had lost the affection of the army and how their discontent might be turned to his own exaltation. The troops listened with pleasure to his emissaries. It was time, they cried, to cast away that useless phantom of the civil power, and to elect a real soldier, who would assert the glory, and distribute among his companions the treasures of the empire. One day, as he entered the field of exercise, the Army of the Rhine saluted him as emperor, and consummated their rebellion by the murder of Alexander Severus.

Maximin, now become *the straight heavy Thracian weapon*, or *rhomphaia*, in the hand of Death and Hades, was cruel as Sheol. His cruelty is said to have been derived from fear of contempt. He was conscious that his mean Thracian origin, his savage appearance, and gross ignorance, formed a very unfavorable contrast with the amiable manners of his unfortunate predecessor. He remembered that he had often waited before the door of the haughty nobles of Rome, and had been denied admittance by the insolence of their slaves. But those who had spurned, and those who had protected the Thracian, were guilty of the same crime—the knowledge of his original obscurity. For this crime many were put to death.

To be distinguished by birth or merit was to become an object of suspicion to his dark and sanguinary soul. Alarmed by the sound of treason, his cruelty was unbounded and unrelenting. Without a witness, without a trial, and without an opportunity of defence, Magnus, a consular senator, with four thousand of his supposed accomplices, were given over to Death and Hades. The *Italian fourth*, and the whole empire were infested with innumerable spies and informers. On the slightest accusation, the first of the Roman nobles, governors of provinces, and commanders of armies, were chained on the public carriages, and hurried away into his presence. Confiscation, exile, or simple death, were esteemed uncommon instances of his lenity. Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be beaten to death with clubs, and others again, to be exposed *to wild beasts*, for “under” these the reigning authority was commissioned “to kill.” During the three years

of his reign, he disdained to visit either Rome or Italy, but dragged his victims from that “fourth” by his secret police to his camp on the Rhine or Danube, the seat of his stern despotism which trampled upon every principle of human law and justice, and was supported by the avowed power of the sword. As long as the cruelty of Maximin was confined to the illustrious senators, and bold adventurers, who in the court or army expose themselves to the caprice of circumstances, the body of the people viewed their sufferings with indifference, or perhaps with pleasure. But the tyrant’s avarice, stimulated by the insatiate desires of the soldiers, at length attacked the public property. Every city of the empire was possessed of an independent revenue, destined to purchase wheat and barley for the multitude, and so forth. By a single act of authority he acted unjustly by the wheat and barley, like the predecessors of Alexander Severus, and confiscated the whole mass of wealth to the use of the imperial treasury. The temples were stripped of their most valuable offerings of gold and silver, and the statues of gods, heroes, and emperors, were melted down, and coined into money. This retributive indignation of Heaven upon paganism by the blind instrumentality of this Thracian sword, excited tumults and massacres, as in many places the people chose rather to descend into Hades in defence of their superstition, than to behold in the midst of peace their cities exposed to the rapine of cruelty and war. Throughout the Roman world a general cry of indignation was heard, imploring vengeance *on the common enemy of mankind*; or, in view of the hieroglyphic of the fourth seal, on “Death” who rode them, and in “Hades who followed with him;” for these are “the common enemy of mankind.”

At length a province of “the fourth” praefecture “of the earth,” was driven into rebellion against this Thracian minister of Death and Hades. The procurator of Africa was a servant worthy of such a master, who considered the fines and confiscations of the rich as one of the most fruitful branches of the imperial revenue. The despair of this class roused them to arm their slaves and peasants for their protection, and to destroy the rapacious treasurer. Having assassinated him, they seized on Thysdrus, and there erected in the name of the two Gordians, the standard of rebellion against the Thracian despot. The Senate ratified their election to the imperial office, and thereby involved Rome and Italy in the guilt of treason against him. His hatred against the Senate was declared implacable; the tame submission had not appeased his fury, the most cautious innocence would not remove his suspicions; and even the care of their own safety urged them to share the fortune of an enterprise of which, if unsuccessful, they were sure to be the first victims. They, therefore, boldly prepared for the issue, and without delay proclaimed Maximin, and his adherents, enemies of their country; and offered liberal rewards to whosoever had the courage and good fortune to destroy them.

The result of the secret sitting of the Senate soon manifested itself in the assassination of the praetorian praefect by their quaestor and tribunes, who, on their return from the camp, ran through the streets with their bloody daggers in their hands, proclaiming to the people and the soldiers the news of the happy revolution! The statues of Maximin were thrown down; the authority of the two Gordians and the Senate was acknowledged by the capital; and the example of Rome was followed by the rest of Italy. Thus, the whole “fourth of the earth” was prepared for the invasion of Death and Hades, who were divinely authorized “to kill upon it with sword, famine, pestilence, and beasts of the earth.”

Having assumed the reins of government, the Senate selected twenty of their number to conduct the war against Maximin. To these the defence of “the fourth of the earth” was entrusted. A number of other deputies were sent to the provincial governors of the three other praefectures, earnestly conjuring them to fly to the assistance of Rome and Italy, and reminding the nations of their ancient ties of friendship with the Roman senate and people. The reception of these deputies, and the zeal of Italy and the provinces in favor of the senate, sufficiently prove that the subjects of Maximin were reduced to that uncommon distress, in which the body of the people has more to fear from oppression than from resistance. The consciousness of that melancholy truth, inspires a degree of persevering fury, seldom to

be found in those civil wars which are artificially supported for the benefit of a few factious and designing leaders.

But, in a conflict with Maximin's Mauritanian governors, the Gordians, after a reign of thirty-six days, lost both life and throne. The news of this filled Rome with just but unexpected terror. Silent consternation also seized upon the senatorial assembly, till a descendant of Trajan aroused them from their fatal lethargy. He reminded them that Maximin was advancing towards Italy at the head of the military force of the empire; and that their only remaining alternative was to meet him bravely in the field, or tamely expect the tortures and ignominious death reserved for unsuccessful rebellion. He then proposed two successors to the Gordians, named Maximus and Balbinus; one to conduct the war against Maximin; the other to direct the civil government in Rome. This was readily acquiesced in; and to appease the clamours of a seditious multitude, a third Gordian, a boy of thirteen years, was invested with the ornaments and title of Caesar.

While these events were transpiring "upon the fourth of the earth," Maximin was agitated with the most furious passions. He received the news of the rebellion, and the Senate's decree against him, with the rage of a wild beast, which threatened the lives of all that ventured to approach him. Revenge was the only consolation left him, and this could only be obtained by arms. But delays are dangerous to all but omnipotence. It proved so to the redoubtable Thracian, who did not reach the frontiers of "the fourth of the earth" till the ensuing spring, A.D. 238. This delay gave the Senate's lieutenants time for preparation; so that when his army arrived at the foot of the Julian Alps, they were dismayed by the silence and desolation that reigned on the frontiers of Italy. The villages and open towns were abandoned, the cattle driven away, and provisions removed or destroyed, the bridges broken down, nor was anything left which could afford either shelter or subsistence to an invader. Aquileia received, and withstood, the first shock of the invasion. Its citizens were animated by the extreme danger, and their knowledge of the Thracian's unrelenting temper. Their fears for the result were unexpectedly quieted by the appearance of the heads of Maximin, his son, his praefect, and principal ministers of his tyranny, paraded on spears before the walls. They threw open the gates of the city and the whole army fraternizing with the citizens, gave in their adhesion to the Senate and people of Rome, having obeyed its decree in assassinating the tyrant, and thereby entitling itself to the promised liberality and reward.

While the fate of Italy was being contested under the walls of Aquileia, Death and Hades were actively engaged in scenes of blood and intestine discord at Rome. Distrust and jealousy reigned in the senate; and in the temples where they assembled, every senator carried open or concealed arms. In the midst of their deliberations two veterans of the guards having intruded beyond the altar of Victory, two senators, drawing their daggers, laid them dead at the foot of the altar; and then advancing to the door, exhorted the multitude to massacre the praetorians, as the secret adherents of Maximin. Those who escaped the first fury of the tumult took refuge in the camp, which they defended against the attacks of the people, assisted by numerous bands of gladiators, the property of opulent nobles. Death and Hades held high revel here for many days, with infinite loss and confusion to the combatants on both sides. When the supply of water was cut off from the camp, the praetorians were reduced to intolerable distress; but, in their turn they made desperate sallies into the city, set fire to a great number of houses, and filled the streets with the blood of the inhabitants. The Emperor Balbinus attempted to reconcile the factions. But their animosity though smothered for a while, burnt with redoubled violence. The soldiers, detesting the senate and people, despised the weakness of a prince, who wanted either the spirit or the power to command the obedience of his subjects.

But distrust and jealousy reigned in the emperorship as well as in the senate. Maximus and Balbinus despised each other; and they both feared the praetorians as much as these turbulent military profligates hated them and the civil authority in general. The result was, that while Rome was celebrating some

heathen games, a troop of desperate assassins invaded the palace, seized both “the Emperors of the Senate,” as they contemptuously styled them, stripped them of their robes, dragged them in insolent triumph through the streets of the city, in which they left their bodies, mangled with a thousand wounds, exposed to the insults or to the pity of the mob.

Thus, in the space of a few months, *Death and Hades had killed with the sword*, six emperors. The third Gordian, officially styled *Caesar*, still survived. The praetorians, who asserted the authority of the sword, saluted him *Augustus* and Emperor, in which election the Senate and people acquiesced, rather than hazard the renewal of war in the capital. In A.D. 242, Gordian, who was only nineteen, marched his forces against the Persians; but while engaged in this war, his praetorian praefect, Philip, an Arab by birth, and a robber by original profession, was made emperor by the soldiers; and the unfortunate Gordian was sent down into Hades by the sword, which had destroyed so many of his more guilty predecessors.

In A.D. 248, Rome had attained the venerable age of one thousand years from its foundation by Romulus. Philip, whom Eusebius styles *a christian* (!) solemnized with infinite pomp and magnificence, the secular games, which were skilfully adapted to inspire the superstitious mind with deep and solemn reverence. To the undiscerning eye of the vulgar, Philip appeared as powerful a monarch as Hadrian or Augustus. The form of the dominion was still the same, “but the *animating health and vigor* were fled.” This is Gibbon’s remark without alteration or condensation by me. When the animating health and vigor of bodies have departed, they are *pale* with the paleness of death, as the *horse* in this fourth seal. “The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions was corrupted by the ambition of the emperors; the strength of the frontiers was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians,” or “*beasts of the earth*,” who, under the inspiration of the opener of the fourth-seal, of “the authority given to Death and Hades to kill,” soon discovered the decline of the pagan empire of Rome.

B. Death and Hades kill with Wild Beasts of the Earth

John informs us, that “authority was given to Death and Hades to kill by wild beasts upon the fourth of the earth.” In commenting upon this, Mr. Elliott says: “There is just one of the destroying agencies mentioned in the vision that is passed over without notice by the historian—that of the *wild beasts* of the earth.” This idea of Mr. Elliott’s is quite a mistaken one; and he is led into the assumption by supposing that the *theria* which we agree to render *wild beasts*, or beasts of prey, are quadrupeds and reptiles. He enters into an argument to show, that these creatures must have been extensively employed in the service of Death and Hades, as one of the plagues with which the land was then afflicted, because one Arnobius about A.D. 296, says: “Men complain, there are now sent us from the gods pestilence, drouths, wars, scarcities, locusts, hail and other things noxious to man; but, was it not so in ancient times also?” Again: “If every species of corn be now devoured by locusts, or if floods destroy the human race, was it not so before? Were there not wars with wild beasts, and battles with lions, and destruction from venomous snakes, before our time?” The christians, who were able to “*see*” the fourth seal while being fulfilled, were, no doubt, arguing that the calamities of the times were sent upon the pagan world by the displeasure of “the Lamb;” which caused Arnobius to rebut the idea with the above argument, beyond which our contemporaries have not advanced. There may have been trouble with beasts of this kind in parts of the empire. But, I am satisfied that they were wild beasts of a different sort sent “to kill upon a fourth of the earth.”

Paul in Titus 1:12, styles the Cretans *kaka theria*, *evil wild beasts*. They had all the characteristics of men without understanding in divine things, who, the Spirit testifies, are “as the beasts that perish.” Apocalyptically, this term is used emblematically for the *wild savage men* who should invade the

empire, and carry death and destruction into the central “*fourth of the earth*” itself. Instead of Gibbon passing over the plague of wild beasts unnoticed, the tenth chapter of his history is a remarkable illustration of the fulfilment of this specification of the seal. We learn from him, that the “wild beasts of the earth” were the Franks, the Alemanni, the Goths, and the Persians; comprehending adventurers of less considerable tribes, whose obscure and uncouth names would only serve to oppress the memory and perplex the attention of the reader.

Illustrative of this part of the seal, we learn from this historian that from the celebration of the secular games by Philip in A.D. 248, to the death of Gallienus, A.D. 268, there elapsed *twenty years of shame and misfortune*. During that calamitous period, every instant of time was marked, every province of the Roman earth was afflicted by *barbarous invaders and military tyrants*, the “wild beasts of the earth;” and the ruined empire seemed to approach *the last and fatal moment of its dissolution*. Gibbon had no understanding of this seal, and all his sympathies were with the adversaries of the christians. He cannot therefore be suspected of giving a prophetic coloring to the history of these twenty years. He speaks of the empire as ruined, and death-stricken, and of being in the article of death—the last and fatal moment of dissolution. Let the empire, then, be represented by a horse, with what color should we paint him; and what kind of a rider should be placed upon him; and by what name should he be called; in order to represent on canvas the state of the dominion as history reveals it? The only answer is, that no hieroglyphic would be so appropriate as that given to John a hundred and fifty years before in the imagery of the fourth seal.

In the fifth year of his reign, retribution fell upon the head of Philip for the murder of the third Gordian. A senator named Decius, whom he had sent to quell a military insurrection Maesia, was saluted *Augustus* by the insurgents; upon this he marched them into “*the fourth of the earth*,” and there met Philip in battle near Verona, under the inspiration of “*Death and Hades who followed with him*.” Philip went down into Hades there, by sword or dagger; while in Rome his son and associate was hurried after him by the sanguinary praetorians.

The above map, taken from *The Penguin Atlas of World History* illustrates how heavily the barbarians (the “wild beasts of the earth”—Ch. 6:8) pressed on the borders of the Roman Empire. Ultimately the Empire collapsed under the pressure.

A few months after these events, the Emperor Decius was summoned to the Danubian frontier to repel an invasion of *wild beasts*, rude and warlike barbarians, known in history as *the Goths*. This is *the first considerable occasion* in which history mentions that great people, who afterwards broke the Roman power, sacked the capital, and reigned in Gaul, Spain, and Italy. They migrated from Sweden into Prussia, and thence to the Ukraine. From this region they poured through Dacia, now Hungary, and appeared at length under the walls of Marcianopolis, the capital of the second Maesia, now called Bulgaria. A large sum of money ransomed the city; but they soon returned with increased numbers, and scattered devastation over the country. They took Philippopolis, a city of Thrace, by storm; and 100,000 persons were massacred in the sack of that great city. Thus, Death and Hades killed by wild beasts on this first meeting between the Romans and the Goths. Not long after this slaughter, Decius encountered the barbarians in a terrible battle; it was the conflict of despair against grief and rage. The fortune of the day was adverse to the Romans. Their army was irrecoverably lost, and Decius was slain in the overthrow, A.D. 251. He was succeeded by Gallus, and Hostilianus, his only surviving son.

The policy of Gallus was to get these wild beasts out of “the earth” into their native dens at any sacrifice. He consented to leave in their hands the rich fruits of their invasion, an immense booty, and a

great number of prisoners of the highest merit and quality. He plentifully supplied their camp with every convenience that could assuage their angry spirits, or facilitate their departure; and even promised to pay them annually a large sum of gold, on condition that they should never afterwards infest the Roman "earth" with their incursions.

This ignominious treaty, although it gave the Romans peace for a year, did not secure their repose. The dangerous secret of the wealth and weakness of the empire had been revealed to the world. New swarms of "wild beasts," encouraged by the success of their brethren, invaded "the earth," and spread desolation through the Illyrian provinces, and, passing into "the fourth of the earth," carried terror to the gates of Rome. The defence of the monarchy, which seemed abandoned by the emperor, was assumed by Aemilianus, governor of Pannonia and Moesia. He attacked them unexpectedly, chased the "wild beasts" beyond the Danube, and distributed the money for the tribute among the soldiers, who forthwith proclaimed him emperor. Gallus hearing of this, advanced to meet him in battle on the plains of Spoleto, about seventy-five miles from Rome. The assassination here of Gallus and his son interrupted briefly the work of *Death and Hades killing on the fourth of the earth with sword*; these were, however, hewing down the people with a raging pestilence, according to history and the seal, by which Hostilianus had been swept into Hades. The Senate gave a legal sanction to the triumph of Aemilianus over Gallus, and were blindly assured by the victor that he would, in a short time, deliver the Roman Horse from Death and Hades, who were killing and devastating by the wild beasts of the north and east. Of course, he did not give the assurance in these words; but what he said was in substance the same. "Hercules the Victor, and Mars the Avenger," as he is styled in medals struck in honor of him, did not, however, execute his purpose. Death and Hades did not grant him time to fulfil his splendid promises; for less than four months intervened between his victory and his assassination. Valerian at the head of the legions of Gaul and Germany arrived in "the fourth of the earth," with the resolve to avenge the murder of Gallus, by sending Aemilianus and his adherents down into Hades to be devoured with her myriads of worms. The issue was tried by the sword on the plains of Spoleto, and decided against Aemilianus. The fortune of war had spared him. Death and Hades, however, would not be cheated of their prey; and the usual course of the praetorians added him by the assassin's dagger to the long, but still unfinished, list of victims sacrificed to their avarice and rage.

Valerian was now recognized as emperor; and consulting only his affection or vanity, he immediately associated with him in office his worthless son Gallienus. The whole period of their reigns was *one interrupted series of confusion and calamity*. This was in strict conformity with the imagery of the seal. The Roman empire was at the same time, and on every side, attacked by the blind fury of foreign invaders, the "wild beasts of the earth," and the wild ambition of domestic usurpers, Death and Hades' "sword." The Franks broke in upon "the earth." Their rapid devastations spread from the Rhine to the foot of the Pyrenees. Spain was unable to resist. During twelve years it was the arena of destructive hostilities. Taragona was sacked and almost destroyed; and as late as the fifth century, wretched cottages, scattered amidst the ruins of magnificent cities, still recorded the ferocity of these *wild beasts* from what is now Hesse, Brunswick, and Lunenburg. From Spain they transported themselves into the Mauritanian province of "the fourth of the earth." The fury of these "wild beasts of the earth" astonished these Roman Africans, who regarded them, from their name, manners, and complexion, as a destroying storm from a world unknown.

But Death and Hades had work for their wild beasts to do "upon the fourth of the earth" nearer to the seat of empire. The Alemanni burst into Gaul, upon the rich provinces of which they inflicted severe wounds, and afterwards were the first who removed the veil that covered the feeble majesty of Italy. A numerous body of them crossed the Danube, and penetrated through the Rhaetian Alps into the plains of Lombardy, as far as Ravenna, and displayed the victorious banners of barbarians almost in sight of

Rome. Valerian being in the East, and Gallienus on the Rhine, the hopes and resources of the Romans were in themselves. In the emergency the Senate became courageous, and prepared to meet the foe, who found it prudent to retire, to save the spoil with which they were incumbered. But, under the reigns of these emperors the frontier of the Danube was perpetually infested by the inroads of German and Sarmatian “wild beasts.” The Goths renewed their incursions, which were diverted into a new channel. They acquired ships, by which they were enabled to ravage the coasts of Asia Minor. They took Trebizond, and put the inhabitants to the sword. The booty they acquired was immense, and the number of captures incredible. The rich spoils of Trebizond filled a large fleet of ships found in that port. The robust youth of the Black Sea-coast they chained to the oar; and satisfied with the success of their first naval expedition, returned to their new establishments in the kingdom of the Bosphorus.

In their second expedition, they captured Chalcedon, well stored with arms and money; and then proceeded to the plunder of the luxurious and wealthy cities of Bithynia, of which they gave Nice, and Nicomedia to the flames.

In their third naval expedition they made their appearance among the numerous island of the Aegean Sea, and at length anchored in the Piraeus, five miles distant from Athens, which they sacked. A general conflagration blazed out at the same time in every district of Greece; and the temple of Diana at Ephesus, was finally burned by the Goths. It would be interesting to us to know something of the affairs of Christ’s ecclesia there while these wild beasts of the fourth seal were doing the work of Death and Hades in their midst. It would give them no pain to see this “wonder of the world” in flames. They might regret its destruction as a work of art; but, as a stronghold of superstition, in which Jupiter’s image that fell from heaven, was enthroned, and revered by all Asia and the world, its destruction would afford them much satisfaction. It had been seven times destroyed before, but from this last catastrophe it never recovered; for he that was destined “to conquer” was still “conquering,” and consummating the work begun by Paul, who persuaded and turned away much people, not alone at Ephesus, but almost throughout all Asia, saying, that they be no gods which are made with hands—Acts 19:26. To them, as to us of the household of faith, the destruction of the temple of Diana, and those other temples of St. Peter’s at Rome, and St. Paul’s at London, not from an architectural, but from a scriptural standpoint, would be a glorious earnest of the approaching downfall of the several superstitions they represent. Ephesus was once famous for the bright lamp burning with oil of the spirit in her midst but Nikolaitanism, as an extinguisher, put out the light, and she became dark as the heathen catholicism, fashionable episcopalianism, gloomy presbyterianism, shallow congregationalism, and fanatical methodism, and so forth, of our day: therefore Death and Hades had authority to kill and destroy with wild beasts of the earth; these began their work with wild devastation, and all that remains of Ephesus in our time is a few families of Turks, and a Mohammedan mosque.

While the wild beasts of the north were slaying and plundering the heathens of the Roman earth, a wild beast of the east, by Daniel styled *a Bear with three ribs in its mouth*, spread devastation and terror on either side of the Euphrates. The Persians, under Sapor their king, had crossed that river in great force. Valerian marched against them, was defeated, and captured with his whole army. Sapor then moved against Antioch, the metropolis of the Roman East. Its splendid buildings, private as well as public, were pillaged or destroyed; and its numerous inhabitants were put to the sword, or led away into captivity. The conquest of Syria and Cilicia scarcely interrupted the progress of the ravenous bear. Sapor invaded Cappadocia, and besieged Caesarea, a city of four hundred thousand inhabitants; many thousands of whom were massacred, and those made prisoners treated with wanton and unrelenting cruelty. In the conquest of Armenia, a state beyond the Roman earth, Sapor treated the people mildly; but when, as one of the wild beasts of Death and Hades, he ravined in “the Great City,” he displayed only the stern features of a conqueror. He sought only to leave behind him a *wasted desert*, while he

transported into Persia the survivors and the treasures of the provinces.

The captivity of Valerian, A.D. 260, ended only with his death. Being relieved of his paternal colleague's censorial severity, Gallienus reigned for eight years without restraint. When exasperated, Death and Destruction characterized his rule; till, satiated with blood, or fatigued by resistance, he insensibly sunk into the natural mildness and indolence of his character. Owing to the looseness of his government, a crowd of usurpers started up in every province of the empire against him. These had all been born of peasants and served as soldiers in the ranks, except two. They were Valerian's lieutenants, who disdained to serve his unworthy son. Of all these nineteen usurpers of imperial power there was not one who enjoyed a life of peace or a natural death. As soon as they were invested with the bloody ensigns of royalty, Death and Hades marked them as theirs. Encompassed with domestic conspiracy, military sedition, and civil war, they trembled on the edge of precipices, over which, sooner or later, they fell, and were inevitably devoured by the cruel and insatiable Hades. Italy, Rome, and the Senate, constantly adhered to the cause of Gallienus. The transitions during this fourth seal-period from the cottage to the throne, and from the throne to the grave, or Hades, were rapid and perpetual. The election of these precarious emperors, their power and their death, were equally destructive to their subjects and adherents. The price of their fatal elevation was instantly paid to their troops, by an immense donative drawn from the bowels of *the exhausted people*—the pale horse. When they fell, they involved armies and provinces in their fall. How dreadful and terrible the significance of the saying of this seal, "there was given to Death and Hades authority to kill." Illustrative of this still further, it may be remarked, that there is extant a most savage mandate from Gallienus to one of his ministers after the suppression of Ingenuus, who had assumed the purple in Illyricum. "it is not enough," says he, "that you exterminate such as have appeared in arms: the chance of battle might have served me as effectually. The male sex of every age must be extirpated: provided that, in the execution of the children and old men, you can contrive means to save our reputation. Let every one die who has dropped an expression, who has entertained a thought against me, against *me*, the son of Valerian, the father and brother of so many princes. Remember that Ingenuus was made emperor: tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings."

Such were the "wild beasts" and such the "sword" which, in the period of the fourth seal, dismembered the provinces, and reduced the heathen dominion of Rome to the lowest pitch of disgrace and ruin, from which it seemed impossible that it should ever emerge. There still remain some particular facts which may serve to reflect a strong light on the horrid picture of this seal.

The situation of Sicily preserved it from the "wild beasts of the earth," whose dens were beyond the limit of "the Great City." The sufferings of that once flourishing and still fertile island were inflicted by baser savages within its own limits. A licentious crowd of slaves and peasants reigned for a while over the plundered country and renewed the memory of servile wars of more ancient times. The agriculture of Sicily was ruined; and as the principal estates belonged to the opulent senators of Rome, who often enclosed within a farm the territory of an old republic, this private injury probably affected the capital more deeply than all the conquests of the Goths or the Persians.

After the captivity of Valerian and the insolence of Gallienus had relaxed the authority of the laws, the Alexandrians abandoned themselves to the ungoverned rage of their passions. Philosophical Christianity had done no more for them than it has for Russians or Poles, or for Americans of the North and South. They made their unhappy country the theatre of civil war which continued (with a few short and suspicious truces) above twelve years. This was a commercial city of about six hundred thousand inhabitants on "the fourth of the earth," as well as Sicily. All intercourse between the several quarters of this afflicted city was cut off, every street was polluted with blood, every building of strength was converted into a citadel; nor did the tumult subside till a considerable part of Alexandria was

irretrievably ruined, and reduced to a state of dreary solitude.

C. Death and Hades kill with Famine and Pestilence

It was revealed to John that among the agencies cooperating in the development of deadliness in the enemy with which the Bowman of the first seal would have successfully to contend, there would be famine and *pestilence*—so we render with Mr. Elliott the word, *thanatos*, on the authority of the Septuagint, in 2 Sam. 24:13, 15—“Or shall it be three days *dever*, *pestilence*?” where the LXX, translation is *thanatos*.

What the Spirit revealed to John, history informs us came to pass with a destructiveness by no means exaggerated in the imagery of the fourth seal. Death and Hades killed the people with famine and pestilence with terrible fatality. Gibbon tells us that there was a long and general famine of a very serious kind, and that it was the inevitable consequence of rapine and oppression, which extirpated the produce of the present and the hope of future harvests. Then, in the order of the seal, which places famine before pestilence, he proceeds to inform us that the famine generated pestilence. Famine, says he, is almost always *followed* by epidemical diseases, the effect of scanty and unwholesome food. Other causes must, however, have contributed to the furious plague, which, from the year 250 to A.D. 265, raged without interruption in every province, every city, and almost every family of the Roman empire. The *fourth of the earth* was not exempt. During some time *five thousand persons died daily in Rome*, and many towns that had escaped the sword and wild beasts of Death and Hades, were entirely depopulated. Above half the people of Alexandria had perished in their calamities; and if the analogy might be extended to other provinces, it might be concluded that war, pestilence and famine had consumed in a few years the half of the human species.

In conclusion of our exposition of this seal, though not the full end of the seal-period itself, which continued yet a few years developing results of Death and Hades' mission similar to those already before the reader, we may record in this place the testimonies of Sismondi, Schlegel, and Niebuhr concerning the deadly paleness of the Roman body politic consequent upon the judgment of this seal. Sismondi says, as quoted by Mr. Elliott: “Diocletian put an end to this long period of anarchy. But such a succession of invasions and civil wars, and so much suffering, disorder, and crime, had brought the empire into a state of *mortal languor* from which it never recovered.” The apocalypse which enables one to “see” below the surface of events, teaches me that “the Lamb,” not Diocletian, put an end to the long period of anarchy caused by Death and Hades by opening the fifth seal. Diocletian was only the instrument by which He effected it. The *mortal languor* was represented in the *pale color* of the horse ridden by Death. Speaking of the state of things after Diocletian's accession, A.D. 285, Niebuhr says: “After the cessation of the plague (‘which *began* to decrease in the time of Probus,’ between A.D. 276 and A.D. 282) the empire was suffering from general distress; and its condition was very much like that which followed after the cessation of the *Black Death* in the middle ages.” And Schlegel says: “The division of the empire among several sovereigns appeared then (in the reign of Diocletian) as afterwards, an inevitable and necessary evil. In other words, the several parts and members of the vast body of the Roman empire, *which approached nearer and nearer to dissolution* began to fall to pieces.” The rest of the events of this seal-period fall under the reigns of Claudius, Aurelian, Tacitus, Probus, Carus and his sons, and the first eighteen years of Diocletian, embracing a period of thirty-five years in which the blood of the people was poured out like water. Thus, the whole period of the fourth seal would be sixty-eight years, the result of which was the establishment of a new system of government, which was afterwards completed by the family of Constantine.

SECTION 5

THE PHILADELPHIAN STATE

VOL. 1., PP. 428, 446

The Sardian state of the Ecclesias, in which things spiritual were “ready to die,” merged into that in which the “few names,” representative of those who were not “dead,” were the “little strength”—the Philadelphian. The philosophical christianity and superstition of Satan’s synagogue everywhere prevalent. The “little strength” the salt that preserves the christian community from utter corruption—Apoc. 3:7.

ACT V.—SEAL-PERIOD FIFTH

Apoc. 6:9, 10, 11.

A period of great resistance unto blood on the part of the arrowless Bowman engaged in the conquest of the paganism of the Fourth Beast.

A.D. 303

“And when He opened the Fifth Seal, I saw underneath the Altar the souls of them who had been slain on account of the word of the Deity, and on account of the testimony which they held. 10. And they cried with a loud voice, saying, ‘Until then, O thou who art the Despot holy and true, dost thou not judge and avenge our blood upon them who dwell upon the earth? 11. And to them each were given white robes, and it was answered to them that they should repose yet a short time while both their fellow-servants and their brethren should be filled up, who are about to be killed even as they.’”

1. Why the Four Living Ones do not Appear

This fifth seal comes in between the expired political judgments of the fourth and the renewed judgments of the sixth. While, in the previous four seals, the Roman heathen were the subject acted upon in their visions, in this, the fifth, it is those who profess the faith of Christ who are the object against which the seal-judgment is directed. The horses and their riders have disappeared from view, and, what is more remarkable, the four living ones also. John no more hears a voice from them inviting him to “Come and see.” He is not called upon to “see” or contemplate the judgments of the Lamb upon the heathen people. He had been invited to “see” the fourth seal; and he might still see the result of those calamities working evil upon “that which hindered,” and preparing for it the last struggle which would eventuate in casting it out of “the heaven.” This was an object to be beheld by one of the eyes of the fourth living one—an object external to itself; but, in the fifth seal, those “brethren” and “fellow-servants,” of which he was a representative, were the subject of its judgments, and therefore an object to be beheld, and not spectators of the scene.

As already remarked, it is remarkable that neither of “the Four Living Ones full of eyes” is introduced into the imagery of the fifth and sixth seals. In the first four seals, they occupy a conspicuous place; but in the fifth and sixth they are not found. This peculiarity is certainly not accidental. The omission must be significative of something real in the situation of affairs pertaining to those engaged in “conquering” that which hindered the manifestation of the Man of Sin-power. We know, that the Four Living Ones are symbolical of the *Heavenly Encampment, the imperium in imperio*, the aggregation of the company separated from among the Gentiles for the Name; as opposed, or in active hostility, to that other encampment, or *imperium*, represented by the four horses under divers colors. The heavenly camp was the habitation of the Deity by his Spirit; not that his spirit was in all the individuals of the encampment; but that His Imperial Pavilion was in their midst, as the tent of the commanding general was in the midst of the Roman military camp. The Seven Asiatic Ecclesias as representative of all the militant ecclesias in the Greco-Latin Habitable, constituted this Heavenly Camp, with its divinely

appointed standards of the Lion, the Ox, the Man, and the Eagle faces; and, I doubt not, that in the whole period of the first four seals, a period of two hundred and five years, “the saints and faithful in Christ Jesus,” understood that their body, nation, community, or militant association, in the general, was “signified” by those four remarkable figures. I am strengthened in this conviction by the following notable passage in a letter from the presbyters of the church, or ecclesia, in Rome to Cyprian and his brethren in Carthage. “Let us pray,” say they, “that those who have fallen (or lapsed from the faith) may become sensible of the greatness of the crime....and that they may not disturb the yet fluctuating state of the Ecclesia—lest they should appear to aggravate our distresses by exciting internally seditious and inflammatory commotions. Let them knock at the doors, but not break them. Let them go to the threshold of the Ecclesia, but not leap over it. Let them watch *at the gates of the Heavenly Camp*, but with that modesty which becomes those who remember they have been *deserters*. Let them arm themselves indeed with the weapons of humility, and resume that shield of faith which they dropped through fear of death; but so that they may be armed against the Devil, not against that very Ecclesia, which laments over their fall.” This was written in the middle of the third century, and in the fourth seal-period. The writers regarded the Ecclesia throughout the Roman world as “the Heavenly Camp” with gates. This idea they would derive from Apoc. 21:12, where “the gates” are revealed as twelve in number, and emblematic of the “twelve tribes of the children of Israel.” These gates are grouped in threes, according to the encampment of the tribes, *four square*, each three symbolized by the standard of Judah, Ephraim, Reuben, and Dan; or, the Lion, the Ox, the Man, and the Eagle, as exhibited in the Four Living Ones full of eyes. They regarded this Ecclesia-Camp as militant, and all its combatants as armed with “the shield of faith,” which those who became apostates, or “deserters,” threw away. But, why is this Heavenly Camp not symbolized in the fifth seal? *First*, I conceive, because its work was done at the expiration of the fourth seal; *secondly*, because its unity had been destroyed under that seal; and, *thirdly*, because in default of that unity, the Deity no longer resided in it by his Spirit.

First, the work of the Spirit through the undivided Christ in convincing pagans of “the truth as it is in Jesus” was finished. The agency employed in separating the heathen from the Roman superstition, consisted of philosophical disquisitions on idolatry, and denunciations of the terrors of the law upon them. They were exhorted to “believe and live;” and at the same time told to “even in the very exit of life pray for remission of sins, and implore the only living and true God with confession and faith: pardon is granted to him who confesses his sin; and saving grace from the divine goodness is conferred on the believer; and thus may a man pass from death to immortality in his very last moments.” This extract is from a letter of Cyprian, a model christian of the fourth seal-period, to Demetrian, a persecuting pagan in the Roman Africa; and given by Milner approvingly, as a specimen of his preaching to men, although profane and unconverted. Such preaching would do very well for the conversion of pagans to the Laodiceanism of the third or nineteenth centuries; but it would be of no use in regard to “the great salvation”—it could put no one in possession of the faith; and through the obedience of faith, of a right to eternal life in the kingdom of God. Such preaching might do for a cathedral, church, or conventicle, pulpit of our times; but not for preaching to be endorsed by the Spirit. The Spirit could not sanction such eloquent trash, and therefore he withdrew from the camp, and left it in the gloom of its own darkness. For this cause, the symbol of the Heavenly Camp is not found in the fifth seal. The Spirit had withdrawn from it as no longer fortified with the truth. The untraditionized word was not taught; and it had become the synagogue of the Satan, “after whose energy, and with all the deceivableness of unrighteousness,” the Lawless One was to be developed. Where the truth is not, there the Spirit is not; for “the Spirit is the truth.” This is the reason why the Spirit is not now with “the names and denominations of Christendom” in whole or part. They are destitute of the truth. It is not preached among them, nor known to them; and therefore not believed and obeyed. Hence, the churches

of Christendom could not be represented by the Four Living Ones, as under the four seals. They do not constitute a Heavenly Camp; but “the Great City” to be besieged and taken when the Four Living Ones shall plant their standard-faces against it, in the resurrection and regeneration. They brought the Great City to ruin—to *pale-horse distress*, in the period of the four seals; and again, under the Seventh Vial, the same “great city” under its papal and ten-horn constitution, will be demolished by them, and finally superseded by their Heavenly Camp, from which there will then be no deserters who have dropped the shield of faith; and none within to be more zealous for traitors, than the truth.

Secondly, the symbol of the Spirit in the midst of the saints does not appear in the imagery of the fifth seal, because the unity of the camp had been broken up in the fourth seal period. In this period there were several severe persecutions of the christians; and also, prosperous intervals in a worldly sense. In peaceful times, multitudes forsook the temples of the gods, and joined the ecclesias under the influence of their families, and of such preaching as Cyprian’s. Some, doubtless, through study of the scriptures, and the aid of faithful men, came to an intelligent faith and obedience. These were the “few names” of the fourth seal period, on account of whom, and with whom, the Spirit still occupied the encampment. They were the salt by which the lump was seasoned; and in whose absence the camp was no longer tenable by the Spirit.

The multitudes who forsook the gods very much resembled the multitudes who forsake the world (!) when, in modern times, they “get religion,” and become papists, protestants, and sectarians. The one and the other forsake not the gods and the world with the intention of enduring torments, or of holding on to their profession at the cost of liberty, chattels, or life: but so long as it is safe and pleasant, or not too inconvenient, they are willing to rejoice in a more reasonable and decent calling, than in a declining and vulgar superstition like the Roman, or in the wickedness of what they call “the world.” The persecutions of Maximin, Gallus, and Valerian, all occurred under the fourth seal. When any of these befell the encampment, multitudes turned traitors and deserted to the enemy. They dropped the shield of faith, and were pierced by the fiery darts of the wicked. The emperors ordered all who had become christians to sacrifice to the gods, and to renounce and curse the Lord Jesus; or to be tormented and put to death, if they refused. This was a trial multitudes were unequal to. The ecclesia in Carthage was numerous. At the beginning of the Decian persecution Cyprian says, “It stands firm in the faith in general;” but when it was over its declension was most deplorable. It had been sifted by the storm so much that the greatest part of its professors had apostatized. The case of Carthage will exemplify that of very many other ecclesias. The apostates were innumerable; they forsook the Heavenly Camp in crowds, and sought safety and protection in the pardon offered by the magistrates to all who should recant.

But, when peace was restored to the Heavenly Camp, multitudes of these deserters besieged its gates for readmittance. Within the camp, there were two classes of professors; one, consisting of “the few names in Sardis which had not defiled their garments;” the other, consisting of all the rest, who “had a name that they were living, but were dead”—Apoc. 3:4, 1. The latter class was favorable to the readmittance of the deserters, or “lapsed;” the minority was determinedly opposed to it. The head of the majority was Cornelius the bishop of the ecclesia in Rome; and the leader of the “few names” in the Sardinian state, was Novatian, who was elected bishop in Rome in opposition to him about A.D. 251. He is acknowledged by his opponents to have been no heretic; and to have excelled in genius, learning, and eloquence. No immoralities have been proved against him, though he did not escape the evil speeches and maledictions of the majority; though it is certain, that while he continued a presbyter of the ecclesia in Rome, his fame was not only without a blot, but very fair in the camp. He was put to death for the faith in the reign of Valerian.

It will be well here to sound in the ears of the reader the voice of history concerning the state of the majority which the Spirit says had a name that it was living, while it was really dead; and the division of

which is charged upon Novatius as a crime.

“The most respectable writers of that age,” says Mosheim, “have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue (these were “the few names even in Sardis”), yet many were sunk in luxury and voluptuousness; puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and the minds of the multitude into an ignorant veneration for their arrogated authority. Presbyters followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the sacred order.” In support of this statement, we have the testimony of Eusebius, who was contemporary with what he describes. “Through too much liberty,” says he, “the Christians grew negligent and slothful, envying and reproaching one another—waging, as it were, civil wars among themselves, bishops quarrelling with bishops, and the people divided into parties. Hypocrisy and deceit were grown to the highest pitch of wickedness. They were become so insensible, as not to think of appeasing the divine anger, but, like atheists, they thought the world destitute of any providential government or care, thus adding one crime to another. The bishops themselves had cast off almost all concern about religion; they were perpetually contending with one another, and did nothing but quarrel, and threaten, and envy, and hate one another; they were full of ambition and tyrannically used their power.”

Such was the state into which the ecclesias had fallen in the second half of the third century, against which Novatian protested. Many, in all the Roman empire—Christadelphians, in contrast to “Christians,” a name disgraced then as now—united with him in bearing a noble testimony against the prevailing corruption in the camp; and by so doing acquired the name of Novatianists. They were also termed *Puritans*, or in Greek, *Cathari*—a name bestowed on them by their adversaries, who reproached them for what they considered their excessive severity of discipline and exclusiveness.

The ecclesiastical historian, Socrates, says that “Novatius separated from the Roman Church because Cornelius the bishop received into communion believers who had sacrificed during the persecution which the emperor Decius had raised against the ecclesia. Having seceded on this account, on being afterwards elevated to the episcopacy by such prelates as entertained similar sentiments, he wrote to all the ecclesias insisting that they should not admit to the sacred mysteries those who had sacrificed; but exhorting them to repentance, leave the pardoning of their offence to God, who has the power to forgive all sin. These letters made different impressions on the parties in the various provinces to whom they were addressed, according to their several dispositions and judgments. The exclusion from participation in the mysteries (Lord’s Supper) of those who after baptism had committed any sin ’unto death,’ appeared to some a cruel and merciless course; but others thought it just and necessary for the maintenance of discipline, and the promotion of greater devotedness of life. In the midst of the agitation of this important question, letters arrived from Cornelius the bishop, promising indulgence to delinquents after baptism. On these two persons writing thus contrary to one another, and each confirming his own procedure by the testimony of the divine word, as it usually happens every one identified himself with that view which favored his previous habits and inclinations. Those who had pleasure in sin, encouraged by the license thus granted, took occasion from it to revel in every species of

criminality. The Phrygians, however, appear to be more temperate than other nations, and are seldom guilty of swearing. The Scythians and Thracians are naturally of a very irritable disposition, while the inhabitants of the East are addicted to sensual pleasures. But the Paphlagonians and Phrygians are prone to neither of these vices; nor are the sports of the circus nor theatrical exhibitions in much estimation among them even to the present day (A.D. 445). And this will account, as I conceive, for these people, as well as others of a similar temperament and habit in the West, so readily assenting to the letters written by Novatius. Fornication and adultery are regarded among the Paphlagonians and Phrygians as the grossest enormities; and it is well known that there is no race of men upon the face of the earth who more rigidly govern their passions in this respect.”

This testimony of Socrates shows that morality and virtue were on the side of the Novatians; and even their catholic adversaries did not accuse them of unsoundness in the faith. Cornelius, the bishop of the church in Rome, styles Novatius, “that artful and malicious beast;” and denounces him in his letters for his artifice and duplicity, his perjuries and falsehoods, his dissocial and savage character. But this proves nothing against Novatius or his friends, and is *prima facie* evidence that the spirit in him, Cornelius, was the spirit of the flesh, which afterwards became so rampant in his successors the Popes. From Eusebius’ account, Novatius and his adherents appear to have been excommunicated by a council assembled in Rome; and the course pursued against him there evinces more of party malignity than of zeal for the truth in faith and discipline. But it did not succeed in suppressing the Novatians, who prospered in Rome considerably. Socrates says, that A.D. 421, Cornelius’ representative was one Celestinus. “This prelate,” says he, “took away the churches from the Novatians at Rome also, and obliged Rusticula their bishop to hold his meetings secretly in private houses. Until this time that sect had flourished exceedingly in the imperial city of the West, possessing many churches there, which were attended by large congregations. But envy attacked them also, as soon as the Roman episcopate, like that of Alexandria, extended itself beyond the limits of the jurisdiction of priesthood, and degenerated into the present state of secular domination. For thenceforth the Roman bishops would not suffer even those who perfectly agreed with them in matters of faith, and whose purity of doctrine they extolled, to enjoy the privilege of assembling in peace, but stripped them of all they possessed. From such tyrannical bigotry the Constantinopolitan prelates kept themselves free, inasmuch as they not only permitted the Novatians to hold their assemblies within the city, but treated them with every mark of Christian regard.”

The position assumed by the Novatians was perfectly scriptural. Sins unto death disqualify for inheritance in the kingdom of the Deity, and therefore for fellowship with those who are “the Heirs of the kingdom which he has promised to them who love him,” or obey him; which is the same thing, for “love is the fulfilling of law.” There can be no sin more deadly than that of a christian sacrificing to other gods, and cursing Christ, for the sake of present ease and comfort. Paul settles this clearly enough to the minds of all who receive the word as the end of all controversy. “If they who were once enlightened,” says he, “shall fall away, it is impossible to renew them again unto a change of mind—*eis metanoian*, seeing they crucify again for themselves the Son of the Deity, and expose him to public shame.” This is bearing thorns and briars; and such, Paul saith, “is rejected, and nigh to cursing; whose end is to be burned”—Heb. 6:4–8. For an enlightened man to sacrifice to the gods of Greece and Rome, was for him to “sin wilfully”—a sin for which no sacrifice is provided in the system of righteousness devised by the Deity. It is therefore “a sin unto death;” and for that—for pardon of that, John discountenanced all petition: “there is a sin unto death; I say not that ye shall pray for it”—1 John 5:16. Of sins of this sort, Paul says: “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath

trodden under foot the Son of the Deity, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace”—Heb. 10:26. The christian who sacrificed to the gods of the Gentiles, in so doing, “trod under foot the Son of the Deity, and counted the Blood of the Covenant wherewith he was sanctified an unholy thing.” The gospel of the kingdom has no good news for such. They have denied Christ; and Paul saith again, “If we deny him, he also will deny us”—2 Tim. 2:12; and Jesus himself says, “Whosoever shall deny me before men, him will I also deny before my Father who is in heaven” (Matthew 10:33).

It is clear, then, in relation to “the lapsed,” apostates, or deserters from the Heavenly Camp, the Novatians were in the right, though they were in the minority. Cornelius and his Council who excommunicated them, in so doing, turned the truth into the streets a houseless wanderer. Having ejected Christ, who, when on earth, said, “I am the truth,” the Spirit who spoke to the ecclesias, forsook them, and left them to their own waywardness. Having things now all their own way, they received again into the bosom of what they called “Mother Church,” apostates, adulterers, drunkards, lovers of pleasures, &c., upon profession of sorrow, but without amendment of life. Well might the Spirit say to such “churches:” “Thou hast a name that thou livest, and art dead.” The institutions and worship of such a dead body could be of no worth. The “few names in Sardis,” called Novatians, were satisfied of that, and therefore they rejected the baptism, and ordination of the so-called “*Mother*.” They repudiated Jezebel and all her ordinances; so that they reimmersed and reordained all who came over to them from the majority, which now began to designate itself the HOLY CATHOLIC CHURCH.

Here then were two leading and rival divisions in antipagan society, both claiming the christian name, with the addition of *Catholic* and *Puritan*, as the names distinguishing their several hosts in the long warfare waged between them. These antagonist camps were in active conflict during the fifth seal; how then could the Four Living Ones, who symbolized the undivided heavenly camp, be introduced into the imagery of the fifth seal, inasmuch as in that and the sixth seal period, the original organization of the camp no longer obtained? The time was rapidly advancing after the close of the fourth seal, when the Spirit would fulfil his threat of *spuing them out of his mouth*; and of organizing a new advocacy of the truth—a protest, not so much against paganism, as against Laodiceanism incorporated in the Synagogue of Satan, styled in the language of the Apostasy, THE HOLY APOSTOLIC CATHOLIC CHURCH—Mother and Mistress of all the churches of Antichristendom.

Thirdly, the unity of the Heavenly Camp having been broken by this great schism, the blame of which before the Lamb would rest on them who sympathized with the deserters who denied him, and who excommunicated the friends of purity and good morals, the Deity could no longer reside in it by his Spirit; the symbol of the four living ones consequently could not be introduced into the imagery of the fifth seal. But though as a community they were dead, yet we learn from the epistle to Sardis, that “even” in that dead community there were a few living ones who had not defiled their garments. These were Christadelphians. The Deity walked in these. His spirit was in them, because Christ was in them by faith. “Know ye not,” saith the apostle, “that Christ is in you, except ye be reprobates,” or without judgment. “I am the truth,” saith Jesus. “Let Christ dwell in your hearts by faith,” saith Paul: from all which it is manifest that every real christian has Christ in him; and that he has Christ in him when he intelligently believes the truth, and by obeying that truth, puts on Christ, and walks in him by walking in the truth. Now, as “*the spirit is the truth*,” and “my words are spirit and life,” it follows that the spirit of the Deity resides in all in whom the truth and His words influentially resides. In this sense, the spirit may have dwelt in a few among the Sardian dead, who did not actually separate themselves with the Novatians. As the Spirit had not till the sixth seal-period spued the ecclesias out of his mouth, there would till then continue to be some living among the dead; and according to the proportion and quality of these living, would be the spirit-possession of each ecclesia. The Sardian state under the fifth seal

merged into the Philadelphian; and the “few names” of the former, became the “little strength” of the latter. This little strength was derived from the truth believed, as before explained. For there to be a little strength in the Philadelphian state was for there to be a little spirit still; for there is no christian, spiritual, or moral strength where there is no spirit or *power*. The gospel is the *power* of the Deity for salvation; but it is not power to numb or deaden the pain of torment inflicted upon the bodies of the saints when tortured by the cruel pagans, and afterwards by the more savage Laodiceans. It is probable that with the “little strength” there was also a little physical power still possessed by the subjects of that little strength by which the torture they were called on to endure was deadened. The only evidence of the spirit being possessed in the fifth seal-period in any other than a doctrinal sense as before explained, is the question and answer it contains. Had the four living ones been in the imagery, we should have known that the Spirit, or “the Lamb,” still occupied the camp, plaguing from thence the Roman Horse, and fortifying the bodies of his servants to the patient endurance of the most cruel torments inflicted upon them in the good fight. But they are not there; so that we can only infer that His “grace” was not entirely withdrawn, and was still sufficient for the emergencies of the few, who, in the fifth seal period “kept his word, and denied not his name.”

I may remark here, that in the first four seals, the four living ones were all present in the arrangements of each, though only one is specially indicated by ordinal number. This presence of all the four in each seal is intimated in the first verse, “I heard from one out of the four living ones, saying:” and though only one is named in the second seal, yet in the third a voice is said to be sounded in the midst of the four about the taxation of wheat and barley. They were all four present in reality; and the Lamb, or Spirit, was in the midst of them, attacking the Roman people and empire with sword, taxation, famine, pestilence, and beasts of the earth. And the pagans were not altogether unaware of this, for *they charged the miseries of the times upon the christians*. And they had unquestionably to do with them as being associated with the Lamb who opened and supervised the seals. Cyprian, in his letter to Demetrian, a heathen, endeavored to persuade him of the unreasonableness of the charge. But there was more reason in it than Cyprian knew; and if he had known, he might have made a powerful argument in favor of christianity, on account of so reasonable a fact.

Treating of the first eighteen years of Diocletian’s reign, and therefore the eighteen concluding years of the fourth seal-period, Milner says, after Eusebius: “During this period he was extremely indulgent to the christians. His wife Prisca and his daughter Valeria. were christians in some sense secretly. The eunuchs of his palace anti his most important officers were christians; and their wives and families openly professed the gospel. Christians held honorable offices in various parts of the empire; innumerable crowds attended christian worship; the old buildings could no longer receive them; and in all cities wide and large edifices were erected.”

The rider of the first seal was still “conquering” paganism; and a state of things had obtained indicating that the time was not far off when the coronal wreath or *stephan*, would adorn his brow. If the strength and beauty of christianity were to be measured by secular prosperity, here might be fixed the era of its greatness. “But, on the contrary, the era of its actual declension must be dated in the pacific part of Diocletian’s reign. During the whole third century the work of God, in purity and power, had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace, and secular advantage completed the corruption. Ecclesiastical discipline was now relaxed exceedingly. Bishops and people were in a state of malice. Endless quarrels were fomented among contending parties; and ambition and covetousness had in general gained the ascendancy in the christian church. *Some there were who mourned in secret, and strove in vain to stop the abounding torrent of the evil.*” These were the “little strength,” and “the brethren” of the fifth seal. For the space of thirty years no bishop, or priest, among the catholics appeared eminent for piety, zeal, or labor. Eusebius, indeed, mentions the names

and characters of several bishops; but he extols only their learning and philosophy, or their moral qualities. “Notwithstanding this decline, both of zeal and of principle; still christian worship was constantly attended; and the number of nominal converts was increasing after the fashion of our time; but the faith of Christ itself appeared a mere ordinary affair. And “*here terminated,*” says Milner, “*or nearly so, as far as appears, that great first effusion of the Spirit of God which began at the day of Pentecost.* Human depravity effected throughout a general decay of godliness; and one generation of men elapsed with very slender proofs of the spiritual presence of Christ with the church.”

2. The Altar

John informs us, that when the Lamb opened the fifth seal he saw THE ALTAR and souls underneath it. There are two apocalyptic altars pertaining to the apocalyptic temple—the *thusiasterion* of the priest’s court, and of the Holy Place. The one seen by John in this seal was the *thusiasterion* of the Court of the Priests, where sacrifices were burnt, and the blood thereof poured out at the altar’s base.

A *thusiasterion* was a structure of earth, unhewn stone, or brass, elevated in an area, upon which the bodies of slain animals were burned. The burned bodies consumed into smoke were whole burnt offerings; and typified, or represented the utter destruction of Sin’s Flesh, which sin had been condemned in the flesh of the victim, by the abstraction therefrom, or the pouring out of the soul of the flesh in the slaughter of the victim. “The soul of the flesh is in the blood.” The blood covers upon the soul, or life; therefore in pouring out the blood, the soul, or life, of the animal was poured out unto death; and the blood being poured at the base of the altar, the soul was there, and the altar was considered as covering it; hence the phrase “underneath the altar the souls of the slain.” The only difference between *soul* and *blood* sacrificially, is blood flowing in the veins and arteries; and blood in the sacrificial bowl. In the latter, it is a coagulated mass unfit for the purpose of the body; in the former, it is a fluid maintained in fluidity by the electro-nervous, or vital, energy generated by the processes of digestion and respiration. When the blood is shed it soon loses its fluidity. The electro-nervous energy, soul, or life evaporates, and the blood becomes solid, or concrete. It is physiologically decorous, therefore, in hieroglyphic writing to make a distinction between soul and blood, and to give the intellectuality of the scene to the soul, as in the fifth seal.

In patriarchal and Mosaic times, when things instituted possessed a typical significance, altars were designated by divine and highly expressive titles. In Gen. 33:18–20, we learn that Jacob erected one at Shalem, and called it AIL-ELIHAI-YISRAAIL—the *Strength of the Mighty Ones of Power’s Prince*. As Jacob did not consider the work of his own hands was this STRONG ONE; in its being testified that he called the altar by this name, we are instructed that the prophet (and Jacob was a prophet as well as Abraham and Isaac) erected it as a type, or symbol, of Him the Strength or Power, who promised him such great things with his Seed—the Mighty Ones of Jacob.

Again, Moses built an altar after the battle with Amalek at Rephidim, and named it, *Yahweh-nissi*; “and he said, Because *his* hand is against the throne of Yah, *there is* war for *Yahweh* with Amalek from generation to generation”—Exod. 17:15. Here, the altar’s name is *He shall be my banner*. Who shall be? He who shall be the Deity manifested in flesh, the Mighty One of Jacob. He shall be Israel’s Banner against all the Powers that lift the hand against *kais Yah*, the throne of Him who shall be; for there shall be war against such till their thrones become the conqueror’s.

But, in the building of altars the will of the Deity was that they should be of earth; or if of stone, that the stone should not be hewn. “*An altar of earth* thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings ... ; in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for *if thou lift up thy*

tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, *that thy nakedness be not discovered thereon*—Exod. 20:24. The permanent altar was made of wood, overlaid with brass; and when cleansed, anointed, and sanctified, it was Most Holy; and whatsoever touched it was holy. Now, all this was significant of the substance, Christ, who was “the end of the law.” The Holy Spirit signified something that he regarded important in his system of wisdom, in commanding an altar to be made of earth, or of unhewn stone; and in forbidding a tool to be lifted upon it. The things commanded were “a *parabola* for the time then present”—a riddle, the meaning of which would be found in the realities developed in the Christ. He is declared by Paul to be the christian altar. “We have an altar,” says he in Heb. 12:10, which in being cleansed by the blood of Jesus is made identical with him. He was the altar of earth, or of unhewn stone; and in his making, or generation, he was begotten, “not of blood, nor of the will of the flesh, nor of the will of man, but of the Deity.” To affirm, that in his generation he was begotten of Joseph, is to “pollute him.” In admitting his altarship, and at the same time affirming his paternity to be of Joseph, and not of the Deity, as related in Luke, is to make Joseph the builder of an altar of hewn stone—a polluted altar, upon which a man’s nakedness had been discovered.

Jesus being set forth by the Deity a propitiatory for the remission of sins that are passed through faith in his blood (Rom. 3:25) exhibits him in relation to the believer of the truth as an Altar—the real *Ailelohai-Yisraail* and *Yahweh-nissi*. The Word made Flesh was at once the victim, the altar, and the priest. The Eternal Spirit-Word was the High Priestly Offerer of His own Flesh, whose *character* was without spot—“holy, harmless, undefiled, and separate from sinners;” “who knew no sin;” yet whose *nature* was in all points like ours—“sin’s flesh,” in which dwells no good thing—Heb. 9:14; 7:26; 2 Cor. 5:21; Rom. 8:3; 7:18; Heb. 2:14–17. The Flesh made by the spirit out of Mary’s substance, and rightly claimed therefore in Psalm 16:8; Acts 2:31, as His flesh, is the Spirit’s Anointed Altar, cleansed by the blood of that flesh when poured out unto death “on the tree.” This flesh was the victim offered—the sacrifice. Suspended on the tree by the voluntary offering of the Spirit-Word (John 10:18), “sin was condemned in the flesh,” when the soul-blood thereof was poured out unto death. The Spirit-Word made his soul thus an offering for sin (Isa. 53:10); and by it sanctified the Altar-Body on the tree. It was now a *thusiasterion*—an Altar Most Holy; and all that touch it are holy; and without touching it none are holy. This then is the Altar that decorates the Court of the Priests in the temple-system of apocalyptic symbols. It is the mystical Christ-Altar, to the horns of which the sacrifice is bound (Psa. 118:27). The magnitude of this altar is equal to the One Body of which the Lord Jesus is the head; so that all who are “in him” “wait at the altar, and are partakers with the altar,” because they “eat of the sacrifice” (1 Cor. 9:13; 10:17, 18): they “eat the flesh of the Son of Man, and drink his blood, which is meat indeed, and drink indeed.” This eating and drinking is intellectual. What we read, or hear and understand, and believe, we eat, and digest, and assimilate, and grow thereby. “He that eateth my flesh, and drinketh my blood,” saith Jesus, “dwelleth in me, and I in him”—John 6:56. Here is a mutual indwelling between Christ and the believer. When the enlightened believer has got into Christ, he dwelleth in him, and feeds upon his flesh and blood—he *is within the Altar*, and partaking with it. He has touched the Most Holy, and is therefore holy, or a saint.

But how doth a sinner get into the Altar so as to be within it, and to be a worshipper therein? (Apoc. 11:1). The only way is by his “believing the things concerning the kingdom of the Deity, and of the name of the Anointed Jesus;” and, if he believes these things with a “faith that works by love” and “purifies the heart,” by being immersed into the Name of the Father, and of the Son and of the Holy Spirit (Acts 8:12; Matt. 28:19). In passing through this process, the sinner, who is by nature “dead in trespasses and sins,” is quickened by the word understood and believed; word-life, or a new spirit, has entered into him, which is the spirit of a ready and willing obedience to all that is commanded; and the first command for such an enlightened sinner is, “be immersed upon (*epi*) the name of the Anointed

Jesus into (*eis*) remission of sins.” In doing this, his love-working faith is counted to him for repentance and remission of sins, and he is inducted into the Altar. In passing through the water he passes through the Laver to the Altar; and in the passage, he becomes sprinkled in heart by the blood of sprinkling, which is the blood of the Altar-Covenant, through the faith which he has in the doctrine concerning it (Heb. 10:22; 12:24; 1 Pet. 1:2; 2:24). Such an one is no longer a sinner because he has touched the Altar; and “whatever toucheth it is holy,” or a saint. Now, to saints within the altar the apostle saith, “all sons of Deity are ye in the Anointed Jesus through the faith; for as many as *into Christ* have been immersed, have *put on Christ* ... and if ye be Christ’s then ye are Abraham’s Seed, and heirs according to promise (Gal. 3:26–29). They, are in the Altar-Name. There is a remarkable sentence in one of Ignatius’ epistles, indicative of this subject being better understood in the reign of Trajan, A.D. 107, than contemporary with the fifth seal, or now. “Let no one,” says he, “mistake; if any man is not *within the Altar*, he is deprived of the bread of the Deity;” which is equivalent to saying, if any man be not in Christ—if Christ be not the covering of his nakedness, he cannot obtain eternal life in the kingdom of God. From these premises, then, the reader will easily comprehend the phraseology of the fifth seal concerning “souls underneath the Altar.” When “the saints and faithful in Christ Jesus,” and therefore “within the Altar,” die, and return to their parent earth without violence, they are “underneath the Altar,” sleeping in Jesus,” “dwelling in the dust,” “sleeping in the dust of the earth:” but if they are made to lie “underneath the Altar” by the blood-shedding cruelty of the enemy, their souls are said, as in the language of the fifth seal, to cry with a great or loud voice for judicial vengeance on the murderers, who poured out their soul-blood unto death. Abel’s blood shed by Cain is said to have a *voice*, and to *speak*—“the voice of the bloods of thy brother *cry* to me from the ground” (Gen. 4:10); and the blood of Jesus, shed by his brethren of the flesh, “*speaks* better things than the blood of Abel” speaks. It speaks according to the teaching of the revealed mystery, pardon to the guilty, and life eternal to the pardoned; but the blood of Abel only speaks of vengeance against Cain, not of pardon even to him. Now, if this about Abel had been hieroglyphically represented as in this seal, “the *voice* of the bloods” would have been styled “the *soul* of Abel who had been slain, *saying*, until when dost thou not judge and avenge *my blood* upon Cain?” John, with the eyes of his understanding enlightened by the Lamb’s messenger, two hundred and five years before the seal, saw the souls of them that had been slain, lying underneath the Altar, and heard their great voice. This of course, was a shadowy representation of what would be; for multitudes of the souls had no existence when he saw the vision. The voice of their blood was great, for, contrary to Gibbon’s supposition, their number was great, who had “resisted unto blood striving against the sin” of apostasy in sacrificing to the gods and in denying Jesus.

3. “Until When?”

The soul underneath the Altar, though really dead and therefore unconscious (for “the dead know not anything” Ecc. 9:5), are represented as speaking. They are supposed to utter a demand for vengeance upon their enemies, whose death-dealing power had, after a long interval of peace, broken out against the “partakers with the “Altar” afresh. “UNTIL WHEN, O Despot, holy and true, dost thou not judge and avenge our blood, on them that dwell on the earth?” They desired to know *the time when* he that went forth *conquering* with the *bow* should be *stephaned with conquest* over the “Great Red Dragon” in the heaven; “red” with the blood of them “slain for the word of the Deity, and for the testimony which they held” against paganism, and the corruptions in the world through lust. The religious war between their Camp and the Dragon had continued over two hundred years since John’s exile; how much longer, they are hieroglyphically supposed to inquire in the interest of their camp, was the sanguinary conflict to endure before “the Dragon and his Angels,” who rent them with his “Iron teeth,” and “Brazen Claws,” should be ejected from “the heaven?”: How long till their *travailing* community should appear in “the

heaven?" to give the *stephanizing* blow to the blood-stained adversary, that, being bruised, he might no more send souls with cruel violence underneath the Altar? Their inquiry had no reference to the time when the Lord Jesus should destroy the Man of Sin-power with the spirit of his mouth, and with the brightness of his presence; for it was not believed by those living in the first five seal-periods, that the Man of Sin-power had yet been born of the Woman. Their supposed anxiety was about the issue of the conflict, which had placed them "as souls slain" underneath the Altar—the fall of political paganism, and the substitution of a power that would feed and nourish them in civil, ecclesiastical, and social prosperity and peace. They called for divine vengeance "on them who dwelt on the earth," in the period of the fifth seal; not on those who dwelt in Persia, Germany, or in other countries beyond the Euphrates, Rhine, and Danube; for these were beyond the limits of "the earth" at that stage of apocalyptic development. It was the Dragon's earth, or territory, that was pre-eminently the arena of their conquering unto victory; and they sought hieroglyphically to know for the encouragement of the living saints, when that victory would be?

The answer they received was truly encouraging to all at the time, who, in studying the seals, were able to "see," or discern, the signs of the times. The purpose of the Dragon authorities during the fifth seal-period was to extinguish the name of christianity. Indeed, so satisfied were they that they had given it its quietus, that two pillars were erected in Spain, on one of which was the inscription: "Diocletian Jovian, Maximian, Herculaeus, Caesares Augusti, for having extended the Roman empire in the East and West, and *for having extinguished the name of Christians, who brought the Republic to ruin.*" On the other thus: "Diocletian, &c., for having adopted Galerius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods." The idea of these emperors was, that the terrible calamities that had befallen the Roman people in the years previous to the celebration of their triumph commemorating their success in rescuing the distressed empire from tyrants and barbarian "wild beasts," Nov. 20, A.D. 303, styled by Gibbon "that memorable era,"—they judged, I say, that the pale-horse ruin had been brought upon the State by the christians. And, when we consider into what extreme degeneracy of faith and practice—as appears from the seven epistles descriptive of as many states typified by each ecclesia, and by history already quoted—they had fallen; it is not at all unlikely, that multitudes of them had plunged into the roaring waters of Dragon politics, and by their influence, like the equally demoralized abolitionists of our day, increased the confusion of the times. These emperors regarded them as a sort of copperhead faction among politicians, who only waited a favorable opportunity to seize sovereign power, when they would abolish the worship of the gods, to which they were themselves devoted. This was, no doubt, a correct view of their political relations. They had become like our modern pietists—political pietists. The professors of our day all pretend to be christians, yet they are as intensely devoted to politics as the old heathen. What popish, protestant, and sectarian politicians now are, the professed christians were in the fifth seal-period under these emperors. Of course, we except from this remark, the "Little Strength" that "kept the word, and denied not the name" of the Spirit, who addressed the ecclesias. Of this sort there are none, and from the very constitution of modern names and denominations of pietists, there can be none, among papists, episcopalians, lutherans, presbyterians, methodists, and such like. These are all Sardian and Laodicean. They have a name among themselves that they are living, and are dead; in fact, they never were anything else but dead—"dead in trespasses and sins;" they say, "they are rich, and increased in goods, and have need of nothing; and know not that they were wretched, and miserable, and poor, and blind, and naked;" though with hypocritical words in the exercise of their stereotyped formalism, they claim brotherhood with every criminal they inter, and confess that they are "miserable offenders" in whom "there is no health." There is not an atom of life or strength in such "christians" so-called as these. During the fourth and fifth seals professors of this type abounded in the military and civil service of the Dragon; and their

presence there was a source of irritation and annoyance to those emperors, who were fanatically devoted to the gods. They persecuted them, and sought to exterminate the hated name they bore; and if we were to believe the Spanish pillar inscriptions, and that of the Diocletian medal “*no mine christianorum deleta*,” we should conclude, that the judgments of the fifth seal had accomplished the sanguinary work. But, they did succeed in turning multitudes to the gods, and so extending their worship; and, in a like sense to the extinguishing the name of *Whig* from the executive, legislature, and armies of the North; so the name of christian was extinguished from the court, and military, and civil service of Diocletian, Maximian, and Galerius. Whigs and Democrats became Federals and Abolitionists according to the safety and profitableness of the change; so the servants of these emperors, became Jovians and Herculeans, worshipping the fortunes of their imperial masters, rather than incur the dangerous liabilities that pertained to a loyal and faithful adhesion to the “Despot” who is “holy and true.”

But, the souls underneath the Altar, slain, and reposing in the dust—those of the slain in previous times who were in very deed saints and faithful in the anointed Christ-Altar, and who had been killed by the Dragon authorities—“them dwelling upon the earth;”—are hieroglyphically represented as desiring to know, “until when” the sanguinary conflict was to continue undetermined—that conflict, in which they had been “conquering” though they had fallen in the war, but in which their camp had not yet succeeded “to conquer?” This question is figuratively suggested in fulfilment in the period of the ten day-years tribulation succeeding, A.D. 303—Apoc. 2:10. This has to be remembered that the reply may be appreciated. It was not how long from the time of John’s exile in Patmos; but how long from the termination of the fourth and the opening of the fifth seal to the judicial avengement of their blood upon the Dragon and his angels then in the heaven of Daniel’s Fourth Beast; and making such sanguinary havoc upon those within the Altar, but not then as yet underneath it as to cause three Dragon imperial friends aforesaid, to declare that “the name of the christians was extinguished.” “It was answered to them,” says the Spirit, “that they should repose yet *a short time, chronon mikron, while heos hou*, both their fellowservants and their brethren should be filled up, who are about to be killed even as they.” This indicates that from the opening of the seal there was to be a period of *soul-blood shedding* by the Dragon power; and that when this sanguinary work should be over—a work that would be finished in “a short time,” then the judicial vengeance should be manifested. History shows that this “short time,” reached to A.D. 312–13, when this severest of all persecutions of christians by the power of the pagan government of the Fourth Beast, was put an end to, by the deposition and death of Maxentius and Maximin by the victorious Constantine and Licinius.

4. White Robes

“And there were given to them each *white robes*,” says John, *stolai leukai*. These were symbolically given to the souls already slain, and reposing underneath the Altar of Sacrifice. They were *stoles*, or external vestments reaching to the feet, like to that with which the Son of Man was invested, when John saw him in the midst of the Seven Lightstands burning with spirit-oil (Apoc. 1:13; Dan. 7:9); and like to those holy garments worn by the High Priest in which he appeared before the Ark in the Most Holy Place. Kings and priests were arrayed in white robes “for glory and for beauty;” they are therefore symbols of worthiness on the part of those who receive them; of their being exalted to kingly and priestly honors and glory; and consequently, in the case before us, of the deliverance of these symbolical souls from prostration underneath the Altar, by resurrection, and of an incorruptible investiture, when they shall be “*clothed upon* with their house” or white robe “which is from heaven ... that mortality may be swallowed up of life”—2 Cor. 4:2–4.

This was especially promised to the “few names in Sardis,” because they had “not defiled their garments”—“they shall walk with me in white: for they are worthy”—Apoc. 3:4. This shows that the

white is symbolical of the worthiness of the clothed. And again, in the same place, “He that overcomes, the same shall be clothed in white raiment”—showing that the *white robe* is emblematical of *victory*. Hence, “O Death, where is thy sting? O Hades, where is thy victory? Thanks be to the Deity who giveth us the *victory*,” or white robe, “through our Lord Jesus Christ” (1 Cor. 15:55, 57). When, therefore, in the Apocalypse, personages are emblematically clothed with white raiment, it signifies that they represent persons who have been raised from among the dead to incorruptibility and life, which have become to them the “spiritual body” of the eternal state. Thus, the twenty-four elders sitting upon their thrones are “clothed in white raiment” (ch. 4:4). These are a symbolical twenty-four; and among those they represent are the souls underneath the Altar to whom the white raiment is promised, and therefore emblematically given. A soul underneath the Altar and a soul sitting upon a throne, though one and the same person, is that soul in two different states and in times far apart. A soul, whose blood is poured out at the bottom of the Christ-Altar of sacrifice in the fifth seal period, to whom a white robe is dramatically given, fifteen or sixteen hundred years after, as we may suppose, is seen by John alive again and reigning with Christ a thousand years (ch. 20:4); and this conjunction of souls with Christ in preparation to assert their rights, and to take possession of their millennial thrones, is symbolized by the twenty-four presbyters in white, in association with the Heavenly Camp, as “signified” by the Four Living Ones full of eyes.

These same souls and elders are represented in Apoc. 7:9, as “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne and before the Lamb, *clothed with white robes*, and palms in their hands.” In this scene, the emblematic and acted-promise of the fifth seal is fulfilled. They are actually clothed, and as the “palms” indicate, have gotten the victory over all their enemies. They were in full possession of the great salvation, to which they have attained through great tribulation. Their robes are made white by washing in blood, and that not their own blood, but the blood of the Lamb. In their soul-body existence, or life-time, they believed the promises covenanted to the fathers and “the faith” which came by Jesus—in other words, in “the things concerning the name of Jesus Anointed,” among which, the cleansing from sin by his sprinkled blood, the blood of the Abrahamic covenant, holds an indispensable and prominent position; they believed this gospel, and were immersed in water into Christ, and so put on their holy garments, which are therefore said to be “washed and made white in the blood of the Lamb”—ch. 7:14. “*Therefore* are they before the throne of the Deity, and serve him day and night in his temple and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and the Deity shall wipe away all tears from their eyes.” Such is the *white-robed* “holy nation” of the Deity—“the Israel of God,” sealed by his truth to eternal glory.

Concerning this holy and mighty people, Paul says: “All things are for your sakes”—2 Cor. 4:15. “Ye are the holy temple of the Deity ... All things are yours; whether the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ’s and Christ is the Deity’s”—1 Cor. 3:16–23. This is all said to the saints and faithful in Christ Jesus; and it shows what an important and honorable people they are considered to be by the Deity who are christians of the ancient and original stamp—Christadelphians. There are very few of them to be found in the year of grace 1864—so few that one would be justified in saying almost none; for, certainly, these bloodshedding parsons and their flocks, who are on both sides of the line hounding on chaplained armies of their fraternal potsherds to mutual slaughter and devastation, committing all kinds of depredations and profligate abominations upon the helpless and unoffending victims of their lusts, can have no scriptural claim to the name christian. What are they but heathen of the blindest species! Assuredly they are not the holy temple of the Deity. Though they have got the world—for they are the world—the world is not theirs; nor is any

thing that exists for their sake. No; it is for that poor and despised company—that “contemptible few,” who are “rich in faith, and heirs of the kingdom which the Deity hath promised to them;” it is for the sake of these that all things consist.

This important testimony, that all things are for the sake of the true believers, is presented symbolically throughout the Apocalypse. Because the things represented in the seals were for the sake of believers of the original Abrahamic type, the Lamb and the Four Living Ones are introduced as the ruling spirit of the scenes. The Lamb with Seven Horns and Seven Eyes, all-seeing and all-powerful, was superintending and working together all things for the good of them who love the Deity, and who are the called according to his purpose; so that, suffering with him when that purpose is effected, they may all be glorified together—Rom. 8:28, 17. The Lamb, the Spirit, opened the seals and worked their invisible machinery for the good of these sufferers unto death, if need be, represented by the Eyes of the Four Living Ones. He subverted the pagan constitution of Daniel’s Fourth Beast for their good and his own glory, and made a present of its dominion to those degenerate adherents who had fought against it, who, though they were wretched, miserable, poor, blind, and naked, as modern papists and protestants almost, were an improvement upon the blind and dissolute worshippers of the gods. He gave the beast’s dominion to the self-styled and self-glorifying “catholics,” who said they were “rich, and increased in goods, and had need of nothing;” but to the true and faithful, who doctrinally, and not in mere form or sacrament, kept the word and denied not his name, he gave no part in that dominion, but, emblematically, gave them the glorious and beautiful “white robes” of the Royal Priesthood, which shall inherit “under the whole heaven” a more magnificent dominion, when its holy kings and priests shall have destroyed the Fourth Beast with the burning flame of divine fury, even the dominion of all nations, enlightened, regenerated, and truly civilized, for a thousand years.

Furthermore, as with the seals so with the trumpets. The judgments of these fell not upon the worshippers of the Greco-Latin gods, nor upon “the servants of the Deity, sealed in their foreheads” with the truth, but upon the Laodiceans of “the Holy Catholic Church,” the enemies and persecutors of the faithful and true, since they had succeeded pagans in the sovereignty of the Dragon. The trumpetjudgments were for the sake of the sealed servants of the Deity, the machinery of them was engineered by the Lamb for their good. The prayers of all these saints ascended as a cloud of incense for divine intervention in their behalf. The Deity heard their cry, and answered them by casting fire from the golden altar into the Greco-Latin Catholic earth. The voices, thunderings, lightnings, and earthquake which ensued, and the trumpets which sounded afterwards, in their results, were all for the good and for the sake of the Woman and her seed, who kept the commandments of the deity and had the testimony of Jesus Christ (Apoc. 8:3; 12:17).

And when, again, we descend to later times, the period of the first six vials, the contemporary existence of faithful ones is admitted by the exhortation addressed to them in ch. 16:15. They are represented by the Spirit as *watchers with garments well kept*—watching the Vial-Signs, and preparing, by trimming their lamps, for the thief-like incoming of the Ancient of Days. “All things” enacted in the vialperiods “are for their sakes.” Not, certainly, for the sakes of papists, Mohammedans, and protestants, upon whom the wrath is poured out, but for the sake of “the saints and prophets,” and of those within the Altar of Sacrifice, alluded to in verses 6 and 7. Devotees of the various “names and denominations” of religiondom—the “names of blasphemy,” of which the scarlet-colored politico-ecclesiastical beast is “full”—these are not within the Altar, neither are they watchers with garments well kept. They are all fast asleep, snoring in midnight darkness. Nothing is being done for their sakes; only for the sake of those who obtain a change of raiment in putting off the filthy rags of their theological factions, coming out from among them, and putting on Christ as their white robe of righteousness, through an intelligent induction by faith and immersion. By doing this they join the Heavenly Camp, and become “eyes” in the

Four Living Ones, for whose sake every thing is done. For this cause it is, that, in ch. 15:7, one of the Four Living Ones is represented as giving the seven vials full of the wrath of the Deity to the seven angels. This signifies that the outpouring of the seven vials is for the sake of those represented by the Four Living Ones, some of whom are contemporary with all the vials, and all of whom, to whom “white robes” shall be given will be engaged in the execution of the seventh, which exhausts in their destruction the indignation of the Deity against Babylon the Great Mother, the National Ecclesiastical Harlot, and all the Sectarian Abominations of the Earth, which have directly or indirectly sprung from their adulterous commerce with the world.

For further remarks upon the white robes of the faithful, the reader is referred to Vol. 1, pp. 169, 356, and to what will be said hereafter when treating of the Bride of Apoc. 19.

5. Souls

“When he opened the fifth seal, I saw underneath the Altar *the souls* of them who had been slain”—*tas psuchas ton esphagmenon*. Clerical metaphysicians, with rare exceptions, declare these hieroglyphic souls seen by John in vision to be the disembodied immortal spirits of saints with Christ in heaven. The Alexandrian and Origenic philosophy—the exceedingly thin and innutritious fluid supplied them by what they call their *Almoë Matres*—knows no other souls, and can make no other disposition of them than this. With this heathen theory of souls darkening their understandings, the Apocalypse is for them a sealed book. Their attempted interpretations have all failed because they have sought an exposition in harmony with this dogma, which is the rope of sand by which the whole edifice of their Laodicean superstition is bound together. What they call “religion” is for the conversion, and salvation from eternal torment in flaming brimstone, and from the Devil, of immortal and *post-mortem* disembodied spirits, by sending them at death on angels’ wings to heavenly kingdoms beyond the realms of time and space! But there is no such soul; and, therefore, the “religion” invented for it by the Laodicean Apostasy is vain—a mere invention for the salvation of a nonentity, or, in the expressive language of Paul, “a lie”—2 Thess. 2:11. But, being divinely and judicially deluded “because they receive not the love of the truth that they might be saved,” they seek support for “the lie” they believe in this fifth seal. They think it is a proof of the existence of a part of man in a conscious state altogether independent of body. That the dead are not dead, but, freed from “mortal coil,” exceedingly elastic and lively; that “the dead” is a phrase only to be applied to body; that, beyond this, there is really no such thing as death; so that “the dead” is only a conventionalism, by which *the living freed from mortal coil in the world of spirits* is to be understood; and that, though divided from us by the veil of flesh, they are highly intellectual and well informed of all that is transacting among the sons of men; and many more absurdities they teach, styled by the Spirit “the depths of the Satan as they teach,” which are so well known by all who are familiar with pulpit traditions that it is needless to encumber our pages with any more details.

In addition to what we have already said about souls underneath the Altar, we may remark that all the corporeal organizations of the animal world are denominated *souls* in the scripture. A few references will sufficiently prove this. “And *Elohim* said, Let the waters bring forth abundantly *sheretz nephesh khayyah*, ‘swarming soul of life’ ”—Gen. 1:20. In the next verse all fish are termed *souls*; and, in verse 24, all creatures produced from the earth are styled *nephesh khayyah*, “soul of life.” In verse 28, the creatures thus called are summed up as *kol-khayyah* “everything of life;” and, in verse 30, every beast, fowl, and reptile, are said to have “in” them “soul of life.” What the Spirit, who made them all, says of these creatures, he affirms also of man. He, even as they, has in him “breath of lives” and “soul of life,” and is “a soul” or body “of life.” Thus, in Gen. 2:7, it reads, “And *Yahweh Elohim* formed the man, dust of the ground; and breathed into his nostrils *breath of*

lives; and the man was FOR A BODY OF LIFE”—*le nephesh khayyah*. If we come to the word with our minds free from tradition, there is no difficulty in understanding this simple statement. The man is put on the same footing with all other creatures. They are bodies or “souls of life,” and so is he; they all have “the breath of the spirit of lives” and so has he; they are all “dust of the ground,” save those from the waters, and so is he; the only difference between him and them is the same thing that constitutes the difference between the dog and the lion, or the elephant and the camel—*organization of the dust*.

The same “breath of the spirit of lives,” I say, is common to all animals and man. This will be evident to those who can consult the original of Gen. 7:22, 15. They know that in the English Version it is not correctly rendered “breath of life;” the words “the spirit of” have been unfaithfully omitted. In verse 15, the words rendered “breath of life” are not the same as those similarly rendered in Gen. 2:7. In this, it reads *nishmath khayyim*, “breath of lives;” and in that, “from all the flesh which has in it *ruach khayyim*, spirit of lives.” So that man is affirmed to have “the *breath* of lives” in his nostrils, and all other flesh “the *spirit* of lives” in theirs; hence, as *spirit* is regarded as of a higher dignity than *breath*, we might, on such premises, conclude that the “lower” animals are really demiurgically superior to man. And, indeed, when we compare the doings of said animals with the conduct of men, lay and clerical, we might suppose that the stupidity and brutishness of brain-flesh their characteristic, was truly distinguishing and that the so-called “brutes” were essentially their superiors. But said premises are not sound; *for the superiority of the one race over the other is not predicated on the matter of which they are made, and by which they are vitalized, but on the organic formation of the same*. Hence, there is no natural demiurgic difference between an Archbishop of New York or of Canterbury, or a Bishop of Natal, and the and monkey tribes of the forest; the Spirit, therefore, by Moses (and this perhaps, may be the reason why the Bishop of Natal is so hostile to Moses) has been careful in Gen. 7:22, to give us to understand that the *nishmah* and *ruach*, “breath” and “spirit,” are common to all kinds of human brutes, both “lower animals” and men. I say *human* brutes, for the word *human*, which one class of brutes has appropriated to itself exclusively, really or demiurgically pertains to all the earthborns or formations from the ground. The text reads, after mentioning all the creatures, “and every man, *all which has breath of spirit of lives, kol asher nishmath-ruach khayyim*, in their nostrils, out of all which is in the dry land, died.”

We have seen that man and the other creatures are all termed *nephesh* and are said to have *nephesh* in them; and in Gen. 9:4, we are informed by the Spirit what *nephesh* elementally, or in concrete essence, is, in the law given to Noah. “Flesh with its *nephesh*, or soul, its blood, ye shall not eat.” From these premises, then, we learn, that men and their brethren of the ground are all of them souls—human or ground-souls; that they have all got souls in them; and that these souls are the blood of their flesh. For further remarks upon *soul in blood* see what we have written concerning the Altar.

Now, by this Mosaic testimony the Eternal Teacher proclaims the doctrine that man, though created in the image and likeness of *Elohim*, as Seth was in the image and likeness of Adam, hath nevertheless “no preeminence over a beast.” And this testimony is doubtless true, and in perfect harmony with man’s developments when abandoned by his creator to his own instincts and lusts. But, we are not left to inference. The Spirit has endorsed our inferences by positive testimony. In speaking by Solomon of the *divrah*, or *cause for adjudication*, termed “*estate of the sons of the man*,” the old man of the flesh, the king is caused to say, “would that the *Elohim* would purify them, so that they might see for themselves that they are beasts. For that which befalleth the sons of the man also befalleth the beasts; even one thing befalleth them; as dieth the one, so dieth the other; for there is one spirit for all; so that excellence over the beast the man hath none; for the whole are a vapour (Psa. 78:39). The whole go to one place: the whole was from the dust, and the whole return to the dust. Who knoweth the spirit of the sons of the man that it goeth upwards? Or the spirit of the beast that it goeth downwards to the earth? Wherefore I

perceive that there is nothing better than that the man rejoice in his works; for that is his portion: for who shall cause him to see what shall be after him?" (Ecc. 3:18).

Leaving the reader, then, to adjudicate the traditions of the Apostasy by this divine teaching, I proceed to remark that the Spirit has favored us with a comment upon his own words in Gen. 2:7, in what he caused Paul to write in 1 Cor. 15:44, 45. "There is a *natural body*," saith he; *a soma psuchikon*: and he proceeds to prove the assertion by quoting the words of Moses, saying, "And so it is written. The first man Adam was made *into a living soul*—*eis psuchen zosan*. These words are parallel with *le-nephesh khayyah*, and are explanatory of them. If the Spirit be asked, what is a *nephesh khayyah*, he answers in Greek, *psuche zosa*; and if it be further inquired, what is *psuche zosa*? the English version replies, *a living soul*, or a *natural body*; but as *khayyah* is not an adjective, but a substantive, it should be rendered *a body of life*.

And what, then? say "the merchants of the earth," who auction off their spiritual merchandize from the pulpits of all lands. Are not "bodies and the souls of men," *somata kai psuchai anthropon*, the most precious of our wares? But wherein is the preciousness of souls, which we proclaim to be immortal jewels, whose estimation is incalculable, if men have no preeminence over monkeys; and bishops, deans, and ministers, no excellence over the reptiles of the wilderness? The supposition is downright atheism and infidelity! (Apoc. 18:13, 11).

Doubtless, in the opinion of the soul-merchants of the earth the Spirit's teaching is both atheistic and infidel, for it is destructive of their whole system. He has, to speak apocalyptically, "spued them out of his mouth;" how, then, could there be any harmony between his word or teaching and their theologies? They teach that there are in men "immortal souls;" souls which are immaterial, and therefore immortal; and which when their bodies die, exist without bodies: that the value of a single such soul is incalculable; and that it is the possession of this divine incorporeal entity angelized at death, which constitutes the preeminence of men over all other created things. But to such, the Spirit rejoins, "Fools and slow of heart to believe all that the prophets have spoken!"—"Man that is in honour, and understandeth not, is like the beasts that perish" (Psalm 49:12, 20). One such divine oracle is worth incalculably more than whole shiploads of university logic and collegiate "bodies of divinity."

This, then, is the grand principle upon which the immortality of man is based—a *scriptural comprehension of the truth developing a faith that works by love and purifies the heart in the obedience it commands*. A man with such an understanding heart is a "spiritual man;" but before he had the understanding of the truth, he was like bishops, deans, ministers, reptiles and monkeys, without preeminence demiurgically on any other speciality than form. The "natural man," the Spirit saith, is a beast; a mere "body of life." He may be decorated with all imaginable titles of honour, and humbly worshipped by his fellows; nevertheless, if he "understandeth not," he is a mere natural still. There is no seed of immortality in him.

Now, the scriptures teach that the seed of immortality in a believing man is Christ; and therefore he is styled by Paul in writing to saints in Colosse, "Christ our life." "I am," said Christ, "the truth and the life." "Let Christ," says Paul, "dwell in your hearts by faith;" hence, "the truth and the life" dwell in the heart by faith, by an intelligent comprehension and conviction of the truth. A man of such an understanding has life in him in this sense; and in the same sense it is, that "he believing into the Son hath everlasting life" (John 3:36); for "my words," saith Christ, "are spirit and life" (John 6:63).

From this testimony, it will be perceived, that the principle of a man's immortality is not physical or material, but doctrinal—the truth revealed and believed. Faith such as Abraham had, gives a believer "a right" to eternal life; and in so doing makes him "an heir of life," and "joint heir with Christ of all things." Hence, it is written, Apoc. 22:14, "*Blessed are those who wash their robes* that they may have *right* to the tree of life, and may enter in through the gates into the city." So Tregelles' text. It is

equivalent to the words in the Common Version; for no believer can “wash his robes white in the blood of the Lamb” unless he “do his commandments,” which say to him who believes the gospel of the kingdom “*metanoete*, change the mind, and be immersed upon the name of Jesus Christ for or into the remission of sins”—Acts 2:38). To obey these commandments is to wash the robes white in the blood of Christ, and to obtain a right to life when he shall appear in glory (Col. 3:4). By such a washing, he lays hold of the horns of the Altar, and is safe, if he continue within the Altar, otherwise not. But, the right obtained may be forfeited by misconduct. Hence, Paul says to certain who had obtained the right, “If ye walk after the flesh, ye shall die;” that is, if ye obey the instincts and lusts of the natural man ye shall die, or forfeit your right. He therefore exhorted them to keep down these lusts by the power of the truth; and assured them that, if they sought for glory, honor, incorruptibility, and life, by “a patient continuance in well doing,” the Deity would render them eternal life (Rom. 2:7); and thus, the right obtained would merge into *actual possession*.

Now, when actually possessed the possessor is a “spiritual man” in the highest sense. He becomes such after resurrection from among the dead. Before he died he differed from all natural men and other animals, in that he was “filled with the knowledge of the Deity’s will in all wisdom and spiritual understanding” (Col. 1:9); and thus became “a partaker of the divine nature,” in a moral sense: and in this sense also he was a spiritual man. But, though wise and understanding, he was still encumbered with a “vile body.” This needed to be changed, “that it might be fashioned like to the body of Christ’s glory”—like to that which He now has—Phil 3:21. In other words, he needed to be invested with the white robes symbolically given to the souls underneath the Altar; a robe, which clothes one to the feet with the incorruption of the Holy Spirit. Hence, the promise is, “When Christ shall appear, *we shall be like him*; for we shall see him as he is”—1 John 3:2. The saints shall be like him. “I was dead,” says Christ, “but I am alive for evermore”—Apoc. 1:18. Paul styles him, “the Lord the Spirit,” “a Quickening Spirit,” “the Lord from heaven,” “the Heavenly Man,” “the last Adam.” The wise shall be like what he now is. They will therefore be partakers of the divine nature in a substantial material sense; in other words they will be spirit; “for that which hath been born of spirit is spirit” (John 3:6).

From this condensed view of the subject, it will, then, be perceived, that, according to the scripture teaching, there are in the arrangements of Deity, *two bodies of life*; that is, two kinds of body through which life is manifested: the one body in its organization is essentially perishable’ the other, essentially imperishable. Each body is formed, or organized, before it is made the medium of the life peculiar to it. At this crisis, they are simply *nephesh psuche* or *soul*; but when the mechanism of each body is put into motion, the one becomes *nephesh khayyah*, *psuche tzosa*, living soul or natural body; and the other, *soma pneumatikon*, a spiritual body, “spirit;” *pneuma agiosunes*, *spirit of holiness*, or holy spirit nature. But these bodies of life are not absolutely independent of one another. Their relationship is similar to that between the wheat standing in the field in winter time, and the same plant in harvest. The perishable body is projected from the earth in the resurrection period, when it stands a body of life, waiting for the Deity to give it a body according to his own good pleasure (1 Cor. 15:30; John 5:21) to give it a white robe if approved. No *body of life* is resurrected except such an one, whose organization will give expression to a *character extant before death*. Such a corporeally expressed character is the restoration of personal identity. The resurrected body of life, thinks, remembers, feels and acts, like Paul, or, it may be, Judas; therefore, it is Paul or Judas to all intents and purposes. But, in this stage of the affair, the resurrected body of life, so named because of identity, is a body capable of perishing again, if left to itself; or, of becoming imperishable eternally if acted upon by the power of Deity. This alternative, then, has to be determined by the Judge. Paul informs the saints of both classes—of that class who have “walked worthy of their high vocation,” and of that, who have “walked after the flesh,” since their immersion—he says to both these “Every one of us shall give account of himself to the Deity;” “for we

must all appear before the judgment-seat of Christ; that every one may receive *dia tou somatos, through the body* the things according to that he hath done, whether good or bad” (Rom. 16:12; 2 Cor. 5:10). Hence, Paul and Judas will both be there to tell the story of their lives in a previous state of existence. While they are giving account of themselves they are both of them *bodies of life*, like two plants of the same species in the field, the one may perish by frost or other cause; the other may be unaffected by evil, and yield fruit in harvest. The fate of Paul and Judas will depend on the nature of the account given by each. The rule by which the causes will be adjudicated is laid down by Paul in Gal. 6:7, 8—“Whatsoever a man soweth, that shall he also reap.” A man sows before death; he reaps after rising from death. “He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” This is the rule, which is also illustrated by Paul himself and Judas. The last “sowed to his flesh;” and in his account he will abundantly show it. The sentence upon him in the resurrection-period will therefore doom him to “reap corruption of the flesh”—to “receive through the body according to what he had done;” and as this was bad, he will, through the body he acquires in the future, receive “bad,” or corruption. The body of life, then, named Judas, as a type of his class, remains perishable, and “when cast into outer darkness,” reaps all the evil of which it is susceptible.

But Paul’s case is differently disposed of. He also may represent a class. In his previous state of being, instead of betraying the truth, or perverting it to his own fleshly purposes, he “sowed to the Spirit.” By reading the New Testament, it is easy to see how he did this. He will give account of himself in accordance with what is written of him; and he had great confidence that it will be accepted. Being accepted, then, he will “of the Spirit reap everlasting life.” A white robe, as it were, will be presented to him. The power of the Deity will change, or transform, the body standing at the tribunal in the twinkling of an eye; even as Paul testifies, the saints living at the advent, who may be approved, shall be changed without tasting of death (1 Cor. 15:51, 52). Thus, the body by this transformation is “clothed upon” with incorruptibility and immortality, by which “mortality is swallowed up of life” (2 Cor. 4:4); and thus will be verified in his own experience, his own testimony, that “this corruptible must put on incorruption; and this mortal must put on immortality,” when “death is swallowed up in victory” (1 Cor. 15:53, 54); and when this process is completed, Paul in victory, is spiritual in the highest sense, *a body of life eternal*.

The scripture teaching, then, concerning *souls* and *immortality*, has no affinity with the teaching of pulpiteers on these subjects. The scripture defines immortality to be *life manifested through incorruptible body*; and declares, that the only being in the universe that has it underived is the Deity (1 Tim. 6:15, 16). It also declares, that it is a part of the reward promised to the righteous to be given to them exclusively after the advent of Jesus in power, and his resurrection of them from the grave. Men attain to immortality, or deathlessness, in recompense for character, conformed to the moral image of the Deity, as he shines forth in the example of Jesus Christ. Faith and obedience are the basis of this character. Men are alienated from the life of the Deity through the ignorance that is in them (Eph. 4:18). Hence, there is no immortality for those who understand not the gospel; and this can be believed by none who believe the foolish rhapsodies and rhodomontade histrionically dispensed from the pulpits of the world. There is no immortality out of Christ; and they only are in him, who “believe the things concerning the kingdom of the Deity, and of the name of Jesus Christ, and are immersed unto him, both men and women” (Acts 8:12).

John says, in ch. 20:4, “I saw *the souls, tas psuchas*, of them who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity ... and *they lived* and reigned with Christ a thousand years.” As we have remarked before, among these beheaded souls were those of the fifth seal which he saw underneath the Altar, and to whom white robes were given. When he sees them in ch. 20 they were, hieroglyphically, resurrected souls; for he says “they lived.” Those in the fifth seal

were, emblematically, in the death state, where nothing is really known, for “the dead know not anything”—“for there is no work, nor device, nor knowledge, nor wisdom, *b’sheol* (in the land of forgetfulness—Psa. 88:12), whither thou goest” (Ecc. 9:5, 10). But, in the fifth seal symbolization, a white robe is given to each, with an injunction to *repose*. This repose continues till the Messenger descends from heaven with power. He then awakes them, and they stand again on their feet above ground. This is *anastasis*. At this crisis they are “souls” or *bodies of life, prepared for investiture with the white robe of incorruption*. When John saw these beheaded souls alive again he also saw thrones—“I saw thrones,” says he, “and they sat upon them.” But, says Paul, “flesh and blood cannot inherit the kingdom of the Deity; neither doth corruption inherit incorruption” (1 Cor. 15:50). Now, as I have shown, bodies of life projected from the grave, with antecedent personal identity, are perishable. At this stage, therefore, of renewed existence they could not occupy the thrones seen. They must first appear at the tribunal of Christ, the Great White Throne (ch. 20:11), and give account of themselves or report to him. Being deemed “holy, and unblameable, and unreprouable in his sight, having continued in the faith, rooted and settled, and not moved away from the hope of the gospel” (Col. 1:22, 23); Christ transfigures the bodies of their humiliation, that they may become symmorphous or conformable to the body of his glory, through the energy whereby he is able also to subdue to himself all things (Phil. 3:21). Being thus “clothed upon,” they are no longer mere “souls,” which are “naked” and put to shame if not “clothed,” but incorruptible and deathless beings, “the sons of the Deity, being the sons of the resurrection, and equal to the angels” (Luke 20:36). Thus robed in the pure incorruption of the Spirit, Paul’s objection in their case is removed, and they are qualified to possess “the thrones of the House of David;” so that it will be said to them by the King, “Come, ye blessed of my Father, take possession of the kingdom which has been prepared for you from the foundation of the state” (Matt. 25:34).

In dismissing this item of the fifth seal, it may be remarked that its symbolization, with respect to the *souls*, is the representation in emblem of ideas perfectly familiar to the christian mind of the times antecedent and concurrent with the seal. Believers were exhorted by the apostles to be ready at any time for a sacrifice of themselves. In view of his own execution, Paul says, “If I be *poured out* upon the sacrifice of your faith, I rejoice;” and again, “I am now ready to be offered,” or poured out at the base of the altar, “and the time of my analysis is at hand.” And, in the century succeeding the apostolic age, Ignatius, who was ordered to execution by Trajan, speaks of his approaching end as his being poured out as a libation to God on his altar. And speaking of Polycarp of Smyrna, who suffered about A.D. 160, his biographer says: “Having his hands tied behind him, and being bound as a ram out of a great flock for an offering, and *prepared for a burnt sacrifice*, acceptable to the Deity, he looked to heaven and said: ‘O Father, I give thee hearty thanks that thou hast vouchsafed to me that at this day and this hour I should have a part in the number of thy witnesses in the cup of thy Christ, unto the resurrection of eternal life both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be accepted this day before thee as *an acceptable sacrifice*, as thou hast ordained’.” He regarded his execution as a sacrifice, or outpouring underneath the altar, and met it cheerfully, in hope of the resurrection of his soul as well as his body for investiture with the white robe, which he styles the “incorruption of the Holy Spirit.” In conclusion, I may just inform the reader that the Rev. Mr. Elliott expounds the white robes emblematically given to the souls underneath the altar as symbolical of their justification before the pagan public by the edict of the emperor Galerius, granting toleration to christians, and entreating them to pray to their God for his restoration to health. Thus, he considers their memory was justified. A remarkable robe this, and of pagan manufacture too! A clergyman might rejoice in the honor of such a justification, but certainly not the humblest of the saints.

6. “O Despot, Holy and True!”

Such was the style of address put into the mouths of the souls underneath the altar by the Spirit—*ho Despotes ho hagios kai ho alethinos*. This is the only place in the Apocalypse where the word *Despotes* occurs; in the twenty-two other places where the word *Lord* is found it is *kurios*, in the original. I conclude, therefore, that there must be some special reason why *despotes* and not *kurios* is adopted in the symbology of the fifth seal.

I find that *despot* is used in nine other places in the New Testament. In four of these it is applied to men, and translated *master*; in one instance it is so rendered in regard to God; and in the remaining four it is rendered *Lord*, and affirmed of the Deity. In Acts 4:24, the Holy and True Despot is declared in the address of the disciples after their return from the Chief Priests to their companions, saying to the Deity, “O Despot, thou art the Deity who made the heaven, and the earth, and the sea, and all things in them; and spake by the mouth of David.” And Jude, speaking of certain false professors that had crept into the ecclesias unawares, says, that they “denied the only *Despot* Deity—*ton morion despoten Theon*—even the *Lord* Jesus Anointed.” These were Nikolaitans, who were without judgment in the “great mystery of Deity manifested in Flesh”—“the fathers” of that great apostasy which afterwards developed itself into that enormous imposture, THE KINGDOM OF THE CLERGY, which darkens and demoralizes the peoples of the earth.

The Deity, then, symbolized by “the Lamb as it had been slain, having Seven Horns and Seven Eyes,” is the only Holy and True Despot Deity of the Universe. This, however, in the period of the fifth seal, was disputed by another, who denied the existence of the Holy and True One, and claimed that he was the only Despot of the habitable, whom men ought to honor and obey. He styled himself Diocletianus *Jupiter* or Jove, while Maximian, whom he associated with himself in the imperial offices, assumed the title of *Hercules*.

Now, it is a remarkable historic fact that, at the epoch of the opening of the fifth seal, a *New Despotism* was set up by Diocletian Jupiter, totally different from that to which the Roman peoples had been subject from the days of Augustus hitherto. Gibbon says, “Diocletian may be considered as the founder of a new empire.” This arduous work, he says, he completely achieved by A.D. 303, which was the twentieth of his reign, when he celebrated that memorable era, by a Roman triumph. “He framed a new system of imperial government, *which was afterwards completed by the family of Constantine*.” Eight years before his elevation, the Roman Senate had aspired to the restoration of republicanism. This was an offence in his sight, and he assigned to Hercules the work of reducing it to sheer abjection, while the dignity of Rome was impaired by the studied absence of Jupiter and Hercules, who made Milan and Nicomedia their palatial residences. By this policy, “the Senate of Rome, losing all connection with the imperial court and the actual constitution, was left a venerable but useless monument of antiquity on the Capitoline Hill.”

The ancient modest titles of civil magistracy were laid aside, and, if these deities still distinguished their high station by the appellation of emperor, or *imperator*, that word was understood in a new and more dignified sense, and no longer denoted the general of the Roman armies, but *the Sovereign of the Roman World*. The title emperor was associated with another of a more servile kind. *Dominus*, or master, owner, supreme lord, was expressive of *the despotic power of a master over his domestic slaves*. Viewing it in this odious light, it had been rejected with abhorrence by the first Caesars. “Pliny,” says Gibbon, “speaks of *Dominus* with execration, as synonymous with tyrant and opposite to prince.” But, notwithstanding this repugnance, the name in time lost its odiousness, till at length the style of “Our Despot and Emperor”—*Dominus et Imperator noster*—was not only bestowed by flattery, but was regularly admitted into the laws and public monuments. The whole magnificence and ceremony of Asiatic state and servility was introduced under Diocletian and Maximian, who usurped the attributes of *Divinity*, and transmitted the titles expressive thereof to a succession of Catholic emperors. The

Diocletian Jupiter ventured to assume the *diadem*, an ornament detested by the Romans as the odious ensign of royalty, and the use of which had been considered as the most desperate act of the madness of Caligula. It was no more than a broad white fillet set with pearls, which encircled the emperor's head. Thus, the Sixth Head of the Dragon was diademed, whereby also, as all the five previous forms of government were all subordinately merged in the emperorship, they were diademed as well. The progress of despotism was rapid and irresistible. When a subject was admitted to the divine presence of the imperial Jupiter, he was obliged, whatever might be his rank, to fall prostrate on the ground, and to adore, according to the eastern fashion, the divinity of his Lord and Despot. The state maintained by Diocletian was theatrical, the object of which was to display the unbounded power which the emperors possessed over the Roman world.

Diocletian's Reign (Period of the 5th Seal—Apoc. 6:9–11)

These Roman coins illustrate the exposition of p. 255 onwards. The concord with which Diocletian and Maximian governed the Empire was illustrated on such. Both are shown carrying globes and sceptres and as jointly crowned by Victory. However, supreme rule was in the hands of Diocletian. The comment is made that “a *New Despotism* was set up by Diocletian Jupiter, totally different from that to which the Roman peoples had been subject from the days of Augustus hitherto.” Under this new form of rule he assumed the authority of a Despot, and this was shown by him wearing a diadem instead of a laureate (*stephanos*). *Eureka* comments: “The Diocletian Jupiter ventured to assume the *diadem*, an ornament detested by the Romans as the odious ensign of royalty.” The coins below depict Diocletian as wearing a diadem instead of the laureate (left), whilst the reverse side depicts Jupiter (representing Diocletian, who claimed identity with that god) receiving the dominion of the world from Victory. He holds thunderbolt and sceptre, and places his right foot on the neck of a bound and seated captive.

Now, it cannot be supposed that this novel despotism should develop itself and be established without exciting great attention and discussion among the people. The immense number of professors of christianity in the empire would reject the pretensions of Diocletian to be the only true and holy despot of the world. They would affirm the claims of the Deity whom they worshipped; and would refuse to prostrate themselves in his imperial presence in recognition of his divinity and lordship upon earth. This was, doubtless, the reason why a great number of “christians” were dismissed from their official employments in the imperial household and other departments of the state. An issue was joined upon the question of—*Who is the Holy and True Despot of the world, Jupiter or the Lamb?* This was the great question of the day, which, until the Lamb's party gained the victory, absorbed all others. It was a question which, in its discussion, shook the empire to its foundation, and brought great calamity upon those who repudiated the high pretensions of “the Father of the gods and men.” Like the question that abolished the constitution of the Union and brought ruin upon the republic, it had its period of discussion and its period of war. The first eighteen years of the reign of Diocletian afforded scope for “the word of the Deity and the testimony held” against his usurpation of divine attributes. Policy, however, inclined him to toleration, until, by the importunity of his associate, Galerius, who entertained the most implacable aversion for the name and religion of Christ, he was induced to proclaim war against the adherents of the Lamb. This edict inaugurated the fifth seal, of which the great and absorbing subjects of debate were the antagonistic claims of Jupiter and the Lamb to the Despot-Sovereignty of the world. This, then, is the reason why the Spirit puts this remarkable style of address into the mouths of the souls underneath the altar. By so doing, he pronounces through them sentence in the great controversy being so sanguinarily discussed during the period of the fifth seal. In effect, he proclaims, “I, even I the Lamb, am the Despot, holy and true; the claims of the pretended Jupiter shall not stand; for the great day of my wrath is near, when I will judge and avenge the blood of my servants, and expel from the heaven their

persecutor and cast him to the earth” (ch. 6:17; 12:8). The introduction of the word *Despot* in this the only place of the Apocalypse, is a sort of chronological indication that the fifth seal belongs to the period to which it is herein assigned.

7. Their Fellowservants and Brethren

In the answer given by the Spirit to the emblematic souls underneath the altar, the professors of christianity still alive and contemporary with the fifth seal period, are divided into two classes—the one the fellowservants, and the other the brethren, of the deceased souls. The brethren are fellowservants, but all the fellowservants were not brethren—even as christadelphians are christians, but all christians so-called are not christadelphians. The brethren of the souls were all fellowservants of the Lamb’s household in the service of “conquering” the idolatry enthroned in the Dragon empire. The Nikolaitanes, the spurious Jews of Satan’s synagogue, the Balaamites, Jezebel’s children, the dead Sardians who had only a name to live, the feeble Philadelphians, and the lukewarm Laodiceans, were all fellowservants in this crusade against that which hindered the manifestation of the Man of Sin. They all belonged to the ecclesiastical community called “Christian” by the idolators, and were exposed in common to all the persecutions raised against it by the priests and rulers of the Roman Habitable. Multitudes of them were killed in this long and sanguinary religious war. But, though they thus became what ecclesiastics call “martyrs,” they “remembered not from whence they had fallen, to repent and do the first works;” they repented not of the blasphemy of styling themselves Jews when they were only of the Satan’s synagogue; they still taught that believers might eat things sacrificed to idols, and themselves sacrifice as an expedient to save their lives in times of persecution, and, though thus “lapsed,” on the restoration of peace, be received again among “the brethren;” they still adhered to “the depths of the Satan as they teach;” they kept not the word, and denied the Spirit-Name; they repented of none of these things, but still styling themselves “Jews inwardly,” or christians, they waxed worse and worse to the times of the Sixth Seal, saying, at the crisis of the war against the Dragon, “We are rich, and increased with goods, and have need of nothing;” but they knew not that they were “wretched, and miserable, and poor, and blind, and naked.”

Many of them “gave their bodies to be burned” in this great antipagan war; but, not possessing the *agape*, or love which comprehends the one faith and the one hope, believing and hoping all the things, and rejoicing in the truth, and styled in the Common Version, most incorrectly, “charity,” they were sounding brass and a tinkling cymbal. Paul had prevision of these “fellowservants” in the war, who, indeed, brought much trouble upon him in his day. In reference to them, he warned the Ephesian Brethren that from among their own Elders men would arise “speaking perverse things, to draw away disciples after them;” and, in writing to the saints at Corinth, says of their class in 1 Cor. 13:2: “Though I have prophecy, and understand all the mysteries, and all the knowledge; and though I have all the faith, so that I could remove mountains; and though I bestow all my goods to feed the poor (charity); and though I give *my body to be burned*, and have not *agape*, or love, (as he defines it), *it profiteth me nothing*.” Hence, the “martyrdom” of the many of these fellowservants of the souls underneath the altar, so glorified by their class in then present and aftertimes, was of no profit to them; it served for a testimony against paganism and judgment upon themselves for their apostasy.

About fifty years previous to the opening of the fifth seal, a broad line of demarcation began to be drawn ecclesiastically between these “fellowservants” and “the brethren.” As we have already seen in our account of the Novatians, these fellowservants, who called themselves “Catholics,” because the majority, and holding chiefly the offices of the Ecclesias, expelled “the brethren” from their pale. Cyprian, whom modern Episcopalians regard as the great “father” who championed the things which

they approve, was a notable chief of the fellowservants in the Roman Africa. He was a notable specimen of a pious, eloquent, and charitable ecclesiastic; he would have made a first-rate archbishop of Cambray, or Canterbury; or a zealous minister of any other denomination. No one can doubt his sincerity; for he suffered death for the testimony he held against paganism. But he was not of “the brethren.” We refer the reader to Vol. 1, p. 444, for reference to him more in detail than is necessary here. He may also turn to p. 296 of that volume, for things taught and believed by “the fellowservants.” None who rejoice in such traditions can be brethren to “souls slain for the word of the Deity.” This does not teach the inherent and hereditary immortality of ground-souls; it does not teach, the salvation from, or damnation in, flaming sulphur, of infant immortal souls; it does not teach sacramentalism; or the impartation of converting and regenerating spirit, technically styled “grace” by Laodiceans, through unenlightened formalism; or the subjection of an infant, or ignorant faithless adult, to the ceremonial use of water, bread, and wine, in any form; it does not teach, either baptism or rantism—immersion or sprinkling—for the remission of original sin; nor does it teach, that baptism came in the room of circumcision. The word of the Deity, on account of which the souls underneath the altar were slain, teaches none of these “depths of the Satan;” therefore they were not slain on account of them; and the living styled “their brethren,” could not have believed them.

The Brethren in the period of the fifth seal had become what would now be styled “a contemptible few.” They were, however the “little strength” of the dilapidated and demoralized christian body. The true scriptural understanding of the word was with them. They were the salt, without which the whole community of professors would have been currently putrescent. The Lamb, for their sakes, still delayed to “spue them out of his mouth;” but, when the number of the Brethren that should be killed by the pagan power should be filled up, there would no longer be any reason why *the spuing* should be deferred.

During the period of the first Six Seals the number of “the Brethren” or christadelphians, continually decreased, while that of “the fellowservants” as persistently and rapidly increased. This will appear, not only from history, but from the general tenor of the epistles to the seven Asiatic ecclesias. In Ephesus, contemporary with the giving of the apocalypse, the Brethren of Christ were in the majority, as they were also in all other parts of Asia Minor. The Spirit commends their works, and labor, and patience; though indeed, they were not up to that standard of excellence that prevailed in the time of Paul. They had “fellowservants” among them when John wrote; but being in the official, as well as the popular majority, they were able to try and convict pretenders to apostleship; and to denounce their Nikolaitanism as a hateful and detested imposition. But, in two hundred years after, a great revolution in affairs had been effected; and the relative position of parties altogether reversed. The Brethren had entered the Sardian state. They had dwindled down to “a few names,” and to but a “little strength;” while the Fellowservants had gained official and numerical ascendancy; they “had a name that they were living;” that they were vigorous, and strong. They now formed a distinct and independent republic, in the midst of the empire, governed by its own laws and magistrates, possessed of a public treasury, and intimately connected in all its parts, by the frequent assemblies of its bishops, to whose decrees their numerous and opulent congregations yielded an implicit obedience. Thus ecclesiastically organized, the Fellowservants considered that “they were rich and had need of nothing,” but a military leader, (for they already swarmed in the armies of the state) to place the sovereign power in their hands. But against all this “the Brethren” protested as indicative of spiritual death; that those who approved it were “dead;” and that the system itself, as a divine institution for the separation of a people from among the Gentiles for the Spirit-Name, was “ready to die.” But the protest of the Brethren was unheeded by their Fellowservants, or the “Catholics” so-called. The events of the Sixth Seal furnished these with the desired Military Chieftain in one of the six emperors of the Roman world. Thus led, they became

victorious over Jupiter and Hercules; and in their prosperity, ignored all connection with “the Brethren;” who, having been mostly killed in the period of the fifth seal, were added to the souls underneath the altar; so that the “little strength” of the Philadelphian state being reduced to *lukewarmness* among the Fellowservants, these under the sixth seal entered the Laodicean, in which they shone forth “clothed with the sun, and the moon under their feet, and upon their head a stephan, or coronal wreath, of twelve stars” (ch. 12:1). Politically, they had “conquered” the Pagan, whose philosophy spiritually had vanquished them.

In conclusion, it may be remarked under this head, that the term “fellowservants” is as appropriate for “the Catholics” of the latter part of the third century and the early part of the fourth (but not “catholics” of succeeding times) as the term “sanctified ones” was to the pagan Medes and Persians in Isa. 13:3. These were the Spirit’s sanctified ones in the sense of their being *separated* by him for the work of overthrowing the Babylonish Lion. The primitive catholics were separated, or sanctified, to the service of “casting the great red Dragon and his angels out of the heaven” (ch. 12:7–10); because he was the prosecutor of “their brethren.” The Brethren themselves, who were not allowed the use of carnal weapons, could not have effected this expulsion; it was therefore reserved for the time when the Brethren would be inappreciably few, and in effect superseded by mere nominal professors of christianity calling themselves Catholics, to expel by these the Accuser from the heaven. These christians in name, having become in the sight of Deity “wretched, and miserable, and poor, and blind, and naked”—only a slight spiritual improvement, if any, upon the vicious and bloodstained idolators—he assigned to them the service of dethroning Jupiter by the sword; for “the wicked are His sword.” They were sanctified to this work; or, in modern phraseology, this was their mission. The doctrinal defeat of paganism, in the conversion of the worshippers of the gods to “the faith once delivered to the saints,” was due to “the Brethren” who faithfully adhered to “the word of the Deity;” but the political and military overthrow of the common enemy, to “the Fellowservants” or catholics under the Sixth Seal, who were prepared like the troops of Cyrus, to combat on the principles of the flesh, for dominion and the glory of the world. Victory gave them these, and they have retained them to this day. The use they have made of them has been worse than pagan. Having become putrid, the Spirit ejected them with disgust and loathing; and as “the thinking of the flesh” now obtained full sway, they were inimical to the Deity and “the word of his grace,” and became the violent and bitter persecutors of “the Brethren,”—“the remnant, who keep the commandments of the Deity, and have the testimony of Jesus Christ” (ch. 12:17).

In conclusion lastly, the reader may now “see” the reason why the symbolization of the first seal was *white* indicative of peace and prosperity within the limits of the Roman Habitable; and of the succeeding seals, red, black, livid pale, and the sun of the heavens black as sackcloth of hair, indicative of war, distress, famine, pestilence, and total obliteration. The reason may be found in this. Christ said to his disciples, “*ye are the salt of the earth*; but if the salt has lost its savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men.” During the first seal-period, the Body of Christ had not lost its savor; it salted Roman Society, “the earth,” with divine wisdom; and society had peace and prospered. Life and property were secure; government was fairly administered; and the people were successful in trade and commerce. But, in the second seal-period, the savor of the salt had much deteriorated—civil war took the peace away from the earth in retribution; in the third seal-period, the savour had still more diminished, and there were superadded greater public calamities: in the fourth seal-period, it was hardly possible to discover any salt in the so-called Body of Christ at all; and the consequence was that famine, pestilence, and sword, brought the state to the verge of dissolution, and reduced the population of the world to half: in the sixth seal-period, the salt had become tasteless; in the mouth of the Spirit, it was utterly insipid, and “good for nothing but

to be cast out;" and therefore, as he threatened to do if they repented not, he spued the self styled "catholics" out of his mouth—He repudiated them with all their speculations about immortal souls, eternal torture with and by the devil in flaming brimstone, going to heaven at death, infant damnation and salvation, baby and adult sprinkling, baptism in the room of circumcision, salvation of apostates, the saving efficacy of martyrdom, salvation by sacraments without faith, the apostolic successorship of ecclesiastics, and many other vain traditions too numerous to mention here—He spued them all out of his mouth as the loathsome and nauseous putrid sloughs of a carcase he pronounced "dead," and dissolving in corruption. Such was the end of primitive christianity in the times parallel with paganism in power. It went forth "conquering" and it "conquered." It gained the *stephan* in the games; but in its victory became a wreck.

8. Historical Illustration of the Fifth Seal

At the commencement of this period, A.D. 303, the Roman people were under the dominion of two emperors of the first rank styled *Augusti*; and two of an inferior grade, styled *Caesars*. Of these four, the two former were Diocletian, who surnamed himself *Jupiter*; and Maximian, surnamed *Hercules*; and the two others, Galeflus, the Caesar and son-in-law to Jupiter; and Constantius Chlorus, Caesar and son-in-law to Hercules. Diocletian the parent of the fortunes of the other three, was a man of profound dissimulation, vigorous mind, steady in the pursuit of his ends, ambitious, superstitious, but not naturally cruel. For about eighteen of the earliest years of his reign, he protected the Catholics; and but for the savage fierceness of Maximian, and his son-in-law Galerius, who influenced him against them, he would probably not have figured among the persecutors of the faith. Constantius, the father of "Constantine the Great," was a person of probity and humanity. Of the other three, the ferocity of Galerius was the most remarkable; So that it may be truly said, that the inauguration of the slaughter of the fifth seal was referable to him.

preparation for the Sixth Seal

The sixth seal opened to provide a picture of the political and religious revolution that followed the ascension of Constantine to solerule over the world. As *Eureka* reckords (see opposite), in his governmental reforms, Diocletian in 286 made the Empire into a Tetrarchy (four-man rule), led by two Augusti: himself in the East and Maximian in the West, and two Caesars: slightly younger men who would later succeed the Augusti (whereupon two new Caesars would be appointed, and so on). The Tetrarchy is shown in the carving left dating about A.D. 300. Diocletian and Maximian, the Augusti, at right; the two Caesars, at left, Galerius and Constantius, the father of Constantine. On his elevation to power in the West, and drive for power with the aid of "Christians" Constantine destroyed the Tetrarchy and assumed sole rule>

The third century concluded with some symptoms of a storm ready to burst upon "the fellowservants and brethren," who had long been in a state of ease and worldly prosperity and as we have seen, deeply declined from the purity and simplicity of the gospel. In Eusebius is found the following observation in reference to the times: "The heavy hand of the Deity's judgments," says he, "began softly, by little and little, to visit us after his wonted manner. The persecution that was raised against us, took place first amongst the christians (the Fellowservants) who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that the Deity cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds ("the clergy") laying aside the rule of godliness, practised among themselves contention and division." Then speaking of the persecution of the fifth seal, he says: "The dreadful persecution of Diocletian was then inflicted on the Ecclesia, as a just punishment and as the most proper chastisement for their iniquities."

Toward the end of the third century, while Diocletian was practising the superstitious rites of divination, he became persuaded that the ill success of his attempts to pry into futurity, were owing to the presence of a catholic servant, who had made on his forehead the sign of the cross: and he immediately in great anger, ordered not only those who were present, but all in his palace, to sacrifice to the gods, or, in case of refusal, to be scourged with whips. He commanded also the officers of his armies to constrain all the soldiers to do the same, or to discharge the disobedient from the service. Many of the catholics (for it was only these bearing the name of christian that enlisted in the armies of Jupiter) chose rather to resign their commissions. A very few were put to death on this account. Marcellus a centurion was one of these. His story is, briefly, that A.D. 298, at Tangier in Mauritania, while every one was employed in feasting and sacrifices, he took off his belt, threw down his vine branch and his arms, and added, "I will not fight any longer under the banner of your emperor, or serve your gods of wood and stone. If the condition of a soldier be such that he is obliged to sacrifice to gods and emperors, I abandon the vine branch and the belt, and quit the service." He was ordered to be beheaded; and Cassianus, the register, whose business it was to record the sentence, cried out that he was shocked at its injustice. He was put to death a month afterwards.

But the general persecution which destroyed such numbers, was withheld for some time. In the prelude already mentioned, and of which we have only a dark and imperfect account, something of Diocletian's policy seems conspicuous. He probably feared the catholic element of his armies, thinking it might subvert the order of things he had established, and set up Catholicism in its place. By purging the army he might prevent this, and perpetuate the reign of Jupiter without a rival, as the Despot of the Roman world. Be this as it might, it is evident that after he had long favored the Catholics, from some cause or other, he had now contracted a prejudice against them, though at first he made use of artifice rather than violence.

At first the Roman Empire was ruled as one vast state, but as its borders were extended further assistance was required. Accordingly, Diocletian divided control with Maximian, and incorporated two lesser Caesars to assist. Hence there began to emerge a quadrupartite division of the Empire. When Constantine came to power, he found Rome inconvenient as a centre of rule, and established the civil and military power in Constantinople. This prepared the way for the division of the Empire into East and West, answering to the legs of the Image of Daniel 2. The above sketch-map is from *The Apocalypse and History*.

But, as we have said, Jupiter's son-in-law Galerius was a most ferocious monster of superstition. Hating the catholics intensely, he determined to gratify his malignity by stirring up Diocletian, if possible, to agree to their extermination by fire, axe, and torture of every kind. He accordingly visited the Court at Nicomedia in the nineteenth of his reign, A.D. 302, and there, during the whole winter, devoted himself to the obtaining of the imperial sanction to this iniquity. He proposed a general persecution; but Diocletian Jupiter remonstrated against, the impolicy of such sanguinary measures, and was for limiting the persecution to the officers of the court and the soldiers. Finding himself unable to stem the fury of Galerius, he called a council of a few judges and officers. Some gave it as their opinion, that the christians should in general be put to death; and others, induced by fear or flattery, assented. Still D. Jupiter was averse, and through policy, or superstition, determined to consult the oracle of Apollo at Miletus. Apollo's priests in charge of the oracle, answered, as might have been expected, in a manner friendly to the views of Galerius. Staggered by repeated importunities, the old emperor still hesitated, and could not be persuaded to attempt the annihilation of christianity by bloodshed; whereas

Galerius, strengthened in his murderous intent by the equal hatred of his extremely bigoted mother, desired to burn alive all who refused to sacrifice to the gods of Greece and Rome.

The pleasure of the imperial hierarchy of paganism was at length signified to the fellowservants and the brethren of the souls already underneath the altar, who, during the course of this gloomy winter had expected, with anxiety, the result of so many secret consultations. The 23rd Feb. A.D., 303, which coincided with the Latin festival of the Terminalia, was appointed to set bounds to the further progress of christianity. At the earliest dawn, the praetorian praefect, accompanied by several generals, tribunes, and officers of the revenue, repaired to the principal catholic edifice of Nicomedia, which was situated on an eminence in the most populous and beautiful part of the city. The doors were instantly broken, and they rushed in, searching in vain for some visible object of worship (evinced so far a diversity between ancient catholicism and modern popery), they were obliged to content themselves with committing to the flames—not a mass book, or episcopal liturgy, for this trumpery even in those degenerate times had not then been invented—but the volumes of holy scripture. These imperial ministers of destruction were followed by a numerous body of guards and pioneers, who marched in order of battle, and were provided with all the instruments used in the destruction of fortified cities. By their incessant labor, an ecclesiastical edifice, which towered above the imperial palace, and had long excited the indignation and envy of the idolators, was in a few hours levelled with the ground.

The next day the general edict of persecution was published. It was enacted that the ecclesiastical edifices, styled by the Apostasy “churches,” in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was pronounced against all who should presume to hold any secret assemblies for the purpose of religious worship. And as it was understood, that the doctrines of the faith of Christ were all contained in the writings of the prophets and apostles, it was ordered that the bishops and presbyters should deliver all the sacred books into the hands of the magistrates; who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict, all ecclesiastical property was at once confiscated; and the several parts of which it might consist, were either sold to the highest bidder, united to Jupiter’s imperial domain, bestowed on the cities and corporations, or granted to the solicitations of rapacious courtiers. After taking such effectual measures to abolish the worship, and to dissolve the government of the Catholic Church, it was thought necessary to subject to the most intolerable hardships the condition of those perverse individuals, “the Brethren,” who should still reject the religion of nature, of Rome, and of their ancestors. Persons of liberal birth were declared incapable of holding any honors or employments; slaves were for ever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law. The judges were authorized to hear and to determine every action that was brought, against a christian. But the fellowservants, and the brethren of the slain, were not permitted to complain of any injury they themselves had suffered; and thus these unfortunates were exposed to the severity, while they were excluded from the benefits, of public justice.

This edict was scarcely exhibited to public view, in the most conspicuous place of Nicomedia, before it was torn down by a “fellowservant,” who expressed at the same time, by the bitterest invectives, his contempt as well as abhorrence for such impious and tyrannical despots. His offence amounted to treason, and was punishable with death. He was roasted over a slow fire; and every refinement of cruelty was exhausted, but without effect, to subdue his patience, or to alter the steady and insulting smile which in his dying agonies he still preserved in his countenance. The catholics, though they confessed that he had been imprudent, admired the divine fervor of his zeal; and the excessive commendations which they lavished on the memory of the victim, contributed to fix a deep impression of terror and hatred in the mind of the reigning Jupiter.

His fears were soon alarmed by a danger, from which he narrowly escaped. Within fifteen days, the

palace of Nicomedia, and even the bedchamber of Diocletianus Jupiter, were twice in flames. Suspicion of this incendiarism naturally fell upon the catholics; and it was suggested that, provoked by their present sufferings, and apprehensive of impending calamities, they had entered into a conspiracy with the eunuchs of the palace, against the lives of two emperors, whom they detested as the irreconcilable enemies of their church. Jealousy and resentment prevailed in the breasts of their enemies, especially in that of Diocletian. A great number of distinguished catholics were thrown into prison. Every mode of torture was put in practice, and the court, as well as the city, was polluted with many bloody executions. No discovery, however, was extorted. A few days afterwards, Galerius hastily withdrew himself from Nicomedia, declaring that if he delayed his departure from that devoted palace, he should fall a sacrifice to the rage of the christians. Eusebius confesses his ignorance of the cause of the fire; while others attribute it to the malice of Galerius himself.

This “declaration of war,” as Gibbon styles the edict, was published fifty days afterwards in Syria, and four months from date in the Roman Africa. At first, the magistrates were restrained from the effusion of blood; but the use of every other severity was commended to their zeal. The fellowservants and the brethren, who cheerfully submitted to the stripping of their edifices, resolved not to interrupt their religious assemblies, nor to deliver their sacred books to the flames. It was not long before this resolution brought upon them the punishment of death. Many were added to the souls underneath the altar; but there were likewise multitudes who saved their worthless lives by discovering and betraying the Holy Scriptures into the enemy’s hand. A great number of catholic bishops and presbyters acquired, by this criminal compliance, the opprobrious epithet of *Traditors*; and their offence was productive of much present scandal, and of much future discord among the professors in the Roman Africa. The copies as well as the versions, of scripture, were already so multiplied in the empire that the most severe inquisition could no longer be attended with any fatal consequence; and even the sacrifice of those volumes, which, in every congregation, were preserved for public use, required the consent of some treacherous and unworthy professors. It was preeminently a war upon “the word of the Deity,” which “he has magnified above all his name.” Treachery to this was therefore the high crime against him. If all had been *Traditors*, Jupiter and Hercules would have triumphed; and in these times we should have been groping in the darkness of heathenism and in the shadow of death. But thanks be to the Deity and the faithful “Brethren,” who by their “little strength” were enabled to circumvent “the Devil and Satan.” These preserved the Holy Scriptures of the apostles, transmitting them to us through “the Remnant” which succeeded them. This remnant performed against the papists, who in after ages tried to exclude men from the word, the same service as the Brethren against the pagans; so that we have received “the Revelation of the Mystery,” not by the favor of catholics, but in spite of traditors and heathen who were reckless of its fate.

The ruin of the ecclesiastical edifices was easily effected by the authority of the government, and by the labor of the pagans. In some provinces, however, the magistrates contented themselves with shutting up the places of religious worship. In others, they more literally complied with the terms of the edict; and after taking away the doors, the benches, and the pulpit, which they burnt as it were in a funeral pile, they completely demolished the remainder of the edifice. In carrying out these measures, some terrible scenes were enacted. In a small town in Phrygia, the magistrates and the body of the people had become catholic; and as some resistance was apprehended to the execution of the edict, the governor of the province was supported by a numerous detachment of legionaries. On their approach, the citizens assembled in their meeting house, with the resolution either of defending it by arms, or of perishing in its ruins. They indignantly rejected the notice and permission given them to retire, till the soldiers, provoked by their obstinate refusal, set fire to the building on all sides, and consumed a great number of Phrygian fellowservants, with their wives and children.

About this time a series of cruel edicts were issued by Diocletian which were “written,” says Guizot, “if I may use the expression, with the point of a dagger.” He declared his intention of destroying the christian name. By the first of these, the provincial governors were directed to apprehend all persons of the ecclesiastical order; and the prisons destined for the vilest criminals, were soon filled with a multitude of bishops, presbyters, deacons, readers, and exorcists. By a second edict, the magistrates were commanded to employ every method of severity which might reclaim them to the national superstition. This rigorous order was extended by a subsequent edict, to the whole body of fellowservants and brethren, who were exposed to a violent and general persecution. It became the duty as well as the interest of the imperial officers, to discover, to pursue, and to torment, the most obnoxious among the faithful. Heavy penalties were denounced against all who should presume to save the proscribed from the just indignation of the gods, and of the emperors.

Diocletian had no sooner published his edict against the christians, than, as if desirous of committing to other hands the bloody work, he divested himself of the imperial office. Maximian soon followed his example. These abdications elevated to the first rank Galerius and Constantius. The latter reigned over Britain, Gaul, and Spain. His mild and humane temper was averse to oppression. The principal offices of his palace were exercised by catholics. He loved their persons, esteemed their fidelity, and though a pagan, entertained no dislike to their religious principles, which, however, speaks little in their behalf. But so long as he filled the subordinate station of Caesar, it was not in his power openly to reject the edicts of Diocletian, or to disobey the commands of Maximian. His authority, however, contributed to alleviate the sufferings which he pitied and abhorred. He consented, with reluctance, to the ruin of the ecclesiastical edifices; but he ventured to protect the catholics themselves from the fury of the populace, and from the rigor of the laws. The elevation of Constantius to the supreme and independent dignity of Augustus, gave free scope to the exercise of his good qualities, and the shortness of his reign did not prevent him from establishing a system of toleration, of which he left the precept and the example to his son Constantine. His fortunate son, from the first moment of his accession, declaring himself PROTECTOR OF THE CATHOLIC CHURCH, at length deserved the appellation of the first emperor who publicly professed and established the Catholic Religion. The progress of this revolution, which, under his powerful influence, rendered catholicism the reigning religion of the Roman empire, forms the very interesting and important subject of the Sixth Seal. At present, it may suffice to observe that every victory of Constantine was productive of some relief, or benefit to the Catholic Church.

The provinces of Italy and Africa, “the fourth of the earth,” experienced a “*short*” but violent persecution. The rigorous edicts of Diocletian were strictly and cheerfully executed by his associate Maximian, who had long hated the catholics, and delighted in acts of blood and violence. After his abdication they were exposed to the implacable resentment of Galerius. But the revolt of Maxentius, son of Maximian, brought them relief; and the same tyrant who oppressed every other class of his subjects, showed himself just, humane, and even partial towards the afflicted catholics. But according to Eusebius, this was mere hypocrisy. “Maxentius,” says he, “who possessed himself of the entire power in Italy, at first reigned himself a christian in order to gain the favor of the people of Rome. He commanded his ministers to stop the persecution of christians, affecting a hypocritical piety for the sake of appearing more mild than his predecessors, but his actions proved at last that he was altogether different from what at first he was expected to be.” Whatever the motives of Maxentius might be, the catholics of Rome seem to have been little deserving the favor of heaven. Marcellus, the bishop of the catholics in Rome, had thrown the capital into confusion by the severe penance he imposed on a great number of “fellowservants,” who during the persecution under Maximian had renounced, or dissembled their religion. The rage of faction broke out in frequent and violent seditions; *the blood of the fellowservants was shed by each others’ hands*; and the exile of Marcellus was found to be the only

measure capable of restoring peace to the distracted church in Rome. Truly might the Spirit say to such “christians,” “Ye know not that ye are wretched, and miserable, and poor, and blind, and naked.” This is what they had come to two hundred and eight years after the apocalypse was given to John—mere *Antipagans*, called “christian” by the heathen, and “catholics” by themselves. They are the ecclesiastical ancestry of modern professors of religion, who shed each others’ blood in international and civil wars, with as much zest as their antipagan brethren under Marcellus. Such is clerical religion, whether of the third, of the nineteenth, or of all intervening, centuries—the Mystery of Iniquity in Laodicean manifestation; the Apostasy, that Paul predicted would be, and shall utterly be destroyed by Christ in the days of his power.

The frequent disappointment of his ambitious views, and the experience of six years of persecution, suggested to Galerius, who was now suffering a lingering and painful distemper, that the most violent efforts of despotism are insufficient to extirpate a whole people, or to subdue their religious convictions. Desirous of repairing somewhat the mischief he had originated, he published in his own name, and in those of Licinius and Constantine, a general edict, as follows:

“Among the important cares which have occupied our minds for the utility and preservation of the empire, it was our intention to correct and reestablish all things according to the ancient laws and public discipline of the Romans. We were particularly desirous of reclaiming into the way of reason and nature, the deluded christians who had renounced the religion and ceremonies instituted by their fathers; and presumptuously despising the practice of antiquity, had invented extravagant laws and opinions according to the dictates of their fancy, and had collected a various society from the different provinces of our empire. The edicts which we have published to enforce the worship of the gods having exposed many of the christians to danger and distress, many having suffered death, and many more, who still persist in their impious folly, being left destitute of *any* public exercise of religion, we are disposed to extend to those unhappy men, the effects of our wonted clemency. We permit them, therefore freely to profess their private opinions, and to assemble in their conventicles without fear or molestation, provided always that they preserve a due respect to the established laws and government. By another rescript we shall signify our intentions to the judges and magistrates; and we hope that our indulgence will engage the christians to offer up their prayers to the deity whom they adore, for our safety and prosperity, for their own, and for that of the republic.”

When Galerius subscribed this edict of toleration, A.D. 311, he was well assured that Licinius and Constantine would approve it. But, he could not venture to insert the name of his nephew, Maximin, in the preamble, whose consent was of the greatest importance. In the first six months, however, of his reign over Syria, Palestine, and Egypt, Maximin affected to adopt the prudent counsels of his associates. His praetorian praefect, Sabinus, by his order, addressed a circular letter to all the prominent governors and magistrates, expatiating on the imperial clemency, acknowledging the invincible obstinacy of the christians, and directing the officers of justice to cease their ineffectual prosecutions, and to connive at their secret assemblies. In consequence of these orders great numbers were released from prison and the mines. The confessors singing hymns of triumph, returned into their own countries; and those who had yielded to the violence of the tempest, “the lapsed” who had returned to paganism, solicited readmission, as so many repentant Esaus, into the bosom of the Catholic Church; I say *catholic church* for the Novatian Ecclesias in which “the Brethren were found,” readmitted no apostates under any circumstances.

But this was only a treacherous calm of short duration. Maximin was cruel and superstitious, and altogether unworthy of confidence. He was devoted to the study of magic, the worship of the gods, and to the belief of oracles. His prophets were the philosophers, whom he revered as the favorites of heaven. He frequently raised them to the government of provinces, and admitted them to his most secret

councils. They easily convinced him that the christians had been indebted for their victories to their regular discipline, and that the weakness of polytheism had principally flowed from a want of union and subordination among the ministers of religion. A system of government was therefore instituted, which was evidently copied from the policy of the Catholic Church. In all the great cities of the empire, the temples were repaired and beautified by the order of Maximin; and the officiating priests of the various deities were subjected to the authority of a superior pontiff, destined to oppose the bishop and to promote the cause of paganism. These pontiffs acknowledged in their turn the supreme jurisdiction of the metropolitans or high priests of the province, who acted as the immediate vicegerents of the emperor himself. We have here “the Dragon and his Angels,” in their ecclesiastical organization, preparing for the approaching final conflict with “Michael and his Angels,” or the Lamb’s party, which was to result in the ejection of the Dragon and his Angels from the heaven. A white robe was the ensign of their dignity. In the language of the fifth seal, but with a different signification, “white robes were given to every one of them; and it was said to those who received them that they should be priests of the gods, and reign with the emperor.” But how much nobler the dignity of the souls slain, whose robes are the emblems of incorruption, in a royal priesthood, and reign with Christ a thousand years. These new prelates of the Dragon were carefully selected from the most noble and opulent families. By the influence of the prelate and secular authorities, dutiful addresses were got up, artfully representing the well-known intentions of the court as the general sense of the people, and soliciting Maximin to consult the laws of justice rather than the dictates of his clemency. They expressed their abhorrence of the christians, and humbly prayed that these impious sectaries might at least be excluded from the limits of their respective territories. The answer of Maximin to the address he obtained from Tyre is still extant. He praises their zeal and devotion in terms of the highest satisfaction, descants on the obstinate impiety of the christians, and betrays, by the readiness with which he consents to their banishment, that he considered himself as receiving rather than as conferring an obligation. The priests, as well as the magistrates, were empowered to enforce the execution of his edicts, which were engraved on tables of brass; and though it was recommended to them to avoid the effusion of blood, the most cruel and ignominious punishments were inflicted upon the refractory “fellowservants and brethren.”

The Asiatics had everything to dread from the severity of a bigoted monarch, who prepared his measures of violence with such deliberate policy. But, a few months had scarcely elapsed, before the edicts published by Constantine and Licinius, the emperors of the West, obliged Maximin to suspend the prosecution of his designs; the civil war which he so rashly undertook against Licinius employed all his attention; and the defeat and death of Maximin soon delivered the fellowservants and brethren from the last and most implacable of their pagan enemies. Struck with rage at his disappointments, in the sad reverse of his affairs, he slew many priests and prophets of his gods, by whose enchantments he had been seduced by false hopes of universal empire in the East. So amazingly were affairs now changed, that contending emperors courted the favor of the persecuted. After his edict in their favor, he was struck with a sudden plague over his whole body, pined away with hunger, fell down from his bed, his flesh being so wasted away by a secret fire, that it consumed and dropped off from his bones; his eyes started out of their sockets; and in his distress he began to see that the true Deity was executing judgment upon him. Frantic in his agonies he cried out, “It was not I, but others who did it!” At length, by the increasing force of torment, he owned his guilt, and every now and then implored Christ, that he would compassionate his misery. He confessed himself vanquished and expired.

Thus closed the most memorable and most violent of all the sanguinary endeavours of “that Old Serpent, the Devil and Satan,” to extinguish christianity from the Roman Habitable. Authors are not agreed as to the numbers who fell in the conflict; but from the testimony of the enemies themselves, the numbers were great, and the cruelties intense. The fierceness of paganism exhausted itself in this last effort, and

the triumph of the Lamb was near.

SECTION 6 THE LAODICEAN STATE

VOL. 1. PP. 428, 449

The “Little Strength” of the Philadelphian State exhausted, and Laodiceanism fully established. Persecution having ceased, and “the Catholics,” as nominal christians were now called, being in high favor with the authorities, they say, “We are rich, and increased in goods, and have need of nothing”—Apoc. 3:17. Being “lukewarm,” the Spirit “spues them out of his mouth.”

ACT VI.—SEAL-PERIOD SIXTH

Apoc. 6:12–17

A great earthquake inaugurates this judicial period. War in the heaven, resulting in an eclipse of the sun, in the moon becoming blood, in stars of the heaven—the stars drawn by the Tail of the Dragon—falling to the earth, and in the casting out thereinto of the Great Red Dragon. The heaven of the Dragon-polity departs as a scroll rolled up; and every mountain and island change their places. The Angels of the Dragon are cast out with him. No place found for them any more in the heaven from which they are ejected, having been effectually conquered by the Archer of the First Seal in his Fifth Seal manifestation—conquering him by the blood of the Lamb, and by the word of their testimony, on account of which the fellowservants and brethren were slain, not loving their lives unto death. Great rejoicings in the heavens by them who succeed the ejected Dragon and his officials, who rage with great fury in the earth and sea of their late dominion. The great day of wrath upon Paganism. The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the man of Sin Power revealed.

A.D. 311

12. “And I saw when he opened the Sixth Seal; and behold a great earthquake occurred, and the Sun became black as sackcloth of hair, and the Moon became as blood. 13. And the Stars of the Heaven fell into the earth as a figtree casts its unripe figs, being shaken by a mighty wind. 14. And the heaven departed as a scroll rolled up; and every mountain and island were moved out of their places. 15. And the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains: 16. And they say to the mountains and to the rocks, ‘Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb for that great day of his wrath has come, and who could have been caused to stand?’”

1. Preliminary Remarks

The Lion of the Tribe of Judah and Root of David, who prevailed to unroll the apocalyptic scroll, and to loose the previous seals opened this, the Sixth also. He had executed judgment on his own “Holy Nation” (1 Pet. 2:9) for its iniquities; and in this, he was about to bring to an end the power of the idolators; of “the world rulers of the darkness of the Aion;” of “the spirituals of the wickedness in the HEAVENLIES” who had oppressed them—Eph. 6:12: and if “judgment begin at the House of the Deity, what shall the end be of them that obey not the gospel of the Deity? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”—1 Pet. 4:17. The sixth seal will answer these questions as it regards the disobedient ungodly and sinners of the pagan Roman Habitable, who had warred against the Lamb till A.D. 311.

The remarkable symbolization of this seal represents a universe convulsed by earthquake, blood shedding, and tempest, indicative of the wrath of the Deity in a great day of wrath, upon the panic-stricken enemies of the Lamb. It does not represent the Universe; because symbols do not represent themselves: on the supposition that they do, we should be making them both *sign* and *thing signified*, which would be absurd. The nature of symbolic writing requires that the signs and the things signified be *analogous*, but different. But the Apocalypse is not a revelation of natural appearances, or extraordinary phenomena, in earth, sea, and sky; but a sign-representation of things extant in John's day; and of things which should be after his time, in relation to the Holy Nation of the Deity planted in the territory of Daniel's Fourth Beast, until the coming of the Ancient of Days. The apocalyptic symbolization is illustrative to them who can "see" of the conflict of the saints with pagan Rome until they "conquered" it; with Catholic, and afterwards, with Papal, Rome, until it conquered them; and hereafter, with all "the powers that be," until they in turn conquer and abolish them for a thousand years. This being the nature of the Apocalypse, we must not look to the natural, but to the POLITICAL UNIVERSE for the interpretation of its signs.

And here we find it necessary to remark in this so-called enlightened century, that "the signs of the times" vouchsafed by the Deity for the use of his genuine servants in their several generations, are not in the sky. He has not placed them there. No intelligent believer of the gospel looks overhead for a darkening of the solar system, and the falling of stars, as a sign of the great day of the Lamb's wrath being near. The alleged darkening in New England, A.D. 1780, and falling of stars, A.D. 1833, were phenomena that none but Laodicean Heathen would regard as signs of the times. The Deity's revealed signs are not manifested in America. We may feel the working of them; but they are not in these heavens, natural nor political. A wicked and adulterous generation seeks signs in the sky like the signs of the weather with which they are familiar; but no sign shall be given it. Let the reader, then, not "learn the way of the Heathen; and be not dismayed at the signs of the heaven; for the Heathen are dismayed at them: for the customs of the people are vain" (Jer. 10:2). Neither John nor Peter represented or taught the dissolving of the physical universe, and the "burning up of the earth." "The earth is *Yahweh's*," for he made it; it is temporarily "given into the hand of the wicked," till the King shall come to possess it with his Saints to the uttermost parts thereof. "He hath established it for ever." No interpretation of scripture that would falsify these statements can be true. All theories of the kind must therefore be rejected as mere idle tales in which only the children of the Apostasy can take delight. No, the Deity's signs are in the political universe. This, in a sense analogous to the material, hath its earth, sea, and firmament or aerial expanse; in which are set its greater and lesser lights, and constellations—its Sun, Moon, and Stars. It hath its hurricanes, shakings, eclipses, hailstorms, and so forth, which affect injuriously those who belong to the Body Politic, whether they be rulers or the common people.

The territory of Daniel's Fourth Beast, styled by John, "the Great Red Dragon," was the arena of a political system "diverse from all the beasts that were before it." The whole extent of this wide domain was decreed to be "the Great Roman City." The dominion of this power centred in Rome, covered the whole territory as a sheet of parchment covers a surface equal to itself. This parchment lifted up over that surface, would symbolize the aerial expanse, firmament, or constitution of the State, or *kosmos*; and would divide "the waters," or "peoples" of the system, from the waters; the waters under the aerial, would be "the earth," "sea," "rivers and fountains," "mountains and islands;" and the waters above, the ruling classes, "thrones, dominions, principalities, and powers," or sun, moon, stars, and constellations. Such was the Roman Universe in its apocalyptic symbolization. In the creation, "*Elohim* called the firmament *Heaven*," and so in the political system, the Spirit styles the aerial, "heaven;" and all who live under the dominion are said to be, "under the whole heaven."

There have been several political universes in the past; as, the Babylonian, Idumaeon, Egyptian, Israelitish, and so forth. When the Eternal Spirit decreed their overthrow, the epoch of judgment upon each, was styled “the Day of *Yahweh*.” There have been as many such days as there have been powers destroyed. There was a day of *Yahweh* on Babylon predicted in as highly metaphorical a style as the Day of the Lamb’s wrath in this Seal. In Isa. 13, the conquest by the Medes and Persians is styled, “the Day of *Yahweh* coming as a destruction from *Shaddai*, to lay the land (of Chaldea) desolate; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth; and the moon shall not cause her light to shine.” Then follows in the next verse the interpretation, to wit, “and I will punish the world (of Babylon) for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.” And to show how intense the judgment was intended by the metaphors, it is added, “I will make a man more precious than fine gold ... Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of *Yahweh Tz’vaoth*, and in the day of his fierce anger.” All of which was accomplished by Cyrus, as *Yahweh’s* Anointed commander and leader of his sanctified ones the Medes and Persians.

The prediction in Isa. 34 of a similar day on Idumaea is expressed in the same grand and magnificent style: “The indignation of *Yahweh* is upon all nations, and his fury upon all their armies, he utterly destroys them, he delivers them to the slaughter. Their slain also shall be cast out, and their stench shall come up out of their carcases, and the mountains shall be melted with their blood.” Then follows the same prediction exhibited in hieroglyphics strikingly similar to the Sixth Seal, to wit: “And all the hosts of heaven shall be dissolved, and the heaven shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the figtree. For my sword shall be bathed in heaven.” Then the less figurative style is resumed, and is made expletive of the metaphorical, saying, “Behold it (the sword) shall come down upon Idumaea, and upon the people of my curse to judgment. The sword of *Yahweh* is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for *Yahweh* had a sacrifice in Botzrah, and a great slaughter in the land of Idumaea.”

Christ Jesus and Peter adopted the same metaphorical style in predicting the Day of the Lord upon the Commonwealth of Judah. The former blended the literal and the figurative after the manner in Isaiah; but the one, so easily distinguishable from the other, that no confusion need result in the comprehension of the discourse.

Now, the Deity in the Sixth Seal decreed the fate of the Roman Universe, as constituted under Jupiter, in a style identical with the formula he pronounced against Babylon under Bel, and Idumaea under Chemosh. He declared that “the Heaven” should “depart as a scroll rolled up.” Illustrative of this, the reader may imagine our symbolical parchment rolling up like a scroll. As it curled up, the surface beneath would be proportionately uncovered, until the rolling up should be completed, when the whole subjacent superficies would be exposed. The heathen firmament, or aerial expanse, of the Roman Universe having thus “departed,” room would be provided for a New Heaven to expand itself over the same geographical limits of earth and sea. Thus, one heaven would be exchanged for another, in which the sun, moon, and stars would shine forth again with a light in harmony with the new parchment, or aerial constitution of the Body Politic.

But, the firmaments, or heavens, of orbs political, do not pass away, or suffer radical change, without violence. Babylon, Persia, Greece, and Rome, are all evidential of the truth of this. The violence may proceed directly from the oppressed peoples, or the earth and sea; or from a conflict generated in the rivalries of the powers in the heaven; or from both causes in cooperation. When the convulsion begins under the heaven, it ascends, if successful, as clouds of smoke darkening the sun and air (ch. 9:1, 2); or,

the earth may be shaken, which, when the shaking is great, more or less agitates the aerial. But, sometimes the electricity from the earth accumulating in the firmament, the heavenly region itself becomes inflamed, and the elements thereof commingle in the thunders and lightnings of war. It may, then, be said, “there was war in heaven” (ch. 12:7). But when the heaven is concussed with elemental war, no dew or gentle rain descends upon “the earth” or peoples. These, in the political universe, are influences which cause the peoples to flourish and rejoice. The electrical condition of “the earth,” or people, may shut up the heaven against the descent of dew and rain, which must of necessity parch up all beneath it (ch. 11:6). The heaven, however, intensely excited, becomes exceedingly dangerous to all beneath it. It may pour down a great storm of hail upon men, every stone being of a talent weight (ch. 16:21); or as in the sixth seal, it may overspread its sun with blackness the most intense, redden its moon with blood, and with its electric hurricane, project its stars into the earth.

When “the heaven departed as a scroll rolled up,” another heaven took its place. This was “*the Holy Catholic*” Heaven, with sun, moon, and stars, to suit. The commencement of this heaven was characterized by “silence in it about the space of half an hour” (ch. 8:1). Jupiter’s heaven was subdivided by *four*; while the Catholic came transiently to be distributed into *thirds*. Upon this heavenly organization came the judgments of the Trumpets and the Vials. The threefold division obtains at the end as well as in its earlier times; for under the Seventh Vial, which is concurrent with the resurrection-period, “the Great City,” is said to be “divided into three parts” (ch. 16:19). And, when the Seven Thunders shall have uttered their voices; and the judgments of the last vial shall have had their full effect upon “the air,” firmament, aerial expanse, or constitution of things in the Gentile world, then, the Apostate Laodicean “earth and heaven flee away; and no place is found for them” (ch. 20:11). They are abolished in a time of trouble, far exceeding in the intensity of its distress the terrors of the sixth Seal; for it will be “a time of trouble such as never was since there was a nation even to that same time (Dan. 12: 1). When this old Romish Heaven and Earth shall have fled before the face of the Lamb and his Associates, “a New Heavens and a New Earth in which dwells righteousness” (2 Pet. 3:13) will take their place; when “Jerusalem shall be a rejoicing, and her people a joy” (Isa. 65:18). These Heavens and Earth ”shall remain before me, saith *Yahweh*,” even saith the Spirit by John, “a thousand years;” at the end whereof, they will “pass away” to make room for a new and improved constitution of things upon earth, when there shall be no more sin or evil—when death shall be abolished, and every curse shall cease (ch. 21:1, 3, 4; 22:3).

The above drawing is taken from *The Apocalypse And History*. It depicts a three-fold division of the Roman Empire into cultural and religious groups. After Constantine, however, the Empire was divided into two parts: the Western and Eastern Empires. The Western Empire fell in A.D. 476 when Romulus Augustulus was deposed; the Eastern Empire fell in 1453 when Constantinople fell to the Mohammedans, and the headquarters of the Greek Catholic Church was removed to Moscow. The year 800 saw the uprise of the Holy Roman Empire in the West, leaving the area Still divided into two parts.

2. Earthquakes of the Apocalypse

The *earthquakes* of the Apocalypse are not concussions of the ground from the subterranean, but *popular convulsions*. In ch. 12:16, we are told that “*the earth* helped the Woman, and *the earth* opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.” As we shall hereafter

“see,” *the earth* here is the symbol of the people under the dominion of the Dragon. The worldrulers are placed metaphorically in “the heaven,” and therefore according to symbolic fitness, the world ruled by them, the undistinguished and various multitude, is aggregated together as “the earth,” or “small dust of the balance.” Hence, Moses addresses the people and their rulers as “the heavens” and “the earth,” saying in Deut. 32:1, “Give ear, O *ye heavens*, and I will speak; and hear, O *earth*, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of Yahweh: *ascribe ye greatness unto our Elohim*.” Then, again, in Gen. 6:11, 12, “The earth was corrupt before the *Elohim*, and the earth was filled with violence. And *Elohim* looked upon the earth, and behold it was corrupt; for *all flesh* had corrupted HIS WAY upon the earth.” In this text, the literal and figurative use of “the earth” is blended; but it is easy to see when it signifies “all flesh,” and the place of its habitation. The figurative use of the phrase is transferred to the Book of Symbols, where it stands for “the peoples,” though not always, but when the context and subject will decide.

When, then, “the earth,” in this sense, is seized with shaking fits, its agitation is metaphorically an *earthquake*. If the paroxysms are violent, upheaving, and overturning, it is styled, as in the Sixth Seal, “a great earthquake.” The people are shaken; and when, with their upheavings, the luminaries of their political system no longer shine in the possession of the “spoils of office,” and the constitution is destroyed; then the sun, moon, and stars, are darkened and fall, and the heaven departs as a scroll rolling up. Thus, the earthquake operates as the proximate cause of the disturbance in the heavenlies.

“A great earthquake” is foretold in three places of the apocalypse also, “an earthquake” twice without the addition of “great.” The first “great earthquake” is predicted in this seal; the second, in ch. 11:13; and the third, in ch. 16:18. The first revolutionized the whole Greco-Latin Habitable, dethroned Jupiter, cast all his official adherents out of their places, and installed the “Holy Catholic Church” and her Laodiceans in the government of the Roman world. The effects of this “great earthquake” are felt in every part of the globe to this day.

The second “great earthquake” overthrew “the tenth of the city;” destroyed all titles; and developed the Reign of Terror, and all its consequents. This popular upheaving brought up from the symbolical *abyss*, one of the spirits of that “vasty deep” ever ready for any work that will afford scope for self-glorification; and threw him on to the surface as the Napoleonic Scourge of the enemies of God. This “Man of Destiny” left a mark upon society which will not be obliterated till the coming of the Ancient of Days.

The third great apocalyptic earthquake is yet in the future. It is styled “*a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*” The effect of this is the threefold subdivision of the Great City; the fall of the kingdoms of the nations; the judgment of Babylon; the disappearance of the political islands and mountains; and all consequences flowing from these events. Daniel’s “time of trouble” pertains to this earthquake; also Jeremiah’s “Jacob’s trouble,” “Alas!” saith he, “for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith *Yahweh Tz’vaoth*, I will break his (Esau’s) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him (Jacob): but they shall serve *Yahweh* their *Elohim*, and David their King, whom I will raise up unto them” (ch. 30:7). The earthquake of Apoc. 11:19, is the same as this greatest of all earthquakes, being associated with the “great hail.”

The earthquake of ch. 8:5, is not termed “great.” It occurred before the sounding of the first trumpet. It was an upheaving of the pagans for the recovery of lost privileges and power; but it did not result in the permanent overthrow of the New Order in the State; and therefore it was simply “an earthquake,” or shaking from below without any permanent eclipse of the heavens.

In dismissing the subject of the symbolic earthquakes in general it may be remarked that, though the apocalypse does not predict the occurrence of physical earthquakes, we are not to conclude that there will be none such in the “time of trouble.” Ezekiel and Zechariah predict a very formidable one, which in Palestine will be attended with great and important, as well as interesting changes. The Mount of Olives will be divided, a valley opened with a flowing river, and there will be a great shaking in the land, and a casting out of the dead from the graves of earth. The prophets treated of the literal and material *in which a mystery was involved*. This, Peter says, they did not see into; and until the Lamb prevailed to unfold it, “no one in the heaven, nor upon the earth, nor underneath the earth was able to open the scroll, nor to see it.” In the prediction of an earthquake that shall divide Olivet, and cause the outflow of a river from the altar base, they did not “see” the mystery of a mighty earthquake that should also contemporarily divide Babylon, and cause an issuing forth of rivers of living waters from the Christ-Altar, that should heal the nations. The apocalypse brings out the mystery of the Deity as he revealed it to the Prophet; it is with the mystery symbolically revealed we have here to do; not with the purely literal and material (Apoc. 10:7).

3. The Sun and Moon of the Heaven

“The SUN became black as sackcloth of hair.” As the sun is the great source of the electrical glory and power of the solar system, it is said in scripture, to “*rule the day*.” The moon and the stars become visible to us by the reflection of his beams. Their light or glory is borrowed; and when he is darkened, they also are in eclipse. The sun is therefore a very appropriate symbol of the supreme or sovereign power of a political universe. In Joseph’s dream, predictive of his exaltation, and of the homage that would be paid to him by his kindred, his father is represented by the sun, as the ruling authority of the circle; his mother by the moon; and his brethren by eleven stars (Gen. 37). They all “made obeisance to me,” said Joseph; and though highly figurative, Jacob readily perceived its signification, saying, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” This use of the sun, moon, and stars as representative of persons constituting a domestic circle, and differing from each other in social position, came afterwards to symbolize *gradations of powers* in the same circle, when it had become sufficiently enlarged to enclose a nation of twelve tribes. Hence, the Spirit in addressing the Zion of the Holy One of Israel now in the days of her mourning, saith in Isa. 60:20, “*Thy Sun shall no more go down; neither shall thy moon withdraw herself*.” Here the sun and moon represent the civil and ecclesiastical authority in Zion before they were abolished. And speaking of her destruction by the Chaldeans, the Spirit in Jer. 15:9, says, “*Her sun is gone down while it is yet day*.” Her royalty was suppressed; yet her moon and stars continued to shine under the Persian administration. But, a greater calamity was predicted in Joel 2:10, when the earth should quake, and the heavens tremble; in other words, when “the sun and the moon should be dark, and the stars withdraw their shining.” This would be a total eclipse of Israel’s Commonwealth by “the host given to the Little Horn of the Goat;” as foretold in Dan. 8:9–12: “It waxed great to the host of heaven; and it cast down of the host and of the stars to the ground, and stamped upon them;” which in the interpretation given in verse 24, is explained to signify, “He shall destroy wonderfully, and shall prosper and practice, and shall destroy great ones (*the stars*) and the people of the Holy Ones”—or *the host*. Powers on earth do not literally pluck the stars from their spheres and stamp upon them; but they sometimes make sad havoc among the sun, moon, and stars of a political organization. The Lord Jesus reproduced Daniel’s prophecy in his discourse on the destruction of the city that killed the prophets, in saying: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven (symbolized by these orbs) shall be shaken” (Matt. 24:29). These were the lights in which there were to be “great signs and fearful sights,”

indicative of the *parousia*, or presence, though invisible, of the Son of Man when the Greco-Roman army should be sent by him to destroy the city of his murderers (Matt. 22:7). In the same style, Peter speaks of the rapidly approaching fulfilment of the prediction, when the heavens being on fire should be dissolved and should pass away with a great noise, and their elements melt with fervent heat (2 Peter 3).

But Israel's was not the only political universe on earth. Their sun has been turned into darkness and their moon into blood; but "the great and notable day of the Lord" has not yet quite come. When it arrives, there will be a sun, moon, and stars shining in all their glory; and, concerning them, the Spirit says: "The Moon shall be confounded and the Sun ashamed, when *Yahweh Tz'vaoth* shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). These are the sun and moon of the Gentile Heavens; the same sun upon which the fourth angel poured out his vial (Apoc. 16:8)—the sun which shines in the firmament, or aerial expanse, through which flash the lightnings and roll the thunders in that tempestuous time when men are plagued with a storm of hail "exceeding great," in the outpouring of the seventh—verses 17–21. These are the sun and the moon which shall stand still in their habitation, when *Yahweh*, the Commander like to Joshua, "shall march through the land in indignation, and thresh the nations in anger" (Hab. 3:11, 12). Then, also, in retribution for what the Gentiles have done to Israel in putting out the lights of their heaven, shall "the sun and the moon be darkened, and the stars shall withdraw their shining. *Yahweh* also," as the Lion of the tribe of Judah, "shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but *Yahweh* will be the harbor of his people, and the strength of the children of Israel" (Joel 3:15). The sun, moon, and stars, to be extinguished in "the great and notable day of *Yahweh*," from before whose face the heaven in which they shine and the earth over which they shed their rays will flee away, are the luminaries of the Greco-Latin political universe. This political universe is that which is vulgarly styled "Christendom," or properly the domain of Antichrist, but apocalyptically, "Babylon the Great City." The sun by which this is enlightened is the Imperial Civil Power; the moon, the Imperial Ecclesiastical; and the stars, the subordinate powers created by the constitution and reflecting the Imperial Glory. They have not always shone with persistent and undimmed brilliancy; for, when the Star fell from the heaven and opened the abyss, the smoke that issued thence darkened the sun and the firmament, or heaven, in which he shone (Apoc. 9:1, 2); and also, previously to that, which came to pass in the seventh century, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened;" and as, according to the decorum of the symbols, this could not occur in nature without affecting the day and the night, it is added, by way of instructing us in the duration of this ternary eclipse, "and the day shone not for a third part of it, and the night likewise" (ch. 8:12).

In the Sixth Seal symbolization, "the sun became black as sackcloth of hair, the moon became as blood, and the stars of the heaven fell into the earth," that is, "a third part of them" (ch. 12:4). This indicates great wrath upon the orders of the state entering into the composition of the symbols, and a great change in the manifestation of their heavens. The sun might recover its brightness, and the moon her silvery hue. Should this be the case, it would indicate that there was "silence in the heaven," and that war caused blood there no more to redden "the spirituals of the wickedness in the heavenlies" (ch. 8:1; 12:8). And such we really find to be the situation. For when "the great day of the Lamb's wrath" upon "the Dragon and his angels" had been assuaged in the casting them out of the heaven—in other words, when the pagan power that hindered the revelation of the Man of Sin had been punished and removed out of the way—the sun, moon, and stars again shone forth from a newly constituted firmament, aerial, or heaven, from the midst of which they diffused their rays over the Roman Habitable as before. But, in order to indicate the effect of the recent revolution and the new character of the heavens, *a woman is placed in the sun*. She is "clothed with the sun, and the moon under her feet, and upon her head a

stephan, or coronal, of twelve stars” (ch. 12:1). Here were “the Fellowservants”—the “Holy Catholic” element of the Lamb’s espoused (2 Cor. 11:1–3)—clothed with imperial Roman splendor, and so entering into the elemental constitution of, not the Sun of Righteousness, but of the supreme imperial power of the new Roman Christendom—the sun of the Roman world. But the sunshine of the world’s heavens is no condition for the Spouse of Christ. The Bowman of the first seal had “conquered,” and won the starry *stephan*; but, this accomplished, it was no place for “the Brethren” to disport themselves “in purple and fine linen, faring sumptuously every day.” The time, therefore, having now come for the Spirit to spue the rich Laodicean fellowservants out of his mouth, and thereby to mark the broad line of separation that was henceforth to divide “the Brethren” from the Kingdom of the Clergy, and all its pride and circumstance of worldly pomp and glory, the Woman fled from the dazzling sunshine into the deep shadow of the Roman wilderness, where she was to be fed for, thousand two hundred and sixty symbolic days.

But the history of the Sixth Head of the Dragon illustrates the remarkable appropriateness of the sun and moon as the symbols of the imperality of the Roman State. The reader will please return with me to the reign of Elagabalus, A.D. 218, parallel with the period of the third seal, of some of the transactions of which Gibbon furnishes in substance the following account:

Elagabalus caused his portrait to be placed in the Senate House, over the altar of Victory. He was painted in his sacerdotal robes of silk and gold, after the loose and flowing fashion of the Medes and Phoenicians. His head was covered with a lofty tiara, his numerous collars and bracelets were adorned with gems of inestimable value. His eyebrows were tinged with black, and his cheeks painted with an artificial red and white. Such was the ornamentation of the High Priest of the Sun.

The Sun was worshipped at Emesa under the name of Elagabalus, and under the form of a black conical stone, which was believed to have fallen from heaven at Emesa. To this protecting deity the emperor ascribed his elevation to the throne. The display of superstitious gratitude was the only serious business of his reign. The triumph of the Sun over all the religions of the earth was the great object of his zeal and vanity; and the appellation of Elagabalus (for, as pontiff and favorite, he assumed the name of his god) was dearer to him than all the titles of imperial greatness.

In a solemn procession through the streets of Rome, the way was strewed with gold dust; the black stone set in precious gems (a notable antithesis to the White Stone engraved with a New Name which no man knoweth saving he that receiveth it—Apoc. 2:17), was placed on a chariot drawn by six milk-white horses richly caparisoned. The imperial fanatic held the reins, and, supported by his ministers, moved slowly backwards, that he might perpetually enjoy the felicity of the divine presence of the Sun. In a magnificent temple raised on the Palatine Mount, the sacrifices of the Sun were celebrated with every circumstance of cost and solemnity. The richest wines, the most extraordinary victims, and the rarest aromatics, were profusely consumed on his altar. Around the altar a chorus of Syrian damsels performed their lascivious dances to the sound of barbarian music, whilst the gravest personages of the state and army, clothed in long Phoenician tunics officiated in the meanest functions, with affected zeal and secret indignation.

To this temple, as to the common centre of religious worship, Elagabalus removed the Ancilia, the Paladium, and all the insignia of the superstition of Numa. A crowd of inferior deities were set up in various stations to attend, as it were, upon the Majesty of the Sun; but his court was considered still imperfect, till a goddess of distinguished rank was admitted to his couch. Pallas had been first chosen for his consort, but as it was feared that her warlike terrors might affright the soft delicacy of an Eastern deity, THE MOON, adored by the Africans under the name of Astarte, the Queen of Heaven, was deemed a more suitable companion for the Sun. Her image, with the rich offerings of her temple as a marriage portion, was transported with solemn pomp from Carthage to Rome, and the day of these mystic nuptials

was a general festival in the capital and throughout the empire.

Thus were the Sun and Moon inaugurated as the sovereign deities of the Roman world. After the death of Elagabalus, they still retained their high and sovereign position in the pagan heavens and the state. Gibbon informs us that Constantine had a particular veneration for Apollo, or the Sun, to which Julian, surnamed “the Apostate” by catholics, alludes in his orations. His words are as follow:—”The devotion of Constantine (while a pagan) was more peculiarly directed to the genius of the Sun, the Apollo of the Greek and Roman mythology, and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath (*stephan*), immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*, and the pagans might reasonably expect that the insulted god would pursue with unrelenting Vengeance the impiety of his ungrateful favorite” when he became a catholic. Thus, it was a worshipper of the Sun, himself a constituent of the sun of the political heaven, who with adulterous embrace united the Catholic Jezebel to the Roman State. She was clothed with the sun, and standing upon the moon, became symbolically identified with that orb as the future Queen Consort of the Imperial Majesty of the heavens of the Laodicean Apostasy.

But, in the apocalypse, the sun is also used to symbolize the enlightening majesty of the millennial heavens, which are to succeed and supersede the heavens of the apostasy, in which at present shine over all the nominally “christian world,” the spirituals of a mystery of iniquity. In ch. 1:16, the symbolic Son of Man’s countenance is “as the sun shining in his strength.” Again, in ch. 10 the same multitudinous personage appears as a mighty messenger descending from heaven, his “face being as it were the sun:” and in ch. 16:12, certain “kings” are mentioned, and styled “risings of a Sun,” in the phrase, *he hodos ton basileon ton amo anatolon heliou*. These kings that are “the risings,” are aggregately the Sun-power of the Millennial Heavens, “from whose face the earth and heaven” of the Apostasy “flee away” (ch. 20:11). They are the Millennial Sun-Power, because they are emanations from “the Sun of Righteousness,” whose beams have healed them in quickening them with incorruptibility and power (Mal. 4:2). Having become elements of this power, they go forth, and tread down the wicked of the earth and sea with their “feet as pillars of fire”—“feet like unto fine brass, as if they glowed in a furnace;” “for they shall be ashes under the soles of their feet, in the day that *Yahweh Tz’vaoth* (the Spirit who shall be Hosts) shall work.” This Millennial Sun, then, symbolizes all the saints when “glorified together” with Jesus (Rom. 8:17, 29, 32): and, when they “rest from their labors” of destroying Babylon who oppressed them; of giving the worshippers of the Beast to drink of the wine of divine wrath; of binding the Dragon, and shutting him up in the abyss; and of “enlightening the earth with their glory”—they will “then shine forth as the sun in the kingdom of their Father;” or, as the same idea is expressed in Dan. 12:3, “they shall shine as the brightness of the firmament; and as the stars for the Olahm and beyond” (Matt. 13:43).

The above (*left*) is known as *The Burnt Column* (Istanbul, formerly known as Constantinople). It was taken from the Temple of Apollo in Rome and set in the centre of Constantinople by Constantine. Formerly, on its top, there was the statue of Apollo, the sun god, revered by Constantine, the pagan-christian. *Right*. The laborum was the “Christian” military standard adopted by Constantine after he had claimed to have seen a vision of a cross shining in the heavens. It remained in use by the western Roman Emperors, and is still used as a symbol in the

Roman Catholic Church.

The glorified and victorious saints, then, will be the Sun of the Millennial Kingdom. They will therefore have “no need of the sun, neither of the moon, to shine in it” (ch. 21:23): and “the nations of them being saved shall walk in the light of it.” These are the New Heavens and New Earth. How unlike those of the Apostasy by which they are preceded. These new heavens will “declare the glory of *Ail*; and their firmament, or aerial, His handiwork. Day unto day will utter speech; and night unto night shall show knowledge: and there will be no speech or language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR *words to the end of the world*.” Paul has quoted these words in Rom. 10:18, as predictive of the apostolic proclamation of the kingdom. There was great significancy in such an application; for they who made the proclamation will constitute the heavens that rule—the personal Son of Man on the throne of his glory; and the apostles on the thrones of David’s house; with all the approved and glorified sharing in their administration, in the grand era of regeneration (Matt. 19:28; Apoc. 2:26; 3:21). “Among them he sets a habitation for the sun, who is as a *Bridegroom* coming out of his chamber, and rejoiceth as a *strong man* to run a race. His going forth is from the end of the heaven, and his circuit to the ends of it: and there is nothing hid from the heat thereof” (Psa. 19:1–6). This bridegroom is the Sun, and his bride, the moon, and her distinguished companions, the stars of the brilliant firmament which will be displayed as the handiwork of the Spirit; when, co-operating with them, he looks forth as the morning, “fair as the moon, clear as the sun, and terrible as an army with banners” (Cant. 6:10; Apoc. 14:13; Zech. 4:6).

4. Concluding Remarks

This sixth seal is a prophetic summary of what is more particularly related in the twelfth chapter, concerning the Woman, her man child, the Dragon, and the war in the heaven between the symbolical Michael and his angels on the one side; and the great red Dragon and his angels, on the other. I shall, therefore, follow the apocalyptic arrangement, and defer entering into details until I arrive at that chapter. A few things, however, may be presented here of a general character. The seal-prophecy predicts an exceedingly tempestuous period, which in an especial manner affects the ruling orders of the Roman Habitable. The first three verses represent this in the expressive imagery of symbolical prophecy. There is much grandeur in the symbolization. The earthquake, the darkness, the falling stars, the hurricane, the curling up departure of the firmament, and the removal of the mountains and islands from their places—all these phenomena in combined operation, show a political universe in a state of awful and terrific tumult. The last three verses of the prophecy interpret what had gone before, and demonstrate that this was the true condition of things in the period succeeding to the termination of the fifth seal, when the Lamb’s enemies found that it was more easy for them to decree the extinction of the christian name than to effect it. The situation was awful and terrific to “the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman, and every freeman;” for the peril of the time caused them to “conceal themselves in the caverns, and among the rocks of the mountains;” and to call on them to fall upon them, and hide them from the vengeance in execution. Here were all ranks and classes of society recognizing the crisis; as “the great day of the Lamb’s wrath” upon them. They had been warring against him upwards of two hundred and eighty years; and in all that long period had sought by every and any means in their power, to suppress and extirpate his name from the earth. But hitherto they had failed; and they now perceived that the death-struggle for ascendancy on earth had overtaken them.

The Sixth Seal was opened A.D. 311–12, and closed A.D. 324, a period of twelve years. It opened with the Roman empire subject to four emperors, Licinius, Maximin, Maxentius, and Constantine; and

paganism the religion of the state: it closed with the battle of Chrysopolis, or Scutari, as it is now called, the result of which was the reunion of the empire under Constantine as the sole emperor; and the establishment of the Catholic Apostasy as the Lunar Bride of the Roman Sun. In the defeat of Hadrianople, which preceded that of Scutari, the historian says, that “the greater part of the fugitives retired the mountains.” This they did, of course, for the purpose of concealment from the conqueror who had won the wreath, as predicted in the seal. Though the mountains did not fall on them, they hid them until their panic having subsided they surrendered themselves to the discretion of the victor.

CHAPTER 7

THE LAODICEAN STATE

The Laodicean State is parallel with the Seventh Seal from its opening to the Fall of Babylon after the appearing of “THE ANCIENT OF DAYS.”

A.D. 324 to A.D. 1864–8,

or thereabout.

See Vol. 1, p. 428

2. Second General Division of the Scroll

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ “as a thief;” exhibiting the development of the Ten Horns of Daniel’s Fourth Beast in the wounding of the Sixth Head and establishment of the Seventh (Apoc. 8); the subversion of the Greek Catholic Dynasty of Constantinople (Apoc. 9); the rising of Daniel’s episcopal eleventh horn, or Eighth Head, that speaks blasphemies, and “as a Dragon” (Apoc. 13:1–5); the war of the saints with this power; their subjugation, death, resurrection and ascension to the heaven at the ending of the Sixth Trumpet (Apoc. 11:3–12; 12:14, 16, 17; 13:6–10), judgments upon their enemies, the Horns, Eighth Head and Image; (Apoc. 16:1–11); and the preparation of their way (Apoc. 16:12–14).

TIME OF EVENTS

From A.D. 324 to the Fall-Seasons of A.D. 1864–8, or thereabout.

TRANSLATION

APOC. 7

1. And AFTER THESE THINGS, I saw four angels standing at the four corners of the earth, restraining the four winds of the earth, that a wind blow not against the earth, nor against the sea, nor against any tree.

2. And I saw another angel having ascended from sun’s rising having a seal of the living Deity: and he cried with a loud voice to the four angels, to whom it was given for them to injure the earth and the sea: 3. Saying, Injure ye not the earth, nor the sea, nor the trees, while that we may seal the servants of our Deity upon their foreheads.

4. And I heard the number of them who had been sealed—a hundred and forty-four thousands having been sealed out of every tribe of Israel’s sons.

5. From Judah’s tribe, twelve thousands having been sealed; from Reuben’s tribe, twelve thousands having been sealed; from Gad’s tribe, twelve thousands having been sealed; from Asher’s tribe, twelve thousands having been sealed; from Nephthalim’s tribe, twelve thousands having been sealed; from

Manasseh's tribe, twelve thousands having been sealed; from Simeon's tribe, twelve thousands having been sealed; from Levi's tribe, twelve thousands being sealed; from Issachar's tribe, twelve thousands having been sealed; from Zebulon's tribe, twelve thousands having been sealed; from Joseph's tribe, twelve thousands having been sealed; from Benjamin's tribe, twelve thousands having been sealed.

9. AFTER THESE THINGS, I saw, and behold, a great multitude, (which, that it be numbered, no one was competent to do) out of every nation, and tribes, and peoples, and tongues, who had been standing before the throne, and before the Lamb, having been clothed with white robes, and palms in their hands; 10. And vociferating with a loud voice, saying, "The salvation *be ascribed* to him who sits upon the throne of our Deity, and to the Lamb!" 11. And all the angels stood in the circle of the throne and of the elders, and of the four living ones; and they fell before the throne upon their face, and did homage to the Deity; 12. Saying, "So let it be! The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the majesty, be to our Deity for the cycles of the cycles! So let it be!" 13. And one from among the elders was speaking, saying to me, "These who have been clothed with white robes, who are they, and whence came they? 14. And I answered him, "Sire, thou hast known." And he said to me, "These are they who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb. 15. On account of this, they are before the throne of the Deity, and they shall minister to him day and night in his temple; and he that is sitting upon the throne shall pitch his tent over them. 16. They shall hunger no more, neither shall they thirst any more, neither shall the sun smite them, nor any heat. 17. Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe away every tear from their eyes."

1. Of Things Written on the inside of the Scroll

The *arena* upon which the predicted operation of sealing the servants of the Deity was to be performed was "the earth and sea." The reason given why the four angels were to restrain the four winds from blowing to the injury of these, is proof of this. The blowing of the winds upon the earth and sea, by injuring them with the tempests they were capable of exciting, would have rendered the work of sealing impossible. Greece, Italy, Britain, France, Spain, Africa, the islands and coasts of the Mediterranean, the countries of the Danube, the Rhine, and the heights and valleys of the Alps and Appenines—these constituting the western Roman empire, were "the earth and sea" upon which the apocalyptic tempests were forbidden to blow until the work of sealing should have been complete. At the four corners of the terrestrial of this arena, stood four angels, or restraining powers, having a certain mission to execute in favor of the inhabitants of the earth and sea. In the period of the sixth seal, the Devil had come down to them with great wrath, knowing that he had but a short time (ch. 12:12); but that time had passed with the termination of the seal period, A.D. 324; and now a period of tranquillity was granted them, for the sake of those who might be separated among them as the sealed ones of the Deity.

History shows us that the first "wind" began to blow upon "the earth" A.D. 396. Hence, the interval between A.D. 324 and A.D. 396, a period of three score years and twelve, must be regarded as the time allotted for the work of "sealing the servants of the Deity in their foreheads." There can be no doubt of the sealing period commencing after the sixth seal, and not contemporary with it, as some suppose, inasmuch as this seventh chapter begins with the words *meta tauta, after these things*; and the only things that can be intended, are those recited in the sixth seal which immediately precede the chapter. I suppose the notion of the sixth seal including the sealing arises from the position of the chapter between the prophecy of the sixth seal and the intimation of the opening of the seventh in ch. 8. But the truth is, that the sealing is the opening event of the Seventh Seal, concurrent with "the silence in the heaven." It

does not terminate with the breaking of the silence, but continued long after. The seventy-two years of the sealing were the first seventy-two years of the seventh seal-period; and though the Laodicean Catholic Apostasy imperialized in the heaven, richly deserved all the judgments restrained by the four angels, its adherents were spared the infliction for the sake of the servants to be sealed. The first seal-period was peaceful and prosperous for the idolatrous empire under Nerva, Trajan, Hadrian, and the Antonines; not for the sake of the pagans, but for the sake of the work the Holy Archer had to perform in the period: so in this opening period of the Seventh Seal, judgment was restrained, not for the sake of the Laodiceans, but on account of the sealing angel's work.

2. The Sealing Angel

But, beside the four angel-powers standing at the four corners of the earth restraining the four winds thereof, John saw a fifth, or "another angel." Of this angel, he says, *anabanta apo anatoles heliou, having ascended from sun's rising*. He did not see him, as the English version would lead us to suppose, *in the act of ascending* from sun's rising; but having ascended at some previous epoch not indicated in this scene, he sees him at the expiration of the sixth seal, in possession of *a certain seal*, and about to make use of it in all the period the winds are restrained from blowing upon the arena of his operations. The word *anabanta*, rendered in the English Version *ascending*, as if it were the present participle, is really the second aorist participle; and signifies a past action, the *effect* of which, may or may not be in operation. *Having once ascended*, is the force of the tense or time of *anabanta*. When John saw him he was *up*. He was not *down east*, and about to set out on his ascent. John did not in this scene catch sight of him there, and then see him ascending westward; but he saw him *in the west*—"having ascended from sun's rising." His back was therefore towards the sun rising, and his face consequently westward. His ascending from east to west had been completed when John saw him in this scene. The phrase quoted shows this. The exact rendering of *anabanta* relieves us of a great difficulty. On the hypothesis of John seeing him start from the east, and beholding him travelling an ascending course until he had gained his highest altitude in the west, we must have sought for something in the history of the times immediately succeeding the expiry of the sixth seal answerable to the symbolization; but we should have sought in vain; for there is no testimony in history ecclesiastical or profane that gives anything analogous to it. There was nothing remarkable transpiring in the east connected with "a seal of the living Deity" in any part of the three score years and twelve succeeding the expiration of the sixth seal. The seal for sealing was inoperative there at that time, and has continued so even to this day. No symbolic angel was seen there commencing a sealing work, and ascending in that work until he had established himself and his labors in the west. We might seek for this, but we should not find it. Not so, however, our search for *an ascended angel* in the west. There we find one in activity who had already arrived from the east. We find him there, too, just at the right time—the time the Woman turned her back upon the emperors and courts and fled into the western wilderness, where she had henceforth two wings of the Great Eagle—a place which had been prepared of Deity, that they should feed her there a thousand two hundred and threescore days (ch. 12:6, 14). We find him effecting her transition from imperial sunshine, and developing her as the Mother of the Servants of the Deity being sealed in their foreheads; and thus, by the sealing, constituting them "the remnant of Her seed, who keep the commandments of the Deity, and have the testimony of the Anointed Jesus" (ch. 12:17). In other words, the persecuted woman and the remnant of her seed, are identical in time, place, and persons, with the sealed ones, or 144,000.

But this sealing angel was not a single individual. He was neither, according to the Rev. Mr. Elliott's notion, "The Angel of the Covenant, the Lord Jesus;" nor, according to the Rev. P. Allwood's "evidently Constantine the Great." He was a symbolical personage representative of a class of agents engaged in

the work of sealing. This is manifest from the terms of the proclamation put into his mouth by Him who invented the hieroglyphic. In his address to the four angels, he commands them not to injure any thing, “while that WE may seal the servants of OUR Deity in their foreheads.” Here, the “we” and the “our” are indicative of a plurality associated in the sealing operation upon the foreheads of men. The agency divinely appointed for the carrying on of this work when the apostles and their inspired collaborators should have been withdrawn from the scene, was that enjoined by Paul in 2 Tim. 2:2, where he says to his son in the faith, “The things which thou hast heard of me with many witnesses, the same commit thou to *faithful men who shall be able to teach others also*.” Were there any faithful men competent to teach the faith once delivered to the saints, contemporary with the establishment of the “Holy Apostolic Catholic Church” as the religion of the Roman Dragon? Where were those “few names even in Sardis;” the “little strength” of the Philadelphian State? Were there none in the Laodicean state of Apostasy now fully developed, and firmly established, who had escaped the general lukewarmness; who heard the voice of Him standing at the door and knocking, and opened to him? To these inquiries we may confidently reply, that there was extant at this time a class of true believers, or *Brethren of Christ, Christadelphians*, who refused to identify themselves in fellowship with those “Fellowservants,” who now styled themselves the “Holy Apostolic Catholic Church;”—a class which included the “few names,” the “little strength,” and the “loved, convinced, and instructed,” who still lived to witness the Jews after the flesh, and the heathen humiliated, and compelled to do homage to “the Galileans.” Only twenty one years had elapsed since the beginning of the emblematic cry of the symbolic souls underneath the altar. In this sanguinary period, some of their number had been killed by the enemy; but he had not succeeded in exterminating them all. There were many survivors of the Christadelphian class, styled “the Brethren;” yet, compared with contemporary “Fellowservants,” they were what would now be called “a contemptible few.” But few and contemptible as they may have been in the judgment of “the Synagogue of the Satan who say they are Jews, and are not, but do lie,” they were the enlightened few, beloved, convinced and instructed by the Lamb. They were those of the fourth century who had responded to the counsel of the Spirit in Apoc. 3:18–20. They had bought of Him “gold tried in the fire,” that they might be “rich in faith and heirs of the kingdom” promised in verse 21: they had bought of Him also, “white raiment that they might be clothed, and that the shame of their nakedness appear not;” and they had “anointed their eyes with eye salve, that they might see.” The effort made in the Diocletian and Galerian persecution of the fifth seal period to destroy every copy of the Holy Scriptures that could be found, while it failed, served to endear these writings to the faithful, and to stir them up to a more diligent study of their contents. The Satan perceived, that “the truth as it is in Jesus” could not be extinguished so long as a single copy of the writings of the apostles and prophets remained in circulation. It has been the satanic policy, therefore, of all the ages and generations, either to suppress the scriptures, by destroying them, or forbidding people to read them; or to persuade readers of them, that their true meaning is too recondite and obscure to be “seen” by any, but a highly educated and learned few. This has been the policy of pagan, catholic, papist, and protesant; a policy, that has been circumvented by “the Brethren” by all means within their reach. They are devoted students of the scriptures themselves, and earnest in their endeavours to induce all within the sphere of their influence to study them also; and to enable them to understand them that they may believe and obey the truth; for they believe with full assurance of faith, the saying of Paul, that “Every scripture divinely inspired is also profitable for teaching, for conviction, for correction, for the instruction in righteousness; that the man of the Deity may be perfect, *completely fitted for every good work*” (2 Tim. 3:16).

There was, then, in this sealing period, a class of men “completely fitted” by scripture study, for the “good work” of sealing those of their contemporaries who were teachable. They were Paul’s “faithful men, able to teach others;” and who in this crisis of Laodiceanism, heard the voice of the Spirit, who had

come into them, and supped with them, and they with Him (ch. 3:20). These repudiated the alliance of "*Church and State*" with indignation and disgust; and would have no fellowship with such an abomination. It could hardly be styled a fellowship of righteousness with unrighteousness; or a communion of light with darkness; or a concord of Christ with Belial; for the thing called "Church," that could ally itself with "the Powers that be," or accept their patronage and donatives, as do catholics, papists, protestants and dissenting sects, is already Belial, in utter darkness and unrighteousness. THE ECCLESIA *of the Deity*, in this sealing period, would have no fellowship with "the Church" *of the Dragon*; but protested against it as antichristian, and rejected all its institutions and traditions as mere will worship, after the commandments and doctrines of men (Col. 2:8, 18–23).

Now, in the apocalypse, THE ECCLESIA is symbolized by a persecuted woman; by the 144,000; by the temple of the Deity and the Holy City; and by the Lamb's wife made ready (ch. 12:6; 7:4; 11:1, 2; 19:7): while "*the Church*" so-called, is styled "the Synagogue of the Satan;" "the Court of the Gentiles without the temple;" "the Great City, spiritually called Sodom and Egypt;" "a woman clothed with the Sun, and the Moon under her feet and upon her head a crown of twelve stars;" "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," and "Names of Blasphemy" (ch. 2:9; 3:9; 11:2, 8; 12:1; 17:3, 5). Between these two institutions, there has been since their contemporary development irreconcilable "enmity," so long as the Brethren of the Ecclesia are faithful to the Word of the Deity, there can be nothing else; for they are "the Seed of the Woman," who "keep the commandments of the Deity, and have the testimony of Jesus Christ" (Gen. 3:15; Apoc. 12:17): while "the Church" is "the Seed of the Serpent;" and between these two seeds, the Deity has put an "enmity," which can only cease by the destruction of one or the other party, or by apostasy from the truth.

The enmity between these hostile institutions is amply illustrated in the apocalypse. Thus, the Church, or Court of the Gentiles, treads under foot the Ecclesia, or Holy City, forty and two symbolical months; and the Church again, becomes "drunken with the blood of the Saints, and with the blood of the witnesses of Jesus." But though the Church prevails against the Ecclesia for a symbolic "time, times, and a half," this period has an end; and in that end, the Church is humbled in the dust at the feet of the Ecclesia; as it is written: "I will make them of the Synagogue of the Satan who say they are Jews (or christadelphians) and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This state of things, however, in connection with the Body of Christ, did not obtain in the beginning. There were then no rival bodies, each claiming superiority over the other "There is," says Paul, "one Body;" and that body he styles "the Ecclesia;" of which the Head is Jesus; and the foundation, the apostles and prophets, Jesus Christ himself the chief corner (Eph. 4:4; 1:22, 23; 2:20). In the beginning, the members of this body were brethren, the sons of the Deity; and consequently, *the brethren of Jesus Christ*. There were no sects, nor any Catholic or Protestant churches. But all the brethren were of one mind and disposition; or, in the words of Luke, "the multitude of them that believed were of one heart and of one soul;" an original unity to which the Brethren of the Ecclesia in all ages and generations, are earnestly exhorted, both by their Elder Brother and Lord, and his apostles. "Holy Father," said he, "keep through thine own name those (the apostles) whom thou hast given me, *that they may be one as we are*, sanctify them through thy truth: thy word is truth. I pray for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ... that they may be made perfect in one" (John 17). And Paul says: "The Deity of patience and consolation grant you to be *like-minded one toward another* after Jesus Christ; that ye may *with one mind and one mouth* glorify the Deity" (Rom. 15:5, 6); and in 1 Cor. 1:10, he says; "I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be *no divisions among you*; but that ye be *perfectly joined together in the same mind, and in the same*

judgment.” Like passages might be also quoted, but these are enough to show the mind of Christ.

But, though things were thus in the beginning, the Spirit expressly predicted the development of division and factions among the professors of the faith; and that they would be originated by “grievous wolves” speaking perverse things in the very eldership of the body; and for the purpose of drawing away disciples after them. These “evil men and seducers” were those whom Jude declares, “crept in among them unawares;” and set up to be Clergy, and lords over “the flock.” They were the founders of “the Church,” or Kingdom of the Clergy; and by all of their communion, are styled and revered as “THE FATHERS.” Hence, the Spirit through Jesus and the Apostles founded the Ecclesia; and “the Fathers,” the Church. But a divinely formal separation between the two classes did not ensue until the Clerical Apostasy was consummated in its alliance with the Dragon power. The Spirit had forewarned them by John, that He would “spue them out of his mouth.” This is a very remarkable and forcible expression. The word *emeo*, *to spue*, is used metaphorically by Eunapius in the fourth century, in the sense of *to throw up a flood of bad words*. Hence, in the metaphorical phrase above quoted, we are to understand the Spirit as threatening to “*throw forth from his mouth words of evil against them.*” “Because thou art lukewarm, and neither cold nor hot, I am about to spue thee, *mello se emesai*, out of my mouth.” The time had now arrived for this work—the vomiting forth a testimony against the Clerical Adulteress, in the sealing of the servants of the Deity in their foreheads.

As I have already remarked, there was a class of enlightened believers, who were able to discern the signs of their times, and who had in their understandings and affections, “*the testimony of Jesus Christ.*” Armed with this, they were prepared as the Spirit’s Mouth, to fight against the clerical Nikolaitanes and children of Jezebel with his sword. By the possession of the testimony, they were completely fitted for the good work of unmasking the Laodicean Apostasy; and, having full assurance in what they understood, they were stirred up by the testimony, as a few are in our time, to “contend earnestly for the faith once for all delivered to the saints.” “Having the very spirit of the faith, as it has been written, ‘I believed, and therefore have I spoken;’ we also believe, and therefore speak.” They had been sanctified by the truth, and they boldly stepped into the arena of the west, to do battle for it against the Apostasy, as in former times they had combated against paganism to the death.

In the symbolization before us, this intelligent and enterprising class of believers are dramatized by the “Angel who had ascended from sun’s rising.” They had a seal of the living Deity, whom they claimed as “our Deity,” and thereby, in effect, repudiating the right of their adversaries to any relationship with him. Having been themselves sealed, as are all the faithful in all ages and generations, they went forth in all the region of the “two wings of the Great Eagle.” The third wing was not included in the scene of their labors. They had ascended from this, and, in the early years of the Seventh Seal, were engaged in organizing a community whose mission should be to witness for the truth against “the Church” that “worshipped demons, and images of gold, and silver, and brass, and stone, and wood”—images of saints—“which neither can see, nor hear, nor walk; and which repents not of its murders, nor of its sorceries, nor of its fornication, nor of its thefts” (Apoc. 9:20). The apostasy in the third division of the Great Roman Eagle was abandoned to its own corruption. In this it was allowed to perish. John did not see the Angel sealing in the East. Syria and Egypt were beyond the limits of his mission. Empire, for many ages, was destined to proceed westward; and this would be the empire of the Apostasy. It was deemed necessary, therefore, in view of the end, to antagonize it with a living organized testimony. We can now see that such a testimony in the Asiatic provinces of the Dragon would have been for ages past of no use, Mohammedanism having there tormented it and then suppressed it. Hence, it was in the west that John saw him sealing—an operation the effect of which is still felt by the populations of that section of the earth.

But, though John did not see these Angel-sealers in the East and ascending, their class had executed a

like mission there, and had been ascending thence toward the Roman Metropolis and throne, during the previous period of nearly three hundred years. They commenced operations at “sun-rising,” both in a doctrinal and natural sense. Doctrinally, they began the sealing when the Sun of Righteousness had risen from beneath the horizon of life. They could not begin it before, because it was indispensable that He should rise, that justification of life might be proclaimed through his resurrection—“He was raised for our justification.” They proclaimed the *rising of a Sun, anatole heliou*, whose rays would shed life and vigor, with endless glory, upon all who should be warmed by them. From this Sun’s rising they took their departure. No one could be sealed who did not believe that the Deity had raised him from the night of the invisible, and had placed him in the heavens to rule the day. The death, burial, resurrection, and ascension of Jesus are essential and indispensable elements of the faith that seals the intellects of men. Believe every thing else, but reject these facts and their doctrinal signification and no such professor can be saved—he is unsealed with the seal from a sun’s rising. In a natural sense, these Angel-Sealers took their departure from the sun’s rising. They were commanded to “begin at Jerusalem,” and from thence to proceed to the ends of the earth. This commission they had executed they had preached the gospel to every creature under heaven (Col. 1:23)—and had therefore “ascended;” and now, in this scene, John, seeing them thus, also sees their class prepared for a new effort against a new enemy in the West—against the self-styled “Holy Apostolic Catholic Church,” the unholy and least apostolical community that can be conceived.

In dismissing this part of the symbolization, it may be remarked that the phrase *apo anatoles heliou* is rendered in the translation as literally as our language will admit. It is destitute of articles and I have inserted none. *From sun’s rising* is a formula that leaves the subject of discourse to determine whether it be the natural sun or the Sun of Righteousness whose rising is intended. Although it is true that the apostolic sealers began in the geographical east, I believe that the symbolization has more especial reference to the rising of the Sun of Righteousness as the doctrinal point of departure; in other words, that the Angel-Sealers, in their new western enterprise against the Laodicean Apostasy, labored to bring back the minds of their contemporaries to “the Revelation of the Mystery,” based on the rising of the Christ-Sun, as it was originally proclaimed by the apostles on the Day of Pentecost. They were, therefore, in every sense, Messengers from Sun’s rising.

But, in Apoc. 16:12, “the East” is again in the English Version made the substitute for a similar formula. There the phrase reads *he hodos ton basileon ton apo anatolon heliou*, literally, “the way of the kings which (are) from risings of sun.” There is doubtless a good reason for *anatolon* here being substituted for *anatoles*, as it is in ch. 7. The one is genitive plural, the other is genitive singular. In ch. 7 there is but one rising; but in ch. 16:12, we have a plurality—as many risings, in fact, as there are kings. In other words, every king is an individual rising emanating from the Sun. The formula is the symbolization of the oracle in Mal. 4:2—“Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith *Yahweh Tz’vaoth*.” Here this Sun is a rising and a healing to every one that fears his name. Symbolically, he is a *sun’s rising*, and where there are many they are *sun’s risings*.

3. The Seal and the Foreheads Sealed

John says, the angel who had ascended had *a seal*. It was a remarkable seal, and pertained to “the living Deity,” as opposed to all other deities flourishing in those times which had no life in them. Of course, it was a symbolical seal he saw, and represented something capable of making *an impression* upon the sealed. Seals were anciently, as in modern times, engraved with devices, that when pressed

upon a softened surface the device might be transferred thereto, as *the mark* of the owner of the seal. The Deity has a device which he has himself engraved upon his own seal, the counterpart or mark of which is transferred to the hearts of those who are impressible, and they become his sealed servants. It is written in Job 33:16, "The Deity openeth the ears of men and *sealeth* their instruction." From this we may learn that *sealing* has to do with *teaching*; and, consequently, as the seal of the Deity is applied to a surface capable of thinking, his seal is *that which impresses his ideas, or "thoughts and ways," upon the brains of his creatures.*

Now, all the true servants of the Deity are thus "sealed in their foreheads," which, hieroglyphically, are symbolical of their intellects and affections. The Chief of these servants, the Messiah or Christ, was himself to be sealed. This predetermination was revealed by the Spirit to Daniel the prophet, in ch. 9:24. In that place we are informed that, within the Seventy Weeks, prophetic time, "the *Vision* and PROPHET" should be sealed, *lakhtom khazon wenavi*; and, besides this, "the Holy of holies" should be "anointed", *limshoakh kodesh kodashim*. Within the period prescribed, Jesus was manifested, and put in his claim to be THE PROPHET; and, from the New Testament, we learn that he was both anointed and sealed. "The Deity," says Peter, "*anointed Jesus of Nazareth with holy spirit and power*"—*pneumati hagio kai dunamei*—(Acts 10:38); and, speaking of the Son of Man, Jesus says, "him hath the Father, the Deity, sealed." Now, as sealing has to do with *instruction*, we find Jesus was not only able to do works of power, in "healing all that were oppressed of the devil," but he could speak words of spirit and life which the sealed only can do. "The words I speak unto you," said he, "are spirit and life." And, again, he said: "My doctrine is not mine, but his that sent me." "I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say and what I should speak." "I am in the Father and the Father in me. The words that I speak unto you I speak not of myself." Hence, the discourses of Jesus must be received as the discourses of the Deity or Spirit in him. What he gave utterance to was "the word," or teaching of the Spirit—the things sealed or impressed upon his brain by the Deity. To be sealed is, therefore, to be taught of the Deity; and, in regard to those who in very deed come to Christ, it is written in the prophets, "they shall be all taught of the Deity." "Every man, therefore," saith Jesus, "that hath *heard* and hath *learned* of the Father, cometh unto me." The Father teaches men by what he causes them to hear, that they may learn it. "I have told you the truth which I have heard of the Deity." "I speak to the world those things I have heard of him." These things spake Jesus. He was sealed by what he heard; and the things spoken to him were *the seal of the Deity* by which he was impressed.

The impress of a seal on an object established the right of possession to the owner of the seal. The impress was usually made in clay and allowed to harden. The above seal was found during the excavations at Megiddo. The inscription reads: "Belonging to Shema, servant of Jeroboam."

The seal of the Deity, then, is *divine teaching*. This may be sealed or impressed upon the brains or "foreheads" of men directly or indirectly. Jesus was sealed directly. He heard in his sensorium what no one heard but himself. "How knoweth this man letters not having been taught?" said the Jews. "He knew what was in man," says John. This was inspiration. Select ones alone were sealed thus. "The Revelation of the Mystery" was sealed upon the foreheads of the apostles in the same way. "I have yet many things to say unto you," said Jesus to the apostles, "but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, *he will guide you into all the truth*; for he will not speak from himself, but whatsoever he shall hear he shall speak, and will declare to you the things coming. He shall glorify me." And, on another occasion, he said to them, "When they deliver you up, take no thought how or what ye shall

speak: for it shall be given to you in that very time what ye shall speak: for it is not ye who are speaking, but the Spirit of your Father which is speaking by you.” This was divine sealing direct, without the intervention of any human agency. The Father could have sealed or taught all men in this way. There can be no question of his ability so to do; but it did not so please him. It would have saved mankind a great deal of trouble, and might have saved them from much error. It would have been a system of infallible sealing or teaching, which would have left them nothing to think out; so that, for want of use, their brains might have become enervated and imbecile. Thus, extremes meet. Imbecility from knowing all the truth without mental effort, and imbecility from knowing nothing about it, as in the case of our contemporaries who have sold themselves to the clerical soul-merchants of the world (Apoc. 18:13). But except in the class of cases adduced, the Father requires men to use “their foreheads” upon what he causes to be presented to them for faith. He requires them to listen and to understand what the Spirit saith. He hath created them with ears for the purpose of hearing what he hath to say, that by the hearing they may learn the truth and believe it. “Faith comes by hearing the word of the Deity,” says Paul; and it matters not how the hearing gets into our “foreheads” so that the word heard effects a lodgment there.

In the case of Jesus and the Apostles, there were no writings from which they could learn the mystery hidden from the ages and the generations. The knowledge of this had to come by direct sealing. There was ample material for them to exercise “their foreheads” upon in the scriptures of the prophets, so as to sharpen them by reason of use. But they had to speak things about which all antiquity was silent, and this required direct sealing or teaching by the Deity himself.

When men are sealed they are sanctified; and it is written “Sanctify them by thy truth; thy word is truth;” and John says: “*to pneuma estin he aletheia, the Spirit is the truth.*” To be sealed, then, by the truth is to be sealed by the Spirit; and to be sealed by the Spirit is to be sealed by the truth; and he that is ignorant of the teaching of Jesus and the apostles, which was in strict harmony with the prophets, is not sealed at all, however pious or religious he may feel. The feelings are blind, and excitable by any and every kind of foolishness; so that pious and religious feeling may, and does, result from faith in the dogmas of Confucius, of Mohammed, and of all classes of so-called “divines” in all the realm of the catholic and protestant Laodicea. Hence, pious feeling is no evidence of a person being one of the sealed servants of the Deity. The New Man these sealed ones put on is “made new by exact knowledge—*eis epignosin*—after the likeness of him who created him;” for “they are the Deity’s workmanship, created in Christ Jesus for good works” (Col. 3:10; Eph. 2:10). Ignorance of the truth in its effects and consequences is the reverse of all this. Gentiles of mere pious and religious feeling “walk in the vanity of their mind, having the understanding darkened (their foreheads, in other words, unsealed), being alienated from the life of the Deity through the ignorance that is in them, because of the insensibility of their heart” (Eph. 4:17).

The symbolical seal of the Deity, then, John saw in the possession of the Angel-sealers who had ascended, was something to be exactly known; in other words, it represented the truth—“the word of the truth of the Gospel.” This is the seal of the Deity—“his power for salvation to every one who believes: for therein is his righteousness by faith revealed for faith; as it has been written, The just shall live by faith” (Rom. 1:16); so that, in writing to Jews and Gentiles in Corinth, who, having heard from him “the Word of the Kingdom,” “believed and were immersed” (Acts 18:8), Paul says to them, in 2 Cor. 1:21 “Now he who stablisheth us with you in Christ, and hath anointed us, is Deity; who hath ALSO sealed us, AND given the earnest of the Spirit in our hearts.” Here the sealing is additional to “the anointing” and “the earnest.” The three thousand on the day of Pentecost were first “sealed in their foreheads,” and when, as an evidence thereof, they inquired what they should do, they were *commanded* to “change their minds, and be immersed upon the Name of Jesus Christ into the remission of sins,” and then *promised* the gift of the Holy Spirit, or “anointing” and “earnest.” Where “the gift” was received (for it was not

given to every one who was immersed, but only to such of certain qualifications, who were selected for “prophets, evangelists, pastors, and teachers”—1 Tim. 3:1–7; Eph. 4:11), they were sometimes said to be “sealed with the holy Spirit of the promise,” as, “Ye trusted in Christ *after that ye heard* the word of truth, the gospel of your salvation: in whom, also, *after that ye believed*, ye were sealed with that holy Spirit of the promise, which is the earnest of our inheritance, for redemption of the purchased possession, to the praise of his glory.” Here the sealing with Spirit is preceded by sealing with the gospel teaching. The power of the truth taught caused them to believe and trust; and after these results were evinced which showed that they had been “sealed in their foreheads,” they were sealed with holy spirit, as promised, and could exercise gifts which none have had access to since the Apostasy was enthroned. They could use these sealed gifts or “spirits,” or abuse them; for “the spirits of the prophets” were “subject to the prophets.” They were, therefore, exhorted to “grieve not the Holy Spirit of the Deity by which they were sealed for a day of redemption” (1 Cor. 14:32; Eph. 1:13; 4:30). The exhortation, however, was not generally heeded. They abused “the Spirits” or spiritual gifts, and therefore the consequences threatened were manifested in the withdrawal of the Spirit, or, symbolically speaking, on “removing the lightstand out of its place,” by which they were left in the “outer darkness” of the kingdom of “the Spirituals of the wickedness in the heavenlies” of the world.

The reader will perceive from these premises, that the traditions of “the Church” (in which we include all “the Names and Denominations of Christendom” that practise baby-sprinkling; and all others which practise immersion of adults, without their being first “sealed in their foreheads” with the gospel Paul preached as “the seal of Deity”) are altogether contrary to scripture. “The Church” has substituted *sacramentalism* for Christ. This was especially the feature of the times concurrent with the ministry of the Angel-Sealers. The Rev. Mr. Elliott, himself a baby sprinkler and signer of the cross upon their unsealed and unsealable foreheads, speaking of these times, says: “But what of the neophytes’ personal *looking in faith to Jesus*, as the soul’s life and light, *whereby alone* to secure the spiritual blessing shadowed out in the sacramental rite (baptism)? Of this and of the doctrine inculcating it, we read little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the *outward baptismal rite* as if *in itself* sufficient to secure them: that is, when duly performed by the ministering presbyter; or, as in Levitical phrase, and with Levitical functions attaching, he was now generally called, the ministering *hiereus*, sacerdos, or priest? Throughout the whole of the preceding (third) century, and even earlier, a preparation had been making for these views by the accumulation of titles of honor on it (baptism). Besides its earlier title of the *loutron paliggenesias* (‘laver of regeneration’ Tit. 3:5) it was now denominated, as Bingham tells us, *sphragis seal*, *karakter kuriou*, *the Lord’s mark*, *photismos*, *the illumination*, *phylakterion*, *phylactery* or *preservative*, *aphtharsias enduma* *the investiture of incorruption*, *soterion*, *the salvation*. In the language of an eminent (catholic) bishop of that day (Cyril): “It was the ransom to captives the remission of offences, the death of sin, the regeneration of the soul, the garment of light, THE HOLY SEAL indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the kingdom, the gift of adoption’ ... A magical virtue, as it has been expressed, was too generally thought to attach to the rite; and that not only were all sins *ipso facto* washed away by it, but all evils, as by an amulet, averted. The *ceremonies* now superadded to the simple form prescribed and practised at its original institution, added to this impression. The custom is recorded how the candidate turned to *the West*, while priestly words of exorcism were uttered, by which it was supposed that he was now at length delivered from the dominion of the Prince of Darkness; then to *the East*, as to receive, together with the *baptismal immersion* (Elliott’s own phrase, and equivalent to *immersional immersion*) the illumination of the Spirit. And then he was enrolled in the churchregister, *as being of the number of* THE CHRISTIAN ISRAEL. A crown was borne by him, in token of his victory

over sin and the world; *a white dress* put upon him, as on one washed from sin, and robed for immortality: and moreover, as Gregory Nazianzen tells us, he was led up before *the altar* in token of the beatific vision of the life to come; and received with psalmody, as in foretaste of the hymnings of the blessed.”

Such was the ritualistic initiation of crowds renouncing idolatry into the catholic church in the days of Constantine, who figured in all the sixth seal, and in the half hour silence of the seventh. They claimed to have been marked with the Lord’s Seal and Mark upon their foreheads. But it was Mother Church’s seal, “impressed on them,” says Elliott, “by the officiating presbyter, and perfected by the chrism of the confirming bishop; this last being deemed an essential point.” and he might have added, constituting “the mark” which “the Beast” afterwards required all to receive upon pain of death if refused (Apoc. 13:16). The presbyter only baptized by permission of the bishop. The bishop’s confirmation, of which anointing was the sign, was then administered soon after baptism, or immersion; but now years after sprinkling, but without the oil. This was the origin of the idea of baptism being a christening, or anointing.

Thus, the sealed foreheads of the Church, were foreheads wetted with water, and greased with oil, by presbyters and bishops. This sealing, however, did not get below the skin. It did not reach the intellect and affections; and therefore effected no spiritual good. The Laodiceans thought otherwise. “The neophyte emerged from the waters of baptism,” say they, “in a state of perfect innocence. The dove (Holy Spirit) was constantly hovering over the font, and sanctifying the waters to the mysterious ablution of the sins of the past life. The *water* itself became, in the vivid language of the church, *the blood of Christ*”—Milman, Hist. Christ. With such “Holy Water” what need of understanding and belief? The church administers to its devotees its “sacraments” without regard to their quality. Though the seal of the Living one teaches, that “without faith it is impossible to please Him,” the Church pays no regard to the principle; but sacramentalizes all sorts, the only disqualification being, to be “sealed in the forehead by the seal of the living Deity,” which all her officials denounce as heresy not to be tolerated or endured. Thus, sacramentalism substitutes mere water, oil, bread, wine, and priestly ministration, for the faith that comes by hearing, and understanding the gospel Paul preached. According to the Church, a babe, or an idiot, is regenerated by sprinkling its face with sanctified water. The spirit held in solution by the water mysteriously ablutes original and actual sin. Hence, faith is superfluous; and if babes and idiots may be regenerated by sanctified water, and saved from the flames of hell, why may not benevolent and well meaning people, go up to heaven at death, who, like the quaker pietists, make no use of water at all? Yes, why not? And because the Church sees no valid objection, it recognizes these pious deists as christians! Thus, the Church having lost sight of the faith; having transmuted baptism of believing adults into rhanism of unconscious babes; and substituted priestism for the word; she was repudiated by the Spirit as *an unbaptized apostate*, “wretched, and pitiable, and poor, and blind, and naked.” As, therefore, she was no longer competent to teach “the words of eternal life;” and that He might still have a light in the world—a “name” and a “tabernacle,” in which heavenly place his sealed ones might dwell (Apoc. 13:6); and that an enlightened agency might be organized for the developing from succeeding ages and generations those, “whose names had been written (*gegrammenoi*) in the book of life”—He stirred up faithful men to an active and energetic testimony against “the Church,” who unveiled its imbecility and folly; and showed their contemporaries of the fourth century a more excellent way. They went forth mighty in the word with their faces westward, convincing and converting catholics from the error of their superstition; teaching them “the things concerning the kingdom of the Deity, and the name of Jesus Christ;” and then immersing the taught “both men and women” (Acts 8:12). Thus, many Laodiceans bought gold tried in the fire, and white raiment, and anointed their eyes with eyesalve, and became rich, clothed, and seeing; they heard the voice of the spirit

in having the word preached, and opened to them, and “he dwelt in their hearts by faith” (Eph. 3:17); and thus, with this potent seal, they were sealed in their foreheads as the servants of the Deity to the number, symbolically expressed, of “144,000 of all the tribes of the sons of Israel.”

Between “the Church,” then, and *the Ecclesia*, an antagonism was established by the sealing, direct, uncompromising, and irreconcilable, on all points of faith, practice, discipline and policy, which has continued to this day; and will continue till “the Church” is abolished by the Ecclesia; and the homage of emancipated and enlightened nations be willingly and joyfully given to Jesus and the sealed. Had it not been for the sealing of the 144,000, at the period under consideration, real christianity would have soon become extinct. But by this divine interposition, the Ecclesia was extricated from her great peril; and enabled to maintain a testimony for the truth for many ages after.

4. Tribes of Israel's Sons

John says, that the servants of the Deity were sealed from among, or out, of every *tribe of Israel's sons*—*ek pases fules huion Israel*. This, of course, is metaphorical—a simile comprised in a phrase not according to the primitive meaning of the words. The real signification of the phrase, is the mystery it conceals from the eye of the unsealed—from the perception of the churchman, or “natural man.” The Seven Stars, and Seven Golden Lightstands, of ch. 1:20, were not to be taken literally, as what are vulgarly styled stars and lamps. They had “a mystery” hidden in the words; “star” being used to signify in that place, angels, or Spirit-anointed elderships, of the Ecclesia; and “lightstands,” the Ecclesias themselves. So in the sentence before us, Israel, tribe, sons, are words used apocalyptically in a metaphorical sense. They each contain a mystery, which is the literal apocalyptic import, or true meaning of their use in this place.

In the prophetic and apostolic writings, “Israel” is used in more senses than one. The first time it was used is found in Gen. 32:28. The divine man with whom Jacob wrestled said to him, “Thy name shall be called no more Jacob, but also Israel; for thou hast power as a prince with *Elohim*, and with men, and hast prevailed.” In Exod. 4:22, it is applied to the whole of Jacob's descendants who came out of Egypt under Moses. “Israel,” said *Yahweh* to Pharaoh, “is my son, my firstborn.” Here it stands for a nation of twelve tribes, which comprised also “a mixed multitude,” who were not the fleshly descendants of Jacob (Exod. 12:38). Tried by a law of faith, this nation was partly believers of the promises, and partly not. The believing section, which was always a small number, were the real “Israel;” all the rest of the fleshly descendants were “not Israel;” as it is written in Rom. 9:6: “They are not all Israel who are of Israel: neither because they are the seed of Abraham are they all children: but in Isaac, O Abraham, shall thy seed be called. That is, they who are the children of the flesh, these are not the children of the Deity; but the children of the promise are counted for the seed.” Moses, Phineas, Joshua, Caleb, David, the prophets, and those of their school, were “Israel;” Korah, Dathan, Abiram, Saul, Ahab, Manasseh, and their class, though descended from Abraham, Isaac and Jacob, after the flesh, were “not Israel.” The difference between these two classes of the same nation, was purely a matter of faith. The Mosaic Law condemned both classes to death; for “by the works of the law shall no flesh be justified;” “for by the law is the knowledge of sin.” “The law was weak through the flesh,” in Which “dwells no good thing;” therefore the law which was good in itself, became death to those who lived under it: for it is written, “Cursed be every one that continueth not in all things which are written in the book of the law to do them.” No Israelite ever escaped this curse; for, although Jesus was “without sin,” the law cursed him, saying, “Cursed is every one that hangeth upon a tree.”

From these premises it will be seen, that *Israel*, not only signifies the man Jacob, and the Twelve Tribes his descendants according to the flesh, but men of the nation who are *Israel* in the highest and

noblest sense of the word—the metaphorical. Hence, in regard to the question, who are the seed of Abraham; who are the sons of Israel; who the sons of the Deity? Christ Jesus interposes, and says, “the flesh profits nothing.” Israelites will not inherit the blessing promised to Israel, because they descend from Jacob, they must be men of faith, “Israelites indeed in whom there is no guile”—Israelites, the sons of the Deity, who believe into his name; “who have been begotten, not of bloods, nor of the will of flesh, nor of the will of man, but of the Deity” (John 1:12, 13). Therefore it is that, because “the flesh profits nothing.” Israel after the flesh, are not now the people and sons of Deity. They are broken off because of unbelief in the gospel Paul preached. But, they will not always continue a faithless and stiffnecked generation; for “they shall be willing in the day of the power of David’s son and Lord” (Psa. 110): and then, “in the place where it was said to them, ‘Ye are not my people,’ there it shall be said unto them, ye are the sons of *Ail* the living one” (Hos. 1:10).

But, before they were broken off because of unbelief in “the truth as it in Jesus,” efforts were made by John the Immerser, Jesus Christ, and the Apostles; in other words, by the Spirit of the Deity through them; to manifest a generation of “Israelites indeed,” of the sons of Abraham and Israel, and therefore, of sons of the Deity, by faith, repentance, and immersion:—*by faith* in the promises covenanted to Abraham, and David, and in Jesus as their promised seed, delivered for the offences, and raised for the justification of all who believe the promises: *by repentance*, characterized by a thinking and disposition such as Abraham evinced: and *by immersion*, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Many “of Israel” became “Israel” after this method. They were begotten of the will of the Father of Lights by the word of truth, which they received with meekness as the engrafted word which was able to save their souls (Jas. 1:18, 21). But, after all done, compared to the whole nation this was but an election, and that only a remnant. It did not afford Israelites indeed in sufficient number for the kingdom of the Deity. They of Israel “who were bidden were not worthy.” Those servants, therefore, who had the seal in those days, were sent into the highways to gather people together of all sorts that the wedding of the King’s Son might be furnished with guests; and his house be filled.

This was quite a new crisis in Israelitish affairs. It consisted of nothing less than, as it were, raising up children to Abraham from stones—creating Israelites out of Gentiles upon the same principle that “Israelites indeed” were created out of mere natural Jews styled by Paul “Jews outwardly.” Peter, to whom the opening of the kingdom to the Gentiles was committed, went to the house of Cornelius upon this mission. He invited them to become Israelites in every respect except the accident of fleshly descent, which “profited nothing” in the begetting of sons to Deity. When he recounted what he had done to the brethren, he told them that “Deity put no difference between us and them, purifying their hearts by faith.” And afterwards, when writing to these newly created Israelites, he says: “Ye as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to the Deity through Jesus Christ.” Again, he says: “Ye are a chosen generation, a royal priesthood, a HOLY NATION, a purchased people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light (‘the Gospel of the Kingdom’); who in time past were not a people, but are now the people of the Deity; who had not obtained mercy, but now have obtained mercy” (1 Pet. 2:5–10). Paul also in treating of the same subject, says, that “he is not the Jew who is one outwardly; but he is the Jew who is one inwardly” (Rom. 2:28). That is, he is not the Jew who is the seed of Abraham in the sense of being heir of the promise, who is *only a Jew by accident*: to be the seed of Abraham, a man must be a Jew inwardly; he must be sealed in the forehead with the truth which is Deity’s seal: in other words, addressing both natural Jews and natural Gentiles, Paul says: “Ye are all sons of Deity in Christ Jesus *through the faith*,” and here follows the reason: “For as many as have been immersed into Christ, have put on Christ.” In whom “there is neither Jew nor Greek, there is neither bond nor free, there is

neither male or female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26). "They who are of faith, the same," saith he, "are the children of Abraham."

And again likewise, addressing the Gentile element of the Ecclesia in Ephesus, Paul calls upon them to remember that in time past they were uncircumcised Gentiles in the flesh, and consequently, "without Christ, being *aliens from the Commonwealth of Israel*, and strangers from the covenants of the promise, having no hope, and atheists (*atheoi*) in the world." But now, all this was reversed when they came to be sealed, and to be constituents of the New Man—"THE ISRAEL OF THE DEITY" (Gal. 6:16): "the One Body." They were now "no more strangers and foreigners, but fellow-citizens of the saints, and familiars of the Deity" (ch. 2:11–19). They had become the adopted citizens of Israel's Commonwealth or polity. They were Jews inwardly, "walking in the steps of that faith of their father Abraham which he had before he was circumcised." They differed from common Jews in not being of the same fleshly descent, which was a matter of no profit; and they differed from them also in being men of faith like Abraham. But the only difference between them and those noblest of all Jews, the prophets and their class, was the accident of birth. Ezekiel, Daniel, Cornelius, Crispus, Gaius, Erastus, and such like, though Jews and Greeks, were yet all "Israelites indeed" through faith—the Jews inwardly, living under the law before the faith came by Jesus, being justified "by faith" in the promises (*ek pisteos*); and the Jews inwardly, living after the faith came, being justified by one and the same Deity, "through the faith" *dia tes pisteos*, in the promises, or "the truth as it is in Jesus" (Gal. 3:23–25; Rom. 3:30; 4:12–16). Now, the citizenship of the Old Israelites commenced on earth; while the *politeuma*, or citizenship of the New Israelites begins in heavens, *en ouranois huparchei*. The citizenship of mere common, or outward Jews, begins with circumcision—with the flesh. If they omit this, the accident of birth from Jewish parents goes for nothing, they are regarded by the law as cut off from their people, having broken the covenant of *Yahweh* in the omission of the rite on the eighth day (Gen. 17:14). They are neither "Israel" nor "of Israel."

But the citizenship of the New Israelites, or Israelites of the New Covenant, begins in heavens, and also with circumcision—it begins with faith, with the truth believed and obeyed, with the Spirit. A Jew, or Greek, comes to "believe the things concerning the kingdom of the Deity, and of the name of Jesus Anointed;" and to fall in love with them above all other things; he acquires a "faith," in other words, that "purifies his heart," and "works by love"—he receives the doctrine of the kingdom of the Deity as a little child—with all humility and teachableness; and demands only to know what the Lord would have him to do, that he may do it. He is required, then to be *circumcised in Christ*, to "purify his soul in the obedience of the truth"—to "put off the body of the sins of the flesh *in the circumcision of Christ*." The churchman, or mere pious natural man, discerns not these "deep things of the Deity;" but such a Jew or Gentile as we are considering, being "filled with the knowledge of his will in all wisdom and spiritual understanding," knows that, by being buried with Christ in the one immersion, he puts on Christ; and that when thus invested with him as with a white robe, all his sins are *covered over*, remitted, or washed away; and that he stands "complete in him." Jesus was circumcised the eighth day, according to the law; he was a Jew; the son of Abraham, David, and the Deity; the Heir of all things; he was holy, harmless, undefiled, and separate from sinners; he is king, priest, and so forth. Now, it is only those Jews and Gentiles, the eyes of whose understandings have been enlightened by the word of the truth of the gospel of the kingdom, who can by immersion get into Christ; for men are saved "through the faith," *dia tes pisteos*; and "without faith," which Paul defines as, "the confidence of things hoped for, the conviction of things not seen,"—"it is impossible to please the Deity." This, then, is the indispensable prerequisite for introduction into Christ, and completeness in him. Those who are thus qualified in the act of passing through the bath of water, pass into Christ. Before entering the bath, the truth believed has

changed their minds, made them “dead to sin,” and “quickened them with Christ” (Rom. 6:2, 11; Eph. 2:5): when they are in the bath, and buried under the water, they are “buried with Christ by the immersion into his death,” which was for sin. Hence, this water burial is their investiture with Christ as with a white robe. The burial is, therefore, a clothing, or covering over by which their sin-nakedness is metaphorically concealed; and they are in that situation in which it may be said of them, in the words of the Spirit, “Blessed are they whose iniquities are forgiven, and whose sins are covered over”—*epekaluphthesan* (Rom. 4:7). This is the point of time in which they are “circumcised with the circumcision made without hands;” and, as in the circumcision performed with hands, there was a cutting, or putting, off, of flesh, so in the circumcision made without hands, there is a metaphorical putting off of flesh, “in putting off the body of the sins of the flesh in the circumcision (*en te peritome*) of the Christ, being buried with him in the immersion” (Col. 2:11, 12).

Being therefore thus introduced into Christ’s circumcision by faith and burial, they are the subjects of “circumcision of heart in spirit, not in letter”—“the foreskins of their hearts are circumcised, and they are no more stiffnecked” (Deut. 10:16) like many that could be named. “We are the circumcision,” says Paul, “being servants to Deity by spirit (or by the sealing truth) and rejoicing in Christ Jesus, and having no confidence in flesh.” By this admirably devised scheme, Jews and Gentiles get into Christ, though at the right hand of Deity and they upon earth; and “their citizenship begins in heavens.” He, being the truth, dwells in their hearts by faith; and having got into him constitutionally by water burial, they continue to dwell in him; so that having come forth from the water-grave, the life which they live in the flesh, they live by the faith of the Son of the Deity, who loved them, and gave himself for them (Gal. 2:20).

Being thus circumcised in their water burial by the truth believed they become Jews in the noblest sense of the word. They went into the bath dead to Judaism and Gentilism, and were born of the water in coming out of it, Israelites indeed, sons of Abraham, David and the Deity; brethren of Israel’s King; heirs with him of all things; holy, harmless, undefiled, separate from sinners; citizens of the commonwealth of Israel; kings and priests for the Deity—they become all this and more, because Christ is such, and they are “complete in him.”

Hence, circumcision of heart, in the sense explained, is as indispensably necessary to the Israelitish citizenship which begins where Christ now is, as circumcision of flesh was to Israelitish citizenship beginning the eighth day after birth. The two circumcisions developed two Israels—the carnal and the spiritual. While occupying Palestine, the Carnal Israel were the kingdom of the Deity under the Mosaic Constitution; and the throne upon which David and Solomon reigned in Jerusalem was “the throne of *Yahweh*.” Deity permitted them to continue in the land so long as the constitution was respected; and there were enough “Israelites indeed” among them, to preserve the nation from putrefaction. These were the real, spiritual, life of the nation—the salt of the land; and when they became insipid; or, when they, as the chosen generation, died off from the arena, the nation became “a carcase,” fit only for the talons of the Roman Eagle, according to the predictions of Moses, Daniel and Christ (Deut. 28:49; Dan. 8:10–12, 24; Matt. 24:28).

But, when the Israelitish Carcase was rent and devoured by “the Great Eagle,” “THE ISRAEL OF THE DEITY,” consisting of Jews and Greeks in other lands, or sections of the habitable, who were Jews in Christ, was still an organized and flourishing community, styled also by Paul, “the Ecclesia, his Body,” of which Jesus Christ is the Head; and the “One Body.” This new community figures in symbolic writing, as “The Seven Ecclesias which are in Asia;” these seven being representative of all Israelites, “circumcised with the circumcision made without hands,” in all the habitable. This Israel was rooted in Jacob’s twelve sons, as the patriarchs of the tribes. “First that which is natural,” says Paul, “and then that which is spiritual.” This is the order of the Deity’s developments in relation to body, world, and nation.

Hence, the spiritual body is developed out of the natural; the spiritual world out of the natural; and the spiritual Israelitish nation out of the natural, we Gentiles coming in by adoption through the King of Israel, who himself was first natural before he became spirit. The principle is fundamental, and perceived in the generation of all things—first, the naked grain, or body; then that which shall be fruit-bearing in the field.

Jacob was *the wall* of Israel, and his sons his *twelve gates*, in the beginnings of things. Jesus and the Apostles emerged from Jacob through these gates; being descended from Jacob in their line. But said the Spirit in Jesus, “before Abraham was I am.” He was “the Root” of Abraham, Isaac, Jacob and David; and when He came to be manifested in Jesus, in this combination of flesh and spirit, he was “the Offspring” of those patriarchs. While, therefore Jacob was a wall enclosing the whole future nation in his loins, “the Root and Offspring of David,” and therefore of Jacob (Apoc. 5:5; 22:16), *is the Jasper Wall, great and high*, “in whom” is contained all “the Israel of the Deity.” At the natural gates of the twelve tribes, the apostles stood as so many Angels or messengers (ch. 21:12). They went forth inviting Jews and Gentiles to “enter in through the gates into the city,” enclosed within the Jasper Wall (22:14) to enter into Christ through adoption into the commonwealth of Israel; that in so entering, they might, as precious stones, garnish the twelve foundations which represent the twelve apostles of the Lamb.

“The Israelitish carcase was rent and devoured by ‘the Great Eagle’ ”—*Eureka* p. 317. Many national enemies of Israel used the symbol of the eagle, including Egypt, Rome and Germany! Shortly before 100 B.C., Marius ordered a likeness of the eagle to be affixed to the standard of each legion. It was the custom of standard bearers to throw the ensign at the advancing enemy, and the warrior who retrieved it was rewarded. The onyx relief above dates from about the time Rome took the Jewish people into captivity. By then the eagle had come to symbolise the power and majesty of imperial Rome.

The apocalyptic Jasper Wall, which constitutes the limit of the Holy City, is Deity manifested in flesh; who, in Zech. 2:5, saith “I will be unto Jerusalem a WALL OF FIRE round about her, and will be the glory in the midst of her.” The Chief Corner, or Prince, of this foursquare wall is Jesus. The Deity, before his manifestation in him, said unto him in prophecy, “Thou art my servant, O Israel, in whom I will be glorified ... It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the desolations of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my (*Yeshua* or JESUS) *salvation* to the ends of the earth” (Isa. 49:3, 6). Thus, the Deity manifested in Flesh is herein styled *Israel*; and in calling him, “my salvation,” He is also styled *Jesus*. Now, the spirit in Hosea 11:1, says of him, what is equally true of the whole nation in Moses, “When Israel was a child, then I loved him, and called my son out of Egypt,” which saying, as a part of its mystery, Matthew says was fulfilled in the child Jesus (ch. 2:15).

Christ, then, being Israel, all who “wash their robes, and make them white in the blood of the Lamb,” become Israel also—the metaphorical Israel developed out of the outward, whose polity flourished two hundred and fifty years after the destruction of Jerusalem. This spiritual commonwealth, I have said, is symbolized during this period by the Seven Ecclesias, which were encamped in the territory of the Great Eagle, an *imperium in imperio*; and symbolized again, in the periods of the first four seals, by the Four Living Ones full of eyes. These all were the spiritual “tribes of Israel’s sons”—the Sons of Deity, and brethren of Jesus, constitutionally manifested as such by immersion, as the outward sign. Speaking of this honor, John saith: “Behold what great love the Father hath bestowed upon us that we should be called CHILDREN OF DEITY!... Beloved, we are now children of Deity, but it doth not yet

appear what we shall be; but we know that when He shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). Then will be "the apocalypse of the sons of the Deity;" and the world that knows them not now, because it knows him not, will be brought into such practical acquaintance with them, that its knowledge of them will never again fade from its remembrance (Rom. 8:19).

But, after the apostles were withdrawn from the arena, it happened to the "Tribes of Israel's sons," as to the fleshly Israel after the decease of the elders who overlived Joshua, that they began to fall away from the institutions of the Deity. Immersionists, or as they would now be styled, "Baptists," began to teach "perverse things" to draw away disciples after them; and in so doing, to corrupt the way of the Lord, and to conceal it at length, under a cloud-capped mountain of "philosophy and vain deceit." As we have seen elsewhere, these evil men and seducers in Israel were denominated "Nikolaitanes," "that Woman Jezebel," "the Satan;" nevertheless, they pertinaciously claimed to be Jews. The Spirit, however, repudiated their claim, and denounced them for liars and blasphemers of the Synagogue of the Satan (Apoc. 2:9; 3:9). But as Paul predicted, they "waxed worse and worse, deceiving and being deceived," until they had succeeded in substituting SACRAMENTALISM for "the simplicity that is in Christ" (2 Cor. 11:3). They preached "another Jesus," "another Spirit," and "another gospel" than Paul preached, as the basis of their immersion; and therefore were "accursed" Israelites, and degraded to a level with mere formalists, who had "a form of godliness, but deny the power thereof: *from such*, saith the apostle, "turn away" (2 Tim. 3:5; Gal. 1:8, 9).

Here then, were two classes of Israelites in apostasy—the one class composed of men circumcised in flesh; the other, of men having *the form*, immersion, which *introduces* to the circumcision of Christ. These had the form or profession of christianity without the power; the others had the form of Mosaicism, but without faith in the promises made to Abraham. The apocalyptic "tribes of Israel's sons" had substituted *abstract spirit* for belief of the truth—abstract spirit was the power, or virtue, that accomplished everything for them. It entered the water they used, and made it holy, and purifying, to every faithless ignoramus they put into it; it entered the hypocritical and spiritually dead carcasses of the "seducers" they ordained to "holy orders," and made them sanctifying administrators of ordinances; it entered the bread and the wine, and made them spiritual meat and drink: in short, this abstract quiddity mesmerized everything, as in all "the names and denominations" of our day, being the very essence of sacramentalism, as opposed to the "form of godliness" and its true "power." The Tribes of Israel's sons had degenerated into mere ritualists, who, in practising religious ceremonies, regarded them as both the form and power of christian godliness. The Jews of our time practising the mummeries of the synagogue; or papists genuflecting with their priests before images; or snoozing protestants dosing under the vaporous emissions of pulpit drones and imbeciles—are legitimate and life-like representatives of "Israel's sons," established by Constantine the First as "the lords spiritual" of the Great Eagle of the earth.

The following extracts from ecclesiastical writers on the times of Constantine, will afford the reader some idea of the condition of things in the apocalyptic "tribes of Israel's sons," called "the Catholic Church."

"In the new order of things," says Jones, "which took place under the Emperor Constantine and his clergy, one of their first objects was to remodel the form and order of the christian church, the administration of which was, as far as possible, arranged conformably to the government of the state. The emperor himself (unimmersed as he was) assumed the episcopal functions, and claimed the power of regulating its external affairs—in other words, he was constituted HEAD OF THE CHURCH"—the new-born Man of Sin. "He and his successors convened councils, in which they presided, and determined all matters of discipline. The bishops corresponded to those magistrates, whose jurisdiction was confined to single cities; the metropolitans to the proconsuls, or presidents of provinces; the primates, to the

emperor's vicars, each of whom governed one of the imperial provinces. Canons and prebendaries took their rise from the societies of ecclesiastics, which Eusebius, Bishop of Vetceil, and after him Augustine, formed in their houses, and in which these prelates were styled their fathers and masters." Scarcely any two things can be more dissimilar than this new order of things, and the order instituted by the Apostles nearly 300 years before. Mosheim speaking of the episcopal presbyters, or overseeing elders, of the apostolic ecclesias and those of the second century, says: "Let none confound the bishops of this primitive and golden period of the ecclesia with those of whom we read in the following ages. For though they were both designated by the same name, yet they differed extremely in many respects. A bishop during the first and second centuries was a person who had the care of one christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The ecclesias, also in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each of them governed by its own rulers and its own laws. Nothing is more evident than the perfect equality that reigned among the primitive ecclesias; nor does there ever appear in the first century, the smallest trace of that association of provincial ecclesias from which councils and metropolitans derive their origin." "Nothing," adds Jones, "could be more abhorrent to the first churches than to acknowledge any earthly potentate," and he not even a christian, "as their head." "Be not ye called Rabbi," said Jesus to the apostles, "for one is your guide, even Christ, and all ye are brethren. Neither be ye called guides; for one is your guide who is Christ. But he that is greatest among you shall be your minister; and whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." These divine maxims, which are constituent principles of the christian ecclesia, were lost sight of by the ecclesiastics who undertook to remodel the churches under the auspices of the Emperor Constantine, whom they, as a matter of courtesy, condescended to make their earthly head"—the Head of every "Tribe of Israel's sons."

In proportion as these *Sons of Israel* enjoyed any intervals of exemption from persecution, they became more litigious in their tempers, and more worldly minded. But now that the restraint was entirely removed by Constantine, the churches endowed, and riches and honors profusely heaped upon the clergy; when he authorized them to sit as judges upon the consciences and faith of others, he confirmed them in the spirit of this world—the spirit of pride, avarice, domination, and ambition. The glaring delinquency that marked the conduct of the leading ecclesiastics, in professing a religion of humility and self-denial, and at the same time pursuing the pleasures and aspiring after the honors of this world, seems to have struck the very heathen themselves. Hence, a pagan historian who lived shortly after the days of Constantine, named Ammianus Marcellinus, remarked concerning some of the leading bishops: "It would be well if, despising the magnificence of the city, they would copy the example of some of the bishops of provincial towns, *whose temperance, plainness of dress, and heavenly-mindedness*, must recommend them to the Deity as his sincere worshippers." These to whom he refers were probably some of *the sealed ones* with whom he happened to be acquainted.

These testimonies may serve to show us how "the Mystery of Iniquity" was then busily working in "every tribe of Israel's Sons," developing the already gendered Man of Sin Power, as well as the powerful hand the clergy, so-called, had in it. Restored to the full possession of their liberty, the places of worship rebuilt and secured to them, and the imperial edicts everywhere published in their favor, these new bishops soon gave the emperor convincing proof what manner of spirit they were of! As their several revenues became augmented, they grew more and more ambitious, less disposed to endure contradiction, more arrogant and haughty in their behavior, more litigious, and more reckless of the simplicity and gravity of their character and profession. Constantine's letters afford ample proof of the jealousies and animosities which reigned among them. Adverting to a quarrel that had arisen between

Miltiades, Bishop of Rome, and Coecilianus, Bishop of Carthage, in which the principals had enlisted a host of their colleagues as auxiliaries, he tells them that it was a very grievous thing to him to see such a number of persons divided into parties, and even bishops disagreeing among themselves. He earnestly wished to compose their differences; but, in defiance of all his efforts, they persisted in their quarrels, which drew from him a feeling complaint, that those who ought to have been the foremost in maintaining a brotherly affection and peaceable disposition towards each other, were the first to separate from one another in a scandalous and detestable manner, giving occasion to the common enemies of Christianity to scoff at and deride them. To put an end to such disgraceful proceedings, Constantine summoned a council to meet at Aries, in France, in order, if possible, to bring to a friendly and Christian compromise this long pending altercation, at which the emperor condescended to be present, and there exerted all his influence to restore peace and harmony between them; but it proved to be with little effect. He had to do with the men Paul predicted, in 2 Timothy 3:1–13, would appear in “the Israel of the Deity,” making the times perilous to his sealed servants. “Men,” said he, “shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, devils, incontinent, fierce, despisers of those who are good, betrayers, heady, highminded, lovers of pleasures more than lovers of the Deity; having a form of godliness, but denying the power thereof.” Constantine had sown fresh seeds of strife and contention among these mere ritualistic and sacramentarian Israelites, by his liberal endowment of their churches, and by the riches and honors he had conferred upon the bishops; and he was now reaping the fruit of his own folly.

From this and much more that might be adduced from history, it is evident that the Wild Olive Branch, which had by “the engrafting word” been grafted into the good Israelitish Olive Tree, was in a perishing condition. In Romans 11, Paul, speaking to the Gentile element of Israel, exhorts them not to boast against the branches of the good olive tree, broken off because of unbelief in the word of the kingdom; and adds, “*Thou standest by faith*; be not highminded, but fear: for if the Deity spared not the natural branches” of the good tree, “take heed lest he also spare not thee.” The goodness of Deity had been manifested to the pagan Gentiles in inviting them to fellow-citizenship with those Israelites who had already become Christians—in offering them repentance and remission of sins, and a right to incorruptibility and life in the kingdom of Christ and of the Deity, on the same terms. It was, nevertheless, possible to place themselves in a position such as the Jews were in at the time of the breaking off by the Roman power. They had become faithless, and were broken off in consequence. If the New Israelites by adoption through Jesus, became faithless of the Word, the same fate awaited them; for they only stood in the favor of Deity by faith. Therefore, Paul adds, “*if thou continue not in his goodness*, THOU ALSO SHALT BE CUT OFF.” The “goodness” he refers to is, the exhibition of the goodness of the Deity set forth in the gospel of the kingdom, the belief of which “leads to repentance.” We have seen that they did not continue in his goodness, but had turned their backs upon it, and bartered off faith in that goodness for irrational sacramentalism, and the wealth and honor of the state. The gospel, which is the “Deity’s power for salvation,” had no power over them. They had failed to continue “to stand” in it, and to hold fast to it, or keep it in mind. That “certain word” Paul preached was forgotten, and buried under those piles of rubbish, taught as orthodox theology by their descendants, in the schools, colleges and pulpits of our modern Laodicea. They could no more “handle the word” as skilled workmen, than the benighted spirituals of our “glorious and enlightened 19th century!” A “strong delusion had come over them, a vail had overspread them, the spirit of the world had “made them drunk,” and, instead of the truth, “they believed a lie” (2 Thess. 2:11; Isa. 25:7; Apoc. 17:2, 6; 18:3). What was to be done with such unprofitable, blasphemous, faithless, and disgusting Israelites as these?—these ancestors of modern Christendom? What but to pronounce upon them the sentence that awaits all such—“*Lo-ruhamah and Loammī*”; “thou art not my people, and shalt obtain no mercy.” This sentence is embodied in the words,

“thou shalt be broken off.” They had come into the situation they were warned against—a state of unbelief—and, as the Deity always fulfils his threats, as well as his promises of good, the time had almost arrived to do execution upon the guilty.

But, there were many centuries and generations to come and pass away before “the Mystery of the Deity should be finished, as he had declared the glad tidings to his servants the prophets” (Apoc. 10:7); and he did not intend in breaking off the unbelieving *tribes of Israel’s sons*, to leave himself without witnesses and a testimony against *Loammi the Apostate*. For this reason, the symbolic sealing angel proclaimed an arrest of judgment, that time might be afforded for taking out from the apostate tribes a “REMNANT,” which would be more and longer faithful to the commandments of the Deity, and the testimony of Jesus Christ (Apoc. 12:17). To afford scope for this, he said to the four angel-powers, standing ready for the work of judgment at the four corners of the earth, holding back the four winds, “Injure ye not the earth, neither the sea, nor the trees, while we may seal the servants of our Deity in their foreheads.” This sealing work accomplished, and there would be no cause for longer restraint upon the howling, and sweeping, and uprooting tempests, which were to signalize the breaking off of the decayed and sapless branch apocalyptically styled *the tribes of Israel’s sons*. The judicial visitations of the first six seals were against the worshippers of the gods; while the more terrible judgments of the trumpets and vials, and thunders, were and are the indignation and wrath of the Lamb upon the apostate symbolical “tribes of Israel’s sons,” repudiated by the Spirit as “men of corrupt minds, reprobate, or of no judgment, concerning the faith,” and therefore no longer the people of the Lord.

5. The 144,000 Sealed.

John says: “I heard the number of them who had been sealed;” and then informs us that the number amounted to 144,000. As we are expounding a revelation hieroglyphically communicated, we must not suppose that this is the literal number of the sealed. Like all other numbers in the apocalypse, it is symbolical or representative; and subject to the like rule for its interpretation. They do not represent less numbers than themselves, but more. This remark, however, does not include the thousand years, which is the numerical symbol representative of “the *Day* of Christ,” comprised between the binding of the Dragon, and his release for a little season.

The 144,000 represent the whole number of the redeemed. This appears from ch. 14:3, where they are styled *hoi egorasmenoi*, “the redeemed” (or those acquired by the Lamb by a ransom or price paid, his blood) “from the earth.” The real, or exact, number of the “redeemed with the precious blood of Christ, as of a lamb without blemish, and without spot” (1 Pet. 1:18, 19), we are told in Apoc. 7:9, is “a great multitude which no man could number.” Abraham was invited to number the stars, if he were able, which, of course, he was not able to do; upon which he was told, “So shall thy seed be” (Gen. 15:5). Paul tells us, we are Abraham’s seed, if we be Christ’s; otherwise, we are not; and in Rom. 4:18, informs us, that the promise embraces whole nations of mankind, which, in the day of Christ, when he dwells in the midst of Zion, will “be joined to *Yahweh* and be his people” (Zech. 2:11; Apoc. 15:4). The number of the redeemed, saved, or sealed, it is impossible for any but the Deity to define. He has chosen to be reticent upon this point—to conceal it by saying nothing about it, further than to let us know that no man can count them. It is clear, then, that 144,000 is only a definite number representative of a much larger multitude, which the Deity himself alone can define to a man; for “known unto him are all his works from the beginning of the world” or *aion* (Acts 15:18) and every redeemed man is one of his works, as saith Paul, “we are his workmanship” (Eph. 2:10). In this counting up the number of the saved, he will, therefore, remember exactly how many he has created after the likeness of his Son Jesus. We must, then, be content to know simply the number by which he has thought proper to represent the unknown, and the mystery that number secretes, from all who have not the wisdom to “see” and understand.

Thus, then, the 144,000 being a miniature representation of an unknown predetermined original, it cannot be interpreted by what is called *the literal*; a rule which, when applied to the Apocalypse, reduces it to an unintelligible absurdity, which commends itself only to the mind of a “churchman,” or of one hopelessly spoiled by “philosophy and vain deceit.”

But what is the mystery of the Deity secreted in this number? Why should the number representing the redeemed be 144,000? Why might not 121,000, or any other number, have sufficed? I reply, because 12 and not 11, is the square root of “that great city, the Holy Jerusalem,” which is the Bride of Christ (ch. 21:2, 9, 10). The *holy root* of the Good Olive Tree is 12; which, when multiplied into itself, produces 144, thousands, furlongs, or cubits, as the number or mensuration may be in the premises. If, in the Holy Root, there had been only 11 sons of Israel, “the Urim and the Thummim” would have consisted of no more than eleven precious stones; the foursquare breastplate of judgment would have been defective in one of its rows, a twelfth stone would have been wanting; there would have been only eleven oxen under the laver, and eleven tribes of Israel; only eleven lions on the steps of Solomon’s throne; there would not have been *a double* 144, “instructed in the songs of *Yahweh*” (1 Chron. 25:7); nor *a double* 144,000, under twelve captains, or princes (1 Chron. 27:15): there would have been only eleven thrones of the House of David, which would have required only eleven apostles to occupy them in the regeneration (Matt. 19:28). Had 11 been the square root, and not 12, there would have been only twenty-two elders, and 121,000 sealed, 11,000 from each of 11 tribes; there would have been only eleven gates to the Holy Jerusalem, and at the gates only eleven angels standing; there would have been only eleven foundations to the city on which only eleven names of apostles would have been inscribed. The city would have been only 11,000 furlongs, and the encircling wall but 121 cubits; and lastly, the Wood of Life would produce only eleven fruits. From this, the reader may see how the difference of *a unit* in the root of the Holy Square would have affected the divine numerical system from Genesis to the end of the Apocalypse.

Any number multiplied into itself will produce a square. In 144,000 we have a square number given, from which the square root is extractable according to rule. The extraction is the finding of the number, which, multiplied into itself, will make the given number. Thus, $12 \times 12 = 144$ —thousands, furlongs, or cubits, as the case may be. It is the square of twelve, and, as the symbol of a commonwealth, polity, or city, applicable only to a community all of whose citizens are based upon a square root of 12. In the Apocalypse, this root is doubled in ch. 4:4, there being “twenty-four elders;” and in ch. 21:12, there being twelve gates and twelve angels at the gates. The reason of this is, that the Holy Square, styled Jerusalem “holy” and “new,” and “above the Mother of us all,” both Jews and Gentiles in Christ, consists of *two classes*; the one, based upon the prophets; and circumcision of flesh, which made them citizens of the polity founded on the twelve sons of Israel—their faith in promises made and covenanted to the fathers, giving them citizenship in the Holy Square; one 12, therefore, is their symbol: the other class, without regard to flesh, are adopted into the Foursquare Polity, and partake of the square root 12 with those under the law; and are also based upon another 12, the apostles of the Lamb, with whom the believers before Christ came as yet had no acquaintance. Hence, to represent these two classes united in one and the same square, the square root is doubled in the elders, and the gates and their angels; and in Chronicles both the root and its square, where the numbers are 24 and 288, the last being a double 144. The 24 has been transferred to the apocalypse, where the 288 has been halved, 12 being the square root of neither 24 nor 288.

6. The Apocalyptic Urim and Thummim

The apocalyptic 144,000, 144 furlongs, and 144 cubits, are the Breastplate of Judgment; that is, the

thing signified in that splendid decoration worn on the breast of Aaron in the holy place, is fulfilled in those who are the units of the Holy Square.

To understand this, the reader must first comprehend the Aaronic symbol itself. The first place mention is made of it is in Exod. 28:15. It was not a plate of metal, but a texture wrought of gold, blue, purple, scarlet, and fine twined linen. It was foursquare and of equal sides. It was filled in with settings of precious stones; four rows of them, and three in a row, and each stone set in gold. Upon these twelve stones were engraved, as upon a seal, the names of the twelve tribes of Israel, thereby showing that these tribes were represented by them; so that symbolically speaking, the whole nation of Israel was contained in the square ornament, and borne upon the breast or heart of the High Priest in the holy place. This ornament, styled *khoshen mishpat*, and in our version, “the breastplate of judgment,” was attached to the *aiphod*, a robe called *ephod*, or the *overall*, because it was *put on* over all other vestments. Having prepared the foursquare texture, Moses was commanded to put into it the Urim and the Thummim; that is, the twelve precious stones: not that the stones abstractly were the Urim and the Thummim, but were indispensable to its manifestation. The Urim were the *glistering* of the stones—the *lights* refracted and reflected from their cut and polished surfaces, and developing *lights of divers colors*. These were styled, *urim*, lights; and the twelve stones themselves, *thummim*, *fulnesses*, that is, of number and measure—fulness of number, and fulness of measure; or 144,000 and 144 cubits and furlongs; because these are the perfections, or square of 12.

The next remarkable place where the Urim and Thummim are named is in Deut. 33:8. There Moses speaks of them prophetically. He addresses the tribe of Levi, whose chief pontiff wore the ornament, or as it is allusively termed by Paul, “the breastplate of righteousness,” and saith, “Thy Thummim and thy Urim be of the Man thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.” In Exod. 17, the particulars of this strife are recorded. The question in debate was “Is *Yahweh* among us, or not?” This was affirmatively proved by his saying to Moses, “I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink:” and by his doing what he said. Now, in all this there was a *mystery hidden*, which they did not see into, nor Moses, nor the *Elohim* themselves; but which we may discern: for, in “the revelation of the mystery” taught by Paul, referring to this strife in 1 Cor. 10:4, he says: “They did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ.” The Holy man, *ish khasid*, with whom they strove, stood upon the rock, and thus, in a figure, made the rock a part of himself; and representative of something afterwards to be smitten by certain, who, like Moses, should speak unadvisedly with their lips. In that way, it became a “spiritual rock.” Paul says, “the Rock was Christ;” that is, it was representative of him. The Holy Man upon the rock was the Elohist representative of the Deity dwelling in light whom no man hath, or can see (1 Tim. 6:16). He spoke the words of the Invisible One, by whose power, placed at his disposal, water was made to flow. Hence, Eternal and Almighty Power pervaded the rock in Horeb so long as the water gushed forth and followed them in their wanderings. The Holy Man himself was an embodiment of this power; and as the same power was afterwards to be manifested in the nature of Abraham, and thus become his Seed, the Rock became highly typical of Christ. Hence, the Power, of which the Holy Man on the rock was an expression, was *Yahweh*, or “He who shall be,” first in Christ Personal, or Jesus; and afterwards, in Christ Mystical, or the Square of Twelve.

In Moses’ prophecy of Levi, he says: “They have observed thy word, and will keep thy covenant.” The second generation of Levi in the wilderness had observed the divine word, but the covenant referred to they have not yet kept. Levi after the flesh has been in apostasy for ages, and will continue to be so until “*Yahweh*, the Messenger of the Covenant,” shall come. When the time appointed arrives, he will suddenly come in, and proceed to the work of purifying the sons of Levi, that they may offer unto

Yahweh an offering in righteousness (Mal. 3:1–4). From this future time, “they will keep the covenant,” even the New Covenant, of which Jesus, not Moses, is the Mediator. Then, when *Yahweh*-Christ, the Branch of Righteousness, shall sit upon the throne of his father David, and execute judgment and righteousness in the land of Israel, “the priests the Levites shall not want a man before me,” saith the Spirit by Jeremiah, “to offer burnt-offerings, and to kindle meat offerings, and to do sacrifice continually” (ch. 33:15–18).

When Levi, then, is in this purified condition contemporary with the reign of the Lamb and the 144,000, Levi’s Urim and Thummim will be, as Moses testifies, “of the Holy Man,” who will then be their High Priest after the order of Melchisedec. He will not need to wear on his breast such Urim and Thummim as Aaron wore. The *Lights* and *Fulnesses* will be of himself, He being Deity Incarnately Manifested; for “it pleased the Father that in him all *fulness* dwell” (Col. 1:19).

Ezra and Nehemiah, doubtless, understood that a priest was to stand up, in and from whom the reality signified by the Aaronic Urim and Thummim should proceed. This appears from Ezra 2:63; Neh. 7:65. In these places we learn that certain priests sought their genealogy in the register, but it could not be found; “therefore were they, as polluted, put from the priesthood; and the Tirshatha said to them, that they should not eat of the most holy things until there stood the Priest *kakkohain*, for Urim and Thummim.” Although they were thus excluded from the priesthood, yet, if they were Israelites of faith, when the Priest who shall himself be Urim and Thummim shall stand in the temple Ezekiel describes, they, having risen from the dead, will be permitted to eat of the most holy things in the Paradise or kingdom of the Deity.

It has been remarked that, where the precious stones are mentioned, there is no mention of Urim and Thummim, as in Exodus 39:10; and that, where the Urim and Thummim are mentioned, there is no mention made of the stones, as in Lev. 8:8, which seems to show they are one and the same thing. The reader, however, will have perceived that they are not exactly the same—that the difference between the Urim and the stones is the difference between *various colored lights* and the *stones reflecting* them; and yet, without the glistering gems there would be no light; so that the lights imply the stones, and the stones the lights, and the presence of the one argues that of the other. As to the Thummim, the difference between them and the stones is not a matter of lights, but of number and measure. If, by some accident, the filling in were deficient of one or more of the twelve stones, the Four-square Ornament would not have been Thummim, however bright the Urim of the gems present might have been. The deficient stones must have been supplied, and then Thummim would have been restored to the Holy Square.

From this scriptural identification of the Urim and Thummim with the Expected Priest after the Order of Melchisedec, we have one of a multitude of instances in which, as Paul teaches, “the Christ is *the end of the law* for righteousness to every one that believes” the gospel of the kingdom. But he is the beginning also, therefore he styles himself “the Beginning and the Ending” (Apoc. 1:8); hence, as it is written, “Out of him, and through him, and into him, are all things” (Rom. 11:36). The Mosaic law, in all its “weak and beggarly elements,” compared with the things they represented, was all of or from Christ, and through Christ, and into or for Christ. He invented these “elements of the world,” which “made nothing perfect;” through the Christ-Spirit he showed them to Moses, and taught him, and the prophets and apostles that they were a foreshadowing of “heavenly things,” which were to *soma tou Christou, the Body of the Christ* (Col. 2:17), of which body Jesus is the head—the Body, “the *fulness* of him who filleth all” the saints “with all things” (Eph. 1:23).

In Hebrews 8:5, Paul tells us that the priests of the law served for an ocular representation and shadow of the heavenlies; that is, that Aaron and his priests, in their service, vestments, and relations to the Deity and Israel, submitted to the eyes of observers a shadowy representation of things pertaining to Jesus and his Brethren, the saints—Christ personal and Christ mystical. These constitute “the heavenlies,” “in the

heavens,” *en tois ouranois*, not in “the heaven,” *ton ouranon*, where Jesus now is, but in the heavens in which they enjoy their great reward, when he shall sit upon the throne of his glory in Jerusalem, and they shall “reign with him upon the earth” over Israel and the nations, as the kings and priests of the Deity (Apoc. 5:10; 20:4). The law, in all its details, was a pattern—a system of *figurative* righteousness, which represented a system of *real* righteousness, termed “the righteousness of the Deity.” The figurative was prophetic of the real; so that, until the real was developed, no one could fulfil the righteousness of the law. When Jesus was about to be immersed by John, he said: “Thus it is becoming for us to fulfil all righteousness;” and what was becoming for him is deemed so by the Spirit for all who would become constituents of the Holy Square of Twelve. The Deity condemned sin in the flesh of his Son, says Paul, “*that the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit,” or the truth (Rom. 8:4). This was a most remarkable development, that the prophets and priests under the law could not fulfil its righteousness. The High Priest might put on the ephod decorated with its sparkling jewels, and thus be invested with a holiness and brightness and perfection which, when put off and suspended in the wardrobe, left him in all the unholiness, dulness, and imperfection of a natural man. A man whose righteousness is in his dress fulfils not the righteousness of the Deity represented by the dress. This can only be fulfilled by those “who walk after the Spirit;” and they only so walk, who, whether Jews or Gentiles, it matters not, understand the gospel of the kingdom and the truth as it is in Jesus; who believe heartily what they understand, and obey the truth by immersion into the Christ, and a patient continuance in well doing. These, who were never under the Mosaic law, do what the priests and prophets could not do. By their intelligent obedience to the law of faith, they show the work of the Mosaic law written in their hearts, whereby they do the things contained in the law, and so fulfil its righteousness.

Now, the Ephod, with its Foursquare of precious stones, represented *to soma tou Christou, the Body of the Anointed*. “By one Spirit we all into one body were immersed, whether we be Jews or Gentiles.... and all into one Spirit have been made to drink; for the body is not one member, but many” (1 Cor. 12:13). For the development of this body, the Deity set forth Jesus as a Propitiatory or Mercy Seat in his blood. He was of the curiously wrought texture of the ephod, in common with all those who should become his brethren. “My body,” said the Spirit in David, “was not hid from thee, when I was made in the hiding-place, and curiously wrought in the lowest parts of the earth” (Psa. 139:15). The *Ephod* was of the same material and workmanship as the *Vail*, with the addition of gold; and the vail, we know, from its being rent when the body of the Spirit was broken on the cross, and from the teaching of Paul (Heb. 10:20)—represented the flesh, which, in Psa. 16:9, the Spirit styles “my flesh.” The embroidering in of gold thread, in addition to the “blue, and purple, and scarlet, and fine twined linen” of the Vail, indicated purity of the flesh after trial—“when he hath tried me, I shall come forth as gold.” While Jesus, then, was living, and afterwards in death, he was typified by the Vail, whole and afterwards rent; but when he lived again, and ascended to the Divine Nature, and became Son of Deity with power by “Spirit of holiness,” he was typified by the “curiously wrought” ephod, or Jewelled Overall and Robe put on by Aaron when standing before the Deity. As the living embroidered Ephod, he stands in the presence of the Father with the names of the twelve tribes of the “HOLY NATION” engraven on his heart. He is set forth “for all,” as an ephod to be put “upon all” who would enter the Divine Presence, that they die not. This ephod may be put on after the manner in which Jesus became the ephod—by being born of water and Spirit. When the ephod is thus assumed, the immersed and resurrected believer is not only regarded as in it, but a part of it, and, consequently, as one of the Urim and Thummim—one of the lights—and, therefore, one of the elements of the twelve precious stones, or Thummim; for, as each stone in the type represented a tribe, a multitude of individuals must have been signified by a separate stone.

It may be remarked here that the Apocalyptic Urim and Thummim, or 144,000, are presented before us *in two states*. In the present state, in which they are being sealed, and in the future state, with the Lamb on Mount Zion (Apoc. 7 and 14). The two states are divided by the resurrection. As the gold wire has been twined and interwoven with the blue, and the purple, and the scarlet, and fine twined linen of the Vail, as far as the Lord Jesus is concerned, the Ephod is perfected; but, in relation to his brethren, the gold is in their moral texture only as a principle—a *tried faith*; but when by Spirit of holiness they are quickened, a golden thread of incorruption, as it were, will be interwoven throughout all their material substance, and they will be like Jesus, immortal. By being born of water, then, the true believer, and only such, is even now invested with the Ephod, and a light of the Urim and the Thummim of the Square of Twelve.

The following testimonies will identify the saints as the Urim and Thummim of the foursquare of the Body of the Christ. The Spirit by Isaiah addressing the widowed Jerusalem, which shall hereafter be married to the *Elohim* of the whole earth, saith, “I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of *Yahweh*; and great shall be the peace of thy children” (ch. 54:11). In this, the children of Jerusalem the exalted, “the Mother of us all,” are compared to precious stones of fair colors, or lights, *Urim*, without defining the *Thummim*, or full number of them.

Peter styles the saints “living stones;” and all that are built upon the foundation that Jesus is the Christ, and stand firm by the truth, Paul calls “gold, and silver, and precious stones.” And when he teaches, that they are citizens of the commonwealth of Israel, he says in effect, that they are *Thummim*, or individual elements of the precious stones, whose rootfulness of number is twelve, and its symbolical square 144,000.

In Zech. 14:7, the saints who come in with *Yahweh Elohim* are styled *yekaroth*, the splendid shining or glorious ones. The word is used of stones, gems, and stars. Their splendor constitutes them *Urim*. They are the gems and stars through which the brightness of the Spirit enlightens the nations of the earth, when Jesus and his Brethren inherit all things. This reference to the Urim is very remarkable, and in the English Version very imperfectly translated. As it stands in verses 6 and 7, no sense can be made of it. It may be seen by the margin, which deepens the obscurity of the text, that “the authorities” do not know what to do with it. There is no obscurity, however, in the original to one whose mind is not darkened with clerical traditions, and who understands the glory, to which the saints are called in the gospel of their salvation. The passage should read thus: “*Yahweh my Elohim (He who shall be my Mighty Ones, or righteous governors) shall come in, all the saints with thee. And it shall be in that day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be made known by Yahweh; not day nor night, but it shall be in time of evening there shall be brightness,*” or *Ur*. From this we learn, that when the Lamb and 144,000 enter upon their work of judgment at eventide, they will not “shine as the brightness of the firmament and as the stars” (Dan. 12:3) they will not be *manifested* as *Urim*; but, though capable of so doing, they will draw in their brightness, and appear as men: but, when the judgment is over, and the kingdom established, and the time is come for them to rest from their labors, then they will no longer draw in their splendor, but “shine forth as the sun in the kingdom of their Father” (Matt. 13:43); not in the “day” of Jerusalem under the law; nor in the “night” of her widowhood, “not day nor night;” but at eventide, which begins the seventh, or great sabbatic day.

In the present state, the believers, who are constitutionally in the Christ-Ephod, and therefore citizens of the Foursquare Polity which decorates it, are *Urim*, and addressed as such by Paul in Phil. 2:15, in the words, “in a crooked and perverse generation, ye, the sons of the Deity, shine as lights,” or *Urim*, “in the world:” and in Eph. 5:8, “ye were formerly darkness, but now *light in the Lord*; walk as

children of light.” Being in the Lord, they are the lights and precious stones of his breastplate—the Urim and *Thummim* of his Ephod. They became such by the law and the testimony dwelling in them richly. This gives them their polish, and enables them to “shine as lights.” Where the law and the testimony are not in the understanding, there is no light there. In such only darkness reigns; and while this continues, they can be neither Urim nor *Thummim*, nor in Christ.

It was because of the darkness, or “strong delusion Deity had sent” the apocalyptic twelve Tribes of Israel, “that they should believe a lie; and all be damned who believed not the truth”—sent by him as a punishment upon them for not continuing in the love of the truth he had given: because of this, he commissioned the sealers to make proclamation among them, that, if there were any disposed to return to first principles, they might be “sealed” with these principles “in their foreheads;” and thus polished and filled in, might shine as the Apocalyptic *Urim* and *Thummim*—as the Lights and Fulness of the Body of Christ.

All exterior to the sealed community, the Holy Square of Twelve, are mere denizens of the unmeasured Court without the Temple (Apoc. 11:2). These are mere Gentiles, who hold a like relation to the Foursquare Community, that mere Jews do to “the Israel of the Deity,” constituted of Israelites under the law who were sons of Abraham by faith. Blindness has happened to these mere Gentiles of the Court, as it has to mere Jews. The mission of the Angel-Sealers in sealing the 144,000, was to preserve the faith from extinction. Had they not been stirred up by the Lamb through an intelligent belief of the truth, to “spue,” or throw up a flood of words of evil against the apocalyptic tribes of Israel’s sons, the catholics would have had everything their own way; and there would have been no Holy City for them to tread under foot for forty-two symbolic months; there would have been no Witnesses to prophesy in sackcloth a thousand two hundred and sixty symbolic days; there would have been no woman in the wilderness for a like period; there would have been no Remnant keeping the commandments, and having the testimony of Jesus Christ; there would have been no war between the Beast and the Saints resulting in their being conquered; and there would be none now to watch and keep their garments in expectation of the Lamb. In all the past fifteen hundred years and upwards, Deity would have had no *Urim* and *Thummim* to stand as embodied lights before him. The Body of the Christ would have perished the while; and nothing but “a wretched, and pitiable, and poor, and blind, and naked,” world of apostate “tribes,” calling themselves “the people of God,” would have remained. But, the labors of the Angel-Sealers altered all this. By them, the Lamb “spued out of his mouth” those in place and power with all their adherents, “who said they were Jews, but,” in so saying, “lied;” and organized anew the Holy Nation of Israel’s sons.

7. The Tribes of the Apostasy

That the tribes from which “the Remnant of the Woman’s Seed” was to be separated were not the tribes of Israel after the flesh, appears from the specification of them. The reader will see from the following table, that the lists enumerating and specifying their names, vary according to the speaker or writer passing them in review. Thus:

Apocalypse
Ezekiel
Jacob
Moses

1. Judah
1. Dan

1. Reuben
1. Judah

2. Reuben
2. Asher
2. Simeon
2. Issachar

3. Gad
5. Nephtail
3. Levi
3. Zebulun

4. Ashr
4. Manasseh
4. Judah
4. Reuben

5. Nepthalim
5. Ephraim
5. Zebulun
5. Simeon

6. Manasseh
6. Reuben
6. Issachar
6. Gad

7. Simeon
7. Judah
7. Dan
7. Ephraim

8. Levi
8. Benjamin
8. Gad
8. Manasseh

9. Issachar
9. Simeon
9. Asher
9. Benjamin

10. Zebulum
10. Issachar
10. Naphtail

Dan

11. Joseph
11. Zebulum
11. Joseph
11. Asher

12. Benjamin
12. Gad
12. Benjamin
12

In the apocalyptic specification Levi and Joseph are inserted, and Ephraim and Dan omitted. Ephraim and Dan are both inserted in Moses' distribution of the tribes into Four Camps. This diversity shows that *two different organizations* called Israel are signified; nevertheless, though diverse, yet related according to the principles I have before explained. In the apocalyptic Israel, the tribe of Levi is not *Yahweh's* especial inheritance, lot, or clergy, as in the natural Israel; although, after the destruction of Jerusalem, the "Jews of the Satan's synagogue," who set up for apostles, and by the saints in Ephesus were found to be "liars," claimed to be the Lord's clergy, as at this day, in place of the natural tribe of Levi. "*Yahweh's* inheritance is his people;" not a particular tribe of them. Joseph is inserted instead of Ephraim in the apocalyptic polity by which the division of the natural Israel into two nations and kingdoms under Judah and Ephraim is repudiated. The future union of the natural Israel under Jesus and his Brethren is foreshadowed in the union of the symbolic Israel. In the regeneration, when the apostles sit on the twelve thrones of the House of David ruling the twelve tribes, there will be but one nation and kingdom in the land upon the mountains of Israel, with *Yahweh's* servant as their Prince for ever (Ezek. 37:15–28).

In Ezekiel 48, the two tribes omitted by John are inserted, because Ezekiel is treating of the allotment of the land of Israel among the natural tribes restored from their long dispersion. Levi has no allotment of territory as under the Mosaic law.

The 144,000 sealed ones being separated by the truth believed and obeyed from the apocalyptic tribes of apostate sons of Israel, become themselves exclusively the Foursquare Community, or "Israel of the Deity." They are not his kingdom, but "the Heirs" of it, through the gospel thereof they believe. They constitute the only temple, or habitation, he has upon earth. He dwells in them, and walks in them, by the truth believed, which is his moral power, or spirit. The Spirit in Jesus said, "I am the way, the truth, and the life." Hence, in the individual, or community, in which the truth dwells, the Deity dwells. It is a body anointed with the truth, and therefore the Body of the Anointed, or Christ. Being founded upon the Square Root—upon the Root and Offspring of Israel—it is regarded as consisting of twelve tribes, though no fleshly, territorial, or political divisions among the faithful exist; for "they are all one in Christ Jesus."

8. Historical Testimony

The materials for a complete history of the community sealed during the interval from A.D. 325 to A.D. 396, are very scanty. All that can be done is to glean a few scattered hints, principally to be found in the writings of their catholic adversaries, who maligned them as heretics and schismatics.

We find that in this period the Novatianist societies, which, as we have seen, originated in the middle of the third century, were numerous; and maintaining their original distinctiveness from what had now

become the Religion of Rome by law established. The following incident shows this. The historian Socrates informs us that Constantine, anxious for peace and desirous to procure the concord and harmony of the churches of his empire, invited Acesius, one of the Novatianist bishops, to attend the Council of Nice, A.D. 325, which he did. When the Nicene creed had been composed and subscribed by the synod, Constantine appealed to Acesius, and asked him whether he assented with them to the creed? He replied: "The Synod has determined nothing new, my prince; for thus heretofore, even from the commencement and times of the apostles, I traditionally received the definition of the faith, and the time of celebrating Easter." When therefore the emperor further asked him, "For what reason then do you separate yourself from communion with the rest of the church?" he related what had taken place during the persecution under Decius; and referred to the rigidity of that canon which declares, that it is right to account unworthy of participation in the divine mysteries persons who, after immersion, have committed a sin, which the sacred scriptures denominate "a sin unto death" (1 John 5:16): that they should indeed be exhorted to repentance, but were not to expect remission from priests, but from the Deity, who is alone able and has authority to forgive sins. When Acesius had thus spoken, Constantine said to him, "Place a ladder, Acesius, and climb into heaven alone."

The Novatianists had now been before the public about seventy five years. They were very numerous, but seem to have abounded most in Rome, Constantinople and Asia Minor. Morally, they were a considerable improvement upon the adherents of the State Church, being careful to retain none among them whose characters were not reputable in the estimation of good men. Doctrinally, however, they do not appear to have differed materially from the so-called "orthodox." Indeed their close agreement with state-churchmen in opinion concerning the Deity, and the time of observing the Passover, exempted them from persecution in common with other sects. Persecution, however, sometimes afflicted them; but it does not appear to have befallen them because of their testimony for Jesus Christ against iniquity in high places, but, because of their sympathy with the *Homoousians*, or Consubstantialists, who were sure to come to grief when the Arians became the guardians of the imperial conscience.

The reply of Acesius to Constantine shows a unity of faith between the Novatianist Dissenter and the national Religionist, quite incompatible with the required intelligence of an angel-sealer of the servants of Deity in their foreheads. Had Acesius, as a type of his brethren, been "sealed in his forehead," he certainly could not have assented to the Nicene Creed as a scriptural definition of "the faith" taught by the apostles, nor would he have troubled himself about the celebration of Easter. The apostolic faith was as little comprehended by church and dissent at this crisis, as by their representatives in our day. Hence, the statement of it by the Nicene Fathers was poor and meagre in the extreme; and, as the symbol of their spiritual intelligence, justifies in a great degree the judgment of Sabinus, a bishop of the Macedonian sect contemporary with the council, who styles all that were convened there "idiots and simpletons," and "such as had no intelligence in the matter." The historian Socrates, however, is quite restive under this opinion, and cites the declaration of Eusebius Pamphilus who was present, that "some were eminent for the word of wisdom, others for the strictness of their life; and that the Emperor Constantine himself being present, leading all into unanimity, established unity of judgment, and conformity of opinion among them." But, with all deference to Socrates, the testimony of Pamphilus rather confirms the judgment of Sabinus; for, if the Nicenists had been truly wise in the word, it would not have required the superior wisdom of an unbaptized semi-heathen emperor to lead them into unanimity, and to establish unity and conformity among them. Imperial sunshine had more to do with the creed than "the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17): which Constantine to his sorrow found was by no means characteristic of the three hundred and eighteen

fathers of this Council of Nice.

It was the year next ensuing the termination of the Sixth Seal that Constantine convoked this first Ecumenical Synod. He hoped by it to quiet and discord in his church then in full blast between Alexander and Arius; and to allay the incessant strife and tumult among his catholic people. The emperor had great expectations from the council, which Pamphilus in his life of Constantine, styles, “a sacred edifice, dilated as it were by the Deity”—“a convocation in imitation of the Apostolic Assembly” on Pentecost; which, he says, was inferior in this respect, that all present were not ministers of the Deity: whereas at Nice the number of bishops exceeded three hundred; while the number of the presbyters, deacons, and acolyths, (or young priests) who attended them was almost incalculable.” Many of the laity were also present, who were practised in the art of reasoning,” or *of darkening counsel by words without knowledge*; “and each prepared to advocate the cause of his own party. For a short time previous to the general assembling of the bishops, the disputants engaged in preparatory logical contests with various opponents: and when many were attracted by the interest of their discourse, one of the laity who was a man of unsophisticated understanding, and had stood the test of persecution in his confession of faith, reproved these reasoners; telling them that *Christ and his apostles did not teach us the dialectic art, nor vain subtleties, but simple-mindedness which is preserved by faith and good works.*” This man spoke like one of the Angel-sealers, the words of truth and soberness. “All present,” continued Socrates, “admired the speaker, and assented to the justness of his remarks; and the disputants themselves, after hearing his ingenuous statement of the truth, exercised a far greater degree of moderation; and thus the disturbance caused by these logical debates was suppressed.

In the second chapter of the Acts, the reader may find the Pentecostian declaration of faith proclaimed by the Spirit through the Twelve Apostles. He can compare this with the creed concocted and published by the episcopal fathers of the Nicene Pentecost, and then say, if it would not have been more demonstrative of the alleged wisdom of these Constantinian Catholics to have reaffirmed “the Spirit’s” simple declaration; than to have given utterance to the Nicene speculations of their “great and holy synod.” A comparison of the two is sufficient to convince any sealed servant of the Deity, that the opinion of Sabinus is correct; and that, clearly, “they had no intelligence in the matter.” As many of our readers may have no acquaintance with this celebrated symbol of the Apostasy, by the unintelligible jargon of which, the minds of beclouded bishops, presbyters, and peoples, were distracted, and the peace and safety of society fatally impaired, I have concluded to insert it in this place, as the declaration of

9. The Faith of “the Woman Clothed with the Sun.”

“We believe in one God, the Father Almighty, maker of all things visible and invisible:—and in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father; God of God, and Light of Light; true God of true God; begotten, not made, consubstantial (*homoousion*) with the Father: by whom all things were made, both which are in heaven and on earth: who for the sake of us men, and on account of our salvation, descended, became incarnate, and was made man; suffered, arose again, the third day, and ascended into the heavens, and will come again to judge the living and the dead. We also believe in the Holy Spirit.

“But the Holy Catholic and Apostolic Church anathematizes those who say, that there was a time when the Son of God was not, and that he was not before he was begotten; and that he was made from that which did not exist; or who assert that he is of other substance or essence than the Father; or that he was created, or is susceptible of change.”

Such was the rattling skeleton enthroned in the temple of the Imperial Mother of the Man of Sin. All

who desired court favor were required to glorify it as the orthodox definition of what they styled “the Unity of the Holy Trinity.” By the philosophy and vain deceit with which they were spoiled and deluded, they had lost the knowledge of the great mystery of godliness exhibited by Christ and the Apostles, “Deity manifested in flesh;” and, under the inspiration of what the Greeks called wisdom and logic, substituted this shallow conception which resulted in a furious and sanguinary strife about the words *ousia*, *substance*; *homoousion*, *consubstantial*, or *of the same essence*; *homoiousion*, *of the like substance*; and so forth. The apostates in favor of the creed were styled *Trinitarians*, and the apostates opposed to it, *Arians*, all “men of corrupt minds, reprobate concerning the faith,” as their writings and practices abundantly show.

Having thus presented the reader with “the Faith” of the Catholic Mother, on account of which her fractious and ill-mannered offspring afflicted one another with pains and penalties more sanguinary and brutal than they had formerly experienced from the pagans, it will, I conceive, be perfectly in point, by way of contrast, and as an illustration of “the Seal of the Deity,” brought into renewed and active operation by his providence at this crisis of affairs, to present also “the faith once for all delivered to the saints” in luminous simplicity by the Holy Spirit, in whom the Homooousians said they believed, but whose teaching had no more weight with them than with the hierarchists of modern times.

10. The Faith Apostolically Declared

Acts 2:22–39

“Ye men of Israel, hear these words: Jesus of Nazareth, A MAN approved of the DEITY among you, by powers and wonders, and signs which *the Deity exhibited* THROUGH HIM in the midst of you, as ye yourselves also know; Him, being delivered by the predeterminate counsel and foreknowledge of the Deity, ye have taken, and through lawless hands have crucified and slain: *whom the Deity hath raised up*, having loosed the pains of death: because *it was not possible that He should be holden by it*.

“For David (by Spirit) speaketh concerning him (Christ), ‘I foresaw *Yahweh* always before me. Because he is at my right hand I shall not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope; because thou wilt not allow my soul to remain in the grave, nor wilt thou permit thy holy one to see corruption. Thou wilt make me to know the path of lives; thou wilt make me full of joy with thy countenance.’

“Men and brethren, let me speak freely to you concerning the patriarch David, that *he is both dead and buried*, and his sepulchre is with us until this day. Being a prophet, therefore, and knowing that the Deity with an oath had sworn to him that out of the fruit of his loins, according to the flesh, he would *raise up the Christ to sit upon his (David’s) throne*: foreseeing this, he spake concerning the resurrection of the Christ, that his soul should not be left in the grave, nor his flesh see corruption.

“This even Jesus the Deity hath raised up, of which all we are witnesses.

“Being therefore exalted to the right hand of the Deity, and having received from the Father the promise of the Holy Spirit, He hath shed forth this, which now ye *see and hear*.

“For *David has not ascended into the heavens*: but he himself saith, ‘*Yahweh* said unto my Lord, Sit at my right hand until I make thine enemies a footstool of thy feet.’

“Therefore, let all the House of Israel know assuredly, that the Deity *hath made* that same Jesus whom ye crucified both Lord and Christ.”

“Let your mind (therefore) be changed, and be immersed every one of you upon the name of Jesus Christ into remission of sins: and YE shall receive the gift of the Holy Spirit. For *the promise* is to you and your children, and to all afar off, as many as the Lord our Deity may invite.”

Here, then, are two faiths: the one, the faith of the Catholic Apostasy; the other, the faith dictated and confirmed by Deity himself. By this, the servants of the Deity were being sealed; while Arians and

Trinitarians were splitting hairs about *homoousion* and *homoiousion*, and making themselves ridiculous and hateful on every side. “One saw,” says Socrates, “confusion everywhere prevailing; for not only the prelates of the churches engaged in contention, but the people also divided, some siding with one party and some with the other. To so disgraceful an extent was this affair carried, that Christianity became a subject of popular ridicule, even in the very theatres.”

I have searched through Socrates, Sozomen and Theodoret, the Greek ecclesiastical historians of the period of the sealing, but have been unable to find any footsteps of Angel-sealers contending for the faith delivered on Pentecost, and standing aloof from, and in opposition to, both Trinitarians and Arians. All in the East seem to have been occupied on one side or the other of Homoousianism, evincing thereby the absence of any divine sealing operation in their foreheads. The countries whose vernacular was the Greek tongue seem to have been abandoned of Deity to the darkness of superstition, which was rapidly intensified by the controversialists of Nice. I turn therefore from these to those parts of the Empire where the Latin was the prevailing language of the people—the Roman West, in which John saw the sealing Angel in operation.

In the Roman Africa, then, in one of the wings of the Great Eagle, there appeared, in the early part of the fourth century, an intensely anti-catholic people, a people who, as the faithful agents of the Lamb, “spued them out of their mouth.” They denied the Christianity of Catholics, and would have no fellowship with them, regarding all religious contact with them as defiling. They rejected their immersion as null and void, and repudiated their bread-breaking as a profane thing, and “spued out” their consecrations, unctions, and ordinations, as nauseating abominations. These were just the sort of people John’s symbolization requires, as any one who knows what Catholicism was at that time, and how the Scripture reprobates all they called sacred, will readily perceive. These anti-catholics were enlightened people, or they would have gone with the multitude, and have glorified Constantine and his ambitious and worldlyminded clergy. But they were opposed to all their dogmas, and schemes of aggrandizement. They contended for “the simplicity which is in Christ,” as exhibited in the word. They were uncompromisingly hostile to all things not according to the testimony of Jesus Christ and the commandment of the Deity. They would be styled, by the milk-and-water respectables and liberals of our day, ironical, sarcastic, uncharitable, and bitter! There might be some among themselves who would wince at the tone of their testimony, on the specious plea that it would “do harm,” or “do no good,” or that the public would not bear it! But these Roman-African believers were not generally of this punctilious and faint-hearted description. This sort of anti-catholics were few in the fourth century. The exigencies of the crisis, then as now, required earnest men, who feared neither Constantine, his clergy, nor their public, and who had sense and boldness enough to “cry aloud and spare not” any thing that exalted its corrupt self against the knowledge with which the servants of the Deity were being sealed in their foreheads. The crisis required men who were not afraid to stigmatize a blasphemy by the word *blasphemy*, and to nail a counterfeit to the board, and to proclaim it such, wherever they encountered it. They used the sword of the Spirit trenchantly, so that wherever they fleshed it, it made the victim writhe, and left behind its mark. They declared to their contemporary professors that they were not Christians, and could not be saved so long as they continued members of Constantine’s church. They knew what the truth was, and what the Deity commanded; and, being logical and sensible men, they knew that whatsoever was not of the truth was a lie, and that obedience to the commands of the Deity alone could impart life. The piety and grace of their dominant opponents were intense. They were of the very cream of orthodoxy, and their silver-tongued eloquence unquestionable. But these blandishments of the devout were lighter than vanity with the angel-sealers of that day. Weighed in the balances of truth, they were found utterly wanting; and food only for the indignant sarcasm, and pungent irony, which was practically developed in burning and scraping catholic altars, and breaking their communion cups!

Ecclesiastical historians take little notice of this terrible people, on whose account the four angels at the four corners of the habitable or Roman earth were commanded to restrain those awful tempests, which, in due time, swept the Latin world with hurricanes of wrath. What has come down to us concerning them is derived principally from Optatus and Augustine, who wrote against them, and denounced them as schismatics and puritans. The learned Du Pin has noticed them, and, though an adversary, seems to have spoken of them without prejudice. "Hitherto," says he, "we have only represented the Donatists as a faction that separated from the (catholic) church, without taking notice of any particular doctrine whereby they were distinguished. Indeed, they did not teach any thing that was contrary to the (apostle's) creed; but they were so rash as to affirm that all the churches everywhere which had embraced the communion of Coecilianus (bishop of Carthage) and his party, ceased to be the true churches of Jesus Christ; that thus the catholic church was only found among themselves, *having ceased to exist in other parts of the world*. Besides which, being very fond of the *ancient doctrine* of the African Ecclesias, that immersion and the other sacraments conferred out of the ecclesia were null and void, they reimmersed such as had been immersed by the Catholics, trampled upon their eucharist as a profane thing, and maintained that the consecrations, unctions, and ordinations performed by the catholics were of no avail. They burned or scraped the altars which the latter made use of, as being polluted by impure sacrifices, and broke their (communion) cups. They looked upon the vows made in their communion as of no value; in a word, they would not communicate with them. They maintained that the ecclesia ought to be made up of just and holy men, or, at least, of those who were such in appearance; and that, although wicked men might lurk in the ecclesia, yet it should not harbor those who were known to be such."

Thus testifies Du Pin concerning the Angel-sealers of the century preceding the sounding of the First Trumpet. He bears testimony to the soundness of their faith; but, while it was doubtless so, his testimony thereto is of no more value than would be that of Bishop Colenso, Professor Renan, or the Archbishop of Canterbury, for the simple reason that he, no more than these "divines," is able to define the truth. Their faith was not catholic, but apostolic, and a living protest ing to the apocalypse, no other judgment can be given than that, at this crisis, a people of such rigid and sweeping exclusiveness was to exist. For, when the woman should repudiate an adulterous alliance with the against every thing called christian which did not stand out before the world in fellowship with themselves. This was the only ground they could take consistently with their Apocalyptic position of assessors with the Lamb in spuing the Laodiceans out of his mouth. They proclaimed that the true church had ceased to exist in all parts of the world where they themselves were not. This would be styled arrogant assumption by the Nicene Fathers and the catholic sects; but, according to the apocalypse, no other judgment can be given than that, at this crisis, a people of such rigid and sweeping exclusiveness was to exist. For, when the woman should repudiate an adulterous alliance with the State, and fly for refuge and nourishment into the two wings of the Great Eagle, what would that so-called "christianity" be in all "other parts of the world" but the apostasy "spued out of the Spirit's mouth." They shook their heads, and heaved with nausea and disgust at the wretched, pitiable, poverty-stricken, blind, and naked abortion basking in the sunshine of imperial grace, and glorifying itself with fulsome flattery and courtly phrase. The sealed servants of the Deity are always exclusive; for, being enlightened by the word and ruled by its principles, their liberality, toleration, and charity, transcend not the line which they describe—"to the law and the testimony, if they speak not according to this word, it is because there is no light in them." Tried by this rule, they found the whole world condemned except themselves, and boldly and bravely proclaimed the truth.

Behold, too, how energetic their testimony against the barren formality or sacramentalism which reigned on every side. They repudiated it as abhorrent to spiritual purity. Did a courtly bishop consecrate an altar for the exposition thereon of the bread and wine? If that piece of ecclesiastical furniture came

into their possession, they regarded the thing as polluted by impure sacrifices, and either burned it as church trumpery, or, if deemed convenient as a table, they scraped it clear of all imaginary sacramental unction ere they recognized it as fit for the use of those “who worship Deity in spirit and in truth.” Du Pin’s is a noble testimony to the purity of their discipline. They maintained that an ecclesia of Christ should be constituted of just and holy men, or, at least, of those who appeared to be such; and that, although wicked men might lurk in the ecclesia, yet, when professors manifested themselves to be wicked, the brethren should put them away. This was the principle of the so-called Donatists—a principle fully supported and sanctified, or enjoined rather, by the New Testament. But it was scouted by the catholic church, which tolerated the notoriously wicked of all shades of abomination, and gloried in the presidency of an emperor who, from jealousy, murdered his own son, and was not immersed, though professing christianity for twenty years, till three days before his death. Need there be, then, any special wonder that the catholic church should have become “the habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird?” (Apoc. 18:3).

The Donatists were a very numerous body in the Roman Africa, and, indeed, seem to have been almost as multitudinous there as the catholics themselves, which, considering the strictness of their discipline and their firm adhesion to the laws of Christ’s house, is gratifying to contemplate. There was scarcely a city or town in the Roman Africa in which there was not an ecclesia of these believers. A public conference was held at Carthage, A.D. 411, at which 286 bishops belonging to the catholics were present, and of the Donatists 279; and when we take into account, not only their rigid discipline, but also that they were a proscribed sect, and frequently the subjects of severe and sanguinary persecution from the catholic rulers, there is good reason to conclude that we have before us in the Donatists the very people foreshadowed in the servants to be sealed. They must have been energized by an enlightened faith, which gave them an intellectual and moral superiority over the imbecile and drowsy sacramentalists of the time. Their increasing numbers attracted the attention of the authorities, who were anxious, if possible, to conciliate them, and form a union between them and the catholics. The emperor Constans, A.D. 348, ten or a dozen years after the death of his father, Constantine, deputed two persons of rank to try to bring about a reconciliation between the two parties. When it was urged upon them that it was their duty to study the peace of the church and to avoid schism, they urged the unscriptural nature of the alliance which had recently taken place between church and state. “*Quid est imperatori cum ecclesia?*” said they—in plain English, “What hath the emperor to do with the church?” A more important and pertinent question could not have been propounded. Had civil rulers known their proper sphere, they would have accorded protection to citizens in all their rights, and have left them to their own convictions in matters of faith and practice. The civil power would then have restrained all ecclesiastics within the sphere of their own pales; and we should have had no “Babylon the Great, the Mother of Harlots, and Abominations of the earth.” The atrocities of the Roman Church would not have soaked the soil with the blood of the saints and witnesses of Jesus for hundreds of years, until she became drunk with their gore. Little was Constantine aware of the consequences that would follow his conferring wealth, and honor, and power upon the bishops, presbyters, and so forth, of the Laodicean Apostasy, which, in the ignorance of all concerned, was mistaken for the Spouse of Christ. Could he have foreseen the racks, the fires, the massacres, the butcheries, that were to follow his misplaced liberality, he would, doubtless, have thrilled with horror and disgust at the iniquity he had unwittingly evoked.

Another maxim illustrative of the principles of these angel-sealing brethren, of “Donatus the Great” is exhibited in the question they used to put, according to Optatus,—“*Quid christianis cum regibus, aut quid episcopis cum palatio?*” “What have christians to do with kings, or what have bishops to do at court?” They had learned from the scriptures that the principles of the doctrine of Christ were pure,

peaceable, impartial, without hypocrisy, and full of good fruits; and that the rulers and courts of the nations were the concentrics of spiritual wickedness and political abomination; and that the overseers, or shepherds, of Christ's flock had no divine call within those circles but to reprove them. They held with James, that "the friendship of the world is enmity against the Deity;—and that whosoever therefore is a friend of the world is the enemy of the Deity;" and every true believer, in all ages and generations since knows well, that those ministers of religion only obtain access and favor with the authorities and their recognized public, who prophesy smooth things and pervert the truth. They rebuke sin at a distance, rage against the transgressions of the lower orders, speculate upon remote abstractions, amuse and satisfy the well to do, and are recompensed with a fading crown of rejoicing in the abounding gifts and honors of a world lying under the wicked. Donatus and his brethren knowing this, as we know it, and all generations of the righteous since the days of Christ, sent out their *Agonistici*, or combatants, into the fairs, and markets, and other public places, to inquire of their contemporaries, "*what christians have to do with kings, or what have bishops to do at court?*" They contended against their presence there, and sought to subdue the people to the conviction, that an imperial and courtly christianity, endorsed by Nicene Fathers and Arian philosophers, was no part of "the faith once for all delivered to the saints." In this truly orthodox, but dangerous, enterprise, they were sufficiently successful to be brought into collision with the so-called "First Christian Emperor," who in council assembled at Milan, A.D. 316, condemned them to lose their conventicles, sent their shepherds into banishment, and punished some of them with death! Constantine's son and successor Constans, also exiled Donatus and many of his brethren, whom he severely afflicted. This was the kind of treatment they experienced at the hands of "christian emperors," who smiled with the benignant and genial sunshine, irradiable only by worldrulers in the darkness of high places, upon the metaphysical and courtly episcopal sycophants, who constituted "the tail"—the lying prophets (Isa. 9:15) who caused the people to err; the tail of "the Serpent, who cast out of his mouth water as a flood after the Woman, that he might cause her to be carried away thereby" (Apoc. 12:15). Donatus and his brethren, however, were not so easily to be swept away; for the more friendly "earth helped the woman, and opening its mouth, swallowed up the flood." The enemies of the truth are not omnipotent, and rarely wise. Sooner or later retribution comes upon them; for "precious in the eyes of *Yahweh* is the death of his saints." The cruelties and injustice of the Constantine Family upon the Angel-Sealers of the Deity's servants; and the blasphemies of their catholic parasites, returned upon their own heads in the massacre of the imperial princes, and their eclipse by Julian; who, disgusted with their wickedness and hypocrisy, apostatized from the Apostasy to the more decent philosophy of the Antonines. This same "apostate," who rightly expelled all bishops from court, and sent them to look after their flocks at home, recalled the real servants of the Deity from exile in A.D. 362, and bid them enjoy the rights and privileges which their hypocritical persecutors had wrested from them.

But, when the apostasy had recovered its position in the state, and was again clothed with imperial sunshine, persecution revived against them. The emperor Gratian published several edicts against their peace, and A.D. 377, deprived them of their conventicles, and prohibited all their assemblies. This severity is in itself a testimony in their behalf. Had they been sycophants and hypocrites, ignorant and fanatical fools, bringing forth the fruit of their iniquity in "walking after the flesh," the catholic government, always inspired by bishops and their satellites at court, would not have inflicted on them disabilities and pains. But their testimony which they sealed upon the people whom they detached from the apostasy; their uncompromising denunciation of the Eusebiuses, Athanasiuses, Ariuses, and Augustines of Roman Ecclesiasticism; their zealous advocacy of the Pentecostian Faith to the utter subversion of all other conceivable creeds—brought down upon their devoted heads imperial and clerical wrath, which, in its tenderest manifestations, is always cruel. Notwithstanding, however, the severities they endured, the number of their ecclesias was very considerable towards the close of the

sealing period limited by the sounding of the first trumpet. But, at this time history testifies that their efficiency began to decline. Their mission, or angelism, antecedent to the loosing of the winds against the Catholic Apostasy of the Roman West, was nearly accomplished; and the 144,000 almost sealed. Historical romances attribute their obscuration very principally to the zealous opposition of a catholic saint, named Augustine, who is the type of the Rev. E. B. Elliott's "true apostolic line and ministry"—Saint Augustine, bishop of Hippo, the apostle of that fashionable "divine sovereign grace," which elects, prevents, quickens, illuminates, adopts, saves, and leaves men as ignorant of Moses and the prophets, and the teachings of Jesus and the Apostles, as if the Word were indeed "a dead letter," which, though without life itself, effectually "kills!" The decline of these angel-sealers effected by the logic of a catholic saint, who taught that the twelve apostles are now sitting on twelve thrones of judgment in heaven; and who taught, also, the justification of infants from birth—sin derived from Adam, its guilt, and condemnation, in their baptism!! This is too ridiculous for serious refutation. A writer who can affirm such nonsense in the very statement proves that he, and all who endorse him, are grossly ignorant of the first principles of the oracles of the Deity.

The Emperor Honorius, stirred up against them by two clerical councils, the one A.D. 404, and the other A.D. 411, adopted violent measures against them. Many he fined, banished their pastors, and some he put to death. This was the policy of the party, of which this Elliott-type of the 144,000, was a bright and dazzling light, or miasmal meteor seductive of the unsealed into the way of death. The sanguinary tyranny of the Augustinians, and not the logic of their adversaries, caused their decline. But, the Deity was not unmindful of them in trouble. He had prepared the winds to blast their profligate oppressors. He "hurled a great mountain burning with fire into the sea" (Apoc. 8:8), which stained it with the blood of their enemies, and subverted their rule over the Roman Africa. Under the protection of the Vandals, who invaded that country A.D. 427, they revived and multiplied, and flourished for a hundred and four years. In 534, the power of their protectors was overturned, and left them again exposed to catholic malignity. Nevertheless, they remained a separate body until the close of the sixth century, when Gregory, the Roman Pontiff, used various methods for suppressing them. After this, but few traces of them under the name of Donatists, are to be found in history. The testimony against the catholic apostasy remained, but the Remnant of the Woman's Seed that held it, became pricks in its eyes and thorns in its side by other names.

In concluding this account of the missions, or apocalyptic angelism, of these sealers of the 144,000, it may be remarked, that the relation of Donatus and his brethren to the reigning apostasy is precisely that of the author of this work, and of all Christadelphians, who understand themselves and the truth they have confessed. Christadelphians are neither Arians, Socinians, nor Trinitarians; but believers in the "great mystery of godliness, Deity manifested in Flesh," as set forth in "the Revelation of the Mystery," preached by the apostles. Our faith embraces "the things of the kingdom of the Deity, and of the Name of Jesus Christ," as outlined in Acts 2 and 3; and we recognize none as christians who have not *first* believed the Gospel of the Kingdom and Name,; and *after so believing* been immersed "into the Name of the Father, and of the Son, and of the Holy Spirit." Having made this good beginning, we regard such as being "sealed in their foreheads;" as "the servants of the Deity;" as being in Christ, by whom they are covered over as with a white robe, circumcised with his circumcision, and pardoned for all sins committed to the time of their immersion. We recognize no immersion as the "One Baptism," the subject of which has not been previously enlightened in the "One Faith" and the "One Hope of the Calling." We regard all enlightened believers of the gospel of the kingdom, who have been immersed, as "citizens of the Commonwealth of Israel," whose symbols are the square of twelve, as previously explained. During the absence of Christ, we hold these in all ages and generations, by whatsoever name they may be called, to be "the Israel of the Deity," "the Temple of the Deity," and "the Holy City;" and

none else.

Furthermore, we hold, that all such immersed believers are “the workmanship of the Deity,” and the “taught of him;” not by Augustinian “sovereign grace,” which is the mere epidemic infection of the apostasy; but by the formative power of “the truth as it is in Jesus,” studied and understood. We hold, that the knowledge of this is renewing after the Christ-image of the Deity; and sufficient to make them partakers in his moral nature, without which no one can see him in peace and safety.

But, while we believe That we are justified by faith from all past sins in the act of putting on the Christ-robe by immersion, we hold that those only of the immersed will be saved in the kingdom of the Deity, who “by patient continuance in well doing, seek for glory, and honor, and incorruptibility and life.” In other words all the baptized “who walk after the flesh shall die” the Second Death. We reject as pure heathenism, the dogmas taught by the clergy, and popularly assented to, on the topics of heaven, hell, souls, and the devil. We hold, that the Roman Catholic Church is “Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth;” and that all the Names and Denominations of the Fourth Beast dominion, vulgarly styled “Christendom,” which practise infant sprinkling, or sanction the immersion of sinners ignorant, and therefore, faithless, of the truth, are “the Harlots and Abominations”—the “Names of Blasphemy of which the scarlet-colored beast is full” (Apoc. 17:3). In the days of Donatus and his brethren, the apostasy had not expanded itself into that ample development with which we are but too familiar. Like the malarious upas, it infects and deadens every thing beneath its shade. We repudiate it in all its details of theory and practice, as irremediably corrupt, and fit only for capture and destruction by the hand of Deity—by Christ and the Saints. Hence we reject all its institutions—its baptisms, “sacraments,” ordinations, consecrations, unctions, and so forth, as null and void, profane, polluting, and of no avail. We detest the system even to nausea, and “spue it out of our mouths.”

But, while words sufficiently significant fail to express our utter detestation of the hideous spectacle of spiritual rottenness, which seethes and festers in dying putrefaction on every side, we have nothing but kindness in our hearts towards the persons of our contemporaries. We thunder in their ears, and flash before their eyes, the sharp, bright, and rattling words of plain unvarnished truth, to awake them, if it be possible, from that deep sleep, which numbs them with the potency of death. We urge upon our fellow men, that unless they be sealed with the Pentecostian Faith, they cannot be saved. The preaching of the clergy and ministers of the day, is a mere darkening of counsel by words without knowledge. They preach “another Jesus, another Spirit, and another Gospel,” than Paul preached; and upon such, though the preachers might come direct from heaven, he imprecates a curse; and proscribes them from the fold of Christ as deceitful workers, transforming themselves into his apostles; but really like their master Satan, who long since transformed himself into an angel of light, mere ministers of righteousness in outward show (Gal. 1:8; 2 Cor. 11:4, 13).

We therefore invite all who have ears, to lend their ears to what the Spirit hath said of old to the children of men. We are all by nature and practice dead in trespasses and sins, and therefore the children of wrath. Made subject to vanity, but not willingly, the Deity commiserates our helplessness, and invites us into his favor. Why should we not, as the Anglican Harlot in her “Common Prayer” expresses it, “renounce the Devil and all his works;” and in so doing, renounce her and all her sister-prostitutes; whose touch uncleansed, defiles to hopeless exclusion from the Virgin-Community of the Holy Square (Apoc. 14:4). “Come out of them, my people, that ye partake not of their sins, and receive not of their plagues;” for, if ye partake of the one, there is no escape from the infliction of the other. Be sealed, then, in your foreheads with the truth; and “henceforth walk no more as others walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of the Deity through the ignorance that is in them because of the hardness of their hearts.”

11. "After these Things."

The eighth verse of ch. 7 concludes the section which treats of the sealing; and the ninth verse begins a new section of the prophecy, yet not unconnected with the former, with the words *meta tauta*, which in the Common Version are inaccurately rendered "after this." The correct translation is "after these things." It is the same phrase with which the chapter opens; and there it is properly rendered; but why it is not similarly given in v. 9, it is not easy to divine.

The reader is referred to ch. 7:9, at the beginning of our chapter. There he will see in ver; 9 that John says, he saw "a great multitude" all of them assembled in a general convention before the Lamb; or, as Paul expresses it in 2 Thess. 2:1, "our gathering together unto our Lord Jesus Christ," as "the Glorious and Fearful Name, Yahweh Elohim" (Deut. 28:58). The multitude, John says, no one is competent to compute. It is the multitude of "the redeemed from among men, the first-fruits unto the Deity and to the Lamb" (ch. 14:4) the incorruptible and deathless seed promised to Abraham, who should be countless as The stars (Gen. 15:5). This human incompetency for the calculation shows that the number 144,000 is not the real, but only the representative, number of the redeemed. Every saved individual of the unknown number redeemed will be one of the 144,000 sealed ones; he will be an element of the 144 cubits; which embrace within their limits the 144,000 furlongs; for these are the square of the root within which the innumerable multitude is enclosed.

"After these things;" but how long after the sealing in the days of "Donatus the Great," till A.D. 395, before what John saw in vision, shall be seen in fact? The answer to this question is not here expressed in time how long. The time when is indicated by certain characteristics of the great multitude beheld. These are signified by the words, "*having been clothed with white robes, and palms in their hands.*" The word *clothed* is in the perfect participle passive, showing that when they shall be seen in fact, in the palm-bearing attitude, they will have been raised to the divine nature, as Christ now is. This is the pure, incorruptible, and spotless, white robe which they receive who, in a doctrinal and moral sense, have, in the present state, "washed their robes, and made them white in the blood of the Lamb." The scene is postadventual and postresurrectional; and furthermore, it belongs to the epoch when the resurrected shall celebrate their first Feast of Tabernacles. This is indicated by their having "palms in their hands; for palm-bearing belongs to the celebration of that festival in type and antitype. Let us look, then, for a little at the

12. Feast of Tabernacles

Israel were commanded to keep their annual feasts: *first*, the Feast of Unleavened Bread; *second*, the Feast of Harvest: and *third*, the Feast of Ingathering, at the end of the year. The first began the day after the Passover; the second, fifty days from the morrow after the first sabbath following the passover; and the third, the fifteenth day of the seventh month. This last was the Feast of Tabernacles. It continued seven days, and was so called, because *Yahweh* "made the children of Israel to dwell in tents *when he brought them out* of the land of Egypt." It celebrated the ingathering of the fruit of Israel's land; and when the seven days of celebration had expired, the next day, the Eighth, was a sabbath, or Day of Rest. In the celebration, they took the boughs of *goodly* trees, branches of *palm-trees*, and the boughs of thick trees, and willows of the brook, and rejoiced before *Yahweh* their *Elohim*.

Now, we learn from the prophets that the Feast of Tabernacles had a more recondite signification than a mere memorial of the past. In other words, that it was emblematic of things to come in relation to Israel and the nations of the earth. The Spirit said by Hosea to Ephraim, "I, *Yahweh* thine *Elohim* from the land of Egypt, will yet make thee to dwell in Tabernacles, as in the days of the solemn feast." This shows that it is connected with the ingathering of Ephraim, or the Ten Tribes, into their land, where alone the feast can be lawfully celebrated. The Christ-Spirit also in Zechariah, declares that the nations

generally shall come up yearly to Jerusalem to keep the Feast of Tabernacles, and to do homage to the *Royal Name* enthroned there (ch. 14:16). This indicates the ingathering of a joyous multitude before the King; for the feast is a rejoicing before the Lord. The sanguinary execution of judgment will have been perfected; and the nations under a new organization and administration, will be “blessed in Abraham and his Seed”—“the Glorious and Fearful Name, *Yahweh Elohim*.”

This great national celebration of the Feast of Tabernacles, then, argues the previous cessation of judgment; and consequently, the resting of the Saints from their labors in the execution of it. There will be festive rejoicings while the events symbolized in ch. 14., are in no manifestation; neither will there be any national rejoicing which is not celebrative of their glory. When Jesus and his Brethren, the incorporation of the Eternal Father’s Spirit, the *Yahweh-Elohim* Name, “rest from their labors,” they do so because they have “gotten the victory over the Beast, and over the Image, and over his Mark, and over the number of his name” (ch. 15:2). Israel, whom they will have gathered into their own land, and the nations, will all rejoice with them in this great victory of the day—a victory, pregnant with political, social, and moral results, which only Omnipotence could gain. Never before will such a Feast of Tabernacles have been observed. World’s Fairs, and Fourths of Julys, and the Birthdays of Queens and Washingtons, will fall into eternal insignificance and oblivion before it. “The First in War, the First in Peace, and the First in the hearts” of the peoples, will not be these idols of the heathen, but the Lamb in the midst of this great palm-bearing multitude, which will make the welkin ring with their “Hallelu-YAHS,” ascribing, “the salvation to him who sits upon the throne of our Deity, and to the Lamb!” The Elohim of this celebration will be the stars of divers magnitudes, represented by “the Elders and the Four Living Ones,” who themselves fall prostrate before the throne and worship the Deity, saying, “Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might unto our Deity for the aions of the aions,” or during the Millennium and beyond, “Amen!” These palm-bearing Elohim are the goodly trees, the palm trees, the fig trees, and the willows of the brook; the Trees of Righteousness, whose leaves are unfading; “the planting of *Yahweh* on either side of the pure river of water of life clear as crystal;” the great forest of evergreens filling the earth with their perfume, to the glory of his Name (Isa. 61:3; Psa. 1:3; Apoc. 22:1, 2).

But, before they could figure, as stately palm trees in the concourse of nations, they had to “drink of the brook by the way.” In this relation of things they were “willows of the brook;” and this is the reason why afterwards, they exalt their heads above the peoples in this great Feast of Tabernacles, as lofty palms. The Captain of their salvation who leads them to glory, was himself once “a willow of the brook”—a weeping willow—“a man of sorrows and acquainted with grief.” As the Christ-Spirit in David predicted in Psa. 110:7, concerning David’s Son and Lord, so it was verified in Jesus—“he drank of the brook by the way, THEREFORE he shall exalt the head:” “He was obedient unto death, *therefore* he was crowned with glory and honor.” But, in the scene before us, though like their chief, they had been “willows of the brook,” John did not see them bearing willow boughs. He saw them only with “palms in their hands.” Had he seen willows in their hands instead of palms it would have indicated that they were still a suffering community.

That they had been a community of sufferers in a former state, is certain by the question put to John, and answered by the Elder He asked John, who the palm-bearers were, and whence they came? To which John replied, “Sire, thou hast known”—*kurie, su oidas*. He knew experimentally, for he was one of them; inasmuch as the elders and living ones are representative of the whole company of the redeemed. “These are they,” said he, “who came out of the great tribulation, and washed their robes, and made their robes white in the blood of the Lamb.” Out of the great tribulation which precedes their resurrection from the dead. And, because they held fast the Name and the Faith, and defiled not their garments, and were faithful unto death; “*therefore* they are before the throne of the Deity, and serve him

day and night in His temple.” *Yahweh Elohim* the almighty, is the temple, even the Lamb (ch. 21:22): being, therefore, constituents of *Yahweh Elohim*, they are living stones of the temple, and serving the Father continually, “who hath said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people” (2 Cor. 6:16): and because it is so written, the Elder added, “and he that is sitting on he throne shall pitch his tent over them. They shall hunger no more, neither shall they thirst any more, neither shall the sun,” with which the Woman was clothed, “smite them, nor any heat,” or oppression. “Because the Lamb in the very midst of the throne shall tend them, and lead them to living fountains of waters, and the Deity shall wipe away every tear from their eyes.”

From these considerations the reader may, perhaps, be able to “see,” that this seventh chapter of the apocalypse presents before him *two great epochs*, with a long intervening period of tribulation extending from the one to the other. The first is the *epoch* of the sealing, ending A.D. 395; the last, the epoch of the festive celebration of the ingathering of the world’s fruit unto *Yahweh Elohim*, marked, probably, by the joyful observance of the first Feast of Tabernacles (for the feast will be celebrated annually) A.D. 1908 “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit” (Isa. 27:6). This, with the gathering together of the saints unto Christ, is the fruit, the ingathering of which is then celebrated.

13. The Intervening Period

The interval, therefore, is long, 1513 years elapsing between the end of the sealing scene, and the manifestation of the “great multitude” as palm-bearers.

The reader, however, is not to suppose, that there was no sealing of servants for the Deity in their foreheads after A.D. 395. The sealing continued in all subsequent generations, and will continue until the Ancient of Days comes; when “the door will be shut,” and entrance into his presence as a glorified constituent of the Royal Name, will be denied to every applicant (Matt. 25:1–13). In the chapter before us, the initial and terminal epochs only were exhibited to John, the first described in the first eight verses; the last in the concluding nine; the interval being about to be unfolded in symbolic detail in other scenic representations. The sealing and the palm-bearing are two piers, from which springs *an aionial arch*, which bridges over the times of the trumpets, vials, and seven thunders; and consequently spans the *aion* of the Woman in the wilderness; the partly contemporary *aions* of the two witnesses, the Beast of the Sea, the Beast of the Earth, the Imperial Image; and the *aion* of the judgment of the Scarlet-colored Beast and its drunken ecclesiastical rider. When all these *aions*, or cycles, have described their appointed circuits, we shall have traversed the grand *aionial arch*; and have reached the festive celebration which introduces the nations to the Eighth Day of Holy Convocation—the Millennial Sabbatism, or Rest, that remains for the people of the Deity (Heb. 4:9).

CHAPTER 8

II. THE SEVENTH SEAL OPENED

THIS SEAL COVERS THE WHOLE PERIOD FROM A.D. 324 TO A.D. 1908, AN INTERVAL OF 1584 YEARS. IT THEREFORE EXHIBITS THE JUDGMENTS SPECIALLY ALLOTTED TO THE SEVEN TRUMPETS, SEVEN VIALS, AND SEVEN THUNDERS.

It treats of the development of the Imperialized Laodicean Apostasy into “the Powers that be” of the

Greco-Latin, or Roman Habitable, under the forms of the Beast of the Sea, the Beast of the Earth (Apoc. 13), the Scarlet-colored Beast and Drunken Babylonian Rider (Apoc. 17:1–6), and the Image of the Beast (Apoc. 13:14–18; 15:2); and of the relation of these powers to the Fugitive Woman, and to the Remnant of her Seed, “who keep the commandments of the Deity, and have the testimony of Jesus Christ” (Apoc. 12:17). They are prevailed against; (Apoc. 13:7; 11:2; Dan. 7:21); but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy, incorporated in the blasphemous Names and Denominations of “Christendom” is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven (Dan. 7:27) of Daniel’s Four Beasts.

ARENA OF THE SEVENTH SEAL

“THE EARTH AND THE WHOLE HABITABLE” (APOC. 16:14), OR, TERRITORY OF NEBUCHADNEZZAR’S METALLIC IMAGE.

TRANSLATION

APOC. 8

1. And when he opened the Seventh Seal, silence ensued in the heaven about half an hour.
2. And I saw the seven angels, who stood in the sight of the Deity, and seven trumpets had been given to them.
3. And another angel came, and stood by the altar, having a golden censer; and there was given to him many odors, that he might cast for the prayers of all the saints upon the golden altar which is in the sight of the throne. 4. And the smoke of the perfumes for the prayers of the saints ascended from the hand of the angel in the presence of the Deity. 5. And the angel took the censer, and filled it from the fire of the altar, and cast into the earth, and there were voices and thunders and lightnings, and an earthquake.
6. And the seven angels having the seven trumpets prepared themselves that they might sound.
7. And the first angel sounded, and there was hail and fire which had been mingled with blood, and it was cast into the earth: and the third of the earth and the third of the trees was consumed, and every green blade was burned up.
8. And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea; and the third of the sea became blood. 9. And the third of the creatures in the sea having souls, died; and the third of the ships was destroyed.
10. And the third angel sounded, and a great star blazing as it were a torch fell out of the heaven; and it fell upon the third of the rivers, and upon the fountains of waters.
11. And the name of the star is called the Apsinthian; and the third of the waters became undrinkable; and many of the men died out of the waters, because they were made bitter.
12. And the fourth angel sounded, and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the day shone not the third of it, and the night likewise.
13. And I saw, and heard from one, an eagle flying in mid-heaven, saying in a loud voice, “Woe, woe, woe, to the dwellers upon the earth, from the remaining voices of the trumpet-call of the three angels hereafter to sound.”

EXPOSITION

1. SILENCE IN THE HEAVEN

John was informed, that the opening of the seventh seal would be marked by silence coming into existence in the heaven—*egeneto sige en to ourano*. This implies, that before the opening of the seventh seal there was the absence of silence; in other words, that there was noise or tumult in the heaven. The uproar must have been very great, from the fact, that the silence ensuing was deemed worthy of prophetic annunciation. When we are reminded of the events of the sixth seal, there is no difficulty in conceiving the nature of the uproar. The “great red Dragon” of paganism was then in the heaven, and the Michael-Power also. These were two antagonist forces which could not dwell together in unity: so war broke out between them, and they contended for the throne of Deity in the heaven. And so it is written. “There was war in the heaven: Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was a place found of them still in the heaven” (ch. 12:7, 8).

This expulsion of the Pagan Dragon-Power from the heaven left the Michael-Power sole occupant of the throne in the heaven; so that the final victory over the Dragon-Power placed the Michael-Chieftain, who was the new born Son of the Woman, upon the apocalyptic throne of the Deity, to which he had been “caught up” by a career of conquest during eighteen years, in which he never lost a battle. Being therefore, only one supreme power in the heaven, all uproar between powers in the heaven would necessarily cease, and “silence” would ensue. Hence, “silence in the heaven” was *peace in the political aerial*—the stillness and quietude of a calm after one storm; and before the outburst of another. As one of the idol-poets of the heathen sings:

’Twas as we often see against some storm,
A silence in the heavens; the rack stand still,
The bold winds speechless, and the orb below
As hush as death: anon the dreadful thunder

Doth rend the regions.

The “silence in the heaven” then, was *a period of tranquility in the region of government*, extending from the terminus of the sixth seal, signaled by the decisive battle of Chrysopolis, A.D. 324; and reaching to “the voices,” which resulted from the “fire cast into the earth,” by the Angel-Priest of the Apocalyptic Temple (ver. 5). Between these two epochs, the reign of the conqueror was undisturbed by rivals or usurpers; and he was enabled to bequeath to his own family the inheritance of the Roman world. “The general peace,” says Gibbon, “which he maintained during the last *fourteen years* of his reign, was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable views of rapaciousness and prodigality.” Having no competitor to dispute his authority, he might have been the happiest of rulers, but for the corrupting influence of prosperity; and the quarrels of the Arian and Trinitarian factions of his new religion. He condescended to beseech these ignorant fanatics not to disturb the general tranquility of the times. “The favor which I seek,” said he, “is that you examine the causes of division, and bring the controversy to a close, and that you thus restore peace and unanimity among yourselves; so that I may triumph with you over our enemy the Devil, who excited this internal strife because he was provoked to see *our external enemies subdued and trampled upon beneath our feet*”—as symbolized by “the moon under the Woman’s feet.” While then, there was silence in the government, there was uproar in the Church characterized by every evil work, which at length became the cause of the providentially retributive “voices, and thunders, and lightnings, and earthquake” which preceded the preparation of the angels to whom the sounding of the seven trumpets was assigned (ver. 6).

2. Half an Hour

Tranquility reigned in the newly constituted government of the Roman Dragon *hos hemiorion*, about *half an hour*. This is symbolic time, or time in miniature. The apocalypse in the general is a miniature representation of an original conception of Divine Wisdom, which, when manifested in the accomplished facts will vastly exceed in magnitude the terms in which the conception is expressed. Hence, all its particulars partake of this general character, as parts partake of the nature of the whole. Thus, in respect of *number*, the 144,000 is a miniature representation of an undefined multitude vastly in excess of that numerical square of twelve thousand; and in respect of *person*, an angel represents a class of agents; so also it is with *time*; the times of the apocalypse are upon a miniature, but proportional scale; and suited to the nature of the subject in hand.

The longest period in the apocalypse in reference to the affairs of the saints is 1,260. It is transferred from the book of Daniel, ch. 7:25, and 12:7, where it is given in the formula “a time, times, and the dividing of time.” This formula is itself reproduced in Apoc. 12:14, as representative of the period during which the Fugitive Woman was to be nourished in the two wings of the Great Eagle. The question, *how should these “times” be expressed in figures?* is answered in the sixth verse of this chapter, where the period of the *nourishing* or *feeding* is stated at 1260 days. This, therefore, gives us certainty, that “a time, times, and the dividing of time” is a period equal to 1260. This 1260 is a whole number constituting the numerical expression of the *aion* or cycle pertaining to the saints, in their hostile relations to that blasphemous power into whose hands they were to be given (Dan. 7:21–25; Apoc. 13:6).

The shorter times of the apocalypse are proportional parts of 1260; which is itself the half of 2520, or SEVEN TIMES, allotted to “the Kingdom of Men,” styled by Paul, “the powers that be.” Between these and the saints in Christ Jesus, there was to be war. The saints were to be overcome till their *aion* expired; and then they are to conquer, and their conquest will be complete, when the *aion* of “the Powers that be,” the 2520, shall be full (Dan. 4:16, 23). The apocalypse has to do with the second half of the 2520; the former half in the first six centuries and half of it pertaining to Israel according to the flesh exclusively; and in its last six centuries, to the faithful in Christ in their conflict with paganism and catholicism before the legal and constitutional establishment of POPERY. The second, or latter, half of the 2520, is the *aion* of the saints running parallel with popery; and terminating with the manifestation era of the Ancient of Days, or Time of the End, which ends with the end of the 2520.

But, what are these Seven Times of 2520? Are they so many of what the Gentile speculators term “literal days” of twenty-four hours each; or literal years? When we consider the subject of which the 2520 is the *aion*, or cycle, we shall see that it can only be *a cycle of years*. It is the Cycle of a Tree representing the loftiness and extension of the Kingdom of Men. This umbrageous dominion existed in great glory; and was symbolized by the majesty of Babylon, styled, in the days of Nebuchadnezzar, “the house of the Kingdom.” Nebuchadnezzar being the reigning monarch, was the representative for the time then present of this Tree-Dominion, as was Cyrus after him; and Alexander the Great many years after Cyrus. Over this kingdom 2520 were to pass in the line of its gold, silver, brass, iron, and clay dynastic constitutions. What happened to Nebuchadnezzar was typical of what should happen to the Tree. He was hewn down from his loftiness, deprived of reason, and made to herd with the beasts for 2520 “literal days,” or seven times of days. This was the sign, or type; and a sign, in its times, persons, actions, &c., always represents something, analogous indeed, but different from itself. According to the sign, then, so it was to come over the kingdom of men, at that time overshadowing the nations to the end of the earth, like a tree whose height reached to heaven, and the sight thereof to all the earth. Its loftiness was to be hewn down, as it was by Cyrus; but it was not then to be uprooted: the stump of its roots was to continue in the earth, banded with iron and brass; and 2520 was to pass over it. Now the Kingdom of Men undeniably exists in our time; and has continuously existed from the days of Nebuchadnezzar, who

began his reign over it about 2478 years ago. It is now the stump banded with a Greco-Latin band; and will continue so banded until it shall have been completely eradicated by Christ and the saints at the end of 2520.

The reader will perceive, then, that the Kingdom of Men being the subject to be passed over by the 2520, the limitation of this period to “literal days” is out of the question. It can only signify 2520 years; and this being so, the 1260 of the apocalypse, being the latter half of it, must be years also.

But this apocalyptic *aion* of 1,260 years is expressed in *months* as well as *days*. Divided by 30, the number of units in the twelfth of a time, the product is 42. These, in Apoc. 11:2, and 13:5, are termed “forty-two months,” during which the saints, or Holy City, are trodden under foot by the Gentiles of the unmeasured court, and symbolized, in their civil and ecclesiastical constitution by the Beast of the Sea and his Mouth of Blasphemy. By this example, we learn, that a symbolic month is equal to 30 years.

Now, a moon or month is the twelfth of a cycle. If the cycle be of 360 days, it will be 30 days; but if the cycle be of 360 years, then the month will be 30 years. Month is used six times in the prophecy; twice in the singular. Except in Apoc. 22:2, it always stands for 30 years, or the *twelfth* of a time.

Being, then, *the twelfth* of a cycle, it is also *the Hour* of that cycle. The small cycle of light, called a day, which is the root of all the greater cycles, was divided by the Jews into twelve equal parts; and the night into other twelve. If they had divided their day-cycle into twenty-four hours, as we do, a month and an hour would not be equivalent. But their division, which is the scriptural one, makes a month and an hour representative of twelfths of a whole to be determined by the subject treated of. In Apoc. 9:15 there is a notable proportional use of a symbolic *hour*, day, *month*, and year. Here *hour* is proportional of *day*; and *month* similarly proportional of *year*. The nature of the subject excludes the idea of “day” signifying a day; and “year” signifying 365 days, or year; besides that symbolic time, which is time in miniature, always represents time longer than itself. Here, “day” stands for *year*; and “year” for *a term of years*; so that the “hour” is the twelfth of the “day” or 30 days; and the “month,” the twelfth of the “year,” or time of years, and therefore equal to 30 years.

This is the only place in the apocalypse where *hour* stands for *thirty days*. It occurs in seven other places after this; but in all these it stands alone, and represents a judicial period of *thirty years*, or the twelfth of a time.

But, in ch. 8:1, are we to understand the Half-hour, as fifteen days or fifteen years? or, as the literalist theory of thirty minutes? The literalist notion is too ridiculous for a serious refutation. A silence of fifteen days would be no novelty, or new thing to predict; for during the uproarious period of the sixth seal, there were many “fifteen days” of silence; but there was no “silence in the heaven as it were fifteen years.” This was peculiar to the opening of the Seventh Seal. We conclude, then, that the *half-hour* in the text, and it is the only half-hour specified in the New Testament, is a period of fifteen years. The silence continued *about* that time. It may have fallen a little short. If it had been written in the text *egeneto sige hemiorion, silence ensued half an hour*, then we should expect to find that it continued *exactly fifteen years*; but the insertion of *hos, about*, before *hemiorion*, leads us to expect the probability of the *silence* not being prolonged to the full measure of half an hour. What, then, is the

3. Historical Testimony

In the case? It is that the decisive battle that ejected the “Great Red Dragon” out of the heaven, in which he had been carrying on war against the Michael-Power, was fought at Scutari, or Chrysopolis, A.D. 324. “By this victory of Constantine,” says Gibbon, “the Roman world was again united under the authority of one emperor, thirty-seven years after Diocletian had divided his power and provinces with his associate Maximin.” Constantine reigned after this battle till A.D. 337, in which he died on May 22. This gives a little over thirteen years to his death. But to these thirteen years there are four months to be

added, as the silence continued so long after the emperor's death. It may, therefore, be said that the silence was unbroken for nearly *fourteen years*. As I have already quoted, Gibbon characterizes the last fourteen years of Constantine's reign as peaceful; "the general peace," says he, "which he maintained during the last fourteen years of his reign." I cannot, however, make it quite so long. If he is correct, then, it would be over fourteen, and in the fifteenth year of silence to the first voice. At all events, the "silence in the heaven" fell short of the full half-hour, by some months. It was therefore as the text declares, not exactly, but "about half an hour."

4. The Apocalyptic Temple

The sealing of the 144,000 being inaugurated at the opening of the Seventh Seal, by which sealing process the Spirit "spued out of his mouth" the Laodicean Catholicism of the Nikolaitans of the day—the Ariuses, Athanasiuses, Eusebiuses, Lactantiuses, and their coreligionists of the fourth century—the Temple, or Tabernacle of the Deity, in which he would condescend to sojourn upon the earth, must be sought for in connexion with a community to which these ecclesiastics, whether Arian or Athanasian, were opposed.

The reader will understand that during that Half-hour Period of the Seventh Seal, there were TWO TEMPLES in the Greco-Latin, or Roman, world. They were two hostile establishments which would tolerate no fellowship between their respective members. The one was constituted of all who styled one another Arians and Athanasians; of all who professed a religion of sacraments; worshipped the ghosts of martyrs; venerated relics; practised celibacy and monachism; commanded to abstain from meats; and gloried in their alliance with the State. This was the temple in which Paul in 2 Thess. 2:4, predicted "the Man of Sin, the Son of Perdition," would appear. That he would set himself up above all that is called god, or a power to which homage is paid; and that as a supreme power he would sit in the Temple of the Power, showing himself that he is a supreme power or god. The nucleus of this power had just been born, as the Man-child of the Catholic Woman; and, although an unbaptized emperor, sat in the temple and exhibited himself there as the supreme power, or god. He presided in the Nicene and other Councils, and made laws for his church; and punished with severe pains and penalties those who conscientiously refused submission to his decrees. He was constituted "Head of the Church," and determined all matters of discipline; and acted in all respects as the spiritual viceroy of the Deity. He confiscated the buildings in which the Donatists assembled; and sent many of them into banishment, which he ultimately revoked. He ordered the observance of martyr-festivals; dedicated churches with great solemnity; preached discourses in them; ordered the sacred observance of Sunday, to which he added that of Friday also, as the week-day of the crucifixion; and taught the soldiers of his army to pray by a form made for their use. But, sound principle being wanting, all this was mere superstition. His sermons had as little scriptural teachings of the truth, as those of the clerical speculators of our own time; they were rhetorical and indistinct, so that no determinate propositions can be extracted from them. He was the living incarnation of the spirit inhabiting the temple in which he sat enthroned. The worst of Constantine's character came out in the half-hour of this seal. "The conclusion of his reign" says Gibbon, "degraded him from the rank which he had acquired among the most deserving of the Roman princes. In the life of Constantine, we contemplate a hero, who had long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. An impartial narrative of the executions, or rather murders, which sullied his declining years, will suggest to our most candid thoughts, the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest."

Maxentius, the ruler defeated by Constantine at the battle of Milvian Bridge just outside Rome (312). Just before this battle, he claimed to have seen the cross superimposed on the sun—thus his veneration of *Sol Invictus* the Sun god and toleration of Christianity. He treated the sun and the Christian God as one. As late as 318 he was issuing coins with the legend *Sol Invictus Comes Augusti*, and his edict enforced Sunday as a day of rest. His victory resulted in his domination of Rome, capital of the Empire.

Constantius is portrayed entering London in the year 296; as Caesar he was responsible for Spain, Gaul and Britain. He was the father of Constantine.

Licinius for a time shared the rule of the Empire with Constantine but was in turn defeated and ousted at Chrysopolis in 323. This left Constantine in sole command. On 18 Sept., 324 Constantine crossed the Bosphorus to receive the submission of Byzantium, which two years later he commenced to rebuild. He renamed it New Rome, or Constantinople as it came to be called.

Such was the Imperial Bishop of the Catholic Temple, in which superstition and self righteousness flourished vigorously; while “the truth as it is in Jesus” was utterly unknown, or disregarded. The patience of Deity, however, waited until about the end of the half-hour, when he began to visit upon the family of Constantine, “voices and thunderings and lightnings and earthquake,” in retribution of his crimes against the guiltless, his spiritual usurpation, and his blasphemy against heaven.

The medallion, (*left*) issued by Constantine depicts the Emperor on one side, his left shoulder covered by a shield on which can be seen the Wolf and Twins; his right hand holds the bridle of a horse, and behind a shield is a standard. On the imperial helmet in front of the plume is a Christogram. The reverse side shows the Emperor addressing his cavalry. The detail of the helmet indicates the dual commitment of Constantine to both Sol the sun god, and Christ. The standard visible behind Constantine’s shield recurs later as a specifically Christian object.

The medallion, (*right*)—This coin depicts an early form of the imperial “labarum”, the standard adopted by Constantine. It is significant that the standard is depicted as being thrust into a serpent. See Apoc. 12:9, 15.

But, in opposition to all this, the Deity was building for himself a habitation, in which his Word should be enthroned. Illustrative of this, we may remark, that Paul, in writing to the ecclesia of saints in Corinth, says in 1 Cor. 4:15, “I have begotten you in Christ Jesus through the gospel.” This was the prime agent of their introduction into Christ—the gospel ministered by the apostle; so that when, through a hearty belief of it, they came to be immersed for the putting on of him in whom they believed, he says to them in 1 Cor. 12:13, “By one Spirit are we all immersed into One Body, whether Jews or Gentiles.” The many members of this One Body being all the servants of the Deity sealed in their foreheads by the gospel, the apostle tells them in 1 Cor. 3 that they are “a building of Deity;” “built upon the foundation of the apostles and prophets, Jesus Christ himself being the foundation-corner; in whom, all the building fitly framed together groweth into a HOLY TEMPLE in the Lord; in whom ye are builded together into a Habitation of the Deity through spirit,” or the truth (Eph. 2:20).

Thus, “the Deity dwelleth not in temples,” or “churches,” “made with hands,” but in a Holy Temple built by the formative power of the truth understood, believed, and obeyed. Every stone of this temple is living, and precious, and bought at the high price of the blood of Jesus Christ. Peter says, they are “lively stones built up a spiritual house,” or temple (1 Pet. 2:5; and in 2 Cor. 6:16), Paul repeats the idea, saying to the true believers, “Ye are the temple of the living Deity.” After such plain and pointed declarations as these, no one being acquainted with them, and comprehending them, can possibly believe, that the temples of the “religious world,” whether the term be affirmed of a name, or denomination, or of all names and denominations collectively, or of cathedrals, churches, chapels, and conventicles,—are temples of the Deity. These are none of his buildings. The impress of his

workmanship is upon none of them; and therefore in none of them doth he reside, either by the truth, or spiritual gift.

The temples styled by the clericals “Houses of God,” are what Daniel’s prophecy denominates *mivtzahrai mahuzzim*, “Bazaars of the Guardians;” or ecclesiastical edifices dedicated to angels and the ghosts of saints, which are regarded in the mystery of spiritual sorcery, as “guardian spirits,” or protectors of those who honor them. In these church-bazaars are deposited “sacred” images and pictures of “saints.” They are Demon-Temples, wherein are placed shrines for the repose of relics, supposed to have belonged to the demon, or ghost, when a dweller upon earth; also silver, gold, and ivory crucifixes; old bones, and divers junk-store odds and ends, and various kinds of votive trumpery. They are literally “dens of thieves,” without ever having been houses of the Father—dens where people are robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon’s greatest favorites; places where fairs of vanity and deceit are beheld for “pious objects;” and where spiritual empirics pretend to “cure souls” in consideration of so much per annum. In view of these facts, the scriptural epithet bestowed upon the ecclesiastical edifices of the Apostasy is most appropriate. They are truly Bazaars of spiritual merchandize; and the prospering craft, “the great men of the earth” made rich by trading in their wares, are the Bazaar-men who extort all kinds of goods from their customers by putting them in fear, and comforting them with counterfeits upon some fictitious bank in the world to come. They “buy and sell” under license from the Ecclesiastical Power, having received its mark in their right hand or in their foreheads, or the name of the beast, or the number of its name (Apoc. 13:16, 17). The catalogue of their merchandize is exhibited in Apoc. 18:12, 13. Among the articles of trade are tithes, bodies, and souls of men. But the trade of those soul-merchants is in any thing but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all on one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhallowed gains. This will be a sad day, a day of universal bankruptcy for the weeping and wailing merchants of “Babylon the Great”—the temple of the Man of Sin; “for no man buyeth their merchandize any more.” When the man’s trade is thus broken up, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the gospels of the Bazaars—gospels other than Paul preached, and which leave men in ignorance and disobedience; gospels which make them zealous partizans of human crotchets and traditions; and the apologists of anything sincerely professed as a substitute for the truth.

It is a remarkable characteristic of this designation, that the bazaars for priestly and clerical wares, are distinguished from houses or stores of fair and honorable trade, by the word *Mauzzim*, being styled *Bazaars of Mauzzim*. When jewelers, bakers, hardwaremen and such like, open stores, they emblazon their signs with their own names; but when the clergy open houses for the sale of their “spiritual things,” they impose upon the ignorant public the idea that the houses belong to the apostles, and to those whom the apostles fellowshiped as saints and brethren! They make their dupes believe that these ancient christian worthies are not dead, but alive in heaven, and greatly interested in human affairs, especially in church-edifices, and the spiritual things vended therein by clerical and ministerial auctioneers! Hence, they put their statues in niches and on parapets, and make them presents of the “sacred buildings” in dedicating them, as is clear from the names they bear; as the “church of the Holy Apostles,” and St. Sophia, at Constantinople, St. Peter’s at Rome, Our Lady’s at Paris, St. Paul’s at London, New York, and Richmond, and so forth, in all cities and countries of the Gentiles. The grossness of the imposition, however, is not confined merely to the dedication of their auctionrooms to nonentities as if really in being; but, while they give them to their alleged “departed spirits,” they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced within their walls; but perversely

persist in excluding it, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those that live by it. It is ecclesiastical craft caused to prosper by the civil and military power; witness Rome, for instance, in the occupation of the French; what would become of church-craft, if the military power of France were withdrawn? Nay, what would become of it anywhere, but for the protection of the State? But this is emphatically the hour of church imposture and hypocrisy; which will certainly continue to prosper, until Israel's Commander shall appear; and by his energy cause the mightiness of the truth to prevail, to the disruption and annihilation of all unprofitable and lying vanities.

But to return. The temple of the Deity has no community of faith, interest, or practice with the spiritual bazaars of "the religious world." The apocalyptic temple is founded upon intelligence of the word, and is undefiled by the impostures and superstitions of the Apostasy. This is a temple the purity of which must be maintained, and he that defiles it by word or action will be certainly destroyed; as saith the apostle to the faithful in Christ Jesus, "If any man defile the temple of the Deity, him shall the Deity destroy; for the temple of the Deity is holy, which temple ye are" (1 Cor. 3:17).

Now this temple of the Deity is apocalyptically manifested in two states. In the first state, the "Tabernacle of the Testimony" alone is visible, and that not in *the* heaven, though in heaven in a certain sense (ch. 8:3; 13:6); but, in the second state, "the temple of the Tabernacle of the Testimony" becomes visible; and its interior even is opened, and the Ark of the Covenant is seen therein; and the whole developed in the heaven (Apoc. 3:12; 11:19; 15:5; 21:22).

These apocalyptic temple states answer to the Altar-Court, the Holy Place, and the Most Holy within the Vail of the Mosaic Building. The apocalyptic Altar-Court and the Holy Place are what Paul styles in Eph. 1:3, "the Heavenlies in Christ." They are constituted of "the saints and faithful in Christ Jesus," who are partakers with the Altar, and worshippers therein (1 Cor. 9:13; 10:18; Heb. 13:10; Apoc. 11:1). An Ecclesia of Christ is, apocalyptically speaking, "the Altar and them that worship therein." They who constitute it have all been "cleansed in the Laver of the Water with doctrine;" and in passing through the water have passed into the Christ-Altar, and become one with it. When they die, they lie under the Altar, or "sleep in Jesus;" when they are slain for the word of the Deity and for their testimony, they are blood-souls under the Altar, crying for vengeance. But while they are living in the present state of tribulation and patience waiting for Christ, they are Altar-worshippers "having access by faith into" the heavenlies where Christ sits at the right hand of Power (Eph. 1:20; Rom. 5:2).

But, being constituents of the Altar, they are "a Holy Priesthood," consecrated for the purpose of "Offering up spiritual sacrifices, acceptable to the Deity through Jesus Christ" (1 Pet. 2:5). Now these sacrifices have to be offered both in the Altar-Court and in the Holy Place, where are the Bread and the Wine, and the ministry of the word, prayer, praise, and fellowship. As a community of priests, the faithful come together on the First Day of the Week, and in their session are manifested as a Heavenly; as a Holy Place; as the Tabernacle of the Testimony, "showing forth the praises of Him, who hath called them out of darkness into his marvellous light" ver. 9. In their ministrations and worship they stand, as it were an angel at the altar in the court, with the golden frankincense bowl of prayer. They are themselves this golden bowl, in which is much incense of prayers and praises, which they offer upon the golden altar. Their petitions and thanksgiving are kindled into odors of acceptable perfume by the fire taken from the altar of the court; and as constituents also of the golden altar of the Holy Place, the perfumes ascend before the Deity as it were out of the angel's hand.

The Triumphal Arch of Constantine near the Colosseum, Rome

A monument to the changing times, the arch is famous for the inscription in the middle of

the attica. An English translation reads: "To the Emperor Caesar Flavius Constantine the Great pious, happy, Augustus, since he, inspired by the Godhead and by greatness of spirit, with his army, with lawful weapons and with one blow, avenged the State upon the enemy and upon his whole troop, the Senate and the Roman people dedicate this arch as a sign of his triumph."

The reference to the Godhead was a neutral expression acceptable to both pagans and Christians!

The reader will perceive that we are now in view of the scene dramatically exhibited in ch. 8:3–5. In this the angel, the altar, the golden censer, and the golden altar, are all symbolical of one body—the temple of the Deity; or the saints in their spiritual apparatus of worship. They were the thousands being sealed in the half hour, whose prayers against Constantine and his Clergy, in their perversions of the truth and blasphemies against heaven, were answered when the half hour was about expiring, by the "voices, and thunderings, and lightnings, and earthquake," which retributively scourged their enemies, the family of the emperor, and the excessively corrupt and vicious Catholic Church. The answer to the prayers from the Divine Temple is dramatized by the angel filling the censer or frankincense bowl with fire of the altar of sacrifice and casting it into the earth. This scene indicates that the judgments inflicted upon the church-peoples or Gentiles of "Christendom" are in the interest of the true believers. In writing to these, Paul says, "All things are for your sakes" (2 Cor. 4:15). These voices, and thunders, and lightnings, and earthquake, were for the sake of those "whose prayers ascended before the Deity out of the angel's hand." The voices, and so forth, would work no harm to them, provided they "loved the Deity, and were the called according to his purpose" (Rom. 8:28). The sealed of the 144,000 Foursquare Community prayed, and, in so doing, sent up many perfumes from their burning hearts, which smoked before the Deity. In his presence is their Forerunner, the Head and Chief of their community, no longer like themselves, "compassed with infirmity," but perfected, and, as the Quickening Spirit, makes intercession for them according to the Divine Will (Rom. 8:26, 27). He returned the answer to their prayers; for to him is given all power in heaven and in earth (Matt. 28:18). The judicial fire, therefore, went forth from the Christ-Altar, and kindled judgment upon the Arians and Athanasians of the Laodicean Apostasy, styled "the earth," illustrating the saying of Paul, "our Deity is a consuming fire."

The reader will observe that, during this half-hour of silence in the heaven in which the prayers of the sealed saints are odoriferously and fragrantly ascending, the Seven Angel-Trumpeters are standing inactive before Deity. They are represented, in ch. 8:2, as having received their trumpets, but they are not in the attitude of sounding. The powers they represent are quiescent; for, in ch. 7:1–3, four of them—the first four to sound—were commanded not to operate until the sealing was effected to a due degree. They stand by, therefore, waiting during the half-hour of incense-burning, during the "voices, and thunders, and lightnings, and earthquake," and during all the years elapsing between the earthquake and the consummation of the sealing, when they "prepare themselves to sound" (ch. 8:6).

The temple and altar of the Deity are measured, which is equivalent to saying that the saints who constitute the temple and altar are measured. Their measurement is 144,000 furlongs, or 144 cubits. This is the "measurement of the Man, that is, of an Angel" (Apoc. 21:17). None are included in this measurement who are not *in the Man*, who have not believed into Christ, and are, consequently, not members of the One Body, which is the almighty angel or Messenger of the Apocalypse. All not of this measured community constitute "the Court which is without the temple." This is cast out unmeasured and given to the Gentiles (Apoc. 11:1, 2)—who, in relation to the temple of the Deity, are mere outside barbarians, "walking after the imaginations of their evil hearts." This ejected Court of the Gentiles is wholly occupied by those symbols of their civil and ecclesiastical organization, the beast of the sea, the beast of the earth, and the image, and the scarlet-colored beast and drunken woman that sits thereon. What are termed "the Names and Denominations of Christendom," all belong to this outside arena or court, reeking with pollution, and with the blood of the saints and witnesses of Jesus (Apoc. 17:6). No

fragrant perfumes ascend from this court before the Deity. It is the arena of “philosophy and vain deceit;” of “science falsely so-called;” of “voluntary humility and worshipping of angels;” of “ordinances after the commandments and doctrines of men, which are a mere show of wisdom in will-worship;” of vain heathen repetitions, in which they think they will be heard for much and loud speaking; of professional prayer-making and sermon-mongering; of “seducing spirits and teachings of demons, who speak lies in hypocrisy with a seared conscience, forbidding to marry and commanding to abstain from meats;” of pietistic riotings for religion-getting; it is the arena of all these abominations and blasphemies, and yet more than we have time or space to set forth. These are the pestiferous odors that ascend to heaven from this “court without the temple.” They are a thick and heavy fog, too dense to transmit a ray of light from the anointing that shines within the Tabernacle of the Testimony. “Darkness,” therefore, “covers the earth, and gross darkness the peoples.” The worship of this court, according to the rituals of the Greeks, Latins, and Teutons, is mere will-worship. The Deity has not required it of them; and that which he has required they will not observe to do. Catholics and Protestants, churchmen and dissenters, are all outer court worshippers of Deity “according to the dictates of their own consciences,” not according to his appointment. Their worship, therefore, is vain, and not a spiritual sacrifice. “Spiritual sacrifices acceptable to the Deity through Jesus Christ,” do not belong to this ejected outer court. Worship in spirit and in truth (and the Father-Spirit seeks only such (John 4:23, 24) belongs exclusively to the Altar and Holy Place—to the Tabernacle of the Testimony. In this only are spiritual sacrifices offered according to the truth. The sacrifices of the Names and Denominations of the Outer Court are offensive abominations; for “the sacrifice and way and thoughts of the wicked are an abomination to *Yahweh*; he is far from them, and heareth not their prayer” (Prov. 15:8, 9, 26, 29). And that they are wicked, though professors of piety, they themselves confess in their liturgy, saying “Lord have mercy upon us, *miserable sinners!* We have done those things we ought not to have done, and we have left undone those things we ought to do; and *there is no health in us!*” Miserable sinners in whom there is no health are unquestionably the wicked. The Outer-Court Church, or “Religious World,” is constituted of the wicked; who confess that the charge made against them by the Spirit is true—that they “are wretched, and miserable, and poor, and blind, and naked” Laodiceans. Now the scripture saith, “the Deity heareth not sinners”—“they cry unto *Yahweh*, but he heareth them not;” but of the true worshippers of the Tabernacle of the Testimony it saith, “if any man doeth his will, him he heareth;” and “the eyes of the Lord are upon the righteous, and his ears are open to their prayers.”

The faithful in Christ Jesus are styled apocalyptically, “His Tabernacle,” because they constitute the only habitation the Deity has on earth. “He dwells not in temples made with hands,” but in the hearts of his worshippers in spirit and in truth. In writing to these, the apostle saith, “Let Christ dwell in your hearts by faith;” and Christ said, “I am the truth.” When the truth, therefore, dwells or tabernacles in a man, the Deity dwells there. Hence, an ecclesia of such men is the Deity’s Tabernacle preeminently.

It is furthermore styled the Tabernacle of the Testimony, because the faithful in Christ are the community of saints “who keep the commandments of the Deity, and have the testimony of Jesus Christ” (ch. 12:17); and “the testimony is the spirit of the prophecy” contained in the apocalypse (ch. 19:10). The apostle John was one of this tabernacle, for he bare record of the testimony and suffered for it in Patmos (ch. 1:2, 9). The souls were laid under the altar in blood because of their faithfulness to this testimony (ch. 6:9). The tabernacle overcame the Dragon, red with their blood, by the word of their testimony (ch. 12:11). It is synonymous with “the Name,” and “them dwelling in the heaven;” for all the constituents of the tabernacle are constituents of the Name, having been all immersed into the Name of the Father, and of the Son, and of the Holy Spirit, and they “dwell in the heaven,” in the sense that “the Deity hath made them to sit together in the heavenlies in Christ Jesus” (Eph. 2:6). Saints walking in the truth, and being in fellowship with the apostles, and therefore with the Father and the Son (1 John 1:3),

are a holy, heavenly community; and, being all in Christ, when they sit down to break bread and to drink wine, as Aaron and his sons did in the typical heavenly place, and to be instructed by the exposition of the word, which shines into their understanding and illuminates them, after the type of the seven branched lamp enlightening Aaron and his sons, the faithful sit down together in Christ, and apocalyptically “dwell in the heaven” (ch. 13:6).

But, though the Tabernacle of the Testimony is visible on earth and may be discerned by all who have spiritual understanding; and though it is now the temple of the Deity, it is not the tabernacle and temple as it will be in the future state. The whole temple of the Deity consists of the Altar-Court, the Holy Place or Tabernacle, and the Most Holy Place or *naos*. These are the apocalyptic divisions, and answer to like divisions in Solomon’s building. The word *naos* is applied in Greek to the inmost part of a temple occupied by the Deity worshipped. In ch. 15:5, the whole divine habitation is styled

ho naos res skenes tou marturiou en to ourano, the Nave of the Tabernacle of the Testimony in the heaven, understanding by *nave* the place where “Deity manifested in Flesh *justified by spirit*” dwells. In this sense, the apocalyptic *nave* is separated from the *tabernacle* by the Veil of flesh. That is, those who constitute the *tabernacle* are believing men and women, in the flesh and mortal; while those who constitute the *nave* will be flesh and bones incorruptible and deathless, that is, spirit, as Jesus Christ is now. The *way* into “the Nave of the Deity” has been demonstrated by him—first, wash in the Laver of immersion, through which the Altar is approached; *then* the Tabernacle is entered; death places under the Altar, and the Veil is rent; but, secondly, resurrection to incorruptibility and life constitutes the subject who had been a constituent of the Tabernacle a constituent also of the Nave. At present, the Nave is not opened. It is not yet in manifestation as the Tabernacle is. Jesus is the Nave, being a quickened as well as a Quickening Spirit; and true believers have the promise that “they shall be like him.” They, therefore, now enter within the veil where he is, not in person, but by faith; for now they “walk by faith, not by sight.”

The grand difference between the Tabernacle and the Nave is the difference between *flesh* and *spirit*. When the true believers shall be *perfected*, they will have been both flesh and spirit. As flesh, they are the Tabernacle of the Testimony, witnessing for Jesus against the Apostasy enthroned in the Outer Court; and, as spirit, they are the Nave of the Deity with “the Ark of his Covenant” in their midst, ready to consummate the wrath of the Deity in developing “the lightnings, and voices, and thunderings, and earthquake, and great hail,” by which the lies, superstitions, and institutions of the Outside Arena will be utterly swept away.

The opening of the Nave is “the apocalypse of the Sons of the Deity” (Rom. 8:19). “We are now the sons of the Deity,” says John, “but it doth not yet appear what we shall be, but we know that when He (Christ) shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2). This is apocalyptically expressed by the words, “The Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave.” It is nowhere seen in the Tabernacle of the Testimony in the apocalyptic visions, because the Ark belongs to the Most Holy, not to the Holy, heavenly ecclesia. These words of Apoc. 11:19, are interpreted in ch. 14:1, by “the Lamb standing on Mount Zion, and with him an 144,000.” The Lamb of this vision is the Ark of that, and the 144,000, in the midst of whom he dwells, the Nave of the Deity.

But, when the Nave is apocalysped, it is accessible only to the glorified community of the saved, each of whom is a pillar in the Nave (ch. 3:12). When opened in the heaven of the apocalypse, it is “filled with smoke from the glory of the Deity, and from his power.” The door of admission into it is closed against all occupants of the Outside Arena. Only those who are ready enter into the marriage, and, against all who are without light, “the door is shut” (Matt. 25:8, 10). This exclusion, however, is not perpetual. “No man is able to enter into the Nave TILL the Seven Plagues of the Seven Angels are fulfilled” (ch. 15:8).

When the judgment given to the saints is fully executed, and they have possessed themselves of the kingdom and dominion under the whole heaven (Dan. 7:18, 26, 27), then the smoke of the power of Deity in wrathful exercise will be dispelled; and the nations shall walk in the light of it, being “blessed in Abraham and his Seed,” and “the kings of the earth shall bring their glory and their honor into it” (ch. 21:24).

Though this is especially affirmed of the Holy City, it is also affirmable of the Nave; for the glorified saints who constitute the one also constitute the other. But, in respect to the saints in their relation to Deity, the Nave, as distinct from the Holy City, no longer obtains. While judgment is being executed by the saints, as the Most Holy smoking with wrath, the Kingdom is being set up; when this is established, the smoking Nave becomes quiescent, and the Holy City is apocalypsed in all its glory. “I saw no Nave therein,” says John. If he had seen a nave in the Holy City, he would have seen a community higher in dignity, glory, honor, and nature, as the peculiar habitation of the Father, than the Holy Municipality constituted of the Lamb and his Bride, the saints glorified together with him (Rom. 8:17, 32). He saw “no nave therein,” for Jesus and his Brethren glorified are the incorporation of the Spirit of the Father, between whom and them there are no intermediates in whom he dwells. Between him and the Tabernacle of the Testimony there is intermediation, because the Nave is not yet opened in the apocalyptic heaven, and that intermediate personage is the Forerunner into the *Nave-state*, even the Lord Jesus; but when the Forerunner and the runners after him shall meet in the glorious *Nave-Convention*, all intermediation between them and the Father will have been done away, and he will be *epi panton, kai dia panton, kai en pasin*, “over all, and through all, and in all,” or *ta panta en pasin*, “the all things in all” (Eph. 4:6; 1 Cor. 15:28); so that this “all” will be a DIVINE UNITY, or Deity manifested in Flesh, justified or perfected by spirit. This is the great, glorious, and omnipotent “*e Pluribus Unum*” of the apocalypse—a Nave or *Unum*, constituted of a *Multitude* “which no man can number.” It is in direct and intimate union with the Deity, as Jesus is at the present time. Between the Father and Son there is no intermediate, neither will there be between the Father and all his Sons—Jesus and his Brethren—when the Nave is “opened in the heaven.”

But John’s declaration that he saw no Nave in the Holy City is immediately followed in the Common Version by the intimation causatively expressed, to wit, “For the Lord God Almighty and the Lamb are the temple of it” (ch. 21:22). But what John penned is preferable to this version of it; as, “For the Lord the Deity, the Almighty, is the Nave of it, even the Lamb.” This, presented in harmony with the Mosaic teaching, would read, “For *Yahweh Elohim*, the Almighty, is the Nave of it, even the Lamb.” “Not by army, nor by power, but *by my Spirit*, saith *Yahweh Tz’vaoth*.” Now, the Lamb with Seven Horns and Seven Eyes is the symbol of the Seven Spirits of the Deity, or omnipotence, that is, of the Eternal Spirit. *Yahweh Elohim* is the multitudinous apocalypse of this the “One Spirit,” apocalypsed or manifested in Jesus and his Brethren “glorified together.” They, in “the Time of the End,” and in all subsequent *aions*, will be “*Yahweh Elohim*, the Almighty, the Nave of the Holy City,” in which John saw no Nave; for the Holy City, being a sinless, guileless, faultless, incorruptible, and deathless municipality in all its constituents, is no longer in need of temple arrangements. The Ezekiel temple is a “house of prayer for all nations,” in which the “*Yahweh Elohim Almighty*” will officiate as the sacerdotal intermediation between him who dwells in light, whom no man can see and live, and all the enlightened, justified and regenerated nations of the Millennial Age (Exod. 33:20, 1 Tim. 6:16).

INDUCTION OF THE JUDGEMENTS OF THE SEVENTH SEAL

THOUGH CAST OUT OF THE THIRD OF THE HEAVEN, AS INDICATED BY HIS TAIL DRAWING THE THIRD OF THE STARS OF THE HEAVEN, AND CASTING THEM INTO THE EARTH (APOC. 12:4), THE DRAGON STILL RETAINED POWER IN “THE EARTH AND SEA”

OF THE GRECO-LATIN POLITY (APOC. 12:12, 13, 15, 16; 7:3). HIS POWER THERE WAS A “WOE” TO THEIR INDWELLERS, NOT EXCEPTING THOSE WHO *PROFESSED* THE FAITH OF JESUS. RETRIBUTION, HOWEVER, FOLLOWED IN HIS ENTIRE EXCLUSION FROM THE HEAVEN, A.D. 324 (APOC. 12:8); UPON WHICH THE SEALING OF THE 144,000 SERVANTS OF THE DEITY, AND THE PERIOD OF “SILENCE, ABOUT HALF AN HOUR,” BEGAN. FURTHER RETRIBUTION WAS SUSPENDED DURING THE SILENCE; BUT THIS BEING ENDED, THE PRAYERS OF ALL THE SAINTS, WHICH ASCENDED DURING THE SILENCE AS A CLOUD OF INCENSE FROM THE GOLDEN ALTAR OF THE TABERNACLE OF THE TESTIMONY, BEFORE THE DEITY (APOC. 8:3, 4), WERE ANSWERED BY “VOICES, AND THUNDERS, AND LIGHTNINGS, AND EARTHQUAKE,” (APOC. 8:5); WHICH PRECEDED THE PREPARATION OF THE SEVEN TRUMPETERS TO SOUND AGAINST THE EARTH AND SEA (APOC. 8:6).

1. “And there were Voices.”

The Angel of the Golden Altar, as we have seen, represents a community—a community consisting of all the saints, with their Chief within the Veil, contemporary with the generation existing in the days of the silence, the voices, the thunders, the lightnings, and the earthquake. These saints were the sufferers by the persecutions of Constantine and his clergy; their prayers would therefore be for deliverance, and divine retribution upon the oppressor who was ruling them unrighteously with a rod of iron (ch. 12:5). “And shall not the Deity avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you, said Jesus, that he will avenge them speedily” (Lk. 18:7). This was verified in the instance of these saints. Before the half hour of silence was fully expired, their frankincense bowl was dramatically filled with fire of the sacrificial altar, and it was cast into the earth. This symbolic action indicates the nature of their prayers. Fire is the symbol of judgment against those upon whom it falls; and it was cast in answer to the prayers of all the saints; by which therefore we may know that they had been praying for the avengement of their wrongs upon the heads of their enemies. It was dramatically cast out of the heaven into the earth. We have seen that the saints who constitute the tabernacle and its apparatus of worship, “dwell in the heaven”; because they constitute the holy and heavenly corporation. *In relation to them*, the Gentiles of the outside arena, or world, whether they be rulers or nations ruled, are “the earth” and “the inhabitants of the earth”; while these, in relation to affairs peculiarly heathen or gentile, have a heaven, and earth and sea special to themselves. The judicial fire being cast at the prayerful instance of “them who dwell in the heaven,” it is represented as falling thence “into the earth,” although it especially affected those who dwelt in that other heaven where the silence reigned. The saints did not dwell in this heaven. The Imperial Bishop of the Laodicean Apostasy, and his Hierarchy of Arian and Athanasian Priests, dwelt in the heaven out of which the Great Red Dragon had been cast, and from which silence was about to depart. The saints lived under this heaven, not in it; and were sun-stricken and scorched by the day-star of its firmament (ch. 7:16). *Voices* were the first results of the Lamb’s response to the prayers of his saints. The offering of perfumes in the tabernacle being ended, the noise began in the court without. They were the voices of the Lamb rendering recompense to his enemies. On the twenty-second of May, A.D. 337, death terminated the life of Constantine, at the age of sixty-four. The demonstrations of mourning were excessive. His body, adorned with the vain symbols of greatness, the purple and diadem, was deposited on a golden bed, in an apartment of his palace at Constantinople, splendidly furnished and illuminated for the purpose. The forms of the court were strictly maintained. Every day, at the appointed hours, the principal officers of the state, the army, and the household, approaching the person of their dead emperor with bended knees and a composed countenance, offered their respectful homage as seriously as if he had been still alive! From motives of policy, this theatrical representation was for some time continued; and, in the language of Laodicean

flattery, it was remarked that Constantine alone, by the peculiar indulgence of heaven, had reigned after his death.

But this reign could subsist only in empty pageantry, and therefore by the favor, not of heaven, but of fools and assassins; who, while they were performing their idolatrous antics before the corpse of their deceased sovereign, were intriguing against the welfare of his kindred. His ministers and generals conducted their intrigue with zeal and secrecy till they had obtained a loud and unanimous *Voice* from the soldiery, that they would suffer none except the sons of Constantine, to reign over the Roman empire. These military factions continued above four months; and, if they had proceeded no further than to make this loyal declaration, Constantine's three sons, Constantius, Constantine and Constans, would have entered peaceably into the possession of the empire, and the silence in the heaven would have remained unbroken. But this was not the purpose of the Deity. His name had been blasphemed, His truth perverted, His worship superseded by theatricals, and His saints oppressed, and therefore vengeance must be executed upon the guilty. It was destined to begin *in the heaven* by putting an end to the silence there with a voice of the cry of shepherds, and a howling of the princes of the imperial house. Astonished and overwhelmed by the tide of popular fury, they remained without the power of flight, or of resistance, in the hands of their implacable enemies. Their fate, however, was suspended till the arrival of Constantius, who, according to Athanasius, made oath for the security of his kinsmen.

But the oaths of princes are mere matters of convenience. Having allayed their apprehensions by an imperial promise, his next business was to trump up some specious pretense by which he might release himself from its obligations. The arts of fraud were made subservient to the designs of cruelty; and a manifest forgery was attested by Eusebius, the catholic bishop of Nicomedia. He handed to Constantius a fatal scroll, affirmed to be the genuine testament of his father; in which the emperor expressed his suspicions that he had been poisoned by his brothers; and conjured his sons to avenge his death, and to consult their own safety by the punishment of the guilty. The spirit, and even the forms, of legal proceedings were violated in a promiscuous massacre; which involved the two uncles of Constantius, seven of his cousins, of whom Dalmatius and Hannibalianus were the most illustrious, the patrician Optatus, who had married the sister of the late emperor, and the praefect Ablavius, the proud favorite of Constantine, who had long directed his counsels and abused his confidence, and whose power and riches had inspired him with some hopes of obtaining the purple. "If it were necessary," says Gibbon, "to aggravate the horrors of this bloody scene, we might add, that Constantius himself had espoused the daughter of his uncle Julius, and that he had bestowed his sister in marriage on his cousin Hannibalianus. These alliances, which the policy of Constantine, regardless of the public prejudice, had formed between the several branches of the imperial house, served only to convince mankind, that these princes were as cold to the endearments of conjugal affection, as they were insensible to the ties of consanguinity, and the moving entreaties of youth and innocence. Of so numerous a family, Gallus and Julian alone, the two youngest children of Julius Constantius, were saved from the hands of the assassins, till their rage, satiated with slaughter, had in some measure subsided. The Emperor Constantius, who, in the absence of his brothers, was the most obnoxious to guilt and reproach, discovered, on some future occasions, a faint and transient remorse for those cruelties which the perfidious counsels of his ministers, and the irresistible violence of the troops, had extorted from his inexperienced youth."

The massacre of their kindred was succeeded by a division of the empire between the three brothers. Constantine, the eldest, ruled Gaul, Spain, and Britain; Constantius, Thrace, and the countries east; while Italy, Africa, and the Western Illyricum, acknowledged the sovereignty of Constans. But, after this partition, three years had scarcely elapsed before these unnatural brothers seemed impatient to convince the world of their total unfitness for their position. Constantine soon complained

with a *voice* of discontent, that he was defrauded of his just proportion of the spoils of their murdered kinsmen. He therefore demanded of Constans the cession of the African provinces, as an equivalent for Macedonia and Greece, which he had acquired by the death of Dalmatius. Constans' want of sincerity in the negotiation which proved tedious and fruitless, exasperated the fierceness of his temper; and he eagerly listened to his favorites who suggested that both his honor and interest were concerned in the prosecution of the quarrel. At the head therefore of a tumultuary band, suited for rapine rather than for conquest, he suddenly broke into the dominions of Constans, who, on the *voice* of this invasion reaching his ears, detached some Illyrian troops against him. The conduct of his lieutenants soon terminated the unnatural contest. By artful appearances of flight, Constantine was betrayed into an ambuscade concealed in a wood, where, with a few attendants, he was surprised, surrounded, and slain.

The fate of Constans himself was delayed about ten years, and the revenge of his brother's death was reserved for the more ignoble hand of a domestic traitor. The vices and weakness of Constans had lost him the esteem and affections of the people. The public discontent encouraged Magnentius, an ambitious soldier, to assert the honor of the Roman name. Aided by the friendship of Marcellinus, count of the sacred largesses, he was enabled to persuade the soldiery to break the bonds of hereditary servitude, and to salute him as emperor in the place of the degenerate Constans. In February of the year 350, Magnentius became master of the troops and treasure of the palace and city of Autun. The *voice* of the desertion of his soldiers and subjects, left no alternative to Constans but flight or instant death. He fled for a seaport in Spain, but ere he could reach it, he was overtaken near Helena at the foot of the Pyrenees, by a party of light cavalry, whose chief, regardless of the sanctity of a temple, executed his commission by putting him to death.

The usurpation of the sceptre of the West by a perfidious barbarian, excited the indignation of Nepotian, a rash youth, son of the princess Eutropia, and nephew of Constantine. Arming a number of desperate slaves and gladiators, he overpowered the feeble domestic guard of Rome, received the homage of the Senate, and assuming the title of Augustus, precariously reigned during a tumult of twenty-eight days. The march of some regular forces put an end to his ambitious hopes; the rebellion was extinguished in his blood, in that of his mother Eutropia, and of his adherents; and *the proscription was extended to all who had contracted a fatal alliance with the name and family of "Constantine the Great."*

Another *voice* that disturbed the tranquility of "the heaven" was the ferocious administration and tragical death of the Caesar, Gallus A.D. 354. Gallus, and his half-brother Julian, afterwards styled "the Apostate" by Arian and Trinitarian Laodiceans, were the two nephews of Constantine, who were saved from the fury of the catholic soldiery when they massacred his kindred. Gallus was then about twelve, and Julian about six, years of age. The jealousy of Constantius consigned them to the strong castle of Macellum, near Caesarea, an ancient palatial residence of the kings of Cappadocia. Carefully educated in the philosophy and science falsely so-called of the day, they passed six years of their existence there, deprived of fortune, of freedom, and of safety, in the company of slaves, devoted to the commands of a tyrant, who had already injured them in the murder of their kin beyond the hope of reconciliation. At length, however, the emergencies of the state compelled Constantius to invest him with the title and authority of Caesar, and to cement the political connection, to give him the princess Constantina, the cruel and ambitious daughter of Constantine, for wife. His residence was fixed at Antioch, from whence he ruled with delegated authority the eastern prefecture during three years; while his brother Julian obtained an appearance of liberty, and the restitution of an ample patrimony.

But he soon proved himself incapable of reigning. A temper naturally morose and violent, instead of being corrected, was soured by solitude and adversity; and the ungoverned sallies of his rage were often fatal to those who approached his person, or were subject to his power. Constantina, his wife, is

described as one of the infernal furies tormented with an insatiate thirst of human blood. She exasperated the fierce passions of her husband whose cruelty was sometimes displayed in the undissembled violence of popular and military executions; and was sometimes disguised by the abuse of law, and the forms of judicial proceedings. A general consternation was diffused through the capital of Syria, the provinces, and among his own courtiers. But he forgot that he was depriving himself of his only support, the affection of the people; whilst he afforded the unnatural and timid emperor the fairest pretence of exacting the forfeit of his purple and of his life.

As long as the *lightning* of internal war was flashing between Constantius and Magnentius, the emperor dissembled his knowledge of the weak and cruel administration to which his choice had subjected the East. But when victory was decided in his favor, Constantius privately resolved, either to deprive Gallus of the purple, or at least to remove him from the indolent luxury of Asia to the hardships and dangers of a German war. Two ministers of illustrious rank, Domitian and Montius, were empowered to visit and reform the state of the East. The rashness of these commissioners hastened their own ruin, as well as the Caesar's. Discarding all prudence, Domitian delivered a concise and haughty mandate, importing that the Caesar should immediately repair to Italy, and threatening that his delay or hesitation should be punished, by suspending the usual allowance of his household. Gallus replied to this by delivering Domitian to the custody of a guard. Upon this, Montius aggravated the situation by his reproaches; and by requiring the civil and military officers, in the name of their sovereign, to defend the persons and dignity of his representatives. By this rash declaration of war, Gallus was provoked to embrace the most desperate counsels. He ordered his guards to stand to their arms, and appealed to the populace for safety and revenge. His commands were fatally obeyed. They seized on Domitian and Montius, and tying their legs with ropes, dragged them through the streets of Antioch, and precipitated their mangled and lifeless bodies into the Orontes.

The arrest of Gallus in his capital from this *voice* appearing to be dangerous, the slower and safer policy of dissimulation was practised with success. He was deceived by the affected tranquility, and frequent epistolary professions of confidence and friendship from "the Head of the Church." After so many reciprocal injuries, Gallus had reason to fear and distrust. But he had neglected the opportunities of flight and of resistance; and being deprived of the credit of his wife by her unseasonable death, the ruin in which he had been involved by her impetuous passions was completed.

After a long delay, the reluctant Caesar set forwards on his journey to the imperial court. Having arrived at Hadrianople, he received a mandate, expressed in the most haughty and absolute style, that his splendid retinue should halt in that city, while the Caesar himself, should hasten to the imperial residence at Milan. The dissimulation which had hitherto been preserved, was laid aside at Petovio in Pannonia. He was conducted to a palace in the suburbs, where the general Barbatio awaited the arrival of his illustrious victim. In the evening, he was arrested, ignominiously stripped of the ensigns of Caesar, and hurried away to Pola in Istria. His horror was increased by the appearance of his implacable enemy the eunuch Eusebius, by whom, with the aid of a notary and tribune, he was interrogated concerning the administration of the East. Sunk under the weight of shame and guilt, he confessed everything with which he was charged. Constantius was easily convinced that his own safety was incompatible with the life of his cousin. The sentence of death was signed, despatched, and executed; and the nephew of the great Constantine, with his hands tied behind his back, was beheaded in prison like the vilest malefactor. Such were the VOICES by which silence was excluded from the heaven; and the family of "the First Christian Emperor" nearly exterminated from the earth! How true it is that "the seed of evil-doers shall not be renowned to the Olahm. Prepare slaughter for his children for the iniquity of their fathers, that they may not rise, nor possess the earth, nor fill the face of the world with cities" (Isa. 14:20). This was said of Belshazzar in whose kindred it was verified, as it was afterwards so

notably in Constantine's. Constantius was the only one of them who died a natural death. Why was slaughter prepared for Constantine's kindred? The only scriptural answer that can be given is that he was preeminently an evil-doer. He was the Antichrist of his day, *the newly born Man-Child of Sin, and Son of Perdition*; "who opposed and exalted himself above all that is called Power, or an object of veneration; so that he as a supreme power sat in the temple of the Power, showing himself that he is supreme." The bloody fate that befell his family by "the voices" is significant of the like consummation that awaits the family of Antichrist by the "lightnings, thunders, and voices" which are to "proceed out of the throne" at the approaching "apocalypse of the sons of the Deity." The sanguinary extermination of the modern family of the Antichrist, will be as complete as that of Constantine. The Voices of the Deity are terrific to all evil-doers. They spared Gallus and Julian in childhood; but when their characters were developed, and they proved themselves evil as their catholic fathers were, *voices* were uttered against them also, and they too were swept from among the living.

2. "And there were Thunders"

The twenty-four years of the reign of Constantius were a period of "voices, and thunders, and lightnings," ending in "earthquake." The whole period was characterized by these, which, affecting the so-called "christian church," evinced the displeasure of Heaven, and the indignant contempt of the Deity for its unholy and blasphemous speculations on the *consubstantiality* or *likeness* of his Son. "The christian religion, which, in itself," says Ammianus truly, "is plain and simple, Constantius confounded by the dotage of superstition. Instead of reconciling the (Arian and Athanasian) parties by the weight of his authority, he cherished and propagated, by verbal disputes, the differences which his vain curiosity had excited. The highways were covered with troops of bishops galloping from every side to the assemblies which they called synods; and while they labored to reduce the whole sect (of catholics) to their own particular opinions, the public establishment of the posts was almost ruined by their hasty and repeated journeys." This remarkable passage justifies the reasonable apprehensions of Athanasius, that the restless activity of the clergy, who wandered round the empire in search of the true faith, would excite the contempt and laughter of the unbelieving world.

When we consider the impiety and profanity of the church, and the blind impulsiveness of Constantius, the Head thereof, whom its spirituals distinguished by the acceptable and lofty title of "BISHOP OF BISHOPS"—a title well befitting the Antichrist of the day—there is no room for surprise at the "*thunders and lightnings*" that shook and rent the firmament of the heaven. On the frontier, between the Roman and Persian empires, there was a continued roar of conflict between the two nations from the death of Constantine through all the reign of Constantius. The irregular incursions of the light troops alternately spread terror and devastation beyond the Tigris and Euphrates, from the gates of Ctesiphon to those of Antioch. This active service was performed by the Arabs of the desert, who were divided in their interest and affections; some of their independent chiefs favoring the King of Persia, whilst others had engaged their doubtful fidelity to the Roman emperor. The more grave and important operations of the war were conducted with equal vigor; and the armies of Rome and Persia encountered each other in nine bloody fields, which, with the campaign of Julian, resulted in the slaughter of thousands of catholics and pagans; and the restoration of five provinces beyond the Tigris, the impregnable city of Nisibis, and certain places in Mesopotamia, to the Persians.

But beside this long war in the East, there were *thunders* also in the West, that uttered their voices with terrible effect. While the lightning of civil discord was illuminating the heaven with its glare, a numerous swarm of Franks and Allemanni crossed the Rhine, and inflicted upon the catholics of the empire incalculable misery. Forty-five flourishing cities, Tongres, Cologne, Treves, Worms, Spire, Strasburg, &c., besides a far greater number of towns and villages, were pillaged, and for the most part

reduced to ashes. The scenes of their devastations were three times more extensive than that of their conquests. At a still greater distance the open towns of Gaul were deserted, and the inhabitants of the fortified cities, who trusted to their strength and vigilance, were obliged to content themselves with such supplies of corn as they could raise on the vacant land within the enclosure of their walls.

Under these melancholy circumstances, Julian, the brother of Gallus, was appointed Caesar, A.D. 356, and sent to Gaul, as he expressed it himself, to exhibit the vain image of imperial greatness. Though profoundly ignorant of the practical arts of war and government, the active vigor of his own genius, aided by the wisdom and experience of Sallust, an officer of rank, enabled him soon to acquire a reputation in both departments in advance of his contemporaries. In Aug. A.D. 357, he encountered thirty-five thousand of the bravest warriors of Germany under the fierce Chnodomar, and with a small army of thirteen thousand men gave them a signal overthrow in the obstinate and bloody battle of Strasburg. Chnodomar was made prisoner, six thousand of the Allemanni slain, and the country relieved by the retreat of their compatriots across the upper Rhine.

After repulsing the Allemanni, he *thundered* against the Franks, who were seated nearer to the ocean on the confines of Gaul and Germany. In the spring of A.D. 358, he attacked these barbarians, the most formidable and warlike of the German tribes, dispersed in predatory hordes from Cologne to the ocean. While they supposed him to be in his winter quarters at Paris, he appeared among them with his legions; and by the terror, as well as by the success, of his arms, soon reduced their suppliant tribes to implore the clemency, and to obey the commands of the conqueror. Thus, in 359, the *thunders* ceased to roll, and the victories of Julian suspended, for a short time, the inroads of the barbarians, whom he had expelled and thrice invaded, and delayed the ruin of the Roman empire in the West.

3. And there were Lightnings

Thunders are international wars, whose echoes reverberate through the heavens of the respective states; while *lightnings* denote civil discord and revolutions in the government.

The tragic *voice* which announced the murder of the Emperor Constans by the agents of Magnentius A.D. 350, developed an important revolution. The authority of the regicide was acknowledged through the whole extent of the two great praefectures of Gaul and Italy; and the usurper prepared by every act of oppression, to collect a treasure to supply the expenses of a *civil war*.

The intelligence of this revolution which so deeply affected the honor and safety of the House of Constantine, recalled the arms of Constantius from the inglorious prosecution of the Persian war. He consigned the East to his lieutenants, and afterwards to his cousin Gallus, whom he raised from a prison to a throne; and marched toward Europe, with a mind agitated by the conflict of hope and fear, of grief and indignation. He rejected the ignominious terms of peace that were offered to him, with disdain; put the usurper's ambassadors in irons, and prepared to wage implacable war, as became the Chief Bishop of the Apostasy!

The contest with Magnentius was serious and sanguinary. He advanced with rapid marches to encounter Constantius, at the head of a numerous army of Gauls, Spaniards, Franks, and Saxons. During the greater part of the summer he operated in the fertile plains of the lower Pannonia, between the Drave, the Save, and the Danube, where he showed himself the master of the field. The humbled pride of Constantius condescended to solicit a treaty of peace, which would have resigned to Magnentius the sovereignty of the provinces beyond the Alps. But the haughty usurper replied by detaining the ambassador in captivity, and despatching an officer to reproach Constantius with the weakness of his reign, and to insult him by the promise of a pardon, if he would instantly abdicate the purple. This, however, he declined to do, and answered that "he should confide in the justice of his cause, and the protection of an avenging Deity."

The two armies were confronted in order of battle upon a naked and level plain round the city of Mursa, which has always been considered as a place of importance in the wars of Hungary. On this ground, Sep. 28, A.D. 351, the army of Constantius formed, with the Drave upon its right; while the left extended far beyond the right flank of Magnentius. Upon this host the son of Constantine bestowed an eloquent speech, and then retiring into a church at a safe distance from the battle-field, committed to his generals the conduct of this decisive day. They deserved his confidence by the valor and skill they exerted. Once began, the engagement soon became general, and was scarcely ended with the darkness of night. Victory declared for the imperialists. The number of the slain was computed at fifty-four thousand men, and the slaughter of the victors was more considerable than that of the vanquished; a circumstance that proves the obstinacy of the contest, and justifies the remark of an ancient author, that the forces of the empire were consumed in the fatal battle of Mursa, by the loss of a veteran army, sufficient to defend the frontiers, or to add new triumphs to the glory of Rome.

After this fatal overthrow, the pride of Magnentius was reduced by repeated misfortunes, to sue, and to sue in vain, for peace. On Aug. 10, A.D. 353, the bloody combat of Mount Seleucus completely broke the usurper's power. He was unable to bring another army into the field; the fidelity of his guards was corrupted; and they saluted him with shouts of "Long live the Emperor Constantius!" Perceiving by this that all was lost, he prevented their design of delivering him up to his enemy, by the easier and less ignominious death of falling upon his sword. Magnentius being removed, the public tranquillity was confirmed by the execution of the leaders who survived. A severe inquisition was extended over all, who either from choice or compulsion, had been involved in the rebellion. The most innocent subjects of the west were exposed to exile and confiscation, to death and torture; and as the timid are always cruel, the mind of Constantius, the Bishop of Bishops, was inaccessible to mercy.

These *lightnings* having ceased to scatter their deadly bolts, the international *thunders* between the catholic empire and the barbarians of Germany, began to roll as we have already related. They were the echoes of these lightnings; for during the civil war, in the blindness of his fury, Constantius abandoned to the Franks and Allemanni the countries of Gaul, which still acknowledged the authority of his rival. He invited them to cross the Rhine, by presents and promises, by the hopes of spoil, and by a perpetual grant of all the territory they might be able to subdue. The rapacity of his barbarian allies being thus excited, when he had no further use for them he discovered and lamented the difficulty of dismissing them, after they had tasted the richness of the Roman soil. They refused to retire, and treating, as their natural enemies, all the subjects of the empire, pillaged and destroyed at pleasure. To relieve the country of this scourge, Julian was sent to Gaul to thunder upon them, as already related in section 2.

While the Gallic legions and barbarians were thundering upon the Rhine, the Quadi and Sarmatians, against Constantius and his Illyrian forces, were thundering upon the Danube. Thus, at the same time, "there were thunders" on the Rhine, the Danube, and the Euphrates. Julian and Constantius were both victorious in Gaul and Illyricum; and the praises of Julian were everywhere repeated, except in the palace of Constantius, who was jealous of his popularity, and determined, if possible, to deprive him of his power.

In April A.D. 360, while attending to the public affairs in Paris, Julian was surprised by the hasty arrival of a tribune and a notary, with positive orders from the emperor, that four entire legions, and three hundred of the bravest from each of the remaining bands, should instantly begin their march for the frontiers of Persia. This numerous detachment constituted the strength of the Gallic army, which loved and admired Julian; despised, and perhaps, hated Constantius; and dreaded the laborious march, the Persian arrows, and the burning deserts of Asia. If Julian complied with the orders he had received, he subscribed his own destruction, and that of the people, who would again be exposed to the invasion of the Germans. But a positive refusal was an act of rebellion, and a declaration of war.

After a painful conflict he ordered the troops to march. A scene of general distress ensued. But the grief of an armed multitude is soon converted into rage. Their line of march was through Paris, in the suburbs of which they were to be reviewed by Julian. On their approach he went out to meet them. He addressed them in a studied oration, and then dismissed them to quarters. At the hour of midnight their discontent became furious. With sword, and bows, and torches in hand they rushed into the suburbs; encompassed the palace; and careless of future dangers, pronounced the fatal and irrevocable words, JULIAN AUGUSTUS! He earnestly protested against their treason, but it was useless; they repeatedly assured him, that if he wished to live, he must consent to reign.

Thus, the *lightning* of revolution and civil discord again began to flash its fires in the political aerial. Julian was a worshipper of Jupiter, the Sun, Mars, Minerva, and all the other deities of the old superstition; while his cousin Constantius was the Chief Bishop of the Apostasy. Hence, they were rival champions of the old and new superstitions of the empire, which were now about to contend for the dominion of the world.

While offering peace to Constantius, he made the most vigorous preparations for war. The cruel persecution of the adherents of Magnentius had filled Gaul with outlaws and robbers. These flocked to the standard of Julian. Several months were ineffectually consumed in negotiations at the distance of three thousand miles from Paris to Antioch; at length, perceiving that his adversary was implacable, he boldly resolved to commit his life and fortune to the chance of a civil war; and though some weeks before he had celebrated the catholic festival of the Epiphany, made a public declaration that he committed the care of his safety to the *Immortal Gods*; and thus publicly renounced the religion, as well as the friendship of Constantius.

4. And there was an Earthquake

The storm of thunders and lightnings being expended, the earth into which the fire from the angel's frankincense bowl was cast, began to shake. The seasonable death of Constantius A.D. 361, delivered the Roman Empire from the calamities of civil war, which had hitherto progressed without serious effusion of blood. Julian was now acknowledged as emperor by the whole empire. His throne was the seat of philosophy and science, falsely so-called, heathen piety, and vanity. He despised the honors, renounced the pleasures, and discharged with incessant diligence the duties of his exalted station.

The reformation of the imperial court was one of the first and most necessary acts of Julian's revolutionary government. Soon after his entrance into the palace of Constantinople, he had occasion for the service of a barber. An officer magnificently dressed presented himself. "It is a barber," exclaimed Julian, with affected surprise, "that I want, and not a receiver general of the finances." He questioned the man concerning the profits of his employment; and was informed that besides a large salary and some valuable perquisites, he enjoyed a daily allowance for twenty servants, and as many horses. A thousand barbers, a thousand cupbearers, a thousand cooks, were distributed in the several offices of catholic luxury; and the number of the eunuchs of this "christian" establishment could be compared only to the insects of a summer's day. The "BISHOP OF BISHOPS" was distinguished by the oppressive magnificence of his dress, his table, his buildings, and his train. The domestic crowd of the palace surpassed the expense of the legions. The monarch was disgraced, and the people injured, by the creation and sale of an infinite number of obscure and even titular employments; and the most worthless of mankind might purchase the privilege of being maintained, without the necessity of labor, from the public revenue. The waste of an enormous household, the increase of fees and perquisites, which were soon claimed as a lawful debt, and the bribes they extorted from those who feared their enmity, or solicited their favor, suddenly enriched these haughty menials. Their rapine and venality could be equalled only by the extravagance of their dissipations. Their silken robes were embroidered with gold, their tables were

served with delicacy and profusion; and the most honorable citizens were obliged to dismount from their horses, and respectfully to salute any eunuch they might meet on the public highway. All this excited the contempt and indignation of the philosophic Julian, who despised the pomp of royalty, and was impatient to relieve the distress, and to appease the murmurs of the people. By a single edict, he reduced the palace of Constantinople to an immense desert, and dismissed with ignominy the whole train of slaves and dependents. The splendid and effeminate dress of the Asiatics, the curls and paint, the collars and bracelets, which had appeared so ridiculous in the person of "the first christian emperor," CONSTANTINE, were rejected with contempt by his philosophic and pagan nephew, Julian.

But the "earthquake" would have only slightly shaken the Apostasy, if Julian had only corrected the abuses, without punishing the crimes, of his catholic predecessor's reign. "We are now delivered," says he, in a familiar letter to one of his intimates, "we are now surprisingly delivered from the voracious jaws of the many-headed Hydra. I do not mean to apply that epithet to my brother Constantius. He is no more; may the earth be light upon his head! But his artful and cruel favorites studied to deceive and exasperate a prince, whose natural mildness cannot be praised without some efforts of adulation. It is not, however, my intention, that even those men should be oppressed: they are accused, and they shall enjoy the benefit of a fair and impartial trial." To conduct this inquiry, Julian named six judges of the highest rank in the state and army; and as he wished to escape the reproach of condemning his personal enemies, he fixed this extraordinary and inexorable Chamber of Justice at Chalcedon, on the Asiatic side of the Bosphorus; and transferred to the commissioners an absolute power to pronounce and execute their final sentence without delay and without appeal. The office of president was exercised by the venerable praefect of the east, a *second* Sallust, whose good qualities conciliated the esteem of Greek sophists, and catholic bishops. He was assisted by the eloquent Mamertinus, one of the consuls elect. But the civil wisdom of these two magistrates was overbalanced by the ferocious violence of four generals. One of these, Arbetio by name, more fit for the prisoners' bar than the bench, was supposed to possess the secret of the commission; the armed and angry leaders of the Jovian and Herculean bands encompassed the tribunal; and the judges were alternately swayed by the laws of justice, and by the clamours of faction.

A devout and sincere attachment for the gods of Athens and Rome constituted the ruling passion of Julian; and the superstitious phantoms which existed only in his mind, had a real and judicial effect through the government of the empire. The vehement zeal of the catholics, who despised the worship, and overturned the altars, of those heathen rivals of the martyrs, engaged their imperial votary in a state of irreconcilable hostility with a very numerous party of his subjects. The subsequent triumph of this party, which he deserted and opposed, has fixed a stain of infamy on the name of Julian; and the unsuccessful "apostate has been overwhelmed with a torrent of Arian and Trinitarian invectives, of which the signal was given by the sonorous trumpet of Gregory Nazianzen.

The catholics, who beheld with horror and indignation the apostasy of Julian from their superstition, had much more to fear from his power than from his arguments. The pagans, who were conscious of his fervent zeal, expected that the flames of persecution should be immediately kindled against the enemies of the gods; and that the ingenious malice of Julian would invent some cruel refinements of death and torture, which had been unknown to the rude and inexperienced fury of his predecessors. But the hopes, as well as the fears, of the rival religious factions were disappointed by one who was persuaded that neither steel nor fire can eradicate the erroneous opinions of the mind. Influenced by this conviction he extended to all the inhabitants of the Roman world the benefits of a free and equal toleration; and the only hardship he inflicted on the catholics, was *to deprive them of the power of tormenting their fellow-subjects* whom they stigmatized as idolators and *heretics*. Among these so-called "heretics," were those who in the reigns of Constantius and Julian were being sealed in their foreheads with the seal of the

Deity as the 144,000. The pagans were expressly ordered to reopen all their temples; and they were at once delivered from the oppressive laws, and arbitrary vexations they had sustained under the reign of Constantine and his sons. At the same time the trinitarian bishops and clergy, who had been banished by the Arian emperor, Constantius, were recalled from exile, and restored to their respective conventicles; also the Donatists, Novatians, Eunomians, and so forth. Julian, who understood and derided their theological disputes, invited to the palace the leaders of the hostile sects, that he might enjoy the agreeable spectacle of their furious encounters. The clamour of controversy sometimes provoked him to exclaim, "Hear me! the Franks have heard me, and the Allemanni;" but he soon discovered that he was now engaged with more obstinate and implacable enemies; and though he exerted the powers of oratory to persuade them to live in concord, or at least in peace, he was perfectly satisfied before he dismissed them from his presence, that he had nothing to dread from the union of the "christians" so-called.

As soon as he ascended the throne, he assumed, according to imperial custom, the character of SUPREME PONTIFF, not only as the most honorable title of imperial greatness, but as a sacred and important office, the duties of which he was resolved to execute with pious diligence. Encouraged by the example, exhortations, and liberality of their pious sovereign, the cities and families resumed the practice of their neglected ceremonies. "Every part of the world," exclaims Libanius, with devout transport, "displayed the triumph of religion; and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods and a supper for their joyous votaries."

As the army is the most forcible engine of absolute power, Julian applied himself with peculiar diligence to corrupt the religion of his troops, without whose hearty concurrence every measure must be dangerous and unsuccessful; and the natural temper of soldiers made this conquest as easy as it was important. On the days of solemn and public festivals, the emperor received the homage and rewarded the merit of the troops. His throne of state was encircled with the military ensigns of the Roman republic; the name of Christ was erased from the *Labarum*, and the symbols of war, of majesty, and of pagan superstition, were so dexterously blended that the faithful subject incurred the guilt of idolatry when he respectfully saluted the person or image of his sovereign. The soldiers passed successively in review, and each of them, before he received from the hand of Julian a liberal donative proportioned to his rank and services, was required to cast a few grains of incense into the flame which burned upon the altar. This restoration and encouragement of paganism revealed a multitude of pretended christians, who, from motives of temporal advantage, had acquiesced in the catholicism of the former reign, and who afterwards returned, with the same flexibility of conscience, to the superstition professed by the successors of Julian.

As I am not composing a history of the Julian earthquake, but merely evidencing illustratively by history the symbolical drama of the apocalypse, it is only necessary that I should show that the events of the first sixteen months of his reign over the whole empire, following the "lightnings," were, in the fullest sense, such a revolution as could only fairly and properly be represented by "an earthquake." I need not go into all the details of his remarkable reign. It will, therefore, be sufficient to say that, in his great work of humbling the LAODICEAN APOSTASY in the lowest depths of degradation into which he could plunge it, he proclaimed himself the gracious protector of the Jews! He had no love for these unfortunates, but they deserved the friendship of the idolator by their implacable hatred of the christian name. He proposed to rebuild their temple in Jerusalem, and relieved them of the pecuniary oppressions imposed upon them by the bishops and eunuchs of the court of Constantius. The catholics were firmly but erroneously persuaded that a sentence of *everlasting* destruction rested upon the whole fabric of the Mosaic law. Julian, therefore, argued that the success of his rebuilding speculation would prove the

falsity of the prophets, and turn the truth of revelation into a lie. But had he succeeded, his success would only have proved the ignorance of the catholics, who understood nothing aright. His enterprise, however, was defeated by an earthquake, a whirlwind, and a fiery eruption, which scorched and blasted the workmen, overturned and scattered their works, and compelled the abandonment of the undertaking.

Foiled in this manoeuvre, he attacked the catholic church in the very seat of its soul. He transferred to the priests of his own superstition the management of the liberal allowances from the public revenue which had been granted to their church by Constantine and his sons. The proud system of clerical honors and immunities was levelled to the ground, testamentary donations were forbidden, and the catholic priests were confounded with the last and most ignominious class of the people. By this policy he aimed to deprive them of all the temporal honors and advantages which rendered them respectable in the eyes of the world, which is "the enemy of God." But, besides this, he prohibited catholics from teaching the arts of grammar and rhetoric, observing that the men who exalt the merit of implicit faith are unfit to claim or enjoy the advantages of science, and that they ought to content themselves with expounding, not Homer and Demosthenes, but Luke and Matthew in the conventicles of the Galileans. This edict deprived them wholly of the education of youth, which, in the Roman world, was intrusted to masters of grammar and rhetoric, who were elected by the magistrates, maintained at the public expense, and distinguished by many lucrative and honorable privileges. Having thus substituted pagan sophists for catholic priests, he invited a free and general resort to the public schools, in a full confidence that the tender minds of the scholars would be paganized by the impressions received. The greater part of the catholic officers were gradually removed from their employments in the state, the army, and the provinces; and the hopes of future candidates were extinguished by his maliciously, but most correctly, reminding them, that *it was unlawful for a christian to use the sword either of justice or of war*; and studiously guarding the camp and the tribunals with the ensigns of idolatry. The powers of government were entrusted to the pagans, who professed an ardent zeal for the superstition of their ancestors. Under their administration the catholics had much to suffer and more to apprehend. Julian was averse to cruelty, but his provincial ministers exercised a vexatious tyranny against sectaries, on whom they were not permitted to confer the honors of martyrdom. He dissembled the knowledge of the injustice exercised in his name, and expressed his real sense of their conduct by gentle reproofs and substantial rewards.

The most effectual instrument of annoyance with which they were armed was the law that obliged the catholics to make full and ample satisfaction for the temples they had destroyed under the preceding reign. The zeal of the triumphant Laodicean Apostasy had not always the sanction of the public authority; and the catholic bishops, who were secure of impunity, had often marched at the head of their congregations to attack and demolish the rival fortresses of Satan. On his consecrated lands, which had been given to the clergy, and on the ruins of paganism, the catholics had frequently erected their conventicles. The ground had to be cleared of these, and the stately temples of the idols which had been levelled, and the precious ornaments which had been converted to catholic uses, had to be restored, making a very large amount of damages and debt. But the catholics, who had robbed and destroyed the property of "heretics" as well as pagans, in this, the dark hour of retribution, were unable to pay. The Roman law, therefore, gave the claimants a right to the debtors' persons. They were, consequently, seized by Julian's ministers, and subjected to bodily pains and torments. In this the moment of their prosperity, they dragged their mangled bodies through the streets, pierced them by the spits of cooks and the distaffs of enraged women, and the entrails of catholic priests and their ecclesiastical females, after they had been tasted by these bloody fanatics, were mixed with barley and contemptuously thrown to the unclean animals of the city.

About the same time, Julian was informed from Edessa that the proud and wealthy faction of Arian

catholics had insulted the weakness of a sect of “heretics” styled Valentinians, and committed such disorders as ought not to be suffered with impunity in a well regulated state. Upon hearing of this, he confiscated the whole property of the church by his mandate to the magistrates of the place. The money was distributed among the soldiers, the lands were added to the state’s domain, and, with the most pungent irony, he wrote to the offenders, saying, “I show myself the true friend of the Galileans. Their admirable law has promised the kingdom of heaven to the poor; and they will advance with more diligence in the paths of virtue and salvation when they are relieved by my assistance from the load of temporal possessions. Take care,” continued he, in a more serious tone, “take care how you provoke my patience and humanity. If these disorders continue, I will revenge on the magistrates the crimes of the people; and you will have reason to dread, not only confiscation and exile, but fire and sword.” The catholics, both Arian and Athanasian, who, before the “earthquake” that levelled their high towers in the dust, had possessed above forty years the civil and ecclesiastical government of the empire, had contracted the insolent vices of prosperity, and the habit of believing that they were the saints, and that the saints alone were entitled to reign over the earth. As soon as the justice of Julian deprived the clergy of the privileges conferred by the favor of Constantine, unmindful of their own tyranny against “heretics,” among whom were the sealed servants of the Deity, they complained bitterly of “the Apostate’s” most cruel oppression; and the free toleration of idolators and HERETICS, *who were alone benefited by the Julian earthquake*, was a subject of grief and scandal to catholics. Their present hardships, intolerable as they might appear, were considered as a slight prelude to impending calamities, which were suspended till their crafty oppressor’s victorious return from the Persian war, when laying aside the mask of dissimulation, he would cause the amphitheatres to stream with the blood of hermits and bishops; and that catholics who persevered in the profession of their opinions would be deprived of the common benefits of nature and society. These gloomy forebodings of deserved punishment, however, were suddenly dispelled by the death of Julian, who was mortally wounded, June 26, A.D. 363. He was pierced by a Persian javelin, in the thirty-second year of his age, after a reign of one year and eight months from the death of Constantius. He was the last of the house of Constantine, which was left without an heir, and the empire without a master, by his unexpected death. The trembling of the catholic world subsided, and the military election of Jovian restored tranquillity to the church and state.

Volume 3

FOREWORD TO VOLUME THREE

In the original edition of *Eureka*, the present volume formed the second part of Volume Two, making it all a large book of some 736 pages. Subsequently this was found to be somewhat unwieldy, and the volumes was divided into two, numbered Volume 2A and Volume 2B. But the volumes were divided in the middle of a sentence which added to their awkwardness.

As we have reset the contents in larger type, we would have added to the original problem if we had presented Volume Two as it first appeared; at the same time we certainly wanted to avoid the problem of dividing it in the middle of a sentence.

Hence we have created a new Third Volume of *Eureka*.

The previous volume, having introduced the opening of the Seventh Seal (v. Apocalypse 8:1–5), which opening followed the prayers of the saints (4), this present volume expounds upon the first and second sections of it.

The opening of the seal revealed seven angelic trumpeters. The sounding of the first four called forth judgments upon Catholic Europe. The Fifth Trumpet, also styled the First Woe, directed attention to the east, and predicted the uprise of the Saracenic Moslem power. The Sixth Trumpet, or the Second Woe, symbolized the uprise of the political Euphratean power, and the consequent demise of the Eastern catholic Empire with its headquarters in Constantinople. Then follows the prophecy of the Rainbowd angel destined to conquer the world (Apocalypse 10); after which, in accordance with the plan of *The apocalypse*, the second section of the Seventh Seal relating to the death and resurrection of the witnesses (Apocalypse 11:1–14) is expounded. This introduces the Third Woe as outlined in the rest of the chapter (Apocalypse 11:15–19), culminating with the triumph of the saints and the Nave of Deity opened in the political heavens of the future age. At that point, this section of *The Apocalypse*, and this Second Volume of *Eureka* closes.

It is with great personal satisfaction that we have been enabled to present this Volume to the Reader. We trust he will derive as much pleasure out of studying it as we are sure the Author had in writing it, and we certainly have done in re-producing it. May the Reader enjoy the blessing pronounced upon those who study *The Apocalypse* with understanding.

—Publishers.

The Construction of the Apocalypse

“BLESSED ARE THEY WHO READ, HEAR AND KEEP THESE WORDS”—Apoc. 1:1–3.

No.

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CHAPTER 8

THE CHAPTERS OF THIS VOLUME ARE NUMBERED ACCORDING TO THE NUMBERS OF THE CHAPTERS OF THE APOCALYPSE; SO THAT THE EIGHTH CHAPTER OF THIS WORK IS AN EXPOSITION OF THE EIGHTH CHAPTER OF THE APOCALYPSE, AND SO ON TO THE ELEVENTH INCLUSIVE. THE PREVIOUS VOLUME HAVING INTRODUCED THE SEVENTH SEAL, THIS VOLUME PROCEEDS TO EXPOUND THE SEAL PROPERLY.

SUBJECT

First Section of the Seventh Seal

This section comprehends the events resulting from the release of the Four Winds, held by the Four Angels standing at the Four Corners of the Earth—Apoc. 7:1. When in operation, they were to blow injuriously upon the earth, the sea, and the trees, of Daniel's Fourth Beast-Dominion. They were what Gibbon styles "the threatening tempests of barbarians which subverted the foundations of Roman greatness." They were commissioned against the catholic empire of the west, and did not cease to blow until they had sorely plagued the Apostasy, and disrobed Old Rome of its glory and dominion. The Four Wind-powers angelized against Roman Europe are identical with the first four trumpets, which were sounded or blown against "the earth," the "trees," and "sea," which were not plagued to the subversion of their sovereignty until these trumpets had produced their full effect.

Preparation For Sounding

The seven angels, which John tells us in ch. 8:2, he saw standing before the Deity, and to whom were given seven trumpets, he further informs us, in the sixth verse, "prepared themselves to sound." Though they had been commissioned in the days of Constantine, they had also been forbidden to execute judgment until the sealing of the 144,000 was duly effected. Their *preparing* to sound was no part of their sounding. When the trumpets were given them they were quiescent, and quiescent they remained during the "voices, and thunders, and lightnings, and earthquake" of the reigns of Constantius and Julian; but, when the earthquake was over, and the Catholic Apostasy found unexpected deliverance in the military election of JOVIAN, a trinitarian catholic, nothing improved by the well merited castigation it had experienced, it progressed from bad to worse, until the forbearance of the Deity had attained the limit which, in His wise foreknowledge of all things, He had fixed, and beyond which He had predetermined that the blasphemous superstition should not continue unscathed by the fierceness of His devouring indignation. From the death of Julian, A.D. 363, to the death of Theodosius the Great, and the revolt of the Goths under Alaric, A.D. 395, *a period of thirty-two years*, was the period also of *the preparation for sounding*, which terminated in the Gothic blast of the First Wind-Trumpet. At the end of this PREPARATION-PERIOD, the Catholic Imperiality was finally divided into TWO SOVEREIGNTIES, which answered to the TWO IRON LEGS of Nebuchadnezzar's Image—the sovereignty of Constantinople under Arcadius, and the sovereignty of Rome under Honorius, both of them the worthless sons of the catholic tyrant, "Theodosius the Great."

This preparation period of thirty-two years includes the reigns of Jovian, Valentinian and Valens, Gratian, and Theodosius—of Jovian, who reigned about seven months; of Valentinian, who ruled twelve years; of Gratian, who, after reigning four years, associated Theodosius with himself in the purple; and of Theodosius, who reigned sixteen years, or till his decease, A.D. 395. The sounding of the seven angels was, and is (for they will not have ceased to sound until the reign of the saints shall have been established over all the apocalyptic earth), the execution of judgment upon the Laodicean Catholic Apostasy in its imperio-regal constitution. During this preparation-period it made rapid and gigantic progress in developing "the mystery of iniquity," "after the working of the Satan with all power and signs and wonders of falsehood, and with all deceivableness of the iniquity in them who are being destroyed." It rapidly filled up that measure of iniquity which rendered it no longer expedient to defer judgment—to restrain the tempest of "hail and fire mingled with blood," which, as a devouring blast, should scorch and torment it unto death.

It will, doubtless, be satisfactory to the reader unacquainted with the history of this period to receive some information respecting it. I shall, therefore, as briefly as is compatible with clearness, notice the state of the Catholic Apostasy in the thirty-two years of angelpreparation for the execution of judgment.

1. THE APOSTASY IN THE PREPARATION-PERIOD

The death of Julian left the Ancient Idolatry in possession of the empire, but without a champion. He had endeavored to thoroughly paganize the army but had succeeded only in making hypocrites of those who took any interest in religion. So long as he was the dispenser of the loaves and fishes of the state, the soldiery bowed the knee to Jupiter; but when the arrow of the Persian had given victory to “the Galilean,” and the “pious Jovian” became the elect of the fickle host, whose affection had been gained by his comely person, cheerful temper, and familiar wit, the soldiers again displayed at the head of their legions the banner of the cross, the Labarum of Constantine, by which was announced to the people the superstition of their new emperor.

The first monuments of peace were devoted by Jovian to the restoration of domestic tranquillity to the church and state. The “Christians,” says Gibbon, “had forgotten the spirit of the gospel, and the pagans had imbibed the spirit of the church. In private families, the sentiments of nature were extinguished by the blind fury of zeal and revenge; the majesty of the laws was violated or abused; the cities of the east were stained with blood, and the most implacable enemies of the Romans were in the bosom of their country.” As soon as Jovian was enthroned, he secured the legal establishment of the catholic superstition. The insidious edicts of Julian were abolished, and the immunities of the catholic apostasy were restored and enlarged, which gained for him, of course, the loud and sincere applause of its devotees. The episcopal leaders of their contending sects, convinced, by experience, how much their fate would depend on the earliest impressions made on the mind of an untutored soldier, hastened to the court at Antioch. “The highways of the east were crowded with Homoousian, and Arian, and Semi-Arian, and Eunomian bishops, who struggled to outstrip each other in the holy race for the prize of the imperial favor; the apartments of the palace resounded with their clamors, and the ears of Jovian were assailed, and perhaps astonished, by the Babel-mixture of metaphysics and passionate invectives. They discovered at length his admiration for ‘the celestial virtues of the great Athanasius’, “one of the most persistent ecclesiastics of which Jezebel could boast in that or any subsequent period of her career. By this discovery, Jovian was found to be possessed of the spirit of the times, and therefore in fellowship with the zeal and numbers of the most powerful sect of the Apostasy. Under his reign, Laodiceanism obtained an easy and lasting victory; and as soon as the sunshine of imperial patronage was withdrawn, the ancient idolatry, which had been cherished by the arts of Julian, sunk irrecoverably in the dust. Thus, as justly remarked by Themistius in his address to Jovian, “in the recent changes, both religions (Julian’s and Constantine’s) had been alternately disgraced by the seeming acquisition of worthless proselytes, of those votaries of the reigning purple, who could pass without a reason, and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians.”

After Jovian’s death, Valentinian was elected by the military to the absolute government of the Roman empire. In thirty days after his own election, he associated his brother Valens as his colleague in the emperorship. In June, A.D. 364, they divided the empire between them; Valentinian bestowing on his brother the rich praefecture of the Eastern Leg of the Babylonian Image, from the Lower Danube to the confines of Persia; whilst he reserved to himself the three praefectures of Illyricum, Italy, and Gaul, constituting the Western Leg, from the extremity of Greece to the Caledonian rampart, and from the rampart to the foot of Mount Atlas. This division being amicably arranged, preparation for the angel-trumpeters was advanced a stage. The Emperor of the West established his temporary residence at Milan; and the Emperor of the East returned to Constantinople, to assume the dominion of fifty provinces.

ROMAN EMPIRE UNDER VALENTINIAN

364–75 Valentinian I, elected by the military to absolute government, elevated his brother Valens to co-ruler in the East. Under their joint rule, the borders of the Empire were extended to the Rhine frontier and Hadrian's Wall in Britain.

Both these men were cruel, and not equally and similarly zealous for the traditions of the Apostasy. Valens was an Arian, and therefore a persecutor of the Athanasians. These hostile factions were more equally balanced in the East than in the Latin West, where the Arian party was but small. The Arian and Athanasian monks and bishops supported their arguments by invectives, and these were sometimes followed by blows. Athanasius reigned archbishop in Alexandria over the most ignorant and ferocious catholics of the empire. Constantinople and Antioch were occupied by his enemies, the Arians; and every episcopal vacancy was the occasion of a popular tumult, greatly to the disgust and contempt of philosophers and pagans. So great was the lust of power, that the leaders of both factions believed that, if they were not suffered to reign, they were most cruelly injured and oppressed.

The western emperor Valentinian reigned over the countries in which the Sealing Angel was occupied in the work of sealing the servants of the Deity in the forehead. Though a man whose savage disposition was hardened against pity and remorse, he uniformly maintained a firm and temperate impartiality in an age of singular discord and contention among ecclesiastics. He declined with respectful indifference the subtle questions of their debates; and, while he remembered that he was a disciple of the church, he never forgot that he was lord and master of the clergy. The pagans, the Jews, and all the various sects which acknowledged the divine authority of Christ, were protected by the laws from arbitrary power, or popular insult; nor did he prohibit any mode of worship, except those secret and criminal practices which abused the name of religion for the dark purposes of vice and disorder. He published an edict A.D. 370, addressed to Damasus, Bishop of Rome, restraining the avarice of the clergy. The things he forbid them to practice show in what they were especially guilty. He admonished the ecclesiastics and monks not to frequent the houses of widows and virgins; and menaced their disobedience with the animadversion of the civil authority. These were of that sort Paul predicted would “creep into houses, and lead captive silly women laden with sins, led away by divers lusts, ever learning, and never able to come to the knowledge of the truth” (2 Tim 3:6). These reprobates installed themselves with these “silly women” as their spiritual directors. But Valentinian rightly discerned the corruptness of their purposes. He therefore forbid their visiting the houses, or receiving any gift, legacy, or inheritance, from the liberality of their spiritual daughters. He had to step in as the civil guardian of domestic happiness and virtue, against the assaults of clerical wolves in sheep's clothing, calling themselves christian pastors of Christ's flock!! By their professed contempt of the world, they insensibly acquired the most desirable advantages; the lively attachment, perhaps, of a young and beautiful woman, the delicate plenty of an opulent household, and the respectful homage of the slaves, the freedmen and clients of senatorial families. Under this spiritual direction, the immense fortunes of Roman ladies were gradually consumed in lavish arms and expensive pilgrimages; and the artful ecclesiastic, who had assigned himself the first, or possibly the sole, place in the testament of his spiritual daughter, still presumed to declare, with the smooth face of hypocrisy, that he was only the instrument of charity and the steward of the poor. The lucrative, but disgraceful trade which was exercised by the clergy to defraud the expectations of the natural heirs, had provoked the indignation of a superstitious age; and two of the most respectable of Latin spiritual directors, Jerome and Ambrose, honestly confess that the ignominious edict of Valentinian was just and necessary.

What Gibbon styles “the splendid vices of the church of the Rome,” in the reign of Valentinian, and under the spiritual direction of Damasus, its bishop, have been impartially stated by Ammianus, who says, “The praefecture of Juventius was accompanied with peace and plenty; but the tranquillity of his government was soon disturbed by a bloody sedition of the distracted people. The ardour of Damasus

and Ursinus to seize the episcopal seat surpassed the ordinary measure of human ambition. They contended with the rage of party; the quarrel was maintained by the wounds and death of their followers; and the praefect, unable to resist or appease the tumult, was constrained, by superior violence, to retire into the suburbs. Damasus prevailed; the well-disputed victory remained on the side of his faction; one hundred and thirty-seven dead bodies were found in the Basilica of Sicinius, where the *christians* (!) hold their religious assemblies; and it was long before the angry minds of the people resumed their accustomed tranquility. When I consider the splendor of the capital, I am not astonished that so valuable a prize should inflame the desires of ambitious men, and produce the fiercest and most obstinate contest. The successful candidate is secure that he will be enriched by the offerings of matrons; that as soon as his dress is composed with becoming care and elegance, he may proceed, in his chariot, through the streets of Rome; and that the sumptuousness of the imperial table will not equal the profuse and delicate entertainments provided by the taste and at the expense of the Roman Pontiffs. How much more rationally (continues the honest pagan, more christian in spirit than “the christians”) would these pontiffs consult their true happiness, if instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity and his true worshippers.” When the tranquillity of the city was restored by the wisdom of the prefect Praetextatus, this polite and philosophic pagan, disguising a reproach in the form of a jest, remarked to the “right reverend bishop” Damasus, that if he could obtain the bishopric of Rome, he himself would immediately embrace the christian religion. This lively picture of the wealth and luxury of the bishops of Rome in the fourth century becomes the more curious as it represents the intermediate degree between the humble poverty of the Apostles, and the royal state of an Imperial Pontiff, whose temporal dominions once extended from the confines of Naples to the Po.

On the death of Valentinian, A.D. 375, Gratian, his son, a youth of seventeen, and his brother, Valentinian II, then only four years old became emperors of the West, so that the government of the Roman world was now exercised in the united names of Valens and his two nephews. On the fall of Valens in the battle of Hadrianople, A.D. 378, Gratian appointed Theodosius his successor over the East. Gratian was a feeble and indolent character, piously credulous, and a mere tool in the hands of ecclesiastical hypocrites, who procured from him an edict to punish, as a capital offence, the violation, neglect, or even the ignorance, of what they were pleased to call the divine law. This would give them power to persecute and destroy “the servants of the Deity,” then being impressed with his seal. The murder of Gratian did not improve the situation; for Theodosius, a name dear to the Apostasy, was pious and cruel, with strength and activity of mind.

Among the benefactors of the catholic church, the fame of Constantine has been rivalled by the glory of Theodosius, who assumed the merit of subduing Arianism, and abolishing the worship of idols in the Roman world. Theodosius was the first of the emperors immersed in what the apostasy terms “the true faith of the Trinity.” As he ascended from the water, “still glowing with the warm feelings of regeneration,” he dictated a solemn edict which proclaimed his own opinions and prescribed the religion of his subjects. “It is our pleasure,” said this sacramentally regenerated prince, “that all the nations, which are governed by our clemency and moderation, should stedfastly adhere to the religion which was taught by St. Peter to the Romans, *which faithful tradition hath preserved*, and which is now professed by the Pontiff Damasus (!) and by Peter, Bishop of Alexandria, a man of apostolic holiness. According to the discipline of the Apostles and the doctrine of the gospel, let us believe the sole Deity of the Father, the Son, and the Holy Ghost, under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of ‘CATHOLIC CHRISTIANS’; and as we judge that all others are extravagant madmen, we brand them with the infamous name of HERETICS, and declare that their

conventicles shall no longer usurp the respectable appellations of *churches*. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority guided by heavenly wisdom, shall think proper to inflict upon them.”

This edict of Theodosius caused great joy to the catholics. He convened, A.D. 381, a council at Constantinople, of one hundred and fifty bishops, to complete the theological system which had been established in the council of Nice. They decreed the equal Deity of the Holy Ghost, which, upon their authority, has been received by all the deluded nations and all the churches of the Apostasy. But, whatever the merits of the question, the sober evidence of history will not allow much weight to the personal authority of these Theodosian fathers. In an age when the spirituals of the Apostasy were a scandalous degeneration from apostolic purity, the most worthless and corrupt were always the most eager to frequent, and disturb the episcopal assemblies. The conflict and fermentation of so many opposite interests and tempers inflamed the passions of the bishops; and their ruling passions were the love of gold and the love of dispute. Many of the same churchmen who now applauded the orthodox piety of Theodosius, had repeatedly changed, with prudent flexibility, their creeds and opinions; and in the various revolutions of the church and the state, the religion of their sovereign was the rule of their obsequious faith. The unjust and disorderly proceedings of these sycophants forced the gravest members of the council to dissent and secede; and the clamorous majority, which remained masters of the field, could be compared only to wasps or magpies, to a flight or cranes, or to a flock of geese.

The decrees of the council of Constantinople had set up the standard of catholic opinion; and the spirituals who governed the beclouded conscience of Theodosius suggested the most effectual methods of persecution. In the space of fifteen years, he promulgated at least fifteen severe edicts against the heretics; and, to deprive them of every hope of escape, he sternly enacted that if any laws or rescripts should be alleged in their favour, the judges should consider them as illegal productions either of fraud or forgery. The penal statutes were directed against the ministers, the assemblies, and the persons of “the heretics”; and the passions of the legislator were expressed in the language of declamation and invective.

Thus the theory of persecution was established by this regenerated trinitarian emperor, whose justice and piety have been applauded by the church”; but the practice of it, in the fullest extent, was reserved for his rival and colleague, Maximus, then reigning beyond the Alps, the first, among catholic princes, who shed the blood of his subjects on account of their religious opinions. These were Priscillian and six of his brethren, who were tortured, condemned, and executed at Treves. Their tenets being reported by their enemies, it is not possible to speak with certainty respecting them. Their rejection by the clergy and their adherents is a presumption in favor of their being sufferers for the truth. Their death was the subject of a long and vehement controversy, in which, though Martin, Bishop of Tours, and Ambrose, Bishop of Milan, proclaimed the eternal damnation of heretics, they both were surprised and shocked by the bloody image of their temporal death. Since the murder of Priscillian by the catholics, they have become scarlet with the blood of the saints, and drunk with the blood of the witnesses for Jesus (Apoc. 17:6); and their proceedings have been refined and methodized in the “Holy Office,” which assigns their distinct parts to the ecclesiastical and secular powers. The victim to be murdered is regularly delivered by the sanguinary priest to the magistrate, and by the magistrate to the pious executioner; and the inexorable sentence of their Mother Jezebel, which declares her charge against the victim, is hypocritically expressed in the language of pity and intercession. Who need wonder at seven angels being commissioned to inflict vengeance upon such a communion of blood? How can wrath cease against men, so long as the earth is cursed with the presence of catholicism, and its kindred abominations? The divine indignation can only be appeased by their extirpation total and complete. After the death of Valentinian II, and the overthrow of Maximus, the Roman world was in the undivided possession of Theodosius; and thus it continued till his death, A.D. 395, when the separation of the East

and the West became final under his sons Arcadius and Honorius.

About sixty years after Constantine's conversion to catholicism, the ancient form of heathenism was completely superseded by catholic polytheism; and the temples of the gods were replaced by the Bazaars of Guardian Saints and Angels (Dan. 11:38–39), in which Theodosius, and his sacramentally regenerated coreligionists, convened under the spiritual direction of reprobate bishops and presbyters, for the degrading adoration of dead men's bones, and other relics they were taught to venerate as sacred. A pagan, treating of this change in the form Of Rome's polytheism, says: "The monks" (a race of filthy animals, to whom he is tempted to refuse the name of men) "are the authors of the new worship, which, in the place of those deities *who are conceived by the understanding*, has substituted the meanest and most contemptible Slaves, The heads, salted and pickled, of those infamous malefactors who, for the multitude of their crimes. have suffered a just and ignominious death; their bodies, still marked by the impression of the lash, and the scars of those tortures which were inflicted by the sentence of the magistrates; such are *the gods which the earth produces* in our days; such are the martyrs, the supreme arbitrators of our prayers and petitions to the Deity, whose tombs are now consecrated as the objects of the veneration of the people." This writer was the spectator of a revolution which raised a multitude of fabulous saints and victims to the rank of *mahuzzim*, of celestial and invincible protectors of the Roman empire! He might well be indignant at the worse than pagan abomination. Fifty years after the building of Constantinople, the pretended remains of Samuel, the prophet of Israel, were transported to that city. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the episcopal mountebanks into each other's hands. These fabulous relics were received by the infatuated catholic multitude with infinitely more demonstrations of joy and reverence than they would have shown to the real prophet; the highways, from Palestine to the gates of Constantinople, were filled with an uninterrupted procession; and the emperor Arcadius, at the head of the most illustriously betitled members of the clergy and senate, advanced to meet this extraordinary and fictitious guest! The example of Rome and Constantinople confirmed the superstition, blasphemy and discipline of the catholic world. The honors of fictitious saints and martyrs, *after an ineffectual protest of the sealed servants of the Deity*, were universally established; and in the age of those conspicuous theological empirics, Ambrose, Jerome, and Augustine, something was still deemed wanting to the sanctity of a catholic bazaar, till it had been consecrated by some portion of "holy relics," which fixed and inflamed the devotion of the deluded multitude.

The Catholic Apostasy by the end of the preparation period for angelic sounding had become a system of organized and established idolatry—of the worship of gods produced from the earth by the clerical officials of Satan's kingdom. Perceiving how profitable were the so-called relics of saints, more valuable to church-knaves than gold and precious stones, the clergy were as stimulated to multiply these treasures of 'the church.' Without regard for truth or probability *they invented names for skeletons, and actions for names*. The fame of the apostles and prophets, and their holy brethren, was darkened by superstitious fraud and falsehood. To the invincible band of real saints, whose blood from beneath the Altar cried for vengeance against their pagan murderers, the Theodosian craftsmen added myriads of imaginary heroes, who had never existed except in the fancy of "daemons speaking lies in hypocrisy; and having their conscience seared as with a hot iron," of whom Ambrose, bishop of Milan, his pupil "St. Augustin," and "St. Jerome," were notable examples: "and there is reason to suspect," says Gibbon, "that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. A superstitious practice, which tended to increase the temptations of fraud and credulity, insensibly extinguished the light of history and of reason in," what he incorrectly terms, "the christian world."

But the progress of catholic idolatry would have been much less rapid and victorious, if the superstition

of the people had not been assisted by the seasonable aid of what Paul styles, “signs and wonders of falsehood;” that is, of pretended visions and spurious miracles, to ascertain the authenticity and virtue of the most suspicious relics. When Ambrose refused to obey the sentence of banishment decreed against him by the Arian government of Valentinian II., and while he and his party were blockaded in the cathedral of Milan, he falsely declared that he was instructed by a dream, to open the earth in a place where the relics or remains of two martyrs, Gervasius and Protasius, had been deposited above three hundred years. Immediately under the churchpavement two perfect skeletons were found, with the heads separated from their bodies, and a plentiful effusion of blood. These “holy relics” were presented, in solemn pomp, to the veneration of his credulous flock. The knavish designs of Ambrose were admirably promoted by this pretended discovery. Their bones, blood, and garments, were supposed to contain a healing power; and their praeternatural influence was said to be communicated to the most distant objects, without losing any part of its original virtue. The alleged extraordinary cure of a blind man by touching the garment, and the reluctant confessions of several daemoniacs, were adduced to justify the Athanasian opinions and sanctity of this rebel churchman! The truth of these miracles is attested by *Saint* Ambrose himself, and by his proselyte, the celebrated *Saint* Augustin, who, at that time professed the art of rhetoric in Milan. The Arian court very properly rejected the testimony of such interested parties; and derided the theatrically represented cures, exhibited by the contrivance and at the expense of the archbishop. The effect, however, upon the irrational and strongly deluded multitude was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with such a favorite of heaven!

The same “grave and learned Augustin,” afterwards bishop of Hippo in the Roman Africa, attests the innumerable prodigies performed there by the relics of Stephen, stoned in the presence of Saul of Tarsus. These were brought to light by a dream, thrice repeated to one Lucian, a presbyter, residing twenty miles from Jerusalem. When they were unearthed, the ground trembled, and an odour, such as that of paradise, was smelt, which instantly cured the various diseases of seventy-three of the grave-openers. The relics were transported, in solemn procession, to a *house of the dead*, called “a church” by the ignorant multitude, constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged, in almost every province of the catholic world, to possess a divine and miraculous virtue. This “wonder of falsehood” is inserted in his elaborate work, “*The City of God*,” which Augustin designed as a solid and immortal proof of the truth of what he called christianity. He solemnly enumerates above seventy miracles, performed by Stephen’s relics, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! “If we enlarge our views to all the dioceses, and all the saints, of the ‘christian’ world”, says Gibbon, truly, “it will not be easy to calculate the fables, and the errors, which issued from this inexhaustible source. But we may surely be allowed to observe, that a miracle in that age of credulity and superstition, lost its name and its merit, since it could scarcely be considered as a deviation from the ordinary, and established, laws of nature.”

The innumerable “wonders of falsehood,” of which the tombs were the perpetual theatre, impressed the infatuated crowd with a notion of the state and constitution of the invisible world, which became the basis of the system of idol-worship, which darkens the kingdom of the clergy to this day. Whatever might be the condition of the common herd between death and resurrection of body, it was fancifully supposed that the disembodied ghosts of so-called saints and martyrs did not consume that interval in silent and inglorious sleep. It was imagined (without presuming to determine the place of their habitation, or the nature of their felicity) that they employed the lively and active consciousness of their happiness, their virtue, and their powers; and that they had already secured the possession of their eternal reward. The supposed enlargement of their intellectual faculties surpassed the measure of human

conception; since they imagined that they had proved by experience, that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin. The confidence of their petitioners was founded on the heathen dogma of inherent immortality; and the supposition, that the disembodied immortal souls of saints go to Christ at death, and as unclothed and naked ghosts are reigning with him, and in this their glory cast an eye of pity upon earth; their worshippers are strongly deluded with the notion that these naked souls are warmly interested in the prosperity of the church; and that the individuals, who imitated the fabled example of their faith and piety, were the peculiar and favourite objects of their most tender regard. Sometimes, indeed, it was thought that their friendship might be influenced by considerations of a less exalted kind; that they viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. They were regarded as not exempt from pride, avarice, and revenge; hence they were supposed to approve with gratitude the liberality of their votaries; and to hurl the keenest bolts of punishment against the impious wretches, who violated their magnificent shrines, or disbelieved their supernatural power. Severus, bishop of Minorca, says that the relics of St. Stephen in eight days, converted in that island five hundred and forty Jews; but, it must not be forgotten, that they were aided by some potent severities, such as burning the synagogue, driving the obstinate infidels to starve among the rocks, and so forth. The immediate, and almost instantaneous, effects, that were supposed to follow the prayer, or the offence, satisfied the deluded fanatics of the ample measure of favor and authority enjoyed by Immortal Ghosts in the presence of the Supreme; and it seemed superfluous to inquire, whether they were continually obliged to intercede before the throne of grace, or whether they might not be permitted to exercise, according to the dictates of their benevolence and justice, the delegated powers of a subordinate ministry. The imagination, which had been raised by a powerful effort to the contemplation and worship of Eternal Spirit, eagerly embraced such inferior objects of adoration as were more in keeping with its gross conceptions and imperfect faculties. The simplicity which is in Christ, or, as Gibbon styles it, “the sublime and simple theology of the primitive christians,” was not only corrupted, but practically and doctrinally abolished; and the Monarchy of Heaven, already clouded by metaphysical subtleties, was dethroned by the introduction of a popular mythology, which restored the reign of a multitude of gods, which became the *Mahuzzim*, or ghost-protectors, of the “Religious World.”

Having thus substituted for the old gods of Greece and Rome, the phantasms of their corrupt imaginations, which they decorated with the names of real and fictitious saints and angels, they next proceeded to institute the rites and ceremonies, or will-worship, with which they deemed that their new deities ought to be satisfied. These were such as seemed most powerfully to affect the senses of the vulgar herd. If, in the beginning of the fifth century, Paul or Luke, had been raised from the dead, to witness the festival of some popular saint, or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had superseded the pure and spiritual worship of a christadelphian ecclesia. As soon as the doors of the Saint-Bazaar, or “church,” were thrown open, they would have been annoyed by the smoke of incense, the perfume of flowers, and the glare of lamps and tapers, which diffused at noonday a gaudy, superfluous, and in their judgment sacrilegious light. If they approached the balustrade of the Saint-altar, they would have made their way through a prostrate crowd, consisting for the most part of strangers and pilgrims, who resorted to the city on the vigil of the feast, and who already felt the “strong delusion,” or intoxication, of fanaticism, and perhaps of wine. Their devout kisses were imprinted on the walls and pavement of the IdolBazaar; and their fervent “vain repetitions” were directed, whatever might be the expletives of their conscience keepers, the priests, to the bones, the blood, or the dust, of the tutelar of the bazaar, which were usually concealed by a linen or

silken veil, from the eyes of the vulgar. The fanatics frequented the tombs of their ghost-deities, in the hope of obtaining, from their supposed powerful intercession, every sort of spiritual, but more especially of temporal, blessings. They implored the preservation of their health, or the care of their infirmities; the fruitfulness of their barren wives, or the safety and happiness of their children. Whenever they undertook any distant or dangerous journey, they requested that “the holy martyrs” would be their guides and protectors, or *Mahuzzim*, on the roads; and if they returned without having experienced any misfortune, they again hastened to the ghostbazaar tombs, to celebrate, with grateful thanksgivings, their obligations to the memory and relics of their invisible patrons. The walls were hung round with symbols of the favors they supposed they had received; eyes, and hands, and feet, of gold and silver; and memorial pictures, which also soon became objects of idolatry, represented the image, the attributes, and the miracles of the tutelar phantasma. All this new system of idolatry was the invention of that spirit of superstition that reigned incarnate in the presbyters and bishops of the church who imitated the polytheism and ritual they were impatient to destroy. They had persuaded themselves, that the ignorant rustics would more cheerfully renounce the superstition of paganism, if they found some resemblance, some compensation, in the bosom of their catholicism. This religion of Constantine achieved, in less than a hundred years, the final conquest of the old idolatry in all the Roman empire; but the catholic victors themselves were completely subdued by the heathen arts of their vanquished rivals.

2. PREPARATION-JUDGMENTS UPON GHOST-WORSHIPPERS

Could it have been possible for “seducing spirits,” or demons, who had departed from the faith, and speaking lies in hypocrisy, to have invented and set up such a system of abomination in the fourth century, and in the name of christianity, and the Deity not have poured out of His wrath upon the deceivers and the deceived? The whole Roman Catholic world had gone wondering after the NEW IDOLATRY, against which none opposed a scriptural testimony but the SEALING ANGEL, or those engaged in the work of sealing the servants of *their* Deity with His seal, in their foreheads. A presbyter or elder, among these took up his pen to oppose it. His book was directed against the institution of monkery, the celibacy of the clergy, praying for the dead, and to martyrs, celebrating their vigils, and lighting up candles to them after the manner of the heathen. Jerome, who is esteemed a saint and luminary of the catholic church, and who was a zealous advocate of all these popular superstitious rites, undertook the task of refuting him, whom he styled “a most blasphemous heretic,” and “the organ of the Devil.” An individual denounced after this fashion by a monk, or a clergyman, must have been one of the excellent of the earth; for it is only such who are obnoxious to their reproach. The following extract from *Saint Jerome’s* answer to his book, will satisfactorily explain the *heresy* of Vigilantius, for that is his name, who has still the honor of being enrolled in the list of those who are anathematized as heretics by the Mother of Harlots, whose citadel is Rome. “That the honor paid to the rotten bones of saints and martyrs,” says Jerome, “by adoring, kissing, wrapping them up in silk and vessels of gold, lodging them in their churches, and lighting up wax candles before them after the manner of the heathen were the ensigns of idolatry—that the celibacy of the clergy was a heresy, and their vows of chastity the seminary of lewdness—that to pray to the dead, was superstitious, inasmuch as the souls of departed saints and martyrs were at present in some particular place from which they could not remove themselves at pleasure, so as to be everywhere present attending to the prayers of their votaries—that the sepulchres of the martyrs ought not to be worshipped, nor their fasts and vigils to be observed—and finally, that the signs and wonders said to be wrought by their relics, and at their sepulchres, served to no good end or purpose of religion.”

These were the sacrilegious tenets, as they are termed by the fanatical and superstitious Jerome,

which he could not hear with patience, or without the utmost grief, and for which he declares Vigilantius a detestable heretic, venting his foulmouthed blasphemies against the relics of the martyrs, which were working daily signs and wonders. He tells him to “go into the churches of those martyrs, and he would be cleansed from the evil spirit which possessed him, and feel himself burnt, not with those wax candles which so much offend him, but with invisible flames, which would force that demon that talked within him to confess himself to be the same who had personated a Mercury, perhaps, or a Bacchus, or some other of the heathen deities.” Such is the style in which this renowned father of the church rants and raves through several pages against the sealed servants of the Deity, who, in the days of the sealing, protested with Vigilantius against these delusions which had then become so strong.

As it may gratify the reader’s curiosity, the following specimen of Jerome’s absurd manner of refuting their testimony, is presented: “If it were such a sacrilege or impiety,” says he, “to pay these honors to the relics of saints, as Vigilantius contends, then the Emperor Constantius must needs be a sacrilegious person, who translated the holy relics of St. Andrew, Luke, and Timothy to Constantinople; then Arcadius Augustus, also, must be held sacrilegious, who translated the bones of the blessed Samuel from Judea, where they had lain so many ages, into Thrace; then all the bishops were not only sacrilegious, but stupid too, who submitted to carry a thing the most contemptible, and nothing but mere dust, in silk and vessels of gold; and lastly, the people of all the churches must needs be fools, who went out to meet those holy relics, and received them with as much joy as if they had been the prophet himself, living and present among them; for the procession was attended with swarms of people from Palestine, even into Chalcedon, singing with one voice the praises of Christ, who were yet adoring Samuel perhaps, and not Christ, whose prophet and Levite Samuel was.

What a development in this extract from Jerome, one of the greatest luminaries of the Apostasy in that age, of the darkness and superstition that overspread the Catholic World, and that in less than a hundred years after the Catholic superstition was established by law! The sentiments of Jerome were a sample of the opinions of Ambrose, Augustin, and the clergy at large; how deplorable then must have been the state of their flocks! Jerome’s defence of their stupid sacrilege against which the 144,000 lifted up their united voice, and which found a record in the writings of Vigilantius, is childish and ridiculous. The thing cannot be gainsaid, that to worship a bone, or a tooth, or the dust of a dead man, however excellent his character may have been, is idolatrous impiety of the basest, and most degrading kind. None would attempt to gainsay this but the clergy, who hold Jerome and his fraternity in admiration. There can be no doubt, therefore, that the emperors aforesaid were sacrilegious, the bishops both sacrilegious and stupid, and the people fools; and because of the intense disgust with which the Lamb contemplated their adulterous prostitution of his name to their gross and lying vanities, He caused the Seven Angels to *prepare* to sound; and in the preparation to execute upon them the calamities I shall now briefly recite.

“As soon as,” says Gibbon, “the death of Julian had relieved the barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the east, of the north, and of the south.” The chiefs of the Allemanni being offended, crossed the Rhine, A.D. 365, and before Valentinian could cross the Alps, the villages of the ghost-worshippers of Gaul were in flames; and before his general could encounter them, they had secured the captives and spoil in the forests of Germany. In the beginning of the ensuing year, the military force of the whole nation, in deep and solid columns, broke through the barrier of the Rhine, during the severity of a northern winter. This irruption having been repelled, Mentz, the principal city of the Upper Germany, was unexpectedly attacked A.D. 368, while the relic-worshippers were celebrating one of their festivals. Rando, a bold and artful leader, suddenly passed the Rhine, entered the defenceless town, and retired with a multitude of captive idolators of either sex. Valentinian soon after followed them with a powerful force, and giving them a

signal overthrow, recrossed the Rhine, and wintered at Treves. As his ambition was not to conquer Germany, he wisely confined his attention to the important and laborious defence of the Gallic frontier, against an enemy whose strength was renewed by a stream of daring volunteers, which incessantly flowed from the most distant tribes of the north. This influx from distant regions to the frontiers of the catholic world, was a very important and essential element of the *preparation for sounding*.

About the middle of the fourth century the Burgundians, a warlike and numerous people of the Vandal race, occupied the countries on either side of the Elbe, insensibly swelled into a powerful kingdom, and finally settled *in the clays of the sounding* on a flourishing province of the catholic empire.

Three small islands toward the mouth of the Elbe, comprehended in the duchy of Sleswig-Holstein, were occupied by the Saxons. These were a gate, as it were, through which poured forth upon the sea and maritime parts of the doomed empire, inexhaustible swarms of barbarians, who descended from the gloomy solitudes of their woods and mountains; and as a military confederation gradually moulded into a national body, under the name and laws of the Saxons, sallied forth upon the ocean in quest of plunder. In this *preparatory* enterprize they acquired an accurate knowledge of the maritime provinces of the West, after which they extended the scene of their depredations, so that the most sequestered places had no reason to presume on their security.

In the preparation for sounding, A.D. 371, under the reign of Valentinian, the maritime provinces of Gaul were afflicted by the Saxons. They landed from their frail coasters, and spread desolation among the relic-worshippers with fire and sword. They were at length repelled, however, as the time of their permanent settlement *under the sounding of the angels* had not yet arrived.

From the reign of Constantine to A.D. 366, that is to say, during an interval of thirty years, there had been peace between the Catholic Empire and the Goths. During this period these barbarians under Hermanric, the king of the Ostrogoths, extended their dominions from the Danube to the Baltic, including the greater part of Germany and Scythia. The name of Hermanric is almost buried in oblivion, his exploits are imperfectly known; and the Roman and Greek worshippers of the dead themselves appeared unconscious of the progress of an aspiring power, which threatened the liberty of the north, and the peace of their dominion.

Civil war between Procopius an usurper, and Valens, A.D. 366 became the occasion of the Goths crossing the Danube to foment, as the allies of Procopius, the civil discord of the catholics of the East. The suppression of the usurpation by Valens, left him free to carry on the war against the Goths alone. "But," says Gibbon, "the events scarcely deserve the attention of posterity, except as the *preliminary steps*," or preparation, "of the approaching decline and fall of the empire." The war, which had inflicted much evil on both sides, terminated A.D. 369; after which the Goths remained tranquil about six years; till they were violently impelled against the Catholic empire by an innumerable host of Scythians, who appeared to issue from the frozen regions of the north.

This period of preparation which opened the way, under the sounding of the four wind trumpets to the inroads of so many hostile and savage tribes from the Danube to the Atlantic, was also signalized by terrible and wholesale destruction of catholic idolators by earthquakes, A.D. 365. On the twenty-first of July, the greatest part of their empire was shaken by a violent and destructive convulsion of the earth. The shores of the Mediterranean were left dry by the sudden retreat of the sea, and valleys and mountains were laid bare, which had never since the Mosaic Era of the globe been exposed to the sun. But the waters soon returned with the weight of an immense and irresistible deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt; large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore; the ghost-worshippers, with their habitations, were swept away by the waters; and the city of Alexandria, the orogenic birthplace, and alternate throne of Homousianism and Homoiousianism, annually commemorated the

fatal day, on which fifty thousand Trinitarians and Arians lost their factious and blasphemous lives in the inundation. This calamity astonished and terrified the subjects of Rome, who rightly considered these alarming strokes as *the prelude only* of still more dreadful calamities, which would ultimate in the submersion of the fabric of their world.

From the reign of Valens was a most disastrous period for the Laodicean Apostasy. “The fall of the Roman empire,” says Gibbon, “may be justly dated from the reign of Valens.” In this period of disaster, the happiness and security of each individual were personally attacked; and the arts and labors of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns from the rear and remoter countries of the north, A.D. 376, precipitated on the provinces of the west the Gothic nation, which advanced in less than forty years, from the Danube to the Atlantic, and opened a way by the success of their arms, to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the north, whence these destructive emigrations issued.

In the year 375, Valens, then resident at Antioch, was informed by his officers who were intrusted with the defence of the Danube, that the north was agitated by a furious tempest, that the irruption of the Huns, an unknown and monstrous race of savages, had subverted the power of the Goths; and that the suppliant multitudes of that warlike nation, whose pride was now humbled in the dust, covered a space of many miles along the banks of the river. They earnestly sought permission to cross the Danube, and to settle on the waste lands of Thrace, promising perpetual obedience to the laws, and to defend the limits of the empire. The prayers of the Goths were most imprudently granted, on condition of delivering up their arms, and their children to be dispersed through the provinces of Asia, as hostages to secure the fidelity of their parents. Upon these ignominious conditions the whole body of the Gothic nation was transported across the Danube, by the most strenuous diligence of the infatuated officials, who were careful that not a single barbarian of those who were reserved to subvert the foundations of Rome, should be left upon the opposite shore. The stipulation, however, most offensive to the Goths, and the most important to the Romans, was shamefully eluded by bribery and corruption. The catholic officials allowed them to retain their arms in exchange for the prostitution of their wives and daughters, and contributions of cattle and slaves. When the transportation was finished, and their strength collected on the southern side of the Danube, an immense camp of two hundred thousand Visigothic warriors in arms, was spread over the plains and hills of the Lower Maesia, and assumed a threatening and even a hostile aspect.

The leaders of the Ostrogoths, Alatheus and Saphrax, pressed also by the Huns in their rear, sought the like favor that had been granted to the Visigoths. But this was absolutely refused by Valens, whose suspicions and fears were now thoroughly aroused. His generals, however, whose attention was solely directed to the Visigoths whose discontent and hostility they had excited by their tyranny and avarice, had imprudently disarmed the ships and fortifications which constituted the defence of the Danube. The fatal oversight was observed, and improved by Alatheus and Saphrax, who anxiously watched the favorable moment of escaping from the pursuit of the Huns. By the help of such rafts and vessels as could be hastily procured, the leaders of the Ostrogoths transported, without opposition, their king and their army; and boldly fixed a hostile and independent camp on the territories of the empire. A secret union having been formed between these Gothic powers, they were prepared for a desperate conflict with the catholics who had treated them with great inhumanity and treachery. The flames of discord and mutual hatred soon burst forth into a dreadful conflagration. At Marcianopolis, the capital of the Lower Maesia, about seventy miles from the banks of the Danube, they sought to purchase supplies in the plentiful markets of the city. They were refused, however, with insolence and derision; and as their patience was now exhausted, passionate altercations and angry reproaches ensued. A blow was

imprudently given; a sword was hastily drawn; and the first blood that was spilt in this accidental quarrel, became the signal of a long and destructive war.

Valens removed from Antioch to Constantinople to be nearer the seat of war. He was received as the author of the public calamity and provoked to desperate rashness by the vain reproaches of an ignorant multitude, whose contempt he had not firmness to resist; he hastened the downfall of the Roman empire, and the termination of his own inglorious career, by the terrible defeat of Hadrianople, A.D. 378, in which two thirds of the catholic army of 82,000 horse and foot were destroyed. The pride of the Goths, who had been joined by their former enemies the Huns, Alani, and other tribes, was elated by this memorable victory. The scene of war and tumult was instantly converted into a silent solitude, and abandoned for other fields. The Gothic inundation rolled from the walls of Hadrianople to the suburbs of Constantinople. Laden with the spoils of these, and the adjacent territory, they slowly moved from the Bosphorus to the mountains which form the western boundary of Thrace; and securing the important pass of Succa, the Goths who had no longer any resistance to apprehend from the scattered and vanquished troops of the East, spread themselves over the face of a fertile and cultivated country, as far as the confines of Italy, and the Adriatic sea.

Jerome, a saint of the Apostasy, vehemently deplores the calamities inflicted by the Goths and their allies in the provinces of the catholic empire—the rapes, the massacres, the conflagrations, and, above all, the profanation of the “churches,” that were turned into stables, and the contemptuous treatment of the pretended relics of fictitious saints, rubbish regarded by him as worshipful and holy. The triumph of the Goths extended far beyond the limits of a single day. One of their chiefs was heard to declare, with insolent moderation, that, for his own part, he was fatigued with slaughter; but that he was astonished how a people who fled before him like a flock of sheep could still presume to dispute the possession of their treasures and provinces. The formidable name of the Goths spread terror among the subjects and soldiers of the catholic dominion, who, if they had been hastily collected, and led by Theodosius, the successor of Valens, would have been vanquished by their own fears. But this more fortunate emperor, through the superior vigor of his mind, effected the deliverance and peace of the provinces by prudence rather than valor, which was seconded by favorable circumstances, which he did not fail to seize upon and improve. By the death of Fritigern, their heroic leader, and the predecessor and master of the renowned ALARIC, the Gothic confederacy was broken into many disorderly bands of ferocious robbers, who destroyed every object which they wanted strength to remove or taste to enjoy, and they often consumed with improvident rage, the harvests or the granaries which soon after became necessary for their own subsistence. At length, a very considerable part, who already felt the inconvenience of anarchy, acknowledged Athanaric for their king, who, instead of leading them to battle, entered into treaty with Theodosius, A.D. 382, which resulted in the final capitulation of the Goths. By this treaty, a numerous colony of Visigoths was settled in Thrace, and the remains of the Ostrogoths in Phrygia and Lydia, as the allies of the Roman State. Prudence and necessity extorted the concessions and privileges of this treaty from Theodosius, who, nevertheless, had the address to persuade them that they were the voluntary expressions of his sincere friendship for the Gothic nation. It was apparent, however, to every discerning eye, that the Goths would long remain the enemies and might soon become the conquerors of the catholic empire. It was generally believed that they had signed the treaty of peace with a hostile and insidious spirit, and that their chiefs had previously bound themselves by a solemn and secret oath, never to keep faith with the Romans; to maintain the fairest show of loyalty and friendship, and to watch the favorable moment of rapine, of conquest, and of revenge. But the renewed outburst of the Gothic tempest was restrained by the firmness and moderation of Theodosius; so that the public safety seemed to depend on the life and abilities of a single man.

Such, then, is the historical illustration of “this unhappy period,” as Gibbon styles it, in which the Lamb

was gathering his hosts and bringing them into position on the four corners of the earth, that they might be prepared to subvert the western empire of Rome when the sealing of the 144,000 should have sufficiently advanced. His hosts were in position, the battle was arrayed, and nothing remained but that the trumpet should sound “its harsh and mournful music” for the dreadful combat to begin, that was to hurl fire and blood and bitterness into the highways and fastnesses of catholic superstition and crime.

SOUNDING OF THE TRUMPETS

All things being *prepared*—the iniquity of the catholic apostasy being matured, the executioners of judgment upon it being ready, and the 144,000 to be taken from it duly sealed—there was no longer any reason for holding back the tempests that were appointed to blast “the earth,” “the sea,” and “the trees,” of the section of the catholic dominion doomed to judicial overthrow. We proceed, then, to consider them in the order of the release, which was successive and not contemporary; that is, the winds did not rush forth against all “the four corners of the earth” at the same instant, which would have been to make the winds blow against each other instead of against the earth and sea. In ch. 7:1, 2, we are not informed as to the order and effects of the blowing of the winds. It is not said whether the blowing was consecutive or not. They were to blow when released, and their blowing would be, in the general, injurious; this is all that can be extracted from the testimony there. It was reserved for the latter half of the eighth chapter to reveal the details omitted in the seventh. These have been sufficiently supplied in the symbolism of the first four trumpets, which are clearly identical with, and expository of, the four winds. Indeed, the reference to the winds, in ch. 7:1, is a prefatory announcement to the first four trumpets, as the angel-proclamation of “Woe,” in ch. 8:13, is prefatory to the last three of the seven. The first four are, therefore, very properly styled “*Wind-Trumpets*,” and the last three, “*Woes*” (ch. 11:14), or “*Woe-Trumpets*.”

But, before proceeding to expound these “winds” and “woes” in detail, it may assist the reader in the comprehension of so much of the Seventh Seal as is hitherto interpreted in this work, to present him with the following:

CHRONOLOGICAL SYNOPSIS

A.D.

324.

Opening of the Seventh Seal, marked by the victory of Constantine over Licinius at Chrysopolis.

Silence in the heaven a half hour begins.

337.

Silence, or peace, ends.

During this half-hour period the Sealing of 144,000 proceeds—ch. 7, and the prayers of these saints ascend abundantly as incense of supplication and thanksgiving—ch. 8:3, 4.

The silence ends with the ascension of the three sons of Constantine, who each reign independently over a distinct division of the catholic empire.

At their accession, “Fire is cast into the earth, and there were VOICES”—ver. 5. The two brothers and seven of the nephews of Constantine, the praefect Ablavius, and the patrician Optatus, massacred by order of the “pious” Constantius.

350.

Constans, emperor of the “third” then comprising Italy, Africa, and the Western Illyricum, assassinated by order of a usurper.

354.

Gallus, the Caesar, a nephew of Constantine, beheaded by Constantius.

“AND THERE WERE THUNDERS”
VERSE 5.

337.

War between the Romans and Persians twenty three years.

356.

War with the Allemanni and Franks.

357.

War with the Quadi and Samaritans.

“AND THERE WERE LIGHTNINGS”

340.

CIVIL WAR BETWEEN THE SONS OF CONSTANTINE “THE GREAT,” CONSTANS AND CONSTANTINE, IN WHICH THE LATTER IS SLAIN.

350.

Usurpation of Magnentius and Vetricio, which produces a revolt throughout the praefectures of Italy and Gaul, with the Illyrian countries from the Danube to the extremity of Greece. The civil war continues three years.

355.

Revolt and assassination of Sylvanus.

“AND THERE WAS AN EARTHQUAKE”
VERSE 5

360.

The Roman legions at Paris proclaim Julian, the last of the House of Constantine, emperor. He declares war against Constantius.

361.

Constantius dies, and Julian, the pagan, is acknowledged. He reforms the court of the second “christian” “sovereign pontiff” by turning out a thousand barbers, a thousand cupbearers, a thousand cooks, and

eunuchs numerous as clouds of insects on a summer's day. He appoints the Tribunal of Chalcedon for the sanguinary punishment of the sycophants of the former reign. He deprives catholics of the power of tormenting heretics; orders the pagan temples to be reopened; reestablishes paganism as the religion of the empire; assumes the pago-sacerdotal functions of the Imperial Pontificate; erases the name of Christ from the Labarum; undertakes the rebuilding of the temple in Jerusalem, with a view to a falsification of the prophecies; the enterprise is defeated by earthquake, whirlwind, and a fiery eruption from the foundations.

He orders christians to be called Galileans by way of contempt; abolishes clerical honors and immunities; prohibits "christians" from teaching schools, or practising medicine, or the liberal arts.

He degrades the clergy to the lowest class of the people; excludes catholics from all offices of trust and profit, on the plea that it is unlawful for christians to use the sword either of justice or war; condemns them to make full and ample satisfaction for the pagan temples they had destroyed in the last reign.

The result of this earthquake is recorded by the sophist, Libanus, in these words: "Every part of the world displayed the triumph of religion, and the grateful prospect of flaming altars, bleeding victims, the smoke of incense, and a solemn train of priests and prophets, without fear and without danger. The sound of prayer and music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."

363.

Julian is wounded in battle, and dies. Jovian, a catholic created emperor in his stead. He abolishes the edicts of Julian, and reestablishes the Catholic Apostasy as the legal and privileged religion of the state.

"The seven angels which have the seven trumpets prepare themselves to sound"—ver. 6.

395.

Preparation-period ends with the death of Theodosius.

The Sealing and separating the 144,000 from among the catholics, previous to judgment, finished.

ROME: AN EPITOME

According to Varro, the foundation of the city, was laid by Romulus on the 20th April, in the year 3961 of the Julian period (3251 years after the creation of the world, 753 years before the birth of Christ). The Romans conquered nearly the whole of the then known world. In the time of Julius Caesar, the empire was bounded by the Euphrates, Taurus, and Armenia on the east; by Africa and Ethiopia on the south; by the Danube on the north; and by the Atlantic on the west. It included much of Europe, the Middle East, and North Africa.

On the death of Constantius at York, in Britain, in 306, the troops under his son, Constantine, saluted him as emperor. In 313 he had conquered the West and had established his power in Rome. Licinius remained in the east to oppose him, but was defeated in battle, and put to death by order of Constantine (his brother-in-law) in 324. Constantine then reigned alone. He

established Constantinople as the capital of the Empire, and died on 22nd May, 337.

The Empire was divided into Eastern and Western by Diocletian in 296; but was reunited under Constans in 340. It was again divided into Eastern and Western by Valentinian and Valens, the former having made the latter, his brother, emperor of the West in 364.

The Western Empire, with Rome as its capital, came to an end in 476 when Odoacer, king of the Heruli took the city. He assumed the title of King of Italy, and completed the fall of the Western Empire. The Eastern Empire came to an end with the capture of Constantinople its capital by the Turks, and the death of Constantine XIII on 29th May, 1453. Thence afterwards, Constantinople formed part of the Ottoman Empire, and its name was changed to Istanbul. It remains the only portion in Europe of the once powerful Turkish Empire today under Turkis

Blowing of the Four Winds

After the apostle saw the things represented in the sixth chapter; that is, after he saw in vision the progressive accomplishment of the taking out of the way of that power, even of the pagan Greco-Latin or Roman power, which hindered the revelation of the New Power in the estate of Daniel's fourth beast—a power both spiritual and temporal, or ecclesiastical and civil, unknown to the Augustan Caesars who ruled anterior to Constantine; and germinated from that “Mystery of Iniquity” which, as tares, was sown and springing forth in growing vigor in the days of John and Paul; after he saw this power, whom the latter styles “the Man of Sin, the Son of Perdition,” and “the Lawless One,” exalted to supreme authority and enthroned; in other words, after the entire exhaustion of the judgments of the Sixth Seal, he saw “four angels” or powers, divinely commissioned to destroy, “standing against (*epi*) the four corners of the earth”—standing in arms, ready to operate against the four projections of that “third part of the fourth beast earth” or territory, which was to be the arena of the first four trumpets—namely, Gaul, Spain, Italy, and Africa. For a time, even during the time of the sealing of the symbolic 144,000, John saw the authorities, who had the control of these destroying tempests, “holding” or restraining “the four winds of the earth, that THE WIND,” the one wind of divine fury, blowing now against Italy, and then against Africa, and then in a third and fourth direction, “should not blow against the earth, nor against the sea, nor against any tree.”

That the blowing of the wind was a destruction set in motion against the earth, sea, and trees, is manifest from the proclamation made by the sealing angel commanding the four destroying messenger-powers not to injure them until the sealing work was accomplished. In other words, when the foundation was firmly and thoroughly laid for the witnessing against the rising power of the Beast of the Outer Court, whose Lion-Mouth would be opened in blasphemy, and, aided by the ten new regal powers, would overcome the witnesses (Apoc. 11:3–7; 13:6, 7); so that there would be moral force enough to carry on the witnessing against the Apostasy in its decemregal and papal organization during what might remain of sackcloth-propheying for a thousand two hundred and threescore symbolic days—when the foundation of this witnessing institution was duly organized and strengthened, then, and not till then, the destroying winds might begin to blow to the injury of the fourth-beast earth, sea, and trees.

The First Four Trumpets

Though the wind blow towards divers points, and is styled the east wind, the north wind, and so-forth, it is still but one and the same wind, air, or spirit in motion. So with “the four winds” of ch. 7:1, they were the one wind, which, when blown against Italy, Spain, Gaul, and the Roman Africa, “the four

corners of the earth” to be tempest-tossed, sounded forth destroying blasts, and swept with withering desolation all green and living things. These hurricanes of destruction are figuratively styled “trumpets;” and as “the wind” was to sweep over the four sections of the western Roman third of the fourth beast territory, each blasting current became a distinct trumpet.

The sounding of trumpets was a divinely appointed Mosaic institution. It was a holy convocation, styled “a memorial of blowing of trumpets,” and was celebrated on the first day of the seventh month—Lev. 23:24. It introduced one of the most important months of the Hebrew calendar—the month on the tenth of which was the Day of Covering of Sins; on the fifteenth, the Feast of Tabernacles; and on every fiftieth tenth, the Jubilee, when sins, were not only covered, but every man returned to his possession and family—Lev. 25:8–17.

The trumpets used were of silver, two fabricated from a whole piece. They were blown by the sons of Aaron “for the calling of the assembly, and for the journeying of the camp.” If they blew with only one, then the princes, heads of the thousands of Israel gathered themselves to Moses; but when they blew an alarm with both trumpets, it was for war against the enemy that oppressed them; and with the assurance that they should be remembered by *Yahweh* their *Elohim*, and be saved from their enemies—Numbers 10:1–10.

When an alarm was blown it portended great evil. This appears from Jer. 4:5, which says: “Blow the trumpet in the land: cry, Gather together, and say, Assemble yourselves, and let us go into the defenced cities. Set up the standard toward Zion: retire, stay not, for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant.”

And again, in Joel 2:1. “Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of *Yahweh* cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there hath not been ever the like, neither shall be any more after it ... A fire devoureth before them, and behind them a flame bumeth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war.... the earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and *Yahweh* shall utter His voice before His army: for His camp is very great: for he is strong that executeth His word: for the Day of *Yahweh* is very terrible, and who can abide it?” Such is the illustration furnished by the Spirit of what he means by sounding trumpets of alarm against the guilty. The sounding of a plurality of trumpets was indicative of war. This is the indication of nearly all the trumpets of the apocalypse; not of every trumpet, but of all the Seven trumpets certainly. If they blew with only one, “then the princes, and heads of the thousands of Israel gathered themselves to Moses.” None of the seven trumpets indicate a gathering of the saints, or princes and chiefs of the thousands of Israel, to the prophet like unto Moses. They only portend evil to the Apostasy—the throwing down of the walls of Babylon, when the last blast of the seventh shall have sounded against her from the breath of the kings and priests of *Yahweh*. But before this portentous blast is sounded by them, a trumpet is blown of a different import—one that “gathers them together as the elect from the four winds, from one end of the heaven to the other”—Matt. 24:31. This is the TRUMPET OF THE JUBILEE, which will bring all the approved into the possession of the inheritance; and is symbolized, by none of

the seven, but by “an angel flying in mid-heaven having aion-glad tidings to preach.” These *moshkai kesheth*, or sounders of the truth, of Isaiah 66:19, and messengers of Matt. 24:31, go forth “with a trumpet and a great voice,” which declares the glory of *Yahweh* among the nations. It has no sound of alarm in it, like the sounding of the seven. When the saints, in their graves, and we who may remain, hear this great voice, we shall all gather ourselves together to the Moses-like prophet—to Jesus “both Lord and Christ.” This gathering accomplished, and the affairs to be transacted in the presence of the Lord with regard to his household disposed of—then, what remains to be executed in connection with the sounding of the seventh and last trumpet will be proceeded with; and the Lamb, with those “who follow him whithersoever he goeth,” will “execute the judgment written” against Daniel and John’s beasts, till nothing remains of the civil and ecclesiastical powers of the world.

In the prophets, this judicial execution by Jesus and His Brethren, the *Elohim* of Israel, is styled “The NAME OF *Yahweh* coming from far, burning with his anger.... his lips full of indignation, and his tongue as a devouring fire: his breath as an overflowing stream ... to sift the nations with the sieve of vanity”—Isaiah 30:27. And *Yahweh* shall be seen over the sons of Zion, whom he shall raise up against the sons of Greece; “and ADONAI *Yahweh* shall *blow the trumpet*, and shall go forth with whirlwinds of the south”—Zech. 9:14. This trumpet thus divinely blown, is the winding up of the seventh apocalyptic trumpet. All the preceding events of the seven are operative to the development of this crisis in which is “filled up the wrath of Deity.”

The sounding by Adonai *Yahweh* of this closing blast of the seven is the great apocalyptic day of sacrifice—the slaying of the beasts, before the sins of the nations are covered over, and they become “blessed with faithful Abraham,” and “in Abraham and his seed.” He executes the Second and Third angel-missions, reaps the harvest, and treads the winepress. All this pertains to “the war of the great day of Almighty Power.” It prostrates Babylon, breaks in pieces the powers of the nations, and establishes the power of the kingdom in all the earth.

The final purpose, then, of the seven trumpets is to abolish the Laodicean Apostasy, which enthroned itself in the reign of Constantine the First, and of which he was the new-born defender of its faith. This is the grand and glorious consummation prepared for the Catholic and Protestant hierarchies of what the world styles “Christendom.” They will then have answered their purpose in the providence of heaven of a spiritual police in aid of the civil government of the nations. There will be no more any use for them; because the nations being enlightened and blessed, will no longer require deceivers and impostors to rule them by terror and imposition. “All nations shall come and worship before thee, O Lord; for thy judgments are made manifest”—Apoc. 15:4. Clerical hierarchies then will be no more; and the truth will cease to be evil spoken of because of their impiety and folly.

But these deceivers of “the whole earth that goes wondering after the beast” (ch. 13:3), were not to be permitted the enjoyment of times of bliss during the centuries of their inhabitation of the high and fat places of the world. They were image makers, relic and demon worshippers, murderers of the servants of the Deity, bewitchers of the people with their sorceries, or theological conceits, corrupters of silly women, and thieves. This is the apocalyptic indictment against them—ch. 9:20, 21; 11:7; 13:6, 7, 15; 16:6, 7; 17:3, 6; 18:20, 23, 24. Was it to be supposed that the Deity would permit these titled and wealthy blasphemers of His name, and tabernacle; these idolatrous “spirituals of wickedness in the heavenlies;” to enjoy all the sweets of life and receive none of the plagues stored up as His artillery for the day of evil? Such a winking at their iniquity was no part of His wisdom revealed to John. The trumpets were so arranged in their sounding as to give the clergy “wormwood” and “blood to drink;” and to be “tormented” to the gnawing of their tongues for pain and sores—ch. 8:11; 16:6; 9:4, 5; 16:10, 11.

This judicial operation, however, was not to affect all parts and orders of the clerical dominion at

one and the same epoch. When the preparation for beginning to sound the trumpet was complete in the Gothic occupation of *the Illyrian Third* of their domain, the Catholic Empire was permanently divided into TWO LIMBS, as represented by the thighs and legs of Nebuchadnezzar's Image; the EASTERN CATHOLIC LIMB being *Greek*, with Constantinople for its imperial and ecclesiastical centre; while the WESTERN CATHOLIC LIMB was *Latin*, with Rome for its Mother City. This western section consisted of Gaul, Spain, Britain, Italy and the Roman Africa. This was the first Constantine's imperality when he divided the Fourth Beast dominion with his rivals Licinius, who possessed the Illyrian Praefecture; and Maximin, who possessed that composed of the Asiatic provinces and Egypt.

The judgments of the trumpets were ordered with reference to this *threefold division* of the Catholic World. The first four trumpets were to be blown against the WESTERN THIRD, that its inhabitants of all orders and degrees (except the sealed ones who were cherished) might be plagued until their power was broken, and their sovereignty blotted out for a season.

DIVISION OF ROMAN EMPIRE DUAL

Eastern & Western Empires

When these judicial calamities had settled down into the generation of a new and rising order of things, judgment was preparing for an ascent from "the Pit of the Abyss" against the *EEASTERN THIRD* of the catholic domain. It was the mission of the fifth and sixth trumpets primarily to torment, and then to kill the political life of the men, who wielded authority and power over the subjects of this imperial praefecture; and secondarily, of the sixth, to inflict "wars" upon the unrepentant spirituals of the Western Third, until the seventh should begin to sound—ch. 11:14.

The first four trumpets, then, made the Western Praefecture the seat of war—the third part of the Roman Orb, consisting, as we have said, of Gaul, Spain, Britain, Italy and the province of Africa, an area upon which, were caused to bud forth by the judgments that befel, the TEN POWERS seen by Daniel and John as "Ten Horns" upon the Eighth Head of the Fourth Beast.

It may be remarked here, that we do not learn from Daniel that the Fourth Beast had more heads than one. His was a vision of said beast in its constitutional manifestation coevally with its being slain, and its body politic given to the burning flame, at a time when judgment is also given to the saints for its especial destruction. I speak not now of what he saw concerning the Little Episcopal Horn Power; but of the head. All the horns were seen standing upon the head of the beast. The history of the past is demonstrative that the Eleven Horns did not stand on either of the first seven; though, when the uninstructed in these mysteries undertake to give sketches of the beast, they scatter the ten horns over all the seven heads. The Horns only began to bud forth in the times of the Seventh Head, and therefore cannot be placed upon any of the previously developed six. This seventh was to continue only "a short space." The beast and horns have continued many ages since the seventh head fell; unless therefore we view the horns as standing upon the Eighth Head, we have before us a symbolical monstrosity of a beast with ten horns and no head for them to stand upon. It is to John's writing we are indebted for knowledge about the heads. From him we learn that the beast of Daniel has Eight Heads; and that it is with the eighth that the ten horns are allied for "one hour" in a period of conflict with the lamb and those that are with him—ch. 17:11–14.

The trumpets were not only destructive of much that existed, but formative rudimentally of future political manifestations. The first four destroyed the Latin Catholic Imperial state unity of the western third; abolished the sovereignty of Rome; and formed the ten rudimental powers, which are destined for

world-wide operations in the last hour of their existence. In the first four trumpets we have to do with things rudimental; but in the seventh and last, with the great and marvellous manifestations of the future, which could by no means have been developed without the preliminary judgments we proceed now in their apocalyptic order to expound.

ACT I—FIRST WIND-TRUMPET

The hurting of the earth by hail and fire, mingled with blood, by which a third part of the trees, and all green grass is burned up.

A.D. 395, and onwards.

“And the first angel sounded, and there was hail and fire which had been mingled with blood, and it was cast into the earth; and the third of the earth, and the third of the trees was consumed, and every green blade was burned up.”

Apoc. 8:7

1. The Symbols Explained

A prophesy couched in such terms as these indicates nothing but judgment of the severest kind. It is a tempest of the most scathing description imaginable—a beating down with hail, scorching with lightning, and causing blood to flow.

The prophets give us to understand that by such language as this is signified, “A mighty and strong one casting down to the earth with the hand.” This interpretation is indicated in Isaiah 28:2; as “*Yahweh* hath a mighty and strong one, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, he shall cast down to the earth with the hand,” or power of the sword. This was a threatened war against the drunkards of Ephraim, which was afterwards executed by the King of Assyria who cast down their sovereignty, and carried them away into a captivity from which they have not yet returned. They thought themselves secure, and made lies their refuge, and under falsehood hid themselves. But in the seventeenth verse they are informed that “the hail should sweep away the refuge of lies, and the waters overflow the hiding place.”

In Ezek. 13, we find, that the self-constituted prophets of Israel promising peace to Jerusalem, when *Yahweh* had determined there should be no peace for her, is styled building up a wall, and daubing it with untempered mortar. Ezekiel was commanded to announce to them, that it should fall by an overflowing shower; and then addressing the constituents of the shower, he says, “And ye, O great hailstones, shall fall; and a stormy wind shall rend it.” This prediction was afterwards fulfilled by the Chaldeans under Nebuchadnezzar, who as great hailstones, a mighty and strong power, demonstrated the flimsiness and instability of their wall by laying Jerusalem in ashes and destroying the liars out of her.

In *The Apocalypse*, hailstones operate conspicuously in demolishing walls daubed with untempered mortar, sweeping away the refuges of lies, and overflowing all hiding places. Beside the place before us, they are brought into play in chs. 11:19 and 16:21. The hail in these two places signifies the same thing—a *mighty and strong power*, which falls out of the heaven upon men to plague them exceedingly. This power is the power of the heaven, the spirit, congealed (if I may so speak) into spiritual bodies weighing one talent a piece. These are the hailstones and coals of fire which result from the thunder voice of the Most High. They are the electrical congelations of the Spirit which beat down the Assyrian in his latter day overthrow; as it is written, “And *Yahweh* shall cause his glorious voice to be heard, and

shall show the lighting down of his arm, with the indignation of anger, and the flame of devouring fire, scattering and tempest and hailstones; for through the voice of *Yahweh* shall the Assyrian be beaten down who smite with a rod,” (Isaiah 30:30). The Assyrian to be beaten down by these living, precious, and all powerful hailstones, is the Gog of Ezekiel, the Fourth Beast of Daniel, and the eighth Head in alliance with the Ten Horns of John. These are destroyed by the saints when judgment is given to them; they are mighty and strong who fall upon them as a plague of hail and a destroying storm upon the forest.

“The third of the earth,” into which the mighty and strong power is cast for judicial execution, was that third section of the Roman Orb occupied by “the third of the trees.” A third implies two other thirds. The trees of these two thirds were not to be affected by the scorching hailcommingled fire. It was to be confined to one of the thirds, which, as we shall see in our historical illustration, was the Western Third. This is “the earth,” or arena, of the first trumpet.

“Trees” are symbolical of the great men among a people. This is evident from Jotham’s parable in Judges 9:8. “The trees went forth,” said he, “to anoint a king over them, and they said unto the Olive Tree, ‘Reign thou over us’.” But, when the olive, and the fig, and the vine, severally declined to be promoted over the trees, all the trees with one voice invited the bramble to wear the crown; to which this prickly bush replied, “If in truth ye anoint me king over you, then come and put your trust in my shadow; and, if not, let fire come out of the bramble, and devour the cedars of Lebanon.” All this is perfectly intelligible, and no sane mind would think of trying to interpret it upon what is called the literal principle of hermeneutics. The trees in Jotham’s parable symbolized all the men of Shechem, and all the house of Millo, in whom the king-making and king-sustaining power resided. It is unnecessary to adduce further proof of this notable signification of “trees” in the symbolic language. An aggregation of wild, uncultivated trees constitutes “a forest.” This is prophetically obnoxious to the storm of hail, which descends upon it; while the people, or trees of *Yahweh’s* planting (Isaiah 61:3) are dwelling securely, as Israel did in Goshen when the rest of Egypt was desolated and scorched by literal hail mingled with fire; as it is written, “My people shall dwell in a peaceable habitation, and in sure (or safe) dwellings, and in quiet resting places, when it shall hail, coming down on the forest” (Isa. 32:18). This shows that when hail descends on forest trees, there is no peace, safety, or tranquillity, to the wicked represented thereby.

“Grass” is figurative of the multitude. “All flesh is grass” (Isaiah 40:6). It may be either withered or green and flourishing. Before the blast of this trumpet is blown, the grass is “green”; but when the trumpet ceases to sound, it is burned up, and consequently black. Before the hail and fire mingled with blood descends, the catholic multitude, consisting of priests and people, are “green grass.” They are so represented, because of their wickedness, and the iniquity worked by them. The proof of this is found in Psalm 92:7, as, “When the wicked *spring* as the grass, and when all the workers of iniquity do *flourish*, it is that they shall be destroyed forever.” Grass that springs is green and looks flourishing. This is sufficient to determine the meaning of the symbol. When it becomes withered or black, it is “because the Spirit of *Yahweh* bloweth upon it,” and the tempest licks it up as stubble (Isaiah 40:7, 24).

Hence then, the symbolism of this trumpet is representative of the Spirit of *Yahweh* blowing upon the great men and people of the catholic apostasy of the West. He did it by destroying agents already in a state of preparation. The hail and fire mingled with blood were these agents, ready to fall upon the pious hypocrites of the Latin West, when the time appointed should arrive.

2. Historical Exposition

The following historical summary from Elliot’s *Horae Apocalypticae* being strictly correct, I cannot do better than to lay it before my readers. “The first angel sounds his trumpet: and lo the same

tremendous tempest as before, black with other clouds from the cold hailgenerating countries beyond the Danube, and charged with lightning and hail, appears driving westward. "The third of the land," or continental provinces of the Western division of the Roman empire, is declared the fatal scene of ravage. The Asiatic continent and maritime province of Africa are to remain unharmed by the storm: and the European provinces, too, of the Eastern Empire mostly to escape. The skirts of the storm discharge themselves, as it passes forward, on the Rhoetian hill-country. Then quickly its course is towards Italy. As it sweeps across the Italian frontier, other terrific thunder-clouds from the distant northwest quarter of the heaven succeed, and intermingle with the first. Once and again, the almost united tempests spread in devastating fury over Italy, beyond the Alps and Apennines. Then dividing, a part, impelled yet further south, bursts with terrific lightnings directly over the SevenHilled Imperial City, and passes thence to the southernmost coast of Bruttium beyond. A part, driven backward, takes a westerly course over the Rhine, into Gaul, and far and wide devastates it; then, crossing over the Pyrenaean chain, pours its fury on the Spanish provinces: nor spends itself till it has reached the far shores, west and south, of the Atlantic and Mediterranean. Thus has the entire continental division of the Western Empire been involved in its ravages. Throughout the whole, the lightning fire runs along the ground, even as in the plagues of ancient Egypt, burning in wide spreading conflagration country and town, trees and pasture. And there are signs, too, not to be mistaken, of the destruction of life, as well as of vegetation: for blood appears mixed with the fire and hail. Slowly at length the storm subsides, destroying, however, even in its subsidence. The desolation that it leaves is frightful. The land was as the garden of Eden before it. It remains a wasted wilderness." *Vol. I. p. 343.*

ALARIC and RHADAGAIUSUS were the leading spirits of what Claudian, a contemporary writer, styles the "hail-storm." With singular impolicy, Arcadius, the emperor of the eastern third, which fell to him on the death of Theodosius, made Alaric Master General of the Eastern Illyricum, and furnished him by so doing with arms from the imperial armories. During four years he made preparation for the invasion of the West. Installed by imperial authority in the centre of the Illyrian Third, he was seated, as Gibbon expresses it, "on the verge, as it were, of the two empires." The separate halves of the catholic body politic were before him, devoted of heaven to be ruthlessly scathed and torn in his merciless career. As preliminary to this sanguinary enterprize, the chieftains of his nation, according to ancient custom, raised him upon a shield, and proclaimed him *King of the Visigoths*.

At this epoch, the first trumpet sounded, A.D. 395–400. "Fame," says Claudian, "encircling with terror her gloomy wings, proclaimed the march of the barbarian army, and filled Italy with consternation." The public distress was aggravated by the fears and reproaches of superstition. The pagans had no omens and sacrifices to consult; but the infatuated catholics still derived some comfort from what they regarded as the powerful intercession of saint and martyr ghosts. The emperor Honorius was preeminent in fear. The approach of Alaric to Milan caused the Emperor to flee, and take refuge at Asta, a small fortified town, in Piedmont, in which he was hard pressed by the Goths. The timely arrival of the renowned Stilicho effected his deliverance. The Goths retreated, and were afterwards defeated at Pollentia. But Alaric soon repaired his losses, and boldly resolved to break through the unguarded passes of the Apennine, to spread desolation over the fruitful face of Tuscany, and to conquer or die before the gates of Rome. Before, however, his threat was carried into effect, another "dark cloud collected along the coast of the Baltic, and burst in thunder upon the banks of the upper Danube." Rhadagaisus, the king of the confederate Germans, passed without resistance the Alps, the Po, and the Apennine, A.D. 406. Many cities of Italy were pillaged or destroyed. Alaric was a catholic and a leader of a disciplined army; but, Rhadagaisus was a savage, and a stranger to the manners, religion and language of the South. The senate and people of Rome, "the trees and green grass" of the State, trembled while yet his presence was before Florence, 180 miles from Rome, which he vowed to reduce to a heap of stones and ashes, and to

sacrifice the most illustrious Romans on the altars of those gods who were appeased by human blood. But the fierceness of this portion of the hail and fire mingled with blood, was destined to expend itself before Florence. The strategy of Stilicho again saved the capital, and caused more than a third of the vast and various multitude of Sueves, Vandals, and Burgundians, who adhered to the standard of Rhadagaisus, to perish on the fields of Tuscany. But one hundred thousand Germans still remained in arms after the death of Rhadagaisus; and the invasion of Gaul, which Alaric had designed, was executed by the remnant of the great army of the Baltic. "This memorable passage (of the Rhine) of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered," says Gibbon, "as the fall of the Roman empire in the countries beyond the Alps; and the barriers which had so long separated the savage and the civilized nations of the earth were, from that fatal moment, levelled with the ground."

The subjects of Rome in Gaul, "the trees" and "green grass" of the earth, unconscious of their approaching calamities, enjoyed the state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. The banks of the Rhine were crowned, like those of the Tiber, with elegant houses, and well-cultivated farms. This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand catholics massacred in their temples; and the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to "the hail and fire mingled with blood"—the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, "the trees" and "green grass," laden with the spoils of their houses and altars; so that in less than two years, the divided troops of the savages of the Baltic advanced, without a combat, to the foot of Pyrenees.

The inroads of the Barbarian nations during the period of the period of the sounding of the first period of the sounding of the first trumpets. By 407 the Roman garrison in Britain had revolted and set up a soldier Emperor of its own known as Constantine (not to be confused with Constantine "the Great"). At that time therefore, Britain had independent status.

see *Penguin Atlas of Medieval History*.

As I am not writing a detailed history of the times, but selecting so much from history already written as will illustrate what has been fulfilled of *The Apocalypse*, it will be unnecessary for me to do more than to note, that the calamities that befel "the third of the earth" were aggravated by the revolt of the army in Britain, which renounced its allegiance to the Emperor of the West, and set up a new emperor, named Constantine, whom they found in the lowest ranks of the army. He established himself in Britain and Gaul, and received also the submission of Spain, whose feeble resistance was ineffectual to prevent the authority of the usurper being acknowledged from the walls of Antoninus to the columns of Hercules.

Adversity had exercised and displayed the genius of Alaric; and the fame of his valor invited to the Gothic standard the bravest of the barbarian warriors, who from the Euxine to the Rhine were agitated by the desire of rapine and conquest. After the death of Stilicho, he put his troops in motion, and A.D. 408, with bold and rapid marches, passed the Alps and the Po; pillaged several cities; proceeded on to Rimini, stretched his ravages along the sea coast of the Hadriatic, and meditated the conquest of the ancient Mistress of the World. An Italian hermit sought to turn him from his purpose; but was silenced by the solemn asseveration of Alaric, that "*he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome.*"

During a period of six hundred and nineteen years "*the Queen of the Earth*" had never been violated

by the presence of a foreign enemy. The hour had now arrived for this indignity. The city was blockaded by Alaric, whose vigilance inflicted upon it at length the horrid calamities of famine. Enraged by hunger, the desperate devoured the bodies of their victims; and even mothers tasted the flesh of their slaughtered infants! Many thousands of the inhabitants expired in their houses, or in the streets, for want of sustenance; and the stench arising from so many putrid and unburied carcasses, infected the air. At length Alaric was induced to retire by the payment of an enormous ransom, and to enter upon negotiations for peace. But these failed through the imbecillity and infatuation of the administration. A second siege of Rome was formed; and a third followed, A.D. 410, Aug. 24. At midnight, the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. Eleven hundred and sixtythree three years after the foundation of Rome, the imperial city, which had subdued and “civilized” so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.

This awful catastrophe of Rome filled the astonished empire with grief and terror. The people deplored the afflictions of “*the Queen of Cities*,” while the clergy, who applied justly to recent events the lofty metaphors of oriental prophecy, were foolishly tempted to confound the destruction of the capital, and the dissolution of the globe.

The victorious Goths evacuated Rome on the sixth day, and marched into the southern provinces of Italy, destroying whatever dared to oppose their passage, and plundering the unresisting country. The “hail and fire mingled with blood” continued to consume “the trees,” and to burn up “the green grass” for a still longer period than that reached by the termination of the career of the King of the Goths. While meditating further conquests beyond the limits of this trumpet, Alaric was suddenly arrested by the power of death, which fixed, after a short illness, the fatal term to his conquests. His sepulchre was built in the bed of the Consentia, a river in Bruttium, and adorned with the spoils and trophies of Rome. The secret of its location was concealed by restoring the waters to their accustomed channel, and the massacre of the prisoners employed in constructing it:—“The last Italian blood,” remarks Elliot, “that mingled with the fire and hail,” under the judgments of the *first* trumpet.

ACT II—SECOND WIND-TRUMPET

The hurting of the Sea by a great mountain burning with fire being cast into it, by which the third of the Sea became blood; the third of its living creatures died; and the third of its ships was destroyed.

A.D. 429 and Onwards

Apoc. 8:8, 9

“And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood. 9. And the third of the creatures in the sea, having souls, died; and the third of the ships was destroyed.”

1. Symbols Explained

We are plainly informed in this text, that its terms are not to be understood “literally”: that the great mountain in a state of intense combustion was not a real mountain, but something analogous thereto. The information is conveyed by the use of the particle *hos, as it were*. What John saw represented was a destroying power of great force and magnitude, judicially affecting the population of the maritime arena of the Western Third of the Catholic empire.

“The very etymology of the word mountain,” says Daubuz, “helps out the signification of the symbol. For דָּבִיר

, a mountain comes from דָּבַר

in Hiphil דְּבִיר

.This, and the Chaldee אֲדָבַר

, and the Arabic دَبَّر

, signify to command, subdue, and govern. So, in our military terms, hills and mountains are said to command the places about them. Mountains burning with fire together with a strong wind, and seen by a king in his dream, signify, according to all the interpreters among the Persians and Egyptians, the destruction of his people by a warlike enemy.”

In addressing the Babylonian power of Chaldea, the Spirit styles it “a destroying mountain”—“Behold, I am against thee, O Destroying Mountain, saith *Yahweh*, which destroyest all the earth” (Jer. 51:25). “*A mountain burning with fire*” is a destroying power; and the direct opposite to “mountains that bring peace to the people.” A mountain burning with fire would throw the sea, if cast therein, into a bubbling and hissing agitation; it would be “a mountain of prey” but, if the mountain were burnt, instead of burning, it would represent a great power deprived of all ability to injure—a power destroyed instead of destroying. Therefore, saith *Yahweh* to the power of Babylon which had destroyed all the earth subjugated by it, “I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee *a burnt mountain*,” a prediction that was fulfilled when He executed “the vengeance of his temple” by Cyrus and his uncle, “the kings of the Medes.”

“The sea” of this trumpet is the politico-geographical arena of its judgments. The mountain burning, or destroying, with fire was providentially “cast into the sea.” “Sea, clear and serene, denotes an orderly collection of men in a quiet and peaceable state. When troubled and tumultuous, a collection of men in motion and war. Either way, waters signifying peoples (Apoc. 17:15), and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design.”

The four great beasts of Daniel 7 were seen by the prophet to come up out of “the sea” in consequence of the four winds striving upon the Great Sea. The many headed beasts of the apocalypse are but symbolical parts of the fourth of these in Daniel. As the whole came up out of the sea, so therefore must its parts; and that sea, says the prophet, was “the Great Sea,” or Mediterranean. In this trumpet-prophecy “the sea” has a twofold signification, the symbolic and literal. The destroying power was to descend literally upon the maritime region washed by the waters of the Mediterranean; and symbolically upon the peoples inhabiting its coasts. The Romans used the term as inclusive of the islands and maritime coasts of what they regarded as their sea, because situate in the midst of their domain.

“The third of the sea.” This, the sea-third, is the sea of the same “third of the earth,” that was subject to the emperor of the catholic west. It included the coasts of Spain, Gaul, Italy, and the Roman Africa; with the islands of Sicily, Sardinia, Corsica, Majorca and Minorca. This seathird “became blood.” Its peoples were put to the sword because of the enormity of their blasphemy, hypocrisy, and crime; for it is on account of these things that the judgments of heaven are poured out with volcanic fury and destruction upon mankind.

THE ROMAN EMPIRE AT ITS GREATEST EXTENT

They “strove upon the Great Sea” (Dan. 7:2). The ancient world in relation to the Great Sea—as the

Mediterranean is styled in Scripture.

“The creatures in the sea having souls” were the fish of the symbolic sea; and therefore fish in a symbolic sense. “A sea being thus considered,” says Daubuz, “as a kingdom or empire (in the text, the western empire), the living creatures in it must be typical fishes, or men. But if a sea be considered only of the waters, of which it is a collection, then the waters will signify the common people; and the fishes, or the creatures in the sea, living, as having a power to act, will denote their rulers. And in this sense are the fishes mentioned in Ezek. 29:4, 5, explained of the princes of Pharaoh.”

“The ships.” The introduction of ships into the prophecy indicates that the judgments of the second trumpet have especial regard to the naval and commercial interests of “the third.” Job’s days “passed away as swift ships.” Here ships are used as a metaphor signifying swiftness. In this, his *days* were analogous to *ships*. “They that go down to the sea in ships, do business in the great waters.” To destroy these ships, then, would be to destroy the business, whether naval and commercial: and to destroy those who worked them. In predicting this destruction, therefore, of the naval and commercial power of the western third’s dominion, all that was necessary was to say, “the third of the ships was destroyed.”

2. Historical Exposition

The following is Mr. Elliott’s sketch of the phenomena of this vision. “A pause ensues. Then presently there is heard another trumpetblast of judgment. Now, is the visitation of the *Western Third of the Mediterranean sea*, and the *islands* and *transmarine province* included in it; a part hitherto unscathed and safe. Behold yon giant mountain-rock, blazing with volcanic fires, that upheaved from the southernmost point of Spain near the straits of Gades, and cast into the sea, looks like Etna in its raging! Mark how the waters of the midland sea are agitated by it! The lava pours down the mountain sides! The igneous stones and ashes of the volcano are scattered for hundreds of miles all round, on sea and mainland, coasts and islands; first on the coast of Africa, then on that of the opposite continent, from the Atlantic Straits, all along up to the head of the Adriatic. Ships appear set on fire by them, at sea and in the harbors, and light the waters with their conflagrations. Blood marks the loss of life accompanying; the same as in the former vision. Over the whole maritime scene of its devastations whatever is habitable appears desolated; whatever had life, destroyed.”

To the Vandal power was providentially assigned the judicial execution of the second trumpet upon the guilty catholic population of the west. Their work began A.D. 429, by their precipitating their destroying hosts, led by GENSERIC their king, upon the rich and productive province of Africa. Gibbon styles him “the terrible Genseric; a name, which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila.” His ambition was without bounds and without scruples; and prompted him to any enterprise that promised plunder and dominion. His power was a volcanic mountain vomiting forth desolation and death upon what he styled “the guilty.”

The discord of Aetius and Count Boniface, two generals of the Western empire, was the fatal and immediate cause of the eruption of this Vandal volcano, which resulted in the loss of Africa and the islands. Boniface, then in arms against the administration, invited Genseric to an alliance. The Vandal king readily accepted the invitation; and, by the assistance of the Spaniards, who, anxiously desiring to get rid of them, furnished him with ships, he transported his Vandals over the Straits of Gibraltar to the coast of Mauritania where he mustered about 50,000 effective men.

BARBARIAN INVASIONS

When Genseric landed in Africa, he became the deliverer of the Donatists, who were then suffering

the most rigorous persecution by the catholic officials, lay and clerical. Among the latter was their zealous enemy, the so-called “Saint” Augustin, Bishop of Hippo, who died just before his city was taken, A.D. 430, and, according to Mr. Elliott, was “joined to the white-robed company before the throne!!” Genseric being an enemy to the catholic faction in power, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors. Genseric’s vengeance descended with terrible effect upon the “wolves in sheep’s clothing,” who had been so long and cruelly oppressing all who were opposed to the reigning catholic superstition. Under the reign of the Vandals, whose success they favored, the Donatists of Africa enjoyed an obscure peace of one hundred years, at the end of which they may again be traced “by the light of the imperial persecutions.”

At the time of invasion, Africa was so fruitful as to deserve the name of the common granary of Rome and of mankind. On a sudden, the seven fruitful provinces from Tangier to Tripoli were overwhelmed. The Vandals where they found resistance seldom gave quarter, and the deaths of their comrades were expiated by the ruin of the cities before which they had fallen. Boniface having returned to his allegiance, obtained the command of a powerful armament of *ships* and land forces, with which he boldly attacked the Vandals before Hippo. But his defeat irretrievably decided the fate of Africa. Eight years after the fall of Hippo, Carthage was reduced to ignominious servitude. After permitting his troops to satiate their rage and avarice, he enjoined all persons, without fraud or delay, to deliver their gold, silver, jewels, and valuable furniture or apparel, to his officers; and the attempt to secrete any part of their patrimony was inexorably punished with torture and death, as an act of treason against the state. The nobility and senators of Carthage were condemned to perpetual banishment; and crowds of exiles, of fugitives, and of ingenuous captives, filled the provinces of the east and west.

With the capture and sack of Carthage, all resistance to the “mountain burning with fire” ceased in Africa. By the separation of this province, the internal prosperity of Rome was irretrievably destroyed. The rapacious Vandals confiscated the patrimonial estates of the emperors and cut off the regular subsidies. The distress of the Romans was soon aggravated by an unexpected attack, June 15, A.D. 455. There being nothing to tempt the rational ambition of the Vandal king in the direction of the desert, “he cast his eyes,” says Gibbon, “toward the sea. He resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms ;” so that, “after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean.” They vomited fire upon Sicily, which “became blood” in its conquest and the sack of Palermo. The Western empire being left without a defender and lawful prince, the avarice of Genseric increased, and, with a numerous fleet of Vandals and Moors, he cast the anchors of his burning power into the sea at the mouth of the Tiber. Having disembarked, he boldly advanced to the gates of Rome. The bishop (for there was then no Pope, no Pontiff King with temporal power, and “church-states” to be ruled with a grievous yoke)—this bishop Leo, at the head of *his* clergy, issued in procession to supplicate with all due orthodox humility, a restraining of the fierce and burning wrath of the heretical defender of the Donatists. The Vandal king promised to spare all non-resistants, to protect the buildings from fire, and to except the captives from torture. Nevertheless, Rome and its inhabitants were delivered to the blind passion of his soldiery. The pillage lasted fourteen days and nights. Among the spoils transported from the city by the king were the Golden Table and the Seven-Branched Golden Light-stand, brought by Titus to Rome, where they were deposited in the temple of peace. Nearly four hundred years after, these spoils of Jerusalem were shipped for Carthage, with the rich plunder of the catholic bazaars, dedicated to demons called “guardian saints,” and adorned by the excessive superstition of the coreligionists of Ambrose, Jerome, Augustine, and company. The gold and silver, amounting to several

thousand talents, with the jewels, brass, and copper, accumulated by rapine, were all removed to the fleet, which returned laden with thousands of captives, with a prosperous navigation, to Carthage—all except one vessel bearing the relics of the capitol, which descended to the bottom of the sea.

But “the sea” had not yet sufficiently “become blood;” nor had “the third of the creatures in the sea, having souls, died;” nor had “the third of the ships” been “destroyed.” To bring this about required the revival of “the kingdom of Italy’s” power of resistance (for the Western empire had been reduced to an Italian kingdom) to Genseric upon the sea. The four years reign of the judicious and enterprising Majorian afforded scope for this. Perceiving that Rome could not be safe while Carthage existed as a hostile state, he determined to create a maritime power, and by it achieve the conquest of Africa. In three years he collected an imperial navy of three hundred large galleys, with an adequate proportion of transports and smaller vessels, in the secure and capacious harbor of Cathagena in Spain. Hearing of this, and apprehensive of Majorian’s descent at his own original landing place, Genseric reduced Mauritania into a desert. Secret intelligence guided him to the anchorage of his foe, whose unguarded fleet he surprised in the bay of Carthagena. Many of the ships were taken, or sunk, or burnt, and the preparations of three years were destroyed in a single day.

For six years after the death of Majorian, the government of Italy was in the hands of the Count Ricimer alone, one of the principal commanders of the barbarians, descended from the Visigoths and Suevi. Under his rule, the kingdom of Italy was afflicted by the incessant depredations and conflagrations of the Vandalic “mountain burning with fire.” In the spring of each year, Genseric sallied forth from the port of Carthage in command of the most important expeditions. When asked by his pilot what course he should steer, “Leave the determination to the winds,” said he, “THEY will transport us to the guilty coast whose inhabitants have provoked the divine justice.” They repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily. They subdued the island of Sardinia, and spread desolation or terror from the columns of Hercules to the mouth of the Nile; and, as they always embarked a sufficient number of horses, they had no sooner landed, than they swept the dismayed country with a body of light cavalry. The fierceness of the scourge is attested by the massacre of five hundred noble citizens of Zante, whose mangled bodies he cast into the Ionian sea—“the sea became blood; and the creatures in the sea, having souls, died.”

The permission of such sanguinary severities by Providence can only be accounted for on the principle of the wicked being *Yahweh’s* sword for the punishment of the hypocrisy, blasphemy, superstition, and immorality of the victims. Genseric seemed to recognize that he was the executioner of “divine justice” upon the orthodox catholic fraternity that inhabited “the sea”. “The fury of the Vandals,” says Gibbon, “was confined to the limits of the Western empire”—to “the third of the sea, and of the creatures, and of the ships.” The Italians, now destitute of a naval force, through the haughty Ricimer were at length reduced to address the throne of Constantinople in the language of subjects; and Italy submitted, as the price and security of the alliance, to accept a master from the choice of Leo the First, the Emperor of the East, in the person of Anthemius, who entered Rome as Emperor of the West, April 12, A.D. 467. Immediately after this, “regardless of the majesty of the purple,” said he, “I gave my daughter to a Goth; I sacrificed my own blood to the safety of the republic.” But this did not prevent Ricimer, his daughter’s husband, from sacking Rome and putting him to death, A.D. 472.

In the meantime, however, the alliance developed immense naval and military preparations on the part of the eastern Romans, languidly aided by the west, for carrying the war into Africa. One hundred and thirty thousand pound weight of gold (about æ5,200,000), and seven hundred thousand of silver, paid into the treasury for expenses, reduced the cities to extreme poverty. The fleet it provided, and which sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners—“the creatures in the sea having souls”—exceeded one hundred thousand men.

This formidable navy was increased by a fleet under Marcellinus from the Adriatic. Consternation seized the Carthaginians; but Genseric beheld the danger with firmness, and eluded it with his veteran dexterity. Having obtained a truce of five days to regulate the terms of submission, in this short interval the wind became favorable to his designs. He manned his largest ships of war with his bravest Moors and Vandals, who towed after them many large barks filled with combustible materials. In the obscurity of the night, “as it were a mountain burning with fire,” these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, and the dissonant cries of “the creatures in the sea having souls”—the soldiers and mariners, who could neither command nor obey—increased the horror of the tumult. While they labored to extricate themselves from the fireships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. “More than half the fleet and army was lost,” and Genseric again became “the Tyrant of the Sea.” The coasts of Italy, Greece, and Asia, were again exposed to his vengeance; and, before he died, in the fulness of years and of glory, A.D. 477, he beheld the final extinction of the Trinitarian Empire of the West. And thus “the third of the creatures in the sea, having souls, died; and the third of the ships were destroyed.”

ACT III—THIRD WIND-TRUMPET

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the Great Blazing Star Apsinthos falling from the heaven into them, and causing the death of many.

A.D. 450, and onwards.

“And the third angel sounded, and a great star blazing as it were a torch fell out of the heaven: and it fell upon the third of the rivers, and upon the fountains of waters. And the name of the star is called the Apsinthian; and the third of the waters became undrinkable; and many of the men died out of the waters, because they were made bitter.”

Apoc. 8:10, 11

1. Symbols Explained

On account of the luminaries in the natural heaven governing the day and the night (Gen. 1:14–18), all luminaries in the symbolical language signify ruling powers; and the light itself is well employed to signify the edicts, laws, rules, or directions that proceed from them for the good of their subjects. Thus of the Great King, styled the “Day Star,” and “the Sun of Righteousness,” it is said in Psalm 119:105, “Thy word is a light unto my path;” and in Hos. 6:5, “Thy judgments are as the light.” “I am,” saith the Lord Jesus, “the bright and the Morning Star”—Apoc. 22:16; the Star which the Spirit compelled Balaam to predict would “come out of Jacob” (Num. 24:17). By this star is evidently intended a ruler, a conqueror, a great potentate; for, as the Sceptre of Israel, he is to “smite the princes of Moab, and to destroy all the children of Sheth.”

A Star, therefore, sometimes signifies *a destroying power*. The word is also put for that which is inconstant, or meteoric in its motions. Hence, in Jude, such stars are styled “wandering” or shooting stars. In this third trumpet prophecy, the star seen was of this species. It shot forth out of the heaven. John did not see it there, shining as a fixed star of great and sparkling, but steady light; its motion was erratic, wandering or shooting out of the starry sphere into regions below the ruling heaven. It fell from

its position where it was “a Great Star” in the heaven. It fell, or descended, not because it was expelled as those stars of the heaven which the Little Horn of the Goat cast down to the ground, and stamped upon (Dan. 8:9, 10) by a superior power; but by its own precipitancy, derived from the motive power of Deity, whose agent it was for judgment upon the Laodicean Apostasy.

In symbolic style, “a great star blazing as it were a torch” signifies no good to those upon whom it is said to fall. Its effects must be conflagrating and deadly. An ordinary, or literal, blazing torch would be extinguished by falling into water; but we know that certain bodies cast into that fluid will set it on fire, and convert it into a solution that would be fatal to the drinker. There is therefore a decorum, or fitness, in the language of the vision, which is now known to be founded in the nature of things. Mr.

Cunninghame has therefore well remarked that “the language of symbols is not of arbitrary or uncertain signification, but is interpretable on fixed principles, to ascertain and define which, is the first duty of a commentator, as the judicious application of that language to the events of history is the second.”

“A *shooting star* was, in antiquity, the appropriate image of a powerful and successful invader from a distant country.” “The more I read this wonderful book” (the Apocalypse), says Bishop Horsley, “the more I am convinced that the precision of the phraseology is little short of mathematical accuracy. The language seems highly adorned, but the ornaments are not redundancies: they are not of that sort that the proposition would remain the same if the epithets were expunged. And in passages which may seem similar, there never is the smallest variation of style, but it points to something of diversity, either in the subject or the predicate. With this notion of the style of the Apocalypse, I think it of importance to remark that the falling stars of the third and fifth trumpets fall ‘from heaven,’ or ‘out of the sky,’ but are not said to be of ‘the stars of heaven,’ which are seen to fall in ch. 6. But, further, that which falls ‘from heaven,’ or ‘out of the sky,’ upon the sounding of the third trumpet, is a great star, burning as it were a lamp.

“*Lampas*, in the Greek language, is the name of a meteor of a particular sort. From Pliny’s description, it is evident that *lampas* was one sort of those meteors which are commonly called ‘shooting stars.’ It was of that sort, in which a large ball, appearing first in time, and foremost in the direction of the motion, draws a long train of bright sparks after it. Such exactly was the meteor in the vision of the third trumpet.

“The most remarkable circumstances in these shooting stars are these: 1. They have no appropriate place in the starry heavens, but are engendered in the lower regions of the earth’s atmosphere. 2. They shine by a native light; but *third*, are visible only while they fall. 4. The motion is rapid. 5. The duration brief. 6. The brightness, while it lasts, intense. 7. The extinction instantaneous. 8. And when the light is extinguished, nothing remains: the body which emitted the light is nowhere to be found.”

The falling of a great star blazing like a torch out of the heaven, then, was symbolical of a great destroying power, issuing forth from a lower region of the political aerial, progressing by its native force with rapid, but brief, yet intense motion, coming suddenly to the end of its career, and leaving nothing but a smoking desolation as the memorial of its presence.

“The heaven” out of which it blazed forth was the heaven under which were “the rivers and fountains of waters” into which the great star precipitated itself. “Wherever the scene is laid,” says Daubuz, “*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or *earth*, are a political heaven, being over and ruling the subjects as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited and, therefore, Artemidorus, writing in the times of the Roman emperors, makes the country of Italy to be heaven. As *heaven* says he, *is the abode of gods, so is Italy of kings.*”

But after the times of the pagan emperors, and concurrent with those of the scarcely less pagan Constantine and his successors, the Roman Heaven expanded itself into the comprehensiveness of the

three seats, or thrones, which ruled over the three thirds, or Imperial Praefectures, into which the dominions of Daniel's Fourth Beast, civil and ecclesiastical polity, were divided. These heavenly thirds are especially recognized in the vision of the fourth trumpet; and are styled in Dan. 7:27, "the Whole Heaven." The whole is more than its parts. These thirds of the heaven have relation to the thirds of the earth, or Roman Orb; and may be styled, the Byzantine or Constantinopolitan Heavenly, the Italian Heavenly, and the Illyrian Heavenly, all of them "the abode of kings." A shooting star, generally, projects itself obliquely: so, when this "great star blazing as it were a torch" fell, it fell "out of" its own appropriate heavenly, into "the waters" under the neighboring third, whose heavenly bodies were doomed shortly to be eclipsed. It fell from the Illyrian heavenly section of "the whole heaven," into the rivers under the Italian Third.

Yahweh charges Sennacherib with saying by his messengers to Hezekiah: "With the multitude of my chariots, I have digged and drunk *strange waters*, and with the sole of my feet have I dried up all *the rivers* of fenced places." These waters and rivers were the foreign nations he had laid waste. And again: "O Jacob, when thou passest through *the waters*, I will be with thee; and through *the rivers*, they shall not overflow thee": that is, waters or peoples, and rivers or nations. So they are also explained in Apoc. 16:4-7, where "rivers and fountains of waters" are declared to be those who have "shed the blood of saints and prophets"; and in ch. 17:15, "the waters" upon whom the Great Harlot sits are peoples, and multitudes, and nations, and tongues.

But we are not to suppose that because "waters" signify these populations of earth, their geography and topography are left undetermined. On the contrary, in the phrase, "upon the third of the rivers, and upon the foundations of waters," is a blending of the *literal* and the *symbolical*, which is so frequent in prophecy. There is a striking illustration of this in Apoc. 17:9, 10, where the seven heads of the beast are symbolical of seven supreme powers, or "kings"; and literally identical with the seven mountains on which they were successively located: so "the rivers" pertaining to "the third" represents symbolically the populations thereof; and their literal chorography in the mountainous and valley, or river, regions of the Catholic West. These "rivers and fountains of waters" had not, previously to the times of the third trumpet, done much in the way of shedding the blood of saints and prophets; they were beginning to approve this remedy for what they were pleased to style "heresy": nevertheless, they had proved themselves bitter persecutors of "the sealed servants of Deity," during the one hundred and twentyfive years their rulers, who were all "pious catholics," exercised dominion over Italy, Africa, Gaul, Spain and Britain. The third trumpet was an especial element of the judgment upon them. Its scorching visitations retaliated upon them bitterness and death for the bitterness they had caused "the sealed." But after the judgments of the third and fourth trumpets had extinguished the so-called orthodox catholic power of the West, another power arose out of the wreck, which was a perfect novelty in the earth. This has been known for more than a thousand years past as the Papal. It acquired sovereignty over "the rivers and fountains of waters," and energized them "to shed the blood of saints and prophets," to pour it out abundantly; so that they became worthy to receive blood to drink, by one who, under the third Vial, gloried in his resemblance to the Great Star that blazed like a torch in the judicial execution of the third trumpet retribution.

"And the name of the star is called *ho Apsinthos*". This I have simply transferred as being the name of the star before the English tongue was written or spoken. As the star-power did not exist in John's day, the *legetai*, "is called," must be understood to mean that, in the days of the third trumpet, those who spoke Greek called it *ho Apsinthos*. It is a proper name; and is to be taken in a like sense as the name of the conqueror, styled by men in the days of the third vial, "the Corsican." This was applied to the first Napoleon as indicative of the country from which he came; so the Great Star was called by the Greeks, "the *Apsinthian*," to designate the region out of whose heaven he fell blazing upon "the third of the

rivers,” after he had proved a scourge to them.

I have said that “the *Apsinthian*” fell upon “the rivers and fountains of waters,” out of the Illyrian section of the whole heaven of the Roman orb. My reason for this is that *Apsinthos* is the name of a river in the Illyrian third of the Roman earth; and is therefore as significative of Illyria, as the Euphrates was of Assyria, or the Nile of Egypt.

But, for what reason, may we conclude, did the Spirit select this river of Illyricum in preference to any other? Because of the signification of the name being appropriate to the nature of the judgments to be executed by THE ILLYRIAN POWER, which had been developed in the preparation of the angels of the trumpets for sounding. The word radically signifies *undrinkable* from whatever cause. The trumpet mission of the Illyrian Power was to make the rivers of the third undrinkable, by putting many of the men of the waters to the sword, that they might die out from them. This was, as in the Arabic Romance, *Antar*, it is expressed, “Death serving them with a cup of *apsinth* by the sword.”

2. Historical Exposition

The following is Mr. Elliott’s summary of the phenomena of the vision. “Which,” he inquires, “is the new scene of judgment? ‘The third of the rivers,’ it is said, ‘and the fountains of waters.’ It begins where yon mighty river to the North forms the ancient limit between barbarian Germany, and the Illyrian, or Middle Praefecture of the Roman Empire. Mark the portentous meteor that glares over it; like a blazing torch trailing its red line of light behind it in the Northern sky! And see, where the Teiss pouring itself into the Danube, marks the central point of the base of the Great Illyrian Praefecture; there suddenly it descends, and blazes, and taints with its sulphurous exhalations the downward course of that ancient river.

“But it was the same western third of the empire, as before, that was in this case too to taste specially of the bitterness of the woe. And mark how, in fulfilment of its mission, the meteor tracks the course of the *Upper Danube*, and then reaches and moves along the *Rhenish frontier river* of the Western Empire; blazing over and poisoning its waters, down even to the Belgic lowlands. Thence again unquenched it rises; shoots in rapid course westward; is repelled, as if by some counter electric force, and as from a region on which it behoved not that it should permanently shed its malignant influences; then in southerly direction falls on the *fountains* of European waters, there where the Alpine snows are dissolving from their eternal glaciers. Wheresoever it has fallen, the rivers and their tributaries have been poisoned by it; and the dead and dying of those that drink them, appear lying on the banks. Having thus done its part, it shoots back towards the Danube; there blazes for a moment longer, and is extinct.”

“In the reign of ATTILA the huns,” says Gibbon, “became the terror of the world—a formidable barbarian, who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman Empire.” He alone among the conquering meteors, or blazing torches, of ancient or modern times, united the two mighty kingdoms of Germany and Scythia under one sceptre. Claiming to be the rightful possessor of *the Sword of Mars*, he asserted his divine and indefeasible claim to the dominion of the earth. He soon acquired a sacred character; and the barbarian princes confessed, in the language of devotion or flattery, that they could not presume to gaze with a steady eye, on the Divine Majesty of the King of the Huns. As supreme and sole monarch of the barbarians, he was able, when he collected his military force, to bring into the field an army of five, or according to another account, seven hundred thousand troops. When these were set in rapid motion, they constituted a power, that may be very appropriately likened to “a Great Star blazing as a torch.”

The Attila-power, which prevailed from A.D. 433 to 453, was fitly designated “the *Apsinthian*,” or Illyrian. It touched the Danube on one hand, and reached with the other, as far as the Tanais, or Don. On making peace with the Constantinopolitan power, after a ravaging war of five years to which he was

stirred up by his African ally, the redoubtable GENSERIC. the eastern Catholic emperor, resigned to Attila an extensive and important territory, which stretched along the *southern* banks of the Danube from Belgrade to Nova, in the diocese of Thrace, a breadth of fifteen day's journey, and embracing Naissus within the limits of his dominion. The exact location of his capital is uncertain; but supposed to have been seated between the Danube, the Teyss, and the Carpathian hills in the plains of Upper Hungary. All these regions were embraced in the great Illyrian Praefecture; so that the great Attila-star might well be styled by its Greek contemporaries of the Byzantine dominion adjacent, "THE ILLYRIAN;" and by the Spirit symbolically, "the *Apsinthian*."

Theodosius the younger, emperor of the east, having acknowledged Attila, the Illyrian, as the lord of the Lower Danube, the Huns were now its masters, commanding the navigation to the Black Sea; and prepared to blaze forth in any direction Providence might impel them to take. "What fortress," said the *Apsinthian* to the Byzantine ambassadors, "what city, in the wide extent of the Roman Empire, can hope to exist, secure and impregnable, if it is our pleasure that it should be erased from the earth?" They knew by experience, that these were not mere words; and as they were unequal to contend with him in war, they sought to rid themselves of this "Scourge of God," by his assassination. But "the *Apsinthian*" was not to be thus imperially disposed of till his mission was fulfilled; and then the Deity would lay his instrument aside in his own way. Attila was informed of the conspiracy against his life; and though he had the meaner conspirators in his hands, he disdained to punish them; but reserved his just indignation for the pious catholic prince who approved his murder. He denounced Theodosius as a wicked slave, who had clandestinely conspired against his master, "whom fortune and merit had placed *above him*" Nevertheless, he consented to pardon the emperor, and to maintain peace.

All the history of the Illyrian Conqueror goes to show, that his abode was in "the heaven," and that he was "a great star" therein; for he enjoyed the proud satisfaction of receiving in the same camp, the ambassadors of the eastern and western empires; and it is only to sovereign and recognized powers, that such apocalyptic "demons," are commissioned by the superior gods of their heavenlies.

The inglorious life of Theodosius was closed A.D. 450. The *Apsinthian* Star forthwith assumed a threatening aspect against both empires. "While mankind," says Gibbon, "awaited his decision with awful suspense, Attila sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors in the same haughty terms, saying, 'Attila *my* lord, and *thy* lord, commands thee to provide a palace for his immediate reception'." But "the *Apsinthian*" despising the Romans of the east, whom he had so often vanquished, soon declared his resolution of suspending the easy conquest, till he had achieved the more glorious and important enterprize of "blazing like a torch upon the third of the rivers, and upon the fountains of waters;" and thus unconsciously fulfilled the mission appointed for him by the finger of God.

For this great and blazing descent upon the Western Third, the kings and nations of Germany and Scythia, from the Volga to the Danube obeyed the warlike summons of "the Scourge of God." From the royal village in the plains of Hungary, he marched to the conflux of the Rhine and the Neckar, where he was joined by the Franks. These hostile myriads were poured with resistless violence, into the Belgic provinces. The consternation of Gaul was universal. Its cities were besieged and stormed by the *Apsinthian* Huns, who practised their customary maxims of war. They made the waters undrinkable; so that multitudes were separated from them by death; for they were made very bitter. "They involved," says Gibbon, "in the promiscuous massacre, *the priests who served at the altar*, and the infants, who in the hour of danger had been providentially baptized by the bishop; and the flourishing city (Metz) was delivered to the flames." From the Rhine and Moselle, Attila marched into the heart of Gaul; crossed the Seine at Auxerre; and fixed his camp under the walls of Orleans. From this city, however, he prudently retreated to the plains of Chalons. The nations from the Volga to the Atlantic were marshalled here

under the Illyrian, and Aetius and Theodoric, the catholic generals of the west. The results were very bitter to the contending hosts. Many of the Gothic warriors, who served in that memorable engagement informed Cassiodorius, that it was “a conflict fierce, various, obstinate, and bloody; such as could not be paralleled, either in the present or in past ages.”

The number of the *polloi ton anthropon*, the “many of the men” who were *apsinthianized* in this battle of Chalons, amounted to 162,000, or, according to another account 300,000. Though Attila was put to the worse in this battle, he threatened his foe with redoubled fury. Prudence, however, prevailed over revenge; and the allied army of Latin and Gothic catholics separated, and withdrew from the plains of Chalons. Attila’s retreat beyond the Rhine confessed the last victory achieved in the name of the western empire. The Thuringians who served under “the *Apsinthian*,” made the waters very bitter. They massacred their hostages and captives; they tortured young maidens with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or their bones were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on the public roads, as a prey to dogs and vultures.

The Empire divided into two parts answering to the legs of iron of the image seen by Nebuchadnezzar (Daniel 2:33).

Neither the spirit, the forces, nor the reputation of the *Apsinthian* Star were impaired by the failure of the Gallic expedition. It had blazed like a torch, and imbittered the river populations of the country; but it had only partially executed its mission upon the worshippers of relics and demons. In the ensuing spring he passed the Alps into Italy with an innumerable host of barbarians. He laid siege to Aquileia, the most populous and strongest of the maritime cities of the Hadriatic. The Huns mounted the breach with irresistible fury, and the succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, this blazing torch descended upon Altinum, Concordia, and Padua, which were reduced into heaps of stones and ashes. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of his Huns. Milan and Pavia submitted without resistance to the loss of their wealth; and applauded the unusual clemency, which preserved from the flames the public, as well as private buildings; and spared the lives of the captive multitude. After this, the scorching ravages of this Great Star, blazing like a torch, overspread the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Apennine.

“It is a saying,” says Gibbon, “worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod. Yet the savage destroyer undesignedly laid the foundation of a republic, which revived, in the feudal state of Europe, the art and spirit of commercial industry.” This was Venice. Before the *Apsinthian* descended like a blazing torch upon the Italian province of Venetia, extending from the confines of Pannonia to the river Addua, and from the Po to the Rhaetian and Julian Alps, this fertile region was adorned with fifty cities flourishing in peace and prosperity. They also were swept by the conflagration; “all was flight,” says Sigonius, “depopulation, slaughter, slavery, and despair;” but many families who fled from the sword of Attila, found a safe, though obscure refuge in the hundred islets at the extremity of the Hadriatic. Upon these they laid the foundations of the queen of that sea, which in after times became the Tyre of the feudal world; “and,” says Elliott, “he who has seen the fair Venice may do well to remember that he has seen in it a memorial of the terrors and ravages of that Scourge of God, the Hun Attila.”

What a terrible signification there is in the apocalyptic symbols: This great blazing star was still craving devastation and blood; and declared his resolution of carrying his victorious arms to the gates of Rome. But the Star was meteoric, and, as a meteor, must be of brief duration, and suddenly become extinct. It had been blazing and scorching among “the rivers and fountains of waters” during three years; but

where was the power to extinguish it? The barbarians, who had defended Gaul, refused to march to the relief of Italy; and the succors promised by the Eastern Emperor were distant and doubtful. The only deliverance was in unqualified submission. The Western Emperor, with the Senate and people of Rome, by a solemn and suppliant embassy, embraced the salutary resolution of deprecating the wrath of “the *Apsinthian*.” The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by an immense ransom; but before he evacuated the country, he threatened to return more dreadful, and more implacable, if the treaty were not faithfully and punctually observed. But his mission being accomplished, he was of no further use. Having returned to his royal village between the Danube and the Teiss, the next year, which was A.D. 453, he was suddenly cut off by apoplexy, and this blazing “terror of the world” lay powerless in death. The empire and power of the Huns was soon after broken; and the wind of the third trumpet ceased to blow.

ACT IV—FOURTH WIND-TRUMPET

The darkening of the third of the luminaries of the Greco-Latin Catholic firmament by smiting them; so that the Day and the Night of their system were without ruling lights, and therefore, shone not for a third of them.

A.D. 476

“And the fourth angel sounded, and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the day shone not the third of it, and the night likewise.”

Apoc. 8:12

1. Symbols Explained

“For the understanding of the prophesies,” says Sir Isaac Newton truly, “we are, in the first place, to acquaint ourselves with the figurative language of the prophets; which is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.”

The sun, moon, and stars are therefore prophetic symbols taken from the natural world. “The Lord God is a *Sun*, and Shield” (Psalm 84:11). He is the universe’s Ruler and Lightgiver, and Protector. This is the signification of *sun*, as a symbol, in its largest sense. But, in Jer. 15:9, it is used restrictedly in the testimony of the Spirit against Jerusalem; as “*Her sun is gone down while it is yet day.*” In this instance the *sun* symbolized the sovereign power and glory of the commonwealth, of which Jerusalem was the capital. It went down when the state was destroyed by the Chaldeans. But it shone forth again; and again went down, when the kingdom was taken away from the Pharisees—when “the sun was darkened, the moon gave no light, and the stars fell from the Heaven;” and were thenceforth suppressed superlatively “until He come whose right it is,” even “the sun and shield.” Then, the Spirit saith to Jerusalem, “*the sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but Yahweh shall be unto thee an everlasting light,*” or sun; “and thine *Elohim* thy glory. *Thy sun shall no more go down; neither shall thy moon withdraw itself; for Yahweh shall be to thee for the Light,*” or sun, “of the *Olahm*,” and which is explained to signify, that “the days of Zion’s mourning shall be ended”—she should no more lose her sovereignty, and mourn the withdrawal of her ecclesiastical institutions and privileges.

Again, when the Spirit revealed his purpose to subvert the Egyptian monarchy by the Chaldean power, he said to the King of Egypt, whom he likened to a dragon, in the seas, in Ezek. 32:6–8, “I will water

with thy blood the land wherein thou swimdest; and when I shall extinguish thee, I will cover the heaven and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven, will I make dark over thee, and set darkness upon thy land, saith Adonai *Yahweh*.” The Chaldean power under Nebuchadnezzar was the “cloud” that covered the sun of Egypt, and made the stars of its heaven dark, and its moon eclipsed; and the Pharaoh-Dragon thenceforth swam no more in Egypt.

After the same manner the prophets spoke when they predicted the overthrow of the kingdoms of Babylon and Idumea. In foretelling the subversion of the former power by the Medes and Persians, Isaiah says in symbolizing ch. 13:9, “For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine”—ver. 10; which in verse 11, is interpreted to signify the punishing of the Chaldean world for evil, “and the wicked for their iniquity.”

The threatening against the Idumean sovereignty is in the highly symbolic style of the sixth seal. “All the host of heaven,” says the Spirit in Isa. 34:4, “shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven;” then follows the exposition: “Behold, it shall come down upon Idumea, and upon the people of my curse to judgment.”

Thus, we see, that the moral universe, the Israelitish, the Egyptian, the Chaldean, and the Idumean, kingdoms and empires, have all their suns, moons, stars, and constellations, as well as the natural world or system of things. The supreme civil and military authority of a state is the sun which sheds forth all the light, power and glory of the polity. The moon, stars and constellations are the ecclesiastical and aristocratic orders, which reflect its beams upon the earth or subjects of the state. They rule the day and the night of their own polity, which, without their shining, has no distinction of day or night. Like the natural world luminaries, they are affected by eclipses, darkening, and so forth, which become causes intercepting or suspending their regular and peaceful influences upon the peoples.

Daniel’s fourth beast system of powers has its sun, moon, and stars, as well as the polities by which it was preceded. Under its pagan constitution, the authority and power vested in the imperial and senatorial orders were the sun of the Roman orb; its moon, the priestly orders of the state; and subject kings, nobles, and magistrates, its stars and constellations. When the pagan constitution that hindered was taken out of the way, the aerial, or political expanse, transmitted the rays of the same lights, only that they emitted influences less intensely heathen than before. The sun, moon and stars which continued to shine had become “catholic.” They radiated the malign influences of the Laodicean Apostasy, and were essentially, though not professedly and in detail, as devilish as of old.

In the earlier years of Constantine’s reign, the Roman Sun was the one solar investment of three emperors—Constantine, Licinius, and Maximin. So also, when “the silence in the heaven about half an hour” had ended, his three sons were clothed with the sun. In these instances, each emperor’s jurisdiction was representative of “the third of the sun;” and the ecclesiastical orders in each imperial jurisdiction, of “the third of the moon;” and the nobles and magistrates also in each, “the third of the stars”. If one of these emperors made war upon another of them, and defeated him, and incorporated the dominion of the vanquished in his own jurisdiction, then “the third of the sun and the third of the moon, and the third of the stars,” would be “darkened” by smiting; and there would be no political “day” nor “night” peculiar to that smitten third.

Now, in the days of the third trumpet, the sun of the Roman Heaven clothed the emperors of the eastern and western thirds, to say nothing of the Illyrian. The smiting of one of these thirds to obliteration from the political map, would be the darkening of that third in its imperial, ecclesiastical, and aristocratic relations to the subject peoples of its eclipsed jurisdiction. The unsmitten third would be

“the third of the men,” which so long as it continued a distinct and independent power, would be regarded as living, or not “*killed*” (Apoc. 9:18).

When there are no heavenly bodies visible to a spectator supposed to be standing upon the earth, the alternations styled *day* and *night*, do not exist. To blot out the sun, moon, and stars of the natural universe, would be to extinguish day and night, and to establish “darkness upon the face of the deep.” The effect would be analogous in the political universe. For, as in the case of Egypt, when Pharaoh’s dominion was abolished, to make all the bright lights of heaven dark, would be to set darkness upon the land. But, as in the instance of the Greco-Latin Catholic dominion, if only one third of its sun, moon, and stars be smitten into obscurity, the day and night of the whole polity would not be extinguished, but only a proportional third. The imperial catholic day and night would be restricted to the unsmitten thirds, where the bright lights of their heaven would still be observed to shine.

2. Historical Exposition

The phenomena of the fourth trumpet are thus briefly sketched by Mr. Elliott: “The vision has passed; the fourth angel sounds. Hitherto, though its land, its sea, and its frontier rivers and fountains of waters have been desolated, yet the *sun* has still continued shining on the Western Empire as before. But now at length this too is affected. To the extent of a third part of its orb, it suffers eclipse. The shadow falls over the Western Empire. Then the night supervenes. And see the eclipsing influences act on the luminaries of the night also. Presently the Western third of the moon becomes eclipsed; and of the stars scattered over the symbolic firmament, all that are in the third of the Roman sky, are darkened also.”

Thus, by the judgments of the first, second, and third, trumpets, the final catastrophe was preparing, by which the emperors of the west and their dominions were to be extinguished. Rome’s glory had long departed; its provinces severally and successively separated from it; the territory still remaining to it had become like a desert; and its maritime dependencies, and its fleets and commerce, been annihilated. Little remained to it but the vain titles and insignia of sovereignty; and now the time was come that, by the *smiting* of the fourth trumpet, these too were to be withdrawn; and that the imperial, or Sixth Head of the Roman Dragon should be “as it were slain unto death,” and give place to the SEVENTH HEAD, which had not then yet come, and which. “when he cometh, must continue a short space” (Apoc. 13:3 and 17:10).

The blast of the fourth trumpet when it began to sound, found Romulus Augustulus, A.D. 476, the last and feeblest of emperors, upon the throne of the catholic dominion of the West. He was placed there by his Father Orestes, the secretary of state to the imperious Attila: and after his death “Patrician, and Master General” of the barbarian confederates in the service of the Western empire, who formed the defence and the terror of Italy. They oppressed and insulted the last remains of Roman freedom and dignity. Their insolence and avarice at length prompted them peremptorily to demand, that a third part of the lands of Italy should be immediately divided among them. But Orestes rejected the audacious demand. The standard of revolt was raised, therefore, by the bold barbarian ODOACER. From all the camps and garrisons of Italy, the confederates flocked to the standard of this popular leader. Overwhelmed by the torrent, Orestes entrenched himself in Pavia, which was stormed and pillaged; and the tumult could be appeased only by his execution. This “*smiting*” left Augustulus at the mercy of Odoacer, whose clemency he was induced to implore.

The success of this revolt elevated the king of the Heruli to the Vicegerency of the Emperor of the West. But deeming the imperial office both useless and expensive, Odoacer determined to abolish it. The unfortunate Augustulus was made the instrument of his own disgrace, by sending in his resignation to the Senate. An epistle was addressed by their unanimous decree to Zeno, the contemporary incumbent of the Byzantine throne. In this document, they solemnly “disclaim the necessity, or even the wish, of

continuing any longer the succession in Italy; since, in their opinion, the Majesty of a Sole Monarch is sufficient to pervade and protect, at the same time, both the east and the west. In their own name, and in the name of the people, they consent that *the Throne of Universal Empire shall be transferred from Rome to Constantinople*; while they renounce the right of choosing a master, the only vestige that yet remained of the authority which had given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the Emperor would invest him with the title of PATRICIAN, and the administration of the *diocese of Italy*.” After some display of displeasure and indignation. Zeno’s prudence and vanity prevailed. He was gratified by the title of SOLE EMPEROR, and by the statues erected to his honor in the several quarters of Rome. He gratefully accepted the imperial ensigns, the sacred ornaments of the throne and palace, which the Patrician Odoacer was not unwilling to remove from the sight of the people.

Speaking of Romulus Augustulus, whom Odoacer sent into banishment, Gibbon says, that of all the nine emperors of the last twenty years of the empire, Augustulus “would be the least entitled to the notice of posterity, if his reign, which was marked *by the extinction of the Roman empire in the west*, did not leave a memorable era in the history of mankind.” The epoch was, indeed, remarkable and peculiar. The Roman Sun was still recognized as shining; but still it shed no administrative light in the west. One third of its face was pervaded by the shadow of a darkening body—*the administration of the Patrician of Italy*. By this also the light of the Roman Moon was diminished one third; for of what account in the state were the bishop of Rome and his clergy, while “the diocese of Italy” was the patrimony, not of St. Peter and his pretended successor, but of Odoacer and his military compatriots?

In A.D. 476, the Western Roman Empire came to end when Romulus Augustulus was deposed. The Eastern Empire gradually eroded until it was brought to its demise by the Ottoman Power in the overthrow of Constantinople in 1453. In the West, the Holy Roman Empire was established by Charlemagne, but in the east the Ottoman Power remained supreme until its decline.

Odoacer was the first barbarian who reigned in Italy. The stem Ricimer had exercised the power, without assuming the title, of a king; so that the patient Romans were insensibly prepared to acknowledge the royalty of Odoacer and his barbaric successors. The laws of the emperors were strictly enforced, and the civil administration of Italy was still exercised by the praetorian praefect and his subordinates; while the Roman Magistrates were appointed by Odoacer to the odious and oppressive task of collecting the public revenue. Being an Arian Catholic, the Trinitarian Catholics of the Italian Diocese were in eclipse. Their sect no longer constituted the State Church. The bishop of Rome was now the mere bishop of churches in Rome; and he and his clergy were nothing but sectaries and dissenters. The absence of catholic abuse of the Patrician by his contemporaries, attests the toleration which they enjoyed. His praefect, however, had to interfere in the choice of their bishop that the peace of the city might be preserved. They regarded this interference with disgust; but being under eclipse they could not help themselves. The brightness of their ecclesiasticism was darkened over them; and Trinitarian churches had to submit to the humiliation and defilement of heretical Arian interference in the election of a so-called Successor of St. Peter and St. Paul!

Notwithstanding the prudence and success of Odoacer, his *patriciate* exhibited the sad prospect of misery and desolation. The country was exhausted by the irretrievable losses of war, famine, and pestilence; and Gelasius, the Roman bishop, and one of Odoacer’s subjects, affirms, that in Aemilia, Tuscany, and the adjacent provinces, the human species was almost extirpated. The plebeians of Rome, who were fed by the hand of their master, perished or disappeared, as soon as his liberality was suppressed; and the senators, “the stars” of the Roman firmament, bewailed their private loss of wealth

and luxury. One third of their ample estates was appropriated to the use of Odoacer's confederates. Actual sufferings were imbibed by the fear of more dreadful evils; and as new lands were allotted to new swarms of barbarians, each senator, or "star," was apprehensive lest the arbitrary surveyors should approach his favourite villa, or his most profitable farm. But the darkening power was irresistible, and absolute master of their fortunes. Desiring to live, they owed some gratitude to the tyrant who spared their lives; and as he could have taken all, they had to accept the portion he was pleased to leave as his pure and voluntary gift.

But the end was not immediately. The judgments of the fourth trumpet had not yet "slain" the Imperial Head "as it were to death." Odoacer was the Patrician Representative of the Constantinopolitan Imperiality. He had ruled as such during fourteen years in Rome, and the epoch had now arrived. A.D. 489–493, that he should succumb to the superior genius of Theodoric, King of the Ostrogoths, who, after a march of seven hundred miles from the region of Illyria, descended from the Julian Alps, and displayed his invincible banners on the confines of Italy. After the loss of two battles, Zeno's Patrician fled to Ravenna. Favored, however, again "by fortune," Odoacer reappeared upon the field in formidable array. The fierce conflict that ensued was finally decided by the victory of Verona, which conferred on Theodoric the independent royalty of Italy. The assassination of Odoacer, A.D. 493, left him without a rival, and the emperor of the East without a representative to administer the Diocese of Italy. From the Alps to the extremity of Campania, from Sicily to the Danube, and from Belgrade to the Atlantic Ocean, Theodoric reigned *first King of the Seventh Head of the Beast*. His royalty was proclaimed by the Goths, with a tardy, reluctant and ambiguous recognition by the emperor of the East. He maintained with a powerful hand, during a reign of thirty-three years, the balance of the West; and the Greeks themselves acknowledged that the heretical king of Italy reigned over the fairest portion of the darkened empire of the West.

"From a tender regard to the expiring prejudices of Rome, Theodoric declined the name, the purple and the diadem of the emperors; but he assumed," says Gibbon, "under the hereditary title of king, the whole substance and plenitude of imperial prerogative. His addresses to the Eastern Throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed above the kings of the earth the same preeminence which he modestly allowed to the person or rank of Anastasius." Thus, while the jurisdiction and authority of the Sixth Head were completely darkened in Rome, after shining upon its Seven Hills for five hundred and twenty-four years, they continued in the light of imperial majesty to illumine the eastern third of the catholic firmament. In regard to Rome, "it was slain as it were to death" by the Gothic sword. It seemed to be dead beyond all possibility of being "healed" or restored to life. It was expelled from the Seven Hills, and a new form of government established there, a Seventh Head, which claimed and possessed, and was able to maintain, the preeminence of its predecessor. In the recognition of the sovereignty of the Seventh Head, and the Horn-Powers that had established themselves in the sounding of these tempestuous trumpets, in Gaul, Spain and Africa, by the Sixth Head "the Dragon" had "ceded to the Beast his power, and his throne and a great authority"; so that the worshipful allegiance of catholics "in the whole earth"—*en hole te ge*—was divided between the Dragon and the Beast: as it is written, "they worshipped the dragon which gave power to the beast; and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?"—ch. 13:3, 4.

Under the first king of the Seventh Head, prosperity and peace were revived under the shadow of the Seven Hills. Theodoric cultivated the affections of the Roman Senate and people. The nobles were flattered by sonorous epithets and formal professions of respect; while the people enjoyed, without fear or danger, order, plenty, and public amusements. But the reign of Theodoric was only a temporary arrest

of judgment. The Seventh Head was only to “continue a short space”—sixty years, which is “short” compared with the supremacy of the Sixth. This was to be “healed” of its “deadly wound,” a process to be enacted at a great cost of blood and treasure. The death wound to the authority of the Sixth Head could only be “healed” by the destruction of the Seventh. When this should be abolished, the obscuration of the Imperial Roman “day and night” would cease. The fourth trumpet does not symbolize the healing of the deadly wound it judicially inflicted. To this our attention will be recalled in my exposition of Apoc. 13.

A WARNING PROCLAMATION

Apoc. 8:13

“And I saw, and I heard from one, an eagle flying in midheaven, saying in a loud voice Woe, woe, woe, to the dwellers upon the earth, from the remaining voices of the trumpet-call of the three angels hereafter to sound.”

1. Symbols Explained

An *angel*, in a symbolic sense, represents a *class of agents executing a mission* to which they have been appointed. We have seen this use of the word in ch. 7:3, where an angel says: “Hurt not the earth and the sea until *we* have sealed the servants of *our* Deity.” So also in the text of the English version, the “angel flying” is representative of a class of agents having a mission to perform.

But Griesbach and other critical editors of the original text read *aetos*, *an eagle*, instead of *aggelou*, *an angel*. Upon this, Elliott remarks: “The external evidence of manuscripts is *decidedly* in favor of the former reading. On the other hand, the *internal* evidence of scriptural analogy, with which Griesbach and the rest did not concern themselves, is as *decidedly*—indeed, as it seems to me even more so—against it. For nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*, or, indeed to any being but an *angel* or the *divine Spirit* ... I do not therefore hesitate to retain the reading *aggelou*.”

Tregelles reads *eagle* in his translation, and gives us to understand that it is justified by manuscripts fourteen hundred years old. This would carry us back to the times of the second trumpet. In a note upon the word, the American Bible Union editor says: “I recommend that this reading be adopted and translated *eagle*; and that the following note appear in the margin: ‘Or, as a few copies read *angel*’.” I believe that *eagle* was the original and correct reading, and that it is supported both by the external evidence of manuscripts, and the internal evidence of apocalyptic testimony. It affords us a very important clue to the mystery of the text. Mr. Elliott is unquestionably mistaken in saying that “nowhere in the Apocalypse is the *proclaiming* function assigned to a *bird*.” We find the very reverse of this in ch. 6:7, where the fourth living creature, likened to “an eagle flying” in ch. 4:7, makes proclamation, saying, “Come and see!”

“An eagle flying” is the ensign of one of the camps of “the Israel of God”; and when we consider their relative position at the time when the Latin Catholic “day and night” were darkened by the fourth trumpet, it symbolized their community very fitly. The eagle was the ensign of the sealed servants of the Deity, who, during the tempestuous times of the first four trumpets, and for centuries after, were protected from extermination by the Serpent-power, in “the two wings of the Great Eagle”—ch. 12:14. They were an eagle “flying” in the “midheaven” of the great eagle-dominion. They had an *angelic* mission indicated by the action of flying. This is motion from one place to another for a purpose. The *eagle* encampment was therefore an *angel*-community; and hence *eagle* and *angel* came afterwards to be

traditionally used as equivalents in the text. The angelism of the eagle flying was to warn “the dwellers upon the earth” of what was still coming upon them. That *flying in midheaven* is symbolical of preaching, or making proclamation, is evident from ch. 14:6, where “another angel” is said to “fly in midheaven having the glad tidings of the Aion to preach unto the dwellers upon the earth.” *Midheaven*, *mesouranema is*, according to the decorum of the symbol, the region of their flight. They are not luminaries of the political heaven; they are not constituents of the sun, moon, and stars, having no identity, officially or morally, with the secular and spiritual orders they symbolize. Neither are they “of the world,” though encamping in the world. “The dwellers upon the- earth” were the Arian and Athanasian catholics, and others, to whom they preached. Hence, the Heavenly they occupied was peculiar to themselves; it was, as it were, *in the midst* between the heaven of government and the peoples governed. In this midheaven they winged their flight as “one” of the four living ones, the fourth, or eagle flying saying, “Woe, Woe, Woe, to the dwellers upon the earth”—woes issuing “out of the remaining voices of the trumpetcall of the three angels hereafter to sound.”

And because these woes were to issue out of the fifth, sixth and seventh trumpets, the last three have been appropriately enough styled *woe-trumpets*. In the ninth chapter, we enter upon the consideration of the fifth and sixth woes; the latter not being exhausted till the epoch indicated in ch. 11:13, 14. The third woe will prove the most terrific of all *winds* and *woes*; to “the dwellers upon the earth,” catholics, protestants, “sectaries,” and “infidels”; for, to the Lion, the Ox, the Man and the FLYING EAGLE—symbols of *the saints*—will be given the consummating judgments of the three “Woes,” that they may slay the beast, and give his body politic to the burning flame—Dan. 7:11, 26.

2. Historical Exposition

We have seen in ch. 7, that the judgments of the first four trumpets were restrained until the work of sealing the servants of the Deity should be sufficiently advanced. The tempests that were to wreck the state, and dash it in pieces upon the rocks, were not to blow until there should be a community of faithful ones developed, who should be able to read the signs of their times aright, and be able to instruct others. This is implied in their being “sealed in their foreheads”. Being thus prepared, when the trumpets sounded they could call the attention of their contemporaries to the true situation of affairs; and in so doing deliver them from the superstition and blasphemy of such blind leaders as Chrysostom, Jerome, Augustine, Ambrose, Cyril, and others, of the catholic church by law established. These all assumed that the superstition they professed was the true religion; and that when Antichrist appeared, he would be “some great man raised up by the devil,” who would head “the apostasy,” which could be no other than a falling away “from the right faith, from truth, and from good works,” as presented to the dwellers upon the earth in the traditions with which they made void the word. They taught that Antichrist was to appear in a Jewish temple, and from among the Jews, and gain the empire of the world. They were all impressed with the idea that the dissolution of the Roman empire into ten kingdoms was at hand; their Antichrist would be revealed, and then destroyed by Christ, about A.D. 500, which was to be the end of the world!

The gloomy forebodings among them respecting their near future were heightened by chronological ignorance. They imagined that the world was nearly 6,000 years old. Hilarion, A.D. 402, thus wrote: “It now wants 101 years to the end of the Sixth Chiliad about the closing of which the ten kings must arise, Babylon, now reigning, fall, Antichrist arise and be destroyed by Christ’s coming, and so the saints’ sabbath millenary begin.” To read the vagaries solemnly propounded by these Laodiceans, is to remind us of the times in which we live. The confusion of ideas was truly marvellous. Their speculations were as hairbrained as those of Mormons, Millerites and clergymen at large, in the age in which we live. They

had been given over to “believe a lie, that they all might be condemned who believed not the truth; but had pleasure in” their own righteousness, which was “unrighteousness.” What, then, was to be done in this extremity? They could no more deliver themselves from their own blasphemies, than the natural man from his own ignorance. The remedy was at hand, if they had been sagacious enough to discern it; but, like our contemporaries, they cruelly persecuted and denounced it as heresy, and put it from them. The remedy was the EAGLE-ANGEL *preaching of the truth*. These preachers being “sealed in their foreheads,” would be able to explain to them that the dissolution of the Western Empire was not the end of the world, but a judgment upon them as the real apostasy foretold by Paul. That they were deceivers and deceived. That the end of the world was not at hand, nor the reign of the saints either. That the trumpet-judgments of heaven were a call upon them to “repent of the works of their hands, that they should not worship daemons, and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk;—to repent of their murders, of their sorceries, of their fornication and of their thefts” (ch. 9:20, 21). That of all these crimes they were guilty, and had been punished by heretical and pagan firebrands, as Alaric, Genseric, Attila, and other barbarian scourges; and that the terrible calamities they endured were not complete. That, as they repented not of the works of their hands; or, in the words of Jerome, though “the Roman world rushes to destruction, we bend not our neck in humiliation;” therefore, “Woe, Woe, Woe” to them, both of the east and the west, because of the judgments yet to befall them before the end should come.

While this eagle-angel proclamation was warning the people, war, pestilence, and famine, in all the reign of Justinian, were plaguing them with unexampled miseries. A hundred millions of the human race were exterminated in his reign. But this was only introductory to the coming “woes.” The camp of safety was with “the flying eagle.” The belief and obedience of the gospel of the kingdom was then, as now, the only seal protective from the sword.

Being the largest bird of Palestine, the eagle was considered the monarch of the skies. It is also identifiable with the standard of Dan. One of the faces of the Cherubim was that of the eagle (Ezek. 1:10; 10:14), and one of the four living creatures surrounding the throne of Rev. 4, is described as “like a flying eagle” (v. 7). The speed, vision, strength, and lofty skimming of the eagle are symbolic of the attributes of the Spirit.

CHAPTER 9

SECOND SECTION OF THE SEVENTH SEAL

OR

FIRST TWO WOE-TRUMPETS

Act I—Fifth Trumpet; or, First Woe

Summary

A star falls out of the heaven into the earth, to whom is given the key of the pit of the abyss, which he opens; and from its furnace a smoke issues that darkens the sun and air. Out of the smoke locusts go forth into the earth with scorpion-power to torment “those men who have not the seal of the Deity upon their foreheads,” during five months, and to injure them *other five*. Their king is styled THE ANGEL OF THE ABYSS; and named in *Hebrew*, *Abaddon*; in *Greek*, *Apollyon*.

TIME OF EVENTS
FROM A.D. 632 TO A.D. 932=300 YEARS

Arena

The territory of the Dragon upon which the imperial “sun” shone before being darkened by the smoke.
See Tabular Analysis Vol. 2 p. 110.

Translation

Apoc. 9:1–12

1. And the fifth angel sounded, and I saw a star which had fallen out of the heaven into the earth, and there was given to him the key of the pit of the abyss.

2. And he opened the pit of the abyss: and smoke ascended out of the pit as it were smoke of a great furnace; and the sun was darkened, and the air from the smoke of the pit.

3. And out of the smoke came forth locusts into the earth, and there was given to them power as the scorpions of the earth have power.

4. And it was commanded them that they should not injure the grass of the earth, nor any green thing, nor any tree, except the men only who have not the seal of the Deity upon their foreheads. 5. And it was given to them that they should not kill them, but that they should torment them five months: and their torment *was* as the torment of a scorpion when it striketh a man.

6. And in those days the men shall seek the death, and shall not find it: and they shall earnestly desire to die, and the death shall flee from them.

7. And the resemblances of the locusts were like to horses which had been prepared for war; and upon their heads as it were chaplets like to gold, and their faces as faces of men. 8. And they had hair as the tresses of women; and their teeth were as of lions. 9. And they had breasts as it were breasts of iron: and the sound of their wings as the sound of many chariots of horses rushing into battle.

10. And they have tails like to scorpions, and stings were in their tails; and their power to injure the men *was* five months.

11. And they have over them a king, the Angel of the Abyss the name for him in Hebrew is Abaddon; and in the Greek, he hath the name Apollyon.

12. The first woe hath passed away; behold there come yet two woes after these things.

I. Symbols Explained

On the sounding of the fifth angel, John saw “a star.” I need not repeat here what has already been said about stars. The reader is referred to my explanation of the symbols of the third trumpet, the subject of which is the “great star Apsinthos.” The star of the fifth trumpet may also be styled a *falling star*; or rather, when John saw it in vision, a *fallen* star. Its place was *in the heaven*, or it could not have proceeded “out of the heaven.” It was not a fixed star of the heaven, transmitting through “the air” in “the night” of the Greek catholic world, the reflected light of the Byzantine “sun.” Had it been a fixed star of the eastern Roman firmament, its falling would not have been to receive power, but the deprivation of everything constituting the glory of a star. John may not have seen it in the act of falling into the earth. The falling had been completed when he first saw it. This is intimated by the perfect participle *peptokota*, which signifies “having fallen.” The falling out of the heaven is no part of the

vision's scenery. It had fallen, or descended, into the earth, as the *Apsinthian* Star had fallen, or descended into the rivers and fountains of water. It did not forsake the heaven as its place, because it had fallen into the earth; but being a *power*, a power of the heaven peculiar to itself, it retained its position there, but fell with destructive effect upon the people represented by "the earth."

By "the earth" in this vision is meant "the dwellers upon the earth;" or the grass, green things, and trees, which symbolized the unsealed. The eagle-angel community, constituted of the servants of the Deity sealed in their foreheads, was not to be tormented by this woe. The sealed servants of the Deity—the enlightened believers who have obeyed the truth—are nowhere in the apocalypse styled "the earth". They are "a Holy Nation." But "the earth" apocalyptic is the very reverse. "The earth" is an unholy generation that "wonders after the beast;" and that "worships the Dragon, and worships the beast;" and represents the "all kindreds, and tongues, and nations" subject to the Dragon and Beast forms of government (Apoc. 13:3, 4, 7). "The earth," in the prophecy of the fifth and sixth trumpets, is symbolical of the secular and ecclesiastical orders and people of the Catholic Apostasy; which, by the fifth trumpet were to be "tormented" and "injured;" and by the sixth, to be "killed," or deprived of all power, authority and rule, over the Eastern Third of the fourth beast dominion (ch. 9:15, 18). "The earth" would therefore represent the territory upon which these catholic idolators dwelt. The sealed servants of the Deity dwelt there likewise, only in "the Two Wings" of it, where they were "nourished;" and though the locusts swarmed over "the earth," they were especially forbidden to torment and injure them, in the command to injure only the unsealed—ver. 4. Hence, then, when John saw the Fallen Star "in the earth," he saw it where it did not naturally belong. It fell "*out of the heaven into the earth*," and being a star of destruction, or a destroying power, it would make its way "into the earth" by an overwhelming invasive force. In other words, "the earth" was fallen upon, or invaded, by the star-power.

1. THE PIT OF THE ABYSS

But, before the star was seen by John "in the earth," it had acquired possession of "the Key of the Pit of the Abyss"—*he kleis tou phreatos tes abussou*. The *pit of the abyss* is the geographical locality of the "smoke," out of which the locusts issued to invade "the earth." When the pit was opened smoke arose out of it. *The pit—to phrear*—is contiguous to "the earth;" they abutt the one upon the other. It is an immense depression in the surface of the globe, confining upon Palestine, then a province of the Eastern Third, called the Greek or Byzantine empire. It is the pit or reservoir, or basin in which lies the *abussos*, abyss, or Dead Sea. It is introduced here symbolically to represent the region styled Arabia, whose tribes inhabited it, and poured out of it "into the earth." The Arabic region is well represented as "the pit;" and locality of "a great furnace;" for the district of the Dead Sea, and of the whole valley of the Jordan northward to the Lake of Tiberias, is quite a phenomenon in physical geography, being below the level of the ocean. No other example of similar depression, or pit, is known. The Lake of Tiberias is 328 feet below the level of the Mediterranean; and from thence the river-valley declines to the Dead Sea, the surface of which is very nearly 1,400 feet below the same level. Owing to the great depth of this "pit," or depression of the surface, together with the heights which wall in the valley, the heat powerfully accumulates, or becomes as it were "a great furnace," by the concentration and reflection of the solar rays, while the bordering highlands prevent the admission of external breezes to relieve the temperature. The climate is therefore tropical. Travellers, on descending into this low and deep country, feel as if they had entered another zone. They confirm the accuracy of Josephus, who reports that winter in the plain of Jericho resembled spring, and that the inhabitants wore linen garments at the time when the people in other parts of Judea were shivering in the midst of snow. The balsam-tree, a tropical plant, which yields the medicinal gum, now called the balsam of Mecca, and is now limited to Arabia, once flourished in

groves near Jericho, and furnished the renowned balm of Gilead. Apart from the margin of the Jordan, the surface of “the pit” has the aspect of a parched desert through the months of summer.

The Dead Sea Depression

The Jordan Valley from the Sea of Galilee to the Dead Sea is a phenomenon in physical geography, being below the level of the ocean. A small plane can fly above the Dead Sea and yet be below normal sea level! The depression extends further south via the Arabah through Arabia proper to the Gulf of Aqaba. This area saw the uprise of the Saracen power, the locusts of Revelation 9.

Such are the *natural* conditions of this “pit of the abyss,” or sea, which constitute it a fit and proper emblem of the political situation of affairs within its limits before its locusts issued forth upon the earth. The whole pit was in the condition of a furnace. In Deut. 4:20, Egypt is styled “an iron furnace” to Israel; and in Isa. 31:8, 9, Zion and Jerusalem are styled the place of the fire and the furnace, whence shall issue the destruction that is to fall upon the Assyrian. So this Arabian Pit was the place of a fire burning as a furnace, which, when it should be “opened,” would pour forth a woeful tormenting power upon the unsealed inhabitants of the earth. The inhabitants of this *pit of the sea*, while they were shut up therein, would be in a state of war and distraction; for such is the idea conveyed by a burning furnace, which melts down the crude matters cast into it. A great furnace is never a symbol of peace and prosperity; but always of the contrary. John saw the pit of the abyss in this fiery, or embattled, condition before it was opened; but he has revealed to us no details. He has simply informed us, that a power was developed that was able to open the pit of the abyss; and to let out the contents thereof, which he styles “smoke” and “locusts”. This information he conveys in the words, “and to him (the Star) was given the Key of the Pit of the Abyss; and he opened the pit of the abyss; and smoke ascended out of the pit ... and out of the smoke came forth locusts into the earth.”

2. THE KEY OF THE PIT

A *key* is symbolical of governmental power and authority. The laying of the *key* of the house of David upon the shoulder of Eliakim, was representative of the bestowal of *regal power* upon ONE, who should be for a glorious throne to his father’s house, and have the sole power of opening and shutting (Isa. 22:22). With the Mohammedans, it is also symbolical of administrative power. “The Koran,” says M. Peyron, “continually speaks of *the Key of God*, which opened to them the *gates of the world* and of religion. So in the Koran: “Did not God give to *His legate* the power of heaven which is above, and fire (*the furnace-pit*) which is beneath? With *the Key*, did he not give him the title and power of a porter, that he may open to those (*the locusts*) whom he may have chosen?” The parentheses in this quotation are mine. The following form of renunciation of Mohammedanism, enjoined on a convert to the catholic superstition, thus alludes to Mohammed’s *key of heaven*: “I anathematize the spurious teaching and promising of Mohammed among the Saracens; who says, that he is become the *Key holder* of Paradise.” The *key* was also an armorial bearing of the Mohammedans in Spain. When they crossed from Africa to Spain, it was on their standard; and was afterwards sculptured on the archway of the Alhambra, an engraving of which is given in Mr. Elliott’s work.

In the apocalypse, there are *two keys* spoken of in connection with “the abyss;” this in ch. 9; and another in ch. 20:1. They are, however, not the same. The former is the key of *the pit* of the abyss; and the latter, the key of *the abyss* itself. The key of the pit was given to the Star of the pit, or the Star who kindled the furnace of the pit; while the key of the abyss is brought out of the heaven by the angel thence

descending. He descends with power to enlighten the earth with his glory, and to shut down the Dragon “into the abyss,” *out of* which, according to Daniel, he *came up*—*salkan min yammah*—ch. 7:3.

3. THE ABYSS

This leads me to remark, that in these places of the apocalypse, *abussos* is improperly rendered “bottomless pit.” In Isa. 44:27, what in the Septuagint is *abssos*, or *abyss*, is in the Hebrew הַאֲלִיּוֹת

“deep;” and is explained in Jer. 50:38 and 51:36, of Babylon’s power, which is also likened to a dragon therein. Hence, in Daniel’s time, the eagle-winged lion of Babylon was the dragon of the great sea, or abyss, so long as its dominion extended to the Mediterranean; but when it lost that jurisdiction, then its “sea,” or abyss, was said to be “dried up.”

Abyss is frequently used in the Greek version as synonymous with sea. The following passages show this sense of the word *abussos*. In Job 38:30—“the face of the *abyss* is frozen;” 41:31, “he maketh the abyss to boil like a pot; he maketh the *sea* like a pot of ointment.” In Isa. 63:13, where is he “that led them through *the abyss*” by the hand of Moses? It is manifest that there is nothing *bottomless* in the abyss as used in these texts.

In Rom. 10:7, *abyss* is used by Paul in asking, “Who shall descend into *the abyss*?” in the C.V. *deep*: and he tells us what sense he attaches to the word in letting us know the purpose of the descent—“that is,” says he, “to bring up Christ again *from among dead ones, ek nekron*.” This is an abyss which is “never full;” still *bottom* can be reached when “there shall be no more death, and the grave shall be destroyed. In this use of the word, *abyss* does not signify “the invisible receptacle of departed spirits,” but the common receptacle of dead bodies; or more strictly speaking, *the aggregate of dead bodies themselves*. These are *a sea of death*, which when living were “a troubled sea, whose waters cast up mire and dirt”—Isa. 57:20.

The apocalyptic *abyss* is this troubled sea of nations, inhabiting the countries circumjacent to the Great Sea; and out of which Daniel’s four beasts arose. Arabia is physically and politically “the pit” of this “abyss”—physically, because it is a sandy sea-bottom; and politically, because its tribes may be regarded as the lowest, or worst of the peoples of the east. The *key* of the abyss, that is brought down from heaven by the binding angel, is *power* to suppress the Dragon-Government, and to destroy the Beast-Polity of the abyss, or sea—Apoc. 13:1: and to maintain its suppression for a thousand years. The abolition of the Dragon-Government will be the reduction of all its officials in church and state to the common level of mankind; and the depriving them of all power to recover the position lost during that long period. Thus, they will be comingled with the waters of the great national abyss—they will have been “cast into the abyss, and shut up, and sealed” with such a mark of divine reprobation, that they will be able to deceive the nations by their hypocritical pretensions, and blasphemous projects, no more for ages.

What a different *key* is this to *the key of the pit*! This *key* is power given to one to open the pit to let out clouds of tormentors and destroyers. Their mission is not to deliver the nations from official and clerical deceivers; but to torment and injure these blind leaders, and those who are blindly led by them. These all “*have not the seal of the Deity in their foreheads*;” and were therefore obnoxious to the stinging calamities inflicted by the bold, licentious, and ferocious swarms emergent from the smoke-clouds of the flaming pit.

4. THE SMOKE OF THE PIT

Until the power of the Prophet-King, or Star, was matured in “the pit of the abyss,” the pit was shut; so that neither “smoke” nor “locusts” could issue forth upon “the earth” to torment and destroy the unsealed. The furnace was roaring with flaming blast in the pit, from which nothing could come forth until the acquisition of undisputed authority and power by the star. This he at length acquired; for it is testified, that “he opened the pit of the abyss.” He had become a powerful star, ruling over the kingdom of the pit, styled historically, the kingdom of Arabia; the armies of which no longer in a state of civil war, but united under the yellow banner of the star, were prepared to rush through the opened portals of the pit, and to invade the world at large.

And invade it they did; for when the pit was opened, smoke poured out in columns vast enough to darken the sun and the air. “Smoke” when considered as proceeding from fire, signifies punishment and war. Thus Sodom and Gomorrah, and all the cities of the plain, were situated in the pit of the abyss; and when they were destroyed, “the smoke of the country went up as the smoke of a furnace.” Here, the smoke became representative of their judgment. It is the adjunct of anger, as in Deut. 29:20, “The *anger* of *Yahweh* shall *smoke* against that man;” and in Psa. 74:1, “O God, why doth thine *anger smoke* against the sheep of thy pasture?” *Smoke* arising out of a pit, and darkening the sun and air, is symbolical of divine anger and wrath against the things represented by “the sun and air.” In ch. 9:18, the men obnoxious to the sixth trumpet woe, are said to be “killed by the fire, *by the smoke*, and by the brimstone.” In ch. 14:11, smoke is associated with torment as “the smoke of their torment ascendeth to the aions of the aions; and they have no rest day nor night;” and in ch. 15:8, “the temple was *filled with smoke* from the glory of the Deity and from his power;” that is the wrath contained in the seven vials, and which in its seventh vial consummation comes for the destruction of the destroyers of the earth—ch. 11:18.

5. THE SUN AND AIR DARKENED BY THE SMOKE

The sun is here the symbol of the same imperial majesty as that which was darkened in its third by the judgments of the fourth trumpet. The darkened third had recovered its light in the process of re-annexing Italy and Africa to the Byzantine, Greek, or Constantinopolitan, empire in the reign of Justinian. The “deadly wound” the Sixth Head had received, had been “healed;” and its affairs restored to order in Italy by the Pragmatic Sanction, A.D. 554. The sun now shining forth, “the third of the day and of the night,” then recovered their brightness. The sun, therefore, now shone upon Italy, Africa, Egypt, Palestine, Syria, Asia Minor, Greece, and the islands of the sea. “The rest of the men not killed by” the fifth and sixth trumpet plagues, were found in Spain, Gaul, Britain, Germany, &c. When the sun was darkened by the smoke of the pit, its light, or power, was quenched in the countries of “the earth” where the locusts of the smoke established themselves.

Not only was the sun darkened, but “the air” likewise. In the darkening of the Roman luminaries by the fourth trumpet “the air” remained unaffected. In symbolic language, the air denotes the civil and ecclesiastical *constitution* of the world. This constitution was not changed when the Seventh Head superseded the Sixth in Rome. It still continued catholic. The Gothic kingdom of Italy was a catholic monarchy administered by Arian catholic kings, who distributed civil and ecclesiastical offices both to Arian and Trinitarian members of the apostasy. But when the smoke of the pit darkened “the air” all this was changed where its locusts tormented the unsealed. The aerial constitution became Arabian. Place and power, in the conquered countries, were only for the locusts of the smoke; so that if a catholic idolator would retain office, he must become a convert to the new superstition, which so darkened the air politically, that the rays of the spirituals of wickedness in the Byzantine heaven, could not pass through it for the illumination of their coreligionists in scorpion-like torment.

In Apoc. 16:17, “the air” is also the recipient of judgment. But in this instance, on a much larger scale.

The course of the whole world will be changed; so that every political island and mountain will be abolished. The civil and ecclesiastical constitutions of all the states and kingdoms will be superseded by “the law that goes forth from Zion,” which will become “the air” in which clouds of saints will meet the Lord, and so be ever with him (1 Thess. 4:17). When the kingdoms of this world become the kingdoms of *Yahweh* and his Anointed, “the wise” will be the embodiment of “the air” or firmament; for “they that be wise shall shine as the brightness of the firmament” (Dan. 12:3). No smoke of the pit, or wrath of vials, will ever darken, or abolish them. They will always be bright and clear, and give transmission to the healing rays of the Sun of Righteousness, as his kings and priests over the subject nations of the earth.

6. “OUT OF THE SMOKE CAME FORTH LOCUSTS INTO THE EARTH”

“Locusts,” says Daubuz, “begin to appear in spring, about a month after the equinox, and are only seen at most during five months. They are wont to arise in such vast companies, that they form a kind of cloud which eclipses the sun and darkens the sky; and make so great a noise with their wings as that, according to some, the sound thereof may be heard at six miles distant. Wherever they fall they make a most terrible havoc of all the fruits of the earth; and therefore the people, when they see them flying, are in the greatest consternation. Pliny says, “That they were looked upon as a plague proceeding from the wrath of the gods.”

The head of the locust resembles that of the horse; and therefore the Italians, who are often troubled with them, call them *cavalette*, as it were little horses.

“The Arabians, who know them well, say that the locusts have the thigh of a camel, the legs of an ostrich, the wings of an eagle, the breast of a lion, their tails are like a viper’s, and the appearance of horns adorns their heads and countenance.” As to the teeth of the locusts, Pliny observes that “nothing can resist them.” For the reasons above given, locusts are the symbol of an army of enemies coming in great multitudes, with great speed and swiftness to make an excursion in order to plunder and destroy.

“It is further to be observed, that locusts are generated in the pits of the earth, out of which the new progeny arises in the spring.” Volney observes, that “the inhabitants of Syria have remarked that locusts come constantly from the desert of Arabia.” Indeed, etymologically, an *Arab* and a *locust* are almost the same in radicals, and in pronunciation—*arbeh*, signifying a *locust*; and *arbi*, an Arab. In Judg. 6:5, in the original, the locust is used to designate the number and character of invading Arab hosts—“they (the Midianite Arabs and children of the east) came as *locusts* for multitude.” In a work styled *Mohammedanism Unveiled*, the writer says: “In the Bedoween Romance of Antur, the locust is introduced as the national emblem of the Ishmaelites.” He adds: “It is a remarkable coincidence with these illustrative facts, that Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed, bearing on their wings their inscription, ‘*We are the army of the Great God*’.”

The Locusts (Revelation 9)

The devastation caused by a plague of locusts is depicted by these illustrations. The tree above was quickly denuded of all foliage in a very short time. The photo below illustrates the extent of locust swarms during a plague.

The Saracen Locusts

A drawing illustrating the symbolism of the locusts. A bad plague will darken the sun like smoke (Rev. 9:2). The appearance of locusts is so like that of horses that Italians call them *cavelette*—cavalry (see Rev. 9:7)

It is evident from the entomology of the insect, that the apocalyptic locusts were not literally such. The locusts of the first woe had faces of men, and tresses as those of women, and a king over them. These and other characteristics show that they were armies of men, whose main force consisted of cavalry, invincible, licentious, and tormenting; analogous in their destructive operations to clouds of locusts. They were fitly styled locusts as coming from Arabia, the native country of the locust, whose name, with the change of a single letter as *arabah* for *arbeh*, signifies a *desert*—the Arab desert between the Dead and Red Seas. As of the locust so of the “scorpion,” whose native locality was considered by the Jews to be the Arabian desert. And they had good reason for this; for they were reminded by Moses on emerging from it, that it was “a great and terrible wilderness, wherein were fiery serpents and scorpions.” “And who know not,” says Elliott, “if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the *horse*; and its wildernesses are the haunts also of the *lion*. The entomology of the hieroglyphic is all *Arabian*.”

7. “POWER WAS GIVEN TO THE LOCUSTS AS THE SCORPIONS OF THE EARTH HAVE POWER.”

The bite or sting of the scorpion is generally fatal. Hence, the power of the locusts was a fatal power. They had scorpion-like tails, and in these tails was some of their power for destruction. But scorpion-like tails and stings were only symbolical of something analogous thereto. In Gibbon, I find the following solution of the mystery. “A Roman knight,” says he, “who despised the swords and lances of the Saracens, relates his own fears at the sight and sound of the mischievous engines that discharged a torrent of the Saracen fire. ‘It came flying through the air,’ says Joinville, ‘like a winged, long-tailed dragon, about the thickness of a hogshead, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by the deadly illumination. The use of the Saracen fire, or, as it was afterwards called, the Greek fire, was continued to the middle of the 14th century, when the scientific or casual compound of nitre, sulphur, and charcoal, effected a new revolution in the art of war and the history of mankind.’”

An Arab writer in the Escorial collection, about the year 1249, thus speaks of what Joinville styles “a winged, long-tailed dragon,” used by the Saracens: “The *scorpions*,” says he, “surrounded and ignited by nitrated powder, glide along like serpents, with a humming noise, and, when exploded, they blaze brightly and burn. Now, to behold the matter expelled was as a cloud extended through the air, which gave forth a dreadful crash like thunder vomiting fire on every side, and breaking down, burning, and reducing all things to ashes.”

8. CHAPLETS LIKE TO GOLD

The use of this tormenting Saracen fire constituted the resemblance of the Arabs to scorpion-tailed locusts. Besides this, they had other remarkable “resemblances” in their equipment for war. They had, *as it were*, “chaplets like to gold”—*hos stephanoi*. This was only an *homoïoma*—resemblance—not literal golden circlets. They would be *yellow* so as to bear a resemblance to gold. They had a yellow headgear.

Ezekiel, in ch. 23:42, describes the head-dress of the Sabean and Keturite Arabs by *atereth*, rendered in Greek by *stephanon*, as “Sabeans from the wilderness, who put beautiful *stephans* or *wreaths upon their heads*”—that is, *turbans*. It was a usual saying among them that Allah had bestowed four peculiar things upon the Arabs; and that one of them was, that their *turbans* should be to them instead of diadems. “Make, a point,” said their prophet, “of wearing turbans, because it is the way of angels.”

9. FACES AS THE FACES OF MEN

Another resemblance of the locusts was that “they had faces as faces of men.” This distinguished them from the Goths and other kindred barbarian hordes; the faces of these being noticed by Jerome, who was contemporary with their earliest invasions, as having faces shaven and smooth, like women’s faces. The beard was not always worn by the Romans. From Nero to Hadrian, the imperial custom was to have the beard shaven; from Hadrian to Constantine, unshaven; afterwards (with the exception of Julian), down to Phocas, shaven. But the locusts did not shave. They wore beards, and so vindicated their relationship to the bearded race, and their antagonism to all shaven crowns. Pliny, who was contemporary with John, speaks of the Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard, that “venerable sign of manhood,” as Gibbon, in Arab phraseology, calls it. In the age immediately preceding the great Saracen irruption, in the poem, *Antar*, the Arabs are portrayed with moustache and beard, long hair flowing on the shoulder (“hair as the tresses of women,” which the Greeks regarded as shameful), and the turban also.

10. “THEIR TEETH WERE AS OF LIONS”

This indicated their ferocity. Nothing could successfully resist them in their ravening upon the prey. The Star styled his first vizier, Ali, *the Lion of God*. “Who,” says Mohammed, “will be my Vizier and Lieutenant?” “O prophet,” replied Ali, “I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy Vizier.” “These words,” says Hallam, “are, as it were, a text upon which the commentary expands into the whole Saracenic history.” The spirit of Ali was the spirit of the lion, and became the spirit of the hosts he led to battle, who were equally entitled with him to the appellation of *the lions of God*.

11. “AND THEY HAD BREASTS AS IT WERE BREASTS OF IRON”

In this the thing covered is put for the covering. In the poem *Antar*, as quoted by Elliott, the steel or iron cuirasses of the Arab warriors are frequently noticed; as, “a warrior immersed in *steel armour*,” “15,000 men *armed with cuirasses*, and well accoutred for war;” they were “clothed in *iron armor* and brilliant cuirasses;” “out of the dust appeared *horsemen clad in iron*.” In the Koran, among God’s gifts to the Arabs, their coats of mail for defence are specially mentioned; as, “God hath given you *coats of mail* to defend you in your wars.” The Saracen policy was the wearing of defensive armor. The breastplate of iron, as symbolized by their *iron breasts*, was a descriptive feature answering literally to the Arab warriors of the sixth and seventh centuries.

12. THE TWO PERIODS OF FIVE MONTHS EACH

The locusts were to torment *the men* of the catholic apostasy in church and state “five months”—ver. 5; they were also to “injure” them for “five months”—ver. 10. This is, of course, symbolic time. The

fitness of things requires that the time allotted for symbolic action should be expressed symbolically and analogically. The entomology of the hieroglyphic required that it should be five months, and not ten; because locusts are only seen at most five months, namely, part of April, May, June, July, and August, with part of September. Yet it would seem that they could not do all the tormenting and injuring they were appointed to do against “the shaven crowns” and their deluded votaries in one season of five months, but in two seasons. The decorum of the symbols, therefore, rejected the record of ten months, and required the time to be expressed symbolically twice by “five months.” This period is 150 days, and upon the principle of a day for a year, which is the basis of the symbolic times of the apocalypse, represents 150 years. Hence, the locusts were to torment with scorpion torment “the men” of the apostasy until the end of 150 years; and they were to injure “the rest of the men” not included in the eastern or Byzantine third, which was politically “killed by the plagues” of the first and second woes, until another 150 years should have expired. So that the sounding of the fifth trumpet would continue to harass the men destitute of intelligence in the truth, for not less than 300 years. A period to be dated from the commencement of the tormentation or military operation of the locusts in the Roman earth. A.D. 632–33

13. “AND THEY HAD OVER THEM A KING”

“The locusts,” says Solomon, “have no king, yet go they forth all of them by bands.” As we must not set scripture against scripture, these opposite sayings concerning locusts must be interpreted so as to harmonize. The apocalyptic locusts who had a king are not literal locusts, as some ignorantly affirm who deny the symbolic character of the apocalypse. John records the truth of the locusts he saw in vision; and Solomon writes the truth concerning *literal* locusts. These have no king; but John’s had, and he was apocalyptically named “the Angel of the Abyss;” not the angel of *the Pit* of the Abyss, but of *the abyss* at large. The locust king-power is styled *angel*, because it was a *messenger* of heaven against the unsealed—a *destroying* angel-power; and, therefore, named *Abaddon*, and *Apollyon*, names which signify in English, DESTROYER. The locust king-power was the destroyer of “the abyss”—“the dwellers upon the earth,” against whom the woe-plague was commissioned, and in the midst of whom it scattered destruction for three hundred years. In history, the succession of men who reigned over the locusts are styled CALIPHS and *Commanders of the Faithful*.

14. ABADDON—APOLLYON

But why are we informed that the destroying power is called “Abaddon *in Hebrew*, and Apollyon *in Greek*,” and not told what it would be called *in Latin*, or any other tongue? The answer is, because it was commissioned primarily and chiefly against the countries to which the Hebrew and Greek belonged. We are not told what its name was in Latin, because it was not sent against Italy to “torment” the Italians. It was the Greek empire, which included Palestine and Syria, upon which the locusts were to fall with their most destructive energy.

There is another instance where our attention is claimed to the name of a thing “in the Hebrew,” and for the same reason. In ch. 16:16, the sixth angel-power gathers the kings of the earth and of the whole habitable, “into the place called in the Hebrew tongue Armageddon.” This is equivalent to saying that Armageddon is in the land where Hebrew was wont to be spoken. So “the abyss,” where the destroying angel was to torment, was the Holy Land and the Greek empire, in which he would help to “set up an abomination making desolate 1,290 years” (Dan. 12:11).

“THE death” which “THE *men*” of the apostasy so earnestly desired (ver. 6) was not natural death. This death did not flee from them, but pursued them on every side, and overtook them by thousands. It was “the death” which could only be arrived at by the woe-plagues of the sixth trumpet, which was for the slaying of “the third of the men” of the catholic world. It was political death they desired, the bitterness of which they had not experienced. Subject to this, they hoped to find peace and protection from the conqueror, who would cease to torment and injure them as enemies and foreigners to his rule and institutions. “The death” at length came in aftertimes; and, when it came, it reduced “the men” of the Greek catholic superstition and empire to the condition of *Rayahs*—mere dogs and slaves in the estimation of their Ottoman superiors. In the depth of this *abyss*, they have been prostrated without political life for upwards of four hundred years. This is their present condition, and will so continue to be, until “*Yahweh* shall have bent Judah for himself, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made Zion as the sword of a mighty man.” This will change the situation, and be “life from the dead,” not to the Greeks only, but “to the world” (Zech. 9:13; Rom. 11:15).

II. Synthetic Exposition of The First Woe

In the previous section, I have *analysed* in detail the symbols of the first woe-trumpet. I have resolved them severally into the things they signify. In this section, I shall put their significations together, and thereby show what the apostle predicted if he had recorded what he saw in plain unsymbolical terms. This is what I mean by a *synthetic exposition of the first woe*.

1. “And the fifth angel sounded, and I saw one who had acquired power, and become a king, precipitate the forces of his kingdom upon the territory of the eastern Roman empire. And to this king was yielded the power of Arabia. 2. And he removed the barriers by which Arabia was shut up from the world without, and a fiery host issued forth, and, by reason of the smoking fierceness of their wrath, subverted the imperial Byzantine authority, and changed the political aerial constitution of the catholic countries they overrun.

3. “The wrathful hosts that invaded the eastern Roman empire were Arabians like locusts for multitude; and they had power fatal as the power of scorpions. 4. And it was commanded them by one, styled the Commander of the Faithful, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only those men who have not the truth of the Deity in their understandings. 5. And to the Arabians it was given that they should not extinguish the sovereignty of these men, but that they should be tormented in war during one hundred and fifty years, with a scorpion-like torment.

6. “And in those days shall these ignorant professors of christianity seek political extinction, and shall not find it; and shall earnestly desire to be a conquered people, and political death by conquest shall flee from them.

7. “And the resemblances of these Arabians when embattled exhibit them as cavalry prepared for war; and on their heads they wore yellow turbans; and their faces were bearded, and they had long flowing hair like the tresses of women; and their spirit was ferocious as lions. 9. And they had on polished steel cuirasses; and the sound of the right and left wings of their armies were of multitudes of cavalry rushing into battle. 10. And they trailed in their rear, or tails of their hosts, scorpion-artillery for destruction; and their power to hurt the rest of men westward was also one hundred and fifty years.

11. “And they had over them a king styled a CALIPH, the Messenger of Destruction among the subjects of the eastern Roman empire, or ‘the abyss.’ In the land of the Hebrew, he earned the name Abaddon, or Destroyer; and in the land of the Greek, that of Apollyon, which signifies the same.

12. “One woe, that of the fifth trumpet, is passed away after three hundred years; and, behold, there

come two woes more before the consummation—the sixth and seventh trumpets, after these things.”

III. Historical Exposition

1. ORIGIN OF THE STAR

Justinian was invested with the majesty of the Sixth Head of the Dragon, or in other words, clothed with the sun, during a reign upon the Constantinopolitan throne of thirty-eight years, from A.D. 527 to A.D. 565. The triple scourge of war, pestilence, and famine afflicted his subjects, and “his reign is disgraced,” says Gibbon, “by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe.”

After Justinian’s death the Byzantine throne was occupied by Justin II., Tiberius II., Maurice, Phocas, and Heraclius. Phocas reigned from A.D. 602 to A.D. 610; and his successor Heraclius till A.D. 642. It was in the reign of Heraclius that the fifth trumpet began to sound; and that “the abomination of desolation” *established* itself as the normal condition of things in the Holy Land.

The events transpiring in the Pit of the Abyss until it was opened by the Star, were contemporaneous with the first twenty-three years of the reign of Heraclius. Mohammed, who was the principal agent in the development of the Star-Power, began his career at Mecca, A.D. 609, by proclaiming the unity of God, and his own apostleship. In three years he had made fourteen proselytes; and in 613, assumed the prophetic office. On this occasion he said: “Friends and kinsmen, I offer you, and I alone can offer, the most precious of gifts, *the treasures of this world*, and of the world to come. *God has commanded me to call you to this service*. Who among you will support my burthen?” His uncle, Abu Taleb, tried to turn him from what he considered his impracticable design. “Spare your remonstrances,” rejoined Mohammed; “if they should place the sun on my right hand, and the moon on my left, they should not divert me from my course.” Like Alexander and the Napoleons, first and third, he felt within an impulse irresistible, which impelled him blindly upon a course, which had been marked out for him to run in the preparation of a power, that should torment and destroy the corruptors and enemies of the truth.

For ten years after, he labored in Mecca to turn the Arabs from idolatry to the belief and worship of a sole Deity. “Citizens and pilgrims,” said Abu Taleb, “listen not to the tempter, hearken not to his impious novelties. Stand fast in the worship of Al Lata and Al Uzzah.” Nevertheless, Abu Taleb, the prince of the republic of Mecca, protected his person from violence. The leaders of the people repeatedly reproached him for this. “Thy nephew,” said they, “reviles our religion; he accuses our wise forefathers of ignorance and folly; silence him quickly, lest he kindle tumult and disorder in the city. If he persevere, We shall draw our swords against him and his adherents, and thou shalt be responsible for the blood of thy fellowcitizens.”

On the death of Abu Taleb, and the accession of Abu Sophian, a zealous votary of the idols, protection was withdrawn from the deserter and denier of the gods of Arabia; and Mohammed found it necessary to take flight from Mecca, accompanied by Abubeker who afterwards succeeded him, and to seek refuge in Medina. The flight of Mohammed occurred A.D. 622, and has fixed the memorable aera of the *Hegira*, which still discriminates the lunar years of the Mohammedan nations.

On his establishment in Medina, this Unitarian Prophet assumed the exercise of the *regal and sacerdotal* office. He was now a Pontiff-King in the Pit of the Abyss, rising into great power and dominion, like that other Pontiff-King in Rome, who was at the same time, as the spiritual chief of the image-worshippers of “the abyss,” assuming divine supremacy over “the earth.” Of the two, Mohammed was, doubtless, less of an impostor than the prophet of the west. The pope is an idolator, and the prince

of idolators; but the Prince of Medina among his companions was the champion of the Divine Unity; and the uncompromising enemy of idolatory in every form. He was now “a star in the heaven,” where he shone without a rival till A.D. 632. After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance. The deputy of Mecca witnessed the review, and was astonished at the devout fervour of his attendants. “I have seen,” said he, “the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Mohammed among his companions.”

The Flight (Hegira) of Mohammed

In 622 A.D. Mohammed fled from Mecca to seek refuge in Medina. The Islam calendar commenced at that time, A.D. 622 being Year One according to its reckoning, and 1917 being year 1335 (the moslem, year being based on lunar times.) The time-periods of Daniel’s prophecy reveal some interesting conclusions when reckoned from that commencing date.

2. THE PIT BECOMES A BURNING FURNACE

The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; so that he was now invested with the prerogative of forming alliances, and of waging offensive or defensive war. In other words, being now the Star of the Pit he possessed the power of kindling within its limits *a burning furnace*, in which might be melted down into one homogeneous mass, all the tribes of Arabia. This was the arduous work before Mohammed in the last years of his reign—to eradicate idolatry, subdue the Jews, and to conquer the Arabs, so as to unite all under his standard. His former moderation, the effect of weakness, was superseded by a fiercer and more sanguinary tone; and he gave out that he was commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and to pursue the unbelieving nations of the earth. The martial prophet fought in person at nine battles, or sieges; and fifty enterprises of war were achieved in ten years by himself or lieutenants. “The Key of the Pit of the Abyss was given to him;” nor was he ignorant of the nature of *the key* bestowed upon him. “*The sword*,” said he, “*is the key of heaven and of hell.*”

It was not long before the fire was kindled in the furnace of the pit. The battle of Beder, A.D. 623, was the spark that set the fuel all ablaze. This led to the battle of Ohad, six miles north of Medina. In this, Mohammed was wounded. In A.D. 625, Medina was besieged by the troops of Mecca, but without capture; and on retiring, the enemy no longer hoped to subvert the throne, or to check the conquests, of the invincible exile.

By exciting and joining in this attack upon Medina, the Jews of Arabia brought upon themselves the fierce wrath of the Star of the Pit. The fiery furnace he had kindled consumed them. Their castles were reduced, and Chaibar, the seat of the Jewish power in Arabia, submitted to the yoke. Under the reign of Omar, the Jews of Chaibar were transplanted to Syria; in justification of which he alleged the dying injunction of Mohammed, that only the one true religion should be professed in his native land Arabia.

The attack upon Medina was retaliated upon Mecca. Mohammed assembled ten thousand soldiers for its conquest. The idolators being hopeless of success, surrendered at discretion. Their prince, the haughty Abu Sophian, presented the keys of the city, observing, that the son of Abdallah had acquired a mighty kingdom, and confessing, under the scymitar of Omar, that he was the Apostle of the true God. Mohammed forgave the guilt, and united the factions of Mecca. The chiefs of the idolators were prostrate at his feet. “What mercy,” said he, “can you expect from the man whom you have wronged?”

“We confide in the generosity of our kinsman.” “And you shall not confide in vain: begone! you are safe, you are free!” The people of Mecca deserved their pardon by the profession of Islam; and after an exile of seven years, the fugitive missionary was enthroned as the prince and prophet of his native country.

The conquest of Mecca determined the faith and obedience of the Arabian tribes. Yet an obstinate remnant still adhered to the idolatry and liberty of their ancestors. Four thousand pagans descended into the valley of Honain hoping to take the prophet at disadvantage. At first, the battle prevailed against the Moslems, and their prophet greatly endangered; “O my brethren,” he repeatedly cried with sorrow and indignation, “I am the son of Abdallah, I am the apostle of truth! O man, stand fast in the faith! O God, send down thy succor!” The flying Moslems returned from all sides to the holy standard. The tide of battle had turned against the idolators, which Mohammed, standing in his stirrups to overlook the conflict, perceiving, clapped his hands with joy, and exclaimed, “at last the *fire is kindled in the furnace*.” His conduct and example had restored the battle, and he animated his victorious troops to inflict a merciless revenge.

From the field of Honain, he marched to the siege of Tayef, sixty miles southeast of Mecca. After a siege of twenty days; he sounded a retreat, but he retreated with a song of devout triumph, and affected to pray for the repentance and safety of the unbelieving city. He was followed by the deputies of Tayef, who dreaded the repetition of the siege. “Grant us, O apostle of God, a truce of three years, with the toleration of our ancient worship.” “Not a month, not an hour.” “Excuse us at least from the obligation of prayer.” “Without prayer religion is of no avail.” They submitted in silence; their temples were demolished, and the same sentence of destruction was executed on all the idols of Arabia. His lieutenants, on the shores of the Red Sea, the ocean, and the gulph of Persia, were saluted by the acclamations of a believing people. Thus, the fiery wars of this “great furnace” of the pit destroyed idolatry, and brought the Arab nation to submit to the God and sceptre of Mohammed. The sword of Arabia was the sword of God, forged and sharpened for judgment upon the idolators of Syria and Greece. Hitherto, the Pit of the Abyss was closed. The wars raging within were internal fires, whose smoke had not drifted toward the west. The star-power that had kindled the furnace, had first to subdue all enemies within the pit of the abyss, before it could issue forth, and precipitate its incendiary fires upon the nations of the abyss itself.

The *key-sword of power* was not only given to the Star of the Pit, but he was to use it in *opening* the pit. The fact that the reigning star power in the heaven did open the pit, the manner in which he opened it, and in what sense the smoke arose from the pit, and locusts issued out of it “into the earth,” as the falling of the star therein—is illustrated by what follows.

3. THE PIT OF THE ABYSS OPENED

When Heraclius, emperor of the Roman world, returned victorious from the Persian war, A.D. 629, Mohammed having conquered and converted the idolators of Arabia, and thereby united them into one kingdom, judged that the time had come to invite the princes and nations of the Catholic Idolatry to abandon the worship of images and demons, commonly known among the ignorant as the ghosts of dead men and women. He beheld with great disgust and contempt the condition of the catholic apostasy from the religion of Christ. He *saw* what Gibbon relates. “The christians” (!) says he, “of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridion heretics who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a

goddess.” In the Koran, or Mohammedan Bible, ch. 5., the catholics of the Roman empire are distinctly charged with worshipping the Virgin Mary as God; and in ch. 9, it is said of the priests and monks specifically: “Very many of the priests and monks devour the substance of men in vanity, and obstruct the way of God.” This referred to their fraudulent gains by the sale, exhibition, and false miracles attached to relics. Mohammed was right; these shaven crowns “obstructed the way of God,” as the clergy of all orders and degree in “christendom” have been doing, and are doing, ever since, even to this day. Though originally an ignorant pagan Arab, and afterwards but imperfectly instructed in the scriptures, he had become wiser than the whole catholic world. He not only spurned the gods of his native land, but he vindicated the Divine Unity against “*the infidels*” who darkened the Almighty’s throne by the senseless objects of their disgraceful and demoralizing superstition. Being the providentially developed military apostle of the Divine Unity, he offered all idolators, or worshippers of demons, the alternative of conversion and peace, or idolatry and war. Hearing of the presence of the Roman emperor at Emesa, he sent an ambassador to him, and invited him to the profession of Islam. At first their intercourse was amicable, but their friendship proved of short continuance. One of his envoys had been murdered; and the rapacious spirit of the Saracens—the lion tooth characteristic of the locusts—inflamed by the new religion, or smoking in the pit, burned to be avenged. The murder afforded their star-king a decent pretext for gratifying it; and he forthwith ordered the invasion of *the territory of Palestine eastward of the Jordan*, A.D. 630. A small force of three thousand Saracens encountered the Roman army at Muta. After losing three generals, they effected a safe retreat under Caled, who afterwards was renowned as “*the Sword of God*.” This was the first military action that tried the valor of the Moslems against a foreign enemy. It was *an opening* of the pit; the initiation only of the enterprise in which the forces of the Star may be said to have got the worst of it.

Mohammed now solemnly proclaimed war against the Romans. The Moslems were discouraged. They alleged the intolerable heat of the summer. “Hell,” said the indignant prophet, “is much hotter.” He advanced at the head of ten thousand horse, and twenty thousand foot. After a painful march, in which they suffered much from lassitude and thirst, aggravated by the scorching and pestilential winds of the desert, they arrived at Tabuc, midway between Medina and Damascus. Beyond this he did not advance. Caled, however, spread around the terror of his name, and the prophet received the submission of the tribes and cities, from the Euphrates to Ailah, at the head of the Red Sea. The power, styled by Schlegel, “*the new power of hell*,” was still restricted to “the pit of the abyss.” An expedition against Syria had been set in motion, but was arrested in its march at Medina, by the death of Mohammed in that city, A.D. 632.

Mohammed was succeeded in the throne of the kingdom of Arabia by the venerable Abubeker, who was now “Successor of the prophet, Caliph, and Commander of the Faithful.” But the death of Mohammed was the signal of independence; and Abubeker found himself the chief of a power and religion which tottered to its foundations. He forthwith assembled an army of forty thousand men to subdue the rebellion, which sought the reestablishment of the old idolatry. Thus the *furnace was rekindled in the pit of the abyss, and smoke ascended toward the heaven*. After exhorting the Moslems to confide in the aid of God and his apostle, Abubeker attacked the idolators vigorously. Though unsuccessful at first, he at length broke the power of the rebels, who, without chief or cause, were suppressed by the power and discipline of the rising monarchy; and the whole nation again possessed, and more steadfastly held, the religion of the Koran.

4. THE SMOKE AND LOCUSTS ASCEND OUT OF THE PIT

The time had now arrived for the Star-Kingdom-Power of the Arabian Pit to “fall into the earth,” and to open it completely and permanently for the egress of the smoke with its clouds of locusts, for “the darkening of the sun and the air.” At this crisis, as we learn from the fourth verse of the chapter under consideration, “it was commanded them (the smoke issuing locusts) that they should not hurt the grass of the earth, nor any green thing, nor any tree; but those men only who have not the seal of the Deity in their foreheads.” This is explained by what follows. Abubeker, who was the first caliph, by his victory over the rebels had restored the unity of the faith and government; and he now resolved, A.D. 632, to provide immediate exercise for the restless spirit of the Saracens, in the prosecution of a holy war. He accordingly despatched a circular to the locusts of the pit, saying: “This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels” (or to darken their sun and air); “and I would have you know that the fighting for religion is an act of obedience to God.”

The summons was responded to by numerous intrepid bands of Saracens, who flocked to the camp at Medina, where they were reviewed by the Caliph. In his instructions to the chiefs of the army, he said: “Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. *Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees*, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find *another sort of people that belong to the synagogue of Satan, who have shaven crowns: be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.*” These shaven crowns of the synagogue of Satan were THE MEN WHO HAD NOT THE SEAL OF GOD IN THEIR FOREHEADS; and the alternative of death by the sword, conversion, or tribute, was the “torment” to which they were to be subjected during “five months” of years.

5. THE SUN AND THE AIR DARKENED

After these things, *the earth* was invaded, and Damascus, the capital of Syria, attacked. An army of seventy thousand succors—indifferently styled *Syrians*, from the place of their birth or warfare; *Greeks*, from the religion and language of their sovereign; and *Romans*, from the appellation still assumed by the successors of Constantine—were encountered and dispersed; and, after a siege of seventy days, Damascus was taken by storm and capitulation, A.D. 634. While being surrendered in one quarter, the city was betrayed and taken by assault in the opposite. Caled, the Sword of God, rushed in with his rapacious and sanguinary lion-toothed locusts. “No quarter,” he cried, “no quarter to the enemies of the Lord;” his trumpets sounded, and a torrent of Mariolatrous blood was poured into the streets of Damascus. A large majority of the people accepted the terms of toleration and tribute offered by Abu Obeidah, the general in chief; but Caled, “the lieutenant of the Commander of the Faithful,” was for a general massacre. The fury of “the Sword of God” was at length appeased; nevertheless he sternly declared that, after a respite of three days, all who left the city as exiles, with Thomas, their valiant, though unsuccessful defender, might be pursued and destroyed by the Moslems. On the fourth day, he issued from Damascus in pursuit. Having overtaken the promiscuous multitude of priests, monks and citizens, encamped in a pleasant valley, insufficiently provided with arms, and already vanquished by sorrow and fatigue, Caled and his cavalry rushed upon them, smoking with fury. Except a captive who was pardoned and dismissed, the Arabs enjoyed the satisfaction of believing that not a Virgin-Mary

worshipper of either sex escaped the edge of their scymitars.

Thus, the Pit of the Abyss was effectually “opened” by the *key-sword* in the hand of the first of the Caliphs. The “smoke of the pit” was curling and drifting over “the earth” in the direction of the Great Sea. After the battle of Yermuk, the conquest of Jerusalem, and then of Aleppo and Antioch, Heraclius fled from the country, and bid an eternal farewell to Syria, which, A.D. 639, bowed under the sceptre of the Caliphs seven hundred years after Pompey had despoiled the last of the Macedonian kings. Thus, *the sun and the air were darkened by the smoke of the pit*; and Syria, now become Arabian, became the seat and support of the house of Ommiyah; and the revenue, the soldiers, the ships of that powerful kingdom were consecrated to enlarge on every side the empire of the caliph-kings of the locusts, “the angel of the abyss,” the ABADDON, in the land of the Hebrew tongue.

But the “torment” of the catholic worshippers of images and daemons was not to be confined to the land of Israel; it was to extend to the countries where Greek was the vernacular, and there the caliph-power was to be revealed as the most potent and absolute of the globe. It was to torment with an intensity that should acquire for it in Greek the name APOLLYON, the *destroyer*. In the ten years of the administration of the caliph Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and erected fourteen hundred mosques for the exercise of the religion of Mohammed. One hundred years after his flight from Mecca, the arms and reign of “the Angel of the Abyss” extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain. Their armies, which consisted chiefly of cavalry and archers, advanced with the speed of horses, and fought with the courage of lions; and it excites no little perplexity in the mind of the historian to explain by what means the church and state of the Roman world were saved from destruction by so invincible a foe. But their preservation is attributable, not to the virtue, skill and power of those establishments, but to the fact that “to them it was given that they should not kill them.” The Greek Church and State were not to be broken up and to become politically extinct; and therefore, though Constantinople was twice besieged by the Saracens, the first time for seven years, and the last for thirteen months, they could not capture it, and abolish its dominion. They were not to inflict political death upon the Byzantine Empire, which they would certainly have done had they captured Constantinople. This consummation was reserved for the Four Angel-Powers of the Euphrates, under the sixth trumpet. The horse-like locusts were only to darken, torment, and injure, for a specific period; and when this was passed, according to the analogy of the insects to which they were likened, to settle down so as at length to be found no longer tormenting “the earth.”

6. THE TORMENT AND INJURY

The words used by John with respect to their mission are *basanizo*, and *adikeo*. The first is rendered *torment*, the last, *injure*. The Spirit, doubtless, intended different ideas to be represented by the different words. They were to torment, but not to kill. It is clear from this that killing was not an element of the torment. *Basanidso* signifies *to rub upon the touchstone*, or *basanos*; hence, *to try the genuineness of a thing*. The touchstone used by the Saracen Locusts was “the Koran, tribute, or the sword.” They rubbed all the unsealed upon this; and according to the result, was the *genuineness*, or true character, of the party in their estimation. If they accepted the Koran, they were then fellowshipped as devout Moslems, and subjected neither to tribute nor death; but if they rejected the Koran, or refused to become Mohammedans, which was the same thing, then they must either pay tribute or be put to death. Such a touchstone as this could not seriously affect those who had the seal of the Deity in their foreheads. *The Saracens were particularly favorable to all who were persecuted by the constituted authorities of the*

Greeks. They became their protectors and allies, not their tormentors. To the Saracen touchstone they replied after this sort: “The Greeks are determined to abide the determination of the sword; but with the Greeks we desire no communion, either in this world or in the next, and we adjure forever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For ourselves, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute, and obedience to his temporal successors.”

The Arab Empire At Its Greatest

The Saracens extended their conquests throughout North Africa and Spain. In the east they occupied all of Arabia and Persia as far as India. wherever they went they offered to the conquered the choice of either the Koran or the Sword.

The word *adikeo* contains no idea answerable to that of using a touchstone of any kind. To *injure*, without defining how the injury should be inflicted, conveys all the meaning of the word in the text. They were to apply the touchstone five months of years; and they were to injure, or *commit offensive operations*, for an equal length of time. This we shall find was the fact. Power to torment and injure was divinely appointed to “the Angel of the Abyss” for three hundred years; and beyond this limitation he could not destroy.

7. THE ANGEL OF THE ABYSS

The locusts had a king over them, the Angel of the Abyss—not the angel of *the pit* of the abyss, but of “the abyss” at large. The star was especially related to “the pit”; and the Angel-king, to “the abyss”. The star-power, as we have seen, was *the kingdom of Arabia* before its forces were precipitated upon “the earth”; while the Destroying Angel of the abyss was *the Arabian Empire of the Caliphs*, which, but for the Star-power of the pit, would never have existed in the world to torment and injure the nations of the abyss.

The caliphs united in their own persons the kingly and priestly characters. The first caliph was Abubeker, who began to reign on the death of Mohammed, A.D. 632. In A.D. 718, the end of the first century of the *Hegira*, the caliphs were the most potent and absolute monarchs of the globe. They reigned by the right of conquest over the nations of the east. Under the last of the Omniades, the Arabian empire extended two hundred days’ journey from east to west, from the confines of Tartary and India to the shores of the Atlantic ocean. In the year 750, a revolution dethroned the caliphs of the house of Omniyah, styled the Omniades, and set up in their stead the descendants of Abbas, uncle to Mohammed, and known as the Abbasides. Hitherto, Damascus had been the throne of the Arabian empire; but it was removed by Almansor to Bagdad, “the City of Peace,” on the eastern bank of the Tigris, A.D. 762. This was a few miles beyond the old Roman Euphratean frontier. War was now no longer the passion of the Saracens; their stern enthusiasm was softened by time and prosperity, and it was no longer easy to allure them by the hopes of spoil and of paradise. The luxury of the caliphs relaxed the nerves and *terminated the progress* of the Arabian empire. *The application of the touchstone* now necessarily ceased. The power of the caliphs being established over “the abyss,” the alternative of “the Koran, tribute, or the sword,” could no longer be propounded to them. The “torment,” therefore, by this touchstone was no longer applied. It could not be in the nature of things. Power was given to them to *basanize* the Virgin-Mary and image worshippers *five months*, and beyond this period they could not “torment.” When did these five months begin? and how long a period do they represent?

In answer to the first question, I reply that they began when Abubeker, the first caliph, fulfilled the

fourth verse of this ninth chapter, in commanding the generals and captains of his Syrian army to apply the touchstone according to his instructions. This was A.D. 632, which is doubtless the beginning of the five months of tormentation.

As to how long a period these five months represent, the key to this question is the nature of the torment. We now know what this is; and we know also, from history and the nature of things, that the torment *did not cease at the end of five months of days*, but continued for many such terms of five months each. On the contrary, it continued until there were no more within the scope of the woe to be tormented, the power of the caliphs having reached the full. In the sanguinary civil war between the Ommiades and the Abbassides, the Greeks had seized the opportunity of avenging themselves, and enlarging their limits: so that, A.D. 781–2, found the Greeks arrogant, and the frontier of the Arabian empire diminished. This was *five months of years*, or 150 years, from Abubeker's command to torment, or "cleave the skulls" of the shaven crowns of the synagogue of Satan, and to give them no quarter till they turned Mohammedans or paid tribute.

But, though the power to torment had passed away with the period assigned for tormentation, the *Apollyon*-Caliphs were still formidable, and powerful for *offensive military operations*, such as occur between hostile states. From A.D. 782 to A.D. 805, the caliphs Mohadi and Haroun al Rashid inflicted great calamities upon the Greeks. Haroun invaded their territories eight times; and, as often as they declined the payment of the regular tribute, they were taught to feel that a month of *depredation*, or *adikia*, *injury*, was more costly than a year of submission. They were exposed to these hostile inroads so long as the caliphs held the sceptre of the east. In the national and religious conflicts of the two empires, peace was without confidence, and war without mercy. Quarter was seldom given in the field; those who escaped the edge of the sword were condemned to hopeless servitude, or exquisite torture; and a catholic emperor relates with visible satisfaction the execution of the Saracens of Crete, who were flayed alive, or plunged into caldrons of boiling oil.

But, the time allotted for the Arabian and Greek empires to cease their sanguinary conflicts, in the beginning of the tenth century was drawing to a close. The destroying power of the caliph-angel of the abyss, as against the Greek empire, was limited to three hundred years, or the end of the second period of *five months*. It was to decline and fall. The luxury of the caliphs, the rebellion of the Carmathians, and the revolt of the provinces, at length deprived the Arabs of the sceptre of the east. The revolt of the provinces circumscribed the dominions of the caliphs within the walls of Bagdad; until the independent Persic-Moslem dynasty of the Bowides interposing on account of factions prevailing there, advanced A.D. 933, to Bagdad; stripped the caliph of his *secular* office and supremacy; and reduced him to his *spiritual* functions as Chief Pontiff of Islamism, the mere phantom thenceforward of the departed power of the Destroying Angel of the Abyss. Thus died "Apollyon" by the suicide of his own hands *twice five months of years*, or three complete centuries, from the issuing of the smoke out of the pit of the abyss A.D. 632.

"The first woe is passed away," A.D. 933; "behold, there come yet two woes after these things."

Act II—Sixth Trumpet or Second Woe

1. Eastern Part

Summary

Still in response to the prayers of all saints, a voice from the four horns of the golden altar of incense commands the four messenger powers, confined by the great river Euphrates, to be loosed. They are

prepared for successful aggression against the Byzantine empire during “the hour and day and month and year,” that, at the end of this period, they may slay with political extinction, the power of the men who ruled the Eastern Third of the Roman orb, and worshipped demons and images, and were murderers, and sorcerers, fornicators, and thieves; and had not been smitten by the judgments of the four winds—See *Tabular Analysis*, Vol. 2 page 116.

TIME OF EVENTS

FROM APRIL 29, A.D. 1062, TO MAY 29, 1453—391 YEARS 30 DAYS.

Translation

Apoc. 9:13–21

13. And the sixth angel sounded, and I heard one voice out of the four horns of the altar of gold which *is* in the sight of the Deity, saying to the sixth angel, who had the trumpet, “Loose the four angels, which have been bound by the great river Euphrates.”

15. And the Four Angels having been prepared were loosed for the hour and day and month and year, that they might kill the third of the men.

16. And the number of the hosts of the cavalry *was* two myriads of myriads: and I heard the number of them.

17. And thus I saw the horses in the vision; and those who sat upon them having breasts fiery and hyacinthine and sulphurous; and the heads of the horses *were* as the heads of lions, and out of their mouths there burst forth fire and smoke and sulphur. 18. By these three were killed the third of the men, by the fire and by the smoke and by the sulphur, bursting forth out of their mouths. For their powers are in their mouth and in their tails; for their tails are like serpents, having heads, and with these do they injure.

20. And the rest of the men who were not killed by these plagues changed not from the works of their hands, that they might not worship the daemonials and idols of gold and of silver, and of brass, and of stone, and of wood, which can neither see nor hear, nor walk. 21. And changed not from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

Notes

In the above translation there are some variations from the English Version. Instead of “a voice,” I have rendered *phonen mian, one voice*; for, although it issued from the *four* horns of the altar, there were not *four* voices, but only *one*, as in the text.

Instead of “in the river,” I have preferred the rendering of *epi to potamo*, “by the river;” the preposition is rendered in this sense in Matt. 24:33, “He is near *epi thurais* by or *at* the doors.”

In verses 17 and 18, I have rendered *ekporeuetai* and *ekporeuomeno* by “burst forth” and “bursting forth,” instead of “issued or “proceeded,” as in the Bible Union version. I have so rendered it from the use of the verb in Apoc. 4:5, where it is used in connection with lightnings and thunders from the throne; when they go forth, they do it burstingly.

The phrase *to triton ton anthropon*, I have rendered “the third of the men,” instead of “the third part of men,”—“part” is not in the Greek, and the definite article *ton*, should be translated as referable to a certain class of men; those of the Byzantine Third, namely, not having the seal of the Deity in their foreheads. It was that third which was to be killed, not the third of mankind in general; but “the third

of,” or belonging to, “the men who were unsealed.”

In verse 16, *ho arithmos strateumatou tou hippikou*, is rendered in the C.V. “the number of the army of the horsemen.” This is a version very regardless of the original. I have translated it *the number of the hosts of the cavalry*—the number having regard to the individual troopers in the aggregate.

In verse 19, the English Version reads “their power is in their mouth and in their tails.” Griesbach and Tregelles prefer, “the power of the horses is in their mouth and in their tails.” Greenfield’s edition of Mills, omits “and in their tails” from the text, and inserts it in the margin. I prefer the reading *hai exousiai auton en to stomati auton eisi, kai en tais ourais auton*, *their powers are in their mouth, and in their tails*; my reason for this preference will appear in the exposition.

1. THE SYMBOLS EXPLAINED

1. “One Voice of the Four Horns”

“*And I heard One Voice out of the Four Horns of the Altar of Gold which is in the sight of the Deity, saying, &c.*” This is the same altar as that in the scene pictured in Apoc. 8:3, which may be fitly reproduced here by way of remembrance. “And another angel came and stood by the altar, having a golden censer; and there was given to him many odors, that he might cast for the prayers of all the saints, upon the golden altar which *is* in sight of the throne. And the smoke of the odors for the prayers of the saints ascended out of the hand of the angel, in the sight of the Deity. And the angel took the censer, and filled it from the fire of the altar, and cast into the earth and there were voices and thunders and lightnings and an earthquake. And the Seven Angels having the seven trumpets prepared themselves that they might sound.”

This scene is, as it were, a general preface to the sounding of each of the seven trumpets. That is, each trumpet develops its judgments retributively upon the enemies of the saints, and responsively to their prayers. The prayers of the saints were not to be confined to the apostolic age; but to ascend till Christ the avenger should return. “Men,” said Jesus, “ought always to pray, and not to faint.” This saying he illustrated by the parable of the unjust judge and the widow, in Luke 18:1–8. “Avenge me,” said she, “of mine adversary;” but he would not, until wearied by her importunity, he complied to get rid of her complaints. If an unjust judge would do this, “shall not the Deity,” the just judge of all the earth, “avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you,” said Jesus, “he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find the faith upon the earth?”

In all apocalyptic times, the elect of the Deity are represented as crying unto him “to judge and avenge their blood on them that dwell upon the earth” (ch. 6:10). In Apoc. 8:3–5, the sounding of all the trumpets is dramatically represented as responsive to “the prayers of *all* the saints;” and consequently, not to the prayers of those saints only who lived between A.D. 324 and A.D. 395; but also to the prayers of the saints living contemporarily with all the trumpets. The successive soundings of the first five trumpets have brought us down to A.D. 933; and we have seen how the safety of the saints was guaranteed by the command of the Angel of the Abyss to his destroying agents to torment only the unsealed. The saints were not to be harmed by the special plagues; for they were “nourished” while the unsealed, who were their enemies, were being scourged.

In all the days of their nourishment, which were 1260, their prayers were “ascending out of the angel’s hand in the sight of the Deity.” They ascended as sweet odors of the golden altar, for his eyes were always upon the Woman’s place in the wilderness—ch. 12:14. Her seed had been contemporary

with the seals as the four living ones full of eyes; they were coeval with the first five trumpets as the golden altar; with the sixth, as “the four horns of the altar of gold;” and with the seventh trumpet as the four living ones, and in its seventh vial manifestation, as “the nave of the Deity” and “the four and twenty elders sitting upon their thrones” (ch. 11:16–17; 15:7). Hence, in all the apocalypse, under one symbol or another, the saints are discerned in position; and that position is always in opposition to “the men who have not the seal of the Deity in their foreheads;” and as constituting no part of the symbols representing their civil and ecclesiastical organizations.

Now, although, according to the pattern in the Mosaic Tabernacle, this living altar of gold has four horns, answering to the four living ones, and four comers of the square, but one spirit pervades the whole. The multitude of the true believers which compose the altar “are of one heart and of one soul” (Acts 4:32). In singleness of heart—“with one mind and one mouth they glorified the Deity, even the Father of the Lord Jesus Christ” (Acts 2:46; Rom. 15:6). With this spirit of unanimity, resulting from their being sealed in their foreheads with the seal of the living God, they cause their prayers to ascend as burning odors—as *one voice out of the four horns*—and not a distinct and discordant voice from each horn. In “the vision” there was only “one voice.” It was the voice of the altar of gold, for it proceeded from the four horns thereof. This *voice of prayer* said, “Loose the four angels;” and, in answer to the prayer addressed “to the sixth angel, that had the trumpet,” “the four angels were loosed.”

This unanimous voice of prayer, ascending from hearts whose faith was more precious than gold which perishes, was addressed, I say, to the sixth angel. This was equivalent to addressing the Father-Deity, whose apocalyptic symbol is “a Lamb as it had been slain, having Seven Horns and Seven Eyes.” This represents Omnipotence and Omniscience manifested in flesh that had been slain, and afterwards “justified in spirit.” These seven horns and seven eyes, viewed apart from the slain Lamb, represent “the Seven Spirits of the Deity *sent forth* into all the earth.” These seven spirits as sent forth are symbolized by the Seven Angels, who in all the earth sound the seven trumpets. It is the Omnipotent and Omniscient Spirit, in sevenfold manifestation, that sounds. HE, incarnate in the Lamb, creates powers in the earth, stirs up their ambitions, and impels them on to destinies which they can neither control nor see. “There is no power,” says Paul, “but of the Deity;” and when judgments are abroad in a country, the spirit of *Yahweh* is in an unquiet state (Zech. 6:8). In the previous trumpets, we have seen illustrations of the terrible nature of the inquietude of the Spirit. The Goths, Huns, Vandals, and Saracens, were embodiments of this unrest. When they acquired motion, they swept as a tornado over the guilty; fell upon them like hail and fire mingled with blood; plunged in among them as a great mountain burning with fire; scathed them as with a burning torch; smote them, darkened them, destroyed them with scorpion-torment, and killed them, as we shall see, with serpents. And all this in vindication of “the truth as it is in Jesus;” in retribution of blasphemy, daemon-worship, and idolatry; and in retaliation of war against the saints, whom they labored, but too successfully, to subdue.

Now, the Spirit created and excited these powers as he operated upon Pharaoh when he hardened his heart; and as he will hereafter operate upon the powers that be now, when he shall put in their hearts to fulfil his will, and to agree, and give their kingdom, or power and strength unto the Eighth Head of the Beast, until his words be fulfilled (ch. 17:13, 17). It was the same Spirit that inhabited the golden altar, only that it was incarnate in the altar by the truth understood, believed, and obeyed. This incarnation of spirit is holy, and, standing “in the sight of the Deity,” as his holy altar, “smokes” with the fragrant odors of enlightened zeal and indignation against “every high thing that exalts itself against the knowledge of the Deity.” With “one voice” this emanation of spirit cries day and night, through the angel of the altar, to be avenged. This cry ascends *from* spirit, *through* spirit, *to* the Eternal Spirit—*from* the truth incarnate in the saints; *through* “the Lord the Spirit,” who makes intercession for them; *to* the Father of the Lord Jesus Christ. The answer to this cry sets in motion the whole machinery of judgment

exhibited in the scenery of the apocalypse, which ultimates in the consummation which completely and thoroughly avenges his elect.

In addressing the sixth angel, then, the Deity was addressed by the “one voice from the four horns of the altar of gold.” The Spirit had the trumpet, which he sounded in the loosing of the four angels, in the killing of the Third, and in the overthrow of the Tenth of the City (ch. 9:15, 18; 11:13); and all of this, a judicial development through seven centuries, in response to that one voice so influential before the throne.

The altar of gold is said to be *enopion tou Theou*, which I have rendered, “in the sight of the Deity.” Literally, *enopion* signifies *in the eye*, from *en*, *in*, and *opi*, dative of *ops*, the *eye*. The Golden Altar Community is in the eye of the Deity, in the same sense that the twelve tribes of Israel were in his eye when they dwelt in the Holy Land; but, when expelled therefrom by the Assyrians, were said to have been removed *out of his sight* (2 Kings 17:18). The Golden Altar Community have never been “removed out of his sight,” as Israel and Judah were. But, can any thing be removed out of the sight of him who sees all things? In a certain sense it can. Now, concerning the Holy Land, by way of illustration, Moses says, in Deut. 11:12: “It is a land which *Yahweh* thine *Elohim* careth for; *the eyes of Yahweh* thine *Elohim* are always upon it, from the beginning of the year even unto the end of the year.” When, therefore, Israel and Judah were dwelling there, they were in his sight; for his eyes were upon them, being upon the land; but, when expelled, they were not within the landscape, and, therefore, out of his sight. But they are to return from captivity; and then, the prophet says, “in the third day he will raise us up, and we shall live *in his sight*” (Hos. 6:2); that is, in the Holy Land. In a like sense, the Golden Altar Community is in his eye, or in his presence, or before him. It is sojourning, and has been for a long series of ages, among the nations, kindreds, and tongues, which have been given over to the Dragon and the Beast, and which have been made drunk by the Mother of Harlots that sits upon them. But in the midst of all these, it is not hidden from his sight. It is before him in all the brightness of fine gold. It is the Altar of gold from which ascends sweet odors in the holy and heavenly in Christ Jesus.

2. “Loose The Four Angels”

To loose is the opposite of to bind. The nature of the loosing depends upon that of the thing bound. The things to be loosed in the text before us are “the four angels.” These are the symbols of the “two myriads of myriads of cavalry” by which “the third” is killed. The four angels, therefore, represent four powers. These were “bound”. A power bound is either a power restrained from action, or bound by its own territorial limits. An example of the former occurs in the Dragon shut up in the abyss. Here the Dragon-power is restrained from acting—from “deceiving the nations.” When it is “loosed,” its wonted action is restored, and it returns to its old work of deceiving (ch. 20:3, 7, 8). The four angel-powers of the sixth trumpet were bound territorially; for we are informed that they “*had been bound—dedemenous—*by the great river Euphrates.” This river was the boundary of their dominion, and divided it from the territory of “the Third” which they were to kill. To *loose* these Oriental powers was to cause them to cross the Euphrates, to invade with their myriads of cavalry the Eastern Third of the Roman inhabited earth, and to extend their own dominion at its expense.

They “*had been* bound by the great river Euphrates,” until the time of their loosing arrived. They were eastern powers, therefore. The countries east of the Euphrates were the area of their preparation for the work they had to do. They were prepared angel powers; therefore it is written, “The four angels *having been prepared* were loosed.” While they were in preparation, or being prepared, they were confined, or bounded within confines, that did not extend further west or southwest than the Euphrates. The powers or angels were not contemporary. They were not all four being prepared at one and the same time. They were successively prepared messenger-powers, to be brought into action one after the other.

Hence, the loosing of the four angels was not simultaneous. First, one angel was loosed: then followed an interval; after that, a second: then a second interval; the third angel was next unbound, and executed his mission: a third interval then ensued; and, lastly, the fourth angel was loosed, and he consummated the work of killing “the third.” Thus, these four angel-powers may very properly be styled Euphratean. The fourth angel still exists, and occupies the capital in which the throne of the extinct “third” flourished for a thousand years. It is, therefore, by origin and possession, Euphratean; for this “great river” flows through its territory. Hence, “the Great River Euphrates” is made the symbol of the fourth angel in the period coincident with the advent of Christ (ch. 16:12, 15).

3. Symbolic Period of the Loosing

These four angel-powers of the Euphratean region of the globe, were loosed for the execution of a mission to be completed in a specific period—“they were loosed that they might kill the third of the men *at the end of, eis, until, THE hour, and day, and month and year,*” *eniauton*. Here was a whole period, which began with the complete preparation of the first angel-power, and ended with the consummation of the work of the four angels, which was the putting to death of “the third” (ver. 18). Of how many years was this period composed? The answer to this question is, of *three hundred and ninety-one years and thirty days*. The time of the preparation of each angel-power, is not stated. The transactions, which developed the angels beyond the Euphrates, do not enter into the vision; nor the time they consumed. The period of time has exclusive reference to the operations of the “two myriads of myriads of cavalry” against the Eastern Third peoples, after their crossing the Euphrates.

But, it may be further asked, How are these 391 years and 30 days arrived at? In answer to this it may be remarked, that it is absolutely certain from the historical illustration of the fifth trumpet, that the two periods of “five months” each, were periods of 150 years; and that the whole ten months, or 300 years, was the aeon, or cycle, allotted to the tormenting and injuring ascendancy of the Caliph-Angel of the Abyss. Events having clearly demonstrated the duration of *five months*, we are thereby instructed as to the number of years contained in *one month*. A symbolical month, then, is *thirty years*. When a month, therefore, is associated with “hour, day and year” in symbolic time, these must be relatively proportional. The year, *eniautos, that which returns into itself*, or a circuit of time, must be twelve times the length of “the month;” and “the *day*” one thirtieth of the month; and “the *hour*,” one twelfth of “the day.” In the case of the *five months* events have proved that Apocalyptic time is based upon the principle of *a day for a year*. According to this, an *eniautos* or year, being twelve times more than a month of years, would be equal to three hundred and sixty ordinary years; a day, *one year*; and an hour, *thirty days*. These added together give the whole number of years for the period of the execution of the mission of the four loosed angel myriads of Euphratean cavalry, as stated above; and may be tabularly presented thus:

Years

Days

An Hour, equal to

0

30

A Day, equal to

1

00

A Month, equal to

30

00

A Year, equal to

360

00

Whole Period of the killing

391

30

In the Greek text the definite article *ten* is prefixed only to *horan*, *hour*. It does not read, “for *the* hour, and *the* day, and *the* month, and *the* year;” but, *one article is prefixed to the whole time—eis ten horan* and so forth; “*for*, during or until the end of *the hour*,” &c. This was, doubtless, significant; and designed to indicate, that the divisions of time were to be taken as proportional parts of a whole p

4. Number of the Cavalry

“*And the number of the hosts of the cavalry was two myriads of myriads*”—*theo muriathes muriathon*. This is the symbolical number of the four angel-powers—two myriads of myriads *hippikou* of cavalry—equestrian myriads. The number is enormous when literally stated; but, however great, is in strict accordance with the truth of history. A *myriad* is ten thousand. But this must be multiplied by *two*, for there are “two myriads,” or *twenty thousand*. In the phrase “two myriads of myriads,” this twenty thousand becomes the multiplier of “myriads,” which is the multiplicand. If *muriathon*, genitive plural, is to be taken as one myriad of ten thousand, then the “two myriads of myriads” will represent two hundred millions, or twenty thousand ten thousands. These 200,000,000 must not be taken as the numeration of the angel-hosts at any one time; but as the aggregate of the equestrian forces of the four angel-powers in all the 391 years and 30 days of the killing period—their numbers were computed by millions.

5. The Horses and Their Riders

“*And thus I saw the horses in the vision; and those sitting upon them.*” The description which follows exemplifies the “thus.” He saw the equestrian millions *in vision*. What a host to contemplate! He beheld them embattled, and vomiting forth fire and smoke, and deadly missiles. The horses he saw were not real horses, but *horses in vision*, or symbolical horses and symbolical riders; which in solid array and in action presented certain characteristics illustrative of the historical reality.

I find the following concerning the horse in symbol in Daubuz. He says: “The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence, in that noble description of the horse, in Job. 39:18–25, there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of *war and conquest*.” When, therefore, the Spirit saith in Zech. 10:3, “*Yahweh Tz’vaoth* hath visited his flock the House of Judah, and hath made them as his goodly horse in the battle,” the meaning is, that he will ride them as their Commander-in-

Chief, and make them conquerors over his enemies, glorious and successful.

Thus in Psa. 45:5 *r'chav*, to ride, is rendered in the Septuagint by *basileuein*, to reign. And in several other places to ride, signifies to have dominion. "Agreeably to this," the Oneirocritics say, "that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs." And hence, from the horse being an instrument of conquest, and therefore the symbol of the dignity, fame, power, prosperity, and success he causes, when Carthage was founded, and a horse's head was dug up by the workmen, the soothsayers gave out that the city would be warlike and powerful."

"As a horse is warlike, so he is also a swift creature, and is therefore not only the symbol of conquest, but also of the speediness of it" (Joel 2:4; Jer. 4:13).

The following in Hab. 1:8, concerning the swift, fierce, and invincible career of the Chaldeans against Judah, is expressive also of that of the four Euphratean angel-powers, as represented by the equestrian myriads in the sixth manpet vision: "Their horses are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle hasteth to prey. They shall come all for violence.... they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every stronghold; for they shall heap dust, and take it".

6. Breasts Fiery and Hyacinthine

But, there were characteristics pertaining to the armed equestrian myriads seen in vision by John, that Habakkuk did not see in the Chaldean hosts. He says, the horsemen *had breasts thorakas, fiery and hyacinthine and sulphurous*." These were *breast-works*, in military phraseology; and on these were mounted "heads," in which were "mouths." They were equestrian lion-heads, very fierce and destructive; and out of these horse-lion-head mouths "burst forth fire, and smoke, and sulphur." These horses were what is now styled *horse-artillery*: artillery drawn by horses, without which they would be of little use in war. "The heads of the horses were as the heads of lions," because of their *roaring*; "and out of their mouths burst, or *roared* forth the fire, smoke, and sulphur." Hence, the horses in the vision besides being symbolical of the equestrian character, and of the swift and fierce invincibility, of the Euphratean angel-powers, are representative of the new and powerful artillery used by the fourth Euphratean Angel in putting to death "the third"—the third that belonged to the men who were unsealed. These *lion-headed* horses, *roaring* and vomiting fire, smoke, and sulphur out of their mouths, were *cannons* belching forth destruction. John saw them *mounted on breastworks*, which *breasted* the troops behind them; and from these "breasts," as well as from the "mouths," burst forth fire; for the riders had "breasts fiery, hyacinthine, and sulphurous." He saw these artillery mounted breastworks actively at work; and the nature of their activity he signifies by the sight and smell. They appeared to the eye "fiery and hyacinthine." This is the symbolism of *the flash* seen on the discharge of loaded cannon. If a little saltpetre and sulphur be triturated together, and then thrown into the fire, the hyacinthine color will be seen in their combustion. In other words, this combustion will be "fiery and hyacinthine." Hence, breastworks, lined with cannon in explosive operation, would be fiery and hyacinthine to the eye, being illuminated with these colors at every flash. The smell also would be highly "sulphurous," owing to the composition of matters vomited out of the roaring mouths of the great guns.

The Apocalypse predicted that the eastern Empire would be brought to its end by “fire, smoke and brimstone” (or sulphur—Rev. 9:18) This describes the use of cannon and gunpowder. In describing the fall of the Eastern Empire, Gibbon in *The Decline And Fall Of The Roman Empire* makes specific reference to the use of such weapons in the overthrow of Constantinople.

A Turkish Mortar, 15th Century.

7. “With the Heads They Do Injure”

But what he saw and smelt were not mere holiday salutes. He saw and smelt them in the battles which extinguished the political existence of “the third”—*to triton*. There were not only color and smell, but death also, in “the fire, and the smoke, and the sulphur;” for “by these three,” saith he: “were killed the third of the men by the fire, and by the smoke, and by the sulphur bursting forth out of their mouths. And the reason given for the deadliness of these three agents in combination, when bursting forth from the mouths of the lion-headed horses, or artillery, is “because their powers are in their mouths and in their tails.” A cannon, in modern style, is divided into breech, barrel, and mouth. The Spirit only indicates the *mouth* and the breech, which he terms the *tail*, which is an appendage thereto. These “tails” were “like serpents,” in the similitude of their destructive operation; for the tails were not headless. Had they been headless tails, they could have done no injury; no more than a serpent without a head. When a serpent injures, it coils, and making a fulcrum of its tail, shoots forth its head from amid the coils, which are straightened by the spring, and with its head strikes its victim with a deadly stroke. Hence, the death-dealing *powers* of the serpent are in its head, or mouth, and in its tail. So it is with flying artillery, and with artillery mounted on breastworks, compared herein to “serpents.” Without the tail of the piece the mouth thereof could not injure; and without the mouth, or outlet, the tail could do no harm. As in the natural, “the powers” of these artillery serpents “are in their mouths and in their tails.” The projecting power is in the tail of the piece; many pieces, therefore, in our time, being “breech-loading.” But until of late, the projecting power and the projectile were always mouth, or muzzle-loaded—they went through the mouth into the tail; and being well rammed, they spring or shoot forth with the voice of a lion, straightening themselves from tail to mouth, out of which they rush in “fire, smoke, and sulphur,” dealing death and destruction upon what things soever may be encountered by their “head,” their tail-heads, or *cannon balls*; “for their tails have heads, and *with these* do they injure.” Thus, “by the fire, and by the smoke, and by the sulphur,” as an exploding power projecting the tail-heads, were “the third of the men killed.” The *scorpions* of the first woe were highly incendiary; but they did not make breaches in walls, and overturn lofty towers: the *serpents* of the second woe did all this; and in opening breaches by their tail-heads, gave admission to the fourth Euphratean angel-power into the capital of the Eastern Third, where he has been enthroned upwards of four hundred years, the observed of all observers; some of whom long for his decease, that they may be enriched by the division of his estate.

8. Fire, Hyacinth, and Sulphur

“*Fire, hyacinth, and sulphur,*” and “*fire, smoke, and sulphur,*” are symbolical of *gunpowder*, which is composed of charcoal, saltpetre, and sulphur. These three substances in their normal, distinct, and quiescent state, have no resemblance to fire, hyacinth, and smoke; but while, in combustion, they are the appearances, which, with the sulphurous smell, most forcibly strike our senses. Hence, the phenomena resulting from the combustion, become symbolical of the projecting force, or power, which drives forth the power that strikes with the stroke of death. Saltpetre, or nitrate of potassa, is symbolized by hyacinth-color, because of the analogy it bears to it in color when in deflagration. Nothing could be more significant of this destructive agent, first used in the warfare of nations in the fourteenth century,

than the terms employed by the Spirit in this vision. The hieroglyphic can mean nothing else than the great destroying machinery of modern warfare.

9. "Lake of Fire Burning with Sulphur"

It will be in place here to remark, that "these plagues," as they are fitly termed in verse 20, will be terribly operative in the destroying of the body of the beast, and in the binding of the dragon, and casting of him into the abyss (Dan. 7:11). They will be swamped in "*a fiery stream*," and "be given to the *burning flame*." This is apocalyptically styled, "a Lake of Fire burning with sulphur" (ch. 19:20). The territory upon which the beast and false prophet dominion exist, will be turned into a lake of fire by this sulphur-burning machinery of war. The saints will be in that lake, "executing the judgment written," in tormenting with fire and sulphur the worshippers of the beast (ch. 14:10). Fire, sulphur, and smoke, in these places, symbolize the same agent as they do in the second woe. The governments are not casting great guns, and storing up munitions of war in vain. They are preparing them blindly for their own destruction. Their arsenals will fall into the hands of the Lamb and his people, who will plunge incessant fire upon their enemies, the smoke of whose torment will ascend, until their power shall be totally and finally destroyed. From thenceforth, war will be no more for a thousand years.

10. "The Rest Of The Men"

In the twelfth verse, the Spirit refers to *hoi loipoi ton anthropon* "*the rest of the men* who were not killed by these plagues." The *to triton ton anthropon*, *the third of the men* were killed by the plagues. The former class who were not killed, though filled with consternation at the fate of "*the third*," still flourished in political existence. The fourth Euphratean angel-power, though it injured them greatly in its wars upon them, was unable to kill them, as he had slain their brethren of "*the third*." *The others*, *hoi loipoi*, in habit all those countries of the Roman orb not included in the Ottoman empire, or fourth Euphratean angel dominion. They are known as "*the Latins*," who in ch. 13:4, 5, are said to worship the beast, and to be subject to his Mouth, which speaks great things and blasphemies. These are said in ch. 9:20, to worship the Daemonials and idols, the works of their hands. Notwithstanding the signal overthrow and political annihilation of their daemon and imageworshipping brethren of the eastern third, they, the Latins of the west, still continued the same abomination, as at this day. Hence, the work of judgment ceased not with the death of the third; but continues still, and will continue, until all "*the daemons*" are cast out, and "*the idols*" are thrown to the moles and the bats, and *Yahweh* alone is exalted in the glory of his majesty and might (Isa. 2:17–21).

11. "The Daemonials"

In the English Version of Apoc. 9:20, *ta daimonia*, is very improperly rendered "devils." In my translation I have merely transferred it from the Greek, leaving it for explanation as a symbol.

Under the word *daimonion*, I find the following among other significations of the noun: "Especially *an inferior race of divine beings*; the name by which Socrates called his *genius*, or the SPIRIT *he supposed to dwell within him*." (Not diminutive from *daimon*, but neuter from *daimonios*). The root of the word is *daimon*, of which one of the senses given is "*the souls of men of the golden age* hovering between heaven and earth, and acting as tutelary deities; they formed the connecting link between gods and men, and so Æschylus calls the deified Darius *daimon*, a daemon; hence, when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank; and here note, that *theos* is never used for *daimon*, though *daimon* is for *theos*. In later authors, as Lucianus, in general, *departed souls*"—Liddel and

Scott's Lex.

This was the sense of the word among the heathen who worshipped images. They foolishly imagined that all men, women, and children have within them a *genius*, *spirit* or *soul* which they considered to be a particle of the essence of Deity, whoever or whatever he might be; and that, therefore, said genius, spirit, or soul, was absolutely and essentially immortal or deathless. This was the *daemon* in a living man, such as Socrates surrendered himself blindly to the guidance and protection of. But, when men, women, and children, ceased to be creatures *visibly* existing, they supposed, that they still continued in being, only invisible to the naked eye. Their bodies they often burned to ashes, which they deposited in urns; nevertheless, they supposed that they were still in existence, only in a new form. They conceived that the real man was the indwelling soul; and that when the body ceased to breathe, said soul ascended into the air, or aerial, where it "hovered between heaven and earth." These were *deified souls*—souls made deities by human decrees, or *apotheosis*. They styled them "Immortal Gods," though but "an inferior race of divine beings." Of these gods were Darius, Caesar, Alexander, and a host of others, who had made themselves "great," in the estimation of the blind multitude, who decreed divine honors to their souls, and erected statuesque copies of their perished forms, for the glorification of their friends, and the factions they were supposed to have adorned. The immortal soul in the aerial called Darius, and decreed to be a god, was what they called a *daemon* or a *daemonion*. Such daemons the heathen worshipped, and placed themselves, their families, their property, and countries, under the protection of. Hence, they styled them "tutelary deities," or divine guardians.

"In classical use," says Dr. Geo. Campbell, "*demon* signified a divine being, though not in the highest order of their divinities, and therefore supposed not equivalent to *Theos*, but superior to human, and consequently, by the maxims of their theology, a proper object of adoration." "All demons," says Plato, "are *an intermediate order* between God and mortals." "It was customary with the pagans to deify abstract qualities, making them either gods or goddesses, as suited the gender of the name." "They sometimes deified men who had been their benefactors." "The proper notion of *demons* is, beings in respect of power superior to human, but inferior to that which christians comprehend under the term *divine*."

"What are men?" says a dialogist in Lucian. The answer is, "*Mortal gods*. What are gods? *Immortal men*." In fact, immortality disembodied was almost the only distinction between them. *Disembodied immortals* is the idea represented by *demons*.

"The pagans were a kind of superstitious atheists," says another writer, "who acknowledged no being that corresponds to our idea of a deity. Besides, a great part of the heathen worship was confessedly paid to ghosts of departed heroes, of conquerors, and potentates, inventors of arts, whom popular superstition, after disguising their history with fables and absurdities, had blindly deified. Now, to all such beings they themselves, as well as the Jews, assigned the name *daimonia*, demons." The whole superstructure of paganism is based upon the unscriptural dogma, and invention of the carnal mind, of an immortal essence in man capable of disembodied existence after death. But for this stupid fiction there would have been no daemons, nor any of the thirty thousand gods and goddesses, nor any guardian saints, or tutelary deities, of ancient and modern Greece and Rome. A scribe well instructed for the kingdom of the heavens, knows that man has no such daemon in him; and that however high he may be "in honor," if he understand not the truth, "is as the beasts that perish" (Psa. 49:12, 20).

In the apocalypse *diamonia* occurs only once, and that in ch. 9:20; while *daimon* in the genitive plural is found twice; first, in ch. 16:14; and then in ch. 18:2. In ch. 9:20, it is really the neuter plural of the adjective *daimonios*, of, or pertaining to, daemons: "that they should not worship *ta daimonia things related to daemons*"—things supposed to exist in the aerial, "between heaven and earth." In ch. 16:14, the word is different, because it refers to different things, and pertaining to a

different region. Both in this text, and, in ch. 18:2, the things signified by *daimones* are related to earth, though, among the inhabitants of the Roman earth, they occupy a position *analogous* to that of the daemons of the mythical aerial between the political heaven and the peoples beneath. The habitation of these daemons is the aerial of Babylon; “*the hold of every foul spirit, and cage of every unclean and hateful bird,*” such as popes, cardinals, bishops, priests, monks, and other officials of the state. In ch. 16:14, they are the gods of the political aerial, whose policies, or “*spirits,*” develop remarkable and notable events. The daemons of these two texts are men of high degree—real men of flesh and blood, in the official exercise of power; and not objects of superstitious worship. But this is not the case in ch. 9:20. Here *the things related to daemons* are associated with idols or images, in the phrase *ta daimonia kai eidola*, where the definite article *ta* serves both for *daimonia* and *eidola*; and very properly so, because the *eidola* are the visible representations of the *daemonia*.

“The passage in which,” says Mr. Tayler Lewis, in his *Platonic Theology*, “we find the most express and the clearest mention of daemons is in the *Epinomis*,” which he renders thus: “Next to these, and under these, the Daemons, an aerial race, having the third seat, *must we honor by prayers.*” They are spoken of as possessing wonderful intelligence, as feeling a deep sympathy in human affairs, as loving the good, hating the bad, and, in consequence of their middle position in the air, acting as interpreters and *mediators* between gods and men. To the same effect Socrates speaks of them in the *Symposium*, as: “For the whole demonial race is between Deity and mortals, acting as *interpreters* or *messengers* to both. Through this passes all divination, and the whole prophetic art; for Deity mingles not directly with the human race, but through these media is ever carried on the intercourse between Heaven and men, both when awake and when asleep.”

Such were the *daimones*, *daemons*, *ta daimonia*, *the things pertaining daemons*, of pagan antiquity. They were unsubstantial, unreal, imaginary phantasms, and fit only to make symbols of, as representative of other abominations analogous to, and as unreal as, themselves.

The Greeks and Romans have never relaxed their hold upon daemonolatry or demon-worship to this day. They have only changed the character of their daemons and idols. When they became catholics they did not really cease to be pagans; they only “baptized” their daemons, and called them by other names. Jupiter, the Latins styled St. Peter, and the idol representative of “the father of the gods and men” became the image of St. Peter, “the Prince of the Apostles.” Jupiter’s wife, Juno, the Queen of the Universe, was converted by the Collyridion “heretics,” who changed her name to “Mary, Mother of Mercy, Queen of the whole world, Mother and Spouse of God.” After this fashion, they have conferred the names of fabulous saints and angels upon the gods and daemons of ancient Greece and Rome. All that the old heathens affirmed of their deities, the modern heathens of the Greek and Latin communions affirm of their martyrs, saints, and angels. The daemonology of the ancient world is the daemonology of the Apostasy, catholic and protestant. These are in fellowship with Plato, Socrates, and other pagans, in their views about “souls” and “departed spirits”; and, with all their “ripe scholarship,” as they absurdly style proficiency in “the foolishness” of their collegiate “divinities” they are not one step in advance of the Platonists upon these subjects. That is, they know no more about souls and departed spirits, and their *post mortem* relations, than did they who had no revelation at all to guide them into truth.

The Struggle, as depicted by the Medieval Mind, for the Soul of a Dying Person. (Fourteenth Century MS. in British Museum. From Twining’s “Symbols and Emblems in Christian Art.”

Grecian Conception of the Departure of the Soul
(Reproduction from Wiedemann’s “The Ancient Egyptian Doctrine of Immortality.”)

These two illustrations show how closely the fiction of an immortal soul as taught by the

Apostasy approximates to the pagan teaching of Grecian mythology. See comments on p. 124.

The Dedication of J. Furniss' Books for Children and Young Persons as were offered as recommended reading by Roman Catholic booksellers illustrating the blasphemy of the Roman Catholic Apostasy. See comment on p. 124—Publishers.

Protestants and Catholics now believe, with all the heathen, that there is inherent in man a particle of the Divine Essence, endowed with all the attributes of deity, in like proportion as part bears to whole. This they call "soul," or "spirit," or "immortal soul;" because they imagine it is incorruptible, indestructible, deathless. They regard this fiction as the real man. The body, in their psychology, is of no account. The soul is God in man's nature—an immortal god in mortal flesh—both in combination constituting what the pagan poet styles "a mortal god." When what is mortal of this god dies, that which they style "the immortal soul" still lives, and becomes what their brother Lucian denominates "an immortal man;" that is, a daemon of inferior rank, nevertheless a god!

Now catholics and protestants hold such gods as these in high esteem. The old mythologist had thirty thousand daemons; as—

"For thrice ten thousand wait upon our earth;
Jove's everlasting guards for mortal men.
Who roam the world in robes of air conceal'd."

But their successors of the Laodicean church have millions. The immortal soul-daemons of all their favorites are "sainted in heaven," as soon as they are supposed "to shuffle off the mortal coil." The disembodied immortal soul-daemons of what are called men, women, children, babes, are decreed by their theologies, or daemonologies, to be saints and angels in the aerial or sky. The soul-daemon of a babe is transformed into "a little darling angel" with wings, and is symbolized by painters, as wild in their imaginations as the poets, by a head with wings peeping out of a cloud. The air, which these phantoms are supposed to inhabit, they term the "spirit-world," "the spirit-land," "the eternal world," "the world to come," "kingdom come," and so forth; for, in reference to them in the words of Hesiod, they say—

"close at hand,
Immortal eyes behold us evermore"

Or, as Milton expresseth it—

"Millions of spiritual creatures walk the earth,
Unseen, both when we sleep and when we wake."

But, though they suppose all individuals of the human race have immortal souls, catholics do not worship all soul-daemons. All these they suppose to go to "purgatory"; but it is only those of the dead they delight to honor whom they exalt to the aerial between heaven and earth. They do this by a process in their ecclesiastical court called *canonization*. Having tried their characters in this court, and heard all the Devil's lawyer has to say against them, they are, in spite of the Devil, decreed to be adorable saints, and are translated out of purgatory beneath, to the aerial between heaven and earth!

Apotheosis was the deification of the disembodied ghosts, or soul daemons, of pagan heroes and great men, by which they were exalted to the aerial between earth and heaven, and became, in their new position, adorable daemon gods, interpreters, mediators, angels or messengers, guardians and protectors

of persons, families, nations, temples, and states. Now, what *apotheosis* was among the worshippers of Jupiter, *canonization* is among the worshippers of the fictitious ghost which they call “the Virgin Mother and Spouse of God.” It is the next process to what they style *beatification*. The ghost supposed to be a blessed or beatified ghost after a scrutiny of its embodied life, in the presence of the Roman bishop and his cardinals, is proclaimed *a holy one*, or what these “worshippers” of the daemonials and images term “a saint,” upon which the Pontiff decrees the *canonization* and appoints the day.

On the day upon which the beatified soul daemon is installed by sovereign authority among the saint-protectors and mediators of the Laodicean aerial, the episcopal chief of the apostasy officiates in white, and his cardinals are dressed in the same. The temple dedicated to the ghost-god whom they christen “St Peter,” is hung with rich tapestry, upon which the arms of the Romish High Priest, and of the prince or state requiring the deification, are embroidered in gold and silver. A great number of lights blaze around the temple, which is crowded with a swinish multitude, who await with the impatient devotion of ignorance and superstition till the new daemonial has made his public entry into the aerial paradise between earth and heaven, that they may offer up their petitions to his demon-godship without danger of being rejected.

The catholic aerial is full of these deified ghosts, whose demonial images and relics are stored in the church bazaars dedicated to them, for the adoration of their besotted worshippers. All the apostles, and “the noble army of martyrs,” and the popes and cardinals, and “the fathers,” and Constantine, and Theodosius, and St. Ambrose, St. Augustine, St. Jerome, and a countless host of the same sort of deities, with the Immaculate Goddess Mary, “the Queen of Heaven,” at the head of them, are all supposed to be there, interceding with Mary’s Son for the safety and prosperity of their catholic adorers “whose public and private vows,” says Gibbon, “were addressed to their relics and images which disgraced the temples of the east.” This catholic aerial is supposed to be before the throne. The reader, therefore, may easily perceive the fitness of the historian’s style, in continuing: “The throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; while the Virgin Mary was invested with the name and honors of a goddess.” They are, indeed, a cloud darkening the Almighty’s throne, so that no worshipper of daemonial ghosts, daemonial relics, and daemonial images, can see that throne, or find transmission for a single sigh.

Such were the many new deities raised to the rank of celestial and invincible protectors of the Roman empire. The intelligent reader will know that they exist only in the intoxicated imaginations of their deluded worshippers, as do the phantoms seen by an inebriate in *delirium tremens*. Immortality is neither innate nor disembodied. “The Deity only hath it,” Paul says; and he only bestows it upon obedient believers of the truth as it is in the Jesus he preached; and that bestowal is upon men and women bodily existing; and by clothing their bodies with incorruptibility and deathlessness after resurrection from among the dead. This is what the scripture teaches in opposition to the mythologies of the ancient and modern worlds. If “the simplicity which is in Christ” had not been departed from, there would have been no catholic and protestant *daemonialism*. The dogma of inherent immortality in sin’s flesh would have remained with the old pagans; but the faith was departed from by those who ought to have been its earnest defenders. They abandoned the word, and substituted the vain imaginations of the heathen, which are all resolvable into the reasonings and speculations of the brain, unenlightened by revelation of any kind. They became *polytheists* in spite of revelation; and polytheists they will remain till Babylon falls; and the divine reprobation is stamped upon its idolatry in its destruction by the judgment to be executed by the saints.

The clergy, who are in all ages the blind adherents and patrons of profitable errors, came to perceive that this *polytheistic daemonialism* would be more valuable to them than gold or precious stones. This stimulated them to a fraudulent multiplication of *daemonial relics*, such as the bones, hair, teeth, toe

nails, blood, and so forth, of some fictitious saint or martyr; all of which were declared to be holy and endowed with miraculous powers for the healing of the sick, and even for the resurrection of the dead. "Without much regard for truth or probability," says Gibbon, "they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of *imaginary heroes* who had never existed, except in the fancy of crafty or credulous legendaries; and there is reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint."

But, he believes that "the progress of superstition would have been much less rapid and victorious if the faith of the people had not been assisted by the seasonable aid of visions and miracles" (termed by Paul, "all power, and signs, and wonders of falsehood") "to ascertain the authenticity and virtue of the most suspicious relics." He then gives an account of how the remains of Stephen were discovered by the appearance of Gamaliel to one Lucian, a presbyter of Jerusalem, in the reign of Theodosius II., A.D. 421–460. The ghost named Gamaliel revealed the place of Stephen's burial. When his alleged coffin came into view, the earth trembled, and an odor such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the assistants. These fragrant daemonial relics were transported in clerical procession to a church-bazaar constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged in almost every province of the Roman world to possess a divine and miraculous virtue. Augustine, bishop of Hippo, a renowned saint of the Apostasy, and the great exemplar of Mr. Elliott's "sealed ones," attests the innumerable prodigies performed in Africa by the daemonial relics of the catholic St. Stephen. In his work, the *City of God*, he enumerates about seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! Paul had such "saints" as this Augustine before his mind when he wrote to Timothy that in later times there would be "seducing spirits, with teachings concerning daemonials; speaking lies in hypocrisy; having their conscience seared as with a hot iron." If we enlarge our view to all the dioceses and all the saints of the catholic world, it will not be easy to calculate the fables and the errors which issued from this inexhaustible source.

"Whatever might be the condition of vulgar souls in the long interval between the dissolution and the resurrection of their bodies, it was evident," says Gibbon, satirically, "that the superior spirits (or deified ghosts) of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep. To the pious worshippers, it was evident that these daemonial spirits enjoyed the lively and active consciousness of their happiness, their virtues, and their powers, and that *they* had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination, since it was proved by the (alleged) experience of their worshippers that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin." The confidence of their suppliants was based on the supposition that the saints, by daemonial transformation were reigning with Christ, and were warmly interested in the prosperity of the catholic church; and that the individuals who imitated the examples of their faith and piety, were the peculiar and favorite objects of their most tender regard. They imagined that the daemonials viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. In short, as the daemonials of the aerial were the mere fictions of disordered imaginations, the vagaries of the human mind in its passion and desires were ascribed to them. Thus, they were as proud, avaricious, and revengeful as their votaries, neither more nor less. As all they had to say to their worshippers was said or interpreted by lying and hypocritical

priests and monks, they testified their grateful approbation of the liberality of their votaries; and hurled the sharpest bolts of punishment against those impious wretches who violated their magnificent shrines or disbelieved their supernatural power. “The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal Cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.”—*Gibbon*.

Thus, contemporary with the sounding of the fifth and sixth trumpets the latter of which did not cease to sound till A.D. 1794, the daemons of pagan Rome recovered their places in the aerial under new names; and became the patrons and protectors of the catholic apostasy. These trumpets were terrible judgments inflicted upon mankind because of their daemonolatry and idolatry. Protestantism appeared on the stage of action about the time of, or a few years before, the killing of the third of the men by the fourth angel power. But, though it protested against some catholic abominations of the grosser sort, it still clung tenaciously to the beatified existence of the daemonials in the aerial. It holds to all the absurdities which flow from the dogma of hereditary immortality, and the disembodied existence of the immortal essence after death. It erects statues in honor of its departed great, and dedicates them with clerical prayers and other ceremonies; and proclaims the dead to be alive in heaven, whence they look down with pleasure and grateful satisfaction upon the demonstrations of their admirers. Protestant daemonolatry is no more agreeable to heaven than the daemon worship of the catholic world. Behold the vengeance that desolates the protestant South, and that oppresses the protestant North with death and perplexity. These sectarian sections, being composed of all kinds of polytheists, are being plagued for reasons similar to those which caused the locust-torment, and the loosing of the four trans-Euphratean angel-powers. Erecting statues, and memorial windows in churches, in honor of “immortal souls in heaven,” is worship, homage, or reverence, and they who practice such things are as much guilty of “worshipping the demonials,” as are they who bow down before the image of a “saint.”

12. “Idols”

The All Seeing Spirit, in ch. 9:20, intimates that the “plagues” of the first and second woes were designed to abolish, or punish, the worshipping of daemonial things, and idols or images. There were many other abominations concurrent with these woes not specified; but *daimonia*, and *eidola*, things related to daemons, and idols, are especially named, because the ages contemporary with the fifth, and the interval preceding the sixth trumpet, were conspicuous for the legal establishment of the worship of daemonials, and their idolatrous symbols, called images or idols.

The introduction and establishment of daemonial and idol worship as an institution of the catholic apostasy, was progressive. It began with a “voluntary humility and worshipping of angels”—and intruding into the unseen, and a vain inflation of the mind of the flesh, in the apostolic age, as appears from Col. 2:17; and was established as early as the end of the sixth century, but more firmly by Greek and Papal authority in the eighth and ninth. In the beginning of the eighth, the idol worship was in full magnitude, and became a striking characteristic of the Laodicean Apostasy; so that with Jews, Saracens, Turkmans, Moguls, and *Bible Christians*, apocalyptically styled “the Golden Altar,” and the “sealed,” catholics and idolators were and are but different terms for the same thing.

As I do not write for “the learned,” who are supposed to know all about the history of the past, but whose ability to apply it rightly for apocalyptic exposition is at zero; I shall give the reader a brief account, condensed from *Gibbon*, of the *idolatry* which brought the judgments of the first and second

woes upon “the men” of the Greek and Latin sections of the Roman world.

At the head of certain ecclesiastical phenomena, by which the decline and fall of the Roman empire were materially affected, “We may,” says he, “justly rank the Worship of Images, so fiercely disputed in the eighth and ninth centuries;” since this question of popular superstition produced the revolt of Italy from the Greek, or Sixth Dragon-Head of the empire; developed the temporal power of the popes; and the restoration of the Roman empire of the west under its last, or Eighth Head.

Images or idols are symbols. They are symbols which represent *the things related to daemons—ta daimonia*. Hence, when a catholic idolator looks upon the statue or image of Jupiter, which he has been taught to regard as the image of Saint Peter, that Saint Peter upon which the catholic church is built, he immediately has before “the mind of his flesh,” *ho nous tes sarkos autou*, a disembodied ghost, with a bunch of keys. at the gates of Paradise, called Saint Peter. He bows before this image and kisses it, as the nearest approach he can make to bowing before the daemon-ghost in the aerial. It is to him not merely an image, but a representative image, or idol, before which certain attitudes are assumed, offerings presented, vows made, prayers repeated, which get no nearer heaven than the eyes, ears, and pockets of the hypocrites who minister before the symbol. The first introduction of this symbolic worship was in the veneration of the cross, and of relics. At first, the experiment of daemonial relic and image worship was made with caution and scruple. By a slow though inevitable progression the honors conferred on the original daemon were transferred to the copy, whether in *picture*, or in marble, wood, brass, silver or gold the votary prayed before the image of a deified ghost; and the pagan rites of genuflexion, luminaries, and incense, reappeared in the catholic church. The use, and even the worship of images, was ineradicably established before the end of the sixth century. They were fondly cherished by the warm imagination of the Greeks and Asiatics; and the Pantheon and Vatican were adorned with the emblems of the new superstition.

Five hundred years after the crucifixion, a certain bishop “speaking lies in hypocrisy,” pretended to have discovered a true image of Christ, which he presented to the devotion of the times. It was enthroned at Edessa in Syria, where it was adored by the catholics as the immediate creation of the divine original. The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry. “How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? *He* who dwells in heaven condescends this day to visit us by his venerable image. He who is seated on the cherubim visits us this day by a picture, which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.” Before the end of the sixth century, these *acheiropoietal* images (images *made without hand*, were propagated in the camps and cities of the Eastern Third; they were the objects of worship, and the instruments of miracles. The fruitful precedent was speedily transferred to the Virgin Mary, and the daemonials of the catholic air; not very godlike, doubtless, being but faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius.

Blasphemy in the Vatican. Statue of Peter in the pontiff’s robes and regalia. The toe of this image has been worn away by the kisses of deluded worshippers as described by the author of *Eureka*.

In the beginning of the eighth century, in the full magnitude of the abuse, many of the Greeks were awakened to the conviction, that under the name of christianity they had restored the idolatry of their fathers; and they heard, with grief and impatience, from Mohammedans and Jews the incessant charge

of worshipping daemonial images, which were incapable of defending themselves, much less the cities which superstition had placed under their protection. In ten years, the Saracens had subdued all the daemonially protected cities of Syria, Palestine, and Egypt, by which conquest, in their opinion, the Lord of hosts had pronounced a decisive judgment between the adoration and contempt of their mute and inanimate idols. In this season of distress and dismay, when the worshippers sought death, but found it not; and desired to die, and the death fled from them (ch. 9:6) the eloquence of the monks was exercised in the defence of images. "But," says the historian, "they were now opposed by the murmurs of many simple or rational christians, who appealed to the evidence of texts, and of the primitive times, and secretly desired the reformation of the church."

This reformation was attempted by Leo III., surnamed Iconoclast, who ascended the throne of the Eastern Third, A.D. 726. After ten years, he proscribed the existence, as well as the use of religious pictures; the church-bazaars of Constantinople were cleansed from idolatry; the images of Christ, "the Virgin, and the saints," were demolished, or a smooth surface of plaster was spread over the walls of the edifice. For these things, Leo the Isaurian, and his party, were styled Iconoclasts, or Image breakers; by whom under six emperors, the East and West were involved in a noisy conflict of one hundred and twenty years. They held a synod in Constantinople, A.D. 754, which, after a session of six months, decreed, that all visible symbols of Christ, except in the eucharist, were either blasphemous or heretical; that image-worship was a corruption of christianity and *a renewal of paganism*; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition were guilty of disobedience to the authority of the church and of the emperor.

The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was endangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks; and their votaries abjured the emperor, without scruple, as the enemy of Christ, his mother, and the saints. They sallied forth in armed boats and galleys against the capital, depending upon the succor of a miracle for success. But monkish miracles were inefficient against Greek fire, which wrapped their fleet in a sheet of flame, and gave victory to the image breakers; who forthwith suppressed the monks, ever the faithful slaves of the superstition to which they owed their riches and influence; dissolved their fraternities; converted their monasteries into magazines, or barracks; and confiscated their lands, movables, and cattle, to the use of the state. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and a solemn abjuration of idolatry was exacted from the clergy of the Eastern Third of the Roman orb.

The patient east abjured, with reluctance, her sacred images; while they were fondly cherished, and vigorously defended, by the Italians. Their popes were the chief advocates of "the daemonials and idols." It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts. In the epistle of Pope Gregory II. to the Emperor Leo, A.D. 727, he says: "You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn books at your head." After this very episcopal salutation, he maintains a distinction between the idols of antiquity and the catholic images. The former were the fanciful representations of phantoms or daemons; while the latter are the genuine forms of Christ, his mother, and his saints, who have approved by a crowd of miracles the innocence and merit of this *relative worship*; and falsely asserts the perpetual use of images from the apostolic age. Then addressing Leo, he continues: "You assault us, O Tyrant! with a carnal and military hand; unarmed and naked, we

can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare with foolish arrogance, I will despatch my orders to Rome, I will break in pieces the image of St. Peter; and Gregory, like his predecessor Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Incapable as you are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredations; but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then—you may pursue the winds. Are you ignorant that the popes are the bond of union, the *mediators* of peace (*daimones*, in the sense of ch. 18:2), between the east and west? The eyes of the nations are fixed on our humility (“pride that apes humility”); and they revere, as a God upon earth, the apostle Saint Peter, whose image you threaten to destroy. The barbarians have submitted to the yoke of the gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage: they thirst to avenge the persecution of the east. Abandon your rash and fatal enterprise; reflect, tremble, and repent. If you persist, we are innocent of the blood that will be spilt in the contest; may it fall on your own head.”

When Leo’s proscriptive edict arrived in Italy, the catholics trembled for their domestic deities; the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the church-bazaars of the country; and a strong alternative was proposed to the pope, the imperial favor of the Dragon Chief as the price of compliance, or degradation and exile as the penalty of disobedience. Gregory refused to submit, and gave the signal of revolt. The Italians swore to live and die in the defence of the pope, and the holy images. They destroyed the statues of Leo, withheld the tribute of Italy, and put to an ignominious death the officials who undertook to enforce his decree. To punish these flagitious deeds, and to restore the dominion of the Dragon in Italy, Leo sent a fleet and army into the Adriatic gulf. In a hard fought day, the invaders were defeated, and the worship of images vindicated in a baptism of blood. Amidst the triumph of the idolators, their Chief Pontiff, with the consent of a synod hastily convened, pronounced a general excommunication against all who by word or deed should attack the traditions of the fathers and the images of the saints. They spared, however, the relics of the Byzantine dominion. They delayed and prevented the election of a new emperor, and exhorted the Italians not to separate from the body of the Roman monarchy: and till the imperial coronation of Charlemagne, A.D. 799, the government of Rome and Italy was administered in the name of the successors of Constantine.

While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire. The tree of superstition had been hewn down, but the stump was still enrooted in the soil. The idols were secretly cherished by the monks and women, whose fond alliance obtained a final victory over the reason and authority of man. The ambitious empress Irene, A.D. 780, undertook the ruin of the Iconoclasts. In her restoration of the monks, a thousand images were exposed to the public veneration; and a thousand lying legends invented of their sufferings and miracles. The seventh general council was convened at Nice, A.D. 787. The legates of the Roman God, and the eastern patriarch, sat in the synod of three hundred and fifty bishops, who unanimously decreed, *that the worship of images is agreeable to scripture and reason*, to the fathers and council of the church. The acts of this council are still extant; a curious monument of superstition and ignorance, of falsehood and folly. The comparative merit of image worship and morality in the judgment of these bishops, is illustrated by the following anecdote. A monk had concluded a truce with the daemon of fornication on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the Abbot. “Rather than abstain from adoring Christ and his Mother *in their holy images*, it would be better for you,” said he, “to enter every brothel, and visit every prostitute in the city.” The final victory of “the daemonials and idols” was achieved by a second female, the empress Theodora,

who was left guardian of the empire A.D. 842. Her measures were bold and decisive. She ordered the Iconoclast patriarch to be whipped with two hundred lashes. Upon this the bishops trembled, the monks shouted, and idolatry reigned supreme. The churches of France, Germany, England, and Spain, steered a middle course between the adoration and the destruction of the idols, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history. Among the barbarians of the west the worship of idols advanced with silent and insensible progress, because among them were “nourished the Woman and the Remnant of her seed” (ch. 12:14–17); but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the protestant modification of Romanism, and of the countries, both in Europe and America, which are still immersed in the gloom of daemonial superstition.

Thus, having become inveterate idolators “the inhabitants of the earth” were given over to their delusions, and nothing remained but to inflict upon them the sanguinary judgments of the three woes, or fifth, sixth, and seventh trumpets. As I have said, the second woe ended in A.D. 1794; and since then, the third woe has been doing its work upon the daemonialists and image worshippers of the European and American sections of the globe. Its judgments have not yet ceased; for “the rest of the men” have “not changed from the works of their hands, that they should not worship the daemonials and idols;” nor have they of the “religious world” abandoned murder, sorcery, fornication, and theft. Therefore the judgments of the third woe will not cease, until all the catholic, protestant, and sectarian systems of Daemonialism shall be destroyed; and *Yahweh* be alone exalted as Elohim and King over all the earth in a peaceful and glorious reign of one thousand years (ch. 5:10; 20:4, 6).

II. HISTORICAL EXPOSITION

As we have seen, the two periods of five symbolic months of years pertaining to the fifth trumpet, terminated with the divesting of the Caliph-Angel of the Abyss of all temporal power, which had enabled him to “torment” and “injure,” or destroy, the catholic worshippers of the daemonials and idols, for 300 years. Since that notable event, A.D. 933, their superstition and demoralization continued to intensify to the full establishment of what the moderns, in the plenitude of their own conceited wisdom, term “the dark ages.” Dark enough they were; nevertheless there were more in those ages than in this, who were scripturally enlightened in “the truth as it is in Jesus.” These were “the golden altar,” “the altar” of sacrifice, and “the holy city trodden under foot of the Gentiles” (ch. 11:1, 2); in other words less highly figurative, “the Woman in the Wilderness” and the remnant of her seed, who keep the commandments of the Deity, and have the testimony of Jesus Christ” (ch. 12:6, 17).

Parallel with the ascendancy of the Caliph-Angel of the Abyss, and far transcending the epoch of his loss of temporal power; that is, from A.D. 660 to A.D. 1200, the Woman’s Seed, under the tolerating government of the Arabs, and under the cruelly persecuting rule, both of the image-worshipping and Iconoclastic Greeks, was exceedingly active in opposing the superstition of the catholics of the Eastern Third. We shall have to speak of these more particularly in the exposition of the eleventh chapter; I need therefore only say here, that, while their labors were beneficial to individuals in regard to their eternal salvation, and as a protest against iniquity, it worked no change in the public conscience. The one hundred and thirty years that intervened between the Caliph-Angel’s loss of temporal power, and the loosing of the first of the four angel-powers from its Euphratean boundary, were a period of supine superstition. Indeed, not only for this period, but “from the beginning of the eighth century,” says Gibbon, “to the last ages of the Byzantine empire, the sound of controversy was seldom heard; curiosity was exhausted, zeal was fatigued, and in the decrees of six councils, the articles of the catholic faith had been irrevocably defined; and the prostrate Greeks were content to fast, to pray, and to believe, in blind obedience to the patriarch and his clergy. During a long dream of superstition, the Virgin and the Saints,

their visions and miracles, their relics and images, were preached by the monks and worshipped by the people, including the first ranks of civil society.” The Iconoclasts somewhat rudely disturbed this dream; but the Eastern World embraced or deplored its visible deities, and the restoration of images was celebrated as the feast of orthodoxy. In this passive and unanimous state, the ecclesiastical rulers were relieved from the toil, or deprived of the pleasure of persecution. The old pagans had been superseded by the new; the Jews were silent and obscure; the disputes with the Latins were rare and remote hostilities; and the sects of Egypt and Syria enjoyed a free toleration under the shadow of the Arabian Caliphs. One enemy alone remained to disturb their spiritual slumbers; and these were the Altar-Worshippers of the apocalypse, whom they selected as the victims of diabolical tyranny: “the earth” that “helped” them (ch. 12:16) was at length exasperated to rebellion; and the exile into which they were driven, scattered over the west fresh seeds of antagonism to the Papal Power, styled “the Beast and his Image” (ch. 13).

What, then, could be done with such an incorrigible generation of daemonial and idol-worshippers, but to prepare powers, which when loosed against them, should proclaim idolatry a sin punishable with slavery or death? This was the course of the Eternal Spirit, as revealed in the vision of the second woe. The Euphratean Powers were prepared powers—powers prepared for a special mission, and therefore “angels” or messengers; and messengers are so called, because they are sent to perform, or execute missions. The mission of these Euphrateans was to make war upon idolatry with sword and gun, until the dominion of the Eastern Dragonic Third should be transferred to the Conqueror; and so, in relation to the daemonial and idol-worshipping community, to all intents and purposes, “killed.” In the order, then, of things presented to our hand, I shall proceed to relate the

1. Preparation of the First Angel

The *loosing* must not be confounded with the *preparation* of the four angels. If they had been “*prepared* for the hour and day and month and year,” we might have been led to look for their contemporaneous existence during all that period; which would have made any effort at exposition a hopeless failure. Each individual power was neither prepared nor loosed for a separate and independent continuance of 391 years and 30 days. This period was the time appointed of the Spirit for *the work of killing the third of the men*. He could have caused them to be resolved into political extinction in a much shorter period; but this would not have been a sufficient punishment for their daemonialism. The enormity of their offense in worshipping deified immortal souls. and images of the bodies of such fictions of fancy, demanded nearly four hundred years of severe national suffering. In these centuries they were baptized in blood and calamity, and no rest was granted them day or night.

The word rendered “prepared,” *hoi hetoimasmenoi*, is the perfect participle passive, and signifies *having been prepared*. Thus, it may be read, “*the four having-been prepared angels were loosed for the hour and day and month and year.*” Their preparation and loosing were for the work of this period. The time and circumstances of their preparation are not indicated; nor how long each angel was to continue loose, or unrepressed. These particulars must be learned from history, which gives us the following information with respect to the preparation of the first of the four Euphratean angel-powers. In tracing the preparation of the first angel-power, the reader must transport himself beyond the Caspian Sea, to the original seat of the Turkmans, against whom the first crusade was principally directed. One of the greatest of their princes, for whom the title of *Sultan* was first invented, was Mahmud the Gaznevide, who reigned in the eastern provinces of Persia from A.D. 997 to A.D. 1028. His name is still venerable in the east, where he was very successful against the idolators of Hindostan. Ten millions sterling were offered him for the preservation of the idol of Sumnat by the Brahmins; but he refused it,

saying, "Never in the eyes of posterity shall Mahmud appear as a merchant of idols." The fame of his zeal reaching Baghdad, Mahmud was saluted by the Caliph with the title of Guardian of the Fortune and Faith of Mohammed.

The Eastern Turkmans whom he had introduced into the heart of his Persian kingdom were a cause of grief to him in the latter years of his reign. He discerned the impolicy of his course in the replies of Ismael, a chief of the race of the Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Despatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by *two hundred thousand horse*." The apprehension of such formidable friendship induced him to transport the most obnoxious tribes into the heart of Chorasán, where they would be separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities. But on the death of Mahmud, these Turkman shepherds became robbers; the bands of robbers were collected into an army of conquerors; as far as Ispahan and the Tigris, Persia was afflicted by their predatory inroads: and the Turkmans were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia.

Massoud, the son and successor of Mahmud, had neglected too long the advice of his ministers. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and unless they be instantly crushed, they will acquire the venom and magnitude of serpents." This he essayed to do, but with ill success; for, though for a time alternating between victory and defeat, he at length lost his crown and life in battle; and in Persia, as the result of his overthrow, was founded the dynasty of the shepherd kings, A.D. 1038.

The victorious Turks immediately elected Togrul Beg, the grandson of Seljuk, for their king. His ambition was equal to his valor, and both were great. He extended his dominion eastward to the Indus. In the west, he annihilated the dynasty of the Bowides, the Persian protectors of the caliphs; and by the conquest of Media he approached the confines of the Roman earth, from whence he despatched a herald to demand the tribute and obedience of the emperor of Constantinople.

From the Oxus to the *Euphrates* the military colonies of the Turks were protected and propagated by their native princes, under the royalty of Togrul, who promoted the most deserving of the Persians and Arabians to the honors of the state; and the whole body of the Turkish nation embraced with fervor and sincerity the anti-idolatrous religion of Mohammed.

Saracen Empire Under Threat

The map above shows the Saracen Empire as its fullest extent (711 A.D.). Its dominance was challenged by the Seljuk Turks as they moved West. The Ottoman dynasty of Turks extended the Islamic threat to Europe itself. In 1453 Constantinople fell, and the Eastern Roman Empire came to an end.

With the belief of the Koran, Togrul imbibed a lively reverence for the caliph, the now feeble successor of Mohammed. On the fall of the Gaznevide dynasty, the caliph named the Seljukian sultan his temporal vicegerent over the Moslem world. In the palace of Bagdad, the Commander of the Faithful still slumbered, a venerable phantom. The prince of the Bowides could no longer protect him from meaner tyrants; and the presence of a conqueror was therefore implored as a blessing. Togrul obeyed the holy summons at the head of an irresistible force. As conqueror of the east, he entered Bagdad, where, seated upon a throne by the side of the caliph's, his commission was publicly read, which declared him

the temporal lieutenant of the Vicar of the Prophet. Two crowns were placed on his head; and two scymitars were girded to his side, as the symbols of a double reign over the east and west. The alliance of the Caliph, the spiritual, and of Togrul, the temporal, chief of all faithful Moslems, was cemented by the marriage of Togrul's sister with the caliph, and the caliph's daughter with Togrul. *The preparation of the first angel was now complete.* An anti-idolatrous power had been developed upon the old Mohammedan basis, whose dominion extended *to the Euphrates*, by which it was "*bounded*," and divided from the daemonial idol-worshipping peoples, on the west. The royal nuptials of Togrul, A.D. 1062, were soon followed by his death, A.D. 1063.

Since the fall of the Caliphs, the Saracens had respected the Asiatic provinces of Rome; which, by the victories of the Greeks, had been extended to Antioch and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, A.D. 1050, myriads of Togrul's horse overspread a frontier of six hundred miles from Tauris to Erzeroum, and the blood of a hundred and fifty thousand worshippers of daemonial relics, ghosts, and idols, was a grateful sacrifice by the children of the Arabian prophet. This, however, was not a loosing of the angel-power; for the arms of Togrul made no deep or lasting impression on the Greek empire. The torrent rolled away from the open country; and he retired without glory or success within his Euphratean boundary; beyond which he had found it impossible for *him* permanently to extend westward the territory of the Turks.

2. The Loosing of the First Angel

Togrul, the Temporal Chief of the Mohammedan World, dying childless, was succeeded by his nephew Alp Arslan, "the Valiant Lion." As soon as he was seated on the throne, he determined to continue the work of extending his dominion westward at the expense of "the third of the men," whom he very correctly denounced as idolators. "He passed the Euphrates," says Gibbon, "at the head of the Turkish cavalry," A.D. 1063, "and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil." He carried away the doors of the shrine incrustated with gold and pearls, and profaned the relics of the guardian saint.

The final conquest of Armenia and Georgia, began by Togrul, was achieved by Alp Arslan, who by this success gave proof that the power of the Seljukian Turks was no longer "bound by the great river Euphrates," but emphatically "loosed." The loss of this important frontier was the news of a day; but as the idolators inhabiting the country were also heretics, the orthodox idolators of the capital were neither surprised nor displeased that they had been abandoned by their deities to the invader. The Turkish sultan and his son Malek were indefatigable in this "holy war;" their captives were compelled to promise both spiritual and temporal obedience; and to wear an iron horse-shoe, as a badge of ignominy, if they still adhered to the daemonial and idol worship of their fathers.

The Turks had penetrated into the heart of Phrygia; and their numerous detachments were scattered over Asia in the security of conquest. These were separately surprised and defeated by the Greeks under their emperor Romanus Diogenes; who, in three laborious campaigns, *drove the Turks beyond the Euphrates*; and then undertook the recovery of Armenia. The report of this bold invasion brought Alp Arslan again into the field. He flew to the scene of action at the head of forty thousand horse. His hopes of victory were in the arrows of the Turkish cavalry. After wasting the greater part of a summer's day, fatigue compelled the Greeks and their Latin allies to retire to camp. At this crisis, the Turkish squadrons poured in a cloud of arrows. The destruction of the army followed; the emperor was taken prisoner, and the Asiatic provinces of Rome irretrievably lost. "The third of the men" inhabiting the provinces "were killed." Their sovereignty was abolished, and they became the slaves of the victorious Turks, whose dominion was advanced from Antioch to the Black Sea—A.D. 1068–1071.

Alp Arslan fell by the hand of an assassin, A.D. 1072, and was succeeded by his son Malek Shah, who reigned prosperously twenty years. He was the first Turk who bore the title of “Commander of the Faithful.” By his personal merit and the extent of his empire, he was the greatest prince of his age. From the Chinese frontier, he stretched his immediate jurisdiction or feudatory sway to the west and south as far as the mountains of Georgia, the neighborhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix. This dominion surpassed the Asiatic reign of Cyrus and the Caliphs. His hunting train consisted of forty-seven thousand horses; a stud, surpassing that doubtless, of Nimrod, the “mighty hunter before the Lord.”

But the greatness and union of the Seljukian angel-power expired in the person of Malek Shah, who died A.D. 1092. His vacant throne was disputed by his brother and his four sons. After a series of civil wars, the empire was divided into four dynasties—the *Persian*, and those of *Kerman*, of *Syria*, and of *ROUM*. The last invaded the Roman provinces of Asia Minor, A.D. 1074, under the lead of the valiant Soliman, who extended the bounds of the Seljukian kingdom of Roum to the Bosphorus and Hellespont; which, instead of “the great river Euphrates,” became the eastern boundary of the Roman world. “Since the first conquests of the caliphs,” says Gibbon, “the establishment of the Turks in Anatolia was the most deplorable loss which the church and empire had sustained.” Soliman’s new kingdom of the Romans, or *Roum*, is described as extending from the Euphrates to Constantinople, and from the Black Sea to the confines of Syria. Nice, the capital of Bithynia, was chosen for his fortress and palace; by which the throne of the Dynasty of Roum was planted one hundred miles from Constantinople. On the hard conditions of tribute and slavery, the Greek “worshippers of the daemonials and idols” might enjoy the exercise of their superstition; but their most holy temples were profaned; their priests and bishops were insulted; many thousands of their children were circumcised; and many thousand captives were devoted to the service, or the pleasures of their masters. A fleet of two hundred ships made Alexius, the Greek emperor, tremble behind the walls of his capital; and caused him to supplicate the compassion of the Latins in succor for the defence of the city of Constantine.

3. The Beginning of the 391 Years and 30 Days

Such is a brief sketch of *the loosing of the first, or Seljukian, angel-power*, that it might be no more “bound by the great river Euphrates.” The commencement of this loosing enterprise was the attempted separation of the Asiatic provinces of the Roman empire by Togrul, and perfected by Alp Arslan, A.D. 1071, by the capture of the emperor Romanus. Hence, the loosing covered a period of several years. The period of the symbolic time allotted to “the killing of the third of the men,” that is, of “the hour and day and month and year,” is no more to be calculated from the loosing of the first angel, than from that of the last three. The calculation must be made from the perfected preparation of the first angel power—“having been prepared” for the work of killing. The tense of the participle passive proves this, indicating, not partial, but complete preparation before loosing. We know the day and month and year in which the work of killing, with political death, “the third of the men” was accomplished. About this there can be no mistake. The Imperial Eastern Roman Third was “killed” with the slaying of its last emperor and the capture of the capital. This event came to pass, May 29, 1453. This was the last day of the 391 years and 30 days, which long period must consequently have commenced April 29, 1062, before the death of Togrul, and after, or at, his adoption by marriage into the domestic circle of the Caliph-Angel of the Abyss.

4. The First Interval

The second Euphratean angel power did not immediately follow the first. At the close of the eleventh century, and not more than forty years from the inauguration of Togrul, Constantinople and its empire were on the verge of ruin by the power of the Seljukian kingdom of Roum; and nothing less than a superhuman intervention seemed capable of averting it. To have permitted “the killing of the third of the men” “worshipping the daemonials and idols” at that epoch, would have falsified the vision. They were to be killed, not by bows and arrows, but “by the fire, and by the smoke, and by the sulphur bursting forth out of the mouths of the horses.” This was a power of destruction, not in operation in the days of Soliman, the Seljukian king of Roum. An intervention, therefore, was a divine necessity, that the word of the Deity might be established. Nor was the necessity unprovided for. The daemonial superstition of the pope’s barbarians of western Europe finding vent in the “crusades,” though ultimately ineffective in Syria, was made the instrument of so crippling the Seljukian power, as for two hundred years to aid in upholding against it the Greek empire, which tottered on the verge of destruction. In the age of the crusades, the catholic idolators of the east and west, insisted upon their peculiar title to the Holy Land, then as now in the possession of the Turks; and that this title, which was inalienable, had been sealed by the blood of their divine saviour. On this assumption, they affirmed that it was their right and duty to rescue their inheritance from the Mohammedans, its unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples.

But in this argument, which overwhelmed Asia and depopulated Europe, there were fatal errors; first, in the assumption that they, these worshippers of daemonial ghosts, relics, and images, were christians; and secondly, that it is the right and duty of christians to possess themselves of the Holy Land. It is indeed true, that the true believers have an inalienable title to the land; and that that title was sealed by the blood of Christ, when by his death he brought the Abrahamic covenant into force; so that the land becomes their inheritance; but it is not true, that it is the right and duty of these heirs to become crusaders to wrest their inheritance from the enemy. They are heirs, indeed; but they are also “joint-heirs with Christ,” and have therefore no right, and consequently it is not their duty, to take possession of it in his absence, even if they were able. He must first return from the far country in which he has resided so long; and return, too, with power and authority from the Father-Deity to take possession jointly with his fellow-heirs of their inalienable inheritance.

But what a monster evil the idolators of “Christendom” brought upon themselves by the false assumptions of the argument, by which they sought to justify their mad enterprises for the deliverance of the land and sepulchre of Christ. Their ignorance and fanaticism were made the means of the destruction of myriads. In the council of Clermont, Urban II. proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance. At the voice of the pope, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the Moslems the same deeds they had practised against their papal brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. They set out for Asia, A.D. 1096, early in the spring, under Peter the Hermit and Walter the Pennyless, a herd of nearly three hundred thousand of the most stupid and savage refuse of the people, who mingled with their devotion to the cross a brutal licence of rapine, prostitution, and drunkenness; while their genuine leaders were a goose and a goat, who were carried in the front, and “to whom,” says Gibbon, “these worthy christians ascribed an infusion of the divine spirit.” In their march along the Rhine, they pillaged and massacred many thousands of the Jews, numbers of whom, with their families and wealth, perished in the rivers or the flames. As they advanced their numbers increased; but in Hungary and Asia Minor, unrelenting vengeance retaliated upon them the punishment of their crimes. In the plain of Nice, they were overwhelmed by the Turkish arrows. Of these first crusaders 300,000 had already perished before a single city was taken from the kingdom of Roum; and a pyramid of bones

became the memorial of their defeat.

This herd of savages was followed by the chivalry of the nations. Their principal force consisted in cavalry; and when mustered in the plains of Bithynia, the knights and their martial attendants on horseback amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. Besides these, the promiscuous crowd was lost in its own disorder. The Greeks were astonished at the overwhelming inundation; and the Princess Anne, the daughter of the Emperor Alexius, exclaims, "That Europe was loosened from its foundations, and hurled against Asia." Provoked by the loss of his capital, Soliman collected the Turkman hordes against them to the number of three hundred and sixty thousand horse. But the battle went against him, and he found it necessary to evacuate the kingdom of Roum. The crusaders at length obtained possession of Antioch, but with the annihilation of their splendid cavalry; and the loss of many thousands of every rank by famine, sickness, and desertion. In the month of May, A.D. 1099, the relics of their mighty host laid siege to Jerusalem, which they entered July 15. The capture of the city was followed by the foundation of the Latin Kingdom of Jerusalem. The Latins now reigned *beyond the Euphrates*; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mohammedan conquests.

The Latin Kingdom was conquered by Saladin, A.D. 1187; but the expulsion of the Latins from Syria was delayed till A.D. 1295; when the Sultan of Egypt, at the head of sixty thousand horse, and a hundred and forty thousand foot, closed the age of the crusades with the capture of Acre, the expulsion of these forces from the Holy Land, and the death or slavery of sixty thousand worshippers of the daemonials and idols of the catholic aerial.

5. Preparation of the Second Angel

The rise and progress of the Ottomans are founded on a previous knowledge of the great eruption of the Moguls and Tartars; whose rapid conquests may be compared with the primitive convulsions of nature which have agitated and altered the surface of the globe.

The spacious highlands between China, Siberia, and the Caspian sea, the ancient seats of the Huns and Turks, were occupied in the twelfth century by many pastoral tribes, of the same descent and similar manners, which were united and led to conquest by the formidable Zingis Khan. His private name was Temugin, but from a naked prophet, who claimed to be able to ascend to heaven on a white horse, he condescended to accept the title of ZINGIS, *the Most Great*; and a divine right to the conquest and dominion of the earth. In a general diet, he was solemnly proclaimed Great Khan, or Emperor of the Moguls and Tartars. War was his delight, and his maxim was that peace should never be granted unless to a vanquished or suppliant enemy.

His religious system was that of pure theism and perfect toleration. He was in direct opposition to the impious fools of Europe, who believed nonsense and defended it by cruelty. His first and only article of faith was the existence of one God, the author of all good, who fills by his presence the heavens and earth, which he has created by his power. Such a potentate was an appropriate scourge for the idolators of the Roman world.

In the west, his empire touched the dominions of the Sultan of Carizme, who reigned from the Persian Gulph to the borders of India and Turkestan. It was his wish to establish a friendly and commerical intercourse with the most powerful of the Moslem princes. But he was not met in the same spirit. In the vast plains north of the Jaxartes, 700,000 Moguls and Tartars under Zingis and his four sons, encountered the Sultan with 400,000. In the first battle, 160,000 Carizmians were slain. The Sultan retired into his fortified cities. But, aided by his Chinese engineers, and informed of the secret of *gunpowder*, they were unable to withstand the attacks of Zingis. From the Caspian to the Indus, his

Moguls ruined a tract of many hundred miles, which was adorned with the habitations and labors of mankind; so that five centuries have not been sufficient to repair the ravages of four years. Zingis died in the fulness of years, A.D. 1227, leaving his empire to successors of his own race and family. In the sixty-eight years of the first four of these, the Moguls subdued almost all Asia, and a large portion of Europe. Thus, a power was prepared eastward of the Euphrates, which, A.D. 1258, under Holagou, the grandson of Zingis, by the storm and capture of Bagdad, and the territory of its jurisdiction, extended to the Euphrates; the east of which the stream of Mogul hostility was driven back from the south by the Mamelucs of Egypt. Hence, it was a prepared power “bounded by the great river Euphrates.”

6. Loosing of the Second Angel

When the Mogul-power suppressed the Caliphate, which had been held by the race of Abbas above five hundred years, it spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt would have been lost had it been only defended by natives. But the Mamelucs were now established there; and they were equal in valor and superior in discipline to the Moguls. These were heading in the wrong direction. Their mission was towards Constantinople and the west. It was necessary, therefore, that they should be turned thitherward. Hence, the Mamelucs were stirred up to withstand them by their invasion of the south. They met them in many a well fought field, and at length drove them to the east of the Euphrates.

But they could not be “bound” there, for the time had come for the second angel to be loosed. The Mogul inundation overflowed with resistless violence the Kingdom of Armenia, which was possessed by the daemonial worshippers of idols; and then crossing westward into the upper region watered by “the great river Euphrates,” they flooded the Kingdom of Anatolia, which was possessed by the Turkish sultans of Iconium. These opposed some resistance to the Mogul arms, till Azzadin sought refuge in Constantinople, and his feeble successors, *the last of the Seljukian dynasty*, were finally extirpated by the Mogul Khans of Persia, A.D. 1272.

No sooner had Octai, one of the four sons of Zingis subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the west. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll. A third of these were intrusted to his nephew, Batou, the son of Tuli, who reigned over his father’s conquests to the north of the Caspian; and such was the ardor of his *innumerable cavalry*, that in less than six years they had measured a line of ninety degrees of longitude, a fourth of the circumference of the globe. They ravaged with equal fury the countries they hoped to possess, and those they were hastening to leave. They reduced the Russians to a servitude of two hundred years; made a deadly, though transient, inroad into the heart of catholic Poland; and penetrated as far as the borders of Germany. They approached the shores of the Baltic; and in the battle of Lignitz, filled nine sacks with the right ears of the slain. From this extreme point of their march westward, they invaded Hungary with five hundred thousand horse. The whole country north of the Danube was lost in a day, and depopulated in a summer. Of all the cities and fortresses of daemonial and idol worshipping Hungary, three alone survived this Mogul-Tartar invasion.

The Latin world was darkened by this cloud of second-angel hostility to the idolators of the west; and the remote nations of the Baltic and the ocean trembled at the noise of their approach. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity. The Roman high priest of the daemonials attempted to appease and convert to his idolatry these invincible pagans by a mission of Franciscan and Dominican friars; but “His Holiness” was astonished by the reply of the Khan, *that the sons of God and of Zingis were invested with a divine power to subdue and*

extirpate the nations; and that the pope would be involved in the universal destruction unless he visited in person, and as a suppliant, the royal horde. This was apocalyptically true; they were indeed so invested. Their mission was divine. They were one of the four Euphratean angel-powers, “invested with divine power” against the catholic world. Vengeance upon this “Sodom and Egypt, spiritually so called” (ch. 11:8)—was heaven’s decree; and the invincible sons of Zingis were the ministers of its wrath.

In this shipwreck of nations, Constantinople and the Greek empire, then divided between the Greeks and Latins, escaped surprisingly. Had the sons of Zingis undertaken the siege of the capital, it must have yielded to the common fate. In a second expedition, death arrested the Khan in full march to attack Constantinople. His brother Borga, however, was diverted from the Byzantine war which he had carried into Bulgaria and Thrace by an alliance with the Mamelukes against the Moguls of Persia. In the reign of Michael Palaeologus, the Seljukian sultan, who had fled to Constantinople, was released from his exile among the Greeks. The first terror of the arms of the Monguls secured, rather than disturbed, the peace of the Roman Asia. The Seljukian sultans of Iconium, were a barrier, which, when overthrown exposed the defencelessness of the Greeks. Holagou, the grandson of Zingis, threatened to march to Constantinople at the head of 400,000 men. The news of this spread terror among the idolators of Nice, where the doleful chant of a procession in honor of some of their saints, “from the fury of the Tartars, good Lord, deliver us!” scattered the belief of an actual assault and massacre; and it was some hours before the city could be delivered from this imaginary foe. But the ambition of Holagou and his successors was diverted by war with the Moslems of Bagdad and Syria, which disposed them to unite with the Greeks and Franks. They offered the Seljukian kingdom of Anatolia to an Armenian vassal, whose emirs all confessed the supremacy of the Mogul Khans of Persia. The death of Cazan, one of the greatest and most accomplished princes of the house of Zingis, terminated their salutary control A.D. 1304; and the decline of the Moguls gave free scope to the rise and progress of the OTTOMAN EMPIRE, or Fourth Euphratean Angel-power.

7. The Second Interval

On the dissolution of the Carizmian power by the Moguls, some of the Turkman chiefs engaged in the service of Aladdin, the sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus. At the head of a Carizmian force, Soliman Shah was drowned in the passage of the Euphrates. His son Orthogrul became a soldier of Aladdin. He was the father of Othman. The Seljukian dynasty was no more; and the decline of the Mogul Khans soon freed him from the control of a superior.

He was situate on the verge of the Greek empire, which he first invaded, A.D. 1299. The conquest of Prusa by his son Orchan, A.D. 1326, may be dated as the true aera of the Ottoman power. The Seljukian coin was changed for the name and impression of the *new dynasty*. Orchan subdued all Bithynia to the shores of the Bosphorus and Hellespont; and A.D. 1341, crossed for the first time into Europe, where they established themselves in the province of Thrace, A.D. 1353. They soon subdued the whole province from the Hellespont to Mount Haemus, and the verge of Constantinople. Adrianople was now their capital; and at this fatal hour, the Greeks were surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. But Amurath I. postponed for a while this easy conquest; and turned his arms against the Slavonians between the Danube and the Adriatic.

His son Bajazet I, subdued his brother emirs from the Euphrates to the Danube, and after the conquest of Iconium, the ancient kingdom of the Seljukians was revived in the Ottoman dynasty. He now accepted the patent of *sultan* from the caliphs who served in Egypt under the yoke of the Mamelukes: a last and frivolous homage yielded by force to opinion, by the Turkish conquerors to the

Abbassides, and the successors of the Arabian prophet. Bajazet's ambition was inflamed by the obligation of deserving the august title; and he turned his arms against Hungary, the perpetual theatre of Turkish victories and defeats. In the battle of Nicopolis, he defeated a confederate army of 100,000 catholic idol worshippers, who had proudly boasted that if the sky should fall, they could uphold it on their lances. In the pride of victory, Bajazet threatened to subdue Germany and Italy; and that he would feed his horse with the bushel of oats on the altar of St. Peter at Rome.

The Roman world was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth. At length the ambition of the victorious sultan pointed to the conquest of Constantinople, which he claimed as his own. A refusal to surrender caused it to be more closely pressed by war and famine; and the savage would have devoured his prey, if, in the fatal moment, he had not been overthrown by another savage stronger than himself, A.D. 1402; an event that delayed the fall of Constantinople about fifty years.

8. Preparation of the Third Angel

The conquest and monarchy of the world was the first object of the ambition of *Timour* or TAMERLANE. He was born forty miles to the south of Samarcand in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a *myriad* or toman of ten thousand horse.

In the twenty-fifth year of his age he stood forth as the deliverer of his country: but not being duly supported, he retreated from the hills of Samarcand to the desert with only sixty horsemen. They were overtaken by a thousand foes, whom he repulsed with incredible slaughter, and they were forced to exclaim, "Timour is a wonderful man; fortune and *the divine favour are with him.*"

At the age of thirty-four, after various adventures, he was invested in a general diet with *imperial* command over Zagatai and the East, a dominion five hundred miles in length and breadth. But this did not satisfy him; for Timour aspired to the dominion of the world; and before his death, Zagatai was only one of the twenty-seven crowns which he had placed upon his head.

In the year 1380, he invaded the kingdoms of Persia; and the whole course of the Tigris and *Euphrates*, from the mouth to the sources of these rivers, was reduced to his obedience. He extended his conquests eastward into Hindostan, and made his triumphal entry into Delhi, the capital. While on the banks of the Ganges he was informed of the revolt of the catholics in Georgia and Anatolia, and of the ambitious designs of Bajazet, the Ottoman sultan. He was now sixty-three years of age, and unimpaired by his innumerable fatigues, which had subjected the greatest part of Asia to his laws. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzeroum and *the Euphrates*, by which Timour's dominion was "bound." Of these ambitious monarchs, Timour was impatient of an equal, and Bajazet was ignorant of a superior. A quarrel was soon excited between them that could only be composed by blood. "Dost thou not know," said Timour to the sultan, "that the greatest part of Asia is subject to our arms and laws? That our invincible forces extend from one sea to the other? That the potentates of the earth form a line before our gate? And that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thine insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent, and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet."

Bajazet was deeply stung, and in his replies poured forth the indignation of his soul. His rage was

ungovernable. He reproached TIMOUR as the thief and rebel of the desert, and declared that he had never triumphed unless by his own perfidy and the vices of his foe. "Thine armies are innumerable;" said he, "be they so: but what are the arrows of the flying Tartar against the scymitar and battle-axes of my firm and invincible janizaries? I will guard the princes that have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine; and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania."

After enjoying some tranquil months of Samarcand, Timour proclaimed a new expedition of seven years into the western countries of Asia. Complaints and menaces fermented two years before the final explosion; and though the political quarrel was embittered by private and personal resentment, yet in his first expedition, Timour was satisfied with the destruction of Sebaste, a strong city on the borders of Anatolia; and revenged the indiscretion of Bajazet on the garrison of four thousand Armenians, who were buried alive for their fidelity. As a mussulman, he seemed to respect the pious occupation of the Ottoman, who was still engaged in the blockade of Constantinople; and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt, A.D. 1400. Thus was prepared the third Euphratean angel-power. The time was fast approaching for it to be loosed, that it might superadd its vengeance upon "the worshippers of the daemonials and idols" of the catholic church, and prevent the fall of their eastern empire by the arms of the Ottoman sultan, until the full expiration of the 391 years and 30 days.

9. The Loosing of the Third Angel

The sack of Aleppo and Damascus signalized the loosing of the Timour-Mogul power from its Euphratean boundary. In a peaceful conference with a doctor of Mohammedan law, he said: "You see me here a poor, lame, decrepit mortal. *Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies.* I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamities." During this peaceful utterance, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers and children, and the shrieks of violated females; and the cruelty of his Moguls was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids. After a period of seven centuries, Damascus was reduced to ashes; and in his return to the Euphrates, he delivered Aleppo to the flames. Bagdad shared the same fate, and upon its ruins he erected a pyramid of ninety thousand heads. He again visited Georgia; and proclaimed his resolution of marching against the Ottoman emperor, whom he styled, the *Kaissar of Roum* the Caesar of the Romans. Conscious of the importance of the war he collected his forces from every province—"myriads of myriads"—variously estimated at from 800,000 to 1,600,000 men.

During the diversion of the Mogul arms into Syria, Bajazet had two years to collect his "myriads" for the encounter. John, doubtless, in vision, saw the *myriads of myriads*, which the Moguls counted by *tomans* of ten thousand each, collected by these rival destroyers of mankind for the slaughter upon the field of Angora; but without "the fire hyacinth and sulphur," which had not been introduced into Asiatic field warfare. Timour himself fixes the Ottoman army at 400,000 men, horse and foot. He invested Angora, A.D. 1402, in the heart of the Ottoman kingdom, which became the scene of a memorable battle, which has immortalized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul was indebted to the rapid evolutions of his numerous "cavalry," skillfully worked by a master hand. The genius of Bajazet sank under a stronger ascendant, and the unfaithfulness of his troops. The fleetest of his horses could not place him in safety. He was pursued, and taken; and after his capture, and

the defeat of the Ottoman powers, the kingdom of Anatolia submitted to Timour. The Mogul squadrons were only stopped by the waves of the Propontis. Smyrna was taken by storm; and the trunkless heads of the daemional worshippers were launched from the engines of assault.

From the Irtish and Volga to the Persian gulph, and from the Ganges to Damascus and the Archipelago, Asia was in the hands of Timour; his armies were invincible, and his ambition boundless. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia; “and the lord of so many *tomans*, or ‘myriads,’ of horse, was not master of a single galley.” He invested Soliman, the son of Bajazet, with the kingdom of Thrace. The Greek emperor paid the same tribute to him as he had to Bajazet, and took an oath of allegiance to “the king of the world.” The Ottoman sultan died in captivity beyond the Euphrates. The Ottoman power seemed ruined, or fatally and finally merged in the third angel-power. It was in abeyance beyond “the great river Euphrates,” where it was “bound” with but little prospect of being revived. Before it could reappear, the power of the Great Mogul must be broken, or rolled back within its natural limits. When released from this restraint, it would be no longer “bound by the great river Euphrates” but *loosed* for the work that still remained to be done in “the hour, day, month, and year.”

Timour returned in triumph to Samarcand, where for two months he ceased to exercise his power. He considered these the only happy period of his life. But he was soon awakened to the career of government and war. But the angel of death met him on his march to China and terminated his career in the seventieth year of his age, A.D. 1405 and thirty-five years after ascending the throne of Zagatai. The race of Timour was perpetuated in the Great Moguls of Delhi, whose empire has been dissolved, and their kingdoms possessed by the “Empress of India” and “Queen” of the remote islands of the northern sea—VICTORIA GUELPH.

10. Third Interval, in which the Preparation of the Fourth Angel is Completed

It would be well for the fame of fortunate destroyers of their species, if they would remember and be admonished by the remark of Ahab to Benhadad, king of Syria: “Let not him that girdeth on his harness boast himself as he that putteth it off.” The sultan Bajazet belonged to the numerous class of military vain boasters, which is not, while we write, even now extinct. We have seen, that A.D. 1402, Constantinople and the Greek empire, were on the verge of destruction at his hand. The really formidable chivalry of the west had intervened to save them, but had been broken in the battle of Nicopolis. The Ottoman sultan saw no power to make him afraid; and supposing himself master of the situation, he thus addressed the Dragon-emperor: “Our invincible scymitar has reduced almost all Asia (Minor) and many and large countries in Europe (“the Rest of the Men”) excepting only the city of Constantinople; resign that city, or tremble for thyself and thine unhappy people.” The killing of “the third of the men” thus seemed imminent full half a century before the prophetic period of 391 years and 30 days had elapsed that fixed it. But the eyes of the Eternal Spirit are always upon the truth. He never slumbers nor sleeps; so that all the boastful Bajazets in creation can neither expedite nor delay what he has decreed. As we have seen, he prepared the TIMOUR-MONGUL *angel power* to make vain the boasts of the Ottoman sultan, and to delay the catastrophe of the vision until the expiration of the period of the time appointed. Thus, “the savage,” as Gibbon says, “was forced to relinquish his prey by a stronger savage than himself; and by the victory of Tamerlane the fall of Constantinople was delayed about fifty years.”

Bajazet died in captivity, A.D. 1403; but the Ottoman Dynasty did not expire with him. “The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh

vigor and more lively vegetation.” When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar and Turkman origin; the recent conquests of Bajazet were restored to the emirs; and his five sons seemed eager, by their civil discord, to consume the remnant of their patrimony. *There was as yet no fourth angel-power to be loosed.* Its preparation, so far as it had progressed during the second interval, was interrupted, with little prospect of renewal and completion.

But the events of the ensuing eighteen years changed the face of affairs. This was a period of preparation, in which was completed the development of the fourth Euphratean angel-power. It was a period of war between the sons of Bajazet, which resulted in the destruction of them all, except Mohammed I. This prince, before his father’s captivity, had been intrusted with the government of Amasia, and the Turkish frontier. In his rapid career, Timour overlooked this obscure angle of Anatolia, “bounded by” Georgia on the east, the Greek kingdom of Trebisonde on the west, and the “great river Euphrates” on the southwest; where Mohammed, without provoking the conqueror, maintained his silent independence. He obtained Anatolia by treaty, and Thrace by arms. The last eight years of his reign were employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy.

He was succeeded by his son Amurath II., who, by the aid of the Genoese, captured Adrianople, and so reunited the Ottoman empire, A.D. 1421.

11. Loosing of the Fourth Angel

The conquest of Adrianople was followed in the ensuing spring, A.D. 1422, by the siege of Constantinople. The religious merit of subduing the City of the Caesars, attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom. It was besieged over two months by 200,000 Turks; and “old resources of defence,” says Gibbon, “were opposed to *the new engines of attack*”—“the horses in the vision.” The credulity of “the worshippers of the daemonials and idols” beheld the Virgin Mary, in a violet garment walking on the rampart, and animating their courage. But their time for political death (“when Ephraim offended in Baal, he died,” *i.e.* a political death) had not quite arrived. It was not to their Daemorial Mother of God, nor to their own courage, that they owed their deliverance, at this time; but to the recall of Amurath by a domestic revolt, which demanded the presence of his arms for its suppression. When this was extinguished, he led his janizaries to new conquests in Europe and Asia; a diversion which obtained for the Byzantine empire a servile and precarious respite of thirty years.

Mohammed II (1430–1481) overthrew the eastern Roman Empire when he successfully captured Constantinople. The strongly defended city resisted attack for some time, but on May 29 a general assault was made, and the city was carried by storm. Turkish artillery (as required by *The Apocalypse* as expounded by J. Thomas) played an important part in the overthrow. The illustration on p. 159 is an artist’s impression of the attack. He has correctly given prominence to the artillery used by the Turks, referred to in Scripture and also by Gibbon in *Decline and Fall of the Roman Empire*.

12. “The Fire, the Smoke, and the Sulphur”

“By these three,” says John, “was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth out of the mouths of” the horses. The time had now arrived, which John saw illustrated in the vision by what Gibbon styles, “the new engines of attack.” When John was in Patmos, there was no name in any of the languages of mankind by which to designate these “new engines.” They were represented to John by *appearances and effects*; as Mexicans might have done to Montezuma when they first saw a horse with a rider and a gun trailing after him, suddenly wheeling into position with their tails towards him, and fire, smoke, and sulphur bursting forth from the gun’s mouth, with a roaring noise, and hurling a ball into their midst. John was taught to call these new engines “horses,” a name analogous to what would be afterwards bestowed upon them when they should come into use—*horse-artillery*. I would here add to what I have already said on the *breasts* of the riders. These had “fiery hyacinthine, and sulphurous breasts.” Not only do the “breasts” represent the *breast-works* upon which exploding horses would be mounted, but also the breasts of the riders themselves, before which would be planted *carbines*, which when fired by cavalry in line, would give a fiery hyacinthine, and sulphurous smell and appearance to their breasts.

An artist’s impression of the taking of Constantinople, 1453. Gibbon’s history gives prominence to the artillery used by the Turks, and *The Apocalypse* states: “By these was the third part (eastern division of the Roman Empire) killed (politically), by the fire, and by the smoke, and by the brimstone, which issued out of their mouths” (Rev. 9:18).

Having narrated the failure of Amurath’s attack upon Constantinople, Mr. Gibbon calls the attention of the reader to the invention of gunpowder and balls as “the powers” by which “the new engines” became effective. He remarks, that the only hope of salvation for the Greek empire, and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that would give them a decisive superiority over their Turkish foes. Such a weapon was in their hands, and such a discovery had been made *at this critical period of their fate*. The chemists of China or Europe, had found that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion or *bursting forth*—*ekporeusis*. It was soon observed that if the expansive force were compressed in a strong tube, a ball of stone or iron “heads,” might be expelled with irresistible and destructive velocity. The precise *aera* of the invention and application of gunpowder is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to several states. But it was found impossible to circumscribe the secret within the pale of catholic idolatry; it was disclosed to the Turks by the treachery of apostates to Moslemism and the selfish policy of rivals; and the sultans of the fourth angel-power had the sense to adopt, and wealth to reward, the talents of a catholic engineer. It was probably by the hands of the Genoese that Amurath’s cannon was cast and directed at the siege of Constantinople. The first attempt was indeed unsuccessful; it could not be otherwise, the time appointed for “killing the third” being yet distant upwards of thirty years.

13. The Killing of the Third

Amurath II was succeeded, A.D. 1451, by his son Mohammed II., styled by Gibbon, “the Great Destroyer.” His passions were at once furious and inexorable. In the palace, as in the field, a torrent of

blood was spilt on the slightest provocation. Constantinople has sealed his glory, and placed him among “the basest of men” whom the Eternal Spirit “sets up” to fulfil his will. Under his command the Ottoman “myriads” were always more numerous than their enemies; “yet,” says the historian, “their progress was bounded by the Euphrates and the Adriatic.”

Mohammed II., though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart; and he incessantly sighed for the possession of Constantinople. The indiscretion of the Greeks afforded the first pretence of a fatal rupture. Instead of laboring to be forgotten, they continually annoyed him with their demands, until patience being exhausted, his vizir addressed them in the following strain: “Ye foolish and miserable Romans, we know your devices; and ye are ignorant of your own danger. The scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist; and, if you escape from his hands, give praise to the divine clemency which yet delays the chastisement of your sins. Why do you seek to affright us by vain and indirect menaces? Release the fugitive, Orchan; crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the west; and be assured that you will only provoke and precipitate your ruin.”

Hostile in mind, Mohammed proceeded to build a fortress on the Bosphorus, about five miles from the city, to command the strait and close the Black Sea. This was, in effect, commencing the siege. He began this work A.D. 1452, which he pressed and directed with indefatigable ardor, and quickening the diligence of the workmen with the eye of a despot, whose smile was the hope of fortune, and his frown the messenger of death. In vain did Constantine, the last of the Greek emperors of the Dragon power, try to divert him from the work. The sultan was implacable, and listened with joy to all complaints, which only afforded him occasions for treachery and violence. At length the gates of the city were closed, and a last message forwarded to the sultan: “Since neither oaths, nor treaty, nor submission, can secure peace, pursue,” said the emperor, “your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But, until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people.” Constantine did not know, and there was no one able to show him, that the Judge of the earth had recorded the decree against him over thirteen hundred and fifty years, and that that decree was death to “the third” of which he was the imperial head. The sultan’s answer was hostile and decisive; and, having finished his fortress, he prepared to besiege the city in the ensuing spring of A.D. 1453.

The conquest of the City of Caesar seemed to haunt him day and night. About the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. This secret friend of the idolators, surnamed Gabour Ortachi, or foster-brother of the infidels, alarmed at the summons, hastened with a guilty conscience to the palace with a slight tribute of gold. “It is not my wish,” said the sultan, “to resume my gifts, but rather to heap and multiply them upon thy head. In my turn, I ask a present far more valuable and important—CONSTANTINOPLE.” As soon as the vizir had recovered from his surprise, “The same God,” said he, “who has already given thee so large a portion of the Roman empire, will not deny the remnant and the capital. His providence and thy power assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.” “Lala,” continued the Sultan, “do you see this pillow? All the night, in my agitation, I have pulled it on one side and on the other; I have risen from my bed; again have I lain down, yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans. In arms we are superior; and, with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople.”

Mohammed's Fortress over the Bosphorus. Built in July 1452, it played a decisive part in the conquest of Constantinople. This brought political "death" to the Eastern Third.

His artillery surpassed whatever had yet appeared in the world. "Am I," said the sultan to a founder of cannon, who had deserted from the Greeks, "able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength," replied the artist; "but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine must be left to your engineers." At the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude, capable of projecting a stone bullet weighing six hundred pounds. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder—"the fire, the smoke, and the sulphur"—was driven above a mile; and, on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a carriage-frame of thirty waggons, linked together, was drawn by a team of sixty oxen; two hundred men on both sides were stationed to poise or support the rolling weight; two hundred and fifty pioneers marched before to smooth the way and repair the bridges; and near two months were employed in transporting it one hundred and fifty miles.

In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of the capital: all who submitted were spared and protected; whatever presumed to resist was exterminated with fire and sword. The whole mass of the Turkish "myriads" are estimated at two hundred and fifty-eight thousand. Constantinople was still peopled with more than a hundred thousand inhabitants; but, of all these, only four thousand nine hundred and seventy were found able and willing to defend the city. These were increased by two thousand foreigners, under John Justiniani, a Genoese. These seven or eight thousand soldiers were all that could be mustered to defend Constantinople, a city of thirteen or sixteen miles circuit, against the fourth angel-power, to which Europe and Asia were open, but closed against the Greeks.

The siege began April 6, A.D. 1453, and lasted fifty-three days. The Propontis and the Harbor protected it on two sides, while the land side was defended by a double wall, and a ditch one hundred feet deep and four English miles in length. Against this the fourth angel-power directed its chief attack. "The incessant volleys of lances and arrows were accompanied," says Gibbon, "*with the smoke, and the sound, and the fire*, of musketry and cannon. Their small arms discharged at the same time either five or even ten, *balls of lead*, of the size of a walnut; and, according to the closeness of the ranks and *the force of the powder*, several breastplates and *bodies were transpierced by the same shot*." This is quite apocalyptic. John, in vision, saw this described by Gibbon. John also speaks of "the smoke," and "the fire," and "the sound," or "bursting forth" roaringly; for "the horses had heads of lions, and out of their mouths burst forth fire, and smoke, and sulphur." Gibbon likewise calls our attention to the *breasts* of them who handled "the horses of the vision," or "sat upon them," in speaking of the *musketry* as well as the cannon. He connects the smoke, and the fire, and the sound, with their breasts, in speaking of their musketry; for it need not be proved that, in a line of musketry discharging its pieces, a breastline or work of small arms is presented to the observer, which, in activity, are, as John says, "fiery, and hyacinthine, and sulphurous breasts." Gibbon also calls our attention to the apocalyptic "heads." "They had heads" says John, "and with them they do hurt." A dull, stupid, round-headed fellow is often styled a *bullet-head*. The Spirit termed balls and bullets in the vision "heads," hissing like serpents from the lion-mouths of the pieces; and as Gibbon says, illustratively of the "hurt," that "they transpierced breastplates and bodies" of the Daemonial Virgin's troops, the idolatrous Greeks. Lastly, Gibbon is particular to explain to us what John terms "their powers." Projectiles were not new things at this siege; but *the powers* by which they were made *to hurt* were new. He says it was by "the force of the powder" that the bulletheads, or shot, transpierced the bodies. Here were two powers or forces—the *force* of the powder, and the *force* of the shot; the one the propelling power, and the other the striking power; and both these

powers, Gibbon says, were in the musketry and the cannon; and John says the same thing in other words:—“*their powers,*” says he, “*are in their mouths and in their tails;* FOR their tails are like to serpents, having heads, and with them (the heads) they do hurt.” The serpent hiss of these heads is distinctly heard while they are whizzing through the air in their course from the mouth of the piece to their destination.

Now, if Gibbon was so particular to narrate these details to his contemporaries, who were as familiar with them in every day practice as himself, need we wonder that the Spirit should give them great prominence in the vision? Gibbon could no more dispense with his dissertation on gunpowder, musketry, and cannon, in treating of the fall of the Roman empire, than could the Spirit in representing the same event. And for this reason: what Gibbon styles “the new engines of attack” were the instrumental cause of that fall; and it was the indispensable duty of an accurate and faithful historian to dwell upon the remarkable fact, that Constantinople was the chief city taken, and the Roman the first empire subverted by the smoke, and the sound, and the fire, and the balls, of musketry and cannon. This testimony of history is in harmony with the testimony of the Omniscient Spirit, who, “by his servant John,” says: “By these three was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth of out their mouths.” If it had not been for this “force of powder,” “the third of the men” would not have been killed at the time appointed—the end of “the hour and day and month and year.” By the aid of “the powers” of powder and shot, it took the Ottoman angel-power fifty-three days to take the city and overthrow the empire, so as to execute the work in the appointed limit; but without these it would have taken a much longer time, or have resulted in failure as before. The third of the men, then, was emphatically “killed” by gunpowder—“by the fire, by the smoke, and by the sulphur bursting forth out of” the cannons’ “mouths;” for, without this “force of powder,” shot, cannon, and musketry, would have been perfectly harmless. Such is the strict accord between prophecy and history. Hence, “the vision is certain, and the interpretation thereof sure.”

“The great cannon of Mohammed,” says Gibbon, “has been separately noticed—*an important and visible object in the history of the times;* but that enormous engine was flanked by two fellows almost of equal magnitude. The long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and fifty guns, or that it discharged one hundred and fifty bullets, or “heads.” The great cannon could only be loaded and fired seven times in one day and at length burst, destroying several engaged in working it.

The resistance of the idolators was so obstinate and surprising that the perserverance of Mohammed was fatigued, and he began to meditate a retreat. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbor as well as from the land. This he at length effected. He constructed a floating battery, upon which he planted one of his largest cannon. The fire of the Greeks was controlled and silenced by the superior fire of the Turks; and, after a siege of forty days, the fate of Constantinople could no longer be averted. The fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened, and four towers had been levelled with the ground. The crisis for the assault had arrived; but, wishing to spare the blood of his soldiers, he invited the worshippers of canonized immortal souls and idols to submission with circumcision or tribute; but if they preferred still to resist, *death* was to be their fate. It was heaven’s decree that they should be *killed*. The emperor of the Greeks determined to abide the last extremities of war. Several days were employed in preparations for the assault; but singularly enough, *Mohammed did not trust himself to appoint the day when it should be made*. He had recourse to his favorite science of astrology, that it might fix for him the day. He thus surrendered himself to “fate;” and that fate had already decreed that the Roman Empire of the East should fall at the end of 391 years

and 30 days. However he might arrive at the conclusion by the principles of his science, I am not astrologer enough to tell. I doubt not but that, as in the case of Saul and the witch of Endor, the Spirit made use of his infatuation to determine him to do at the right moment what he had, over thirteen centuries before, marked out for the fourth Euphratean angelpower to accomplish. Be this as it may, Mohammed's astrology ordered him to make the assault on the twenty-ninth of May, as the fortunate and fatal day.

All was depression and abject superstition within the city. The "celestial image of the Virgin" was paraded in solemn procession; but their "divine patroness" was deaf to their entreaties. This, their daemonialism and idolatry, had brought upon them the calamities they endured. The shouts of the *myriads* without their walls proclaimed the truth by which they were condemned—"God is God! there is but one God!" and this one God it was, who, by all the four Euphratean angelpowers, was vindicating his Unity against the more than pagan multitude of the gods and goddesses of the catholic aerial. The morning of May 29, 1453, at length dawned. The *myriads* pressed forward to the breach, while the Ottoman artillery thundered from all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the deliverance or destruction of the Roman empire. The Turks were a hundred times more numerous than the idolators. The double walls were reduced by cannon to a heap of ruins; and their valiant emperor had fallen in the fight, and lay buried under a mountain of the slain. After his death, resistance and order vanished; the Greeks fled towards the city; and, in the heat of the pursuit, two thousand worshippers of the Virgin fell beneath the scymitars of the victorious Turks; and, thenceforth Constantinople became the capital of the Fourth Euphratean angel power. Thus was killed the Eastern Roman Third of the men, at the full end of "the hour, and day, and month and year," or 391 years and 30 days from the perfected preparation of the first angel-power.

The Ottoman Turks extended their conquests into Europe bringing political "death" to the Eastern Roman Empire.

CHAPTER 10

III—THE LITTLE OPEN SCROLL

Fourth Section of the Seventh Seal

"The Great Day of Ail-Shaddai"

Summary

The son of Man similitude, seen by John originally, in the midst of the seven lightstands, reappears in this chapter. As the Lamb that had been slain, he saw him take the seven-sealed scroll then unrolled, and which no man could open or "see" (ch. v. 6, 7); but in this chapter, as the Lion of the Tribe of Judah, who had prevailed to unroll the scroll, he sees him with a little scroll in his hand unrolled, or opened. He stands with his right foot upon the sea of the ten-horned dominion; and his left on the earth of the two-horned dragon power; burning with devouring fire: and roaring with the voice of a lion in the utterances of seven thunders; and in the annunciation, that there should be, chronically, no more time: but that in

the days of the sounding of the seventh angel, or third woe, the mystery of the Deity as he had declared the good news to his servants the prophets, should be finished.

John, as a representative of his constituents, digests the little open scroll of seventh vial judgments. He is embittered in the execution of them, but sweetened by the results; for he executes on peoples, nations, tongues, and kings, the judgments written; and afterwards rejoices in “victory over the beast, and over his image, and over his mark, and over the number of his name.” See *“Tabular Analysis,” Vol. 2 pp. 120–124*

Translation

Apoc. 10

1. And I saw another powerful angel descending out of the heaven, having been clothed with a cloud, and the rainbow upon the head, and his face as the sun, and his feet as pillars of fire.

2. And he had in his hand a little scroll which had been opened, and he placed his right foot upon the sea, and the left upon the earth, and he cried with a loud voice like as a lion roars: and when he cried, the seven thunders uttered their voices. 4. And when the seven thunders uttered their voices, I was about to write: and I heard a voice out of the heaven, saying, to me, Seal, the things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea, and upon the earth, lifted up his hand to the heaven, and swore by him who lives for the aions of the aions, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, That the time shall not be longer: but in the days of the voice of the seventh angel when he shall sound, the mystery of the Deity shall also be finished, as he hath announced the glad tidings to his servants the prophets.

8. And the voice which I heard out of the heaven *was* again speaking with me, and saying, Go, take the little scroll which has been opened in the hand of the angel who stands upon the sea, and upon the earth. 9. And I went to the angel, saying to him, Give to me the little scroll. And he saith to me, take and eat it up; and it shall imbitter thy belly, but in thy mouth it shall be sweet as honey.

10. And I took the little scroll out of the hand of the angel, and I ate it up; and it was in my mouth as honey, sweet: and when I had eaten it, my belly was imbittered.

11. And he saith to me, Thou must again prophesy against many peoples, and nations, and tongues, and kings.

Exposition

The political death of the eastern Roman empire, and the transfer of its capital to the Ottoman Dynasty, interrupts the continuity of apocalyptic prophecy, as it did that of history. Having brought us down to the death of “the third,” the historian informs us of the grief and terror of “the rest of the men who were not killed by the plagues of the second woe; and who changed not from the worship of the daemonials and idols;” and then bidding an everlasting farewell to the Greeks, carries the reader back over four hundred years to the consideration of the state of Rome, A.D. 1000.

Not so, however, with the apocalyptic prophecy. It does not carry us back in this tenth chapter. It leaves the Euphratean Ottoman angelpower in possession of the Dragon throne; and takes no further notice of it for upwards of three hundred and sixty years. At the end of this period, it again invites our attention to “the great river Euphrates”—to the power so named, because it was the fourth angel “bound by the great river Euphrates,” as it is bounded eastwardly at this day. Our attention is called to it in ch. 16:12, as to a sign in the heavens of the coming of the Son of Man; in other words, as to the sign of the

approaching descent of the powerful angel out of the heaven, having the rainbow upon the head. The *water* of this Euphrates is said to be *dried up* in preparation of *the way of the Kings of a Sun's risings*—*he hodos ton basileon ton apo anatolon heliou*. The drying up of the water of a river is the destroying of the river; and consequently, of the power represented by the river. The fourth Euphratean angel-power, “the great destroyer,” is itself doomed to destruction; and its decadence is a great sign in the political aerial of the approaching descent of the RAINBOWED ANGEL, out of the heaven; in other words, of the manifestation of the sons of the Deity, the future kings who shall rule the earth and sea.

This tenth chapter carries us forward in vision to this great crisis of the world; even to “that great day of the Deity who is All-powerful.” “Behold,” saith the Spirit, “I COME AS A THIEF” (ch. 16:15). The rainbowed angel is the Spirit’s symbol in that coming. It represents him in “that great day”—“the great and terrible day of *Yahweh*,” when he shall “roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; and he shall be the hope of his people, and the strength of the children of Israel” (Joel 2:31; 3:16).

The time of this vision is the concluding period of that division of the seventh trumpet termed the “sixth vial.” The rainbowed angel is developing “in his chambers, with his doors shut about him; and hidden as it were for a little moment” (Isa. 26:20) under that vial; and before the gathering of the kings of the earth, and of the whole habitable into the place called in the Hebrew tongue “ARMAGEDDON.” From this obscurity he emerges, and descends with burning and destructive effect upon the nations of “the earth” and “the sea.” His advent being before the conclusion of the sixth vial, he has all the work of the seventh vial as “his work before him” (Isa. 40:10; 62:11). We are now living under the sixth vial, contemporarily with the drying up of the fourth Euphratean angelpower, and the diplomatic operation of the unclean spirits of daemons like frogs. The next event is the development of the powerful angel of this tenth chapter. It is therefore not in the past, as nearly all the commentators of the world imagine; among whom stands out conspicuously the author of the *Horae Apocalypticae*. But we need not waste time and space in the consideration of their theories. The things represented by the scene are yet future. We have, therefore, no historical illustration to offer. Hence, my business will be to analyze the symbols, and reduce them by the process to their literal signification, that we may know “what the Spirit saith,” by the vision, “to the ecclesias.”

But before proceeding to this analysis, I remark, that the position of this sceno-dramatic vision in the apocalypse is admirable. Having disposed of the Greek division of the apostasy by the death of its sovereignty; and having likewise by the first four trumpets previously eclipsed the luminaries of the Latin West—the Spirit now sets strikingly before us, that all-powerful organization which will result from the Nave of the Deity opened in the heaven, with the ark of his covenant in the midst, as revealed in ch. 11:19. In the eighteenth verse of this chapter, the resurrection of the saints, their judgment, and consequent recompense, are set forth. These, in their spiritual relations, constitute “the Nave,” or the Most Holy Heavenly, within the veil; no longer flesh and blood, but spirit, as Jesus now is; for they are to be “like Him” (1 John 3:2). Being thus identified with him, and “glorified together,” and in the free reception of all things with him (Rom. 8:17, 32) only not equal to him in rank (Eph. 1:22; Col. 1:18) the saints are also “the ark of the covenant in the nave.” This being all developed in the hidden chambers (Isa. 26:20) into which the outer world has no admission, the doors being shut against it, they are apocalyptically “in the heaven,” though standing upon the globe. In this secret place of the Highest, they are in preparation, or being prepared for manifestation—for the *epiphaneia* and *apokalupsis*, epiphany and apocalypse, of Rom. 8:19, and 2 Thess. 2:8.

When thus prepared in the chamber under all the circumstances indicated in the phrase, “Behold I come as a thief” (ch. 16:15), they stand forth in manifestation as the “powerful angel descended out of the heaven, clothed with a cloud; a rainbow upon the head; his face as the sun, and his feet as pillars of fire.”

This is the Strong Man of Psa. 19:5; in other words, “the Spirit and the Bride” of Apoc. 22:17, who in this glorious manifestation are “one,” as the head, and the body, and the life, are one. As a bridegroom, he will have come out of his chamber; and as a strong man he will rejoice for the race he has to run.

This all-powerful angel is not only strong, but he is a Man of War. *Yahweh ish Milkhamah*, says Moses; *Yahweh shemo*; “HE WHO SHALL BE is a man of War; Yahweh is his Name (Exod. 15:3). This angel of the tenth chapter is this same *Yahweh*-Warrior, styled in a multitude of places, *Yahweh Tz’vaoth*, HE WHO SHALL BEHOSTS. The “HE” is the Eternal Spirit “who created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein” (ch. 10:6); and the “hosts,” Jesus and his Brethren. The phrase is very incorrectly rendered in the English version, “the Lord of hosts;” but *Yahweh* does not signify *Lord*; nor is it in the construct case. It is absolute, and signifies simply, with *Tz’vaoth*, *hosts*, not *of hosts*. *Yahweh Tz’vaoth*, is a title chosen by the Spirit to intimate that at a certain time appointed he would be *apocalypsed in hosts*. He has been manifested in One, styled “His Holy One” and “the Holy and the Just One” (Acts 3:14); but he is also to be manifested in “hosts” of holy and just ones, after the same manner. This multitudinous manifestation of the Spirit by spirit is the basis of the symbols of the Apocalypse, as I have already shown in the first volume of this work. The Son of Man similitude is identified with multitude by “his voice,” which is “as the sound of many waters” (ch. 1:15); “many waters” in this book signifying “peoples and multitudes, nations, and tongues”—ch. 17:15; hence Ezekiel, who saw the same hosts in symbol, speaks of the voice, or noise, as “the noise of great waters, as the voice of strong ones, *shaddai*, the voice of speech, as the noise of a host” (ch. 1:24); and Daniel who saw the same multitude says, “the voice of his words like the voice of a multitude” (ch. 10:6).

In the tenth chapter of the Apocalypse are set forth these seen of Ezekiel, Daniel, and John, as the rainbowed angel. He is herein ready for action—the strong and mighty warrior prepared for combat with the Man-Image seen by Nebuchadnezzar in his dream. Here, then, are two men, representing two belligerent powers—the one, that of the Kingdom of Men; the other, that of the Kingdom of the Deity. Nebuchadnezzar’s Image was the aggregation into one symbolic man, of a multitude of powers contemporary with many generations; so this one powerful angel is an aggregation into One Body, named *Yahweh Tz’vaoth*, of all saints accounted worthy of cooperation with the Lord Jesus in the execution of “the judgment written.” “Judgment,” says Daniel, “was given to the saints;” and this rainbowed angel is their symbol, representing their aspect in the possession of judicial power, and ready to “destroy them who corrupt the earth” (ch. 11:18).

This, then is the “ALL-POWERFUL LORD GOD, *who is, and was, and is to come*” (ch. 11:17); in “the Omega” and *terminal* manifestation of the Eternal Spirit. This manifestation is yet in the future—is “*to come*;” and therefore, it is spoken of in ch. 16:5, as one that “*shall be*;” for “*Shall be is his name*”—*Yahweh shemo*.

The symbol of these “hosts” is styled “an angel,” because the Spirit incorporate in them has a mission; which is to “take the kingdom, and to possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Dan. 7:18, 27); or, as it is expressed in Apoc. 11:15, “the kingdoms of this world,” that they may be the kingdoms of this powerful angel, styled there, “*our Lord and his Christ*” or *Yahweh Elohim*.

1. THE CLOTHING WITH CLOUD

The angelic symbol is *peribeblemenon nephelen*, *one who hath been clothed with a cloud*. Hence, there was a time when this clothing had not been developed. Understanding that the nucleus of the symbol is “the Lord the Spirit,” who is “the resurrection and the life,” we may perceive, that there is an

epoch, or point of time, when the Spirit had not as yet clothed himself with the *cloud*. In symbolic language, *cloud* is representative of a mighty host. Thus, in addressing Gog, the Spirit saith: “thou shalt be like *a cloud* to cover the land, *thou, and all thy bands, and many peoples with thee*” (Ezek. 38:9). This is a very ample cloud, widespread as the Holy Land; and composed of “a great company, and a mighty host” (verse 15). So also, in Jer. 4:7, 13, speaking of the lion of Babylon, the destroyer of the Gentiles, he says, he should come against Judah “*as clouds*, and his chariots as a whirlwind.” *Cloud* signifies the same sort of thing in the scene before us; that is, a *host* or multitude. The point of time when the Spirit is not clothed with this multitudinous cloud, is from his first touching ground at his coming to the completion of the judgment of his household. How many months may be occupied in this judicial cleansing of the house, I am not prepared to say. In ch. 11:18, it is styled, “the time of the dead that they should be judged;” but how long the time of their judgment may be, is not revealed. It will not be the work of an instant; for the dead in Christ have first to be brought out of their graves; and then gathered by angelic agency from one end of heaven to the other (Matt. 24:31). After this “gathering together unto the Lord Jesus Christ” (2 Thess. 2:1); the risen dead, and the contemporary living, of the household, have all to give account of themselves to the Deity (Rom. 14:12). This is “the dead, small and great, standing before the Deity; and being judged out of those things written in the books, according to their works” (ch. 19:11). Whosoever of them cannot give a scripturally good account of themselves, are rejected, and expelled into the darkness of the outer world of “the earth” and “the sea,” where they will in body receive things evil (2 Cor. 5:10); and “of the flesh reap corruption” (Gal. 6:8); but, on the other hand, those whose account of themselves is deemed good, they will receive in body things which are good, and “of the Spirit reap life everlasting.” This is their quickening, transformation, or change, “in a moment, in the twinkling of an eye, at the last trump;” that is, the seventh, to which the rainbowed angel belongs (1 Cor. 15:52). This is their being “clothed upon with their house which is from heaven,” not from the grave; a clothing in which, in relation to each one so clothed, “mortality is swallowed up of life” (2 Cor. 5:2–4).

Here, then, is work for an epoch, but of how long a duration, I cannot tell. This, however, we may know, that the accepted will be *a host*—“a great multitude which *no man* can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (ch. 7:9). This is the host symbolized by the *cloud*. The Spirit clothes himself with them all, when, by their quickening, they become spirit, on the principle, that they who have been born of the spirit are spirit (John 3:6). And how could we better symbolize this Spirit-Host than by “a powerful angel clothed with a cloud”—a great cloud of witnesses, of whom, in the days of their flesh, “the world was not worthy?”

2. THE RAINBOW

Now, over or upon the head of this angel, John saw “the rainbow.” Before *iris*, all the recent editors of the text insert *he*, “*the*” which is no doubt correct, as having special reference to the rainbow in ch. 4:3. This is the symbol of the covenant, and inseparably connected with the throne. Upon this sat one like a jasper and sardine stone; and, as the rainbow was round about the throne, it was also over Him who sat thereon. The occupant of the throne is the Spirit, and those to whom he says, “he that overcomes will I grant to sit with me in my throne;” so that the rainbow arches over all such. The Spirit-Host is the pillar of cloud between the Cherubim, which reflects the light of the divine countenance, and develops the bow. This token of the Abrahamic covenant is well and appropriately placed over “the Head” of the Angelic Spirit-Host, seeing that in Him all the fulness dwells; and that, in the days of his flesh, his blood was the blood of that covenant brought into force by His death; and by which all the individuals of the

cloud were sanctified (Heb. 9:15; 10:10). Arching over this symbol, it signifies that the angel is a company of kings and priests, related to the rainbowed throne—the throne covenanted to David and his seed.

The *rainbow* occurs only twice among the symbols of the Apocalypse; once in the fourth chapter, and again in the tenth. When seen by the scribe instructed for the kingdom of the heavens, it reminds him of “the covenants of promise,” in which he has become interested by adoption into “the Commonwealth of Israel,” when he put on Christ by immersion, as “the obedience of faith” (Eph. 2:12; Gal. 3:27, 29; Rom. 16:26). The rainbow token in a scene reminds him, that the symbol with which it is associated, has to do with the Holy Land, and the Kingdom, of which the land is the territory. It suggests, that the things signified by the symbol are connected with the avenging of the holy (Dan. 8:14), when the covenant with Jacob, and the covenant with Isaac, and the covenant with Abraham, has been remembered; and the land also (Lev. 26:42).

3. THE FACE AS THE SUN

The *face* of the angel is identical with the *countenance* of the symbolic Son of Man in ch. 1:16—“his face as it were the Sun;” or, “his countenance as the sun shineth in his strength.” In the vision which Daniel saw of the same, “his face was as the appearance of lightning, and his eyes as lamps of fire” (ch. 10:6). Ezekiel saw the same brightness in his vision of the *Elohim*; “whose appearance was like burning coals of fire, like the appearance of lamps;... the fire was bright, and out of the fire went forth lightning” (ch. 1:13). *Fire and glowing brightness* are symbols of the Spirit in intense and destroying activity “Our Deity,” says Paul, “is a consuming fire.” The bright and fiery aspect of this apocalyptic symbol, identifies it with spirit-manifestation. It is a symbol of which the Sun of Righteousness is a constituent; and hence the sunshine of his face. This symbolic fire and brightness John saw in vision, find their significance in part, in 2 Thess. 1:8; and 2:8; where Paul speaks of the apocalypse of the Lord Jesus *with a fire of flame*, and *consuming* with spirit of his mouth, and *destroying with the brightness* of his presence. Hence, the fire and brightness of the symbol are indicative of the consuming and destroying characteristics of the hosts, which are glorified together with him, and invest omnipotence as a cloud.

4. FEET AS PILLARS OF FIRE

The *feet* of the angel as pillars of fire. The import of this has been expounded in the first volume in treating of the feet of the symbolic Son of Man, which John says, were “like to fine brass, as if they burned in a furnace.” The feet are symbols of progress, of advance into the arena of conflict; and when in intense ignition, of terrible destruction in their career. Feet, without the adjunct of “pillars of fire,” are “beautiful,” and indicative of good; as, “How beautiful upon the mountains are *the feet* of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thine *Elohim* reigneth!” (Isa. 52:7). But the feet of the rainbowed angel are not beautiful; they are moving pillars of fire, dreadful and terrible in their desolating tramp; for wherever they tread, they kindle a fire that cannot be quenched. The rainbowed angel proclaims no good tidings, nor does he publish peace and salvation. His voice is not addressed to Zion. He is altogether a symbol of war, and destruction by the burning flame (Dan. 7:9–11). He is a fiery stream issuing and coming forth from before the Ancient of Days; and his tread is the tramp of myriads, whose mission it is to slay the beast, destroy his body, and give it to the burning flame.

In the execution of this mission, he develops the judgments of the second and third angels of ch. 14:8–11; and of the scenes described from verse 14 to 20 inclusive. He is the Lord of lords and King of kings, having been clothed with the called, and faithful, and chosen; and prepared for combat with the

Powers that be, whom he overcomes (ch. 17:14). He is the angel that enlightens the earth with his glory, and announces the fall of Babylon with a mighty voice (ch. 18:1–2); and is the powerful Lord God, who judgeth her, and burns her utterly with fire—ver. 8. As constituents of the cloud with which he has been clothed, are the people of the Deity, who have separated themselves from the Apostasy; the heaven, and holy apostles and prophets; for these are exhorted to reward her as she rewarded them, to give her torment and sorrow, and to rejoice over her fall; all of which implies their previous resurrection, judgment, and acceptance (ch. 18:4–8; 20, 24). Embodied as the rainbowed angel, they are seen again in ch. 19:11–21, as the King of kings and Lord of lords, followed by the hosts of the heaven, prepared to smite the nations, and to tread the winepress of the fierceness and wrath of the All-powerful Deity. He is the angel standing in the sun, verse 17; and lastly; he is seen as the Binder of the Dragon, and the deliverer of the nations from the civil and ecclesiastical power of them by whom they are now deceived and oppressed. Such is the career of the powerful angel with “his feet as pillars of fire.”

5. THE LITTLE OPENED SCROLL

In the second verse of the tenth chapter, John says: “He had in his hand a little scroll *which had been opened*,”—*biblaridion aneogmenon*. This was not like the scroll John speaks of in ch. 5., which was *closed* with a sevenfold sealing; “so that no man in the heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon.” This “little scroll” in the angel’s hand *had been opened* before John saw him. The opening had been completed before he took up his position upon the earth and sea. The opening of the little scroll is not represented in this chapter any more than the clothing of the angelic symbol with the cloud. These are processes accomplished in the secret place of the Most High; and before the angel presents himself before the nations as Judah’s lion. The opening of the little scroll, and the clothing with the cloud, belong to “the time of the dead when they are judged and rewarded”—when they stand before the Deity in the scene exhibited in ch. 20:12–15. In this scene the three books, or scrolls, are opened. These are the scroll of the Seven Seals, the little scroll, and the scroll of life. Down to “the time of the dead,” the first is *being unsealed and unrolled*, as I have been expounding the operation in this volume. But when the apocalyptic developments reach this extraordinary and notable crisis of the resurrection, judgment, and quickening of the approved, whose names are written in the scroll of life, *the mode* of apocalyptic development is no longer as during the centuries past. The manner of apocalyptic fulfilment is changed. This change of method will be so demonstrable, that all the Deity’s servants will see it; for they will be a part of it. The Spirit will have prevailed to open the seven-sealed scroll in creating the crisis which crowns the centuries; and in clothing himself with the cloud, or hosts, in, with, and by whom he destroys the Fourth Beast, and takes away the dominion of the other three. The supernatural element is now introduced, which wonderfully quickens and consummates the end. But the infusion of this into the situation does not supersede the free action of the enemy, and the counteraction of him by the symbolic angel upon seemingly ordinary principles. The scroll is opened, not to him, but to the saints, to whom the judgment is given. The Fourth Beast, or Nebuchadnezzar’s Image, which covers the whole area, will contend against them, as if they were a Zinghis or Tamerlane, until defeat and destruction on every side give mankind a practical understanding of the opening of the seven-sealed scroll.

The opening of the seven-sealed scroll in the giving a reward to the servants of the Deity is, to them, also, the opening of the “little scroll of the angel’s hand.” It is a little scroll of judgment: the scroll is little, not the judgment. The scroll unrolled is *not long*. The seven-sealed scroll, extending from John’s day to “the time of the dead,” is *long*. Upon its roll are inscribed judicial events extending over nearly eighteen centuries. This is not a little scroll, but a very long one. A scroll extended gives us the idea of

length; and this is representative of *time*. A little scroll is a *short time* in which things written therein are to be accomplished—a period, say of forty years, according to the testimony of Micah 7:14–17, in which “the nations shall see, and be confounded at all (this angel’s) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of Yahweh OUR Elohim, and shall fear because of thee.”

This is a shorttime hand to hand conflict between the Seed of the Woman and the Seed of the Serpent, in which he gets bruised on the head (Gen. 3:15). The rainbowed angel having come to the throne of judgment, and been crowned, received the testimony in receiving this little scroll, in which is written his mission. Being the king’s son, he succeeds to the throne, and is crowned; and the custom established in Israel was, to deliver to the crowned ruler the testimony, according to which he was to execute justice and judgment (2 Kings 11:12). The little scroll is the finishing of the mystery of the Deity, as he hath declared, announced, or testified, the glad tidings to his servants the prophets (ch. 10:7); and it is the rainbowed angel that hath to finish it. This short-scroll finishing of the mystery is the completion of the judgments written on the outer side of the seven-sealed scroll. It is, therefore, the concluding part of this scroll—that part, namely, which pertains exclusively to the saints, in the execution of the judgment given to them, by which they possess themselves of the kingdoms of the world.

This “little scroll” is the most important fragment of the apocalypse. It contains the catastrophe of the plot, without which all the rest would be of little interest to the believer. By the angel holding the little scroll “in his hand,” his power is identified with the execution of its contents, and the character of these is indicated by his voice. They are “the lightnings, and voices, and thunderings, and earthquake, and great hail,” of ch. 11:19—the judgments of the seventh vial; which exhaust the wrath of Deity, and give victory to the saints, and rest for a thousand years (ch. 15:2; 14:13; 20:4).

6. THE POSITION OF THE ANGEL, AND HOW IT IS ACQUIRED

“*And he set his right foot upon the sea, and his left upon the earth.*” He set or placed his feet in this position. John does not reveal to us where he was before he set his pedal pillars of fire upon the sea and upon the earth. This has to be learned from other testimonies. The things represented by this colossal angel were in existence somewhere before he made a forward move in order to set his fiery feet upon the sea and upon the earth—upon the sea first; and afterwards upon the earth. The *nucleus* of the RAINBOWED UNITY is in present existence at “the right hand of power.” It is there in the form or “fashion of a Man,” “justified by spirit,” and therefore spirit; and “made strong” as the Man of *Yahweh’s* right hand, “whom he has made strong for himself” (Phil. 2:7; 1 Tim. 3:16; John 3:6; Psa. 80:17). This Spirit-Nucleus is the Lord Jesus Anointed, and by the anointing made what he is. He is the Eternal, by spirit manifested in Flesh, justified and glorified. As the nucleus of the Rainbowed Unity, he is not now standing upon the sea and upon the earth; but is in a far country, whither he went many centuries ago to receive the kingdom, and afterwards to return (Luke 19:12). This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, *kairois idiois*, “his own times,” the manifestation of the Lord Jesus Christ will be shown by “the Blessed and Only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see” (1 Tim. 6:14–16). This is the individual, personal, and simple nucleus of the Rainbowed Angelic Unity—omnipotence incorporate in one man—“the Man Christ Jesus”—the SpiritMan, who says: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Apoc. 16:15).

But, where is he to come to? Where will he first stand with his feet when he returns, having received

power and authority to “revive his work in the midst of the years?” In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who have made a covenant with him by sacrifice (Psa. 50:5)? Before replying to this inquiry, I remark, that different prophets in vision have seen him approaching Jerusalem at different stages of his course. One sees something in point that another did not see; but, by noting what they all saw, we are enabled to trace out his career till his “pillars of fire” stand upon the sea and upon the earth.

The blessing of Israel by Moses before his death, is, unquestionably, a prophecy of their happy condition in the latter day, when dwelling in safety alone, and treading upon the high places of the earth (Deut. 33:28, 29). The blessing upon Levi, Benjamin, and Joseph, is clearly indicative of this. Thus, of Levi, he said: “Let thy Thummim and thy Urim be with *the MAN thine HOLY ONE l’ish chasidecha*, whom thou didst prove at Massah.” This, in relation to Levi, has never been yet. “And of Benjamin he said, The Beloved of *Yahweh* shall dwell in safety by him.” This is yet future; for, when the Beloved of the Father dwelt in the canton of Benjamin, his habitation was unsafe, and his life in danger every day. “And of Joseph he said, The ten thousands of Ephraim, and the thousands of Manasseh, shall push the peoples together to the ends of the earth.” This yet remains to be fulfilled.

Now, in the preface to this prophetic blessing, it is written that Moses said: “*Yahweh* came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints”—ver. 2. It was historically true that *Yahweh* came to Sinai; but is there nothing more in this than an historical allusion? Without other light than this affords, we could hardly answer the question with full satisfaction. We know that Israel’s history is typical, and that the text is in connection with prophecy still, *came* is so decidedly *past time*, that it causes one to pause before we affirm that it here predicts the future.

But the Spirit enlarges our conception somewhat on this point, in Psa. 68:17, 18. Here it seems to indicate a future manifestation in the wilderness of Sinai and Paran. “The chariots of *Elohim* are twenty thousands, thousands repeated: the Lord (*Adonai*) among them, *Sinai in the holy*.” Then follows, in the 18th verse, the prophecy of Christ’s ascension, as Paul interprets it; after which in verse 22, “the Lord saith, I will bring again from the depths of the sea.” The English Version interjects “is among them *as in Sinai in the holy place*.” But *Sinai bakkodesh*, is equivalent to *in Sinai the holy*. This conclusion is strengthened by verse 22 for how can “the Lord bring AGAIN from the depths of the sea,” unless he gather his people in the vicinity of the Red Sea?

But Habakkuk has made certain what, without his testimony might be thought open to dispute. In the third chapter of his book, he prays that *Yahweh* would “revive his work in the midst of the years; in the midst of the years make known, or manifest; and in wrath remember mercy.” In response to this, he is favored with a vision, in describing which, he saith: “ELOAH (singular, *not Elohim*) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth is full of his praise.” If this testimony had been faithfully translated, there would have been no obscurity in it. The prophet did not write, “Eloah came from Teman.” The word rendered *came* is not *bah*, as in Deut. 33:2, where it is correctly translated, but *yahvo*, the future of the same verb, and, therefore, to be rendered *shall come in*. The text should be rendered thus: “Eloah shall come in from the South, and the Holy One from mount Paran. Selah. *Eloah* is the word used for the setter up of the kingdom, in Dan. 2:44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to “the Holy One”—Messiah.

I conclude, then, from this positive declaration of Habakkuk, that Moses spake not historically but prophetically. The coming of *Yahweh* to Sinai in the days of Moses was representative, as to power, place, and purpose, of his coming in the latter day. Since Habakkuk wrote the words, “Eloah shall come in from the South and the Holy One from mount Paran,” the prediction has not been fulfilled in any

sense. If it had, “His glory would now cover the heavens, and the earth be filled with his praise,” which is very far from being the fact.

This, then, I believe is the place or country to which the personal Son of Man, “the Man Christ Jesus,” will come first at his approaching advent. The region is admirably adapted for the manifestation of omnipotence, in the judicial manifestation of the mystical Son of Man, or Rainbowed Angel. The Peninsula of Sinai is the southern region which is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the olden time. This peninsula is formed by two arms running into the land from the north end of the Red Sea, and is bounded by the one styled “the tongue of the Egyptian sea” (Isa. 11:15) on the southwest, at the end of which is Suez; and by the other, or Elanitic Gulf, called also the Gulf of Akaba, on the east. These waters form two divergent sides of a triangle, within the area of which are mounts Sinai and Paran, and a “waste howling wilderness,” containing nothing to be desired. Moses styles it, “a great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water” (Deut. 8:15). It is a dry, hot, sandy, mountainous region, that no government seeks to annex, and which no emigrants undertake to people. The few that are found within it are the descendants of Hagar—wild men, whose hand is against every man, and every man’s hand against them (Gen. 16:11). From Suez to Akaba, at the northern extremity of the Gulf of Akaba, a road was constructed by the Romans, measuring 125 miles in a straight line. The peninsula included within these limits is filled up with mountains, and narrow valleys, and desolate plains. Of these mountains, the chain or elevated circle of Sinai is the chief.

To the northward of the central region of Sinai, and divided from it by a broad valley, called El Sheikh, is a mountain range extending eastward, called Zebeir. North of this are sandy plains and valleys, the most barren and destitute of water of the whole country. This section borders still further north on another mountain chain, termed El Tyh, which stretches nearly across the peninsula from gulf to gulf. Still north of this range is the desert of El Tyh, through which ran the old Roman road, and, at present, the great pilgrim road from Egypt, by Suez to Akaba, on the way to Mecca. North and northwest, and, indeed, inclusive of the desert El Tyh, is the wilderness of Paran, a tract so called after mount Paran, a chain of mountains bordering the desert of Paran on the east. The wilderness lies between the southern border of Palestine and the Mediterranean on the north; Egypt on the west; Idumea, or Edom on the east; and the El Tyh range of the peninsula on the south. “The Holy One,” says Habakkuk, writing in Jerusalem, “will come in from mount Paran.” By the help of Moses, we understand that he arrives at Paran “from Sinai,” which Habakkuk styles, *taiman*, “the south”. Habakkuk had a vision of what was to be transacted in the country of the south, which will be left in the rear by an advance from mount Paran, after bringing affliction there on the tents of Cushan, and causing the curtains of the land of Midian to tremble (ch. 3:7).

The reader is requested to note, that when Moses delivered his prophetic blessing upon the tribes of Israel, he was in the plains of Moab, and soon about to leave them. This was about a hundred miles north of mount Paran. When Israel heard the blessing, would they not desire to know, in view of Moses’ speedy death, where help was to come from to establish the blessing? In reply to this, the answer is found in the oracle: “There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his potence: the *Elohim* of olden time a refuge; and underneath the arms of olahm: and He shall thrust out the enemy from before thee; and shall command to destroy. Israel shall then dwell in safety alone.... a people saved by *Yahweh*, the shield of thy help, and the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.” But, though satisfied that Ail, or the omnipotence that had helped them through the *Elohim* hitherto, was their only help; yet, they were accustomed to the manifestation of divine power in specially appointed places; where, then, were they to look for him in his coming to help? Where would he “rise up unto

them,” when he should appear to destroy their enemies, and cause them to dwell in safety alone? The answer to this in Deut. 33:2, presupposes the accomplishment of the enterprise; because, although it is yet in the future, it is as certain to come to pass, as if it had already been fulfilled. For this reason, the future event is foretold in terms of the past; and we read, “*Yahweh* came in from Sinai, and rose up from Seir unto them; he caused to shine forth from Mount Paran, and he came with ten thousands of the holy; from his right hand a fiery mandate for them. Yea, he loved the peoples; all his saints are in thy hand.” Moses speaks in this of an entrance from Sinai—a coming into the land from Sinai by way of Seir and Paran; not of a coming to Sinai. The word I have rendered “came in,” or entered *bah*, “from Sinai,” is different from “*came* with ten thousands,” which is *ahthah*. The word *zahrach*, “rose up,” signifies to *rise up as the sun* hence the sun-rising in Seir, and the shining forth from Mount Paran. This Mosaic vision is unquestionably identical with John’s. The Ail of Yeshurun riding heavens and clouds, with a mandate of destruction in his right hand, is no other than the Rainbow Angel with the little scroll of fiery judgments in his hand; which, when executed, result in the deliverance of Israel, and the overthrow of all their enemies.

The south end of the Dead Sea is about a hundred and ten miles east of north from Akaba, at the north end of the gulf. Between these two points runs a valley, called towards the north El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan, through which in all probability, in very ancient times, before the overthrow of the cities of the plain, that river poured its waters into the Red Sea. There is a chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the Dead Sea. The portion of this chain eastward of El Araba is Mount Seir. “*Yahweh rose up from Seir unto them.*” Near this are situated the ruins of Petra the ancient capital of Edom; and the due north of these, and still in Idumea, and southeast of the Dead Sea, so noted in the prophecy of Isa. 63:1. Rising up from Seir with “his face as it were the sun,” he advances “in the greatness of his strength” to Bozrah, and thence still northward through the plains of Moab, to the vicinity of Mount Nebo, where Moses died.

But let us return to Sinai, distant from Jerusalem, in a straight line, about two hundred and eighty miles; but by Paran, Seir, Bozrah, and the Plains of Moab, about three hundred and ten miles. The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. It is upon this highest region of the peninsula, that the fertile valleys are found; and Burckhardt says: “I think it probable, that this upper country, or wilderness, is, exclusively, the *Desert of Sinai*, so often mentioned in the account of the wanderings of Israel.” He describes the central summits of Mount Sinai, as abrupt cliffs of granite from six to eight hundred feet high, whose surface is blackened by the sun, and surrounding the avenues of approach. They enclose the holy mountain on three sides, leaving the east and north east sides only, towards the gulf of Akaba, more open to the view. These cliffs are entered by a narrow defile about forty feet wide, with perpendicular granite rocks on each side. A gentle, but constant, ascent leads up this valley, whose aspect is terrific but ever varying. It does not attain more than two hundred feet in width; and the mountains rise to an immense height on either side. The scenery is stern. “But what,” says a visitor, “had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Jehovah. The scenes are suited to the sound of the fearful trumpet that was once heard there;” and will be heard again, when “the Lord himself shall descend from the heaven with a shout, with the voice of the Archangel, and with the trump of Deity” (1 Thess. 4:16). Sinai has four summits, and that of Moses stands almost in the middle of the others. The view from this summit is very grand. From one of these peaks a view is commanded of some parts of the two gulfs of Akaba and Suez; also innumerable ranges of rocky mountains; but around the mount the open places are but few.

Such is the elevated platform upon which is to be inaugurated the Most High and Holy Heavenly—the ever-living Nave of Deity, containing the testimony, the bread of heaven, and the life; “the glorious and fearful name Yahweh *Elohaikha*,” of Moses (Deut. 28:58); the “*Yah* that rideth in the deserts,” of David (Psa. 68:4); the “King Yahweh *Tz’vaoth*,” of Isaiah ch. 6:5; the “Four Living Creatures with the likeness of a Man,” of Ezekiel ch. 1:5, 12; the “Man with the voice of a multitude,” of Daniel ch. 10:5, 6; the Yahweh *Elohim of hosts*, *Yahweh his memorial*” of Hos. 12:5; the “*Yahweh Givborim*—the *Yahweh-mighty ones*” of Joel 3:11; the “Saviours who come up on Mount Zion to judge the mount of Esau,” of Obadiah, ver. 21; the “Man of Bethlehem Ephratah” with his companions, who delivers Israel from the Assyrian, and wastes Assyria with the sword, of Micah 5:2–6; the “*Eloah* upon his horses and chariots of salvation,” of Hab. 3:3, 8; the “four chariot-spirits of the heavens,” and the “one *Yahweh* and one Name,” of Zechariah 6:1, 5; 14:9; the “Son of Man, the Lamb with seven horns and seven eyes, the rainbowed angel, and the hundred and forty four thousand, who follow the Lamb whithersoever he goes,” of John’s Apocalypse:—all the things signified by these divers forms of speech are essentially one and the same theophany, or God-Manifestation, simply expressed by the words *the Eternal Spirit by spirit incorporate in Jesus and his Brethren*.

The Lord Jesus, then, comes first to Sinai; for before he can enter the holy land “from Sinai,” “from Seir,” and “from Mount Paran,” he must come to the places named. He comes to Sinai with ten thousands, who are style by Paul in 2 Thess. 1:7, *aggeloi dunameos autou*, *angels of his power*; that is, all power is given to him—all authority and ability to do whatever is appointed to be done, in heaven and upon earth (Matt. 28:18). He is therefore omnipotent; “for to this end he both died, and rose, and revived, that he might be Lord both of dead and living ones” (Rom. 14:9). Hence, everything that is done in “the time of the end,” is done by the power, or “energy, whereby he is able to subdue all things to himself” (Phil. 3:21). But, it is not to be supposed, that so august and powerful a prince would come to Sinai alone, or unattended, by ministering officials. All the *Elohim* of olden time *elohai kedem*, have been commanded to worship, or do service to him as their Lord; for they are all public officials sent forth to do service on account of those hereafter to inherit salvation (Psa. 97:9; Heb. 1:6, 14). They are then his messengers, excelling in strength who do his commandments, hearkening to the voice of his word; his ministers that do his pleasure (Psa. 103:20, 21). Hence, they are angels, or messengers, who execute his decrees, and therefore *angels of his power*.

He comes to Sinai with ten thousand of these. But what brings, him there with these angels of his power? This is answered in the words, “Thou, *Eloah*, wentest forth for the salvation of thy people, for salvation with thine Anointed” (Hab. 3:13). *Thy people*; that is, first, “those who have made a covenant with him by sacrifice”—*the saints*; secondly, for the salvation of that people who shall be made willing in the day of his power—*the twelve tribes of Israel* (Psa. 50:5; 110:3). The saints are those of the circumcision justified by belief of the things promised, or covenanted, to the fathers, said covenant being confirmed and brought into force by the death of the Seed; and those of the circumcision and uncircumcision who, since the crucifixion, are justified by belief of “the things of the Kingdom of the Deity, and of the name of Jesus Christ;” and have been immersed into him, and thereby become Abraham’s Seed, and heirs according to the promise (Rom. 3:30; Acts 8:12; Gal. 3:29). These are the saints developed upon the principle of belief of the “exceedingly great and precious promises” of Deity, both during and since the times of the law. Multitudes of these are “sleeping in the dust of the earth;” and a few living ones are to be found in the British empire, and in these States of America. The dead saints, who are now lying in the dust of divers and remote countries, are to be raised into renewed existence; and, with the few that are alive, and have not tasted death, are to be “gathered together unto our Lord Jesus Christ” (2 Thess. 2:1). “Gather my saints unto me” is the command; and doubtless, the first to be fulfilled after his descent to Sinai. This command of the Judge can only be delivered to the

angels of his power. This is their work in all the earth; for it is written, “He shall send his angels with a trumpet of great sound, and they shall gather together his chosen ones from the four winds, from one end of the heavens to the other” (Matt. 24:31). They will gather them to Sinai; for the prophet, who saw *Adonai Yahweh* go forth with whirlwinds of the south, says, “YAHWEH my *Elohim*, all the saints, shall come in with thee” (ch. 9:14; 14:5). But, how can they enter the land of Palestine with *Adonai Yahweh*, *He who shall be lord*, who comes from Sinai, and the south, unless they were first gathered there unto him by the angels of his power? The angels had to do with his own resurrection, when he was delivered from death by the glory of the Father; we conclude therefore, that, while the saints are raised by the same power, the application of that power in all individual cases, will be made by the angels of his power under his supremacy. The “trumpet of great sound” is not necessarily a sound making a stunning impression upon ears of flesh. It is the power of the seventh trumpet, which has been sounding for seventy years without arresting public attention. It is the power of this period for the resurrection of the saints, which will be loud enough for them to hear; for they respond to it and come forth (John 5:28, 29). An angel’s whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would be a “*great sound*,” though inaudible to ears of flesh.

When the angels of the Lord’s power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together “a cloud of witnesses,” by whom will be concentrated in one general assembly the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude beside, that no man can number; all in their day, intelligent in the word, and zealous for the truth, in the service of which many were accounted fools, and many lost their lives. In the later ages of their separation from the nations, the governments of the Gentiles, symbolized by the beast and his image, made war upon them, and overcame them, or prevailed against them (Apoc. 13:7; 11:2, 7; Dan. 7:21). But, now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in the faith, rooted and settled, and not moved away from the hope of the gospel (Col. 1:22, 23); they are transformed, and become like Christ Jesus in all things, except that he is preeminent in rank and authority. They are “equal to angels,” who excel in strength (Luke 20:36).

Now, reader, ascend with me into the Mount of the *Elohim*, and from the top of the rocks look into the open spaces of this elevated region of the peninsula; what seest thou outspread before thee? What but the goodly tents and tabernacles of the “*Holy Nation*,” the “chosen generation,” the “royal priesthood,” the “purchased people,” the Israel of God” (1 Pet. 2:9; Gal. 6:16); “as the valleys are they spread forth as gardens by the river’s side, as the trees of lign aloes which *Yahweh* hath planted, as cedar trees beside the waters ... whose King shall be higher than Agag (Gog), and his Kingdom shall be exalted. Behold them “abiding according to their tribes”—those tribes apocalyptically “sealed in their foreheads with the seal of the Deity” (ch. 7:4–9). How beautiful are they in their encampment, who as the four living ones, lie foursquare, and as broad as their length, being 144 cubits, which is “the measure of a Man, that is, of the Angel”—even of the RAINBOWED ANGEL (Apoc. 21:16, 17); whose altitude is equal to his breadth; an altitude by which his relationship to “the light which no man can approach unto,” is established and revealed.

But, why do they lie there in their encampment? What is their angelism? Why are they thus marshalled, “looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” Why have they been hastily transported hither in clouds? Why are they here in convention with the Lord in the aerial? Are they to remain here permanently encamped in the elevated region of the peninsula? No, the wilderness of Sinai is only the place of gathering where the saints are organized, and developed into this mighty angel. They are the SWIFT CLOUD upon which the Spirit rides.

In their camp, they are but waiting for “judgment to be given to them,” that they may go forth and “take possession of the kingdom under the whole heaven.” “He stood and measured the earth.” The wings of their flight upon the prey are not yet expanded. Though they had been gathered by the angels of his power into the presence of Israel’s King, preparation for action upon the outer world was not complete. Israel after the flesh has to be “made willing” to move in obedience to the commands of Jesus, as the Leader and Commander of the people” (Psa. 110:3; Isa. 55:4). This may be also the mission of the angels. But this work of the Spirit, however, executed by the angels or by the saints, it would seem to be a necessary preliminary to a general movement for their deliverance. This is after the order of the type. The Spirit’s Messenger in the bush sent Moses and Aaron to the elders of Israel to make the people willing to remove from Egypt under their leadership, before any communication was opened with the court of Pharaoh, or any judgment had been inflicted upon their enemies and oppressors.

But all things being prepared, the quietude of the camp of Sinai is changed for “the noise of great waters.” The scene becomes tempestuous. When they stood inactive, they let down their wings. But judgment having been given to them, they extend their wings; and the noise thereof is the noise of a host marching against the foe. Habakkuk saw this angelic multitudinous unity in full career. They would, of course, attack the peoples first who were nearest to their encampment. These are “the tents of Cushan” and “the curtains of Midian,” which are afflicted and made to tremble. This Cushan is east of the Tigris and north of the Persian gulf; the Midianites are the Arabs of the desert, who are to “bow down before him” (Psa. 72:9).

Plan of Attack

From Sinai Christ’s forces will subdue the Arabs, occupy Egypt, and then move north against Russia’s confederated forces to pour out the judgment of Armageddon.

But, it is written, “*Yahweh* rideth upon a swift cloud, and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it” (Isa. 19:1). In this invasion of Egypt then in the hands of Gog, the king of the north, who hath power over its gold, and silver, and precious things (Dan. 11:43) the troops of Sinai would have to march round the head of the gulf of Suez, or to pass over the sea, or through it. The last alternative seems to be the course to be adopted at some epoch of the enterprise; which will probably be on return from the conquest of Egypt, in the march to Zion. “I will *bring again from the depths of the sea*,” saith the Spirit in Psa. 68:22. And these words were written in Jerusalem, implying that they were coming Zionwards. In Psa. 66, after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the conquest is effected: “Come and see the doings of *Elohim*, terrible of deed towards the sons of men. *He turned the sea to dry land*; they passed through *the river on foot*: there did we rejoice in him.” And Isaiah says: “*Yahweh shall utterly destroy the tongue of the Egyptian sea*; and with his mighty wind shall he shake his hand over *the river* (Euphrates) and shall smite it into seven streams, and cause to go over in shoes ... *like as it was to Israel in the day that he came up out of the land of Egypt*” (ch. 11:15, 16). And yet again in ch. 50:9, Isaiah, by the inspiration of the Spirit saith in relation to Israel’s future redemption, “Awake, awake, put on strength, O arm of *Yahweh*; awake *as in the ancient days*, in the generations of old. Art thou not the same that cut in pieces Rahab (Egypt) and wounded the dragon? Art thou not the same that dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?” These were the awakenings of ancient days; and by the prophet’s petition, which was the word of the Spirit, the dividing of the sea and the river in a future exodus is indirectly foretold. “*Therefore the redeemed of Yahweh shall return*, and come with singing *unto Zion* (not from Egypt to Sinai, as of old); and everlasting joy (*simchath olahm*, joy of the

future age) shall be upon their head.”

The Rainbowed Angel being constituted of individuals who are all “like Jesus,” who descended to Sinai, and in the days of his flesh even, walked upon the sea; showing thereby that He, and therefore they, are untrammelled by the natural laws: it will be unnecessary and superfluous to divide the sea on their account. It is Israel according to the flesh, who are subject to the natural laws, that are to be “brought again from the depths of the sea;” beside showing his power, and gaining praise and fame in the earth in drying up, or destroying the Egyptian gulf; the passage of the sea by Israel in Egypt under the leadership of “the Prophet-like Moses,” is designed to serve for a national baptism into Christ by which “all their sins will be cast into the depths of the sea,” according to the testimony of Mic. 7:19. When they passed through the sea under Moses, “they were all baptized into Moses in the cloud and in the sea” (1 Cor. 10:2); so when saved from their long captivity by Christ, they will be nationally baptized into him by a like marine investment; and thus be able, as “a people saved by *Yahweh*,” nationally to sing “the song of Moses the servant of the Deity, and the song of the Lamb, saying, Great and marvellous thy works *Yahweh Elohim* almighty; just and true thy ways, O king of the nations. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Apoc. 15:3, 4). The testimony seems to indicate, that at the time of *Yahweh’s* riding upon the swift cloud into Egypt, there will have collected there a considerable Jewish population, which will be grievously oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isa. 19:20, which says, “they shall cry unto *Yahweh* because of the oppressors, and He shall send them a Saviour, even a great one, and he shall deliver them.” This saviour is *YAHWEH Elohim Tz’vaoth*, He who shall be the mighty ones of hosts, the Rainbowed Angel, “and he shall deliver them.” This almighty organization having planted itself in Egypt, all the vanities or idols of Egypt, Greek, and Latin images of saints, and those who worship them, “shall be moved at *His presence*.” And what then? “The heart of Egypt shall melt in the midst of it.” But why? Because “*Yahweh* shall smite Egypt,” to “recover the remnant of his people from Egypt” (Isa. 11:11). In this process, “*Yahweh* will beat off from the channel of the river (Euphrates) unto the stream of Egypt” (the Nile); and thereby subdue the whole south of the grant to Abraham “from sea to sea,” from the Mediterranean to the gulf of Persia.

When the south is thus freed from the domination of “the House of Esau” (Obad. 18–21), the healing of Egypt will commence. “*Yahweh* shall smite Egypt and heal it; and they shall return to *Yahweh*, and he shall be entreated of them, and shall heal them. This healing will be curative of all the population, Gentile and Jewish, that survives the heart-melting judgments of the crisis. Egypt will no longer be proverbial for its darkness that may be felt: for in the day of the Rainbowed Angel, “shall five cities in the land of Egypt speak the language of Canaan, and swear (allegiance) to *YAHWEH Tz’vaoth*, (to ‘him who shall be hosts’): one shall be called, The City of Destruction. In that day there shall be an altar to *Yahweh* in the midst of the land of Egypt, and a pillar at the border thereof to *Yahweh*. And it shall be for a sign and for a witness unto *YAHWEH Tz’vaoth* in the land of Egypt.” And this is the reason of the destruction which gives name to one of the five cities; “for they shall cry unto *Yahweh* because of the oppressors,” as they did in the days of Moses; “and he shall send them a Saviour, even a great one (the Rainbowed Angel) and he shall deliver them. And *Yahweh* shall be known to Egypt, and the Egyptians shall know *Yahweh* in that day, and shall do sacrifice and oblation: yea, they shall vow a vow to *Yahweh*, and perform it ... and they shall return even to *Yahweh*; and he shall be entreated of them, and shall heal them (Isa. 19:18–22).

Egypt appears to occupy a very important position in the restoration of Israel by the Rainbowed Angel. Egypt, Cush and Seba are appointed for their ransom (Isa. 43:3)—the wilderness and deserts of the south into which they are to be brought for discipline, to fit them for settlement in the land of Israel (Ezek.

20:33–44). In reference to this crisis, the Spirit saith, “Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise” (Isa. 43:18–21).

This is all part of the work of the Rainbowed Angel, in which “*Adon* (the Lord) adds his hand to redeem a second time the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from *Shinar*, and from Hamath, and from the islands of the sea” (Isa. 11:11). This is an area of wide extent, stretching from the Nile to the east of the Tigris; and thence north to the Caspian; and then westward to the Mediterranean, in and beyond which are the islands. It is not to be supposed, that such a revolution in the south of Asia and north of Africa, developing a new power of extraordinary might, could progress without making a powerful impression upon France, Turkey, and Russia, which are so sensitive in regard to their supposed interests in Egypt, the Red Sea, and the east. It will throw them all into a state of terrible belligerency. So great a danger will confederate them for a great effort to scatter it. All Europe will be moved; and “rush forth as a whirlwind to scatter me;” saith the Spirit: “their rejoicing was as to devour the poor in ambush” (Hab. 3:14): “they will ascend and come like a storm, and like a cloud to cover the land, that is (or that portion of it which is) brought back from the sword, and is gathered out of many people, who are dwelling safely *in the midst of it* (Ezek. 38:9, 8, 10, 12): under the protection of the Rainbowed Angel. The conquest of Egypt will, doubtless, operate powerfully upon England: for nothing can affect Egypt without greatly disturbing the policy of Britain, and deeply wounding her commercial interests. The Russo-Assyrian King of the north will have inflicted this injury upon England, previous to *Yahweh* riding into Egypt upon the swift rainbowed cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will, doubtless be rejoiced in by the British government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba, and the King of Israel. In this event, “her merchandise and her hire will be holiness to *Yahweh*: it shall not be treasured, nor laid up; for her merchandise shall be for them that dwell before *Yahweh*, to eat sufficiently, and for durable clothing” (Isa. 23:18). And in Psa. 45, which Paul endorses as a testimony for Jesus and his followers, the Spirit testifies, that in the day when, “his right hand shall teach him terrible things,” “the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat his favor” (verse 12); and again, “the kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts” (Psa. 72:10); and “surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the Name of *Yahweh* thine *Elohim*, and to the Holy One of Israel, because he hath glorified thee, O Zion” (Isa. 60:9).

These testimonies indicate a different relationship between the regenerators of Egypt, and the maritime power of the world, from that with the continental powers. These are fiercely hostile; while maritime Tyre, Tarshish, Sheba and Seba, are subservient to the angelic mission for the protection and regeneration of Israel. The riches of these countries, by some powerful influence in exercise at the time, are placed at the disposal of the saints, who become thereby complete masters of the sea. The present tendency of Britain to insulation is then perfected; and her destiny is identified with the New Power of the East. In this cooperation, she becomes “the land shadowing wide with wings, extending from beyond to rivers of Cush”—the Tigris and Euphrates; whose shadow shall be as the night in the midst of the noonday, for the hiding of the outcasts in the land of Moab (Isa. 18:1; 16:3–5). At this epoch, the land becomes prosperous—“a land of unwallled villages, whose inhabitants are at rest, and dwelling safely,

all of them dwelling without walls, and having neither bars nor gates. The desolate places of central Palestine are then inhabited, by a gathering out of the nations, which has become wealthy in cattle and goods” (Ezek. 38:8, 11, 12).

But this prosperity becomes an irresistible temptation to the king of the north to invade the land, and if possible to annex it to his dominion bordering upon it, by Hamath, Armenia, and Assyria. “He will ascend like a storm, like a cloud to cover the land;” for “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. And he shall pitch the tents of his entrenched camp between the seas,” the Mediterranean and sea of Tiberias, which will extend “to the mountain of the glory of the holy” (Dan. 11:44, 45). Thus all the nations of this northern confederacy are gathered by *Yawheh* against Jerusalem, after his descent to Sinai and before his own entrance into the city. He permits it to be taken, and rifled by the spoiler, and its inhabitants to be partly expelled and sent into exile (Zech. 14:2). Their hope would now seem to be lost, and themselves finally cut off from their parts (Ezek. 37:11). They had, doubtless, thought that the long expected rest had been established beyond the possibility of disturbance. They were at rest in the midst of the land; but the whole house of Israel was not there; and the nations were not yet acquainted with the omnipotence of “the Kings of the Sun’s risings.”

The land being covered with the northern hosts as with a cloud, the Russo-Assyrian Gog is the lord ascendant of the country, with none to dispute his authority, but “Edom, Moab, and the chief of the children of Ammon,” south and east of the Dead Sea, and the river Arnon. In this region, his power is contested. “Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof,” protest against the invasion of the land, but without effect. Doubtless, he will feel too strong to be deterred from a grand solution of the Eastern Question in his own behalf. But “he shall be broken without hand:” the stone-power is near ready to fall upon him, and grind him to powder—the power of the kingdom embodied in the rainbow organization (Matt. 21:44; Dan. 2:45; 8:25). The northern Gog pays no respect to the young lions and merchants of Tarshish; but invades the country, and dominates it with an iron rule, as exemplified in the history of daemorial and idol worshipping Poland. The fate of this province of the papal empire was a punishment due to them as worshippers of the beast and his image; but the people “dwelling in the midst of the land,” in central Palestine, in peace and prosperity, belong to the Rainbowed Angel; and to invade and oppress them will not be tolerated: “for thus saith YAHWEH *Tz’vaoth*, after the glory,” manifested in the land, “hath he sent me unto the nations who spoiled you; *for he that toucheth you toucheth the apple of his eye*” (Zech. 2:8).

At this crisis, then, of extreme peril to the Jewish population of Palestine—of that “tenth” indicated in Isa. 6:13—“the fury of *Adonai* YAHWEH comes up into his face”—his eyes become as a flame of fire, and his countenance as the sun shining in his strength (Apoc. 1:14, 16; 10:1). He comes out of Egypt, as it is written, “Out of Egypt I called my son” (Hos. 11:1). This was true of “Israel my son, my first born” (Exod. 4:22), in the days of Moses; of the child Jesus, prophetically named *Israel* in Isa. 49:3, the Beloved Son of the Eternal Father, in the days of his infancy (Matt. 2:15); and it is also true of Israel in Egypt, and of the Rainbowed Angelic Son of Man, the *Yahweh* Name, their King, in the day when Gog, in the latter-years manifestation of the Little Horn of the Goat, the King of fierce countenance, “shall stand up against the Prince of princes” (Dan. 8:25). The Son of the Eternal Father in these several manifestations of Sonship, is called out of Egypt.

But affliction attends the Son more or less in Egypt. Sojourn in Egypt is because of distress in Canaan; and how can Israel sing for joy of heart in a strange land, while the land of their inheritance is trampled under foot of the spoiler! Hence the testimony, “I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall *pass through the sea with affliction*, and shall smite the

waves of the sea, and all the deeps of the river (the Euphrates) shall dry up; and the pride of Assyria (of Gog) shall be brought down, and the sceptre of Egypt shall depart away” (Zech. 10:10).

In leaving Egypt, then, the Rainbowed Angel leads Israel out as a trembling bird (Hos. 11:11). He does not lead them by the Isthmus of Suez, but after the example of Moses and the angel, his prototype, he leads them to the seashore. “Was thy wrath against the sea,” saith the Spirit, “that thou didst ride upon thine horses (Apoc. 19:11, 14) thy chariots of salvation? Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard,” says the prophet as representative of his people in the flesh, “my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest *in the day of trouble*”—that day so great that none is like it; even the time of Jacob’s trouble, out of which he shall be saved” (Jer. 30:7).

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbowed Angel leads them into the wilderness of Paran. Habakkuk sees him here in great power and indignation; for “before him goes the pestilence, and burning coals from his feet,” apocalyptically styled, “pillars of fire.”

“He beheld,” when he came from mount Paran, and “rose up from mount Seir unto them.” “*Adonai* YAHWEH (He who shall be lord) shall blow the trumpet, and shall go forth with whirlwinds of the south” (Zech. 9:14). “He shall march through the land in indignation, and thresh the nations in anger” (Hab. 3:12). In this march, he arrives at Bozrah in Edom, where his presence confronts the forces of the Russo-Assyrian king; “and all the men that are upon the face of the land shake at his presence.” He causes them to turn their swords against one another. He smites every horse with terror and blindness, and his rider with madness (Zech. 12:4). He pleads against them with pestilence and with blood; and rains upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone (Ezek. 38:22).

This is the crisis which fairly inaugurates “the war of that great day of the all-powerful Deity” in the field of Armageddon (Apoc. 16:14, 16); “the great winepress of the wrath of Deity” (ch. 14:19). Israel under the leadership of the Rainbowed Angel on the one side; and the Powers that be, upon the other, are the belligerents in this war. In the overthrow of the enemy at Bozrah, however, Israel after the flesh had no part. The breaking in pieces of the oppressor in Idumea, in this day of “*Yahweh’s* vengeance, and year of recompences for the controversy of Zion” (Isa. 34:8); is the glory of the Rainbowed Angel alone. “I have trodden the winepress alone,” saith the Spirit; “and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come” (Isa. 63:3). By this treading of the winepress, the Rainbowed Angel magnifies and sanctifies himself; and is known in the eyes of those many nations confederate with the king of the north, who come to know that he is YAHWEH (Ezek. 38:23).

“YAHWEH is known by the judgment he executeth” (Psa. 9:16). This New Power of Southern Asia is known to be theocratic, as was that of Joshua and his hosts by the Canaanites, when the walls of Jericho fell at the sounding of Israel’s trumpets the seventh and last time. The treading of the winepress in its initiation at Bozrah is accompanied with a great shaking in the land of Israel, by which mountains are overturned, and towers fall, and all walls are prostrated (Ezek. 38:20); for it is “the day of the great slaughter when the towers fall;” when “*Yahweh* causes his glorious voice to be heard, and shows the lighting down of his arm, with the indignation of his anger, and with the flame of a devoting fire, with scattering and tempest, and hailstones; for through the voice of *Yahweh* shall the Assyrian be beaten down, who smote with a rod” (Isa. 30:25, 30).

But the Rainbowed Angel’s pedal pillars of fire may not halt long at Bozrah. Isaiah in vision saw him “*coming from* Edom, with dyed garments *from Bozrah;*” and describes him as “glorious in his apparel,

and travelling in the greatness of his strength” (ch. 63:1). John’s rainbowed angel is symbolical of this traveller, who proclaims himself “mighty to save;” and powerful to tread down the peoples in his anger, and to make them drunk in his fury, and to bring down their strength to the earth—verse 6. The mutual slaughter of the enemy, the sword called for against him throughout all the mountains of Israel, and the pestilence, make his overthrow coextensive with the land. It reduces the invading hosts to only one sixth of their original force; as it is written, “I will turn thee back, and leave but the sixth part of thee” (Ezek. 39:2, 4). This wreck of the invading force falls back upon Assyria, to which the war is transferred from the Holy Land. A great and marvellous change comes over this country politically, socially, and physically. The peace so long and earnestly prayed for (Psa. 122, 125, 128), and promised (Psa. 72:3, 7; 85:8, 10; Isa. 9:6, 7; 26:12; 32:17; 54:13; 66:12; Ezek. 34:25), is at length established; so that “from this day forward” (Ezek. 39:22) there will be no more war in the land of Israel for a thousand years; and the house of Israel will come to know that the ETERNAL SPIRIT is *Yahweh their Elohim*, manifested in the Lord Jesus Christ and his Brethren, symbolized by the Rainbowed Angel of the Rainbowed Throne.

There is reason to believe, that from the Idumaeen Bozrah the Rainbowed Angel advances to the plains of Moab; and compassing the north end of the Dead sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. According to Hosea, Israel is allured and brought into the wilderness (of Paran). From thence, Solomon sees them coming up from the wilderness leaning for support upon the beloved (Cant. 8:5); “coming out of the wilderness like pillars of smoke”—3:6. “I will bring her into the wilderness,” saith the Spirit, “and I will give her vineyards from thence, and the *Valley of Achor* for a door of hope: and she (Hephzibah and Beulah, with their inhabitants, the Messiah’s national bride—Isa. 62:4, 5, 12) shall sing there, *as in the days of her youth* (the days of Joshua), and as in the day when she came up out of the land of Egypt” (Hos. 2:14, 15). The Valley of Achor near Jericho, is “a door of hope;” when the Rainbowed Angel has led Israel to this encampment, it is only the *earnest* of the restoration of “the whole house of Israel.” He has overthrown the king of the north throughout the land. The country has been evacuated; but the national graves of Israel have not yet been opened. They had been gathered “one by one” into the wilderness of Egypt; yet multitudes continued in the Assyrian empire, ready to perish, especially, too, since the overthrow of the Assyrian upon the mountains of Israel (Isa. 27:12, 13; 14:25). The van only of Israel’s hosts had entered the door under the rainbow-banner; but from the plains of Jericho they looked in hope, sure and certain, of “the restitution of all things which the Deity hath spoken by the mouth of all the holy prophets, *ap aionos*,” from the beginning of the Mosaic dispensation (Acts 3:21).

From the Valley of Achor, the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes *Yahweh’s* throne in Jerusalem; that as the Spirit has testified, “they may call Jerusalem the throne of *Yahweh*” (Jer. 3:17). His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with “his pillars of fire” upon the Mount of Olives, which is before Jerusalem upon the east. In the great shaking which threw down mountains, towers, and walls, the mount trembled at the presence of Deity in the land; and divided asunder in the midst, leaving a very great valley between the halves of the mountain removed to the north and south. The people will be panic-stricken, and flee as they fled before the earthquake in the days of Uzziah king of Judah. After this, the Pillars of Fire appear upon the mount, and in view of “the City of the Great King.”

But the remnant in the city know not that YAHWEH *Elohim Tz’vaoth* has returned to the mountain, whence, in the time of Ezekiel (ch. 11:23) and in the days of the apostles (Acts 1:11) he had taken his departure. The prediction of Ezek. 43:2, is now fulfilled, that “the glory of the *Elohim* of Israel came *from the way of the east*; and his voice was like the noise of many waters; and the earth shined with his

glory.” This was the Rainbowed Angel from the Valley of Achor, “the way of the east.” The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts 1:11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again “in like manner” as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, “travelling in his strength” “from the way of the east.”

But the gates of the city before him are closed. He had said to them in the days of his flesh, “Ye shall not see me henceforth, till ye shall say, ‘Blessed is he who cometh in the name of *Yahweh*’” (Matt. 23:39). That crisis has now arrived; and he sends his heralds of the rainbow to demand admission into the city for the king of glory. Approaching the gates, they exclaim, “Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (*olahm*), and the King of glory shall come in!” But not knowing who he is, they inquire from within the city. “Who is this King of glory?” to which his heralds reply, “YAHWEH strong and mighty; *Yahweh mighty from war*: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of the glory will come in!” But, the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in expectation of further information, they repeat the inquiry, “Who is He this King of the glory?” They are then further informed, that “YAHWEH *Tz’vaoth* He is the King of the glory,” so amply revealed in the prophets (Psa. 24:7–10).

This conference at the gates of Jerusalem will, doubtless, result in the opening wide the entrances to its interior. Then the strong and mighty one attended by his multitude will descend from Olivet, and enter the gates of Zion amidst the rejoicings of his retinue, crying, “Hosanna to the Son of David; Blessed is he that cometh in the Name of *Yahweh*; Hosanna in the highest!” Of course, all the city will be moved, and say, “*Who is this?*” This question will be answered in a solemn assembly of the notables of the city. One will then put the inquiry in the form, “What are these wounds in thy hands?” the reply to which will reveal the crucified Nazarene to his astounded inquisitors—“The wounds with which I was wounded in the house of my friends” (Zech. 13:6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas; and, after the representation in the case of Joseph (the type of the Shepherd and Stone of Israel—Gen. 49:24), he makes himself known to his brethren according to the flesh in his appearance before them the second time. Upon this a like result ensues: “They look upon him whom they pierced, and mourn because of him as one mourns for an only son.... In that day there shall be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon (*Armageddon*)” (Zech. 12:10). This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed (verse 7; 13:1); and henceforth they rejoice in the Son of David as their king. Such is the development in relation to Judah of Apoc. 1:7: “Behold he cometh with clouds; and every eye shall see him, even they who pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.”

The seven months ensuing “the great slaughter” will be occupied in burying the dead that the land may be cleansed (Ezek. 39:11–16). This, however, does not interrupt the prosecution of the war. The Bethlehem-born Judge of Israel being duly installed upon the throne of his father David as king over the little mustard seed like kingdom of Judah (Matt. 13:31, 32), invades the land of Assyria, and the land of Nimrod, and wastes them with the sword. Thus, he will not only deliver Judah from the Assyrian when he cometh into their land, and treadeth within her borders; but the Rainbowed Angel will also take away the dominion of the first three beasts of Daniel—ch. 7:12. But, though deprived of dominion, they will still exist as national organizations; for “their lives shall be prolonged for a season and a time,” or a thousand years. Their kingdoms will become the Rainbowed Angel’s, and they will be blessed in the new administration of their affairs. While *Yahweh* inherits Judah his portion in the Holy Land, and

dwells in the midst of Zion, these nations are joined to him, and become his people (Zech. 2:10, 12). The regeneration of Egypt, Israel, and Assyria becomes complete. His right hand is established in the rivers, and his left in the sea; and he is already higher than the kings of the earth (Psa. 89:25–27): and by his prowess he has changed the face of the east, having wrested those fair and luxuriant countries from the destroyer; and made the land that was desolate, the enchanting Paradise of God (Ezek. 36:35; Isa. 51:3). “In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom *Yahweh T'zvaoth* shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 19:23–25).

But the vindication, or avengement, of the Holy Land (Dan. 8:14—*we-nitzdaik kodesh*) and the conquest and regeneration of Egypt and Assyria, do not consummate the work of the Rainbowed Angel; they only serve to “place his right foot upon the sea;” and to prepare him for setting “his left upon the earth.” He has conquered the lion, the bear, and leopard: he has taken away their dominion, and placed them under his own: but there still remains that “dreadful, and terrible, and exceedingly strong fourth beast,” which came up out of the same sea as the others. This is not simply to lose his dominion, and yet continue as a body politic to exist like the others “for a season and a time.” The contrary of this, would be the continuance of the European commonwealth as now constituted in church and state, but without human government, for a thousand years. This however, can never be. The decree of heaven has long been on record for its utter and total destruction. The decree is this: “Because of the voice of the great words which the horn spake; I beheld till the beast was slain and his body destroyed, and given to the burning flame” (Dan. 7:11). This is the grand catastrophe of the apocalypse—the slaying of the Latin Catholic Beast, and the destroying of its body politic by the Rainbowed Angel—by the Spirit manifested in the saints. His “pillars of fire” march through the countries of Europe with the destruction of a “burning flame;” the result of which is “judging among the nations, filling their countries with dead bodies, and the bruising of the Head over an extensive region” (Psa. 110:6).

This exposition, then, of “the mystery of the Deity as he hath declared the glad tidings to his servants the prophets,” defines the position of the Rainbowed Angel; and brings him up before us as a colossus prepared to stride the world. By his right foot being placed upon the sea, it plants his left foot, of course, upon daemonial and idol worshipping Spain, brings before him all the countries of the Latin and Greek churches, as Spain, France, Belgium, Holland, Britain and Ireland, Norway, Sweden, Denmark, Russia, Prussia, Germany, Austria, Switzerland, Italy, the Pope’s temporality, Turkey, and Greece. In this enumeration there are protestant countries; but they all belong to the Fourth Beast dominion, being ‘the Harlots and Abominations of the earth’ which all acknowledge the Church of Rome as their common “mother”—“the Mother of all the Churches.”

Such is the commonwealth or body politic to be destroyed root and branch, by the saints when judgment is given to them, and they proceed to “prophesy before many peoples, and nations, and tongues, and kings” (ch. 10:11). Then will the high praises of AIL (*the Eternal Power*—THE FATHER) be in their mouths; and “a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their honorable ones with fetters of iron: to execute upon them the judgment written: this honor have all his saints. Praise ye YAH” (Psa. 149:6–9).

7. THE ROARING OF THE ANGEL

These are “the labors” to be performed by the Rainbowed Angel before he can “rest” (Apoc. 14:13). But, before he advances against the daemonial and idol worshippers of “Christendom” so called, “he

cries with a loud voice as when a lion roars.” Being “the lion of the tribe of Judah,” his proclamations are the roarings of that lion; and the carrying of them into effect, is the noise of the roaring (Ezek. 19:1–9). Before *the noise* of his roaring lays waste their cities, and desolates their land and the fulness thereof, he is still awaiting the result of his manifesto to the nations of the west. Enthroned in Jerusalem his dwelling-place, he is fearless of attack. “I will be still,” says the Spirit: “yet in my dwelling-place I will be without fear—as dry heat impending lightning, as a cloud of dew in the heat of harvest” (Isa. 18:4). Such will be the condition of the political aerial, styled in Apoc. 16:17, “the air,” at the crisis when “the lightnings, and voices, and thunderings, and earthquakes, and great hail” (ch. 11:19; 4:5) shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong lion of Judah “sends of those who have escaped” “the whirlwinds of the south,” of the saved remnant of Judah, “to the nations Tarshish, Pul, and Lud, sounders of the truth, to Tubal, and Javan, and the isles afar off, that have not heard his fame, nor seen his glory; and they shall declare the glory” of which he is the king, “among the nations” (Isa. 66:19). But, they will not only declare his glory throughout the west; they will also make known the *aion-evangile*, the good news concerning the millennial cycle, soon to commence in all its blessedness; and with a loud voice throughout the aerial, styled “mid-heaven,” invite mankind to “fear the Deity, and give glory to him, because the hour of his judgment,” which is to destroy the catholic and protestant constitution of things, “has come” (Apoc. 14:6, 7).

But this proclamation will not be complied with by the governments of the catholic world at least. They will “prepare war, and wake up their mighty men.” The ten horn-royalties of the European Commonwealth will make war with the Lamb, and contend with him in battle (Apoc. 17:14; 19:15). Foreseeing this issue the Rainbow Angel will roar out of Zion, and utter his voice from Jerusalem; and go forth as a MIGHTY MAN, and stir up jealousy as a man of war. He will cry, yea, roar; he shall prevail against his enemies. “I have,” saith he, “holden my peace *maiolahm*, from the (conclusion of the Mosaic) cycle; I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs, and I will make rivers dry deserts, and I will dry up the pools” (Isa. 42:13–15). This testimony shows the import of the action expressed in the phrase “as a lion roareth.” In the fearful conflict that ensues “he causes the nations to tremble, and the mountains of antiquity to be scattered, and the hills of the cycle to be bowed down: the goings of the cycle are his. He threshes the nations in his anger” (Hab. 3:6, 12). That great day is the great and terrible day of *Yahweh*. It is the day of the seven thunders when they utter their voices, in the midst of whose echoes, Babylon falls; and those who worship the beast and his image, and have the mark on their forehead, or on their hand, are tormented with fire and sulphur “in the presence of the holy angels, and in the presence of the Lamb;” that is, in the presence of the Rainbow Angel.

When these aerial reverberations shall have died away, and calm shall be restored to the trembling heavens, and the quaking earth, “the labors of the saints” will be finished, and they will enter into the rest, or sabbatism, that remains for the people of the Deity. There will then be found nothing answering to the image of Nebuchadnezzar; nor to the Fourth Beast of Daniel. They will have become “like the chaff of the summer threshing floors, carried away by the tempest; so that no place is found for them.” The judgments of the seventh vial are exhausted; “for the Lamb has conquered;” and executed all the bitternesses of the little scroll. There is now no longer any Papacy to stultify humanity; all names and denominations are abolished, and all the political hills and mountains, or Gentile, imperial, regal, and republican states, that upheld them, are overthrown. A glorious consummation is this! The Laodicean Apostasy is destroyed; and all Europe delivered from the immense mass of ignorance and superstition that bewilders and demoralizes its catholic and protestant populations. No longer will it be possible for spiritual pretenders, and political knaves to mislead them for their own glorification and

aggrandizement. This will be among the occupations gone. Clergy and ministerial craft will be ruined; and men will practise it, as sorcerers spiritualism under the Mosaic law, at the hazard of their lives. For “it shall come to pass when any shall yet prophesy (for, in modern phraseology *preach*) then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of *Yahweh*: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophet (clergy and parsons of all grades and classes) shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment (or professional garb) to deceive,” or impose upon the ignorant (Zech. 13:3, 4). For the nations conquered by the Lamb and those cooperating with him, who are called, and chosen, and faithful (Apoc. 17:14) are also enlightened by them; for “the earth is lightened by the glory of the Rainbow Angel” (ch. 18:1). And under the influence of this light, “many peoples will go and say, Come ye, and let us go up to the mountain of *Yahweh*, to the house of the *Elohim* 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 *Yahweh* from Jerusalem” (Isa. 2:3). Thus of a free and willing mind “the Gentiles will come from *the ends of the earth*, and shall say, Surely our fathers have inherited lies, vanities, and things in which there is no profit” (Jer. 16:19). Such will be the judgment of posterity upon the spiritual wisdom of their ancestors. The creeds, articles, and confessions of faith which are now cherished with so much zeal, will be pronounced by a succeeding generation mere lies and unprofitable vanities. And so they are. They can teach no man the way of salvation; and therefore they are mere “vanities;” and they teach what is either not true, or they nullify the truth; so that they are neither more nor less than “lies.” These lies and unprofitable vanities, which constitute the poisonous elements of that “strong delusion,” which Paul predicted the Deity would send upon the professors of christianity “that they should believe the lie,” as a punishment for their “not receiving the love of the truth to the end that they might be saved” (2 Thess. 2:10, 11) these false teachings will all have been suppressed by the victorious heroes of the covenant, who will have “turned to the people a pure language;” and have taught them all to “call upon the name of *Yahweh*, and to serve him with one consent” (Zeph. 3:9). What an extraordinary and unparalleled revolution will this be among the nations of the earth! Catholic, Protestant, Sectarian, Mohammedan, and Pagan, all without exception freed from their special ignorances and blasphemies, and meeting together unanimously in peace and concord; indignant at the old fooleries imposed upon them by their pious predecessors; enlightened in the truth; delivered from the crippling tyranny of thieves and robbers in church and state; and blessed in Abraham and his seed; whom all nations, though conquered by them, joyfully proclaim to be the blessed (Psa. 72:17–19). The sea upon which the Rainbow Angel stands in ch. 15:2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt (Isa. 57:20); but will have subsided into a calm which no storms nor tempests will disturb for a thousand years. It will be a glassy sea like to crystal before the throne (ch. 4:6); the beast with seven heads and ten horns will have been exterminated from its waters (ch. 13:1); and it will have become transparent, and affording in every part transmission to the glorious, illuminating, and healing beams of the Sun of Righteousness, whose enlightening influence will pervade the earth to the dispersion of all darkness in its utmost comers, and profound depths. The present dead sea of nations will be filled with the choicest fish; fished by those incomparable “fishers of men,” the companions of Deity in flesh (Matt. 13:47, 48; 4:19). Upon this bright blue sea, purified by commingled fire from the colossal feet of the Rainbow Angel, the victorious saints will stand with the harps of the Deity. Each one will himself be a living harp, a living embodiment of melody and song. And such music will ascend as no concert of earth-borns has executed, and no inventor has composed before. This rainbowed multitude, in throng which no man can number, will sing what none besides themselves can sing—the great song of their redemption and triumph (ch. 5:9, 10; 14:3; 15:3, 4). Victory crowns their labours, and

they rest in a strong and peaceful reign of a thousand years (ch. 20:6).

8. THE NEW WORLD AND THE ANGEL OF THE BOW

The destruction of the fourth beast of Daniel by the Rainbowed Angel's pillars of fire will be the dissolution of the European commonwealth. When the old world hath fallen thus, what will be the destiny of the new? Will it escape "the burning flame?" and, when "the kingdoms of the old world become the kingdoms of *Yahweh* and of his Anointed," will the colonial and republican institutions of the American continent remain intact? Why should they so remain? American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonoring, word-nullifying, and perverse of "his way." The earth is as corrupt as in the days of Noah; "for all flesh," in both hemispheres, "have corrupted his way upon the earth" (Gen. 6:11, 12). It is only necessary to understand *the way of salvation* as taught by the apostles to see this. Seeing, then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be taught that there is One almightier than the dollar, and stronger than the human will.

There is no symbolical revelation of events to be developed upon the American arena; there are, however, general declarations, which show what must of necessity be developed in the course of the Rainbowed Angel's mission upon this continent from one end of it to the other. Thus, the principle is oracular, that "ALL *nations* shall come and worship before the all-powerful *Yahweh Elohim*;" and that "they will learn righteousness." This necessitates instructors, and a system of instruction, such as does not exist on earth at this time—an enlightening power no less than divine. It also requires a disposition, a child-like disposition, which exists not in the public mind, neither in the ignorant people, nor in their blind and conceited guides. To correct this fatal evil, and to break the power of ignorance, which is "the power of Satan," the angelic "pillars of fire" must march through the land; for it is written, "When the judgments of *Yahweh* are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9; Apoc. 15:4).

And when they have learned this lesson, so difficult for individuals and nations, their lofty looks will be humbled, and their haughtiness will be bowed down, and *Yahweh* alone will be exalted (Isa. 2:10, 11). British and American pride will be prostrate in the dust; and "the people the source of all power," an exploded fiction of the past. "In that day, *Yahweh* alone shall be exalted." Popular sovereignty will be a dead putrescent carcase; and all who derive their power and authority from it will be abased. Such a consummation as this, and so devoutly to be wished, can only be developed by Omnipotence—by the powerful angel of the covenant. The fate of the old world must necessarily be the fate of this whole American continent; for it is written of the Spirit, saying to the Son of David, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8). This is certainly comprehensive of the western hemisphere. The Eternal Spirit gives this to the Rainbowed Angel in fee. All power and authority here must, therefore, be derived from him, not from the people; and in these there will be no democracy or republicanism, but divine and imperial despotism, pure and simple; for "he shall rule the nations with a rod of iron" (Psa. 2:9; Apoc. 19:15; 2:26–27); "and *Yahweh* shall be king over *all the earth*; in that day there shall be one *Yahweh*, and his name one" (Zech. 14:9). This is conclusive. No one believing the scripture can respect the traditions of Americanism. The Monroe doctrine and the millennial perpetuity of the Union, will be a derision to the cloud-invested angel, as they are now to all who have "the patience of the saints," "the commandments of the Deity, and

the faith of Jesus” (Apoc. 14:12). All the States of the new world will be taken possession of by them; for “the kingdom, and dominion, and the greatness of the kingdom under *the whole of the heavens* is given to the people of the saints of the Most High Ones.... and *all dominions* shall serve and obey him” (Dan. 7:27). It is manifest, therefore, that the destiny of all colonies, and republics, and empires, upon the American arena, has long since been decreed; and that destiny is unquestionably glorious and blessed—that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, coextensive with the globe, under which life, liberty, and property, will be secure; “mercy and truth meet together, and righteousness and peace embrace each other;” and “glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men” (Psa. 85:10; Luke 2:14). “Hitherto is the end of the matter” (Dan. 7:28). The wars of the Angel of the Bow culminate in the conquest of a peace, which extinguishes all belligerent conflagration in the earth for a thousand years.

9. THE ANGEL RESTS FROM HIS LABORS

Synchronical with this “end of the matter” is the blessedness of the dead in “rest from their labors.” The end of the Exodus from Egypt, and the destruction of the fourth beast in all its relations, domestic and foreign, being now attained by their almighty prowess, the end of Micah’s 40 years is duly arrived at. It is, therefore, written by command of a voice from the heaven, newly planted and firmly established (Isa. 51:16): “Blessed at this time are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors: and their works HE goes with them” (Apoc. 14:13). This is the time for the righteous dead, who have been caused to spring out of the earth, and afterwards been quickened by Christ who is their life, to be blessed in the Millennial Sabbatism. The millennial rest cannot be enjoyed by the called, and chosen, and faithful saints so long as the fourth beast ecclesiasticism is undestroyed. The *Lion-Mouth* of this system of ignorance and imposition “speaks great things and blasphemies,” by which the Deity is blasphemed in “blaspheming his name, and his tabernacle, and them that dwell in the heaven” (Apoc. 13:5, 6). The saints, though resurrected and immortalized, can have no rest while this, their old enemy, who, in the days of their flesh, made war upon them and overcame them (ver. 7; 11:7; Dan. 7:21), remains unconquered and undestroyed. When this is compassed their rest is attained. *At this time, aparti, or, from now;* the *now* beginning at this consummation of their works. They had “died in the Lord,” which they only do when they die who believed the glad tidings of the kingdom of the Deity and name of Jesus Christ, and are subsequently immersed; they had been caused to spring forth from the earth; they had been judged; and, by quickening, had been organized into the cloud-invested angel of the covenant, or bow; and following the Lamb whithersoever he went, in all his wars, had conquered three of Daniel’s beasts, and destroyed the fourth; and, in so doing, had delivered and regenerated the twelve tribes of Israel, restored all things, and abolished the superstition of the world. These are their works, the works of Jesus and his Brethren, and the consummation of them, which brings to them rest for “a season and a time.”

But, in the text before us, we are given to understand that Jesus and his Brethren did not do all these wonderful and mighty works by their own independent and inherent power. In the days of his flesh, Jesus said to the Jews, “I can of my own self do nothing;” and again, “Verily, verily, I say unto you, The Son can do nothing of himself ... but what things soever the Father doeth, these also doeth the Son likewise” (John 5:19, 30); and “the Father who dwelleth in me he doeth the works” (John 14:10). This doctrine is incorporated in the apocalyptic symbolography. It is true in regard to all the works of that remarkable prophecy. It is the Father, the Eternal Power, the Spirit, who doeth the works: as he said to Zechariah, “Not by might nor by power, but by my Spirit, saith YAHWEH *Tz’vaoth*” (ch. 4:6). Of their

own selves Jesus and his Brethren can do nothing. Their almightiness is of the Father-Spirit, “Whithersoever the Spirit was to go they went” (Ezek. 1:12, 20); and where they went, there the Spirit of their Father worked. Hence the peculiarity of the sentence, *ta de erga auton akolouthēi met’ auton*—“and their works He goes with them.” He attends upon them as *akolouthos*, a camp-follower. He is present in all their encampments; and all the defeats they give their enemies is by his power. How could it be otherwise? For, having been begotten and born of the Spirit, they are as much Spirit as that which has been begotten and born of the flesh is flesh (John 3:6). Therefore, what they do must of necessity be done by the Spirit—“he goes with them;” and “their works,” the works of the Angel of the Covenant, signified in his roaring, in the little scroll, and in the seven thunders, He does with almighty and invincible power.

10. THE SEVEN THUNDERS

Apocalyptic thunder is significant of War. *Seven thunders* are either so many distinct wars; or, they are war of complete and intense severity; or the wars are styled *seven thunders*, because they are the thunderings of the Seven Spirits of the Deity sent forth from before the throne into all the earth (Apoc. 4:5; 5:6). This, I believe is the correct definition. If the spirits of the Deity had been *eight* instead of seven, it would have changed the arrangement of the whole prophecy. There would then have been eight apocalyptic epistles to eight ecclesias, eight seals, eight trumpets, eight vials, and eight thunders. But seven is the Divine Number of the Spirit; and, therefore, all these are numbered sevenfold; and the Spirit is symbolized by “seven horns and seven eyes,” as significative of omnipotence and omniscience. The Rainbowd Angel is the Seven Spirits incorporate in Jesus and his Brethren going forth in their wars into all the earth. Hence the connection between the lion-roar of his voice and the voices of the seven thunders—“And he cried with a loud voice as when a lion roareth; and *when he cried*, the Seven Thunders uttered their voices.” If the angel had not crashed forth his voice, there would have been no thunderings reverberating their echoes through the aerial of the Sin-Powers of the world. The thunders are, therefore, the echoes of the voice of the Allpowerful and Omniscient Seven. They are the wars of the Saints in the execution of “the judgment written,” and “given to them;” and waged against Babylon and the apocalyptic beasts in what remains of the sixth vial after the return of Christ, and in all the seventh, until the wrath of Deity is filled up, and the smoke from his glory and power no longer prevents an entrance into the nave (Apoc. 15:8).

“And when,” says John, “the seven thunders had uttered their voices, I was about to write.” The *voices* of these thunders imported the things to be transacted in the wars. When John heard the revelation of them, he was about to make a record of them for the information of the servants of the Deity; but this he was forbidden to do by a voice from the heaven, saying, “Seal up those things which the seven thunders uttered, and write them not.” This shows that the voices of the thunders were their utterances; and that these were things expressed in words that could be intelligibly recorded. To *seal up* is to conceal; and to conceal what he had heard them say, was to obey the command, “Write them not.” When the time of the thunderings from the rainbowd throne arrives, the things they uttered will be unsealed. The unsealing of them will be the practical development of them in the execution of the judgments by the saints in the time of the end. This also will be the unclosing and unsealing of the words and the book which Daniel was commanded to shut up and seal till the time of the end (ch. 12:4, 9); and this unclosing and unsealing in that time is symbolized by the little open scroll in the angel’s hand. As the apocalypse is a revelation for the sealed servants of the Deity alone, it was deemed inexpedient to write in detail the things in which they would be practically engaged. The apocalypse is not for their enemies; hence the universal failure of all their attempts to expound it. To these, the prophesyings of the

thunders were to be impenetrable. They were not to be permitted even to read them; therefore, the Spirit said, "Write them not." Thus, they can only be read in the history of "the terrible doings of the *Elohim* toward the children of men," in bringing them to submit themselves to the glorious majesty of the kingdom (Psa. 66:3–7). The utterances of the thunders will be written upon the historic page by the valiant and mighty deeds of all the saints. This is the only record of them the world will be permitted to inspect.

11. THE ANGEL'S OATH

The oath is the protestation of the saints-spirit swearing by Spirit—by the all-creating Spirit—concerning the termination of the times attested in the oath of the Spirit in the hearing of Daniel 12:7. This prophet saw in vision a man clothed in linen, standing upon the waters; and John saw a man clothed with a multitudinous cloud, standing upon the sea. They both have their feet upon the waters; which imports that the peoples shall be subject to them whom they represent. Daniel heard the question put to the linen-invested man, "How long to the end of these wonders?" This elicited an oath from him with uplifted hands to heaven, in which he declared by THE LIVING ONE OF THE FUTURE AGE, *b'khai ha-olahm (ho zon eis tous aionas ton aionon)*, that it should be "for a time, times, and a half:" that is, that the ending of the wonders should be synchronical with the end of that cycle of time. In this oath he declared the duration of the wonders, but not the beginning of the period. The duration expressed in figures is 1260 years. Daniel did not hear when they began; but he was informed of a certain event that would characterize their terminal epoch—the concentration of the power of the holy people. So long as the twelve tribes of Israel remain scattered among the nations, their power is scattered. It will occupy forty years after the Rainbowed Multitude commence their labors before they will have established the twelve tribes in the Holy Land, an independent, glorious, and powerful kingdom, under David II., their King and Prince for the future age (Ezek. 37:21–28). When this is accomplished, the multitudinous angel of the covenant will have "accomplished, to scatter the power of the holy people;" which is the same as to cease to scatter it, or equivalent to restitution in the era of Israel's regeneration (Matt. 19:28). The development of this work will be terminal with 1260, which ought to be a jubilee year, in which every Israelite of that generation shall return to his possessions (Lev. 25:10). Be this as it may, this 1260 will not end so long as "the whole house of Israel" is helplessly trodden under foot of the Gentile governments. It must be restored "as in the days of old" (Amos 9:11–15; Acts 15:16); and then the wonders revealed to Daniel will have been fully developed. Thus he heard, "but," says he, "I understood not;" he then inquired about the end of these times, saying, "O my lord, what the end of these?"—of "the time, times, and a half?" But, the only additional premises supplied was the coeval termination of 1335 years; when his lot or inheritance, should be developed, as the result of wonders elaborated during 40 subsequent years; and he should stand in it.

Such was the scanty information vouchsafed to Daniel 2400 years ago. The times, however, still remained incomprehensible to him. He was like other prophets "who inquired and searched diligently searching what, or *what manner of time* the Spirit of the Christ that was in them did signify, when it testified beforehand the sufferings of the Christ, and the glory that should follow. Unto whom it was revealed, that not for themselves, but for us they did minister the things which are now reported unto you by them (the apostles) who have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into" (1 Pet. 1:11, 12). He might have been told, that the times, or 1260 years, when the glory should follow, would end in a certain year of the world's age. This would have been very gratifying to his curiosity and to ours; but such information was not granted to any "until the time of the end." He was therefore commanded to go his way, which is the way of all the

earth. He was to die in ignorance of the year of the world's age when the 1260 should terminate; but he is to rise again in the time of the end, and to become one of the cloud with which the Spirit will then be invested. Then the words will be no longer closed and sealed. He will himself be engaged in the work of unclosing and unsealing in the time of the end, when "the mystery of the Deity will be finished," and fully "opened" to his view.

But, six hundred and thirty-eight years after Daniel went his way (he died in the first year of Cyrus' sole reign, B.C. 540; which was the *third* from the capture of Babylon, and the death of Lucifer—Dan. 1:21; 10:1; Isa. 14:12; Dan. 5:30), John was favored with a vision of the same man seen by Daniel, only instead of seeing him clothed with linen at the time, he saw him "clothed with a cloud." He had to communicate with John upon the same subject he had been treating of with Daniel—upon the "How long to the end of the wonders?" In effect, he swore by Him who lives for the Millennial Future, that when he should stand upon the sea and upon the earth, *chronos ouk estai eti*—*Time should be no longer*; that is, "the time, times, and a half" should expire; therefore, he adds, "But *in the days* of the voice of the seventh angel, *when he shall sound, otan melle salpiseion*, the Mystery of the Deity should also be finished, as he hath declared the good news, *hos enaggelise*, to his servants the prophets" (ch. 10:6, 7). The *time*, concerning which Daniel inquired, saying: "What the end of these times?" is to continue "no longer" than the sounding of the seventh and last trumpet. When this shall sound, *the 1260 time* of Dan. 12:7 will all be in the past—this time will be longer; but will be superseded by another "manner of time," commonly styled, "The Millennium;" by Daniel *hah-olahm*; and by John, as in verse 6, *hoi aiones ton aionon*, *the cycles of the cycles*, which constitute YAHWEH'S TIMES, or the *future age* (Isa. 33:5, 6).

Such is the angel's oath. It is to be remarked, that he did not swear, that the 1260 time should be no longer than when the seventh angel should *begin* to sound, as rendered in the English Version; but "when he shall sound," which sounding will occupy "days;" for he said, "*in the days* of the voice." This indicates an indefinite continuance of the voice; indefinite as far as the words of the oath are concerned. In the days of sounding, neither at the beginning, nor in the middle, of the sounding; but when the sounding shall be progressing, the mystery shall be finished. The sixth trumpet ended with "the remnant giving glory to the Deity of the heaven" (Apoc. 11:13); which was nationally proclaimed MAY 7, A.D. 1794. Since that event the seventh angel has been sounding. He is sounding his trumpet at the present time. It is "the third woe," in the development of which, direful calamities befall the catholic and protestant "worshippers of the daemonials and idols," not expressly detailed. This American woe, which afflicts the old and new worlds, is, doubtless, an unwritten calamity of the seventh trumpet. It is a just punishment upon "the spirituals of the wickedness in the heavenlies"—in Church and State, and upon the blind multitude which is led by them into the ditch, "the last ditch," which will engulf them all. This seventh trumpet is "the last trumpet;" and will not cease to sound until "the mystery of the Deity is finished as he hath declared the glad tidings to his servants the prophets;" that is, until the end of the seventh vial, in the consummation of which John heard the announcement from the throne "IT IS DONE!" (ch. 16:17). What is done, or finished? The only answer possible is, "the Mystery of the Deity is finished."

Now, on the ground of the commencement of the seventh trumpet "quickly" after the ending of the sixth; that is, in the same year; the seventh trumpet has been sounding seventy years in the current A.D. 1865. But it will probably continue to sound forty years longer, or till A.D. 1905–8; making in all a period of one hundred and ten years. Hence, this century and a fraction answers to the "days of the voice of the seventh angel." *In these days* the mystery is to be finished; and the "time" of the mystery "will be *no longer*—the 1260 will be all expired, and the thousand years begin. Looking at the events of the past seventy years, and at the present woeful condition of this "evil world," no one can be so blind as to say

that the mystery is finished. Its finishing then, is unquestionably in the future; which will be an epoch of the world's history—"a time of trouble, such as never was since there was a nation to that same time" (Dan. 12:1): "Blessed is he that watcheth, and keeps his garments;" and is able to discern the time (Apoc. 16:15).

12. THE MYSTERY

In my translation, I have rendered the words *euaggelise, as he hath declared the glad tidings*. The English Version reads *as he hath declared*. But this is not the full import of the verb *euaggeliso*. This is compounded of the adverb *eu, good*, and the verb *aggello, to announce by one sent*; by a messenger, or angel. The context of the English Version shows that the thing declared to the prophets was "the mystery," or secret purpose "of the Deity;" but its rendering does not indicate whether the import of that mystery was good or bad. The original gives us to understand that the subject-matter of the mystery was *good*—or glad tidings of great joy. Good, of course, to the servants of the Deity, the Father's sealed ones; not to those who are obnoxious to the "pillars of fire," which march in indignation through the countries of "the earth and sea." This mystery of the Deity to be finished is styled by Paul "the mystery of Christ," "the mystery of the gospel," "the mystery of the Deity's will," "the mystery of Godliness," "the mystery of the Deity, even of the Father and the Christ." These are not many mysteries, but one and the same mystery, which he says, was "*hid from the aiones*," or Mosaic and prophetic cycles of time; "and from the *genea*," or thrice fourteen, that is from the forty-two generations between Abraham and Christ; and in another place he says that it was "*hid from the aions in the Deity*," or "*kept secret chronois aioniois in the times of the aions*."

It was the special function of the apostles to make known this mystery in their preaching. Paul was a prisoner in bonds because of his Zealous labors in this enterprise. As we have seen before, it was revealed or declared to the prophets; but the revelation was not in the same form as was the revelation of it to and by the apostles. This appears from Paul's teachings, who says concerning "the mystery of the gospel, for which he was an ambassador in bonds," "in other generations it was not made known to the sons of men *as it is now apokalyphte, apocalypsied or revealed* to his holy apostles and prophets by spirit;" among whom he includes himself in saying, "*kata apokalupsin*, by revelation be made known to me the mystery." They were commanded to go and make manifest this important and long concealed secret to every creature under the Roman heaven. This was the apostolic work in which John and his companions were engaged. The whole ground of their prophesying was covered by the *euaggelion*, by the *kerugma*, and by the *apokalupsin musteriou*; that is, by the *good-announcement* they made as the messengers of heaven; by the *proclamation* of Jesus as the Christ; and by the *revelation of the secret*, which none of the chief men of their time knew anything about. These are the three grand divisions of the great subject they handled, and in the fight understanding of which they sought to establish all true believers. In addressing such, Paul says, the only wise Deity establish you "by my evangile," good-announcement, or gospel, "and proclamation of Jesus Christ; by the revelation of the mystery which was kept secret in *aionian* times, but now is made manifest through the prophetic writings by command of the *aionian* Deity (the Deity of the times of the law) made known for obedience of faith to all the nations." They set forth in their teaching the gospel preached to Abraham; and afterwards preached by Moses to the enslaved Israelites in Egypt; and next *propeggeilato*, previously announced through His prophets in the holy writings; and then by John the Baptist, Jesus and his disciples, before the crucifixion; after this, they proved that Jesus was the promised and expected Christ, or Son of David and Son of the Deity, raised from among the dead to be King of Israel; and they showed how remission of sins and eternal life might be obtained through his name. "The sufferings of the Christ and the glory that

should follow,” are the more general and twofold division of the mystery; or in other words, “the things concerning the Kingdom of the Deity, and the Name of Jesus Christ;” which every one taught by them who desired to share in the great salvation, practically elaborated by the Spirit-Angel of the Bow, believed, and obtained a right to by being aqueously immersed into Christ. From this exposition, then, the reader will perceive, that, the mystery previously announced through the prophets, and preached by the apostles, is not yet finished. Multitudes have received the remission of sins and a right to eternal life, on the basis of the sufferings of the Christ, belief of the truth, and immersion into his name; but the realization of their right in the kingdom of which they are “heirs;” and the blessedness of all nations in Abraham and his Seed, are parts of the mystery previously announced to the prophets, “the Hope of the Gospel” and “the Hope of Israel,” which yet remain to be developed by the almighty power of the Spirit-Angel of the Bow, in “the days of the seventh angel,” when he shall synchronically consummate “the wonders” and “the times” (Rom. 1:2; 16:25, 26; 1 Cor. 2:7, 8; Eph. 1:9, 10; 3:3–9; 6:19, 20; Col. 1:26; 4:3; Matt. 1:17).

13. THE DRAMATIC CONSUMMATION OF THE VISION

prophecy of this tenth chapter is descriptive of a piece to be performed upon the arena of the fourth-beast dominion. The *dramatis personae* are the Voice in the heaven, the Angel, and John. “I am *the Voice*,” said John the Baptist, “of one crying in the wilderness.” It is correct, therefore, to say that “the Voice in the heaven” is a person. The Voice personates the Father and the Son, who “are one;” and the Angel personates a multitude, who are “made perfect in one, as the Father is in Jesus, and Christ in him” (John 17:23); and shall we say that John only personates his individual self in the midst of this multitudinous unity? I believe not; but that, in this dramatic scene, he is the representative of a class of agents; and that the part which he performs in it is symbolical of their agency in connexion with the angel in carrying into effect the judgments written in the little opened scroll. It was said to John, as recorded in verse 11, “Thou must prophesy again before many peoples, and nations, and tongues, and kings.” He did not do this in any sense between his release from Patmos and his decease. His prophesying, therefore, as herein specified, must be in the future: and can only be then subsequently to his resurrection from among the dead. As a resurrected, approved, and immortal man, he will again stand before kings and nations, and “prophesy.” But not he alone. He will only be one among “thy servants the prophets, and the saints, and them that fear thy name, both small and great” (ch. 11:18). These all will “prophesy again before many peoples,” &c., after they are raised and immortalized. Hence, John in the scene before us, is their representative; and what he does by command of the Voice in the heaven, they will all likewise have to do.

Illustrative of this, John was commanded to “go and take the little scroll which had been opened in the angel’s hand.” Here was an action to be performed. When commanded, John had not the book, or scroll; nor was he where the angel stood: but when he obeyed, he stands with the angel, the scroll disappears in John’s substance, and he confronts the peoples, nations, tongues, and kings. This dramatic consummation demonstrates that the Angel and the class of agents John represents are identical. The Angel, therefore, symbolizes John and his associates as the scroll incorporate; that is, after they eat the scroll they occupy the position of the angel upon the sea and upon the earth; and in their prophesying again, their voice crashes with the roaring of the seven thunders. They become, like James and John, “the sons of thunder” (Mark 3:17); and shake the heavens with their voice. “Go and take the little scroll that has been opened.” They “go” when “gathered” by the angels of his power to the Lord Jesus Christ in the Peninsula of Sinai: and they “take” the scroll when transformed into the likeness of the body of his glory by the energy whereby he is able to subdue all things to himself

(Phil. 3:21). Having taken the scroll they are commanded to “eat it up.” “Thy words were found,” says Jeremiah, “and I did *eat* them; and try word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O *Yahweh Elohim* of hosts” (ch. 15:16). Jeremiah is one of those who will eat the little scroll; and in consequence become a constituent of the same; that is, of the angel. We may see from this, that words may be eaten as well as more material substances. To eat words is first to know them, then to understand their meaning; thirdly, to believe this heartily, and to assimilate it to our mental habitude, that it may become the rule of our thought and action. When this result is attained, the words are not only eaten, but *eaten up*, or thoroughly digested; and they become part and parcel of the eater inseparably.

Ezekiel was put through this dramatic exercise as well as John and Jeremiah; and from the account he gives we may derive assistance in the exposition of the matter before us. A scroll held in a hand was sent to him. It was a scroll of judgment to be executed; for therein were written lamentations, and mourning, and woe (ch. 2:8–10). This he was commanded to eat, and then to go and speak to Israel. What he ate was suggestive of what he afterwards spoke and wrote in his book. It was said to him, “Son of man, cause thy belly to eat, and fill thy bowels with this scroll that I give thee. “Then,” says Ezekiel, “did I eat.” Now, the effects produced upon him by the eating to fulness being identical with those affecting John, we are enabled, upon the principle of like causes producing like effects, to determine what the contents were of the little scroll eaten by John. Ezekiel and John were similarly affected. “It was in my mouth,” says Ezekiel, “as honey for sweetness;” and then, in ch. 3:14, he tells us “the Spirit lifted me up, and took me away, and I went in bitterness, in the hot anger of my spirit: and the hand of *Yahweh* was strong upon me.” And when John applied for the opened scroll, and it was given to him, he was told by the angel it should make his “belly bitter, but in his mouth be sweet as honey.” Ezekiel’s scroll when eaten, though prophetic of judgments causing lamentations, and mourning, and woe, was as honey for sweetness, because, “the judgments of *Yahweh* are true and righteous altogether; more to be desired than gold, yea than much fine gold: sweeter also than honey, and droppings of honeycombs. Moreover by them is thy servant warned; and in keeping them there is great reward” (Psa. 19:10, 11). This explains the sweetness in the mouths of Ezekiel and John. The contents of the scrolls were the joy and rejoicing of their hearts; for in the complete execution of “the judgments written,” they saw the development of the promised recompense of reward.

But this sweetness of mouth was followed with bitterness of belly. This condition of body imports “hot anger,” as is manifest from Ezekiel 3:14. Moses connects *bitter* with destruction in his threatening of punishment upon Israel: “They shall be burnt,” says he, “with hunger, and devoured with burning heat, and with *bitter destruction*” (Deut. 32:24). Fellows inflamed with anger, and ready to execute vengeance upon the objects of their wrath, are said to be “bitter of soul:” this appears from the original of Judg. 18:25, where the Danites say to Micah, “Let not thy voice be heard among us, lest fellows *bitter of soul* run upon thee, and thou lose thy life, with the lives of thy household.” Here, loss of life to Micah and his dependants is predicated upon the bitterness of soul or body, of his enemies. Also in 2 Sam. 17:8, David and his mighty men are said to be *mahrai nephesh*, “bitter of soul as a bear robbed of her whelps in the field:” the robbed bear is a striking illustration of the nature of the bitterness—that it is a very fierce condition of mind. But, I need add no more examples illustrative of the import of the phrase, “my belly was bitter.” John ate the scroll. The effects produced upon him by the eating proved it to be the scroll of “judgment given to the saints,” when they are prepared “to execute the judgments *written*.” It is sweet to their taste, because of its truth and righteousness; and the great reward its consummation will secure them: and their body corporate becomes *bitter* when they set forth to destroy Babylon, and the powers which sustain her. Their blood had been shed copiously by the civil and ecclesiastical authorities of “Antichristendom;” and now the time arrives to repay them “double.” They become a

flaming and consuming fire; and pour out from their bitterness of soul, “the fierceness and wrath of Almighty God.” In Babylon, at “the Hour of Judgment,” “is found the blood of prophets, and of saints, and of all that were slain upon the earth;” and, as it is written, “precious in the eyes of *Yahweh* is the death of his saints;” therefore they are exhorted in their bitterness of soul, to “reward her even as she rewarded them, and to double unto her double according to her works; in the cup which she hath filled to fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and” sorrow are they to “give her: for she saith in her heart, I sit queen and am no widow, and shall see no sorrow. Therefore shall her plagues (*the seven thunders*) come in one day, death, and mourning, and famine (*judgments written in the little open scroll*); and she shall be utterly burned with fire (*with the “Feet like pillars of fire”*): for strong is the Lord God (*the cloud-invested angel of the bow*) who judgeth her” (Apoc. 18:24; 6–8). After this manner, they will “prophesy again” against their old enemy, in bitterness of belly. But before they can do this, they must be like Ezekiel, only in a higher degree, “lifted up by the Spirit, with the hand, or power, of *Yahweh* strong upon them.” They must be exalted from flesh to spirit. Their bitterness will then be “bitterness in the heat of their spirit;” and in that bitterness they will go forth to “destroy them that corrupt the earth” (ch. 11:18; 19:2). This accomplished, they will rejoice in concert with the holy apostles and prophets, over the desolated and fallen prostitute; for the Deity will then have avenged them upon her (ch. 18:20; 19:1–3).

14. “PROPHESY AGAIN”

After John, as the representative of all the saints, had eaten up the little scroll of the judgments to be executed when the Angel of the Bow shall have been developed, he was told by the angel in vision, that he “must *prophesy again* against many peoples and nations and tongues and kings.” In the Acts of the Apostles we have several instances of their prophesying and of its effects. They all stood before the Sanhedrin and prophesied; and their prophesying resulted in an antagonism between them and the rulers; who, being then the more powerful party, ordered them to be scourged and imprisoned. Much of their prophesying was a proclamation of “the mystery of the Deity’s will, according to his good pleasure, which he hath purposed in himself;” which purpose is, “that in the economy of the fulness of the times (of the “time, times, and half a time” of Dan. 12:7) he would gather under One Head the all things in the Christ; both the things in the heavens and the things upon the earth, in him”—the things in the heavens, “things visible and invisible, whether thrones, or dominions, or principalities, or powers;” and things upon the earth, “peoples, nations, and tongues” (Eph. 1:9; Col. 1:16; Dan. 7:14). The proclamation of this purpose—of ruling mankind in righteousness by the crucified King of the Jews, whom he had raised from among the dead—was exceedingly offensive to the Roman emperor and his adherents. An imperial edict was, therefore, published, forbidding any one to say, that there is another king than Caesar; a proclamation that troubled both the people and their rulers (Acts 17:6–8, 31). The apostles and their colaborers, however, were not daunted by decrees and threatenings; they continued their prophesying both before and against the world, to the loss of liberty and life, which in the nature of things was almost inseparable from their “prophesy.”

But, the time will come to them when the nature of things will be changed. They will “prophesy again” when power will preponderate on their side. Their function then will be, like Ezekiel’s, “to prophesy and smite” (ch. 21:14); to “turn waters into blood, and to smite the earth with all plagues, as often as they will” (Apoc. 11:6). This is the sort of prophecy resulting from eating up the little scroll. They proclaim the purpose of Deity, and that the time to carry it into effect hath arrived. In this they prophesy what is about to be; and they require all “peoples, nations, languages, and kings” to submit to the New Monarch of the earth. If these believe and obey the prophecy, it will be well with them; but if they resist it, the

prophets will proceed to establish their prophecy with fire and sword. Their body will be like Samuel's of old, who, in bitterness of soul, "hewed Agag in pieces."

CHAPTER 11

SECOND SECTION OF THE SEVENTH SEAL

Act II.—the Sixth Trumpet ***or*** ***Second Woe*** ***Western Part***

Apoc. 11:1–13

Summary

The woman in the wilderness and the remnant of her seed (ch. 12:6, 14, 17) as the nave of the Deity, the altar, and the worshippers therein, measured by John. These (as the Holy City, and posterior to their measurement), are trodden under foot forty and two months by the Lion-Mouth Gentiles of the unmeasured outer court; that is, until the Ancient of days come (Dan. 7:21, 22).

But, "the Earth helps the Woman" from the time of her flight into the wilderness of the Two Wings of the Great Eagle, where she is protected for a time, times, and a half a time. To "the Earth," as the two witnesses against the woman's persecutors, power is given to maintain their testimony in sackcloth 1260 days. In the exercise of their mission, they smite the earth with all plagues as often as they will. At length the Lion-Mouthed Beast of the sea (ch. 13:7) effects their subjugation and political extinction. But after three days and a half they stand upon their feet again, and ascend to the heaven in sight of their enemies. At this crisis, an earthquake overthrows a tenth of the city Babylon the Great: titular distinctions within the sphere of the convulsion are abolished, and many of those who rejoice in them slain: the rest are terror-stricken; and give glory to the Deity of the heaven (Apoc. 11:1–14).

During the testifying, or prophesying of the witnesses the Ten Horns, the Two-horned Beast of the earth and the Image of the wounded sixth head of the best, appear upon the arena.

TIME OF EVENTS
FROM A.D. 312 TO A.D. 1794, A PERIOD OF 1482 YEARS.

Third Section of the Seventh Seal

Act III.—the Seventh Trumpet ***or*** ***Third Woe:*** ***Judicially Affecting Both East and West***

Apoc. 11:15–19

Summary

The events aforesaid being accomplished, the Seventh Trumpet begins to sound; and ends in the casting down by the angel of the Bow of the thrones, and the setting up of the kingdom of the Deity; who, as the measured nave, altar, and worshippers therein, commences His reign. The casting down is preceded by the revelation of divine wrath in a time of international belligerency; and by the resurrection of the saints; who, as the nave and containing Ark of the Covenant, are manifested in the heaven; and with lightnings, voices, thunderings, earthquake, and hail, destroy the corrupters of the nations—Verse 15–19.

TIME OF EVENTS

FROM A.D. 1794 TO A.D. 1905, A PERIOD OF 111 YEARS.

See *Tabular Analysis*, Vol. 2, pp. 116–118

Translation

Apoc. 11

1. And there was given to me a reed like a rod: and the angel stood saying, Rise up, and measure the nave of the Deity, find the altar, and those worshipping in it. 2. And the court which is outside of the nave cast away out, and measure it not, for it has been given to the nations; and the Holy City they shall trample forty two months.

3. And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths.

4. These are the two olive trees, and two lightstands, which have stood before the god of the earth. 5. And if any will to injure them, fire bursts forth out of their mouth, and devoureth their enemies: and if any will to injure them, in this way must he be put to death.

6. These have power to shut the heaven, that rain may not fall in their days of the prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they may have willed.

7. And when they may have finished their testimony, the beast ascending out of the abyss will make war with them, and overcome them, and put them to death.

8. And their corpses *shall lie* upon the breadth of the Great City styled spiritually Sodom and Egypt, where also our Lord was crucified. 9. And they shall see their corpses among the peoples, and tribes, and tongues, and nations three days and a half, and they shall not suffer their corpses to be put into tombs.

10. And they who dwell upon the earth shall rejoice over them, and be exultant: and they shall send gifts to one another; because these two prophets tormented them who dwell upon the earth.

11. And after the three days and a half, spirit of life from the Deity broke in upon them, and they stood upon their feet; and great fear fell upon those who beheld them.

12. And they heard a great voice from the heaven, saying to them, “Ascend hither!” And they ascended into the heaven in the cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and the tenth of the city fell, and there were destroyed in the earthquake seven thousand names of men: and the rest were terrified, and gave glory to the Deity of the heaven.

14. The second woe has passed; behold the third woe comes immediately.

The Third Woe

15. And the seventh angel sounded, and there were great voices in the heaven, saying, the kingdoms of the world have become our Lord's and his Christ's, and he shall reign for the *aions* of the *aions*.

16. And the twenty and four elders sitting upon their thrones in the presence of the Deity, fell upon their faces, and did homage to the Deity, saying, We give thanks to thee, O Lord, the almighty Deity, who is and who was and who *art* THE COMING ONE, because thou hast assumed thy great power, and reignest.

18. And the nations were made angry, and thy wrath came; and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.

19. And the nave of the Deity was opened in the heaven, and the ark of his covenant was seen in his nave: and there were lightnings, and voices, and thunders, and earthquake, and great hail.

EXPOSITION

1. Zechariah's Symbolism

In the fourth chapter of Zechariah there is a very remarkable symbolic prophecy concerning Zerubbabel and the "great mountain." In this there is contained a hidden mystery—wisdom concealed, which the prophet confessed he did not understand. The exposition of the eleventh chapter of the apocalypse cannot be satisfactorily unfolded irrespective of Zechariah's prophecy; for this portion of John's is a symbolical revelation of the mystery therein contained. We shall therefore briefly look into what the spirit said to Zechariah about Zerubbabel.

First, then, the prophet was symbolically awakened by an angel out of a symbolic sleep, to show that what was about to be revealed would in its consummation, be manifested after he should rise up from among the dead.

Being thus figuratively introduced, into the resurrection state, he saw therein a group of symbols representative of post resurrectional Spirit-manifestation. The one group consisted of a golden lightstand with a hollow ball, or bowl, upon the top, from which projected seven tubes and burners. On each side of this was an olive tree, one on the right, and the other on the left; and from a branch on each tree a golden pipe connected with the bowl. When the prophet beheld the lightstand and the two trees, he inquired of the angel what it meant; or what was the solution of the mystery? But, instead of a definition of the symbols with an analytic exposition of the truth, he was told in very general terms, that the group represented the Spirit in manifestation, prepared to level the Great Mountain, and to establish the Head Stone triumphantly—verses 2–7.

This "great mountain" is the mountain out of which the Head Stone is cut without hand (Dan. 2:45); and symbolizes "the kingdom of men" as existing at the epoch of its final overthrow, when "the kingdoms of this world become the Lord's and his Christ's." "Before Zerubbabel" it becomes "a plain." The HEAD STONE is the Spirit in olive-tree and lightstand manifestation, and surnamed Zerubbabel—*scattered in Babylon*. "They shall see the plummet in the hand of Zerubbabel those seven, which are the Eyes of *Yahweh*" (v. 10). This is the "one stone of seven eyes" surnamed Zerubbabel. It is the Spirit head Stone so named, constituted, not of one individual only, but of a number of individuals, "which no man can number," with one individual at the head of them, named Jesus the Anointed.

But, Zechariah in looking more narrowly at the symbolic group discerned *two* remarkable *olive branches*, one upon each of the olive trees; and he saw besides *two golden pipes*, one proceeding from each olive branch to the golden globe of the lightstand. He perceived, that the pipes were for the

conveyance of the *golden colored oil* from the olive branches into the globe of the lightstands, that it might be combusted in the seven burners at the end of the seven tubes projected from the top of the golden globe. But he did not see into the truth or meaning of the mystery of the two olive branches, and the two golden pipes; he therefore asked the angel what they represented? He gave him, however, very scanty information. He simply replied, “these are the two Sons of Oil standing before the Lord of all the earth” (ver. 14).

2. The “One Body” the Golden Lightbearer of the Spirit

Such was the symbolic scene beheld by Zechariah after his symbolic resurrection—two antagonistic powers; the one the Spirit, the other, the mountain-dominion of the world. But, had we no more light thrown upon the subject than granted to the prophet, the truth symbolized would be as inscrutable to us as it was to him. But, happily for them who are “the servants of the Deity sealed in their foreheads” with his seal, the hidden mystery hath been apostolically and apocalyptically revealed. The apostles, whose teaching consisted largely of “the revelation of the mystery hid from the *aions* and generations,” have supplied that which the angel carefully concealed from Zechariah. They have taught us, that the Golden Lightbearer of the Spirit is the “One Body,” of which the Lord Jesus is the head, or globular reservoir of the oil, anointed with the holy oil of truth; for “the spirit is the truth,” says John. This is the stem, and the bowl, and the seven tubes branching from the top, and the seven burners, and the two pipes; through which flows the spirit-oil of the truth, that it may “shine before men.” This one body, or lightbearer, is “the light of the world” (Matt. 5:14–16). It has been set up in the world to “give light unto all that are in the house,” that they may see the good works of them who are burners of the spirit-oil, and “glorify the Father who is in heaven.” It is through them that the Spirit operates in enlightening mankind, in “opening their eyes, and turning them from darkness to light, and from the power of Satan (which is ignorance) to the Deity;” and in “pulling down of strongholds, and casting down imaginations, and every high thing that exalteth itself against the Deity’s knowledge, and bringing into captivity every thought to the obedience of the Christ” (Acts 26:18; 2 Cor. 10:5). In doing this, the seven Eyes of the Deity shine like lamps of fire from the burners of the lightstand. In apostolic times, they stood before the principalities and powers in the heavenlies making known to these rulers of the earth the manifold wisdom of the Deity, according to an exposition of the *aions* which he made concerning Jesus their anointed Lord (Eph. 3:10, 11). Without this lightbearing body, the world in all the ages and generations from apostolic times until now, would have been in lightless outer darkness. The One Body has been the golden seven branched lightbearer in all the gloomy period of the times of the Gentiles. “Their testimony,” which is their light, is not only enlightening to the understanding of the ignorant, but it is *tormenting* to the adherents and advocates of the traditions and sophistries of the catholic and protestant apostasy (Apoc. 11:7, 10). It vexes and annoys them; and especially when the eyes of the common people are sufficiently opened, if not to see the truth so as to be saved by it, at least to discern the imposition practised by those who would be their spiritual guides; but whose guidance they reject as mere quackery, and certain to precipitate all who trust it into the ditch. This effect of the light-burning stirs the gods of the earth up to inextinguishable wrath and causes them to make war upon the lightburners and to try to put out their light by breaking their lightbearing body to pieces—11:7; 13:7. But “the earth helps the Woman,” who is indirectly nourished and cherished by the democratic and revolutionary adversaries of arbitrary power in church and state. These are her helpers, though not members of her body; and owe their political existence to the leavening influence of the divine principles she irradiates. They are her fire and sword by which her enemies are killed and devoured (Psa. 17:13; Apoc. 11:5, 6): and, but for whose chivalrous devotion to what they style “the rights of man,” she

could in no wise have withstood for ages the exterminating efforts of the enemies whom her testimony hath tormented and provoked.

The apostles have also taught us that the Spirit-Lightstand, or one light-bearing body, is constituted of *two classes* of mankind, which are fitly represented by Two Olive Trees; the one, “a wild olive tree,” and the other, “a good olive tree” (Rom. 11:17, 24). The former, we are taught in this chapter, represents the non-Israelitish portion of mankind; while the latter is representative of the twelve tribes of Israel. In the Zechariah-group of symbols, these two olive trees are united to the light-bearing body by the two golden pipes extending from a branch of either tree. This *intermediate union* of the two trees is allegorical of the union of Israelites and Gentiles in one body through Jesus Christ. In the apostolic allegory, the union of the two classes is represented by grafting branches taken from the wild olive tree among the branches of the good olive tree, whose root and fatness supply wholesome nourishment to the gratis. In other words, the engrafting is done by “the word of truth,” which is therefore styled “the engrafted word received with meekness, which is able to save the soul” (James 1:21). This word received with meekness by wild-olive men, makes them intelligent believers of “the things concerning the kingdom of the Deity, and of the name of Jesus Christ;” and, by causing them to be immersed into the Christ-Name, they become members of the one body. By adoption, or engraftment, through Christ Jesus, they become good olive-men; and being “cut out” of the wild olive in all “the times of the Gentiles,” during which blindness afflicts Israel, they supply the place of the Jewish branches broken off because of unbelief.

This transfer of branches from the wild to the cultivated olive is the reason of there being two olive trees in the symbolic group. In the first few years of the apostolic era, there had been no breaking off of branches from the good olive tree; and no grafting in of wild olive branches in their place. The engrafted word was preached and received by Israelites alone; for, until Peter was taught to “call no man common or unclean” (Acts 10:28), the gospel was not preached to the Gentiles; so that the one body consisted only of believing and immersed Jews. But, when it was found experimentally that Israelites were fast becoming deaf and blind to the word, it was propounded to the Gentiles, from among whom a rich fulness has been separated. As faith decayed in Israel it grew vigorously among the Gentiles. The natural branches of the good olive became sapless; and were broken off with violence, when the Little Horn of the Goat received a host against the daily because of transgression, and cast down the truth, in its Mosaic representation, to the ground (Dan. 8:9–12). A.D. 70.

But the One Body is destined to flourish *in two states*. The Zechariah-symbolic group represents it in the state inaugurated by the resurrection. John saw it in this state, as “a Son of Man in the midst of Seven Lightstands,” invested with all the attributes of omnipotence (Apoc. 1:12–16). Being in the midst of the seven, he occupies the same relation to the light-irradiating ecclesias that the seven tubes of Zechariah’s group do to the golden bowl, and the seven horns do to the Lamb (ch. 5:6). The whole group of John and Zechariah is symbolical of the Omniscient and Omnipotent Spirit in post resurrectional corporeal manifestation—the “One Body” perfected and glorified in all its members.

But, before the One Body thus symbolized can stand in the presence of the nations to “enlighten the earth with his glory” (ch. 18:1), it must pre-exist in all “the times of the Gentiles;” that is, in the interval between the breaking off of the natural branches of the good olive tree, say from A.D. 70, to “the time of the dead when they should be judged, and a reward given to the prophets and saints” (ch. 11:18). This state of being, Paul styles, “the present evil world;” we term it commonly, “this world,” and “the present state,” in contrast with “the future state,” or “the other world,” or “the world to come.” Seeing, then, that the One Body, a great multitudinous unity, Jesus and his Brethren, is related to these two states, it is interesting to know—

I. What *position* it occupies in respect to the nations of the earth?

- II. What its *mission* while so placed? and,
- III. *How long* is that position to be held?

A correct answer to these questions will furnish us with the solution of the mystery contained in the eleventh chapter of the Apocalypse.

I. Position of the One Body in the Present State

Zechariah does not aid us here. He was briefly informed, that the two olive branches emptying the golden oil through the two golden pipes into the bowl, were “the two Sons of Oil standing before the Lord of all the earth.” They represented Sons generated by the Golden Oil, or “word of truth”—the “unction from the Holy One, which teacheth of all things, and is the truth” (1 John 2:20, 27). They stand before the Lord, *al-adon*, or before the Ruler of all the earth. True; but who is the ruler here referred to? Is it the Spirit-King, *Yahweh Tz’vaoth*, Isaiah saw? (ch. 6:1, 5). Is it he exclusively, or is there a truth concealed, indicating some other ruler as well? The answer to this question must be deferred until we come to the exposition of Apoc. 11:4. We shall proceed now to the consideration of the first verse of this chapter.

1. “RISE UP!”

In this we find John in a like situation with Zechariah. They are both in the presence of an angel, and both asleep. That John was lying down asleep appears from a voice saying to him, *egeirai, awake, or rise up!* When John had the vision of the One Body, as related in the first chapter, he “fell at his feet as dead,” and from this symbolic death was restored again by the Spirit who spoke to him; so, in this eleventh chapter, being in the same presence, namely, of the Rainbow Angel, of whom he says, “the Angel stood,” he was prostrate in symbolic death, from which he was commanded, not by the angel, but by the voice of the power that developes the angel, to “Awake,” or “Rise up.” The angel is placed there, very much to the perplexity of the grammarians and commentators, who have proposed to abolish him from the text altogether, as an inconvenient superfluity—as the representative of the One Body in the post resurrectional period; as indicated by the symbolical resurrection of John, who, when awake or risen up, sees him standing—“the Angel stood.”

But why was John made the subject of a symbolic resurrection when he was about to transact business having regard to the position and mission of the One Body in the times antecedent to “the time of the dead?” The answer is, because the business he had to transact would ultimate in the resurrection of the One Body, of which, in its awaking or rising up, he was the dramatic representative. The literal resurrection of the dead saints developes the angel he saw standing when he opened his eyes to see. The things revealed in this eleventh chapter ultimate, as any one may see, in the resurrection of the saints, and the establishment of their kingdom. They are the Spirit’s dead men, and they arise as his dead body. This is a grand consummation in regard to them. They now “dwell in dust,” where they are fast asleep; but they shall “awake and sing,” as the climax of their position and mission in this present evil world (Isa. 26:19; Dan. 12:2).

This is a notable feature in all prophetic oracles, namely, the primary statement of the end to be established as the result of, or consequent upon, the details immediately to follow. There is another striking illustration of this in the fifteenth verse of this chapter. Here, the end resulting from the finished judgments of the seventh trumpet is summarily stated before the details of the trumpet are specified. A neglect of this peculiarity would lead the reader to suppose that “the kingdoms of this world became the Lord’s” at the first blast of the seventh trumpet. This, however, would be a great mistake; for subsequent specifications show that such a notable and world-astounding result is not to be expected until the

sounding is about to cease. But, of this apocalyptic characteristic I need adduce no further examples, for it must be obvious enough to all.

2. "A REED LIKE TO A ROD"

This being so, I proceed further to notice, that the power commanding John to rise up, gave to him "a reed like to a rod." The use he was ordered to make of it shows that it was a *measuring reed*. "Rise up," said the voice of the Spirit, "and *measure* the nave of the Deity, and the altar, and them that worship therein." When we consider the things to be measured, it is clear that the reed must be a rule of faith, a rule of practice, a rule of time, or all of these; not a material rule, such as a builder would use. It was "a reed like unto a *rhabdos*." In writing to the saints in Corinth. Paul says to them: "What will ye? Shall I come unto you with a *rhabdos* or with love, and a spirit of meekness?" (1 Cor. 4:21). This shows that a *rhabdos* is something different from love and meekness in expression. The use of it in this chapter of the apocalypse is evidently representative of the same idea as in Paul's inquiry. The scope of the prophecy shows this; for the two olive trees are to "prophesy 1260 days, having been clothed in sackcloths" (ver. 4, 3); and to be overcome and denied a burial (ver. 7, 9). This unhappy fate was a *rhabdos*—a severe infliction. Hence, the measuring reed was like to severe infliction. But, *how long*? The answer to this question is the reed—1260 days. The *reed* then was a *rule of time*, indicating a period of severe trial; and therefore "like to a rod;" and upon the principle of loving chastisement—"whom the Lord loves he chastens, and scourgeth every son whom he receives" (Heb. 12:6).

It is to be noted here, that John, and not the angel, is the measurer. The measuring, therefore, is different from the measuring of chapter 21:15. In this place, it is one of the seven angels of the vials, the seventh, that is the measurer. John has a reed, and this angel has a reed; but the reeds differ in this, that John's is "like a rod," and the angel's is "a golden reed." Being different reeds or rules, they are used for different kinds of measurements. The reed like a rod measures the nave still in connection with altar-worship; while the angelic golden reed measures "the great city, the holy Jerusalem," in which there is neither nave nor altar.

There was great symbolic decorum in appointing John to be the measurer, in giving the reed like a rod to him. "Rise up and measure!" was the voice of the Spirit. The measuring is here connected with the rising up; in other words, *John's symbolical resurrection was the limit of the measuring*; at all events, of his measuring; for, where his correctional mensuration ends, there the angelic measuring by the golden rule begins.

3. THE ALTAR

The altar in the text is the altar of sacrifice. Had it been the altar of incense it would have been specified, as in ch. 8:3, "the golden altar before the throne." The altar John measured was the altar under which the saints lie, who are slain for the word of the Deity, as in ch. 6:9. In this place, the symbolic souls are represented as "crying with a loud voice, saying, *How long*?" But the measurement of this was not revealed. They were told that it was "for a little season;" but the number of days contained in this short period was not measured off for their information. Not so, however, in John's measuring. He gives in symbolic days the period of altar-worshipping; that is, the period during which the saints would be liable to death at the hand of their enemies because of their testimony. In all "their days of the prophecy they were an afflicted people. As the Spirit had foretold in Dan. 7:21, the Little Horn with Eyes and a Mouth of blasphemy was to make war upon the saints, and to prevail against them till the Ancient of Days came. The saints being *in* Christ Jesus, the altar, they "worship therein," and are "partakers with the

altar” in altar-sufferings; in other words, “they are partakers of Christ’s sufferings; that when his glory shall be revealed, they may be also partakers of that, and be glad with exceeding joy” (1 Pet. 4:13; 5:1).

But, was this altar to be deluged with the blood of victims in all the period elapsing from A.D. 70 to the coming of the Ancient of Days? John’s measuring answers this question in the negative. The worshippers in the altar were to be slain, and to rise again, and to ascend to power, and to strike terror into their enemies; and, though not free from tribulation because of the word, their sufferings are not represented as unto death as aforetime. They are prevailed against till the Ancient of Days comes, but not under the same Sanguinary conditions.

4. ALL NOT OF THE “ONE BODY” EXCOMMUNICATE

John’s measuring was restricted to the One Body, the mystical body of Christ, the saints. He was expressly commanded to excommunicate all the Gentiles not of the One Body. “The Court,” said the Spirit-Voice, “that is outside of the nave, *ekbale exo, cast away out*, and measure it not;” and the reason given for this excommunication is, “because it hath been given to the nations.” Hence, the apocalyptic court is the Court of the Gentiles; and the antitype of the Court of the Gentiles under the Mosaic constitution. It may be remarked here, that in Solomon’s building there were *three* courts; first, the outmost court of all, into which the Gentiles might enter; next, the *Court of Israel*, for native Israelites, if clean according to the law, otherwise admission was denied even to them. Between these two courts, there was a “middle wall of partition,” upon which were notices forbidding Gentiles to pass beyond it on pain of death; and, third, the *Court of the Priests*, where the brazen altar of burnt-offerings, and the brazen laver for washings, stood, and where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of this court, but could not pass a certain separation which divided it; they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand upon the head of the victim, if it were a sin-offering. Beyond the Court of the Priests was the temple proper, subdivided within into the Holy Place, and the Most Holy Place, or Nave. These two Holies were divided from each other by the Veil or curtain. In the Holy Place were the golden altar of incense, the show-bread table, and the seven-branched lightstand, in whose seven burners was consumed the light-giving golden oil of olives. Into this place, the priests, if purified by blood and water, and invested with the holy garments, might enter at all times; but were forbidden to enter into the Most Holy beyond the Veil. Into this, the Aaronic High Priest alone could enter, but not at all times, nor without blood, on pain of death. When within the nave, he stood, as “the angel stood” (ch. 11:1), before the throne of *Yahweh*, whose power dwelt in a cloud between the Cherubim, made of the Olive Tree, and overlaid with pure gold; and above the propitiatory, or mercy-seat, or coverlid of the ark, styled the Ark of the Covenant, because it was a chest containing the stone tables of the law, cut and engraved in heaven, and delivered thence by angels to Moses on the mount. Within were also contained the pot of manna, the bread that came down from heaven, and Aaron’s dead rod that budded into life and bore fruit. Such was “the House made with hands”—an interesting fabric of the Mosaic parable foreshadowing certain “things of the kingdom of the Deity, and of the name of Jesus Christ.”

As we have seen elsewhere, these temple arrangements have been incorporated into the structure of the Apocalypse. The text before us appropriates the apocalyptic outside court to the Gentiles. “The middle wall of partition” having been broken down, by nailing the threatening handwriting of ordinances to the cross (Eph. 2:14; Col. 2:14); *no Court of Israel is introduced into the apocalypse*. Israelites and Gentiles not of the One Body, are constituents simply of the unmeasured court. Their position in relation to the Nave and the Golden Altar, and the Altar of Sacrifice, is that of excommunicate outsiders. In the

aggregate, they are “the court outside of the nave cast away out, and not measured.” They are therefore, without remission of sins, and consequent right to the tree of life; they cannot offer acceptable prayer and praise to the Deity; nor have they any intercessor within the veil. Their court is wholly occupied by Daniel’s Fourth Beast. There is not a foot of its area which is not so occupied; so that there is room within its limits for no other beast; for this beast is resolved, apocalyptically, into the dragon, the beast of the sea, the beast of the earth, the image of the beast, and the scarlet colored beast and its rider. In other words, the Unmeasured Court is Christendom, so called, in its civil and ecclesiastical constitution—“Babylon the Great.”

The altar, which in the first verse includes the Court of the Priests, and the Holy place, because the constituents of the altar are constituents also of the court and the holy, is surrounded by the Court of the Gentiles; that is to say, the One Body in the present evil world, is a pilgrim and a sojourner in the midst of its enemies. It is surrounded on every side by the children of “the Great Harlot;” whose ecclesiastical institutions are apocalyptically labelled, “the Mother of Harlots, and of all the Abominations of the Earth.” This ecclesiastical family of adulteresses belong especially to “the beast that ascendeth out of the abyss, and makes war upon the saints, and overcomes, and kills them” (ver. 7; 13:7). They are the defiling women of ch. 14:4; with whom “the Virgins,” or Altar-worshippers, have nothing to do, except to prophesy against them, and to torment them with their testimony.

In this Court of the Gentiles, “the spirituals of the wickedness in their high places” are rampant revellers in tradition and blasphemy. Their court is illustrated by one great “Name of Blasphemy” (ch. 13:1); which towers in pride and arrogance (“its look more stout than his fellows” (Dan. 7:20) above all the other blasphemous “Names and Denominations,” of which it is so “full” as scarcely to afford space for novelty in this department of iniquity, transgression, and sin (ch. 17:3). These Names and Denominations of Blasphemy fill up the Court; a fact expressed in the text quoted, by the words, “a scarlet-colored beast, *full of the Names of Blasphemy*.” Those of them in alliance with the civil powers of the court, are styled “Harlots;” these can be counted upon the fingers; as, the Church of England and Ireland, the Church of Scotland, the Lutheran Church, the Calvinian Church of Switzerland, and the Gallican Church. These are the Harlots, who have sold themselves for gain to work the will of them who keep them. They are ecclesiastical incorporations of “all that is in the world, the” sanctimonious “lust of the flesh, the lust of the eyes, and the pride of life;” and therefore “not of the Father” (1 John 2:16). Their diversities are but the diversities of mere human speculation and views of expediency. The same substratum of blasphemy and scripture-nullifying tradition, pervades them all. They teach nothing aright; for their divinities and theologies, are the mere fleshly thinkings of the natural man. Though their spirituals claim to be “ministers of the gospel,” and “ambassadors of Jesus Christ,” and “successors of the apostles;” their claims are stamped spurious and their high pretensions ignored, by the command given to John not to measure their court, but to “cast it away out.” They are a denounced apostasy, as far removed from the One Body as the east from the west. Ministers of the gospel indeed! How can men minister that of which they are profoundly ignorant in letter and spirit. If ministers of anything, it is of “the wisdom from beneath; which is earthly, soulish, and demoniac.” By their fruits they are known to the One Body which alone has spiritual intelligence to discern their true character. This measured community knows, that they are a base counterfeit that can only be made to pass current among those who are ignorant; and who mistake brass for the fine gold of the temple. The spiritual institutions of their unmeasured and excluded court, have no vitality in them; and can therefore save no one. Their way is the way of death—the wide gate and the broad way leading to destruction.

These Harlot-Churches of the Court are the leading novelties of modern times. They had no place in the Court four hundred years ago. Then the court was wholly occupied by Greek and Latin catholic idolatry; the Latin section of which they ignorantly acknowledge as the true church; and the common

“Mother of All Churches.” This is true. The state churches are all her bastard progeny, begotten of her adulteries with the kings of the earth (ch. 18:3). Hence, her apocalyptic name, “MOTHER OF HARLOTS.” But, besides these harlot daughters, whose presence in the court she is too drunk and feeble to prevent—“drunk,” not so much with wine as with folly, and “with the blood of the saints and witnesses of Jesus” (ch. 17:6) she has a multitudinous brood of young serpents, styled “All the Abominations of the Earth.” These are the Anti-State churches of the Court—churches, not allied to the state, but holding dogmas, which are a mere dilution of the traditions of the Harlot Mother of Christendom. They pervade all the British isles and possessions, under the general denomination of “Protestant Dissenters;” and all the original United States, north and south. In the American section of the Court of the Gentiles, as there is no Harlot “by law established” with privileges from which her sister-prostitutes are excluded, “the Abominations” are not styled “Dissenters” and “Nonconformists.” In this section of the court they are all equal before the world’s law; but not equally respectable and orthodox in the world’s esteem. Wealth, classical (or pagan) scholarship, and numbers are the criteria of their relative respectability and orthodoxy. The rulers and politicians of the “Model Republic,” players all upon the world’s boards, are the honored members or patrons of “all the Abominations of the Earth;” so that from the stage to the pulpit, and from the pulpit to “the floor of the House,” there is no wider step than from the sublime to the ridiculous and profane. The legislators and executives of the protestant sections of the Court are the incarnations of the profanities and blasphemies inculcated by the spiritual craftsmen who live by “the Abominations,” or “Denominations” of the earth. Hence, their legislation and rule are devilish and oppressive; and calculated to bring down upon them catastrophe and judgment, as at this day, but more intensely and generally hereafter.

An enlightened spectator, contemplating the festering abominations of the European and American papal and sectarian sections of the Court of the Gentiles, might wonder at the long suffering and forbearance of the Deity, whose Name and Tabernacle they so grievously blaspheme. He might exclaim, “How long, O *Yahweh*, wilt thou not avenge thine own cause!” But, to him it might be replied, that the Deity remains silent, not because he is not indignant at the blasphemies, corruptions, and cruelties perpetrated against his dignity, and the well-being of his two witnesses or prophets; but because the Antichristian Court is “cast away out, and not measured.” For this reason, the Gentiles have liberty to set up any, and all kinds of abominations in their court, or area of operation, without being subjected to immediate judgment for their crimes. Hence, polygamous Mormonism, and adulterous Romanism, courtesan state-churchism, and hypocritical sectarianism, all flourish in their several spheres of abomination. They are permitted to do as they please, *until the measure or limit of the One Body’s sackcloth probation is attained*—a measure indicated by John’s symbolic resurrection from the death-sleep. John’s rising up measured the altar worshipping of the nave, or saints of Deity. When these rise from the dust, and he with them, “the Angel stands” prepared to “finish the mystery of the Deity as he hath announced the good news to his servants the prophets”—to break up the court, and to level the Great Mountain of human dominion and corruption, with which it is filled. There will then be no more Court of the Gentiles, and no more apocalyptic altar-worshipping for the One Body. All “the Abominations of the Earth,” mere lies, vanities, and “things which are of no profit,” will then be swept away with the besom of destruction; and nothing will survive, but the victorious and glorified community, symbolized by Zechariah as the Seven Branched Lightstand, and Olive trees. These will then burn the golden oil in the kingdom of their Father; and enlighten the subject nations with their glory.

Such is the position of the One Body in the present altar-worshipping state. It is down-trodden—trampled upon by the “miserable sinners” of the Court of the Gentiles—“the Holy City,” said the SpiritVoice, “shall they tread under foot.” This is their present fate, in common with Israel after the

flesh, who, for an evening morning of 2400 years past, according to the LXX, have also been trodden under foot by the Gentiles of the Court (Dan. 8:13, 14). The One Body, or “Holy City” is essentially antagonistic to the Sin-Powers of the Court, by what symbol or names soever they may be represented; for it is the Woman and her Seed in opposition to the Serpent and his Seed; two parties between whom there is irreconcilable hostility, which can only cease with the utter destruction of the Serpent-Powers of the Court (Gen. 3:15).

In the apocalypse, the Holy City occupies a conspicuous and interesting position. The Holy City measured by John, and the Holy City measured by the Angel, are the same Holy City *in two different states*—in the preresurrectional; and in the postresurrectional, states. Every immersed believer of the gospel of the kingdom and name, is an adopted citizen of the Holy City. Paul writing to such believers says: “Ye are come to Mount Zion, and unto the City of the Living Deity, the Heavenly Jerusalem,” “the Mother of us all” (Heb. 12:22; Gal. 4:26). “Ye are come;” that is, not personally; but by faith; because “we walk by faith, not by sight.” All that is promised concerning the future glory of the “barren Jerusalem that beareth not,” and is now trampled upon by the Fourth Euphratean, or Ottoman, Angel-power, they heartily and affectionately believe: and believing these “exceeding great and precious promises,” together with the things concerning Jesus, and the apostolic revelation of the mystery, they are reckoned by adoption through immersion into Christ, as if they had been royally born in the Asiatic city; and consequently entitled to share officially in all its good fortune when it shall break forth into singing, because her light is come, and the glory of *Yahweh* is risen upon her (Psa. 87:5, 6; Gal. 4:27; Isa. 54:1; 60:1). The true believers in the present altar-worshipping state are collectively the Holy City, the Municipality elect, and divinely appointed to rule in the restored Jerusalem, when it shall have been delivered by the Angel of the Bow from the Serpent-Power of the unmeasured court by which it is now “trodden under foot.”

5. THE HOLY POLITY TRAMPLED FORTY-TWO MONTHS

The Holy Body Politic is measured—the period of its down-treading by Gentile barbarism is measured. The Court of the Gentiles will continue to exist a longer time than their trampling of the Holy City. Not being measured, it does not appear how much longer it will continue; but as the Holy Polity is to destroy the Court and its sin-powers, it follows necessarily, that the altar-worshipping and sackcloth prophesying of the Body, must come to an end before judgment is given to it. This limit of tribulation had been revealed to Daniel in the words of the oracle: “The Horn shall make war upon the saints, and prevail against them until the Ancient of Days come, *and judgment be given to the saints*” (ch. 7:21, 22; and in verse 25, “they shall be given into his power until a time and times and the dividing of time.” In other words, at the end of this period the Ancient of Days will come; and then the saints will no longer be prevailed against, or “the Holy City be trodden under foot.” This coming of the Ancient of Days is the limiting event of the down-treading measured off by John with “the reed like to a rod” given to him by the Spirit. In the record of his measurement, he turns Daniel’s “time and times and the dividing of time,” into “Forty and Two months.” He says: “The nations shall trample the Holy City forty and two months” (ch. 11:2). Hence, at the termination of these months the trampling is to cease in the advent of Christ and the resurrection of his brethren—“the time of the dead” (ch. 11:18). Now he comes “as a thief” under the sixth vial, while the Franco-Frog power is in active operation (ch. 16:12–15); hence, the “forty and two months” must terminate then; an end that must be exceedingly near.

But, are these forty and two months simply months of days; or are they symbolic months of days, each day signifying a year? To affirm that they are months of days and nothing more, would be a violation of all decorum. To have evolved a scriptural exposition of the reed, the rod, the angel, the nave, the altar,

the court, and the city; and to have shown that John and his actions were representative; and then to affirm, that the time related to these things is to be expounded upon an entirely opposite principle—that the time is literal months and no more, is irrational, contrary to the analogy of scripture, incongruous to the subject treated of, and contrary to historic fact. Nearly eighteen hundred years have elapsed since John saw the vision of the eleventh chapter. When he saw it, the One Body was in the altar-worshipping and sackcloth situation. It was then warred upon by the pagan Roman power, the Little Horn with the Eyes of a Man, and a blaspheming Mouth, having then no existence in the Court of the Gentiles. But, instead of being “prevailed against,” “overcome and killed,” the One Body “overcame the great red Roman dragon by the blood of the Lamb, and by the word of their testimony” (Apoc. 12:3, 9–11). It was not “trodden under foot” of pagan Rome; but Rome pagan is placed under its feet, under the symbol of “a Woman with the Moon under her feet” (ch. 12:1). Hence, there is no sense in which it could be then said of the one Body, “the Holy City shall the Gentiles trample forty and two months” of days, and days only: for history shows that the trampling was the reverse of this; and that the conflict between the pagan dragon and the Holy City neither forty and two months nor 1260 days, nor 1260 years; but the much shorter period of 226 years from the time John measured the Holy City until “the dragon was cast out into the earth.”

Now, the historic fact is, that over two hundred years after the pagan dragon was overcome by the saints, the Eyes and Mouth of the Little Horn were constitutionally established as “the God of the Earth” (ch. 11:4). The Little-Horn power that had destroyed the Asiatic Jerusalem, disregarded the god of his fathers, called Jupiter; and this new god, whom his pagan predecessors knew not, he honoured, and legally established in his estate, or empire (Dan. 11:37, 38). This was the Little Horn ecclesiastical element, into whose hand, or power, Daniel was told that the saints should be given, until the elapse of “a time and times and the dividing of a time” (ch. 7:25). Many periods of forty-two literal months elapsed in these two hundred years; in all of which the saints were untrampled by the nations. But when this New God came up in the midst of their court, the situation of the Holy City was entirely changed. Forty and Two months of years have nearly elapsed since then; and in all this time the Holy City has been in the altar-worshipping and sackcloth prophesying measurement of time. Shall we ignore this remarkable fact and say, “Oh, that is nothing at all!” and, for the sake of reducing all students of the prophecy to one common low level of ignorance, affirm “that the fulfilment of what is written in the book of The Revelations, from chap. 4 inclusive, is still future?” For men to affirm this, is proof of their entire and gross ignorance of the whole subject. But many people, who are lost in the night of Egypt, desire to be thought as wise by others as they are in their own conceits. In regard to the apocalypse, they feel poignantly and painfully their deep and ineradicable ignorance; they can make nothing of it, and being too selfconceited to be taught, or envious and hateful of those who are able to teach them, they aim to allay their vexation by the comforting delusion, that its events and times are all in the future, and “in close connection with the appearing of Christ;” so that, of course, the most intelligent and the most ignorant in the word and history, are equally in the dark concerning it. This is very consoling to the envious, who love darkness rather than light, if the light proceed from any but themselves. The Apocalypse all in the future except the first three chapters!! If the reader has followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such “a foolish notion.” He will be able to say boldly, that the dogma of the futurists is a mere old wife’s fable; and utterly unworthy of the grave consideration of a true believer—a servant of the Deity sealed in the forehead with the seal of the living God (ch. 7:2, 3).

In my exposition of the ninth chapter, I have shown that “months” there can only signify periods of *thirty years*—verses 5, 10, 15. The word signifies the same period of time in the text before us. “Forty and Two months” of symbolic time are as many years as they contain days. Forty and two months are

1260 days; so that, on the principle of *a day for a year*, as in chap. 9, the Holy City is trampled to the end of 1260 years. This One Body has been altar-worshipping, and “clothed with sackcloth,” in nearly all this time; during which “the great harlot that” still “sits upon many waters,” whose polity is symbolized by “a scarlet-colored beast full of names of blasphemy,” has become drunk with their blood (ch. 17:1–3).

There are no data in the first and second verses of this eleventh chapter to show at what epoch these “forty and two months,” or 1260 years of trampling begin. We are informed that they shall end at John’s *rising up*, which is the terminal *measure* of their continuance. This, as I have shown, is the import of the command to him, “*Rise up and measure.*” But, the same Spirit told Daniel, that the time was the period of the saints being in the hand of the Little Horn with Eyes and Mouth; if, therefore, it can be ascertained when they were turned over by authority to the ecclesiastical horn-power, the commencement of the “forty and two months” will be determined.

The words of the oracle, are, “they shall be given into his hand. This implies *a giver*—one having power, by which he would be able to place the saints under the jurisdiction of him who should “wear them out, and think to change times and laws” (Dan. 7:25). This powerful giver was unquestionably the Sixth Head of the Dragon; or “the king that shall do according to his will, and shall honor a god whom his fathers knew not.” The throne of this dragon-king is Constantinople. It was removed here from Rome by Constantine “the Great;” a removal, that prepared the way for the manifestation in Rome of this new god, who would speak great things against the Most High. The principal bishop of the catholic idolatry in Rome was developed into “the God of all the earth” by the legislative favor of the imperial Constantinopolitan power. This development was legislative and circumstantial, and therefore progressive. He was no meteoric upstart in the Seven-hilled city; but a bastard deity, who had been begotten in the Roman Mother by the adulterous embrace of the imperial power. Rome was pregnant with this blasphemous deity during a gestative “set time” of two hundred and eighty years—nine months and ten days being the physiological period of human incubation. From A.D. 324 to A.D. 604–8, was this “god of guardian saints” in the embryo, or foetal state. He was *quickened* into political life as a future imperial element of the fourth beast dominion of the Court, by Justinian’s Code, A.D. 529, and his Decretal Epistle, A.D. 533; which *affirmed* the Roman Bishop’s universal supremacy in spiritual affairs. Seventy-five years after this quickening, he was born God of the Roman earth by Phocas, the Dragon emperor, acknowledging the supremacy of his See, A.D. 604; in grateful commemoration of which, and other benefits, the New Deity caused to be erected by the exarch of Italy a Corinthian fluted column of Greek marble, standing on a pyramid of eleven steps, on the top of which was a gilt statue of Phocas. The date of the pillar was A.D. 608; and the occasion of the honor is stated in the inscription to be, “*Pro innumerabilibus Pietatis ejus Beneficiis, et pro Quiete procurata Italioe, ac conservata Libertate.*” Surely, the birth of “the God the earth” was an event to be celebrated in grateful honor upon the imperial creator! Perhaps a baser wretch than Phocas never wore the dragon-crown; but the baser the more worthy in the estimation of the new god. By the murder of the imperial family, the usurper had given absolute liberty and supremacy to the Roman bishop; besides bestowing liberal donations upon the Roman churches. He was therefore entitled “His Piety;” and the pillar was erected “For the innumerable benefits of His Piety, and for the quiet procured to Italy, and the preservation of liberty.”

Thus, by this development of the Roman bishop into the responsible “god of the earth,” all spiritual things were “given into his hand” by imperial authority and power. He was constituted the Lord

Spiritual of all christians, who were denounced as heretics fit only for fire and sword, if they dared to question his divinity. Under his supremacy they were adjudged to the flames, had their tongues cut out, denied “christian burial,” as he styled it, and deprived, not only of the benefits of society, but of the common birthright of men. Such was the iron yoke forged by the decrees of the Greco-Dragon emperors, who gave all their subjects into the hand of the God they set up in the pre-Constantinian seat of their dominion; thus, “giving him his power, his seat, and great authority” (ch. 13:2): that “he might as God sit in the temple of the god, showing himself that he is a god” (2 Thess. 2:4).

All That Time Has Spared From The Glorious Yesterday Of the Forum Romanum

Once a hub of the world, men began to excavate the rubbish-heap of the Forum in the significant year 1870!—the same years as the temporal power of the Papacy was withdrawn. In the foreground are the three columns of the Temple of Vespasian and the Temple of Saturn, and in the centre the Column of Phocas referred to by the Author of *Eureka*. Phocas was a brutal centurian elevated to power, but with no real ability to rule. He initiated a reign of terror, and died himself on the scaffold in 610. The Column was set up in A.D. 608—Publishers.

This epoch, then, of the four years between A.D. 604–8, in which the Roman Bishop was set up for the supreme deity of the Court of the Gentiles—above all civil rulers; or, as Paul expresses it, “above all that is called a god, or that is worshipped;” is the only one that I can discover in history in harmony with the word, as the epoch of commencement for the “forty and two months” of years, or 1260 years, for the trampling of the Holy City by the nations. The terminal epoch, of course, upon this basis will be between the end of the years A.D. 1864 and 1868. In these terminal four years ending in the spring of ’69, it may therefore be expected, that “the time of the dead” to *rise up*, as prefigured by John, will have arrived; when the forty and two months being ended, the trampling of the Holy City will be no more.

II. The Mission of the One Body in the Altar-Worshipping and Sackcloth-Prophesying Situation of its Affairs

The third verse of this chapter testifies as follows: “And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths.” Here is a proposition plainly stated. There can be no mistake, one would think, as to the personage who makes the statement. The “I” is, doubtless, the Spirit who speaks to the ecclesias, and who said to John. “Rise up and measure the nave of the Deity.” He gave John power to do this in giving him the “reed like to a rod,” the symbol of the measurement. John, on awaking, no doubt, obeyed the order; having accomplished the work, the Spirit added, “*And I will give to my two witnesses*” a certain mission to perform. The measuring was John’s work; the prophesying, theirs; and with this John was to have nothing to do, in person, until he shall “rise up” in “the time of the dead,” and rejoin his classmates, as a constituent of the Angel of the Bow; and with one foot upon the sea, and the other upon the earth, prophesy with the voice of Boanerges in the utterances of Seven Thunders, “before many peoples, and nations, and tongues, and kings” (ch. 10).

The Spirit styles them “*my two witnesses*.” They are therefore the Witnesses of the Spirit, styled in ch. 17:6, *hoi martures Iesou, the witnesses of Jesus*—of Yah the Saviour. A witness is one who gives testimony to the truth at the hazard of liberty, estate, and life. The Spirit’s witnesses are witnesses of this kind. They testified to “the truth as it is in Jesus,” in opposition to “every high thing that exalteth itself against the Deity’s knowledge;” consequently, they were conspicuous in testifying against the catholic worshipping of the daemonials and idols; and all the other abominations they encountered in the Court of the Gentiles. Many of them incurred the loss of all things—“they love not their lives unto the death”

(ch. 12:11); therefore they are described in “the time of the dead,” as “the souls of them who were beheaded for the witness of Jesus, and for the word of the Deity, and who had not worshipped the Beast, neither his Image, neither had received the mark upon their foreheads, or in their hands;” and to show that these witnesses are the Saints, it is added, “and they lived and reigned with Christ a thousand years” (ch. 20:4).

To these witnesses something was given—“And I will give to my two witnesses,” saith the Spirit. What was this that was given? It could be nothing else than *the gift of prophecy*; for it is immediately added, as the result of the gift received, “and they shall prophesy.” Now, the nature of the gift is determined by what, as prophets, they were to accomplish. They were to devour their enemies by fire bursting forth out of their mouth; to shut the heaven that it rain not; to turn the waters into blood; and to smite the earth with every plague (verses 5, 6). These effects were to result from their testimony delivered “in *their days* of the prophecy;” for when those days were expired, “their testimony was finished,” and they could neither prophesy, nor do any of these terrible things. Their tormenting power was gone, and the agency by which it was executed was silenced in death (*verses 7–10*):

The nature of the prophetic gift bestowed upon these formidable witnesses was divine. It was a divine power imparted to them, which none of their adversaries of the unmeasured Court could gainsay or successfully resist. It had given to them when the angel, who had ascended from the east, sealed them in their foreheads with the seal of the Living Deity (ch. 7:2, 3): A.D. 325, and onwards. As the result of this sealing, the word of the Deity dwelt in them richly in all wisdom and spiritual understanding; and as “the word of the truth of the gospel” is a great unfulfilled, as well as partially fulfilled, prophecy, the sealed, in vocalizing its testimony before the ignorant, are “prophets,” whose inspiration is the word understood and believed. For this reason it is, that the saints are said to “prophesy,” when they state, illustrate, and prove the truth. “He that prophesieth,” saith Paul, “speaketh unto men to edification, and exhortation, and comfort” (1 Cor. 14:3); and “he that prophesieth edifieth the ecclesia” (ver. 4); therefore he saith in another place, “despise not prophesyings.”

The essential difference between the prophets of antiquity, and “the two prophets” of this eleventh chapter, is not as to the *matter* given, but the *manner* in which that matter was imparted. The ancient prophets and apostles received the subject matter they proclaimed by revelation direct from Deity; while the apocalyptic prophets receive it by hearing expounded, and reading the writings in which the direct revelation is contained. A merely natural man is an empty earthen vessel. He contains none of “the golden oil.” What he knows, he knows only as a natural brute beast; and like other animals, obeys only the impulses of his “inner consciousness.” Such a human creature is utterly destitute of inspiration; and the efforts to enlighten him prove fruitless, he is fit only for capture and destruction. The unmeasured Court of the Gentiles is the aggregate of such; and in the midst of so dark and dangerous a community, the Spirit’s Witnesses were appointed to operate for a testimony against them.

These witnessing prophets were inspired by the truth; and the truth is declared to be “the power of the Deity for the salvation of every one that believes it” (Rom. 1:16). “Power belongeth unto him;” and “he giveth strength and power to his people;” and the truth is his power by which his witnesses are able to do, what mere naturals are utterly impotent to effect. But the truth in His witnesses is the power of the Deity to work intellectual and moral results; and is “the savor of life ending in life” to those who believe; and of “death ending in death” to those who do not. Hence, it divides the peoples in the Court into two general divisions, believers and unbelievers, between whom the truth generates implacable hostility; for as in the days of Isaac, “he that was born after the flesh persecuted him born after the Spirit, even so it is now,” “in all their days of the prophecy” (Gal. 4:29). This state of feeling is the “enmity” put between the two seeds by Divine Power (Gen. 3:15); so that a man’s foes are often those of his own house.

But the truth in the Spirit's witnessing prophets is not uniform in its effects. The character of these depends materially upon the nature of the soil into which the incorruptible seed is sown (Matt. 13:19–26). In this parable, there are no less than six varieties of product from the same sowing—the way side, the stony, the thorny and the good; and three varieties even of the good. These all received the word sown into theft hearts, even with joy; but it was only those who, with honest and good hearts, understood it, brought forth fruit unto endless life. The good soil believers are the Spirit's witnessing prophets; while the other soil believers, not sufficiently evangelized for their own personal salvation, are too much enlightened to accept the dogmas of the Great Harlot, of her Harlot-Daughters, and of the Denominations, *alias*, the Abominations, of the earth; or to conform to their ordinances and institutions. Hence, the Court of the Gentiles, besides containing the Harlots and Abominations, has a numerous class of nondescripts, who are not professors of any of the superstitions of the Court. These are variously styled by the spirituals of the world, “infidels,” “liberals,” “revolutionists,” “disorganizers,” “democrats,” and so forth; but apocalyptically they are termed, “THE EARTH” (ch. 12:16).

In the way previously explained, this apocalyptic earth is a creation of the truth ministered by the Spirit's witnessing prophets, “who keep the commandments of the Deity, and have the testimony of Jesus Christ.” It is not a homogeneous rabble such as may be found in all ages and generations of the world. It is, on the contrary, a heterogeneous company of divers sorts and conditions of men, as appears from Gen. 6:12, where the phrase is applied to “*all flesh*,” as, “the *Earth* was corrupt; for *all flesh* had corrupted *Yahweh's* way upon the earth;” and again, “Hear, O Earth, the words of my mouth!” (Deut. 32:1). But relatively to the Spirit's witnessing prophets, “the earth” is used in a more restricted sense. “The Earth that helps the Woman” is all those upon whom her testimony or principles, or both, have made a favorable impression. Though they may not at all be influenced by her moral and doctrinal precepts for salvation, they incorporate her principles of “civil and religious liberty,” and what they call “the rights of man,” which were abolished by the edicts of the Imperial Dragon, when he subjected the nations of his dominion to the absolute sovereignty of the Episcopal God of the earth, A.D. 529. No one imbued with the principles of civil and religious liberty could forbear to testify against arbitrary power in Church and State; and when natural men become impregnated with such principles, they become impetuous and impatient of oppression, which is said to drive even a wise man mad; and in their fury organize resistance, and seek the overthrow and destruction of the oppressor. Such an “earth” as this did not exist in the ages and generations of Rome pagan. The Woman then had no Earth devoted to religious liberty to interpose itself between her and the arbitrary ferocity of “the great red dragon;” the whole brunt of this sanguinary despotism fell directly upon her unprotected self. It was not till after the establishment of that worse than pagan superstition—that “dreadful and terrible” blasphemy, surnamed the Holy Catholic Church, that “the Earth” in its witnessing relations appeared upon the arena. When aroused to action in the unmeasured Court, it was a terror of the oppressors of the saints. It tormented them with all the plagues of war; and devoured them with fire and sword, as its own peculiar testimony against “the God of the earth,” and the Sin-powers that sustained him.

An arrangement of this sort was absolutely necessary for the preservation and protection of the One Body, witnessing for the truth against “the worshipping of the daemonials and idols,” in the midst of the nations, and “before the God of the earth;” the weapons of whose warfare were civil disabilities, and the infernal tortures of anti-heretical crusades and inquisitions. The One Body, of which Christ is the Head is commanded by him, not to avenge itself; not to take any other sword than “the sword of the Spirit, which is the word of the Deity;” not to resist evil; if smitten upon one cheek to turn the other; and many other precepts, of which his own individual conduct when in the hands of his enemies, was an unmistakable illustration. In view of these commands, how was such a Polity to devour its enemies with fire, to turn waters into blood, and to smite the earth with plagues? Manifestly such a work of death and

destruction was incompatible with obedience to such precepts of non-resistance. War and desolation are no part of christian duty. "The servant of the Lord must not strive; but be gentle unto all." This principle faithfully and duly observed by all the Lord's servants in his absence, will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations. No degradation more ignominious can befall a servant of the Lord than that of being a bloodshedder in the service of any of the Sin-powers of the unmeasured Court. To be employed in such a service, is to be servant of the Lord's enemies. "No man that warreth entangleth himself with the affairs of life; that he may please him who hath chosen him to be a soldier." This is the duty of all soldiers—they must labor to please their owners. Hence, the world's soldiers must please the world, who is their lord and master; and "if I please men," says Paul, "I should not be the servant of Christ;" for Christ himself says, "that which is highly esteemed among men is abomination in the sight of the Deity" (Luke 16:15; Gal. 1:10). The saints cannot serve two masters, Christ and Sin. If they "endure hardness as good soldiers of Jesus Christ;" and "fight the good fight of faith" scripturally, they cannot at the same time "serve Sin" in the armies of "the God of the earth"—the armies of the nations of the Court. Their mission is to "contend earnestly for the faith once for all delivered to the saints;" which protests against all the wars and fightings of the Gentiles as emanating from their unhallowed and unbridled lusts. What has the Holy City, trampled by the Gentiles, to do with what they deem great, sacred and good? What is the judgment of these worth in the premises? Doth not the word testify that they are all fools and drunk? And shall saints, the salt of the earth and the light of the world, lose their savour in the service of such, and be darkened by the fog of their delusions?

Thus were organized in the unmeasured Court of the Gentiles two powerful antagonisms—*civil and religious despotism*, on the one hand; and *civil and religious liberty*, on the other. The adherents of the despotisms, in their civil and ecclesiastical organization, were the Dragon, the Ten Horns, the God of the earth, the Great Harlot, her Daughters, and the Abominations of the earth—a blind, corrupt, and cruel host; while opposed to these, were the *One Body* and its unconscious instrument, "*the Earth*"—unconscious that it was the divinely appointed and divinely energized agent for the aid, nourishment, and vindication of the Spirit's witnessing prophets against their enemies.

Here, then, were two cooperative organizations against the Catholic Apostasy of the Court. Without any treaty of alliance offensive and defensive, and without any direct mutual understanding, the ages and generations of the past found them standing side by side in witnessing and prophesying with tormenting effect against the blasphemies and abominations of "them who dwell upon the earth." Each witness had its own speciality. Christ's brethren testified the gospel, and laid before the Court the way of salvation. They showed men what they must believe and do for the remission of all their past sins; and for the obtaining a right to the tree of life in the Holy City, when it shall be measured by the angel of the golden reed—ch. 21:15; 22:14. In doing this, they did their utmost to neutralize the teaching of the Jeromes, Augustines, Ambroses, and Martins, of the apostasy; and to turn the hearts of the peoples from their profane fables to "the engrafted word which is alone able to save their souls." In this work they were eminently successful. They filled the Court with their doctrine, which inflicted great torment of mind upon the clerical and ministerial craftsmen, whose pride, arrogance, and flesh, fattened upon its superstitions and delusions.

Such torment, of course, could not fail to arouse all the bitterness and animosity of sin's flesh. The firm of the Jeromes, Augustines, and company, perceived that their episcopal craft was in danger; and that if they left this witness alone, the evil might become so great, that they might not be able to hold their own. Something, they concluded, must be done for the preservation of their fables and traditions. It had not yet become the custom for catholic to burn heretic; although the tendency to that orthodox solution of inconvenient questions was becoming rife. In A.D. 385, the blood of Priscillianists had been

shed by catholic ministers; but this was not the rule. When the Christadelphians, or Brethren of Christ, undertook to protest against practices which they regarded as superstitious and unscriptural, they were then, as now, assailed with every expression of contumely and rancor. But the wordy passion and invectives of their enemies broke no bones, and destroyed no lives. These witnessing prophets of the Spirit were not to be deterred by hard words. They continued to contend earnestly for the “one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Deity;” and to admit of no truce or compromise with anything that rendered one or all of these of none effect. Their course was onward by the light of the word, and by that only; so that by the time the Roman Bishop was primarily developed into “the God of the earth” by Justinian’s Decretal Epistle, A.D. 529, they had become a numerous and influential community in all the nations of the West.

But, when this “Name of Blasphemy, speaking great things,” had received political life; and had been set up as a living Image of Imperial Power, styled “the Image of the Beast” in ch. 13:14; a change for the worse came over the situation of affairs. “All, both small and great, rich and poor, free and bond,” were commanded to worship this image upon pain of death; and “to receive a mark in their right hand, or in their forehead; and that no man might buy and sell, save he that had the mark, or the name of the beast, or the number of his name.” This pressed with great hardship upon the One Body; and upon those who were pledged to the antipapal principles of civil and religious liberty. Multitudes preferred death to submission to this decree; and determined to draw the sword in defence of “conscience and the rights of man,” thus violently assailed by the new “god of all the earth.” This Moloch of the Seven Hills was not backward in affording them scope for the development of their prowess in all the nations of the court. He proclaimed crusades against them; and called upon his worshippers to gather their hosts, and to take the field against them, and to slay them with utter and exterminating slaughter. “The Earth,” the Spirit’s other witness, embraced the conflict, undismayed by the power and ferocity of the foe. With fire and sword, which was their testimony practically administered, they tormented the minions of the oppressor. The prophesying of “the Earth” that “helped the Woman,” was not to be despised by the priests and rulers of the nations. They devoured their enemies in war; and shut the heaven of the Court, that there should be no peace “in their days of the prophecy.”

1. “THE LIGHT SHINING IN DARKNESS”

Thus, the history of the ages and the generations of the unmeasured Court is in strict harmony with this prophecy of the witnesses. For a period considerably over a thousand years after Rome renounced its old gods for the ghosts, dry bones, and fables of the catholic superstition, the Spirit had provided himself with *Two Witnessing Classes*, to whose custody he providentially committed the truth, and its judicial vindication by fire and sword. This was their combined mission in all that long series of centuries. The one witness was the military arm of the other; and both in combination were the two arms of the Spirit, holding the Olive Branch in one hand, and the Flaming Sword, in the other. “These,” said the Spirit-Voice to John, “are the Two Olive Trees and two Lightstands, which have stood before the god of the earth.” That is, the Two Olive Trees, or Branches, and Two Golden Pipes, about which Zechariah made special inquiry, represent these two classes of anti-catholic and antipapal, but not “protestant,” though protesting, witnesses. They are represented by two olive trees, because, though generically one, they are distinct species of witnesses. They are both olive trees, in whom light-giving oil was generated, as already explained; but the one class of witnessing prophets is of the wild olive species; while the other is of the good, or cultivated olive.

In the eleventh chapter of Romans, Paul compares all mankind to two olive trees of the wild and cultivated species. The twelve tribes of Israel to whose country the olive is indigenous he likens to “a

good olive tree,” with a “holy root,” representing “the fathers” Abraham, Isaac, and Jacob, on whose account the whole nation is beloved. The rest of mankind he compares to “a wild olive tree,” which is smaller and inferior in all its parts. Eliphaz in Job 15:33, compares a wicked man to an olive tree whose flowers fall before their season, and consequently brings no fruit.

Such is the primary import of these two trees, symbols of Israel and the Gentiles. But, the Israelitish Olive Tree, and the Gentile Olive Tree, signified something more than this in the symbols before us. There was a specialty to be represented which had been apostolically elicited. This was the adoption of believing Gentiles into the Israelitish Family, that they might be Israelites in every particular, except the accident of birth according to nature. This adoption, Paul styles “grafting in;” and figuratively represents the process, as a breaking of branches off from the wild Gentile olive, and inserting them into the place of certain sapless branches of the good Israelitish olive, which had also been broken off, and cast away. This teaches allegorically that while the good olive tree represents the Israelitish peoples generally; there is nevertheless a Gentile element in the nation, equally interested in *the promises* made to their fathers, which are “the fatness of the tree.” Thus, the good olive tree represents “the Israel of the Deity,” constituted of Israelites and Gentiles, who believe “the promises covenanted to the fathers;” and who, since Pentecost, A.D. 34, have believed “the truth as it is in Jesus,” and by immersion into him, have been adopted, or grafted into the Commonwealth of Israel, as it will be in the times of restitution.

This union of Israelites and Gentiles into One Body, or Holy City, was represented to Zechariah, by connecting the two trees by means of two golden pipes with the one golden bowl of the lightstand; the idea of branch-union being set forth in the connection of the pipes with certain branches of the trees. In the eleventh chapter of the Apocalypse, the two olive trees are not united by pipes into one lightstand, as in Zechariah. This is an important item in the premises. In the first chapter, there is only one Lightstand with seven burners; but in the text before us, we have “two lightstands” with a tree to each. Had there been but one class of witnesses, composed of faithful and obedient Israelites and Gentiles, there would, doubtless, have been only one Lightstand, indicative of their union into One Body. We should then have found it impossible to interpret “the prophecy” in harmony with the anti-war principles delivered to it. But we are relieved of this difficulty by the introduction into the vision of two separate and distinct lightstands. A wild olive branch and a lightstand are symbolical of “the Earth”—the anticatholic and antipapal champion of civil and religious liberty, and the rights of man, standing defiantly “before the god of the earth,” and the other branches of the wild olive tree. Fed by the revolutionary principles of wild olive liberalism, the earthy lightstand shone with light amid the deep and universal gloom of “the dark ages.”

But, if this “lux lucens in tenebris,” or *light shining in darkness*, had been the only light, it would have been a feeble one indeed. It would have been like the light of “peace democracy” shining in the abolition darkness of the past four years. There was another lightstand and a good olive branch. These symbolized the One Body, witnessing the truth. This lightstand shone with the light of the word, “Thy word is a lamp unto my feet, and a light to my path” (Psa. 119:105). This was “the golden oil” of the good olive, by which the lightstand burners were fed. It was “the unction from the Holy One by which they knew all the things” they witnessed; and by which they were taught, “and is the truth” (1 John 2:20, 27). By the shining of the light from this lightstand, the gross darkness of catholic superstition and idolatry were made tormentingly manifest. The god of the earth, his cardinals, bishops, priests, deacons, monks, and such like, were exhibited to the peoples of the Court, as profane mountebanks, and blasphemous impostors. The light showed them to be, what they are to this day, unrepentant hypocrites, and a generation of poisonous serpents. Multitudes were enlightened to discern this; and caused thereby to desert the temples of the god. They recruited the ranks of the witnesses, and greatly increased their power; until the issue was formed, that either these lightstands must be extinguished; or the spirituals of

the wickedness of the Court would find their occupation gone.

2. "THE GOD OF THE EARTH"

Now, it is expressly said, that these "two witnesses," "two olive trees," "two lightstands," and "two prophets," "have stood before the god of the earth." This was to be their position. This god is not to be mistaken for the Eternal Creator. Though he made the earth, and the sea, and all things that are therein; and claims them all as his, He is not styled in this prophecy "the God of the earth." His title in this chapter is "the God of heaven," to whom glory is ascribed at the concluding act of the second woe (ch. 11:13). It is true, these witnesses in a certain sense stand before the Creator; but in the sense of *giving testimony against*, they do not; and that *enopion, before*, is to be understood in the sense of *against*, is evident from the effect of their testimony which "torments," and stirs up the powers to destroy them (verses 7, 10). These two witnessing classes of antipapists confront the representatives of the papal deity in all the nations of the abyss; and in so doing, they stand in a hostile attitude before the God of the earth.

I have already shown, that this was a deity newly come up from the abyss, which was entirely unknown to the nations of the fourth beast dominion, commonly styled the pagan Roman empire; and that he was two hundred and eighty years, after the similitude of a *foetus in embryo* being two hundred and eighty days in developing into "THE MAN OF SIN, *the Son of Perdition*, who opposeth and exalteth himself over every one called god, or an object of fear"—*sebasma*—into the Lawless One, *ho Anomos*, who, Daniel was informed, would "think to change times and laws;" and "whom the Lord will consume with the Spirit of his mouth, and destroy in the manifestation of his presence—*te epiphaneia tes parousias autou* (2 Thess. 2:3, 4, 8). This lawless deity of the court, who sets himself above all law even in his decrepitude, while he has to be supported upon his tottering throne against "the Earth" by French bayonets, claims to be the successor of the apostle Peter, and Vicegerent of Jesus Christ—in other words, THE ANTICHRIST—*anti, instead of, christos, Christ*.

That the term deity, or god, is rightly applied to this imperially apotheosized Roman bishop, is apparent from the following testimonies:

"The venerable name of *Pope* (or *Father*)" says Gibbon, speaking of A.D. 500, "was now appropriated to the Roman Pontiff." Addressed by *nations*, it was an *imperial*, and originally a *divine* title. So Ovid says to Augustus, "Thou hast that name through earth, which in high heaven is Jupiter's; thou, the *Father* of men, He of the gods." And Horace, "Here thou mayest love to be called *Father* and Prince." The title as given to the Roman Bishop, was sometimes in the form *Pater Patrum*, Father of fathers; as in a letter from the bishop of Larissa to Boniface II., A.D. 531, in which occurs the sentence, "to my holy lord, and over all most blessed, and truly venerable Father of Fathers, the universal Patriarch (Chief Father) Boniface." The *imperial* and *royal* sense attached to the title *pope*, is illustrated in the legend of the medal of Julius III.; "*Dominus Julius Rep. Christianae Rex. ac Pater*—"Lord Julius, King and Father of the Christian Commonwealth."

In the time of Charlemagne, A.D. 799, a Roman Council declared, that the Pope who was the judge of all men was above being judged by any other than himself. So in the year 1090, "that the right of judging concerning every church is to the Pope alone; but he himself, indeed, is subject to the judgment of none." Afterwards in the *Canon Law*, collected and published by Gratian in the 12th century, it was said, "It is certain that the Pontiff was called a *God* by the pious prince Constantine; and it is manifest that God cannot be judged by men." This claim continued unchanged in the 15th century. So A.D. 1463, on Paul II. dismissing Platina after his election, and Platina's threatening to bring the case before the judges of the Rota, Paul fiercely replied, "Thou bring us before the judges? Would'st thou not know, that all laws are placed in the repository of our breast?... I am Pontiff: and upon the pleasure of my mind it

depends both to rescind, and approve the acts of others.” Assuredly, no future antichrist can be more entitled to the name, “Lawless,” than the popes.

They exalted themselves above all called god, or an object of homage, worship, or fear. This papal exaltation and superiority above all royal majesty, Innocent III. declared to be that of the sun above the moon; and Gregory VII. affirmed that it was fit that all Princes should kiss his feet. He claimed to make and unmake kings; to assign kingdoms and to take them away. Pius II. proposed even to the sultan of Turkey to give him a legal title to the Greek empire, if he would assist him. And to come nearer to our own times, we find Pius VII., while suffering under the deep humiliation inflicted upon him by Napoleon, asserting the same authority. “Let them learn,” said he, in his excommunication of Napoleon, June 10, 1809, “that they are subjected by the laws of Jesus Christ to our throne, and to our commandment.” Concerning Celestin III., on occasion of the coronation of Henry VI. of Germany, A.D. 1191, Roger of Hoveden, gives the following illustration of the pope’s exaltation of himself “above all called god.” “The Lord Pope,” says he: “sat in the pontifical chair, holding the golden imperial crown between his feet; and the Emperor bending his head received the crown, and the Empress in the same manner, from the feet of the Lord Pope. But the Lord Pope instantly struck with his foot the Emperor’s crown, and cast it upon the ground; signifying that he had the power of deposing him from the Empire, if he were undeserving of it. The Cardinals however lifted up the crown, and placed it on the Emperor’s head.”

The pope was frequently addressed as Christ, and received the title as distinctively and only his due. Illustrative of this S. Bernard in the 12th century writes to Pope Eugenius, “Consider that thou art the Vicar of Christ, the Christ of the Lord.” Another and later illustration occurs in an official report about Pope Martin’s embassy to the Greek Emperor containing the following description of the Pope by his own accredited orator: “The most Holy and most Blessed One, who hath divine judgment, who is Lord on earth; successor of Peter, the Lord’s Christ, Lord of the universe, Father of kings, Light of the world, the Chief Pontiff Pope Martin.” It was the command of Gregory VII., that “the name of the pope alone should be recited in the churches;” and Southey observes, that men were required to *bow at the Pope’s name* (so recited) as at Christ’s.

In setting up for Vicar, he claimed to be the substitute, not of a pure man, but of the true God—“*Summus Pontifex non hominis purised “VERI DEI, vere Vicarius appellatur:”*—ruling in place of the true God on earth—“*VERI DEI, VICEM gerit in terris,*” as said Innocent III. “Sir Culling Eardly,” says Mr. Elliott, from whose Latin notes I have translated these gleanings, “in a late pamphlet, notices the following title of a book, published with the sanction of the Neapolitan censorship in 1724, and which illustrates the common application of this title *Vice-God* to the popes, even in the 18th century: “*Istoria dell’ antica Repubblica di amalfi; Consecrata al VICE DEO Benedetto decimo-terzo, Pontefice Ottimo Massimo. Con licenza dei Superiori*”—History of the ancient Republic of Amalphi; Consecrated to the *Vice-God* Benedict XIII., a perfectly good supreme pontiff. With license of the Superiors.

The Papal Casuists say, “that honor which is due to Christ, according to what God is, is due to the Pope; because honor is due to power. But the power of Christ, according to what God is, and of the Pope, is one.” The same had been set forth by Innocent in his Decretals, “the Pope is God because the Vicar of God: also in the Canon Laws’ statement, before referred to, that Constantine called the pope *a God*; with the gloss, “Our Lord God the Pope.”

The Pope carried in Godlike State like the ancient Babylonian Pontifex Maximus (From a Roman Painting depicted in *Horae Apocalypticae*, vol. 3) illustrating the comment in *Eureka*. The Pope is depicted holding aloft “the Host”, a bit of dough transformed, he asserts, into the real flesh and blood of Christ. This fable was derived

from pagan Babylonian mythology. See Hislop's *Two Babylons*.

The following is a striking statement to the same effect from the "*Speculum Vitae Humanae*" of Rodericus Sancius, Romish Bishop and Refendary of Paul II.; a book published at Rome by Papal authority, in 1468, and many times afterwards. "The majesty of his most sacred state impairs every human intellect. If nothing in this world is more excellent than the state of simple priests, what must be thought of the Chief Pontiff who rules on earth instead of the true God? who is exalted, not only to a human sovereignty, but to a *divine one*; not to ruling mortals alone, but angels; not to judging the living, but also the dead; not on earth alone, but in heaven, by the great God, and in his place."

The saying of a certain French writer concerning a particular pope would be well and truly applied to the whole fraternity of papal gods. "The bulls of John XXIII.," says he, "commenced with a lie—*Servant of the servants of God*. He ought rather to have entitled himself *Lord of lords*. Seeing that he boasts himself of having as much power as *Jesus Christ possesses, as God and man*."

Some lines were addressed to an elephant presented to Leo X., two of which were as follows:

*Si servire Deo vere est regnare, Leoni
Dum servis regnas: nam Leo in orbe DEUS.*

If to serve God truly is to reign, while thou servest Leo thou reignest; for Leo is God on earth—*App. to Roscoe's Leo, X.*

This exaltation of the Roman Bishop from a Patriarch, or Chief Father, into the God of the earth, was not altogether approved by his brethren. Arnulph of Orleans in the Synod at Rheims, A.D. 991, exclaimed in reference to John XV.: "What is this, Reverend Fathers, sitting upon a lofty throne, radiant with a golden and purple vesture; what, I say, think ye that this is? Doubtless, if he is destitute of love, and puffed up and exalted with knowledge only, he is Antichrist sitting in the temple of Deity and exhibiting himself as if he were God." Arnulph's suspicion was well founded, only he erred in supposing that Antichrist was to be found sitting in the temple of the true God. This is an universal error. The temple of the Deity who created all things, is a living temple; a house not made with hands. In such a temple as the Roman, he does not dwell. His habitation is that Spiritual House, built up by his formative word, of lively precious stones, called saints, because they are "sanctified in Christ Jesus." In this temple of the Deity, Antichrist has never yet sat enthroned, nor ever will. He sits in his own temple—in the temple of the God of the earth; and there, as represented in an engraving published at Rome with license of the authorities, and republished in Elliott's Hor. Apoc. he sits upon the high altar of the Cathedral dedicated to Peter; and receives the adoration of his scarlet-robed cardinals, who worship him by bowing down before him, and kissing his toe! Thus, he sits in the temple of the deity as a deity, publicly exhibiting himself that he is a deity." This is what Paul said, and most strikingly and literally it has come to pass.

In the year 727, Gregory II, boasted to the Dragon-Emperor, that "all the kings of the west held the pope to be a God upon earth." In this he told the truth; for when Stephen visited France to obtain aid from the Franks against the Lombards, Pepin received him, according to Sismondi, as a Divinity.

In Elliott's repository of papal curiosities, I have before me copies of medals, which illustrate very forcibly the "great things and blasphemies" of the Man Eyes and Mouth of the Little Horn, which were developed into the deity of the earth; before whom the witnesses stood, and by whose command they were at length killed.

The first is a medal struck by order of Martin V., A.D. 1417. The Roman Bishop is sitting upon a throne, with the Holy Spirit symbolized by a dove, hovering amidst rays over its canopy. Two cardinals, one on each side of him, are crowning him with the tiara, or conical cap with three diadems one above another, and surmounted at the peak by a ball and a cross. On the right of the throne is an altar with a cross upon it, and a light burning on each side of it. Before the altar and throne is a figure upon his

knees, his hands lifted up in prayer, and his head thrown back in devout contemplation of the pope. Opposite to this representative of the multitude, are three cardinal princes and electors, who represent the spiritual and sovereign influences by which they were inspired in the election. On the margin, is the inscription "*Quem creant adorant Romae.*" *Whom they create they worship at Rome.*

Another medal was struck by Calixtus III., A.D. 1456. Upon a knoll stands a cross with a tiara above it, and rays of spirit shed upon it. Behind the mound, intended to represent Calvary, is the open sea, studded with sailing craft, and a mountain peering up above the horizon, symbolical of the governments of the world. In this symbolism, the Pope appears as Christ's substitute, or vicar. Jesus had all the sufferings; the Pope claims all the glory. The legend of this medal shows this—"*Omnes Reges servient ei*"—*All Kings shall serve him; that is, the Pope!*

A third is a medal struck by Clement VII., A.D. 1525, commemorative of his opening of heaven at the jubilee. On the right is a doorway that had been walled up for the occasion. Standing before the wall is the Roman God with a pickaxe hard at work demolishing the walls, which is represented as about a third open, and the rubbish piled up at his feet. Above him in the air, and sitting upon a cloud with a key in his hand about the size of the pick, is Peter before the gate of heaven, which is unobscured by cloud in proportion to the opening in the gate below. The relation between the two gates is shown by a parallelogram of rays from Peter's opening to the Pope's. Behind the divine pickman are five waiting figures upon their knees, representative of the multitude, who have friends in purgatory. They are watching for the entire demolition of the wall, as the sign that Peter will have then finished his job above; and his door in heaven being wide open (and if the God below had not picked out his door, Peter's would have never been opened at all) their suffering friends will pass through it, out of the scorching flames into the refreshing coolness of paradise! The legend of this medal is "*Et Portae Coeli apertae sunt*"—*And the gates of heaven are opened.*

A fourth medal struck by Alexander VII., A.D. 1655, represents the Roman God creating God out of bread for the people to worship, and then to eat. Upon a *sedia gestatoria*, or chair of state borne on clerical shoulders, the Pope is represented as kneeling before his breaden god, which he holds up to public gaze in a pyx, or small box, mounted on a stand. Above him is a canopy decorated with crosses, keys, and tiaras; and on either side of the *sedia* are priests bearing wide-expanded *flabelli*, or fans of peacocks' feathers, mounted on staves, so as to flank the pope from his shoulders upwards, and considerably above his head. The eyes of the fans signify the innumerable eyes of the Cherubim; so that the Roman God, while kneeling upon his *sedia*, is "dwelling between the Cherubim!" Surely blasphemy like this cannot be surpassed. The rest of the medal shows a crowd of worshippers, whose superstition is expressed in the legend, "*Procidamus et adoremus in Spiritu et veritate*"—*We fall prostrate and adore in spirit and in truth!*

A fifth medal also by Alexander VII., A.D. 1655, illustrates the asserted power of the Vice-Christ over the so-called "spirit-world." He is represented sitting upon a judgment seat with his cardinals on his right and left sitting in double rows, with an open space before them; across which is a bar in the foreground. Over the canopy of his throne is the symbol of the Spirit, the dove with expanded wings, and surrounded with rays and angel-heads. The legend informs us, that the matter before this divine consistory is an inquiry for reckoning Bishop Francis among the saints—"Blato Francisco Episcopo inter sanctos relato."

A sixth medal by Gregory XV., A.D. 1622, commemorates his award of heaven to five of the dead, and their apotheosis. The tiaraed god is sitting upon his throne, with a book of judgment supported upon the head of a figure kneeling before him, in which he is about to sign the decree of canonization. On the left, and above the group of attendants, are opened clouds between which is the dove, from which rays of light descend towards the book, indicating divine approval. Around the whole is the legend, "Quinque

Beatis Caelestes Honores decernit”—*He decrees celestial honors to five Blessed Ones.*

In a seventh medal, struck by order of Clement X., A.D. 1670, is a group of five figures, four men and one woman, kneeling, standing, and sitting upon a cloud, with the dove shedding his rays upon them from above. Each has a halo of glory round the head. The figures are symbolical the daemonials, or ghosts, of a king, a cardinal, a pope, a priest, and a matron, as indicated by a crown, a hat, a tiara, a crucifix, and a babe. The central figure, the cardinal, has a book in one hand, and a pen in the other, symbolical of their admission among the gods of the catholic aerial, being consequent upon the decree of the God upon the earth below! This is expressed in the legend, “Decor ejus Gloria Sanctorum”—*His grace the glory of the saints!*

3. “THE GOD OF THE EARTH” AND “THE ANTICHRIST” IDENTICAL

Thus, in this eleventh chapter, two Deities are presented to view; the one living and true Deity, styled in the C.V., “the God of Heaven,” and his counterfeit and rival, called “the God of the Earth.” This is the Antichrist—*ho antichristos*. The preposition *anti* in composition has the force of instead, equal to, like, corresponding to, counter, against, &c. In the word *antichrist*, which is not a classical word, but one especially coined by inspiration, it signifies AN Anointed One *substituted for* THE Anointed One; and therefore an usurper of the rights of the true. This is certainly a hostile position for one to hold, and puts him in antagonism to Christ. But *an enemy to Christ* is not the force of the word. It signifies, as Mr. Elliott contends in his note upon *antipope*, one *occupying the true Christ’s place, receiving his honors, and exercising his functions.*

The *germ* which in after ages was fully developed into the Antichrist was *the denying the Father and the Son* (1 John 2:22). This denial was in the sense of *not confessing that Jesus Christ is come in the flesh* (2 John 7). All who held this damnable tradition (which in our time is an article of “orthodoxy” so called) forsook the fellowship of the apostles, and were thus manifested as antichrists.

“Ye have heard,” says John, “that The Antichrist comes; even now are there many antichrists. They went out from us, but they were not of us.” These were “false prophets,” spirits, or teachers, whose doctrine was “that of the Antichrist that should come; and *even now already*,” says John, “*is in the world*” (1 John 4:3). They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is *sarx amartias*, Sin’s flesh (Rom. 8:3). They maintained that he had another kind of flesh, which was pure, holy, and immaculate. They confounded his immaculate, or spotless, character, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified in *the* flesh common to us all, then “sin was” not “condemned in the flesh,” as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant. This immaculate nature of Jesus was the germ of the Catholic Apostasy headed up in the Antichrist, or Deity of the Earth. All who taught the dogma were the founders of a New Religion, and became its “Fathers;” and all who received their traditions became, with them, the Mystical Body of Antichrist, whose Head is the Deity of the Earth. The immaculate nature of Jesus, however, involved “the Fathers,” and their “Father of the Fathers”—*pater pateron*—in the necessity of transforming the mother of Jesus into an immaculate virgin-goddess—immaculate in her conception, and therefore not of the common flesh of Jewish nature. The Deity of the Apostasy was bound to decree this to avoid the inconvenient questions, “Who can bring a clean thing out of an unclean?” (Job 14:4); and, “How can he be clean that is born of woman?” (Job 25:4). Job says, “Not one” can do this. But this paragon of patience knew nothing of the Pope! He undertook to accomplish Job’s impossibility; for nothing is impossible with the Great Blasphemer of the Deity of the Heaven!! He decreed that the woman Mary was of clean and holy flesh; and therefore the thing born of her was “a thing”—spotless flesh untainted of Adam’s sin, though

eph, ho pantes emarton, in him all sinned, which an unsophisticated mind would suppose included all liable to death; Eli, Mary, her mother, and Jesus all died, and must necessarily have been included federally in Adam. But these considerations are no difficulty with the Chief Sorcerer of “Christendom.” His magic wand, “thus I decree,” transforms all lies into divine truths, and the grossest absurdities into the sublimest and most adorable mysteries!

Thus, then, “the Antichrist” is the imperial and pontifical incarnation of immaculate-conceptionism; ideally conceived in apostolic times; personally enthroned A.D. 604–8; and culminating in the pontificate of Leo X., A.D. 1513–21. The blasphemies of the Antichrist, the Eyes and Mouth of the Beast of the Abyss (ch. 13:1) attained the most audacious phase of their profanity in his reign; and from the intense disgust they created even in the monkish mind, became the occasion of the renowned ANTIPAPAL REBELLION led off by the Augustinian monk of Erfurt. At this crisis, there was no impiety this Lion-Mouth forebore to utter. His pretensions were as high as heaven; his moral degradation, deep as “the lowest hell.” His assumption of divine honors, as the Christ-Impersonation, is symbolized in a pontifical medal, on the reverse of which is *a lion* with his right foot resting on the globe, representing the pope, who assumed the name of Lion X., being crowned by an angel; with the legend, or utterance of the angel, “*Vicit Leo de Tribu Iudae*”—*The Lion of the Tribe of Judah has conquered*.

POPE LEO X. AS THE LION OF THE TRIBE OF JUDAH.

The medal struck in Rome by Leo X (1513–21) just before the Reformation. It depicts him as being crowned by an angel, whilst the words *Vicit Leo de Tribu Iudae* provide the caption: “The Lion of the Tribe of Judah has conquered.” During his pontificate papal revenue increased dramatically mainly through the sale of indulgences and offices. This called forth the criticism of Protestants as illustrated in the drawings below. That on the left depicts Christ expelling the moneychangers from the temple, on the right, under the title Antichrist, the pope is seen on his throne, disposing of bishoprics and archbishoprics and selling dispensations and indulgences.—Publishers.

Such is the Antichrist, once a formidable power in all Antichristendom by which he was worshipped; but now, as the phrase is “standing upon his last legs,” a bye-word and a scorn to millions. But, although the lines of his temporality are contracted almost to the limits of “the Seven Mountains,” his divine attributes are acknowledged by many nations, and peoples, crazed and intoxicated by the wine administered to them by the spiritual knaves who are devoted to his will. Respect for this deified impropiator of the attributes of “the Father and the Son,” is, however, not wholly confined to papists. The governments of Protestant peoples send their representatives to his court; and subsidize his emissaries in their states. Their schools are patronized by pious sinners of “orthodox” antipapal “abominations;” who, being profoundly ignorant of the history of “the God,” or not believing its testimony, entrust the formation of their children’s minds to his spirituals, whose intoxicating superstition and blasphemy inscribe “his mark in their foreheads,” and prepare them for drinking the wrath of God in the outpouring of his indignation (Apoc. 14:9, 10). Many calling themselves protestants recognize the popes, cardinals, bishops, priests, and such like, as christians; and the church over which they preside as a true one, and the Mother of all others. In such a recognition is abundant proof, that they do not know what constitutes a christian; and that, consequently, they have no scriptural claim to the

name themselves. The church of the Antichrist is undoubtedly the mother of all protestant churches. This I would in no wise dispute; for their dogmas are all stained with the “great things and blasphemies” of his mouth. The fathers of protestantism, in a qualified sense benefactors, were but the rebellious servants of the Antichrist, who revolted from his authority, but held on to many of his traditions. While they rejected Antichrist they did not submit to Christ; but allied themselves with sinful princes and governors of the court. The papal scheme of salvation was through *penances and works of merit*; the Lutheran and its fellows, “justification by *faith* ALONE.” These two schemes divide the Court of the Gentiles. They are both equally false; and therefore, neither of them “the power of god for the salvation of them that believe.” The principle of the Spirit’s witnessing prophets, is “*justification through the One Faith*.” This “One Faith” is proposed *for faith*, which, if it hath not works, is dead, being alone” (James 2:17). To the one faith belongs “the law of faith,” which excludes all boasting; and where law is, obedience is required (Rom. 3:27). The one faith was intrusted to the apostles that they might go forth, and publish it “for obedience to the faith for his name among all nations” (Rom. 1:5; 16:26). All who received the one faith, and yielded the obedience it demands, “believed the things concerning the kingdom of the Deity, and of the name of Jesus Christ; and were immersed into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and the remission of sins (Acts 8:12; 2:38; Matt. 28:19). The firm of Luther, Calvin, Knox, Cranmer and Company, knew nothing of this; yet they were highly useful in their day. They were Satan casting out Satan, whereby his kingdom was greatly weakened. They fought their master with his own weapons, and prevailed and became the founders of Harlot-Superstitions, which flourished in power and worldly glory, while the Spirit’s Witnesses were lying dead and unburied in the breadth of the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified” (ch. 11:6, 9). In this breadth, *plateia*, they still flourish in all pomps and vanities of sin and folly. They are useful antagonists to the power of the Antichrist, while they are themselves but antichristian fellowships inimical to the truth. But, the Deity of the heaven, in his providence, educes good out of evil to his saints, “for whose sake are all things.” The antagonisms of Satan so neutralize his power, that his Deity in Chief can no longer torment them unto death. So shorn is he of his glory, that though still upon his throne, and wearing the pontifical mitre and the imperial tiara, his divine bombast is a bursted bubble, and he stands before the world “the False Prophet of the Beast” (ch. 16:13; 19:20); and unconsciously waiting with the beast, until the expiration of the “forty and two months ;” when the Lord Jesus Christ, whom he has burlesqued and blasphemed; and the saints whom he has murdered, shall pay him in his own coin; and utterly destroy him in the brightness of their manifestation.

4. HOW THE TWO PROPHETS DESTROYED THEIR ENEMIES

Before this Deity of the earth, while in the plenitude of his power, the Spirit’s witnessing prophets had to stand in all the breadth of his dominion. The *One Body* and *the Earth* that helped it were the Mordecai in the gate, who, in all the west, refused to salute him and to do him honor. But the time was at length approaching when their mission for a while would be fulfilled; and a substitute would be found for them in their testimony against the Antichrist, though not in their exhibition of the engrafted word for salvation, in the antipapal rebellion soon to blaze forth.

As I have shown, their mission was warlike as well as doctrinal. In the prophecy, what “the earth” executed as the minister of divine wrath, both were said to do; unless we understand the plural to refer to the multitude of which “the Earth” was composed. “If any will to injure them”—if any power undertake to fall upon them with the sword—“fire burst forth out of their mouth and devours their enemies; and if any wills to injure them, thus must he be put to death.” This is prophetic of the wars that would be waged against the forces raised by the antichrist for their extermination. The Deity of the heaven did not

require the members of the One Body to stand and be murdered by their enemies without help. If persecuted in one city they were to fly to another; but “the Earth,” not believing in non-resistance and passive obedience to ecclesiastical tyranny, stood their ground, and devoured their enemies, after the introduction of gunpowder in war, at the cannon’s mouth. In this way “the Earth” performed their part. This was their mode of prophesying against the Antichrist; which, “in all their days of the prophecy,” was very effective in the preservation of civil and religious liberty, and the rights of man; and in perpetuating them to succeeding generations. Moreover, being not without political organization under their Counts, they were enabled to exercise a will in these matters. They could will to make war upon their enemies at pleasure; and, in so doing, they had “power to shut the” antichristian “heaven, that rain might not fall in their days of the prophecy.” I say, the antichristian heaven—the heaven of Antichrist’s inhabitation; the heaven in which “the God of the earth” dwells, under the whole of which “the Earth” and the “Holy City” stood while testifying or prophesying against him. To shut up any sort of heaven that rain might not descend upon those who lived under it, is figurative of divine wrath upon the sufferers. This appears from Deut. 11:17—“And *Yahweh’s wrath* be kindled against you, and he *shut up the heaven that there be no rain.*” This shutting up was the effect of divine displeasure. The shutting up of a heaven is never significative of blessing upon any people, but always of calamity of some sort. The genial, refreshing and fertilizing character of the administration of human affairs by the Mystical Christ—Jesus and his Brethren—is compared to an opened heaven from which rain descends in gentle showers upon the grass newly mown: as, “There shall be a ruler over mankind, a Just One, ruling in the righteous precepts of *Elohim*. And as the brightness of morning, He shall rise the Sun of an unclouded dawn *shining forth after rain* upon tender grass out of the earth” (2 Sam. 23:4); and, “He shall descend like rain upon the mown grass; as showers that water the earth.” The meaning of which is, that “In his days shall the righteous flourish; and *abundance of peace* so long as the moon endureth” (Psa. 72:6, 7). But, when the heaven is shut, the reverse of this obtains—the righteous do not flourish, but are “in sackcloth;” and there is no peace. Thus, by way of illustration, while I now write, the atheistic abolition faction is prophesying against their brethren in Antichrist dwelling in the South. Until the day of their own judgment comes, “they have power to shut the heaven that rain fall not in their days of prophesying,” neither upon themselves nor upon their enemies. In other words, while they have the ability to carry death and desolation to the hearths and altars of their coreligionists, they prevent the righteous flourishing, and peace descending with its blessings upon the people. Hence, this infidel faction is the Deity’s scourge upon communities of religionists, who corrupt his way, and make void his word by their traditions. The faction is Itself a compound of “abominations of the earth”—an aggregation of pious and profane infidels, being *choris christou* and *atheoi en to kosmo*, *without Christ and atheists in the world* (Eph. 2:12). Hence, they are fit only for a providential work of blood; in which, while they are blindly executing vengeance for him, they are preparing disaster and ruin by which they will be themselves submerged into “the lowest hell”—*sheol tachtiyah* (Psa. 86:13; 9:17). As delighting in carnage and desolation, they must be scattered, and all their knavish devilry confused; for so the Spirit taught the Psalmist to pray—“Scatter thou the people that delight in war” (Psa. 68:30).

But, his witnessing prophets of the Holy City do not delight in war. The Earth that helps them only draws the sword to “turn the waters into blood, and to smite the earth with the plagues” of war, when the rulers of those waters, or “peoples and multitudes and nations and tongues,” will to deprive them of civil and religious liberty and the rights of men. Hence, these rulers in the anti-christian heaven bring the evils of war upon themselves. But, it must be noted, that civil and religious liberty and rights are only sacred in the sight of heaven when it is the liberty and rights of his people that are in question. He has granted a dispensation to no set of men to worship him “according to the dictates of their own conscience”. This is a liberty and right that he has granted to none. All that he has granted is liberty to

enter his august presence, and to do him worship according to the dictates of his word. All else is mere “will-worship and voluntary humility,” of which he has recorded his contempt (Col. 2:18, 23). This is the character of the worship offered by the State Harlots and Dissenting Abominations of their Great Mother. They are worships according to their unpurified, and therefore evil, consciences; for none of them are to be found in the living word of the Deity of the heaven. All of them, therefore, being of this category or order of things, they are an offence to him, as offerings superseding his appointments, and which he has not required at their hands. Such worshippers as these are the worshippers of the unmeasured or excommunicated court; the worshippers of the Beast and of his Image, and the mark of whose name is indelibly impressed in their foreheads. To such he had granted neither liberty nor rights. The liberty he grants is the freedom with which the truth makes free (John 8:32, 36); perfect law of liberty, into which whoso looketh narrowly and continueth therein, not being a forgetful hearer, but a doer of the work, shall be blessed in his deed (James 1:25). This is the only true liberty, to which none have any right save those who repudiate the worships of the Court, and become the adopted freemen of the Holy City.

But, while all others, not of the Earth and the Holy City, are mere liberty-brawlers, “promising liberty to others, while they are themselves the slaves of corruption,” the Deity of the heaven has granted the right to none to forbid men adopting any worship they please. In this negative sense, the rights of all men are in themselves a common birthright. Hence, the Antichrist has no divine right to compel all men to be papists; nor have the State Harlots such a right, though they often experimented in that direction even to the shedding of blood. The right exercised by the Antichrist he derived from the Dragon Imperiality of the East, styled by Daniel the Little Horn of the Goat; a right afterwards recognized by that other Little Horn, which came up in the midst of, and after, the Ten Horns of the European Commonwealth. “The Dragon gave him his power, and his throne, and great authority” (Apoc. 13:2); and it is by virtue of this, which is mere right based upon might, the right of brute force, that “the Devil and his Angels”—Antichrist and the Sin-Powers of the Court—have sought to force men, thus given into their hands, to worship what they call God according to their dictates. Now, it is in opposition to this blasphemous assumption, and in the negative sense already defined, that the witnessing prophets of the Deity of the heaven, champion civil and religious liberty and the rights of man. The enemies of these are their enemies; for if the spiritual and temporal SinPowers were to deprive society of these, their testimony or prophesying would inevitably be suppressed also. The conflict, therefore, which raged for ages in the Court of the Gentiles was one of life or death to *the witnessing existence* of the One Body, and the defensive self-devotion of the Earth. This conflict of ages was long and bloody for all concerned. The saints of the Holy City fell by thousands under the savage and merciless hand of the Roman God. His Spouse of Babylon became red and drunk with their blood, which, like the righteous Abel’s, still cries for vengeance upon the ruthless harlot that sits upon the beast (Apoc. 17:3). The Earth valiantly helped her, but could not destroy the murderess. It gave her papistic myrmidons frequent and signal overthrows. It gave them blood to drink, and smote them with the plagues of war; so that, if they were determined to trample the Holy City of the Faith, they should not be permitted so to do with impunity.

But in process of time their power of resistance was diminished. This was attributable to the testimony of the One Body being enfeebled by the admixture of traditions which had crept in, and, in so far, rendered it ineffectual. The pastors, whose business it was to keep the lightstand well supplied with golden olive oil of truth, were deteriorating in faithfulness and aptitude for teaching. Hence, the light grew dim and smoky, and men did not see their way as in former years. In consequence of this enfeebled perception, their christian virtue became too easy and tolerant of the traditions of the apostasy, until at length their individuality converged towards, and was finally lost in, the indefiniteness and confusion of

the Lutheran and Calvinistic novelties of the sixteenth century. This fatal termination of their labors is styled in the prophecy, *the finishing of their testimony*. Their word having lost its power, the energy of their ancient helper, the Earth, was enfeebled likewise. When men's hold upon principles is relaxed, they lack that enterprize and force which is necessary for their preservation in this evil world. A worldly and "charitable" spirit generates indifference, by which the pointedness and sharpness of the truth are destroyed. The word handled in a worldly spirit is always "charitable" or tolerant of traditions, which make it of none effect. The word being ministered thus, the power of energetic resistance, and of a bold and valiant advocacy of their ancient principles, was wanting, and deprived both classes of witnesses of their efficiency. Hence, the spirit had no longer any use for them; for the protestantized testimony they were now only able to give, was not of that brightness necessary to constitute them the Golden Oil Light of the world. Men may testify against the Roman Antichrist, and denounce both him and his co-religionists as idolators, which is unquestionably true; but such a testimony leaves the Court as much in the dark as to what must be believed and done for remission of sins, and for obtaining a right to eternal life, as though nothing had been said. This is Protestantism. Its protests truly, that the pope is a blasphemous impersonation of the Christ; but it cannot delineate Christ Jesus according to the prophetic and apostolic testimony. It is, therefore, simply a negation; it denies every thing, but can scripturally affirm nothing. Such a witness as this is of no account in the premises; its doctrine and institutions are devoid of all power for the salvation of the soul.

III. Concerning the Time during which the Witnesses Prophecy in Sackcloths

"And I will give to my two witnesses, and they shall prophecy a thousand two hundred and sixty days, having been clothed in sackcloths."

I have shown elsewhere that Daniel's "time and times and the dividing of a time," and John's "forty and two months," are the same measurement; and both relating to the same subject—the Saints as the Holy City; and both terminating at the same crisis—the resurrection at the advent of the Ancient of Days; and both constituted of 1260 years. And here we have immediately following, a repetition of the same duration. In the third verse, the Holy City is consigned to a trampling of forty and two months; and in the fourth, the Witnesses are to prophecy in tribulation 1260 days. It will, of course, strike the reader as remarkable, that a coequal length of years should be prefigured in different terms. But the reason is, that the two periods relate to different subjects, and are not coterminal. The trampling of the Holy City was one thing, and its prophesying in sackcloth was another. These two series of events were not to be parallel in the whole of their course; so to prevent confusion, the two periods of equal duration were stated in different terms. As the Holy City was to be trampled forty and two months by the Gentiles; and as these were to trample it under the inspiration of the Antichristian Mouth of the Beast, the power given him for this purpose by the Dragon-Emperor was to be operative for the same length of time, which, in order to show this relation between the Mouth and the Holy City, is also expressed by the same formula of "forty and two months" (Apoc. 13:5). And, for a somewhat similar reason, that is, to connect the sackcloth witnessing of the Holy City community with the fugitive woman and the earth that protected her by its help (Apoc. 12:6, 16), the things affirmed of the woman in relation to her feeding are expressed in the same kind of time as the duration of the witnessing—1260 days; and, furthermore, to show that 1260 symbolic days are equivalent to "a time and times and the dividing of a time" (a formula which occurs nowhere else in the Apocalypse, and pertains exclusively to the measurement of the Holy City) the 1260-feeding of the woman by the earth, in the fourteenth verse of the twelfth chapter, is styled her *nourishing* "for a time and times and half a time;" for to feed and nourish her are the same idea; so

that the one statement of the duration of her feeding, is expository of the duration of her nourishing.

This view of the matter which I believe is the only correct one, helps us greatly in determining the commencement of the saints witnessing after the sackclothes had been put upon them by their enemies. This beginning carries us back to the epoch of the Woman's flight into the wilderness, or two wings of the Great Roman Eagle. Her flight, by which she turned her back with contempt upon the honors and riches of the world; which she left to the leaders of the Catholic Apostasy—the Eusebiuses, Lactantiuses, Ariuses, Athanasiuses, and Chrysostoms of the day—her fugitive separation from these, by which she became a witness for the truth against their worldliness and traditions, occurs after the birth of the Man-Child of Sin—that sanguinary Cain, who, as the Antichrist, in the power of his manhood and impiety, afterwards slew the Abel of the Faith, whose blood cries for vengeance against him from the ground.

The birth of this imperial child of the woman occurred in the enthronement of Constantine in Rome on his defeat of Maxentius at the battle of Saxa Rubra, A.D. 312. This introduced a remarkable epoch in the history of the woman, to be more particularly considered in my exposition of the twelfth chapter. It will be sufficient to remark here, that this was the epoch of her deliverance from pagan persecution by the celebrated edict of Constantine published at Milan, A.D. 313; and of her introduction to an acquaintance with the worse than pagan persecution, which sought to exterminate her in the after years of Catholic ascendancy. Constantine delighted to style himself “THE DELIVERER OF THE CHURCH.” He was truly the deliverer of the Catholic Church; but he was also the first to inflict persecution and death itself upon those, “who kept the commandments of the Deity, and retained the testimony of Jesus Christ.” The edict of Milan, the great charter of toleration, had confirmed to each individual of the Roman world, the privilege of choosing and professing his own religion. *But this inestimable privilege was soon violated;* with a smattering of truth, the woman's child imbibed the maxims of persecution, and the Dissenters from the Catholic Church were afflicted and oppressed by its political triumph over Paganism. Constantine easily credited the insinuation that the HERETICS, as they were called, who presumed to dispute *his* opinions, or to oppose *his* commands, were guilty of the most absurd and criminal obstinacy; and that a seasonable application of moderate severities might save those unhappy men from the danger of an everlasting condemnation. Confounded with these so called Heretics, as has been the case in all ages since, were those who held the testimony, and therefore, the witness of Jesus. Not a moment was lost in excluding their pastors and teachers from any share in the rewards and immunities Constantine had so liberally bestowed on the Catholic Spirituals. But, as the Dissenters might still exist under the cloud of imperial disfavor, the conquest of the East was immediately followed by *an edict which announced their total destruction.* After a preamble filled with passion and reproach, he absolutely prohibits the assemblies of “Heretics,” and confiscates their public property to the use, either of the revenue, or of the Catholic Church. Some of the penal regulations were copied from the edicts of the pagan emperor Diocletian; and this method of conversion was applauded by the same bishops who had felt the hand of oppression, and pleaded for the rights of humanity.

But Constantine was not the only oppressor whose tyranny bore heavily upon the woman. His imperial colleague, Licinius, also within the limits of his jurisdiction, made her to groan with anguish. “Those who had done no evil,” says Eusebius, “were led away to punishment without any pretext, just like murderers and assassins. Some also endured a novel kind of death, having their bodies cut into many small pieces, and after this savage and terrible spectacle, were thrown as food to the fishes into the depths of the sea. *Again the worshippers of God began to flee; again the open fields, the deserts, forests, and mountains, received the servants of Christ.*”

The fleeing of the woman was the reduction of her to a state of humiliation and tribulation, far removed from the exaltation and haughtiness characteristic of the region of imperial grace. The gates of this

clerical paradise were closed against her. She has nothing to do with emperors and courts. These are only for the votaries of fashion, and parasitic spirituals, who hold the persons of rulers in admiration for the sake of gain. Bishops, cardinals, archbishops, and other princes of the church, flourish in regions of imperial sunshine; but for the woman and her seed, the farther off they flee from such a heavenly, the clearer will they see the truth, and the better able will they be to “keep the commandments of the Deity,” and to testify with the approval of Jesus Christ.

Thus, then, the woman in flight is related both to state and place. She fled because she was persecuted by “the angels of the Dragon”—officials in power, both imperial and magisterial. The interval from the birth of her child, A.D. 312, to the conquest of the East by the overthrow of Licinius, A.D. 324, was occupied in ecclesiastical legislation in favour of the Catholic Church, and against Dissenters; and in carrying off her son unto deity, and the throne thereof. Here was an epoch of twelve years. At the end of this, that is, A.D. 325, he sat as a god, a presidential episcopal god, in the Council of Nice, exhibiting before the world the type of that full grown Man of Sin, who should be worshipped by all the nations of the unmeasured Court as “the Deity of the earth.” Now, it was at some point in this epoch of twelve years, that the 1260 years of witnessing began. As the woman’s seed in their sackcloth witnessing were to “stand before the deity of the earth” in the sense of testifying against him, it is reasonable to refer the commencement of the witnessing period to the time of the formation of an issue between him and them. Let us then see what is the state of the case bearing upon this result.

The complaints and mutual accusations which assailed the throne of Constantine, as soon as the death of Maxentius, A.D. 312, had brought the Roman Africa into subjection to his victorious arms, were ill adapted to edify an imperfect proselyte. He learned with surprise, that the provinces of Africa, from the confines of Cyrene to the columns of Hercules, were distracted with religious discord. The cause of dissension, for the most part, ceases to characterize religious disputes after the fervor of the onset subsides. This is proved in numberless instances. It is so in the case before us; for though the election of two rival bishops fanned the latent heat into a flame, the cause of the Great Secession which was about to ensue, must be sought for in the deep rooted affection of “the faithful” for the ANCIENT GOSPEL AND APOSTOLIC TRADITIONS. In the second of Acts, Luke informs us, that on the Day of Pentecost there were Jews from “Egypt, and the parts of Africa, which are about Cyrene.” Many of these, no doubt, obeyed the gospel preached by Peter, and carried it to their adopted homes, where they would persuade others to embrace the faith of Jesus Christ. The churches thus formed in these parts, secluded from the theatre, and inducements of the ecclesiastical discord and ambition, would be more likely to “retain the testimony of Jesus Christ,” than the churches of those princely bishops, which had transferred their devotion from apostolic to worldly objects. The disciples in the country could not but grieve at the apostasy and corruption of the church in the cities, which would be equally deplored by the “few names which had not defiled their garments” in these assemblies. But corruption may be lamented by the few, and yet continued by the many, unless some incident transpire, often trivial in itself, or some master-spirit arise to unfurl the standard, and rally around it the friends of christian purity, liberty, and truth. Such, I apprehend, was the state of things in the Roman Africa, Italy, and Gaul, at the time we are now considering. The church in Carthage, the metropolis of the Roman Africa, and the second ecclesiastical throne of the Roman West, was the occasion of the dispute which involved the province in the most calamitous convulsions. Mensurius, the bishop of the church, having died in A.D. 311, the *majority* of the people chose the chief deacon Caecilianus to succeed him. In these times of Laodicean corruption and apostasy it is not to be supposed, that because the majority elected him, he was *therefore* best qualified for the “good work” of which Paul treats in 1 Tim. 3:1, and Tit. 1:7; nor is it to be taken for granted that because the majority were Laodicean, the minority was all blameless and pure. The ground

of their objection to Caecilianus, if true, was certainly just and valid, and honorable to those who made it the occasion of their secession from a church so corrupt and insensible to its christian dignity, as to appoint a man for their episcopal ruler, who had abandoned his brethren under persecution and distress, and had received ordination from an apostate, who had delivered up the Holy Scriptures to be burned.

This traditorial archdeacon, Caecilianus, then, had been elected and ordained by a party. His opponents, however, refused to acquiesce in his ordination. By their influence an assembly of bishops was convened, and Caecilianus was cited before them; but, being contumacious, he was condemned as unworthy of the episcopal office. Majorinus, a deacon, was therefore chosen in his place. The charges in their specification were, that Felix, who assisted at his ordination, was a *traditor*, and therefore disqualified for the service by his apostasy; and that Caecilianus himself was unfit, because of his cruelty to his brethren under persecution, whom, though a deacon, he had abandoned in a merciless manner, leaving them without food in their prisons, and precluding the grant of relief from those who were willing to succor them. These were grave specifications; and, if true, ought to have placed Caecilianus among "heathen men and publicans." A party which could choose and ordain such a spiritual guide must have been as unworthy as their chief. His principal opponent was DONATUS, a bishop from Casae Nigrae. The excitement spread through all the African Wing of the Great Eagle, so that there were two opponent parties in every city. In A.D. 313, the DONATISTS, as they were now called by way of distinguishing them from the Catholics, carried the affair before Constantine at Rome. The principal bishop there, and eighteen others, were appointed by him to settle the dispute. As might have been supposed, judgment was given against the Donatists. In A.D. 314, the case of Felix was brought before the Proconsul of Africa. The Donatists were again in the minority. Seventy African bishops had condemned Caecilianus; nineteen Italian bishops had acquitted him. In A.D. 315, the whole affair was again agitated before a numerous assembly at Arles, in Gaul. The Donatists were again cast. In A.D. 316, Constantine himself examined the case "in sacred consistory," at Milan. But here again their plea was rejected. He deprived them also of their places of worship, sent their bishops into banishment, and punished some of them with death. Caecilianus was now unanimously acknowledged by the civil and ecclesiastical power as the true and lawful primate of Africa. The Donatists protested against the Emperor's sentence as an unrighteous one; and that his credulity had been abused by the insidious arts of his advisers. But they could get no redress from the Man-Child, whose persecuting edicts drove them into exile from the high places of the State. Thus, "the woman fled into the wilderness," where it was appointed for her to remain, testifying in the sackclothes forced upon her, during 1260 years.

These trials in Rome, Milan, Arles and Arles, would be well calculated to subserve the interests of the truth. They afforded the Donatists scope for their testimony against the imperialized catholicism in Italy and the South of France. They doubtless dropped their word in these regions copiously; and failed not to enlist many in their protestation against it. "What has the emperor to do with the church? And, what have christians to do with kings, or what have bishops to do at court?" These were their inquiries, which, in the face of scripture, the State Church party found to be both inconvenient and unanswerable. In these countries, there were already many dissenters from catholicism, the Novatians, who were in sympathy with them. The DONATIST TRIALS no doubt infused new life into these, who, co-operating with them would develop the evangelism, which, in our seventh chapter, has been considered under the symbolism of the Sealing Angel of eastern origin (Apoc. 7:2). Thus, this whole proceeding, which, from the first appeal to the final sentence, lasted three years, became an important epoch in the woman's history. "This incident," says Gibbon, "so inconsiderable that it scarcely deserves a place in history, was productive of a MEMORABLE SCHISM, which afflicted the provinces of Africa above 300 years, and was extinguished only with christianity itself." The inflexible zeal of freedom animated the Donatists to refuse obedience to the courtly bishops, whose spiritual powers they denied. Excluded themselves from

the civil and religious communion of mankind by an edict of banishment, they boldly excommunicated the rest. They asserted with confidence that the Apostolical Succession was interrupted; that all the bishops of Europe and Asia were infected by the contagion of guilt and schism; and that the prerogatives of the universal church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. This sounds like the testimony of Jesus Christ in the mouth of his witnesses. Gibbon terms it “a rigid theory,” and says “it was supported by the most uncharitable conduct,” in his opinion. “Whenever they acquired a proselyte, even from the distant provinces of the East, they carefully repeated the sacred rites of baptism and ordination, as they rejected the validity of those he had already received from the hands of heretics and schismatics.” The Novatians before them, and the Waldenses after them, did the same; and so do all those who coincide in faith and practice with the writer of this exposition of the apocalypse. *We repudiate the immersion of every one as invalid, who is not, previously to immersion, the enlightened subject of the one faith.* Mr. Gibbon would probably regard this “theory” more “rigid” than theirs. We do not, however, accept him, nor our clerical contemporaries of antichristendom, as competent to give a scriptural decision in the case. We know that a man must first believe “the truth as it is in Jesus” before he can obey it. This is as certain as that two and two make four. Being only “christians” of the antichristian type, their preaching, praying, praises, and performances, are but the spiritualism of the unmeasured court—the outpourings of “the spirit that now works in the children of disobedience.” The “divinity” with which they profess to “cure souls” is not therapeutic; and as effective for the transformation of sinners into saints, as the philosopher’s stone for the alchemical transmutation of ignoble metals into gold. This being our conviction from an upwards of thirty years study of the word, we have as little respect for their “ripe scholarship” and scholastic traditions, as Paul had for those of the renowned Barjesus; or Christ for “the wise and prudent” of his day.

This “uncharitable” exclusiveness, and “bigoted” devotion to the primitive apostolic faith, was the truly christian spirit of the woman and her seed at the epoch which initiated the 1260 years of their sackclothwitnessing against the apostasy. In repudiating all its institutions, the Donatists drank of this spirit, and maintained, as Gibbon confesses, the sentiment of a greater part of the primitive church. Such was their abhorrence of the apostasy, that if they came into possession of a church which had been used by the catholics, they purified the building with the same jealous care which a temple of the old idolatry might have required. The learned du Pin, who is their adversary says: “They did not teach anything that was contrary to the (apostles’) creed; but they were so rash as to affirm that all the churches everywhere, which had embraced the communion of Caecilianus and his party, ceased to be the true churches of Jesus Christ; that thus the catholic church was only found among themselves, *having ceased to exist in other parts of the world.* Besides which, being *very fond of the ancient doctrine* of the African churches, that baptism and the other sacraments conferred out of the church were null and void, they rebaptized such as had been baptized by the Catholics, trampled upon their eucharist as a profane thing, and maintained that the consecration, unctions, and ordinations performed by the Catholics were of no avail. They burned or scraped the altars which the latter made use of, as being polluted by impure sacrifices, and broke their (communion) cups. They looked upon the vows made in their communion as of no value, in a word, they would not communicate with them. They maintained that *the church ought to be made up of just and holy men*, or at least of those who were such in appearance; and that, although wicked men might lurk in the church, yet it would not harbor those who were known to be such.”

This was *spuing the apostasy out of their mouth* as effectually as the Eternal Spirit threatened to do to the Laodiceans, because of their lukewarmness (Apoc. 3:16). They drew as broad a line between themselves and all other churches, as could possibly have been drawn by any claiming to be the Woman and her seed, and the party allied to imperial power that made her flight into the wilderness necessary to

her preservation. Their testimony against the catholic church, whose system of tradition had become in this epoch “the religion of the State” was in strict accordance with that of the Spirit, who denounced it as “wretched, and miserable, and poor, and blind, and naked.” The Donatists testified neither more nor less than this; and their view of what a church ought to be, harmonized with what the Spirit exhorted the Laodiceans to become. I have, therefore, no doubt that the three years’ conflict of the Donatists with the party of the Imperial Man-Child was the epoch which truly marks the beginning of the witnessing period of the 1260 years. Here, then, we take our stand, and, with the following extract from Mosheim, conclude, for the present, what we have to say concerning this notable crisis of the fourth century. “The doctrine of the Donatists was conformable to that of the church, as even their adversaries confess; nor were their lives less exemplary than those of other christian societies, if we except the enormous conduct of the CIRCUMCELLIONS, *which the greatest part of the sect regarded with the utmost detestation and abhorrence*. The crime, therefore, of the Donatists lay properly in the following points: in their declaring the church of Africa, which adhered to Caecilianus, fallen from the dignity and privileges of a true church, and deprived of the gifts of the Holy Spirit, on account of the offences with which the new bishop, and Felix who had consecrated him, were charged; in their pronouncing all the churches, which held communion with that of Africa, corrupt and polluted; in maintaining that the sanctity of their bishops gave their community alone a full right to be considered as the true, and the pure, and the holy church; and in their avoiding all communication with other churches from an apprehension of contracting their impurity and corruption. This erroneous principle was the source of that most shocking uncharitableness and presumption (poor Dr. Mosheim!) which appeared in their conduct to other churches. Hence, they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians who were not precisely of their sentiments; and not only rebaptized those who came over to their party from other churches, but even with respect to those who have been ordained ministers of the gospel, they observed the severe custom, either of depriving them of their office, or obliging them to be ordained a second time.” If such only was “the crime” of the persecuted Donatists, had I lived in their day, I should have been guilty of their “shocking uncharitableness and presumption” too.

1. “THEIR DAYS OF THE PROPHECY”

In the sixth verse of the chapter are the words, *en hemerai auton tes propheteias*, about which “the recent editors” are at variance with their predecessors. They recommend that it be changed, and translated, “during the days of their prophesying.” But, with all due respect to their recencies, I suggest that the words be left alone, and translated, “in their days of the prophecy.”

The whole apocalypse is “the prophecy;” for so it is termed in ch. 1:3. But the days in which the witnesses stand bearing testimony against “the God for the Earth,” do not extend through all the days of the prophecy. The God of the earth was undeveloped in all those days of the prophecy extending from John’s location in Patmos to the birth of the Catholic Woman’s Man-child. In all this time, therefore, the witnesses could not stand before him; and, consequently, these years were no part of “their days.” And from the finishing of their testimony to their resurrection and ascension, was over two hundred years. These, therefore, were no part of “their days,” unless a man can be said to stand in the presence of another, and testify against him while he is dead. It must be evident, then, that the days of the prophecy are of much longer measure than the days of the witnessing against the Antichrist. These days are the 1260, and therefore they are emphatically and specially “their days”—the portion of time appropriated to the One Body and its Helper, to contend earnestly for the “one Lord, one faith, and one immersion;” and to testify against the Vice-Christ and his idolatrous institutions.

And these “their days” neither begin nor end with the days of the prophecy. They began, as I have

shown, in the three years' epoch of A.D. 312–316, and would consequently end A.D. 1572–76; because $1260 + 316 = 1576$. Thus, their sackcloth-witnessing had its beginning and ending, long before the deliverance of the Holy City from its “forty and two months” of subjection to the Gentile governments. The Holy City still exists under Protestant ascendancy, in the lowest stratum of the abyss—trampled into the dust; but it is nowhere to be found under Catholic ascendancy, witnessing against the Antichrist, and tormenting him and his adherents with their testimony. In all catholic countries the saints have been “prevailed against;” and, though existing in Britain and America to a very limited extent, their witnessing for the truth as originally proclaimed by the apostles, and their testifying against “the spirituals for the wickedness in” protestant and catholic “high places,” and their gospel-nullifying traditions and institutions, command but little attention. Sceptical indifference, and profane contempt for “the testimony of Jesus Christ,” are the characteristic of the times in which we live. The Holy City has but few citizens left, whose voice is overpowered in the unintelligible babble and confusion of the Great City. They testify, nevertheless, as this exposition of the apocalypse evinces; but their witnessing is not “in sackcloth.” Since their ascension, their enemies have been restrained from the use of the whips, and chains, and fire, and faggot. These, which used to be the most powerful arguments against which they had to contend, have been wrested from their destroyers by “the Earth;” so that now they can advocate the truth, and testify against the apostasy, none daring, however willing, to make them afraid. Now, the “forty and two months,” measure of the Holy City is bounded by two events—the giving of the saints into the hand of the Little Horn of the West, for its beginning; and the resurrection, for its ending: so also, the days of its sackcloth-witnessing are placed between the fight of the Woman, of their commencement; and the finishing of her testimony, for their termination. We find this ending indicated in the seventh verse, as, “*when they may have finished their testimony*, the beast which ascendeth out of the abyss will make war with them, and overcome them, and put them to death.” The beast herein referred to, is that which John saw arise, and describes in chap. 13:1–7. As John saw it arise, it was not extant in his day, but appeared afterwards. It was a new development of powers upon the same territory as that upon which Daniel beheld his fourth beast. It was the ten horns and little horn of this in middle-age manifestation—the Civil and Ecclesiastical Polity of the Gentiles who trampled the Holy City. The Mouth of this beast represents the same power as the Eyes and Mouth of the Daniel’s Little Horn. John says, that the beast’s Mouth made war with the saints, and overcame them; and Daniel says, “the little horn made war upon the saints, and prevailed against them;” by which, John and Daniel identified the horn and mouth as symbolical of the same power.

With such testimony as this before us, we ought to find 1260 years after the Donatist trials in the presence of the Woman’s Imperial Manchild, a people specially obnoxious to the ecclesiastical and civil authorities of the nations with whom they were at war, for the purpose of putting them to silence, and suppressing their principles, by the advocacy of which they were “tormented.” We ought to find, too, that the conflict of this people with the powers was not only unsuccessful, but that it resulted in the death of the cause of civil and religious freedom, and the rights of man, in all the countries of the beast. We are however, not to suppose that they were not made war upon before the end of the 1260 years; I have shown before that there were frequent wars, in which they smote the earth with plagues as often as they willed. But, this at the end of “their days of the prophecy” was a special war, resulting as no previous wars had hitherto done, namely, in the putting of them to death in the symbolic-sense of the prophecy. This war was to supervene upon their finishing their testimony—*hotan telesosi*, “when they may have finished their testimony” for Jesus Christ, and against the antichrist. The testimony concerning the faith was silenced first; afterwards, that against the Antichrist, and for civil and religious freedom. “The Earth” maintained the conflict longest, having been energized by the accession of new life from the antipapal rebellion of the Lutherans and Calvinists. These not being of the Holy City, but advocates of a

reformed national system of religion, were prepared to draw the sword against the papal powers with potent, though not universally subversive results. After a lapse of twelve hundred years, these sturdy combatants arose to disturb the peace, in which the worshippers of the Roman God were glorifying themselves greatly. They fought valiantly, but did not conquer: and, though in Germany, Holland, Denmark, Sweden, Switzerland, and Britain, they established governments independent of “the God of the earth;” yet, *in all the Breadth of the Great City—epi ies plateias poleos test megales*, which is allegorically styled Sodom and Egypt,—in Rome, Italy, Belgium, France, Spain, Portugal, the Austrian states and Poland, “the witnesses were overcome and put to death.”

In the year 1530, the witnesses had been entirely employed in paying the way for union with the German reformers. Those of them residing in the South of France, did not encounter the enemy with their usual fortitude. They shrunk from the cross, and fell into the practice of feigning acquiescence with the national forms of worship. In the middle of this century also those of them residing in Calabria, coalesced with the Presbyterian church under the pastoral care of the celebrated John Calvin and Theodore Beza at Geneva. The consequence of this was, that several Presbyterian ministers of their school settled among the witnesses of Calabria, as pastors of their churches. This was their situation in A.D. 1560. The Calvinists and Lutherans, both princes and divines, claimed fellowship with them; and the claim was unscripturally allowed for, while Swiss and German Protestantism in those days, was a powerful antagonism to popery, it had no affinity in faith and practice to the ancient apostolic religion, of the primitive age. It is an unbaptized speculation, which no true Christadelphian, or Brother of Christ can fellowship without incurring the crime of apostasy from the faith. This was the position of the witnessing prophets in A.D. 1576. “Their testimony,” with which for 1260 years they had tormented their adversaries, “was finished.” “Their days of prophecy” were now expired. They could no longer teach others “the great salvation” by which they might escape the guilt and condemnation of sin unto eternal life in the kingdom of the Deity; and as for protesting against “the God of the earth,” the Lutheran and Calvinistic antipapists, with whom they had fraternized, were effective enough for that.

Thus, then, having finished their testimony, the impending sentence of conquest and death was about to burst upon them in a dreadful storm of massacre and desolation. Exactly 1260 years from the birth of the Imperial Man-Child of Sin (who, they testified had no more to do with the church, than Christians with kings, or their bishops with courts); that is, in the year 1572, the first of a terminal epoch of four years, a dreadful calamity befell them in Paris and other cities of France. This was the celebrated papal massacre of “St. Bartholomew’s Day,” as the 24th of August is termed by the worshippers of the saints. The murderers ravaged the whole city, and in three days butchered above ten thousand lords, gentlemen, presidents, and people of all ranks. From Paris the massacre spread throughout the whole of France. According to Thuanus, 30,000 persons were destroyed in this massacre; or, as others affirm, 100,000. This was a notable beginning of that war which “the beast ascending out of the abyss” was to wage against them. It burst forth upon them most unexpectedly in that section of the *plateia*, or breadth, of the Great City, styled in the thirteenth verse, *to deka-ton, the tenth*—one of the Ten-Horn-Kingdoms of the Beast.

I must leave to history the narration of the details of the events of this war between the beast and the witnesses. It will be sufficient to remark that, in the course of it, Richelieu, the cardinal premier of France, was convinced that either the antipapists must be admitted to the full enjoyment of unlimited liberty, and of all the privileges of the state, uncontrolled by Catholics, and even at the hazard of the permanent establishment of the Catholic faith, or that *they must be totally subdued*. He preferred the latter; and to accomplish it, turned the whole power of France against them; and succeeded in totally disarming them, leaving them, however, in possession of considerable privileges, civil and religious, guaranteed to them by the Edict of Nantes.

In this Tenth of the Papal Breadth they still amounted to over 1,500,000; many of them wealthy merchants, skilful manufacturers, able sailors and soldiers. The question with the Antichrist and his “eldest son” Louis XIV., was, should such a sect be permitted to exist; and whether their power was not now able to subdue it, and extirpate the heresy? The king believed that God had raised him up and prospered him for this very thing. The season seemed to them favorable. There was none of the European States that could protect them. England was weakened by its own discontents. The Emperor of the West was engaged in a war with Turkey. Spain was unable to contend with France. Other states were awed by her power, and however willing to support the Huguenots, dared not to provoke so mighty and unrelenting a foe as the GRAND MONARQUE. He was therefore free to essay their conversion to Romish idolatry, or to exterminate them from his kingdom. He accordingly began this great work of *putting to death the witnesses* by revoking the Edict of Nantes granted by Henry IV., April 1, 1598. The revocation was decreed October 23, 1685. It provided, that all their churches should be forthwith demolished; that there should be no meeting for religious worship in any place, on any pretence; that every kind of religious exercise in the houses or castles of nobility or gentry should be punished with death and confiscation of property; that all noncatholic ministers should leave the kingdom in fifteen days, or embrace the catholic religion; that all their schools should be absolutely shut up; that their children should be “baptized” by the curates of the parish in which the parents resided, on pain of 500 livres; and that every one attempting to leave the kingdom should be condemned to the galleys or death: but, that all who were not decided, or not prepared to declare themselves, until it pleased God to enlighten them, might remain where they resided, continue their trades or arts, and enjoy their property undisturbed, *provided they refrained from all exercise of their religion, and from every kind of meeting on that account*. This was putting them to silence, or killing them as witnesses against Romish idolatry. So long as their mouths were closed they were unable to testify; so that *as witnesses* they were literally dead, though not therefore buried.

Massacre of

St. Bartholomew's Day

Charles IX with his mother Catherine de Medicis watch the slaughter of their Protestant guests from the balcony of their palace. Catherine de Medicis was the moving power behind the massacre. As a result of it, many Huguenots fled the country to Great Britain and America only to return to France to play a part in the French Revolution. *Below: St. Bartholomew's Day* massacres occurred throughout France.

Henry of Navarre, who became Henry IV of France in 1589, was the most popular king who ever reigned there. He became leader of the Huguenots, and after his victory of Coutras reached an agreement with King Henry III of France, and was recognised as his heir. After the assassination of Henry III in 1589, Henry's succession was opposed by the Catholic league, but in 1593 through expediency he joined the Catholic Church, declaring that “Paris is worth a mass”, and was crowned at Chartres the following year. His sympathies, however, were with the Protestants and particularly the Huguenots, and in 1598, by the edict of Nantes, he secured toleration for them. Henry was assassinated by a roman Catholic fanatic, and was succeeded by Louis XIII. The revocation of the Edict of Nantes, which abolished all the privileges granted the Huguenots was brought about by Louis XIV in 1685. The date of the Edict of Nantes is given as

1599 in previous editions of *Eureka*, but, in fact, it was granted in 1598.—Publishers.

The execution of this decree was terrible, and its consequences most deplorable. Many were cruelly tortured and put to death; many were imprisoned or sent to the galleys; dragoons, “the basest troops of the kingdom, fellows that would stick at nothing,” were quartered upon them, who insulted and pillaged them, in order to force them to change their religion. Terror and dread marched before them, and the cruelties of 1572 were enacted over again. “*Die or be catholics!*” was the war-cry of these savages who executed the behests of the Little Horn. M. Claude, in his *Short Account*, published in 1686, says:

“Amidst a thousand hideous lamentations and horrid blasphemies, they hung men and women by the hair of their heads, or by the feet, to the roofs of their chambers; or to the racks in the chimneys, and there smoked them with wisps of wet hay, till they were no longer able to bear it; and when they took them down, if they would not sign, they immediately hung them up again. They plucked off the hair of their heads and beards with pincers, till they left none remaining.

“They threw them on great fires kindled on purpose, and did not pull them out till they were half roasted. They plunged them again and again into wells, from whence they would not take them up till they had promised to renounce their religion. They bound them as they do criminals put to the rack, and in this posture, with a funnel poured wine down their throats, till the fumes of it depriving them of reason, they were made to say they were catholics. They stripped them naked, and after having offered them a thousand indignities, they stuck them all over with pins. They lanced them with penknives, and sometimes with red hot pincers took them by the nose, and so dragged them about the room till they promised to turn catholics. They bastinadoed them most cruelly, and then dragged them thus bruised to the churches, where this forced appearance was accounted abjuration. They kept them from sleeping seven or eight days together; they tormented them in a thousand ways. They tied them to bed posts, and ravished their wives and daughters before their eyes. They plucked off the nails from the fingers and toes of some; and blew both men and women up with bellows till they were ready to burst.”

Such were the infamous dragoonings by which the Earth was subdued and silenced by the beast of the abyss. A million of them are said to have emigrated into other countries; and to have carried with them two hundred millions of money, besides their skill in arts and manufactures. The flame was smothered, but the embers remained, yet again to be fanned into a terrible and consuming conflagration. But for the present they were prostrated, as “corpses upon the breadth of the Great City spiritually styled Sodom and Egypt.”

Such, then, was the war by which they were overcome and put to death. It continued with intermissions during a period of a hundred and thirteen years from A.D. 1572. But although their testimony was silenced, and they were as dead “among the peoples, and tribes, and tongues, and nations,” upon which the Great Harlot sits in reeling instability, “drunk with the blood of the saints AND with the blood of the witnesses of Jesus”—their inanimate polities did not suffer dissolution. Their corpses remained entire. Communities of them still were seen in “the breadth of the Great City” awaiting “spirit of life from the Deity” to break in upon them for their resuscitation.

Methods used by the Inquisition to extract confessions. *Left*: Prickers used to find the Devil’s mark—the patch on the skin insensitive to pain. The one in the centre has a retractable blade to find so-called proof of guilt. *Right*: The strappado. The accused, often naked, had heavy weights tied to his or her feet and was then hoisted into the air.

The Medal struck by Pope Gregory XIII in 1572 to commemorate the massacre of the French Huguenots on “St. Bartholomew’s Day”. The slayer holds the Crucifix in one hand and the drawn sword to kill in the other. The words *Hugonotorum Strages* signifies “Slaughter of the Huguenots”. Thus did Rome “rejoice over them, and make merry, and send gifts one to another” (Rev. 11:10).

2. ROME REJOICES AT THEIR SLAUGHTER

The massacre with which they were overwhelmed at the outbreak of the war against them in 1572, and which was then supposed to have entirely ruined them, when known in Rome was a cause of great joy to their enemies in that city. When the letters of the Pope’s legate residing at the Court of Charles IX., were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the French king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the “Christian World;” and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which Gregory XIII., and the cardinals were present; and that a jubilee should be published throughout the whole of “Christendom,” and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and the church in France. In the evening, the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church. In addition to this medals were struck commemorative of the joyous event. A copy of it is before me in Elliott’s work, taken from Sir. W. Cockburn’s work on the Massacre. It is about two inches and five eighths diameter. On one face is the bust of the Roman deity, Gregory XIII.; and on the obverse a winged angel with an uplifted cross in the left hand, and a drawn two edged sword in the right, symbolizing the papal destroyers of “the earth” in France. Men, women, and children are before the angel dead, dying, falling, and about to fall by his sword; while in the background is a woman, with uplifted arms supporting a mantle, and looking complacently upon the massacre, symbolizing the Catholic church. On the margin is the legend, “Ugonottorum Strages, 1572”—*The Massacre of the Hugonots, 1572*. These medals were for free distribution to one another commemorative of the death blow inflicted upon the hitherto unconquered enemies of the catholic idolatry. Thus was fulfilled the tenth verse of this eleventh chapter, saying, “They that dwell upon the earth shall rejoice over them and make merry, and shall send gifts (of medals) one to another, because these two prophets tormented them that dwelt upon the earth.”

The conquest and symbolic death of the witnessing prophets, then, was illustrated by the Revocation of the Edict of Nantes, Oct. 23, A.D. 1685. This was the conviction of the whole anti-papal world at the time. The poor sufferers in France especially who survived, were of opinion that these unequalled persecutions were the slaying of the witnesses; and they were, therefore, in high expectation looking for the end of the

TIME PERIOD OF THE WITNESSES (REV. 11)

A.D.

—**CONTROVERSY BETWEEN DONATISTS AND CHURCH, AND COMMENCEMENT OF PERSECUTION. WITNESSING IN SACKCLOTH (MOURNING) COMMENCES.**

1260

—Forty-two months of Witnessing in persecution.

1572

—Massacre of St. Bartholomew—commencement of the war of v. 7.

1598

—Edict of Nantes: measure of success to the witnesses: privileges granted them.

1685

—Revocation of the Edict Nantes—Death of the Witnesses

105

—Rome celebrates the death of the witnesses (a lunar 3 1/2 days, v. 9, representing 105 normal days) during which the bodies lie in the street of the city.

1790

—The French Revolution: the political revival of the witnesses.

Publ

“three days and a half,” during which they were to continue politically dead, though not buried, or excluded from the observation of their merciless destroyers. Peter Jurieu, a Hugonot pastor, whose work, entitled, “The Accomplishment of the Scripture Prophecies,” was published in English two years after the Revocation, 178 years ago, treating on the Resurrection of the Witnesses; the Fall of the Tenth of the City; and so forth, says: “It is a truth which must be held as certain (being one of the keys of the Revelation) that the City, the Great City, signifies, in this book, not Rome alone, but Rome in conjunction with its empire; the name of this great city is Babylon.” “This being supposed and proved, that the city is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made up of Ten Kingdoms, and of ten kings, who must give their power to the beast. A tenth of the city fell, *i.e.*, one of these ten kingdoms which make up the Great City, the Babylonish empire, *shall forsake it.*” “Now, what is this Tenth of the city which shall fall? In my opinion we cannot doubt that it is France”. The “kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate. But who must begin this last revolt? It is most probable that France shall.” “Seeing the tenth of the city which must fall is France, this gives me some hopes that the death of the two witnesses hath a particular relation to this kingdom. It is the *street*, or place of this City, *i.e.*, the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses and their resurrection hath a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing that the three years and a half of their death, are either begun, or will begin shortly. “I lay not down the exact time of the resurrection of the witnesses. I do not say it shall be exactly in such a year; for I have declared, and do still declare, that I know not from what time God shall please to begin

the reckoning of the three years and a half; not but I strongly hope that God intends to begin it at the time of the Revocation of the Edict of Nantes, but this does not arise to a full assurance.”

3. THE “GREAT CITY WHERE OUR LORD WAS CRUCIFIED”

It was in the *plateia*, or *Breadth*, of the GREAT CITY, the witnesses were to be killed and to lie unburied for three days and a half. This is the first place where the phrase, *the Great City*, occurs in the apocalypse. It is evidently both a city and a country; for it is said to be “called spiritually Sodom and Egypt.” The literal Sodom sunk into the abyss in the days of Abraham; it cannot, therefore, be the city of Lot. But, though destroyed, its memorial remains in the Daughters of Sodom. Since its destruction, the city has “spiritually” existed again in Jerusalem, which was “spiritually called Sodom,” because of the Sodomitish abominations of her rulers and citizens. They were declared to be “a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; who had forsaken *Yahweh*; provoked the Holy One of Israel; and gone away backward,” or become apostate: so that “the whole head was sick, and the whole heart faint”. From the sole of the nation’s “foot even unto the head, there was no soundness in it; but wounds and bruises and putrifying sores” (Isa. 1:4–10). Hence, because of this moral likeness to Sodom and Gomorrha, the rulers and people were styled “the rulers of Sodom,” and “the people of Gomorrha;” and would have met with the fate of those cities, but for the saving influence of “a very small remnant.”

Now Jerusalem as a daughter of Sodom, is illustrative of the moral condition of the Great City in whose breadth the witnesses were slain. It is spiritually called Sodom, because its rulers and people are the moral counterpart of the Jews in their worst condition, upon whom that name was imposed because they were even worse than “the cities of the plain” (Matt. 11:23, 24). There is nothing affirmed by Isaiah of Jerusalem as a spiritual Sodom, which is not literally descriptive of the uncleanness and filth of the Antichristian city and dominion. It is spiritually, or allegorically, styled Sodom, because of its moral likeness thereto, and because, being destitute of even “a very small remnant,” the like fate is decreed against it. The original Sodom suddenly went down crashing into hell; so, when the Angel of the Bow, *Yahweh Elohim*, shall judge the Great City, “as a great millstone cast into the sea,” she will go down surging and plunging into her subterranean abyss, and “be found no more at all” (Apoc. 18:21). But, the Great City is also allegorically styled “Egypt”. It is the great “House of Bondage” in which Israel alter the flesh, and the “very small remnant,” not of the city, but trampled in it, “the Israel of the Deity,” are sojourning, and waiting for deliverance. It is also spiritual Egypt because of its moral likeness to the literal land of Mitzraim. Its superstition, its ignorance of *Yahweh*, its hatred and oppression of his people, its hardness of heart, its sorcery, adulteries and murders, its darkness that may be felt—transcend the infamy of Pharaoh and his hosts in these abominations. The Great City is, therefore, well and truly styled Egypt. But it is also thus allegorized, because the plagues of Egypt await her; and because, the Eternal Spirit will judge her to an overthrow, as terrible and effectual in the judgment as when he judged the Egyptians by the hand of Moses.

This Sodom-and-Egypt territorial arena of Gentilism is the Great City “where also our Lord was crucified.” This is indicative of the empire allegorized by “Sodom and Egypt.” Christ was crucified by Rome without the walls of Jerusalem. He was, therefore, crucified in a province of the Roman empire; for the Jews then inhabiting Palestine earnestly testified that they had no other king than Caesar—John 19:15. Hence, the Great City is the empire of Rome, whose frontiers were decreed by Caracalla to be the limits of the city. The empire and city, then, are coextensive; in other words, they are the same. In this Great City, three thousand miles in one direction, and two thousand in another, the personal and mystical Christs were both crucified, or put to death by violence of the Fourth Beast power—Jesus in

Palestine; and the witnesses of Jesus in the *plateia*, or western breadth thereof—the special jurisdiction of Antichrist.

In Apoc. 14:8, this Great city is Styled BABYLON, for a like reason that it is called Sodom and Egypt. It is spiritually styled Babylon; for it is as much a city of confusion as was the original Babylon when the language of mankind was confounded in the days of Nimrod. Its name signifies *confusion*; and certainly, if ever there was a city in which “confusion worse confounded” was enthroned, “the Great City” is that domain. In Apoc. 18:10, 21, it is styled, “that Great City Babylon,” to be hereafter “divided” under the Seventh Vial “into three parts” (Apoc. 16:19). In ch. 17, this Great City is likened to a Drunken Harlot, gorgeously arrayed, and sitting upon a Scarlet-colored Beast, the symbol of the power over which she reigns—verse 18. Her name is emblazoned in the fifth verse as, “MYSTERY, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” She is styled “Mystery,” because she is the embodiment of that “Mystery of Iniquity,” which Paul says, was working at the time he was writing—2 Thess. 2:7. Scaliger testifies that “Mystery” was once worn as an inscription on the Pope’s tiara; but afterwards removed by Julius III. The term “Mother,” as applied to the Great City in its ecclesiastical relations is recognized by all. As Jerusalem is the Mother of all the Saints; so Rome is the Mother of all their enemies—“Romans Ecclesia,” says the Council of Trent, “quæ omnium Ecclesiarum Mater est et Magistra”—*The Roman Church, which is the MOTHER and MISTRESS of all churches*. The Popes themselves seem determined that there shall be no lack of evidence to prove the identity of the ecclesiastical polity of which they are the deified head, with the apocalyptical Great City Babylon. On occasion of the last Jubilee a medal was struck, a copy of which is given in Elliott. It is the size of a quarter of a dollar; on one face, is the effigy of Leo XII; and on the obverse, a Woman, symbolizing the Roman Church, sitting on a globe, with rays of glory on her head, a cross in the left hand, and a cup, signed with a cross in its mouth, in her extended right hand, as if presenting it to be drunk. Beneath her is the date, and around her face the legend “Sedet super Universam. Anno Iubi. MDCCCXXV—*She sits upon the world. In the year of Jubilee, 1825*—Apoc. 17:4, 15. Yes, she sits upon the world, or “upon many waters,” the shameless strumpet of the unmeasured court; and like certain notorious prostitutes of pagan times, bears her ignoble name upon her forehead.

The “woman” with the Golden Cup. The medal on the left was struck by Pope Innocent XI in 1680, and that on the right by Pope Leo XII in 1825 as mentioned in the text of *Eureka*.—Publishers.

But the Great City is not only spiritually styled *Babylon* because of the confusion of spiritual speech that obtains among all the “Names and Denominations” of which it is ecclesiastically constituted; but because it is the modern development of the same power that existed in the days of the Chaldean Babylon; whose golden head, for the time being, was the Dynasty of Nebuchadnezzar: and because a similar fate awaits her. It is, I say, the same power, only modified by time and circumstances. I do not say *by place* as well as by time and circumstances; for, when the Gogue of Ezekiel shall have attained to the full extent of his latter day dominion, much of Babylonia, even more than he now possesses, will be his. He will be, in the full manifestation of his power, the very apex of the Little Horn of the Goat—the Hellenistic Horn of the Great City, which even now includes the site of Babylon in its domain. Now, Nebuchadnezzar who was, as it were, the second founder of Babylon, which he had built for the house of the kingdom, by the might of his power, and for the honor of his majesty (Dan. 4:30), was much interested to know what would be the fate of the kingdom over which he ruled. That he might know the thoughts of his heart (ch. 2:30) a symbolical representation was presented before him in a

dream, illustrative of the general fortunes and consummation, of the kingdom of Babylon “in the latter days.” Hence, the kingdom of Babylon has been in continuous existence from his reign until now, for we are now living “in the latter days.” It is true, that “the House of the kingdom” has not always been the Babylon, which was the beginning of Nimrod’s dominion (Gen. 10:10); it has been sometimes at one place, sometimes at another until at length Rome became “the House” of the Great City. Various dynasties have become the inheritors of the kingdom of Babylon. After Nebuchadnezzar’s, there was the silver dynasty, and the brazen dynasty, and the iron dynasty, and the clay dynasty—five dynasties ruling over one and the same kingdom; called also, “THE KINGDOM OF MEN”—Dan. 4:17. This Babylonish kingdom in its latter-day manifestation, the Spirit styles apocalyptically, “that Great City Babylon;” and is the arena upon which will stand erect and complete in all its parts the entire Image, which, in these latter days, is to be smitten by THE STONE, or Angel of the Rainbow.

Now, a similar fate awaits the Roman House that in the days of Belshazzar befell the Chaldean House of this same kingdom of men The Median *father* Darius, and his political *son*, but fleshly nephew, and *Yahweh’s* Messiah and Shepherd—Cyrus the Persian, besieged the Shinar House. He dried up “the great river Euphrates” from the city; and marching their “sanctified ones” along its bed, captured the House of the Kingdom, and slew Lucifer, the Son of the Morning, with the sword (Isa. 13:3, 17; 14:12; 44:28; 45:1; Dan. 5:30). But in these things that were transacted against the original Babylon, there was a mystery. Cyrus, whose Hebrew name *Choresch*, which is a contraction of *Chayoraish*, and signifies *Like the Heir*, was, as his name was intended to express, the type of Christ in the execution of his mission against “the Great City Babylon” of the latter days. *Yahweh’s* sanctified ones, the Medes and Persians, under Cyrus, were also typical of the saints, who with Christ Jesus “the Heir of all things,” and “joint heirs with him,” at the head of the armies of Israel, are to enter the Great City when “the great river Euphrates,” in a political sense, shall be sufficiently “dried up” to admit of their passage through into the Roman House of the kingdom of men, in which they will slay the Papal Lucifer—“the Beast and the False Prophet”—the Little Horn that has Eyes and a Mouth speaking great things and blasphemies. The great river Euphrates, which flows into the Great City, has dried up greatly; that the way of these kings form the Sun’s risings, may be prepared—the power of the fourth, or Ottoman, angel is now only nominal; and the Gallic Forgers have well-nigh performed their mission: what, then, remains, but that *Yahweh* whom we seek should suddenly come to his temple, even the Messenger of the Covenant whom we delight in? (Apoc. 16:12–15; Ma. 3:1) and having broken, as a thief, into the strong man’s domain, bind him with chains and cause Babylon to fall, no more again to rise and curse the world with her cruelty and deceit.

Thus did the Spirit select three of the most infamous centres of iniquity among the ancients by which to allegorize the Great City, upon the arena of which has been developed and matured the great Greek, Latin, and Protestant apostasy. It is “spiritually,” or figuratively, called by these names, Sodom, Egypt, and Babylon, because of its striking resemblance to them in their beastiality, superstition blasphemy, oppression of God’s people, and fate. Hence in Sodom, in Egypt, and in the Great City Babylon, “our Lord was crucified;” not in his own person only, but in that also of his witnesses; for what is done unto the least of his brethren, is done also unto him (Matt. 25:40); therefore in crucifying, or putting them to death, after their testimony was finished, he was again crucified with them in the Great City, they having been massacred in the noble service of witnessing for him against the deified usurper of his sovereignty and rights.

Louis XVI was a moderate ruler who, at first, welcomed the calling of the States General, believing it would help solve many problems adversely affecting France. But the tide of revolt was too strong for the King, and ultimately

he and his family died at the hands of the Revolutionaries. His fate illustrated the prophecy of Rev. 11:12–13. The calling of the States General by the King comprised the “great voice from (the political) heaven saying unto them (the common people) come up hither (to rule) ... and there was a great earthquake (Revolution) ... and the remnant were affrighted” (by the reign of terror that followed).—Publishers.

4. THE DEATH-STATE OF THE WITNESSES

“And they shall see among the peoples, and tribes, and tongues, and nations, their corpses three days and a half, and they shall not suffer their corpses to be put into tombs.”

The *ptomata*, in this text rendered *corpses*, are so called because they had *fallen down* from their former position of “*standing* before the God of the earth.” They were to be in this prostrate condition until something providential should occur to cause them to “*stand upon their feet*;” when, of course, they would no longer be *corpses*. The text before us, then, informs us, that the witnessing prophets having finished their tormenting testimony, were silenced. When witnesses are put to silence, they are symbolically dead; and so long as they are compelled by authority to keep silence, they are in the death-state: and though they may continue associated into bodies, yet being forbidden to assemble, and to propagate their principles upon pain of death, as by the Revocation of the Edict of Nantes, they are to all witnessing intents and purposes, *dead bodies*, or corpses.

They were reduced to this condition of death in all the breadth of the Great City over which the Deity of the earth exercised ecclesiastical sovereignty: not in France alone, but in Italy, and other papal countries also. This appears from the formula *blepsousin ek ton laon, &c., they shall see among the peoples, &c.,* their corpses. They must have been put to silence among these peoples, tribes, tongues, and nations, or they could not have been seen by them as unburied corpses. These nationalities had often experienced the potent effects of their witnessing when “in their days of the prophecy” they had mined the waters into blood: but this they were now no longer able to do, for they had *fallen down* from their *standing* in their midst; and the time was come for these “waters upon which the Great Harlot sits,” to rejoice over them in this the day of their prostration.

Now, when people are dead, it is usual for the living to put them out of sight, or to bury them, as soon as possible; but, in the case of these corpses “they would not suffer them to be entombed.” Who would not suffer it? Their enemies? Or some others friendly towards them? Certainly not their enemies; for these did their best to destroy them, and to blot out the remembrance of them for ever. It was the protection afforded them in the Protestant States that prevented their burial and decomposition. The refugee witnesses that fled by hundreds of thousands from the presence of the Deity of the earth and his regal adherents, settled in Holland, Britain, Protestant Germany, and America; where, under the protection of the laws, they existed as corporate societies, but bearing no testimony as of old. Some of these governments remonstrated in their behalf which was not without influence in staying the destroyer’s hand. Hence, an unburied remnant of them was permitted to remain in the breadth of the Great City—a prostrate remnant, no longer able to testify, but waiting in silence for their resurrection to life and power.

5. THE “THREE DAYS AND A HALF”

And what length of time was to elapse from the slaying of the witnessing bodies in A.D. 1685, to their resurrection? The answer of the text is in mystical terms “three days and a half.” Now during all the time of their lying dead and unburied in the breadth of the Great City, no one was able rightly to

conjecture what number of years was signified by this enigmatical formula. But, when they arose and “stood upon their feet,” they convulsed the Great City, and made it tremble in all its ten kingdoms. There could be no mistaking the fact, that the advocates of civil and religious liberty and the rights of man, who had been so cruelly massacred by Louis XIV., were again, in the reign of Louis XVI., in intense and terrible activity. This was, therefore, a resurrection of the same class that had been slain. New life had entered into them, and they were again a power in the state.

The opening ceremony of the Estates General at Versailles on 15 May 1789. The clergy are on the King’s right, the nobility on his left, the Third Estate at the back of the hall, with spectators crowded behind the pillars.

The States-General, or Estates-General comprised a Parliament of France, and was forced upon the king by the demands of the Revolution. The objective was to provide for just and equitable rule, and hence half of the deputies was from the people as representing the lower classes, and the other half was made up of nobles and clergy in equal numbers. Brother Thomas gives the number as 601 deputies, 285 nobles and 308 clergy which totals 1194 in all, but he gives the total as 1254. The actual figures are somewhat confusing in the different accounts, and his total may exclude other officials such as the royal party and so forth. The general figures normally given are 600 deputies, 300 representatives of the clergy; 300 representatives of the nobles; 1200 in all. As Bro. Thomas notes, whilst the aim was equality and unity, the higher status of the clergy and nobles was maintained by the form of dress that all were called upon to wear. The deputies were forced to appear in deliberately modest clothes in order to display the immense distance that separated them from the representatives of the privileged orders; the clergy wore their ceremonial dress, the high ecclesiastics in glittering robes; the representatives of the nobility wore silk coats and plumed hats as illustrated above. The dress of the clergy is depicted by the figure on the left; that of the nobles in the centre; whilst that of the common people is shown on the right.—Publishers.

On May 15, 1789, the States General of France, consisting of 601 deputies of the Third Estate; 285 nobles; and 308 clergy; in all 1254 representatives, opened their sitting at Versailles. The Third Estate, which was the popular element, desired that the three orders should form but one assembly. This the nobles and clergy at first refused to do. On the 17th June, however, some of the clergy having joined the Third Estate, the deputies declared their assembly to be the only legal one, and constituted themselves as THE NATIONAL ASSEMBLY; which, on the 27th, was joined by all the rest.

On the 23rd of Aug. this new assembly published a decree proclaiming *liberty of opinions, religious* as well as political; on Oct. 1, it made a declaration of *the Rights of Man* in society; and on Dec. 24, issued a decree declaring all Frenchmen *who are not Catholics admissible* to all offices, both civil and military. *Civil and religious liberty and the rights of man* were the ancient testimony, both of the true believers, and of “the Earth” that helped them; and here we find the doctrine authoritatively reaffirmed by “the Earth” in its National Assembly, which restores these inestimable blessings to all noncatholic Frenchmen, who had been so mercilessly deprived of them in Oct. 1685. A Louis had taken away this liberty from his non-catholic subjects; and his grandson by the same class of people was compelled to restore it.

Here, then, are two important and signal dates—Oct. 1685, and Oct. 1789. These decrees of the National Assembly were as “the Spirit of life from the Deity;” and on the 10th July 1790 “they stood upon their feet;” for the Earth’s Assembly on that day decreed, that the property of the expelled

Huguenots unsold at date, confiscated by the Revocation of the Edict of Nantes, should be restored to their heirs. They called this *the National Justice*, which it was the providential mission of the Third Estate to execute; and with terrible fidelity did they fulfil it in vindicating the oppressed, and in punishing the oppressor.

Now, between 1685 and 1790, is a period of 105 years. This is the duration of the death state in which the witnesses were deficient of all political life; and must consequently be the sum in common years of the mystical formula “three days and a half.” But, then, the enigma still remains to be solved, namely, *upon what principle do “three days and a half” represent 105 years?* As we have seen, two years after 1685, Peter Jurieu proclaimed to the world, truly, that the Revocation of the Edict of Nantes signaled the death of the witnesses; and three years after the decree restoring to them their unsold confiscated estates; that is, in 1793, Mr. Bicheno, pastor of a Baptist church in Newbury, England, who, though cloudy upon some points, was sufficiently sound to be regarded as one of the resurrected witnesses, proclaimed his conviction in a pamphlet styled, “*The Signs of the Times*,” that 1789–’90, was the year of their standing again upon their feet; and that the 105 years then terminating were the full measure of the “three days and a half.” But the best of his discovery was, that he was enabled to explain to the public upon which principle “three days and a half” are symbolical of 105 years. The reader will, no doubt, be gratified in perusing what he has to say about the matter; I shall, therefore, reproduce it in this place:

“What length of time,” he inquires, “is intended by these three days and a half? My answer is, that *days* in this eleventh verse are the same with *months* in the second verse, or, if you please, *lunar days*, reckoning as the Jews did, thirty days to a month, and as is the method in calculating the above forty and two months, to make them agree with the 1260 days in the third verse.”

Thirty multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected; for I did not recollect the year when the Edict of Nantes was revoked. But looking over *Quick’s Synodicon*, I found it to be Oct. 18, 1685, to which, if 105 be added, it brings us to 1790; take off the few months (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789, when “the witnesses were to be quickened.” This is not necessary, as the 105 year belongs partly to ’89 and partly to ’90, in both which the quickening was in process of development.

“Whether this may strike others,” he continues, “as it struck me, when I first observed the coincidence, I cannot tell; but from this agreement of the number 105 with the time which elapsed between one of the greatest persecutions ever experienced by christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses? What! The Olive Trees? The Candlesticks? I have always supposed these to be all Saints! And can that zeal which hath fired Frenchmen to combat for civil and religious liberty, to be ‘the Spirit of life from God?’ Is this resurrection, in the vision, the rising of this civil and religious liberty, previous to better days?—I will do all that I can to discover the truth.”

“I feel great satisfaction that this interpretation of a most important passage, about the publication of which I felt so much, has been approved by some of the best judges of such matters; and that some have strengthened the hypothesis by additional arguments, and those more apposite than what occurred to me. What the sensible and indefatigable author of *Illustrations of Prophecy*, has brought forward to show the propriety of this uncommon use of the term *day*, is very much to the purpose. ‘A *prophecy* concerning future events is a picture or representation of the events in symbols (I quote from Dr. Lancaster), which being fetched from objects visible at one view, or cast of the eye, rather *represent the events in miniature*, than in full proportion. And therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must also be drawn in miniature.

Thus, for instance, if a vast empire persecuting the church for 1260 years, was to be symbolically represented by a beast, *the decorum of the symbol* would require, that the said time of its tyranny should not be expressed by 1260 years, because it would be monstrous and indecent to represent a beast ravaging for so long a time, but by 1260 *days*'. In the like manner, in the present instance, as Daubuz expresses himself: 'The Holy Ghost was tied to the decorum of the main symbol of a dead body that will keep no longer unburied without corruption.' From these observations, it will, I think, appear evident, why, in the prophetic scenery, it was proper to represent the body of the witnesses as having lain dead only three days and a half antecedently to their symbolical resurrection."

6. REVIVAL OF THE WITNESSING FOR GOSPEL TRUTH

"We have long been praying *thy kingdom come*, and is there any probability," says Mr. Bicheno, "that the preludes to it are arrived? And shall we be unconcerned about the signs of the times? It is deserving the most serious consideration, whether the revolution in France be not *the beginning* of the fulfilment of this prophecy. I say beginning; for according to the prophecies, if this be the event pointed out by the resurrection of the witnesses, we have as yet seen but *the dawn of what is to come*, nor shall we perhaps for some time. *Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish*. But were we sure that this event (the resurrection of the witnesses) is what we conjecture, yet no man could say how long it would be before 'the Spirit of Life from God,' by those more excellent operations, and in that larger degree, which we look for, *enter into the witnesses for gospel truth; for they may be quickened with political life, and yet remain some time with a small share of spiritual life*."

"Although the French people are actuated by an astounding zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no further enlightened at present than to see the rights of conscience, and the absurdities and cruel oppressions of the Papal system. This is certainly an important part of truth, and what promises to pave the way for the triumphs of pure religion; and perhaps, considering the greatness of that darkness emerged from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present; and it is to be feared that they, as well as most other nations, must endure great sufferings before we shall see that repentance which must precede the happy days promised in God's word."

These things were written by Mr. Bicheno seventy-two years ago. He lived at the crisis of the resurrection of the witnesses and at the opening of the Third Woe; consequently, only in "the dawn of what was then coming." Since then, "dark and conflicting clouds" have darkened the hemisphere, spent themselves, and vanished away; for since he wrote, five of the vials of the third woe trumpet have been entirely drained of their wrath; and forty-five years of the sixth, have brought us over the year 1864; when he supposed the 1335 years of Daniel would end; and the work of destroying the remains of tyranny, and purifying and enlarging the Gentile church, would be finished; and the glorious appearing of the Lord be manifested. This work however, we, who are contemporary with 1865, know to be yet in the womb of futurity. Mr. Bicheno did well in stirring up his own generation to the study of the apocalypse; and in discovering for us the true import of the "three days and a half." His labor was not lost; and we thank our Heavenly Father for raising up such witnesses, whose memory the faithful in Christ Jesus do always delight to honor.

The laborers of this class were contributing to that very resurrection he looked for; a resurrection, not merely of political life, but for that more excellent resuscitation of a witnessing for gospel truth. The establishment of the British and Foreign Bible Society in March 1804, by which the scriptures, in defiance of the mandates of the God of the earth, have been circulated greatly among those nations in

which the witnesses stood upon their feet again, has strengthened “the earth” in its resistance to arbitrary power; and prepared the minds of many to receive, and to seek for “the truth as it is in Jesus” for eternal life. When the truth gets a sufficient hold of these prepared seekers of the unmeasured court, it makes them restless and dissatisfied with the dry, stereotyped, superstitions of their fathers. Hence, they are caused to make efforts for a return to the gospel and order of things, as preached and instituted originally by Christ and the Apostles. There have been more of these efforts since the resurrection of the secular witnesses to renewed political life and vigor in France, than for upwards of a century before. Indeed, I am not aware, that there was any such effort at all in the great City of Babylon from 1572 to 1789; but since this last date there have been several in the outlying regions of the British Isles and America. The Baptist Sect arose in England *before the witnesses were put to death* in the papal jurisdiction of the Great City. They were a separation from that class of “the Earth” known as “The Independents.” The Word of God got possession of their minds and affections, and would permit them no longer to remain among “the children of disobedience.” They therefore separated themselves in 1638; and, having renounced the PAPAL ORDINANCE of *Baby-Face sprinkling*, profanely termed by all Laodiceans, “baptism,” they dispatched one of their number to Holland to be immersed by the ANABAPTISTS (as they were ignorantly styled by Luther and his class) that on his return he might be qualified to immerse his friends at home. Hence, these immersed brethren became witnesses of the Holy City class; that is, of the “One Body.” They preserved the truth from dying out in England during the deathstate of the witnesses in the papal section of the continent of Europe; and after 1789–’90, we find their testimony reviving in the writings of Mr. Bicheno and the organized circulation of the scriptures—a society instituted by “the Woman” and “the Earth” which “helped” her.

During the time the witnesses were lying politically and spiritually dead (and of this death the Baptists partook as well as “the Earth,” adopting Calvinistic, Armenian, and Free Communion traditions, which make void the Word of the Deity), a bootless effort was made to return to first principles by Mr. John Glass, a Calvinist “divine” of the Scottish Daughter of the Roman Mother. To his honor be it said, that he was expelled by this apocalyptic “Harlot,” on the charge of entertaining a design of subverting the National Covenant, and of sapping the foundation of all national religious establishments, by maintaining that *the Kingdom of Christ is not of this world*; in other words, he was expelled for affirming what Christ himself, “the Faithful and True Witness,” bore witness to before Pilate. Would a church of Christ have been guilty of such iniquity as this? Such papistic deeds only prove that “the churches” committing them have no claims to be regarded as christian in any scriptural sense. Mr. Glass, then, was expelled by this “woman,” with whom he had been apocalyptically “defiled” (Apoc. 14:4), in the year 1728. He and his adherents formed themselves into churches, which they endeavored to conform to the primitive order of the New Testament. Soon after the year 1755, one of their elders, named Robert Sandeman, became a prominent advocate of their principles. He taught that justifying

THE BAPTISTS IN 1660

Eureka makes reference to the Baptists as part of the witnessing body of the 17th century.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II., in London, 1660. They declared: “We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same.” Where are the Baptists of 1660?

Art. 22: “We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9–11). ‘And when Christ, who is our life,

shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psalms 22:28), and 'king over all the earth' (Zech. 14:9); 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world' (which men so mightily strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ.' (Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's' (1 Cor. 3:22, 23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psalms 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5, 7).

We believe that there will be an order in the resurrection; Christ is the firstfruits; and the next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven, at his Father's right hand, so do we believe that at the time appointed by the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole earth.

"We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the new Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever; and will be so situate as that the kingly palace, will be on Mount Zion, the holy hill of David, where his throne was" (*Crosby's History of Baptism*, vol. 2. App. 58).

faith was a simple belief of the divine testimony, passively received by the understanding; which testimony carries in itself sufficient ground of hope to every one who believes it, without any collateral spiritualistic operation; that the gospel contained no offer but that of evidence, and that it was merely a record or testimony to be credited; that there is acceptance with God through Christ for sinners, while they are sinners, before "any act, exercise, or exertion of their minds whatsoever;" consequently, before repentance. Hence, his theory was, *justification by passive belief of the truth alone!*

He was very severe, but not more so than was in accordance with the truth, in his criticism of the "popular preachers." "I would be far," says he, "from refusing even to the popular preachers themselves what they so much grudge to others—the benefit of the one instance of a hardened sinner (the thief on the cross) finding mercy at last; for I know of no sinners more hardened, none greater destroyers of mankind, than they."

The Sandemanian section of “the Earth” differed from other sects of the Court, in the weekly administration of the supper; in dining to gether at each other’s houses between the morning and afternoon meetings; these dinings were their love-feasts, of which every member was required to partake. They differed also in the kiss of charity, as the act of receiving into fellowship; in a weekly contribution for all expenses; in mutual exhortation; in abstinence from blood and things strangled; in washing of feet; in a plurality of elders, pastors, or bishops, in each church, who, though unlearned and in trade, are sufficiently qualified for their office, if answerable to the specifications found in 1 Tim. 3:1–7; Tit. 1:6–9. They separated themselves from all such religious societies as appeared to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it.

The Baptist churches in Scotland imbibed a considerable part of these principles, by which a nearer approach was made to the apostolic order of things; but not sufficiently to constitute them resurrected witnesses for the Ancient Gospel of Jesus Christ. The theory they professed was an improvement upon that of the Scottish Harlot. It might be assented to as a basis for immersion; but would still leave the confessor “in the gall of bitterness and the bond of iniquity.” The philosophy and vain deceit of Protestantism had so “defiled” the baptist mind in the period of death they had passed through, that their resuscitation as a society witnessing the gospel had become hopeless. It remained, therefore, to be attained in the face of their active endeavors to suppress it.

The effort was renewed in the United States of America, and crowned with the result desired.

Another “reverend divine” of the Scottish Harlot’s family was stirred up to attack the institutions which had given him birth. In 1819, or thereabouts, he separated himself and a few others from her communion, and joined the Baptists. Upon this, he commenced a periodical called the *Christian Baptist*, in which he ably exposed the unscriptural character of the faith, order, and practices of the so-called “religious world”. He was particularly severe upon his clerical brethren, and “the benevolent institutions of the day,” by which they proposed to introduce the Millennium! His unsparing attacks upon all the “Names and Denominations” caused him to be denounced on every side, as a demoralizing disturber of all ecclesiastical peace and comfort. Papists, Presbyterians, Baptists, Methodists, and others, were all made to writhe in the anguish of his tormenting testimony against them; and would willingly have extinguished him after the approved fashion of former days, but for his brethren of “the Earth,” who, at the epoch of their resurrection to political life and power, had founded the new government under which he lived. This guaranteed civil and religious liberty to all sects and persons; and protected them in the freest exercise of all their natural and acquired rights. The French army, which was sent to help “the Earth” established its independence of the Anglican Daughter of the Roman Harlot, on its return to France reimported into that land the principles of liberty and the rights of man; which, after the “three days and a half” were ended, as “Spirit of Life from the Deity, broke in upon” the constituents of the Third Estate, and caused them to “stand upon their feet” to the great terror of all who beheld them (Apoc. 11:11).

This onslaught upon the Laodicean Apostasy in the United States produced a powerful effect upon multitudes, who separated themselves from all of its Names and Denominations. These were formed into churches by Messrs. Walter Scott, Alexander Campbell, and their colaborers, upon a simple confession that Jesus is the Christ, and immersion for the remission of sins. Many of the principles taught by Messrs. Glass and Sandeman were engrafted upon this stock; and “Campbellism,” divested of its Calvinism, became a new edition of Scotch Baptistism in America.

The legends of this new sect, which it afterwards refused to practise, were: “Prove all things, and hold fast that which is good;” and, on the obverse of its medal, “Style no man on earth your Father; for he alone is your Father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for ye have only one Teacher; neither assume the title of Leader; for ye have only one Leader, the Messiah.”

The sentiment of these precepts is admirable; and, had it been carried into practice, would have led the disciples of these reformers into the very Holy City itself. But, as it turned out, they adjudged themselves unworthy of so distinguished an honor, and are now grovelling among the dust of “the Earth.”

In those days, the author of this exposition of the apocalypse, then a young man of about thirty years of age, found himself among them, before he understood their theory in detail. He applied himself diligently to the thorough understanding of it by the study of the writings current among them. This he acquired; so that he needeth not that any should testify of Scotto-Campbellism; for he knows what is in it, and that it falls infinitely short of its pretension to be the “restoration of the ancient gospel and order of things.”

The author adopted with great zest and zeal the sentiment of their legend. He proceeded to “prove all things,” and to “hold fast what” he believed to be “good;” and to call no man father, teacher, or leader, but Christ, THE TRUTH (John 14:6). In doing this, he devoted himself to the study of the prophetic and apostolic writings, under the impression that he was engaged in a good work; and, as he was then publishing a periodical entitled *The Apostolic Advocate*, he would from time to time report to his brethren for their benefit, what he found taught therein. In pursuing this study, he found many of their principles to be at variance with “the word,” which was made void by them. Perceiving this, and supposing that the spirit of their legend was the spirit of their body, he did not hesitate to lay his convictions before them that they might *prove* them, and *hold* them, or *reject* them, according to the testimony. This raised quite a storm among them, the thunderbolts of which were aimed at him by the thunderer of their sect. This uproar caused the author to discover that he had made a mistake in his reading of their legends; and that their reading of Paul’s words was, “Prove all things which we have proved; and hold fast what we believe to be good;” and of Jesus, “Call no man father, teacher, or leader, but Alexander Campbell.” These were readings that he had never agreed to; and, therefore, he continued to read and publish according to the old method, very much to the indignation and disgust of the Simon Pures who misled the multitude.

But he saw that they did not walk honestly according to the truth, or the principles they professed. The gospel proclaimed by this sect of “the Earth,” was a misunderstanding of Peter’s pentecostian address. It preached “baptism for remission of sins” to every one who confessed that Jesus was the Son of God. This was styled “the Ancient Gospel.” The preachers of the Baptist sect denounced it as a damnable heresy. Many of these same preachers, however, from divers causes, changed their minds, left their own mother, joined the Scotto-Campbellites, and, without reimmersion, became “evangelists” and “pastors” among them. Considering this fact, it occurred to the author to inquire, “If, when ye were baptist ‘divines,’ ye denounced what, as Scotto-Campbellite ‘evangelists,’ ye now preach and believe to be the Ancient Gospel; what was that gospel ye obeyed when ye were immersed into baptism?” They either could not, or would not, answer this question; for they were acute enough to perceive that a scriptural reply would have convicted them of preaching a gospel for remission of sins which they had not themselves obeyed; and, consequently, that they were but pious unpardoned sinners, promising to others liberty while they were themselves the servants of corruption. These “evangelists” were the ruin of the sect. They succeeded in closing the eyes and ears of the multitude against the truth; and they remain closely sealed to this day.

The numerical increase of the sect, without regard to the scriptural qualifications of their proselytes, was the standard of the “good” done. They preached the immortality of the soul; the translation of righteous immortal souls to kingdoms beyond the skies at death; the dismissal of unjust immortal souls into eternal torments in hell at death; the salvation of the immortal souls of infants and pagans—a salvation, consequently, without faith; they proclaimed that the church is the kingdom, and was set up on the day

of Pentecost; that Jesus is now sitting on the throne of David; that the apostles are ruling with him, and sitting upon twelve thrones, judging the twelve tribes of Israel; that the old testament scriptures are as an old Jewish almanac out of date; that the gospel is, that Christ died for our sins, was buried, and rose again; and that whosoever believed these “three facts,” and confessed that Jesus was Son of God, had the “one faith;” that he was justified by this belief, or pardoned, though he might be in doubt; therefore, to make assurance doubtless, they prescribed immersion for that enjoyment that comes from knowledge of remission of sins; that this was the “one baptism;” that there were *three salvations*—salvation from present ills, salvation from sins, and salvation from hell-torments; that *there were three kingdoms*—that of law, that of grace or the church, and that of glory; that the first was entered by birth of flesh; the second, by birth of water, or the right hand of fellowship; and the third, at death. Such were the leading traditions with which the leaders intoxicated and demented the multitude for their own advantage; and surely he must be judicially blind, who cannot see that the Scotto-Campbellite sect, which, indeed, shook American ecclesiasticism severely, was, nevertheless, not the resurrected witnessing of the saints for the veritable ancient apostolic faith.

But, after all, good was done. The influence of the clergy over the multitude was vastly diminished; and great numbers were stirred up to read the scriptures, and to think for themselves. The author and many of his friends were of this “very small remnant.” Under the inspiration of the word believed, he could not be silent, whatever consequences might arise. Hence in October, 1834, he raised his voice against the system in an article upon baptism. He maintained, that *before immersion could be scripturally recognized as the “one baptism,” the subject thereof must be possessed of the “one faith”*. This was a hard blow upon the baptistic Scotto-Campbellite “evangelists;” and they felt it. It also condemned the author’s immersion; which, however, he did not discover till twelve years after. He maintained—

1. That *belief*, built on the testimony of the prophets and apostles concerning the Christ; confession that Jesus of Nazareth is that Christ, the Son of the Living God; and immersion into the name of the Father, and of the Son, and of the Holy Spirit, for repentance and remission, are part and parcel of, and necessary to, the ordinance of purification of sin, styled by Paul, the “ONE BAPTISM.”
2. That mere immersion is not baptism; but that a man cannot be aqueously baptized without being immersed in water.
3. That they whose immersion is predicated upon “a certificate of former good character,” and a tale of sights and sounds, frames and feelings, called “experience,” with no more faith than amounts to a belief that “the word of God is a dead letter,” and that “if they don’t get religion they’ll be damned”—that an immersion in the name of the Father, &c., predicated on such premises, is not christian baptism.
4. That the subjects of any baptism not predicated upon the “good confession,” are not entitled to the spiritual blessings consequent on the “one baptism.”
5. That the Deity, having placed his name in his institutions, all communicable blessings flow through those institutions, of which christian baptism is one.
6. That every immersed person who is not immersed on “the good confession,” is not founded upon THE ROCK; and consequently forms no part of the Church of Christ.
7. That the reimmersion of such a believer is not a re-baptism, and therefore justifiable—such reimmersion being his first scriptural baptism.

Such was the testimony of A.D. 1834. In the course of the year following he called in question their speculations and traditions concerning the soul, heaven, hell, eternal torment, the Devil, their salvation without faith, and so forth. He was not quite clear upon these topics himself; but their violent attacks,

threw him upon the defensive, and compelled him to fortify. By a closer study of the word he attained to full assurance of faith, which was only confirmed by the feebleness of their arguments in debate. He maintained:

1. That "a living soul" was not an "immortal soul," but a *Body of Life*, exemplified by the first Adam.
2. That *immortality* was not an abstract essence, but life endlessly developed through incorruptible organic substance, or body.
3. That "the Deity only hath immortality" underived.
4. That incorruptibility and life, or immortality, are a part of the reward promised only to the righteous, on condition of their patient continuance in well-doing.
5. That they only are the righteous who believe the truth and obey it.
6. That "the dead know not anything."
7. That the just and unjust are rewarded at their resurrection from among the dead, and not before.
8. That "the righteous shall be recompensed in the earth," when the meek will inherit it.
9. That the wicked and the sinner will also be recompensed in the earth; from which they will "be cut off and rooted out," as unfit to inhabit it: for being without understanding of the word, they are like the beasts that perish.
10. That the clerical devil is a mythological fiction.
11. That the devil of scripture is, first, sin manifested individually in and through our common nature; secondly, sin in ecclesiastical and political manifestation. Hence, the powers of the world are styled "the Devil and his Angels."
12. That without faith there is no salvation.

The statement of these propositions stirred up the devil on every side, and made him roar like a devouring lion; but the truth of them turned his wrath into great bitterness. He denounced the author as "a moonstricken speculator," "a materialist," "an infidel," "an atheist, fit only for the society of Tom Paine, Voltaire, and that herd." These were the weapons, endorsed with all the influence and power of the sect for evil, against one man, whom he contemptuously spumed as "a stripling," and classed with the unclean beasts of the ark!

But "the Earth that helps the Woman" being in power, these ravings and roarings were permitted to break no bones. Great efforts were made to suppress both the author and his writings, till at length they so far succeeded as to prevent their flocks from reading them and listening to his discourse. Alas, for any people reduced by crafty and designing men to such a case! How can the truth enter those whose eyes and ears are closed? Nevertheless, its advocacy was not abandoned, though the aspect of things was very discouraging. Several, however, avowed their conviction of the truth of these propositions; and though the policy of the Devil was to fight him by letting him alone, the study of "the faith once for all delivered to the saints" was continued; and, as it broke in upon his mind, was dealt out by the press and tongue to all who had "ears to hear what the Spirit had said to the ecclesias."

By the year 1847, he had illustrated and proved the following propositions to the conviction of increasing numbers:

1. That the Gospel preached by the apostles was originally preached to Abraham, announcing blessedness for all nations in him and in his Seed, when he should possess the gate of his enemies.
2. That this Gospel promised Abraham and his Seed that they should be the Heirs of the World, which they should possess forever.

3. That Abraham, “hoping against hope,” was fully persuaded that what the Deity had promised he was also able to perform, and therefore it was counted to him for righteousness.
4. That the land in which he sojourned, and kept his flocks and herds, and in scripture styled the Holy Land, and *Yahweh’s* Land was promised to him for an everlasting possession.
5. That this promise of the land became a confirmed covenant 430 years before the Mosaic Law was added.
6. That the Seed of Abraham, whose day he rejoiced to see, was to descend from the tribe of Judah in the line of David; and to be at once both son of David and Son of God.
7. That a covenant was made with David, ordered in all things and sure, promising that the Seed should descend from him; that he should possess a kingdom in a future age; that he should be Son of the Eternal Father; that he should be afflicted unto death; that he should rise again; that the throne of his kingdom should be David’s throne; that Christ should occupy the throne in his presence; that he shall reign over the House of Jacob, in the covenanted land, during the age; and that of his kingdom there shall be no end.
8. That these covenants made with Abraham and with David are styled by Paul “the Covenants of Promise,” and that they contain “the things concerning the Kingdom of God,” which must be believed as a part of the faith that justifies.
9. That the Christ is the Eternal Father by his spirit manifested in the Seed of David, and that Jesus of Nazareth is he.
10. That in his crucifixion, Sin was condemned in the same flesh that had transgressed in Paradise, so that in the crucified body he bore the sins of his people upon the tree, that they being dead to sin, should live unto righteousness.
11. That he was raised from among the dead by the power of the Father, for the justification or pardon of those who believe the covenanted promises, and the things concerning him.
12. That the things concerning the Christ as a sufferer, and fulfilled in Jesus, are “the things concerning the Name of Jesus Christ,” which must also be believed as the other part of the faith which justifies.
13. That *Repentance* is a change of mind and disposition, produced by “the exceeding great and precious promises” lovingly believed, and resulting in “the obedience of faith.”
14. That repentance, remission of sins, and eternal life are granted in the name of Jesus Christ.
15. That the Obedience of Faith consists in believing the gospel preached to Abraham, the preaching of Jesus Christ, and the revealed mystery of his Name, and in being immersed into the Name of the Father, and of the Son, and of the Holy Spirit.
16. That repentance, remission of sins, and a right to incorruptibility and life are institutionally granted to believers of the truth as outlined above in being buried with Christ by immersion into death to sin, from whence they rise with Christ, to walk in newness of life.
17. That Abraham, the prophets, and the brethren under the Mosaic Law, are justified by the belief of the promises covenanted to Abraham and David, which covenants were brought into force by the death of the Testator, or Deity in flesh-manifestation called Jesus Christ; and that the immersed, and *they only*, whether Jews or Gentiles, from the Day of Pentecost to the return of the Ancient of Days, are justified by belief of the same covenanted promises and of things concerning the Name of Jesus Christ as specified above. Thus, there is one Deity who shall justify the circumcision *ek pisteos*, *by, from, or out of faith*; and the uncircumcision *dia tes pisteos*, “*through the faith*,” for whether under the Law or since the law, “the just shall live by faith,” “without which it is impossible to please God.”
18. That “the name of the Father, and of the Son, and of the Holy Spirit,” is equivalent to

“the Name of Jesus Christ;” and expresses “the great mystery of godliness,” *the Deity manifested in flesh*: that this manifestation was first *an individual unity*, and then *a multitudinous unity*, in flesh and blood nature; that the individual divine unity was “justified by spirit” when Jesus was glorified; and that the multitudinous unity, consisting of all saints, will be made like him when he shall appear in power. Hence, when this consummation shall be complete, “THE NAME” will be the Eternal Father by spirit manifested in a multitude of immortals, whom no man can number. The scriptural designation of this DIVINE UNITY is *Yahweh echad*—the ONE WHO SHALL BE.

19. That this name exists in Two States—the present and the future—which states are separated by the resurrection. In the present state, the Name is apocalyptically symbolized by “the Sealed,” “the Golden Altar,” “the Holy City trampled,” “the Woman and the remnant of her seed;” and in the future state, by “the Four Living ones full of eyes,” and “the four and twenty elders;” by the Rainbowed Angel; by the Nave; by the 144,000 on Mount Zion; by harpists and singers; by the Lamb’s wife arrayed in white; by the armies in the heaven; and by the Great City, the Holy Jerusalem, as a Bride adorned for her husband.

20. That the Gospel is glad tidings, inviting men and women to become constituents of this Divine Name, and therefore Heirs of the World with Abraham, on condition of believing the truth as it is in Jesus, being immersed, and walking in the newness of life, as shown above.

Such is the system of truth in outline elaborated by the author from the word as the result of an earnest contention for the faith which, as I have said, continued about twelve years. Its operation on his own mind was to cause him to be immersed; and, being thus put right himself, to go forth and show the “straight gate and narrow way” to others. “The spirit of life from the Deity,” which Mr. Bicheno was looking for but did not see, had “entered into the witnesses for gospel truth,” as he expressed it, when in 1847, the Gospel of the Kingdom and Name was once more proclaimed for the obedience of faith. A few congregations had been collected upon this basis in America, and “the earth” has been to some extent impregnated with their principles. These earthborns, however, mix up many traditions with what they have learned, which make the truth of none effect for their salvation. They are known by various names, such as Millerites, Adventists, Storrites, and so forth, who while dissatisfied with their old mother and her daughters, have neither intelligence nor faith enough in the word to become citizens of the downtrodden Holy City. This witnessing society is “too exclusive,” “too dogmatic,” “too denunciatory of the christians of other denominations,” “makes too much of baptism,” to suit them. It affords no scope for money-making by preaching, for personal glorification by conventions, conferences, periodicals, and so forth. For these, and other reasons too numerous and burdensome to recount, they turn their backs upon those who are able to enlighten them, and exhaust their feebleness in the work of hewing out for themselves cisterns—broken cisterns—which will hold no water.

But, the author did not confine his testimony to the territory of “THE MODEL REPUBLIC”. In that “wonderful year,” A.D. 1848, signalized by the terrible shaking given to the kingdoms of the Great City by “the Earth,” he reimported the testimony into his native land—a land of Bibles, whose truth was buried under mountains of tradition for want of a living witness to exhume it, and to set it intelligibly before the people. Two hundred and seventy discourses in a little over two years; the circulation of eleven hundred copies of *Elpis Israel*; and less than a hundred copies of the *Herald of the Kingdom*, per annum, for eleven years; with about a hundred and fifty copies of the first volume of this work—has been his agency in witnessing for the truth against the Laodicean Apostasy in Great Britain. The “very small remnant” has been increased by acquisitions in Britain. The Holy City has acquired voice; and though feeble, is making itself heard, and attended to, by the people. In 1862, the author revisited that country. He found several churches that had struggled into a semi-witnessing existence. The truth had more real friends than in 1848–’50; but it had also many more dangerous embarrassments to encounter,

than at that time. Its worst enemies are its pretended friends. It is from these that the truth now suffers both in Britain and America. “The Earth” is a good breastwork against the Serpent; but it is too ignorant and wise in its own conceit to be “a witness for gospel truth.” I trust, however, that a better day has dawned in the current 1866; when the principles herein outlined will find such an earnest expressor by their adherents, that no teaching will be endured among them, by press or tongue, that is not in strict accordance with the oracles of God.

I shall conclude this section by another quotation from Bicheno, respecting the “three days and a half.” “*Days*, in the mystical language of prophecy, and particularly in the Revelation, generally signify years. But if that be their meaning here, an essential agreement is wanting; for the time, from the repeal of the Edict of Nantes to the French Revolution, was about 105 years. Terms of time among the ancients were ambiguous. Days, months, and years, had not always their proper signification; for ‘months,’ says Artemidorus, ‘are sometimes denoted by years, and days too; and years and days by months; and months and years by days.’ It was the subject, or the rule of proportion which determined the meaning of the terms. Hence, Daubuz observes respecting the terms of time in the symbolic language: ‘Terms of time being thus ambiguous amongst the ancients, they must, in the symbolic language, be by the rule of proportion determined by the circumstances. Prophecy concerning future events is a picture, or representation, of the events in symbols, which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And, therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature.’ “*Days*, then, *may* stand for months. And we may here see the reason why the witnesses are represented as lying dead *three days and a half*, rather than three months and a half, or 105 days. *The duration of events must be represented in terms suitable to the symbols of the visions.* The symbol is, dead bodies lying in the street. How monstrous would it be to represent dead bodies as lying in such a situation for 105 days! The time of their lying dead is therefore, drawn in miniature suitable to dead bodies lying in a street; and these lunar days, or months, are to be calculated in the same manner as the ‘forty and two months’ in the second verse. Thus $3 \times 30 + 15 = 105$ years; the time which elapsed from the repeal of the Edict of Nantes to the French Revolution.”

7. ASCENSION OF THE WITNESSES INTO THE HEAVEN

“And they heard a great voice out of the heaven saying to them, ‘Ascend hither!’ And they ascended into the heaven in the cloud; and their enemies beheld them.”

By heaven in this place, we are to understand the political heaven which ruled over the *plateia* of the Great City upon which the corpses of the witnesses were extended:—the political heaven of “the tenth of the Great City.” It was the power of this heaven embodied in the government of the “*Grand Monarque*,” Louis XIV, that conquered and put them to death; and it was the power of the same heaven that blindly legislated them into an erect position, so that they were able to “stand upon their feet.”

LOUIS XIV (1638–1715) was the most powerful monarch in Europe, presiding over a France at the height of its intellectual, economic and military powers. He exercised dictatorial powers, claiming that he ruled for God. Like Constantine, he claimed the title of the Sun King, representing himself as such in the emblem (left) designed for his glory (see Rev. 12:1). As a Catholic he set about repressing all religious opposition with great cruelty. On 18th October 1685

he revoked the Edict of Nantes that had granted concessions to Protestants. The consequences of this decision were disastrous, for this outrageously intolerant act provoked a mass exodus, with half a million citizens settling in neighbouring Protestant States. It led to the civil war of the Camisards, and the War of the League of Augsburg that lasted nine years; and to the weakening of Louis' power. History thus witnesses to the warfare between Catholics and Protestants symbolised in Rev. 11.—Publishers.

“Contending For The Faith”—Jude 3

Against his will, John Thomas was projected into the study of the Scriptures by the action of Alexander Campbell calling upon him to deliver a public address without prior notice. Recognising his deficiency to do so, he determined to make a close study of the bible, and this led him to publishing his findings in print. Four different periodicals were commenced by him, the first, *The Investigator* continuing only for a few months. In *The Apostolic Advocate* he commenced his exposition of *The Apocalypse*; this was followed by *Herald Of The Kingdom And Age To Come* was commenced after a lecturing tour of Great Britain and the subsequent publication of *Elpis Israel*.

The forces operating this result are very clearly exhibited in “Thiers’ Hist. of the French Revolution.” It would occupy too much space for details. The period was stormy and perplexing; and none were able to direct or allay the excitement, that agitated all classes of the people. The Court, the noblesse, the clergy, and the people, were all in antagonism; nor were these orders in the state agreed among themselves; added to which, the army was disaffected, the taxes intolerable to the masses, atheistic philosophy prevalent, depravity excessive, extravagance boundless, and the public treasury empty. Alison writing upon this crisis says: “THE AMERICAN WAR *was the great change which blew into a flame the embers of innovation*. Such was the universal enthusiasm which seized upon France at its commencement that nobles of the highest rank, princes, dukes, and marquises, solicited with impatient zeal commissions in the regiments destined to aid the insurgents. The passion for republican institutions increased with the successes of the American war, and at length arose to such a height as to infect even the courtiers of the palace. The philosophers of France used every method of flattery to bring over the young nobles to their side; and the profession of liberal opinions became as indispensable a passport to the saloons of fashion as to the favor of the people.”

This combination of influences at length came to a head, and set, in a strong current, against the court. In order, therefore, to divert into another channel what might become an overwhelming flood, Louis XVI was now anxious for the convocation of the States General, the opening of which he fixed by “*a great voice,*” or edict, “*out of the heaven,*” saying, “*Ascend hither!*” on May 5, 1789. The Court ordained that the total number of the deputies should be at least a thousand; and that the *Tiers-Etat*, or Third Estate, should be equal to the other two orders united. The clergy, the nobles and the deputies of the people, were the three orders of the States General. The *third estate* comprehended nearly the whole nation; all the useful, industrious, and enlightened classes; for this reason, its deputies by the casting vote of Monsieur, who afterwards reigned as Louis XVIII, were doubled, or exceeded the other two orders united by sixty-seven, the whole number being 1254. This number constituted what, in the prophecy, is termed “the Cloud.”

In nature, by the electrical force exhalations are elevated from the earth to the dew point of the aerial, where they are condensed into visible masses, termed clouds. So, analogously in the generation of symbolic clouds. The sovereign power of a state by its edict elevates from among the people their representatives, who when they reach the place to which they are convoked, become a visible and recognized body in the state, or political aerial, on the verification of the powers of the members. This

verification is the condensation of them into “a Cloud.”

The public mind, agitated by events, full of the confused idea of a speedy revolution, was in a continual ferment. In the heat of this the elections took place. “Tradesmen, lawyers, literary men, astonished to find themselves assembled together for the first time, *raised themselves up by degrees to liberty*.” It was an extraordinary resurrection.

The moment of the convocation at length arrived. The King alone, who had not enjoyed a moment’s repose since the commencement of his reign, regarded the States General as the termination of his embarrassments! It was therefore with joy that he made preparations for this grand assembly; which was opened with great national, military, and religious pomp, by which all hearts were deeply moved.

The first business was the verification of the powers of the members. It became a question whether this should take place in common, or by separate orders. The Democracy insisted upon the verification in common. The nobility and clergy were for each order verifying its own members. The Democracy were determined not to give way. All compromise became impossible. The inertia of the inexorable Third Estate, who would do nothing till the nobility and clergy were merged with itself into one homogeneous assembly, exhausted the patience and prudence of their enemies; who, forgetting the animosities between the Court and the higher orders, sought reconciliation between them, that they might be enabled to repress the audacity of the *tiers-etat*, “whose power was rising with such rapidity.” The nobles and titled clergy threw themselves at the feet of the King, and implored him to support their rights, which were attacked equally with his own. They strove to procure a dissolution of the States General, which would have been a dispersion of “the Cloud;” and a frustration of the providential purpose of its manifestation. But the commons would not allow their enemies to dispose of them after this fashion. They proclaimed themselves, after a stormy sitting, THE NATIONAL ASSEMBLY on June 17, 1789; whose mission it was to regenerate and restore the nation.

But, we are not to suppose that this heterogeneous *cloud of deputies* were the witnesses. The National Assembly contained many enemies to liberty and human rights and interests—many who were devoted friends of the Roman Deity and arbitrary power everywhere. Speaking of the Witnesses against these, the prophecy says: “They ascended into the heaven *en te nephele, in the cloud*.” They were *in* the States General, and *of it*; but they were not themselves the States General, nor National Assembly. The following extract will show how the prophecy harmonized with facts:

“In the National Assembly,” says Ferrieres testifying concerning the deputies of his own party, “there were *not more than about three hundred really upright men*, exempt from party spirit, not belonging to any club, *wishing what was right, wishing it for its own sake, independent of the interest of orders or of bodies, always ready to embrace the most just and the most beneficial proposal, no matter from what quarter it came, or by whom it was supported*. These were the men worthy of the honorable function to which they had been called, who made the few good laws that proceeded from the Constituent Assembly; it was they who prevented all the mischief that was not done by it. Invariably adopting what was good, as invariably opposing what was bad, they have frequently produced a majority in favor of resolutions, which, but for them, would have been rejected from a spirit of faction; and they have often defeated motions, which, but for them, would have been adopted from a spirit of interest.”

This class of deputies was unquestionably “the Earth”—the ascended political witnesses of Jesus. Of “their enemies,” Ferrieres writes as follows: “While on this subject,” says he, “I cannot abstain from remarking on the impolitic conduct of the nobles and the bishops. As they aimed only to dissolve the Assembly, to throw discredit upon its operations, instead of opposing mischievous measures, they manifested an indifference upon this point which is inconceivable. When the president stated the question they quitted the Hall, inviting the deputies of their party to follow them; or, if they stayed, they called out to them to take no part in the deliberation. The Clubbists, forming through this dereliction of

duty a majority of the Assembly, carried every resolution they pleased. The bishops and the nobles, firmly believing that the new order of things would not last, hastened with a sort of impatience, as if determined to accelerate the downfall, both the ruin of the monarchy and their own ruin. With this senseless conduct they combined an insulting disdain both of the assembly and of the people who attended the sittings. Instead of listening, they laughed and talked aloud, thus confirming the people in their unfavorable opinion which it had conceived of them; and instead of striving to recover its confidence and esteem, they strove only to gain its hatred and contempt. All these follies arose solely from the mistaken notions of the bishops and nobles, who could not persuade themselves that the Revolution had long been effected in the opinion and in the heart of every Frenchman. They hoped by means of these dykes, to set bounds to a torrent that was daily swelling. All they did served only to produce a greater accumulation of its waters, to occasion greater ravages; obstinately clinging to the old system, the basis of all their actions, of all their opposition, but which was repudiated by all. By this impolitic obstinacy they forced the Revolutionists to extend the Revolution beyond the goal they had set up for themselves. The nobles and the bishops then exclaimed against injustice and tyranny. They talked of the antiquity and the legitimacy of their rights to men who had sapped the foundations of all rights."

The "Great Voice" from the French throne, in commanding this *Cloud* of Deputies to *ascend into* the region of power, or "heaven," did not intend to convoke witnesses against itself, and against the nobles, the bishops, and their dependents, the natural pillars of every abomination in church and state. The electoral body of the nation, however, had different views and purposes. In response to the "great voice out of the heaven, saying, Ascend hither!" the electors sent up some whom they knew not—men of political integrity, lovers of justice, haters of oppression, detesters of hypocrisy and state craft, enemies of corruption, and friends of the people. These "ascended into the heaven in the cloud; and their enemies," the Court, the bishops, and the nobles, "beheld them." We have seen from Ferrieres, how they "beheld them"; and how they treated them. They beheld them with hatred; and would gladly, if they had been able, have scattered, and rolled them into the dust of "the earth," whence they had so astoundingly ascended to the sovereignty of the nation. But this was not to be. The day of vengeance for the national crimes of 1572 and 1685, had arrived; and they were the divinely appointed executioners of judgment upon the court, aristocracy and clergy; so that no device contrived against them was allowed to prosper. When their enemies beheld them, their hatred was the result of fear. History and prophecy both testify this. "Great fear," says John, "fell upon those who beheld them." Having resolved themselves into the National Assembly without regard to the court, aristocracy, and clergy, they performed an act of power, in legalizing the levy of the taxes, though imposed without the national consent; but that they should cease to be levied from the day of their being broken up: and placed the creditors of the State under the safeguard of French integrity: they then proceeded to examine into the causes of the dearth and of the public distress. "These measures," says Thiers, "produced a deep impression. The court and higher orders were *alarmed* at such courage and energy." The danger was equal for them all. The junction of the clergy with the Assembly was a revolution as prejudicial to the king as to the two higher orders themselves, whom the commons declared that they could dispense with. By the imprudent counsel of the aristocracy, the king endeavored to prevent the meeting of the Assembly, but failed. On June 23, he held a royal sitting, in which, as the mouth of the nobles and clergy, he launched reproaches and issued his commands, which, if not obeyed, he would establish by his sole authority as the representative of the nation. He ordered the Assembly to separate immediately. The nobility obeyed with part of the clergy: but the Commons had bound themselves with an oath, that they would not separate until they had given a constitution to the kingdom, established and founded on a solid basis; and this oath, they declared that nothing but the power of bayonets should prevent them from keeping. The populace applauded the Commons; and the joy of the court and aristocracy was instantly turned into alarm, and the greatest

agitation. A minority of the nobles joined the Assembly; but terror seized those who directed the majority. They were exhorted by the court to give way to save the king. Their consent was at length extorted amidst uproar; and the majority, accompanied with the minority of the clergy, took their seats in the National Assembly on the 27th of June. "The family," said President Bailly, "is complete. We can now attend without intermission and without distraction to the regeneration of the kingdom and of the public weal." Thus *great fear fell on their enemies when they beheld them*.

8. "THE GREAT EARTHQUAKE"

"And in that hour there was a great earthquake, and the Tenth of the City fell."

An *earthquake*, in symbolic language, is a shaking of "the earth," which, in the political system of the world, is representative of the common people. It answers to the phrase, *a democratic and social revolution*. There was to be a Great Democratic Revolution "in that hour," characterized by the ascent of the political witnesses of Jesus "in the Cloud" of Deputies "into the heaven," to the great alarm of all interested in the abuses and corruptions of Church and State. The events of that hour have since come to be spoken of as "the Great French Revolution," which has hitherto surpassed all others.

As the result of this great political convulsion, "the Tenth of the City fell." Not the other nine tenths of the Great City, which would have been the fall of the Great City itself; but of one tenth thereof. All the tenths are to continue unfallen, with the exception of the tenth before us, until after the advent of Christ, and the resurrection of his brethren. Then the Great City itself will fall, and be "found no more at all." Its thrones will all be "cast down," and not merely shaken; and the kingdoms which acknowledged their sovereignty will be taken possession of by Christ and his resurrected brethren.

The ten tenths of the Great City are symbolized in Daniel by the Ten Toes of the metallic image seen by Nebuchadnezzar; and by the Ten Horns seen by Daniel and John in their visions of the Fourth-Beast system of powers, commonly styled the European Commonwealth, acknowledging the Papal Supremacy. They are the Ten Kingdoms of the Great City, situated south and west of the Rhine and Danube. Until the late temporary development of the Kingdom of Italy, and as the result of the Treaty of Vienna A.D. 1815, modified by the revolution of 1832, they were Belgium, France, Spain, Portugal, Greece, Bavaria, Hungary, Lombardy, Naples, and Sardinia. The Italian Duchies, Venice, and Switzerland, though upon the territory of the Great City, are not reckoned as horns, because their executives are not *diademed*. The order of things existing in 1865 is exceptional, and therefore only provisional. Bavaria, Hungary, and Lombardy, with the Roman States of the Church, are concorded with the Little Horn, or Catholic Germany. This symbolic order, however, is disturbed by the ambition of "the Earth," or revolutionary element of the Great City. Lombardy, Naples, and Sardinia, with the Duchies, and without Rome, is the unsymbolic order of things; and with France imperial instead of a simple *diademed tenth*. This arrangement of the city, I apprehend, will not last long. It contains in it elements of conflict, which will probably result in *a threefold division of powers*, after the advent of Christ (Apoc. 16:19). Nevertheless, these powers continue to be styled "the ten horns, or kingdoms, which receive power as kings one hour with the beast; to whom, with one mind, they give their power and strength" (Apoc. 17:12, 13). *Ten* has been the predominant number of the papal kingdoms; and, therefore, though they may vary at times, as the vision does not follow them in all their history, they are symbolically indicated as *the Ten*. Of these, France is the most conspicuous in its relation to the witnesses. It is therefore styled *kat exochen*, "the Tenth of the City," which was overthrown as a Diademed Horn by the executioners of the national justice upon the king, nobles and clergy—the class-murderers of the saints.

Celebrated procession of the States General in Versailles. The members of each order were separated by the distinguishing dress they were compelled to wear. But when the deputies of the Commons failed to obtain from the King the concessions they demanded, they made their way to an indoor tennis-court where they took an oath “never to separate” until an acceptable constitution was established “on solid foundations” for proper and equitable government of the nation. Made fearful by this show of force, the King agreed to grant concessions. Thus “they (the representative of the people) ascended up to heaven in a cloud; and their enemies beheld them” (Rev. 11:12).

9. “IN THAT HOUR”

A period is herein allotted for the operations of “the Earth” upon the powers of the City. It is indicated by *an hour*; which, being a twelfth part of a Jewish circle of time, if that circle be *a day for a year*, would represent *a month of days*, or thirty days; or if *a year-time of years*, a month of years, or *thirty years*. I believe this is the proportional allotment of time for the earthquake and the events of the first five vials resulting from it.

The court, the nobles, the clergy, and the catholic superstition, were the chief objects of vengeance, and indignation in the earthquake. The epoch from 1789–’90 to A.D. 1794–’5, a period of about four years, was the epoch of this terrible earthquake, in which was demolished the order of things so carefully established in favor of the church by the emperor Justinian, whose Code was the civil law code of the kingdom of France. This code was first promulgated in the epoch between A.D. 529–534. The *code* was a summary of former laws that still continued in force; the *pandects* published four years afterwards, of the *principles* of the Roman jurisprudence; and the *novels* were Justinian’s additions. These altogether made up the *Civil Law* of the Great City.

Justinian’s Decretal Letter to “JOHN, *the Most Holy Archbishop of the sacred city Rome, and Patriarch*,” dated March, A.D. 533, became thenceforth part of the civil law. In this the Roman See was recognized as the chief in all his dominion; and its bishop consequently as the head of all the churches, and to be judged by none. In those days, “magistrates were tyrants, and priests were wicked, superstitious, and intolerant, beyond any former age. Numberless laws and regulations were imposed in violation of Christ’s authority, which defaced christianity, and robbed christians of their dearest liberties. By Justinian’s Code those powers, privileges, and immunities were secured to the clergy; that union established between things civil and ecclesiastical, and those laws imposed in matters spiritual, which have proved such a hindrance to the truth, and so calamitous to mankind. Through the zeal of the clergy this code has been received, more or less, as the foundation of the jurisprudence of almost every state in christendom; and that, not only in things civil, but ecclesiastical; and by this means, as some author has observed, the old fancy of the Romans about the eternity of their command, is thus far verified.”

A sixth-century manuscript of Justinian’s of *Digest* published 16 december, 533. It epitomised all previous laws, and laid down a basis for the legal and ecclesiastical constitution of Europe. It was translated into Greek, that being the more general language of the people, but the corpus of law was in Latin, the traditional language of law and administration. Justinian’s code governed European law for 1260 years (Rev. 11:2), at which time it was abandoned in France by the French Revolution in 1793 when “the names” or titles of the aristocracy and religious orders of “the tenth of the city” were overthrown. see Rev. 11:13.—Publishers.

Thus Justinian's legislation was all devoted to the building up and strengthening of the Catholic Church; while the legislation of the National Assembly was all directed to its destruction. It is a remarkable fact, that these two mutually antagonistic and subversive systems of legislation flourished exactly 1260 years apart from epoch to epoch; and that the one hour of 30 years added to it, or 1290, brings us to the beginning of the outpouring of the Sixth Vial, A.D. 1820, upon "the Great River Euphrates;" the drying up of whose waters prepares the way of the Sun's Resurrected Kings for the destruction of the Great City, and the redemption of the Holy Land. Is this, indeed, the true ending of Daniel's 1290? And if so, is A.D. 1865–6 the ending of the 1335, as well as of John's "forty and two months"? If it be, then there is an epoch upon us of *four years*, in any day of which Christ may "come as a thief" (Apoc. 16:15): to enter upon a work which will not intermit until it has fully established the kingdom at the end of Micah's period of forty years, about A.D. 1905.

This appears to me, at this writing, to be the correct interpretation of the times. It is, of course, impossible to say that the interpretation is without error. The ensuing years will determine this point beyond dispute. While I write, it is the most satisfactory to my own mind. I have thought, that Daniel's 1290 terminated in 1864; and his 1335 in 1909. But in writing the exposition of this chapter, the fact of the Great Earthquake-resurrection of the witnesses being exactly 1260 years after the promulgation of the civil law of the City; and *the Hour of 30 years* added, bringing us to the beginning of "the pouring out upon the Desolator of the Holy Land that determined" (Dan. 9:27), or 1290 years afterwards—I do not feel at liberty to persist in rejecting my original conviction, that the 1290 ends in 1820; and the 1335 forty-five years after, or in the epoch current with 1865–6, or thereabout. Besides that, the same evidence that limits the termination of the Holy City's "forty and two months," also confines the 1335 days to the event of the resurrection. John's symbolical "rising up" measures the continuance of the *forty and two months* practising (*poiesai*, to execute, practise, act) of the Beast's Mouth to the subjection, or trampling, of the Holy City (ch. 11:2; 13:5): even so Daniel's rising up measures the utmost limit of the 1335 days; concerning which he was told, "*thou shalt arise (tiamod) to thine inheritance at the end of the days.*" In view, therefore, of all the premises, I submit the following as a

10. SYNOPSIS OF THE TIMES OF DANIEL AND JOHN

BEFORE CHRIST

1.
Beginning of the Seven Times of the Babylonian Tree, or 2520 years of the Kingdom of Men from the 1st of Nebuchadnezzar—Dan. 4:16, 23
612
2.
Beginning of the Evening-Morning treading under foot of the holy and the host, or Septuagintal 2400 years in "the third year of Cyrus," being the first of his sole reign
540
3.
Beginning of the Seventy Weeks, or 490 years, in the 20th Artaxerxes Longimanus, king of Persia
456

After Christ

1.
End of the 70 weeks at “the cutting off of Messiah”
34
2.
Beginning of the “time, times, and dividing of a time” when the Saints were imperially “given into the hand” of the Episcopal Mouth of the Little Horn by the Civil Power—Dan. 7:25; identical with the Forty and Two months of Apoc. 11:2; 13:5; in the Phocan Epoch
604–’8
3.
Beginning of the “time, times, and a half,” sworn to by the “Man clothed in linen” (Dan. 12:7); and by the Rainbow Angel, saying, that “the time shall be no longer” (Apoc. 10:6); which personages are identical
604–’8
4.
Beginning of the “abomination making desolate 1290” years (Dan. 12:11; in the Justinian Epoch
531
5.
Beginning of the 1335 day-years in the Justinian Epoch; they extend to “the time of the dead” when Daniel and John rise to the inheritance (Dan. 12:12, 13)
531
6.
The Man-Child of Sin “revealed,” being born of the Imperialized Woman at the end of a gestation of nine months, or 280 day-years (Apoc. 12:2, 5); in the Donatist Epoch, in which the Sealing begins (ch. 7:3); and the flying into the wilderness ensues (ch. 12:6, 14)
312–’16
7.
“Silence in the Heaven about half an hour” begins
324
8.
Beginning of a gestative period of 280 years, made notable by the Constantinian, or Laodicean, Pentecost, styled the Council of Nice
325
9.
The Silence in the Heaven ends at the death of the emperor Constantine

337

10.

The “God of the Earth” fully “revealed” in Rome in the Phocan Epoch, 280 years after the Council of Nice (Dan. 11:36–39)
605–’6

11.

Beginning of the first period of “five months” appropriated to the tormentation of the unsealed by the Saracens (Apoc. 9:4–6)
632

12.

Beginning of the second “five months” at the end of the first (Apoc. 9:10)
782

13.

End of the second five months, 300 years after the beginning of the first, marked by the fall of Caliphs
932

14.

Beginning of “the hour, day, month, and year”, or 391 years and 30 days, appropriated to the subversion of the Greek Catholic Empire, or third of the Roman orb (Apoc. 9:15) April 29
1062

15.

End of the 391 years and 30 days, signalized by the capture of Constantinople by the fourth Euphratean angel, or Ottoman, power May 29
1453

16.

“The Remnant of the Woman’s Seed” stands first before the Dragon, and afterwards before “the God of the Earth;” in all, “a time, times, and a half a time,” or 1260 day-years (Apoc. 11:3; 12:6, 14, 17; which end with the beginning of the war upon the witnesses, waged against them by the MOUTH OF BLASPHEMY (Apoc. 13:5, 7); in the St. Bartholomew Epoch
1572–’6

17.

The war against the witnesses having continued 113 years, they are “prevailed against,” or “overcome and killed,” at the Revocation of the edict of Nantes (Dan. 7:21; Apoc. 11:7; 13:7)
1685

18.

Having lain unburied corpses in the Breadth of the Great City “three days and a half,” or 105 years, the witnesses stand alive again upon their feet, and ascend into the heaven in the French revolutionary epoch, 1260 years from the Justinian (Apoc. 11:9, 11, 12)

1789

19.

End of the period of 1290 years of abomination making desolate, signaled by the beginning of the outpouring, in the Greek revolutionary epoch, of “that determined upon the Desolator” of the Holy Land (Dan. 9:27); in the commencement of the Sixth Vial at the end of the Hour of Apoc. 11:13

1821

20.

End of the Evening-Morning of 2400 years; notably signaled by the immediately succeeding quinquennial epoch of the American Civil, the Franco-Mexican, the Russo-Polish, and the Austro-Russian Danish, wars; with financial perplexity, the worst of which has not yet been seen

1860

21.

End of the 42 months of Apoc. 11:2; 13:5, the terminus of the temple and altar measurement; also the end of the “time”—*chronon*—sworn to by the Rainbowed Angel; that is, of the “time, times, and a half” sworn to by the “Man clothed in linen;” and of the 1335 day-years in the current epoch (Apoc. 10:6; Dan. 7:25; 12:7, 12)

1864–’8

22.

“THE TIME OF THE END.” A period of 40 years—Micah 7:15: in which the Rainbowed Angel finishes the Mystery of the Deity as declared in the Gospel of the Kingdom

23.

The terminal epoch of Micah’s 40 years, and of the Seven Times, or 2520 years, from the 1st

11. INITIAL AND TERMINAL PROPHETIC EPOCHS

1.

THE DONATIST EPOCH, A PERIOD OF THREE YEARS, SIGNALIZED BY THE DONATIST TRIALS AND THEIR CONDEMNATION BY CONSTANTINE

312–’16

2.

The JUSTINIAN EPOCH, a period of four years, signaled by the promulgation of the Civil Law of the Great City; and by great desolation in the Holy Land

529–’34

3.

The PHOCAN EPOCH, a period of four years, signaled by the Bishop of Rome being recognized as Supreme Pontiff by the emperor Phocas

604–’8

4.

The ST. BARTHOLOMEW EPOCH, signalized by massacre and war upon the Huguenots on the day of that Romish saint
1572–'6

5.

The FRENCH REVOLUTIONARY EPOCH, a period of about five years, signalized by the fall of the French Monarchy and the Reign of Terror
1789–94

6.

The CURRENT EPOCH, a period incomplete, and signalized by the American Civil and other wars; to be followed by the development of the Roman Question at the close of 1866
1860–67

7.

The TERMINAL MICAH EPOCH, a period at the end of the ensuing 40 years adjusting the difference between that end and the end of the 2520 years
1905–'8

8.

The POST RESURRECTIONAL EPOCH, a few years at the end of the Millennium, styled "a little season," finishing the Millennary Week of 7000 years from the Creation
2

12. OF THE 2400

It may be as well to state here in relation to the number in Dan. 8:14, that there are various readings of the text. In some manuscripts seen by Jerome in the 4th century, the number was written 2200. The English Version on his authority reads 2300. But in the Septuagint, translated from the Hebrew, about 265 years before the birth of Jesus, for the use of the Jews in Egypt, who spoke Greek, the number is written 2400. Here, then, are three different periods assigned to the duration of the "evening-morning" trampling of the Holy and the Host by the Little Horn of the Goat—2200, 2300, and 2400. Which of these is correct?

As to the 2400, it does not depend alone upon what some regard as the questionable authority of the Septuagint. The celebrated missionary, Joseph Wolff, states that the Jews of Ispahan and Bokhara possess some ancient manuscripts of the prophetic writings of Daniel, in which chapter 8:14, reads "2400 instead of 2300 days;" also, that, when in Adrianople, in 1826, he saw an Armenian manuscript of the Bible in Greek, supposed to be of the fifth century, and translated by Mesrop, in which the same number occurs. "The greater number of manuscripts read 2300. This, however, proves nothing more than the fact, that 2400, like the truth, is in the minority." "The authorities" and "competent judges," as they are regarded by Laodiceans without authority and incompetent, are most of them in favor of the 2300. They reject the testimony of the Septuagint as a *typographical* error; but this objection will not hold against the *manuscripts* seen by Wolff, which "the authorities" and "competent judges" have not hitherto succeeded, if they have attempted even, in convicting of error.

What is the correct reading of the number must be determined by something more reliable than Laodicean "authority." Only one of the three readings can be right; and it is not to be supposed,

considering the carefulness with which the Hebrew text was preserved, that they are all wrong. The probability is, that some manuscripts were corrupted in, or soon after, the reign of “Antiochus Epiphanes, the Jewish Antichrist,” so-called, in order to make out a theory of the fulfilment of “the Vision of the Evening-Morning,” in his persecution of the Jews! The 2400 period was too long for the theory, and was probably shortened to suit; hence, the 2300; and, as the theory was “orthodox,” and adopted by the leaders of the catholic idolatry as the true interpretation, of the prophecy, and by them handed down to the present generation of the children of the Great Harlot, as proved by the writings of Rollin, Maitland, Moses Stuart, and so forth, the number, as an essential element of the theory, was patronized by “the authorities” and “competent judges” of the divinely excommunicated court, who, in the multiplication of manuscripts, are careful to insert 2300 instead of 2400.

Be this, however, as it may, the question with us is not so much how came the error, but what is the truth in the case? This is what I shall try to get at; and, in so doing, I remark, that it appears to me that the solution of the difficulty depends upon the working of the matter by a correct rule of interpretation. My rule or reed, then, is this, that *the time of the Vision must be calculated from the first event symbolized in the vision*. I see no flaw in this rule. I can see no reason why any of the events symbolically represented should be left out of the time given, whatever it may be. The time of the vision is the 2200, 2300, or 2400, as may be determined. Many affirm (and I was once of the same opinion, when I took for granted the correctness of the English text) that the commencement of the Seventy Weeks was the beginning also of the time of the vision, B.C. 456. But to begin at this date would be to exclude the symbolical events of over *eighty* years. Why should they be excluded from the time of the vision? I can see no reason for such exclusion; and, therefore, cannot consent to it. Besides this, it terminates too soon. This will appear from the Hebrew text, *l'eth-kaitz h'khazon*, “to the time of the end the vision.” The vision is to extend to the epoch of the manifestation of “the appearance of a man,” answering to the symbolism exhibited in Dan. 8:15–18; 10:5, 6; when “the Holy shall be vindicated,” or avenged—ch. 8:14. If 2300 be assumed as correct, then, commencing as above, it terminated in the vulgar era 1843. This was *twenty-two* years ago; too long an interval for a correct ending. The Man has not appeared, nor has the Holy been justified, cleansed, vindicated, or avenged, in any sense. I therefore conclude that this beginning and ending in connexion with the 2300 is a mistake.

My rule excludes the idea of the time of the vision beginning with “the going forth of a commandment for causing to return, and for building Jerusalem,” in the 20th of Artaxerxes, B.C. 456. This commencement was assumed on the ground of the word, *nekhtak*, rendered in the English Version, “are determined,” signifying, *cut off*. It is true that this is one of its meanings; but it also signifies *cut upon*, or *notched*, *divided*, *decided*, *decreed*, *determined*. Sir Isaac Newton has the following note upon the word: “*Cut upon*—A phrase in Hebrew, taken from the practice of numbering by *cutting notches*.” The word in the prophecy for “cut off,” is *yikkaraith*—ver. 26. The Seventy Weeks were *divided off* from the time of the vision; but not necessarily from its first years. If a reed of any length represents the time of the vision, the most that can be argued from the *cutting* import of the word is, that the seventy weeks, or 490 years, were *notched into* the reed—that they were placed between two notches; of which, the first answered to the decree of Artaxerxes; and the second, to the “cutting off of Messiah” by crucifixion.

But *decreed*, or *determined*, in the sense of divided or apportioned, is doubtless the sense of the word in this the only place it occurs in the book. Seventy weeks are apportioned out of the time of the vision for the development of certain specified events. Hence, their beginning or ending affects only themselves; and the commencement of the time of the vision must be sought for elsewhere.

Seeing, then, that it is reasonable that all the events of the vision should be included in the time of the vision, I am prompted to inquire, what was the first event symbolized in the Evening-Morning

vision? The answer to this is in the words of Daniel: "The higher horn of the ram came up last." This was the first event symbolized. It represented the Persian Dynasty of the Ram Empire succeeding the Median. Darius and Cyrus reigned conjointly in Babylonia two years, when Darius the Mede died, and Cyrus the Persian became sole ruler, B.C. 540. This was the third year of Cyrus from the death of Belshazzar; the first from the death of Darius (Dan. 1:21; 10:1). Now, if this be admitted as the commencement of the time of the vision, it is fatal to the claims of the 2300; for this number, calculated from B.C. 540, would end; A.D. 1760, since which year over a hundred years have elapsed, in no part of which has the trampling of the Holy and the Host been finished, nor the Holy avenged.

For this reason, then, I reject the 2300 as spurious; and if so, I can have nothing to say for the 2200, which, by the same rule, terminated two hundred years ago. What then remains? One thing only, and that is, if my rule of interpretation be correct, that the 2400 is the best reading of the three, and alone worthy of all reception. Adopting this as the true time, we are brought by it to A.D. 1860-'1, which is the ending of the 2400th year. If I am right, A.D. 1865 is hard on the beginning of "the time of the end," styled by John "the Hour of Judgment." The numbers of Daniel and John all seem to terminate in the epoch now upon us. *After* the 2400 is finished, "the appearance of the Man clothed in linen," "the voice of whose words is the voice of a multitude," transpires, judgment is given to them, and the Holy is avenged; but how long exactly intervenes between the end of the 2400 and his appearing "as a thief," I see no evidence to prove.

The vision, of which the 2400 is the time, is styled "the vision of the evening and the morning," in allusion to "the daily," which was offered in sacrifice every evening and morning under the law. No movement was to take place for its restoration until the end of a day of 2400 years. That end seems to have arrived, and with it the end of Daniel's "time, times, and a dividing of time," the 1335 days, and John's "forty and two months." I therefore now look for the advent of Christ, and the resurrection, at any time within the epoch ending in a very little season.

13. "THE TENTH OF THE CITY FELL"

The object for which "the Earth" had exhaled from its stratum the Cloud of Deputies in response to the Royal Edict, saying, "Ascend hither!" was the establishment of a Constitution. The instruction given to its deputies energetically expressed its demand for this, with the understanding that the new government was to be monarchical and hereditary. The constituents of the deputies were all agreed in desiring the regeneration of France; and the whole French nation claimed with energy the rights of the citizen, liberty, and property, and the free communication of thought. It insisted on being free; and "the genius of France," says Clermont-Tonnerre, "hurried, as it were, the march of the public mind; and had accumulated for it in a few hours the experience which could scarcely be expected from many centuries."

Clermont-Tonnerre's "Genius of France," was John's "Spirit of Life from God." It was this that "hurried on the march of the public mind," and gave it a certain amount of wisdom for the crisis beyond its experience of ages.

But the instability of the king, and the infatuation of the court and aristocracy, proved an obstacle quite insurmountable by a wise moral force, and precipitated events which threatened, and at length effected, their destruction. Had the estates of the kingdom been left to their own action, the result would probably have been in favor of the old abuses; but there were forces exterior to these orders, vigilantly observing the course of events, and ever ready to shape them into the direction it was considered they ought to go for the development of the public good. These forces were famine and the fury of the people worked by agents invisible and unknown. The parliaments, the nobility, the clergy, the court, all threatened with the

same ruin, had united their interests, and acted in concert. They were all pervaded with consternation mingled with despair. Their policy was to have the people commit as much evil as possible, that what they called good might be brought about by the very excess of that evil. In promotion, therefore, of this “political pessimism,” compounded of spite and perfidy, the aristocracy began from the time of the capture of the Bastille to co-operate with the most violent members of the popular party.

Under the influence of these antagonist forces, unexpected events would result to the astonishment and dismay of all parties. The agitation was general. A sudden terror had spread itself everywhere. On the night between July 14 and 15, Paris was to be attacked on seven points, and the National Assembly dissolved. The treachery of the court was revealed by its imprudence, and effectually defeated by the fury of the people, who stormed the Bastille, July 14, 1789, and caused the Assembly to triumph over its enemies.

But the reconciliation was only transitory. The court resumed its pride, and the people its distrust; and implacable hatred recommenced its course. Atrocious outrages were committed throughout the whole kingdom, which were rather increased than pacified by the spontaneous abolition of the feudal system, and the tithes without redemption. The king, who sanctioned this revolution, accepted the flattering but undeserved title of “the Restorer of French Liberty.” His was a struggle of power against liberty; and every concession was a victory gained by the people, and one step nearer the precipice over which “the Tenth of the City” was doomed to fall.

The Storming of the Bastille in Paris

The storming of the Bastille is recognised as a decisive incident in the French Revolution. The Bastille, a huge building of eight round towers linked by walls eighty feet high, had originally been built as a fortress in the fourteenth century. Since then it had been used as a state prison for citizens who had been arrested on political grounds, but were not guilty of an offence punishable under common law. It therefore became a symbol of an intolerable regime by the common people, who stormed it and took it on 14th July 1789, an important date in Bible prophecy and world history, for it clearly showed to the King and Government the violent methods the people were prepared to use to obtain what they considered their rights, for the French Revolution changed the political constitution of Europe, and established the principles of Communism which, since then, have so dramatically affected all countries.—Publishers.

The work upon which the National Assembly was now engaged was the New Constitution. “The nation wills, the king executes:” these were its simple elements, and they imagined that they wished for a monarchy, because they left a king as the executor of the national resolve. Real monarchy is the *rule of one*, to which limits are set by means of the national concurrence. There the will of the prince in reality does almost every thing. But the moment the nation can order what it pleases, without the king having the power to oppose it by a *veto*, the king is not more than a magistrate. It is then a republic with one consul instead of several. Such was the monarchy existing in men’s opinions; and they were republicans without being aware of it.

But events were too slow for the impatient populace; for while the court and the aristocracy were intriguing, and the National Assembly discussing, the people were crying for bread. The mob determined to go to Versailles, and call the king and Assembly to account for their hesitation to secure the welfare of the people. From all quarters was heard the cry of “The king to Paris!” which the aristocracy proposed to prevent by carrying him off to Metz where, in a fortress, the court might order what it pleased. All were in commotion. Paris poured forth its thousands, and attacked the palace of the

king, whose foreign mercenaries would have been massacred but for the interposition of Lafayette. With frightful howlings, the mob demanded the removal of the royal family to Paris. At length they were gratified, and the procession started. "I hope," says Lavallette, "such a scene will never be witnessed again!" It was the conveyance of the royal representatives of Charles IX., his Queen-Mother, and Louis XIV., the sanguinary murderers of the witnesses of Jesus, prisoners of a mob as ferocious as they, to the place of their future execution. "These madmen, dancing in the mire and covered with mud, surrounded the king's coach. The foremost groups carried on long pikes the bloody heads of the life-guardsmen butchered in the morning. A group of women, ugly as crime itself, swarming like insects, and wearing grenadier's hairy caps, went to and fro, howling barbarous songs. Several of these abandoned women, drunk with wine and fury, rode astride upon the cannon, celebrating by their abominable howlings all the crimes they had committed or witnessed. Others, near the king's carriage were singing allegorical airs, and, by their gross gestures, applying the insulting allusions in them to the Queen. In the transports of their brutal joy, the women stopped the passers by, and yelled in their ears, while pointing to the royal carriage: 'Courage, my friends; we shall have plenty of bread now that we have got the baker, the baker's wife, and the baker's boy.' This scene lasted for eight hours before the royal family arrived at the Place de Greve. They alighted at the Hotel de Ville, their first resting-place during protracted misery, that terminated afterwards in a horrible death. Thus ended the memorable 6th of October, 1789."

The new constitution being finished, it was sworn to by all parties on the anniversary of the destruction of the Bastille, July 14, 1790. Having concluded its labors, the National Constituent Assembly was replaced by the Legislative Assembly. The members of this body were of opinion that enough had not yet been done. Their minds were incessantly recurring to the idea of a *republic*. The National Assembly had changed an absolute monarchical despotism into a constitutional and very limited monarchy, but the hot-headed republicans of the new legislature, who occupied the highest benches, and thence denominated *The Mountain*, were all-powerful in the clubs and among the populace, and were determined to be satisfied with nothing short of the abolition of monarchy as an expensive and useless pageant.

The policy of the Legislative Assembly was the curtailing of the prerogatives of Royalty. Its predecessor had already wrested from the king the privilege of pardoning criminals. It continued the work by decreeing that he should no longer be addressed by the titles *Sire* and *Your Majesty*; and, on August 11, 1792, they suspended him, and formed an Executive Council to exercise his constitutional functions; and, on August 13, imprisoned him and the rest of the royal family in the Temple.

The Legislative Assembly held its first sitting October 1, 1791. It passed 2,140 decrees relative to administration or legislation, and closed its labor without abolishing monarchy, September 21, 1792.

During the brief reign of this Assembly some very exciting events had transpired in the history of the King. He considered himself as a prisoner in the hands of his enemies; more especially since the failure of his attempt to establish himself and family at Montmady. He had fled with them in disguise from Paris; but was recaptured at Verennes, whence he was brought back by the populace with ignominy.

On June 20, 1792, the mob invaded his palace in great tumult and in arms to lay before him their remonstrances. They highly disapproved of his use of the *veto*, and demanded that he should sanction the decrees of the Legislative Assembly against the priests, and for the formation of a camp of 20,000 men, for the defence of Paris against foreign enemies. But the king, true to the catholic instincts of his blood-stained dynasty, was indisposed to endorse the decrees which expelled non-juring priests from France, and demanded a vigorous prosecution of hostilities against foreign powers, upon whose success against *the revolutionary "earth"* he looked for deliverance and restoration to his former despotic authority. He regarded the revolution as merely a transient popular movement that would soon be stopped by a few victories of the invaders. Neither he nor his Queen, Marie Antoinette, could be

persuaded of the truth of Dumouriez's words, that the movement was "an almost unanimous insurrection of a mighty nation against inveterate abuses, the flame of which was fanned by great factions." "Thus, by a kind of fatality," says Thiers—yes, a fatality, apocalyptically registered, decreeing the fall of "the Tenth of the City"—by this fatality "the supposed intentions of the palace excited the distrust and fury of the people, and the uproar of the people increased the anxiety and the imprudence of the palace. Despair therefore reigned within and without." Utter detestation of royalty moved the heart of the abyss. "You see me very sad," said the Queen to Dumouriez. "I dare not approach the palace window which looks into the garden. Yesterday evening I went to the window towards the court just to take a little air. A gunner of the guard addressed me in terms of vulgar abuse, adding, 'How I should like to see your head on the point of my bayonet.' In this horrid garden you see on one side a man mounted on a chair, reading aloud the most abominable calumnies against us; on the other, a military man or an abbe, dragged through one of the basins, overwhelmed with abuse, and beaten; whilst others are playing at ball, or quietly walking about. What an abode! What a people!"

On 5th October 1789, some hundreds of women wild with fury through hunger and frustration seized weapons and marched to Versailles where the King and his family were staying. They demanded bread, and insisted upon the King and his family returning to Paris. The above is a contemporary print depicting them departing on their mission.

The King arriving at the Hotel de Ville on 6th October. He and his family returned in the royal carriage, but ended on the scaffold of the guillotine. His death ended an epoch for France, for Europe, and for the world. Out of the French Revolution emerged the spirit of Communism that has influenced world politics since.

The Girondins, who were enthusiasts for liberty and philosophy, ruled in the Legislative Assembly. They despaired of the king's sincerity. Therefore, having Paris at their back, they determined to make their party master of the king, and to forestall his suspicious intentions. Through Roland they declared to the king that "the declaration of rights is become a political gospel, and the French constitution a religion for which the people are ready to perish. That all attacks made upon it are but means of kindling enthusiasm in its behalf. That it was too late to recede, and that means of temporizing no longer exist. That the Revolution was accomplished in men's minds, and would be consummated at the expense of their blood, and cemented with it, if prudence did not prevent the calamities which it was yet possible to avoid. Gracious Heaven!" exclaimed they, "hast thou stricken with blindness the powers of the earth, and are they never to have any counsel but such as shall lead them to perdition!"

The combat had now commenced between the Girondins and the Court—a combat which was for life or death. Lafayette, who was a constitutionalist, offered to deliver the king from his enemies by an armed rescue. But the king and queen refused to be saved by him a second time, hoping that salvation would come from the occupation of Paris by Austrian and Prussian troops. The discovery of Lafayette's intrigue made the popular party absolutely desperate, and it resolved to strike a blow at the court before it could carry into execution the plots of which it was accused.

June 20, 1792, was the insurrection of the *Sans Culottes*. They bore flags inscribed with the words, "The Constitution or Death." Ragged breeches were held up in the air with shouts of *Vivent les sans-culottes!* Besides which an atrocious sign was displayed to add ferocity to the whimsicality of the spectacle. On the point of a pike was borne a calf's heart, with the inscription, "Heart of an Aristocrat." The court had called in the disciplined barbarians of the North, by which its adversaries were stirred up to call in those other undisciplined barbarians, who by turns merry and ferocious, abound in the heart of cities, and remain sunk in depravity amid the most polished civilization. This motley multitude filed by thousands

through the Legislative Hall, and there forcibly intruded themselves upon the king, whom they compelled to don the red Phrygian “cap of liberty.” He consented to hear them read their petition. This terrible lecture of the rabble was listened to amid uproar and shouts, and the oft-repeated cries of “No Veto,” “No Priests,” “No Aristocrats!” “The Camp near Paris!”

At length, in the evening, these unwelcome visitors were persuaded to retire in peace and order. He was immediately rejoined by his family. Tears flowed copiously from these royal constituents of “the affrighted remnant” (ch. 11:13). The king, with the red cap still perched on the top of his wig, was overcome by the scene. Recollecting that the offensive symbol was still there, he flung it from him with indignation. The Queen perceived tears in the eyes of M. Thionville, a staunch republican deputy. “You weep,” she said, “to see the king and his family treated so cruelly by a people whom he has always wished to render happy.” “It is true, Madam,” replied he, “I weep over the misfortunes of a beautiful, tender-hearted woman and mother of a family. But, do not mistake; there is not one of my tears for the king or the queen—I hate kings and queens.”

The attacks against royalty were as yet only indirect. None seemed to be satisfied with the constitution. One party wished to modify it by the intervention of foreigners; the other to overthrow it by establishing a republic. The report of the committees on public affairs was alarming, and caused the Assembly, on July 11, to pronounce the solemn formula: “Citizens, the country is in danger!” The meaning of this was, that every one should now lay down his life in behalf of the State. The Revolutionary ardour was excited to the utmost. An universal phrenzy seized the public mind. The idea of declaring that the king had forfeited the crown, and of forcing him to abdicate, was regarded as the only possible remedy for the evils which threatened France. Many departments openly defied the authority of government, and without any orders sent their contingents to form the camp near Paris. This was the commencement of the revolt that overturned “the tenth of the Great City.”

Consternation pervaded the court, and a new trial of fortitude awaited the king. July 14, 1792, had arrived—the anniversary of the destruction of the Bastille—which was to be celebrated. An immense tree was planted by “the Earth,” who styled it “the Tree of Feudalism.” It bore on its branches *crowns*, blue ribbons, *tiaras*, *cardinals’ hats*, *St. Peter’s keys*, ermine mantles, doctors’ caps, bags of law proceedings, *titles of nobility*, escutcheons, coats of arms, and so forth, and the king was invited to set fire to it. This, however, he declined, saying there was no longer any such thing as feudalism. The concourse of rabble, federalists from the provinces, and troops, was immense. No accident, however, occurred, and the king returned to the palace, glad at having escaped the dangers, which he conceived to be great, but alarmed at those he beheld approaching.

Everything indicated a speedy revolution. The Girondins foresaw and wished for it; but they did not clearly distinguish the means, and dreaded the issue of it. The people accused them of indolence and incapacity. They were weary of eloquent speeches without result, and the leaders of the clubs and sections demanded an active and concentrated direction, that the popular efforts might not prove unavailing.

This demand was supplied by a secret conclave styled *the insurrectional committee*. It was composed of Jacobins, who concerted the celebrated insurrection of the 10th of August, ’92, “which was due,” says Petion, “to the Guardian Genius which has constantly governed the destinies of France ever since the first meeting of its representatives” “the Spirit of Life from God.”

The plan definitely adopted was to set the people in motion, repair in arms to the palace, and to depose the king. On the 3rd of August, Petion, the Mayor of Paris, was directed to petition the Assembly in the name of the forty-eight sections of the city, to decree the dethronement of Louis XVI. The crisis was now approaching. Everything was arranged by the royalists for the king’s flight, which at the last moment was frustrated by his refusal to fly. A general agitation pervaded Paris. The drum beat the call

in all quarters. The cry, "To arms!" was raised, and the insurrection proclaimed on the 10th of August. The dismal sound of the tocsin pervaded the whole extent of the Capital. At length it reached the palace, proclaiming that the terrible night had come—that fatal night of agitation and blood—destined to be the last the monarch should pass in the palace of his ancestors, a sanguinary and cruel race.

At dawn of day the palace was besieged by "the Earth," full of fury against the royal and courtly representatives of the murderers of the saints and witnesses of Jesus. The king had with him about nine hundred Swiss mercenaries, and more than one battalion of the national guard, besides a crowd of hangers-on about royalty. But he lacked the boldness necessary to use them with effect; and though it is said that the Queen presented a pistol angrily at him, and said to him, with energy, "Sire, it is time to show yourself!" it was found impossible to arouse him from that judicial infatuation sent upon him by the Divine Avenger of his own. Instead of staying to defend himself in the royal den of Charles IX. who, from its windows, had glutted his thirst for righteous blood in shooting Huguenot, men and women, while flying from their murderers in the streets, in 1572—Louis took refuge with his family in the midst of the Assembly. Soon after their arrival, the roar of cannon and the roll of musketry was heard. The massacre, retaliatory for that of St. Bartholomew's had begun. The resurrected witnesses were striking terror and dismay into the hearts of their enemies; and a most sanguinary combat raged. The Marseillais and Bretons, boiling with fury, rushed forward with ardor, fell in great numbers, but at length made themselves masters of the palace. The rabble, with pikes, poured in after them, and the rest of the scene was one general massacre. They put to death every person without distinction. Streams of blood flowed everywhere from the roofs to the cellars. All were butchered alike. It was scarcely possible to set foot anywhere without treading upon a dead body. Modesty forbids the description of the mutilation of the slain. Among the perpetrators of these atrocious deeds were found women! Every corner of the palace was plundered by the mob. Devastation and death everywhere prevailed. The butchery did not cease for hours. Carnage was the revelry of the day; and when "aristocrats" were no longer found, the rabble continued to drink blood in mutual slaughter; so that the mangled bodies of the seven hundred and fifty Swiss guards were covered with fresh heaps of the self-destroyed rabble.

The Assembly anxiously awaited the issue of the combat. Shouts of victory at length arose from the populace, intoxicated with joy and fury. They soon filled the Hall, bringing with them plunder, and the few Swiss prisoners they had spared. The king and his family, cribbed and confined in the reporters' box, beheld in these trophies the ruin of their throne, and the joy of their conquerors. The reward of victory was the abolition of royalty. The Assembly dared not refuse this. The celebrated decree was therefore passed to the effect, that

Louis XVI. is, for the time being suspended from royalty;

A plan of education is directed for the Prince Royal;

A national convention is convoked.

The tumult continued to rage with extreme violence, and, in the opinion of the people it was not sufficient to have suspended royalty, it behoved them to destroy it. In their petitions they insisted that the suspension should be changed into dethronement. They were pacified with the assurance that a convention had been decreed to decide irrevocably the great question. In the meantime the Royal Family was imprisoned in the Temple.

Forty days after this event, Sept. 20, the National Convention was constituted at the Tuileries. A new constitution was to be formed, based upon absolute equality, and the sovereignty of the people. After certain motions and decrees, the question of royalty was brought forward. It was insisted that its abolition should be forthwith pronounced. "The people," it was said, "had just been declared sovereign, but it will not be really so till delivered from a rival authority—that of kings." The Assembly and the tribunes rose to express their unanimous reprobation of royalty. Discussion was proposed. "What need is

there of discussion,” it was objected, “when all are agreed? Courts are the hotbed of crime, the focus of corruption; the history of kings is the martyrology of nations. Discussion is not needed.” Profound silence ensued, and by unanimous desire, the President of the National Convention declared that ROYALTY WAS ABOLISHED IN FRANCE. This decree was hailed with universal applause. It was then proposed not to date 1792 the year 4 of liberty, but the year 1 of THE REPUBLIC. The year 1789, was no longer considered as having commenced liberty, and the new republican era began on that very day, Sept. 22, 1792; which was 1260 years from Justinian’s delivery of the saints into the hands of the Supreme Pontiff of the Great City.

14. SEVEN THOUSAND NAMES OF MEN

“And in the earthquake seven thousand names of men were put to death.”

In the English version this text reads, “were slain of men seven thousand.” This error has probably crept in through editors not being able to conceive how *names* could be *slain*. They have therefore left *onomata*, *names*, out of the text, without any good reason. In my translation it is restored as indispensable to the right understanding of the prophecy.

We have seen how “the Tenth of the City fell” by the concussion of “the Earth.” It required the shocks of three entire years to level it with the ground. It was caused to fall by the shaking of “the Earth” in a special sense. It was the fury of the populace, excited and directed by an invisible agency, dictating its will to affrighted assemblies, that overthrew the monarchy. The assemblies left to themselves would not have found the courage needful for such a work. Their sympathy was with royalty even after Aug. 10. The decree of heaven, however, could not be circumvented. “The Earth” had no love for the power that had crushed it in 1685. It hated kings, and all that constituted the pillars of their thrones. It began its work by throwing down the pillars, and having removed these, abolished the throne, and ignominiously executed its incumbent.

The aristocracies and hierarchy of a monarchy are its strongest supports. To these belong *names* of divers sorts. The names of aristocracy are the titled orders of nobility, such as dukes, marquises, counts, and such like, to which are attached feudal rights, privileges, and immunities, denied to the common people. Hierarchical names are representative of ecclesiastical orders and associations, which are known by their titles—monks and priests, orders of men at once the creatures and supporters of despotism and superstition; the flatterers of princes, and the spoilers of the common people. To put these names to death would be to abolish them, both as to their associational existence, and the titles by which the classes of men, and the individuals of those classes, were distinguished.

These names are put down at *seven thousand*. This is the symbolical number by which the real number is expressed—a definite totality for an undefined whole; and equivalent to all orders of monks, priests, and nobles related to the Tenth Kingdom of the Papal City. Hence, the interpretation of the text is, that “in the insurrectional agitation of the democracy all the monastic and sacerdotal orders, together with all ranks and degrees of nobility, should be utterly abolished.” Such is the prophecy; and we shall find, that in the epoch of the fall of the French Monarchy, the things predicted were literally and sanguinarily fulfilled.

The destruction of the Bastille by the mob, and the excesses of the day, were a warning to the upper classes of their approaching ruin. Consternation, mingled with despair, pervaded them all. On the 4th of August, 1789, these disturbances and the means of putting an end to them, were discussed. Two of the nobility, members of the National Assembly, urged that it would be silly to employ force to quiet the people: that the right way would be to destroy the cause of their sufferings, and then the agitation which

was the effect of them would instantly cease. They proposed the abolition of all feudal rights, which were frightfully oppressive. A sudden paroxysm of disinterestedness seized upon the Assembly, and everyone hurried to the tribune to renounce his privileges. A sort of intoxication seized all orders, all classes, all the possessors of prerogatives of every kind, who sought only to cast them all away. As the commons had no privileges to give up, they relinquished those of the provinces and the towns. The equality of rights was thus established between individuals and all parts of the French territory. The Assembly abolished tithes without redemption, and decreed the maintenance of the clergy by the State, which was very humiliating to their pride.

The feudal system having been abolished, the Assembly proceeded to destroy those great bodies, or “names,” which were enemies in the state against the state. The clergy possessed immense property, conferred on them by princes as feudal grants, or by the pious by way of legacy. Talleyrand, bishop of Autun, proposed to them to renounce the property of the ecclesiastical benefices in favor of the nation. The clergy, however, struggled against this proposition, but without effect. The Assembly decreed that all their possessions were at the disposal of the state; by which it destroyed their formidable power, and the luxury of the high dignitaries of the order; and secured those immense financial resources which so long upheld The Revolution. It declared also, that it ceased to recognize “religious vows,” and restored liberty to all the inmates of cloisters. “From this moment,” says Mignet: “The hatred of the clergy to the revolution broke forth. It had been less intractable than the noblesse at the commencement of the States General, in the hope of preserving its wealth; afterwards it showed itself not less opposed to the new regime.”

The exasperated clergy continued to excite disturbances throughout France. They deemed themselves sacrificed to the creditors of the state. Their property was ordered to be sold. Rendered desperate by the loss of the “filthy lucre” they adored, they circulated writings among the people, declaring that the plan of the revolutionists or John’s resurrected and ascended witnesses, was to attack the catholic religion—that great *name* by which they had their wealth; and whose functionaries had put them to death. They neglected no means to awaken the ancient fanaticism of Provence and Languedoc. The protestants of these parts excited the envy of the catholics, whose priests took advantage of the dissensions to widen the breach. In this spirit it was proposed in the Assembly to declare, that the catholic religion was the only religion of the State. An ecclesiastic threatened them with malediction for intending to abolish the catholic religion. This was denied. In the course of the debate Louis XIV. was mentioned. “I am not surprised,” exclaimed Mirabeau, “that reference should be made to the reign in which the Edict of Nantes was revoked; but consider that, from this tribune whence I address you, I see that fatal window, where a king (Charles IX.), the murderer of his subjects, mingling worldly interests with those of religion, gave the signal for the massacre of St. Bartholomew!” The Assembly refused to make the declaration. The catholics and protestants had come to blows on the subject in the south; and the former were repulsed.

But, while the clergy were filling up the measure of their fathers, the nobles were not forgotten. On June 19, 1790, it was proposed to abolish the titles of count, marquis, baron, etc.; to prohibit liveries; in short, to suppress all hereditary titles. A noble asked what they would substitute for the words, “Such an one was created count for service rendered to the state?” “Let it merely be said,” replied Lafayette, “that on such a day such a person saved the State.” The motion was carried, notwithstanding the extraordinary irritation of the nobility, which was more galled by the abolition of its titles than by the more substantial losses which it had sustained since the commencement of the revolution. The more moderate portion of the Assembly had proposed that, in abolishing titles, those who chose to retain them, should be at liberty to do so. Lafayette tried to procure its return for amendment; but the king instantly gave his sanction, with the disingenuous intention, as some supposed, of driving things to extremities.

On July 30, 1791, decorations and orders of knighthood were suppressed; and to consummate the whole, the titles of *Sire* and *Your Majesty* were taken from the king. The Duke of Orleans assumed the name of *Egalite*, in English, *Equality*. Thus, all were reduced to an undistinguished multitude, having no pre-eminence to title one above another. *Citizen* and *citizeness*, was the designation common to all the French.

“The clergy,” says Thiers, “stripped of the immense possessions which had formerly been given to it, on condition of relieving the poor, whom it did not relieve, and of performing that worship which it left to be performed by poor curates, was no longer a political order. But its ecclesiastical dignities were preserved, its dogmas respected, its scandalous wealth changed into a sufficient, nay, we may say, an abundant revenue, for it still possessed considerable episcopal luxury.”

But the time had arrived in Nov. 1793, to substitute for the clerical system of blasphemy, another equally profane. The National Assembly had made the dioceses and the departments the same, and caused the bishops to be elective like all other functionaries. This was the civil constitution of the clergy to which they were obliged to bind themselves by oath. From that day a schism had taken place. Those who took the oath, were called constitutional priests; and those who refused so to do, refractory priests. These were condemned by the Convention to exile.

At length people began to ask, why, when all the old monarchical superstitions were abolished, there should yet remain this clerical phantom, in which scarcely any one continued to believe? With the exception of reducing the pay of the bishops to the *maximum* of six thousand francs, the Convention kept silence upon the subject, leaving France to take the initiative in the abolition of this GREAT NAME OF SUPERSTITION by which it had been cursed for so many centuries. What the Convention feared to do, the Commune of Paris, less reserved, zealously undertook, and set the first example for the abjuration of the catholic worship of dæmonials and idols.

The dogma of the Commune was, that a nation ought to be governed by reason alone, and to allow no other worship, but that of reason. If they had gone a little further, and had said *by reason enlightened by scripture truth*, there could be no objection to the proposition, except from those who knew that the scriptures of truth and their systems are at variance. In the name of reason, then, the leaders of the municipality, Hebert and Chaumette, launched out against the publicity of the Romish mummary. A resolution was therefore obtained that the ministers of no religion should be allowed to exercise their worship out of the temples appropriated to it. Chaumette caused to be instituted new funeral ceremonies. The friends and relations alone were to accompany the coffin. All the religious emblems were to be suppressed in the cemeteries, and to be replaced by a statue of Sleep. Instead of cypress and doleful shrubs, the burial-grounds were to be planted with such as were more cheerful and more fragrant. All the outward signs of the superstition were entirely abolished. It was also decided that there should not be sold in the streets “any kind of jugglery, such as holy napkins, St. Veronica’s handkerchiefs, *Ecce Homos*, crosses, *Agnus Deis*, virgins, bodies and rings of St. Hubert, or any powders, medicinal waters, or other adulterated drugs.” The image of the Virgin was everywhere suppressed, and all the Madonnas in niches at the corners of streets were removed to make room for busts of Marat and Lepelletier.

Anacharsis Clootz, a Prussian baron, and deputy to the National Convention, and who announced himself as the Orator of the Human Race, co-operated with Chaumette in incessantly preaching upon the worship of reason. To him deism appeared as culpable as catholicism itself. He never ceased to propose the destruction of tyrants, and of all sorts of gods, declaring that there is no other God but Nature, no other sovereign but the human race, the people-god; and that it was now high time to destroy religion, the only obstacle to the happiness of mankind.

The hopes of Clootz were all revived by the requisitions of Chaumette. He called upon Gobel, the constitutional Bishop of Paris. He persuaded him that the moment had arrived for abjuring, in the face of

France, the Catholic Name, of which he was the Chief Pontiff. Gobel consented to go and abdicate the episcopacy, and prevailed upon the majority of his vicars to follow his example.

Accordingly, on November 7, 1793, all the constituted authorities of Paris accompanied Gobel and all his vicars to the Convention. Chaumette informed it that the Clergy of Paris had come to pay a signal and sincere homage to reason. Gobel was then introduced, with a red cap on his head, and holding in his hand his mitre, his crosier, his cross, and his ring. Addressing the Assembly, he said: "Born a plebian curate of Porentruy, sent by my clergy to the first assembly, then raised to the archbishopric of Paris, I have never ceased to obey the people. I accepted the functions which that people formerly bestowed on me, and now, in obedience to it, I am come to resign them. I suffered myself to be made a bishop when the people wanted bishops. I cease to be so now when the people no longer desire to have any." He spoke for himself and all his clergy, who ratified his declaration. Having laid down his insignia of office, the president replied that the Convention had decreed freedom of religion; that it had left it unshackled to each sect; that it had never interfered in their creeds, but it applauded those who, enlightened by reason, came to renounce their superstitions and their errors.

Several bishops and curates, members of the Convention, abjured catholicism. These abdications were nailed with tumultuous applause by the Assembly and the tribunes. The deputation then retired, and, attended by an immense concourse, proceeded to the Hotel de Ville to receive the congratulations of the Commune.

The example once given, it was not difficult to excite all the sections of Paris, and all the communes of the Republic to follow it. The sections all declared that they renounced the errors of superstition, and acknowledged no other worship than that of reason. The section of L'Homme-Arme declared that it acknowledged no other worship than that of truth and reason; no other fanaticism than that of liberty and equality; no other doctrine than that of fraternity and of the republican laws decreed since May 31, 1793. The section of La Reunion intimated that it would make a bonfire of all the confessionals and of all the books used by the catholics; and that it would shut up the church of St. Mary. The section William Tell renounced forever the worship of error and imposture. That of Mutius Scævola abjured the catholic superstition. That of Les Piques that it would adore no other god than the God of liberty and equality. And that of the Arsenal also renounced the catholic religion.

"In the earthquake seven thousand names of men were put to death" (Rev. 11:13). These "names of men" related to the titles assumed by the aristocracy and clergy, but which were abandoned during the French Revolution. In 1792 the king was obliged to condone the burning of the Tree of Feudalism bedecked with symbols of royalty, aristocracy and the papacy. It was then set alight as a bonfire.—Publishers.

"Thus the sections taking the initiation, abjured the Catholic Name as the established superstition, and seized its edifices and treasures, as pertaining to the communal domains. A great number of the departmental communes seized the movable property of the churches, which they said was not necessary for religion. All the churches were stripped, and deputations were sent to the Convention with the gold and silver accumulated in the shrines of saints, or places appropriated to devotion. They went in procession, and the rabble, indulging in their fondness for burlesque, caricatured in the most ludicrous manner the ceremonies of catholicism, which they took as much delight in profaning as they had formerly done in celebrating them. Men wearing surplices and copes, came singing hallelujahs, and dancing the Carmagnole, to the bar of the Convention. There they deposited the host or Wafer-god, the boxes in which it was kept, and the idols of gold and silver. They made burlesque speeches, and sometimes addressed the most singular apostrophes to the saint-daemonials themselves. 'O you,' exclaimed a deputation from St. Denis, 'O, you instruments of fanaticism; blessed saints of all kinds; be

at length patriots. Rise in mass. Serve the country by going to the mint to be melted, and give us in this world that felicity which you wanted to obtain for us in the other.' Having thus trampled on the saints of Romanism, they unveiled the busts of Marat and Lepelletier, and pointing to them, said: 'These are not gods made by men, but the images of worthy citizens assassinated by the slaves of kings.' They then filed off before the Convention, again singing hallelujahs and dancing the Carmagnole, carried the rich spoils of the altars to the mint, and placed the busts of the revered Marat and Lepelletier in the churches, which thenceforth became the temples of a new worship."

Such was the putting to death among the "seven thousand Names of men," of the beast's "Name of Blasphemy," in all the territory of the Tenth of the Great City (Apoc. 13:1). It was a conflict between reason based upon the "vain philosophy" of Voltaire, and idolatry sustained by the power of the State. The power had first to be destroyed, and then the idolatry fall. Unenlightened reason and vain philosophy were too strong for catholic ghost and relic worship, and therefore it was destroyed. Thus one abomination was played off against another, and the most guilty before God was treated by a base rabble even as contemptible and vile. How admirably the Deity avenges his own. He cast down the bloody throne of the Bourbons; caused the royal representatives of the murderers of his saints and witnesses first to be humbled in the dust and impoverished, then tried for their crimes by "vile plebeians," and insultingly condemned, and finally ignominiously guillotined before the mob; and as the crowning expression of his indignation, exhibited the symbols, superstition and imposture of his enemies to the contempt of an awakened world. These were wonderful events, all consequent upon the ascent of the political witnesses of Jesus "in the cloud;" and an earnest of that grander and universal judgment of the Great City, when the Lord God, YAHWEH ELOHIM, shall arise to exterminate its temporal and spiritual power, and to bless all nations in their deliverance.

As I have said, the spiritual bazaars, dedicated to the guardian ghosts of fictitious saints, called "churches," were turned into temples for the worship of Deified Reason! The bazaar, where the archbishops of Paris used to exhibit their spiritual wares, and dedicated to the ghost the Laodiceans style "Our Lady," was converted into a republican edifice called *The Temple of Reason*. A festival was instituted to be celebrated there every tenth day as a substitute for the catholic mummerly of Sundays. To this Temple of Reason the mayor, municipal officers and public functionaries repaired. Here they read the declaration of the rights of man and the constitutional act, analyzed the news from the army, and related the brilliant actions which had been performed during the Decade or past ten days. A *mouth of truth* was placed in this temple to receive *opinions, censures, advice*, that might be useful to the public. These letters were examined and read every Decade or tenth day; a discourse on morals was delivered, after which pieces of music were performed, and the ceremonies concluded with the singing of republican hymns.

"The first festival of Reason was held with pomp, on Nov. 10, 1793. It was attended by all the sections and constituted authorities. A young woman, the wife of a printer, personated the Goddess of Reason. She was draped in white, and a mantle of azure blue hung from her shoulders, and her flowing hair was covered with the cap of liberty. She sat upon an antique seat, entwined with ivy, and borne by four citizens. Young girls, robed in white and crowned with roses, preceded and followed the deified rival of the catholic Queen of Heaven. Then came the busts of the sanguinary Marat and the regicide Lepelletier (assassinated by a soldier because he had voted the death of Louis XVI.), with musicians, troops, and all the armed sections. Speeches were delivered, and hymns sung, upon which they left the Temple of Reason and presented themselves before the Convention.

"Legislators!" said Chaumette. "Fanaticism has given way to reason. Its bleared eyes could not endure the brilliancy of the light. This day an immense concourse has assembled beneath the Gothic vaults, which, for the first time, re-echoed the truth. There the French have celebrated the only true worship—

that of liberty, that of reason. There we have formed wishes for the prosperity of the arms of the republic. There *we have abandoned inanimate idols* (the images of saints) for reason, for that animated image, the masterpiece of nature,”—pointing to the printer’s wife, the new-made goddess of reason. This young and brazen beauty then descended from her seat, and went up to the presiding Jupiter of the Convention, who gave her the fraternal kiss amidst universal bravos and shouts of the Republic forever! Reason forever! Down with fanaticism! This farce being over, the procession, accompanied by the reluctant Convention, returned to the Temple of Reason, sang a patriotic song, and dismissed.

15. “THE REST WERE TERRIFIED”

The rest, styled in the text *hoi loipoi*, the others not of the titled and privileged orders, became terrified. These terrified people composed that inert and patient part of the population of France, on which political experiments were being made. They were the swinish multitude of catholicism, which still clung to the worship of demonials and the works of men’s hands. The refractory priests were the living deities of these terrified heirs of capture and destruction. In this great judgment the Deity of Heaven first smote “the world rulers of the darkness, and their spirituals of the wickedness in the heavenlies;” He was now about to descend in terrorism upon the guilty devotees of blasphemy, who in a past generation had lent a willing hand in slaying His witnesses, and suppressing their enlightening testimony.

The wicked are Deity’s sword for vengeance upon blasphemers of His word and Name, until the time come to give the execution of judgment into the hands of the saints. We need not, therefore, be surprised at finding among his political witnesses and avengers such men as Marat, Danton, Robespierre, St. Juste, surnamed “the Apocalyptic,” and such like. If He did not employ “the basest of men” to execute terrifying vengeance upon guilty nations, how would such have been punished during the past eighteen centuries? If nations will “blaspheme His name, and His tabernacle, and them that dwell in the heaven;” if they will persist in upholding spiritual impostures, and in making His word of none effect by their absurd and impious traditions, they must be punished as nations; and, as real, scriptural, saints are so scarce, the vengeance of Samuel upon Agag must be in the meantime executed by wicked men as the blind instruments of His will.

A terrified people implies the existence of terrifiers; and that these terrorists were stronger than the terrified. The history of the period is in rigid harmony with this implication. The retributive and righteous providence of Deity, by successive shocks of the great earthquake, had brought the besotted worshippers of the *demonials* and idols under what has been styled by eminence “THE REIGN OF TERROR.” This power was more terrific than any that has oppressed society since the flood. The twenty-five millions of affrighted catholic French “dared no longer express any opinion. They were afraid to visit their friends lest they might be compromised with them, and lose liberty and even life. A hundred thousand arrests, and hundreds of condemnations, rendered imprisonment and the scaffold ever present to their minds. They had to bear heavy taxes. Sometimes they had to give up their crops, or their most valuable effects in gold and silver. They durst no longer display any luxury, or indulge in noisy pleasures. They were no longer permitted to use metallic money, but obliged to take and give a depreciated paper, with which it was difficult to procure such things as they needed. They were forced, if storekeepers, to sell at a fictitious price; if buyers, to put up with the worst commodities. They had but one sort of black bread, common to the rich as to the poor, for which they were obliged to contend at the doors of the bakers, after waiting for several hours. Never had power overthrown with greater violence the habits of a people. It threatened all lives, decimated all fortunes, fixed compulsorily the standard of the exchanges, gave new names to all things, and abolished with insult the superstition of the ‘terrified’.”

This terrible power that blindly avenged the saints, found vent through the Jacobins of the Mountain.

Of these, the most terrible was Marat. He was born of Calvinist parents, with a hideous face, and head monstrously disproportioned to his size. He had a daring mind, an ungovernable imagination, a vindictive temper, and the heart of a tiger. In the period of the earthquake, his natural enthusiasm rose to delirium, in which he preached upon revolt, murder, and pillage. In one of his speeches he said, "Massacre 270,000 partisans of the former order of things." "His political exhortations," says Sir Walter Scott, "began and ended like the howl of a blood-hound for murder. It was blood which was Marat's constant demand; not in drops from the breast of an individual, not in puny streams from the slaughter of families; but blood in the profusion of an ocean." "None exercised a more fatal influence upon the period in which he lived. To him was owing the idea realized at a later period—the extermination of multitudes. He regarded the French as paltry revolutionists. 'Give me,' said he, 'two hundred Neapolitans, the knife in their right hand, in their left a muff, to serve for a shield, and with these I will traverse France, and complete the Revolution.' It was necessary, he asserted, to strike off several thousand heads, and to destroy all the aristocrats, who rendered liberty impossible. Under this name he included royalists, constitutionalists, and Girondins; and that none might escape, it was only necessary to fall upon those who had carriages, servants, silk clothes, and who were coming out of the theatres. All such were assuredly aristocrats. This pitiless avenger was supported by Danton, Robespierre, and others like them; sat in the National Convention as a member of the Mountain, presided over the Society of Jacobins, and was ultimately deified in this carnival of blood.

"Marat was abhorred by his colleagues; but they did not abhor making use of him. They placed him in their midst, they put him in their van, they bore him as it were upon their breasts, like a head of Medusa. As the horror of such a man was everywhere, you fancied that you perceived him everywhere; you almost imagined," said Garat, "that he was the whole Mountain, or that the whole Mountain was, as it were, he. Among the leaders, in fact, there were several who found no other fault of the misdeeds of Marat, but that they were too undisguised."

From this class of agents issued the sanguinary terror by which "the rest were affrighted." After it had prostrated the Tenth Throne of the Great City, it filled the prisons with crowds of suspected sympathizers with royalty and the recent order of things. These arrests were made by the police under the direction of Marat, "whose name alone," says Petion, "strikes terror into the souls of all peaceable citizens." A rumor was started that there was a plot to liberate all the prisoners, who were then to spread themselves through Paris, to commit all sorts of excesses, and to carry off the king. Apprehensive of this, the secret directory caused the alarm gun to be fired, and the tocsin to be sounded. The mob collected, broke into the prisons, and, on September 2, 1792, began a work of carnage which continued for several days. Twenty-four priests were sent to the Abbaye for refusing to take the oath to the constitution. On descending from the coaches to enter the prison, they were immediately pierced by a thousand weapons, amidst the howls of an infuriated populace. Led by Maillard, they rushed to the church of the Carmelites, where they butchered two hundred priests of the Catholic Baal who had been confined there.

Being refreshed with wine, they returned to the Abbaye. There they organized a criminal tribunal, of which Maillard was the terrible president. A list of the prisoners was placed before him. They were brought out in order and questioned. When he pronounced the words, "*Sir, to La Force!*" he was passed out at the gate, supposing that he was being transferred to that prison. But, when the door closed upon him, he was suddenly hewn to pieces by the swords of the party posted there.

"Terror," was proclaimed to be "the order of the day," and a secret authority overawed that which was public. The massacre continued through the night. Amidst this carnage, however, they spared some victims, and manifested inconceivable joy in giving them their lives. A young man, declared pure from aristocracy, was acquitted with shouts of "*Vive la nation!*" and borne in triumph in the bloody arms of

the executioners. The Governor of the Invalides was sentenced to La Force. Perceiving him from the prison, his daughter rushed out amongst pikes and swords, and, with piteous supplications, besought them to spare him. Handing her a pot of human blood, "Drink, then," said they, "the blood of the aristocrats!" She drank—and her father was saved.

"After thirty hours of carnage," says Peltier, "sentence was passed on Cazotte. The instrument of death was already uplifted; and bloody hands were stretched out to pierce his aged breast. His daughter, seizing him round the neck, exclaimed, 'You shall not get at my father till you have forced your way through my heart.' The pikes were instantly checked, and a shout of pardon was raised by a thousand voices. Elizabeth embraced the murderers; and, covered with human blood, but triumphant, proceeded to lodge her father safe in the midst of his family." Another of the few capriciously saved was escorted home with great attention by these Avengers. Dripping with blood, they begged leave to witness the joy of his family, and immediately after returned to the carnage. "In this convulsive state," says M. Thiers, "all the emotions succeeded each other in the heart of man. By turns, a mild and ferocious animal, he weeps and then slaughters. Steeped in blood, he is all at once touched by an instance of ardent affection or of noble firmness. He is sensible to the honor of appearing just, to the vanity of appearing upright or disinterested."

During this terrific night, the avengers had divided and carried destruction into the other prisons of Paris. Like massacres were perpetrated, and blood flowed in streams. Consternation pervaded all Paris. The slaughter of the four hundred and fifty prophets of Baal by the command of Elijah was nothing in comparison. The members of the Commune declared that the people had been just; that they had punished criminals only; and that, in their vengeance, if they had done wrong, it was merely by anticipating the sword of the law. The only place preserved from attack was the Temple, against the royal inmates of which the popular fury was particularly excited; so that, for six hours, it was very doubtful whether they would be massacred or not.

The climax of the Reign of Terror was the execution of the King, and later the Queen, by beheading. The Guillotine was invented by Dr. Guillotin, a deputy of the States General, who claimed that it swiftly and comparatively painlessly executed criminals. It could not work quick enough during the Reign of Terror, when over one million people were put to death within a short time.—Publishers.

During the Reign of Terror the guillotine became almost a diabolical machine of perpetual motion, to the point where a contemporary print (*left*) represented Robespierre—the main instigator of the Terror—having executed all others, guillotining the executioner! Actually, Robespierre himself was guillotined on July 28, 1794, in one of the culminating acts of the Terror.—Publishers.

The Bicetre Hospital was the scene of the longest and bloodiest carnage. This prison was the receptacle of every vice; it was an hospital, also, for the foulest and most afflicting diseases. It was the sink of Paris. The avengers of crime put every creature there to death. Not less than 6000 were slain during the eight days and nights of the slaughter. Pikes, swords, and muskets not being expeditious enough, recourse was had to cannon. A long and deadly resistance was made by the victims, but they were all eventually slain. During the three days of slaughter, about eight thousand prisoners were mercilessly put to death.

The prisons having been thus cleared by fire and sword, the terrorists began to fill them again by new arrests founded upon suspicions of *incivism*. While operating in Paris, terrorist commissioners were despatched to the departments to exhort them to imitate the sanguinary example of the Capital. Collot

d'Herbois, surnamed the Tiger, was almost equal to Marat. When he departed for Lyons, he protested that the South should be soon purified. He employed a column of the revolutionary army, with cannon, to make up for the slowness of the guillotine. Freron displayed extreme activity and zeal in the work of death. He proclaimed the purpose of rasing Toulon to the ground. Writing to Bayle, he says: "Things go on well here; every day since our arrival we have caused two hundred heads to fall, and already eight hundred Toulonese have been shot". Eight thousand Toulonese assembled in the Champs de Mars. The commissioners were shocked at the sight of this multitude of victims. Freron himself was terrified. A great number of the most guilty were instantly shot. The musketry shooting being insufficient, they afterwards had recourse to cannon. In another execution of this nature, in order to despatch the victims who had not perished by the first discharge, Freron cried out, "Let those who are still living rise; the republic pardons them." Some arose, when he caused them to be immediately fired upon. On quitting Toulon, he went to finish the depopulation of Marseilles. Here they destroyed more than four hundred persons by a criminal tribunal; and caused some of its finest buildings to be demolished.

"Wearied with the slow operation of the guillotine," says Alison, "they destroyed their prisoners in masses by firing at them with grapeshot." In La Vendee, the *noyades* became celebrated: men and women, in vessels full or in couples, being there drowned by the victorious avengers, and the *noyades* called Republican Baptism and Republican Marriage. At Pillau, they roasted women and children in a heated oven. In these horrors, one regiment assumed to itself the title of *Infernal*. Altogether, the massacres during the Reign of Terror are reckoned at 1,022,351. Thus were avenged the 75,000 slain in France, A.D. 1572; the unnumbered thousands slain in the anti-witness war; the 100,000 destroyed at their political death; and the 800,000, or 1,000,000 ruined exiles of 1685. The kings of France are computed to have put to death in torments a million of the witnesses for Jesus under the Satanic inspiration of the Romish priests. Can we, then, in reading the horrors perpetrated in the Reign of Terror, and which principally fell upon the clergy and their adherents, forbear to exclaim, "Righteous art thou, O Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. True and righteous are thy judgments!" (Apoc. 16:5).

The Terrorists were the sword and scourge of Deity upon the guilty. They were raised up by Him to retaliate upon the king, court, nobility, priests, and people, the murders and crimes of every sort, which had accumulated upon their heads until his longsuffering was exhausted. The nation was paralyzed, as well as astounded and affrighted. It was the Terrorists that condemned the king and queen to lose their heads, by which they broke definitively with royalty and all thrones; and afterwards destroyed the Girondins for their want of zeal in the regeneration of France by the guillotine. This was the overthrow of all legality, and the establishment of the Terrible Dictatorship, developed in the Committee of Public Welfare.

From May 31, 1793, commence scenes a hundred times more awful and more terrible than the massacres of the prisons of Paris. La Vendee, the stronghold of the priests, was all fire and blood. Their forces were styled, "the royal and catholic armies." The partisans of absolute power were simultaneously lifting up their heads for a grand rally against the Revolution. The conflict that ensued resulted in the establishment of the Committee of Public Welfare, which was absolute master of the situation, being empowered to send the people either to the field of battle, to the scaffold, or to prison; and, for the defence of the Revolution, was possessed of a sovereign and terrible dictatorship. The judgment-seat of this fearful committee was the Revolutionary Tribunal, whose institution was caused by Danton. Its familiars pervaded the land, and all the great cities of France experienced its vengeance. "THE MOUNTAINS" was now in the ascendant—it ruled with terror in the heaven into which it had ascended when called up thither by the "great voice," or edict of the king. The ruling power in the Mountain was

Robespierre and the Jacobins. The Committee and Tribunal were directed by them; and however great their vengeance upon nobles, priests, the rich, and their adherents, greater vengeance was soon to be displayed in Paris. It is a remarkable fact, that the cities and districts where the blood of the saints and witnessing prophets of Jesus had been poured out most abundantly and with the greatest barbarity, suffered the most horribly in the Reign of Terror. After the decapitation of Marie Antoinette and the Girondins, the sword of execution had no rest. All that was considered most noble and most generous was perishing either by suicide or by the blade of the executioner. "The whole country seemed one vast conflagration of revolt and vengeance. The shrieks of death were blended with the yell of the assassin and the laughter of buffoons."

In conclusion, under this head, I remark, in the words of Alison, that, after April, 1794, "one only power now remained—alone, terrible, irresistible. This was the power of Death, wielded by a faction (of which Robespierre was chief), steeled against every feeling of humanity, dead to every principle of justice. In their iron hands order resumed its sway from the influence of terror; obedience became universal from the extinction of hope. Silent and unresisted, they led their victims to the scaffold, dreaded alike by the soldiers who crouched, the people who trembled, and the victims who suffered. The history of the world has no parallel to the horrors of that long night of suffering!"

16. "AND THEY GAVE GLORY TO THE DEITY OF THE HEAVEN"

This was the last demonstration of "the Earth" in its extraordinary agitations. In the prophecy four things are particularly noted as characteristic of the Great Earthquake which consummated the Sixth Trumpet, or Second Woe, namely:

1. The Fall of the Tenth of the City;
2. The putting to death of Seven Thousand Names of Men;
3. The affrighting of the Rest; and
4. The Ascription of Glory to the Deity of the Heaven.

These four characteristics have met in no other revolution of past ages than in that of the French Epoch from A.D. 1789 to A.D. 1794. It was the earnest of what is yet to come on a grander scale when the whole of the spiritual Sodom and Egypt, that is of the Great Papal City with all its kingdoms, or Tenth, and all its clerical and aristocratic orders, Romish, Protestant, and Greek, shall be destroyed; not by "the Earth," however, but by the Cloud-Invested Angel of the Bow. There will be this difference in the executing of the judgment by the saints. Their judgment will be more sanguinary and terrific; but in executing it, they will be guiltless of personal crimes. They will execute judgment in righteousness. This was not the judgment executed by Marat, Fouquier, Tinville, Collot d'Herbois, Robespierre, and the like. These were bloodthirsty villains, who, in blindly punishing the blasphemous worshippers of saint-ghosts, relics, and images, aristocratic, clerical, and plebeian, accumulated upon their own heads heaps of trespasses, that could only be cancelled by the blood of the transgressors. They were thieves, adulterers, whoremongers, murderers, hypocrites, and atheists. These were the characters that flourished in the work of French regeneration as they styled it and were always babbling about virtue, integrity, fraternity, justice, and so forth; to all of which, in a scriptural sense, they were utter strangers. Nevertheless, they were not worse than the creatures they put to death. They were the mire and dirt of society which is itself infected and foul; and when stirred up from its lowest depths, throws upon its surface its putrefactions. In the reign of death, these were swept into the common sewer of headless humanity. The guillotine, which they termed "*holy*," was just and impartial in its vengeance; so that those who worked at it with revolutionary fury, were themselves at length compelled to pay justice with

their lives.

As we have seen, in the total abolition of the names of men, the CATHOLIC NAME was abolished also. The destruction of this name in France was, in effect, to the glory of God; although its ruin was by the agency of a set of dissolute, fanatical, atheists. But these creatures marred the good work by decreeing likewise, that there was no Supreme Being, who was before all things, who made all things, and by whose power all things are sustained. "The fool has said in his heart, There is no God." The denial of Deity, and the deification of Reason, was, therefore, the work of fools. The prime movers of this blasphemy, however, were soon afterwards sent to the guillotine, which silenced their folly for ever.

The proclamation of the Parisian authorities denying the existence of Deity was exceedingly offensive to the deists of the Committee of Public Welfare and the Convention. The former had paid homage to moral ideas by making "integrity, justice, and all the virtues, the order of the day;" it could not, therefore, tolerate the atheistic deification of reason, which made such order impossible. "They beheld anarchy," says M. Thiers, "rejecting all belief in God, effeminacy and corruption rejecting all idea of order, mental delirium rejecting all idea of morals. They then conceived the republic as virtue assailed by all the bad passions at once. The word *virtue* was everywhere: they placed justice and integrity upon the order of the day. It yet remained for them to proclaim the belief in God, the Immortality of the Soul, all the moral creeds; it yet remained for them to make a solemn declaration, to declare, in short, the Religion of the State. They resolved, therefore, to pass a decree upon the subject. In this manner they should oppose order to the anarchists, faith in God to the Atheists, and morals to the dissolute. Their system of virtue would be complete. The deistical committee made it above all a particular point to remove from the republic the stigma of impiety with which it was branded throughout all Europe. They resolved to say what is always said to priests who accuse you of impiety because you do not believe in their dogmas—WE BELIEVE IN GOD."

The deistical dictators "had other motives for adopting a grand measure in regard to religion. The ceremonies of the new worship of reason had been abolished; festivals were required for the Decades or Tenth Days; and it was deemed of importance, when attending to the moral and religious wants of the people, to think of their wants of the imagination, and to furnish them with subjects of public meetings. Besides, the favorable condition of public affairs caused them to deem the moment most favorable for prostrating the republic at the feet of the Almighty. The occasion was grand and touching for those who believed. It was seasonable for those who merely complied with political ideas."

"Let us remark," continues M. Thiers, "one singular circumstance. *Sectaries*, for whom there existed no human convention that was respectable (so he designates the political witnesses of Jesus; and truly affirms, that for the witnesses of both classes, there doth exist no human convention that is respectable) who, from the extraordinary contempt in which they held all other nations and the esteem with which they were filled for themselves, *dreaded no opinion, and were not afraid of wounding that of all the world*; who, in matters of government had reduced everything to just what was absolutely necessary; who had admitted no other authority but that of a few citizens temporarily elected; *who had not hesitated to abolish the most ancient and most stubborn of all religions*—the Romish; such sectaries paused before two ideas, *morality and faith in God*. After rejecting all those ideas from which they deemed it possible to release man, they remained under the sway of the two last, and sacrificed a party to each idea. If some of them did not believe, they nevertheless all felt a want of order among men, and for the support of this human order, the necessity of acknowledging in the universe *a general and intelligent order*. This is the first time in the history of the world that the dissolution of all the authorities left society a prey to the government of purely systematic minds, and those minds which had outstripped all the received ideas adopted, retained the ideas of morality and faith in God. *This example is unparalleled in the history of the world: it is singular, it is grand, it is beautiful: history cannot help*

pausing to remark it."

M. Thiers did not know that he was pausing to remark upon an event that had been predicted eighteen centuries before by the Exile of Patmos—by that beloved companion of Jesus, who had distinctly spoken of these so-called "sectaries;" and expressly declared that they should do that "singular, grand, and beautiful" thing, of pausing before the idea of faith in God, in "giving glory to the God of the heaven" in the throes of a grand convulsion, that should abolish monarchy, the names of men, and "the most stubborn of all religions." It was an event which no historian of repute could venture to ignore.

Robespierre was reporter on this interesting occasion. He was the head of the Committee of Public Welfare, was consulted on all matters, and spoke only on important occasions. "For him," says M. Thiers, "were reserved the high moral and political questions, as more worthy of his talents and his virtue. The duty of reporter on the question belonged to him of right. None had spoken out more decidedly against atheism, none was so venerated, none had so high a reputation for purity and virtue, none, in short, was so well qualified by his ascendancy and his dogmatism for this sort of pontificate.

ROBESPIERRE (1758–94). The famous revolutionary leader known as "The Incorruptible" is identified with "The Reign of Terror". He was an extreme fanatic, and mainly responsible for the execution of the King. After Mirabeau's death his power and influence increased, and he was elected a member of the Committee of Public Safety in 1793. As a leader of the extreme Jacobin party, he bitterly opposed the Girondists (the more moderate group), and was responsible for the execution of its leaders after a mere mockery of a trial. Robespierre aimed at a dictatorship of Republican France, but in spite of his status, was unable to control the terror he had unleashed. His tyrannical attitude antagonised members of his own party who rose against him. He was arrested, and after a brief trial, was condemned to death. He was guillotined with others on July 28, 1794.

"On May 7, 1794, about ten weeks before he lost his head, he addressed the National Convention upon the subject of 'giving glory to the God of the heaven.' He was listened to with profound attention. He justly observed, that it was not as the authors of systems that the representatives of the nation ought to discourage atheism and to proclaim DEISM, but as legislators seeking what principles are most suitable to man in a state of society. In the eyes of the legislator, all that is beneficial to the world and good in practice, is truth. The idea of the Supreme Being and of the immortality of the soul is a continual recall of justice; it is therefore social and republican."

In his address he strove to counteract the idea that, in proclaiming the worship of the Supreme Being, the government was laboring for the benefit of the priests. "What is there in common," said he, "between the priests and God? The priests are to morality what quacks are to medicine. How different is the God of Nature from the God of the priests! I know nothing that so nearly resembles atheism as the religions which they have framed. By grossly misrepresenting the Supreme Being, *they have annihilated belief in him as far as lay in their power*. The priests have created a God after their own image: they have made him jealous, capricious, greedy, cruel, and implacable: they have confined him in heaven as in a palace, and have called him to earth only to demand of him, for their own interest, tithes, wealth, honors, pleasures, and power. The real temple of the Supreme Being is the universe; his worship, virtue; his festivals, the joy of a great nation, assembled in his presence to knit closer the bonds of universal fraternity, and to pay him the homage of intelligent and pure hearts."

He finished his report amidst the warmest applause, and proposed the following decree, which was adopted by acclamation:

"Art. 1. The French people acknowledges the existence of the Supreme Being and the Immortality of the Soul.

"Art. 2. It acknowledges that the worship most worthy of the Supreme Being is the practice of the duties

of man.”

A solemn festival was ordered for June 8. The decree was read at a meeting of the Jacobins, who caused an address to be drawn up, and presented to the Convention by a deputation of their body. Their address concluded thus: “The Jacobins come this day to thank you for the solemn decree that you have just issued; they will come and join you in the celebration of that great day on which the festival of the Supreme Being shall assemble the virtuous citizens throughout all France to sing the hymn of virtue.” To this the president replied: “It is worthy of a society which fills the world with its renown, which enjoys so great an influence upon public opinion, which has associated at all times with all the most courageous of the defenders of the rights of man, to come to the temple of the laws to pay homage to the Supreme Being.”

A member of the Committee, named Couthon, then made a violent speech against atheists and corrupt men; and concluded by proposing on that solemn day of joy and gratitude to declare that ever since the commencement of the Revolution, the Jacobins had not ceased to deserve well of the country. This suggestion was adopted amidst thunders of applause. The Convention broke up in transports of joy, nay, indeed, in a sort of intoxication.

Congratulatory addresses to the Convention for proclaiming belief in the Supreme Being were very numerous. “The contagion of ideas and words,” says M. Thiers, “spread with extraordinary rapidity among the French. Among a prompt and communicative people the idea that engages some few minds soon engages the attention of the public generally; the word that is in some mouths is soon in all. Addresses poured in from all parts, congratulating the Convention on its sublime decree, thanking it for having established virtue, proclaiming the worship of the Supreme Being, and restored hope to man. The section of Marat of Paris, appearing at the bar, addressed the assembly, saying: ‘O beneficent Mountain! protecting Science! accept also our expressions of gratitude and congratulation for all the sublime decrees which thou art daily issuing for the happiness of mankind. From thy boiling bosom darted the salutary thunderbolt, which, in crushing atheism, gives us genuine republicans the consolatory idea of living free, in the sight of the Supreme Being, and in expectation of the immortality of the soul.’ “From that day, the words *virtue* and *Supreme Being* were in every mouth. Instead of the inscription, TO REASON, placed on the fronts of the temples, there was now inscribed, TO THE SUPREME BEING.”

The day fixed for the festival in honor of the Supreme Being at length arrived. The principal part in the performance was unanimously assigned to Robespierre, whom his colleagues strove to flatter and to soothe by dint of honors. Vast preparations had been made, and the festival was to be magnificent. The multitude had collected, and after a considerable time, Robespierre appeared in the midst of the Convention. He was dressed with extraordinary care. His head was covered with feathers, and in his hand he held, like all the representatives, a bunch of flowers, fruit, and ears of corn. In his countenance, usually so gloomy, beamed a cheerfulness that was uncommon to him. An amphitheatre was erected in the centre of the garden of the Tuileries. This was occupied by the Convention; and on either side were several groups of boys, men, aged persons, and females. The boys wore wreaths of violets, the youths of myrtle, the men of oak, the aged people of ivy and olive. The men held their daughters by the hand, and carried baskets of flowers. Opposite to the amphitheatre were figures representing Atheism, Discord, Selfishness. These were destined to be burned. As soon as the Convention had taken its place, the ceremony was opened with music. The president then delivered a first discourse on the object of the Festival. “Republican Frenchmen!” said he, “the ever fortunate day which the French people dedicated to the Supreme Being is at length arrived. Never did the world which He created, exhibit a spectacle so worthy of His attention. He has beheld tyranny, crime, and imposture reigning on earth. He beholds at this moment *a whole nation* assailed by all the oppressors of mankind, suspending the course of its heroic labors, to lift its thoughts and its prayers towards the Supreme Being, who gave it the mission to

undertake and the courage to execute them.”

After proceeding in this manner for a few minutes, he descended from the amphitheatre, and seizing a torch, set fire to the figures of Atheism, Discord and Selfishness. From amidst their ashes rose the statue of Wisdom, blackened by the flames from which it issued. Robespierre returned to his place, and delivered a second speech on the extirpation of the vices leagued against the Republic. After this first ceremony, the Assembly set out in procession for the Field of Mars. The pride of Robespierre seemed redoubled, and he affected to walk very far before his colleagues. But some indignantly approached, and lavished upon him the keenest sarcasms. Some laughed at the new pontiff, and said, in relation to his smoky statue of Wisdom, that his wisdom was darkened. Others uttered the word “tyrant,” and exclaimed that there were still Brutuses. A deputy addressed to him the prophetic words: “The Tarpeian rock is close to the Capitol.”

The procession at length reached the Champs de Mars. There arose a lofty mount, on the summit of which was a tree, beneath whose boughs the Convention seated itself. On each side of the mount the different groups of boys, old men, and women, took their places. A symphony commenced; the groups then sang stanzas, alternately answering one another; at length, on a given signal, the youths drew their swords, and swore to the elders to defend their country; the mothers lifted their infants in their arms; all present raised their hands towards heaven, and the oath to conquer was mingled with the homage paid to the Supreme Being. They then returned to the garden of the Tuileries, and the Festival concluded with public diversions.

Such was the famous festival in which “they gave glory to the Deity of the Heaven”—a glory or homage based on the abolition of the Catholic worship of the Roman God, “the deity of the earth,” before whom they had stood witnessing in sackcloth over twelve centuries. The “they” who gave the glory were the constituted authorities in the republican heaven, and who had been unwittingly invited up thither by the royal edict, and had ascended to their sovereign position “in the cloud.” They were as impious, sanguinary and cruel as “Yahweh’s Anointed Shepherd,” Cyrus, and “his sanctified ones,” the Medes and Persians, who ravished wives, spoiled houses, had no pity on the fruit of the womb, dashed children to pieces, and destroyed adults without mercy. This was the spirit that inspired Robespierre and his colleagues of the Convention and its committees, who all figured in this festival. On the days preceding and following that on which they were giving glory to the Supreme power of the heaven, they sent forty-three victims to the guillotine. Some of his colleagues did not like the festival. They said it had alienated many minds, and that those ideas of the Supreme Being, of the Immortality of the Soul, and those pompous ceremonies, looked like a return to the superstition of former times, and were likely to give a retrograde impulse to the Revolution. Robespierre was irritated by these remarks, and insisted that he never meant to make the revolution retrograde, but had done everything to accelerate its course; in proof of which he had drafted a law to make the Revolutionary tribunal still more sanguinary. The law was passed, and in the forty-nine days succeeding the festival 1386 victims lost their heads on no other ground than suspicion. We are not, therefore, to suppose that the glory given commended the actors in the festival to Deity. John merely predicted it as an event that would obtain in the great earthquake, and as a sign by which that revolutionary crisis might be known to be the epoch of the ascent of the TERRIBLE WITNESSES against the Romish Idolatry to power.

The Third Woe

“The Second Woe has passed away; behold, the Third Woe comes immediately.”

The fifth trumpet, which summoned the Saracens against the Greek division of the Catholic

Apostasy, was the *first woe*, and the sixth trumpet, which sounded forth the four angel-powers to put to death the Greek Catholic dominion, was the *second woe*. This was not only to extinguish this dominion, but to *torment with a terrible testimony* the world rulers and spirituals of the European Commonwealth in church and state, symbolized in the prophecy by “the beast with seven heads and ten horns.” Hence, the judgments of the Second Woe were widely diffused over the whole of the Great City from the Euphrates to the Danube, the Rhine, and the ocean. They began their desolating career A.D. 1062, and continued in their work of death upon the worshippers of the Demonials and Catholic Idols, until the demonial worship was destroyed in France, and its national homage transferred from the Roman “God of the earth” to “the Deity of the heaven,” A.D. 1794, a calamitous period of 732 years. The ascription of glory to the Supreme Being was the remarkable act by which the second woe was consummated.

But, notwithstanding all the judgments that had fallen upon the Catholic World, it continued unrepentant of its idolatry, of its murders, its sorceries, its fornication, and its thefts. They had been terribly chastised in France. The blood they had shed there was avenged twofold; their spiritual sorceries had been abolished; the priests had been compelled to marry; and the wealth they had acquired by theft and fraud, they had been forced to disgorge. About two thousand priests had died by the executioner, many abjured their religion; and thousands had been expelled from the bloodstained country they had plundered and ruined. Still the Catholic world clung to its delusions, and repented not of its deeds. The Second Woe had exhausted itself upon “the Tenth of the City.” The Reign of Terror ended with the execution of Robespierre and his collaborators. Forty-nine days after the Festival their heads rolled into the basket of the guillotine. Applause accompanied every descent of the fatal blade; and joy prevailed on every side, and the system of terror was overthrown. The woe had “passed away,” and the time had come for republicanized France to become an *angel-power of destruction* against the worshippers of the beast in the other Tenths of the Great City.

“The third woe comes immediately” after the termination of the second. Between the predicted events of the first and second woes, that is, from the end of the first to the beginning of the second woe, there was an interval of about 130 years. But between the end of the second and the beginning of the third, there was no appreciable interval. It may therefore be considered as beginning in the year of the Festival, A.D. 1794. This third woe is, of course, the Seventh and Last Trumpet—the Seventh Trumpet Division of the Seventh Seal, and summarized in the following words:

“And the seventh angel sounded, and there were great voices in the heaven, saying, The kingdoms of the world have become our Lord’s and his Christ’s, and he shall reign for the aions of the aions.”

This is the grand result of the sounding—a consummation to be perfected as the result of the sounding of the seventh trumpet. This third woe trumpet has been sounding during the past seventy one years. These are so many of “the days of the voice of the seventh angel” as have hitherto elapsed. But they are not all “the days of the voice.” They have brought us to the *terminal epoch* of the Holy City’s “forty and two months” and I believe that there are yet forty more “days,” or years, to fill up *all* “the days of the voice of the seventh angel.” The fall of the Tenth of the city happened in a day, but it did not become the Lord’s. All the tenths are to fall likewise by violence, to which they will be forced to yield, and to become the property of Him who overturns them. This overthrow will be the work of the “Hour of Judgment,” which does not begin till after the advent of Christ, and the giving of judgment to the Saints; and consequently, after their resurrection and ascension to power in the heaven, as prefigured in the resurrection and ascension of the political witnesses “in the cloud.” The judgments of the second woe terminated in the Reign of Terror, the most awful and terrible epoch ever yet experienced by a nation. It was emphatically the Reign of Death, oftentimes in its most appalling forms. But the consummation of the seventh trumpet will woefully surpass the Reign of Terror. This was limited to a single nation, of which the mighty were hurled from their seats into the lowest depths, and the rest sent

empty away. But the terminal epoch of the seventh trumpet now upon us, will make the ears to tingle only to hear the report of its terrors. Daniel was informed that it would be “a time of trouble such as never was since there was a nation to that same time” (ch. 12:1). “The time of the end” of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their “religions” abolished as “abominations” and blasphemies; their priests, clergies and ministers punished as sorcerers, murderers, impostors, hypocrites, and plunderers of the poor; and their kings, nobles and gentry destroyed as “the destroyers of the earth.”

The Spirit of the Eternal in Jesus and his Brethren is “the Lord and his Christ,” by whom this world-wide revolution will be developed and directed. The political witnesses of Jesus developed and directed the great French Revolution. Theirs was a great and mighty, as well as a terrible work; but it is the witnesses of the Holy City, the One Body, who will constitute the Revolutionary Government, and to whom the higher and nobler, mightier and more terrible mission is assigned, of breaking in pieces the political fabric of the world; of emancipating the nations from the reign of ignorance and strong delusion, and of blessing them in Abraham and his Seed. This is the work that is before them, and which, when accomplished, will introduce them to *the reign of the aions of the aions*, or THE THOUSAND YEARS.

And when this Millennial Sabbatism shall be duly established by the Eternal Spirit, the One Body, in glorious manifestation, and symbolized by the Four and Twenty Elders before the Deity, and “on their thrones,” “fall upon their faces and do homage to the Deity, saying, We give thanks to thee, O Lord, the Almighty Deity, who is, and who was, and who *art* the Coming One, because thou hast assumed thy great power, and reignest.”

But this is all in the future. It is the grand apocalyptic consummation of the gospel of the kingdom. It is the Divine purpose of the seventh trumpet *first stated*, but the *last accomplished*. The Spirit’s Body cannot be the Who is, and the Who was, and the Coming One reigning, so long as the saints are sleeping in the dust, and those who corrupt the earth are undestroyed. The resurrection of the holy generation is therefore indispensable to the denouement of the plot. The resurrection first comes in a time of trouble—a trouble which has doubtless begun, and which will not diminish, but increase, until there be great wrath among the nations. And so it is written in the eighteenth verse of this chapter, saying:

“And the nations were made angry, and thy wrath came; and the time of the dead to be judged; and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.”

The nations of this prophecy are those of “the earth and of the whole habitable” (Apoc. 16:14). They are “made angry” through the operation of the Frog Power, which is the Imperial Democratic Power of France, the policy of which acting upon the governments of Constantinople, Vienna and Rome, causes these powers in their political antagonisms to become threatening and warlike. Thus the nations they govern are “made angry,” and the world is again the theatre of war.

While they are in this international belligerency, developing their wrath upon each other, the wrath of Deity is manifested—“and thy wrath came.” But before this wrath can be manifested, He that is to execute the vengeance must have first come; and those who shall have the honor of co-operating with him in judgment, must be raised from among the dead, and have been themselves examined before his tribunal, accepted and quickened with incorruptible life. When the Divine wrath comes upon these nations, the revolutionary executors and directors of the indignation will be the Lord Jesus and his Brethren—the Saints. The work preparing for them by the Imperial Democratic Power, which is the political witnessing power of “THE MOUNTAIN” imperialized, will be assumed and consummated by the

Saints, who are “the Kings from a Sun’s risings.” The Mountain, whose representatives are the members of the Napoleon Dynasty, could not with all the power at its command, do the work of wrath assigned to these kings. The nations have felt the power and wrath of “the Terrible Mountain,” when, under the generalship of the first Buonaparte, it inflicted “a noisome and grievous sore upon the men who had the mark of the beast, and worshipped the Papal Image,” when it “gave them blood to drink” in the plains and valleys of Italy; “scorched with fire” the unrepentant blasphemers of Southern Germany; hurled the Roman God from his throne into captivity; filled his kingdom with darkness; caused his blaspheming priests and worshippers to “gnaw their tongues for pain.” In short, the Imperialized Mountain had executed the wrath of the first, third, fourth and fifth vials of the Revolutionary Hour; and having regained its position in the heaven, from which it was expelled at the fall of Napoleon, &c., into which it originally “ascended in the cloud,” it is blindly preparing a situation for the manifestation of the almighty and terrible power of the witnesses of the Holy City. The Mountain, though terrible and powerful, is not almighty; but the Holy City, when the forty-two months of its subjection shall have fully passed, shall be more terrible, and absolutely omnipotent in the execution of its mission. What “the Mountain” could not do, “the Stone” will fully accomplish, when it will “become A GREAT MOUNTAIN, and fill the whole earth.”

“Thy wrath is come.” The coming of this wrath is marked by the commencement of the Seventh Vial, which is poured out upon “The Air”—*the political aerial* in which the kingdoms of the *kosmos*, or fourth-beast constitution of things, shine in all their glory. The wrath falls upon the Governments to their destruction. The Imperial Mountain overturned the Papal Throne; but after the fall of its Emperor, it was reestablished, as were also other thrones. But the Mountain having recovered its position, has the papal throne again in its powerful grasp. It will not be able finally to abolish it. This is not its mission. It is only the Holy City, the One Almighty Body, that can overthrow all thrones in its wrath, and prevent them from being again established. The One Almighty Body by Seventh-Vial wrath is to possess itself of the kingdoms of the Unmeasured Court of the Gentiles. The corruptors of the earth will then have been destroyed, and the coming wrath of the Deity exhausted.

1. “THE TIME OF THE DEAD”

“The time of the Dead” is at “the Time of the End”—at the expiration of Daniel’s 1335 days. This appears from the words, “Blessed he that waiteth, and cometh to the 1335 days. But go thou till the end; and thou shalt rest, and arise to thine inheritance at the end of the days” (ch. 12:12, 13). To wait and come to these days, is to wait during their course, and to come to their end. Daniel has been thus waiting, but has not yet come to their end. During the time he has been waiting he has been resting, or “sleeping in the dust of the earth”—*verse 2*. So long as he is there he knows nothing, and can inherit nothing; for “the dead know not anything”, and can therefore be neither happy nor miserable. He expected nothing until he should “awake for a living one of the *Olahm*.” He was told that this should be at the end of the 1335 days, in the words, “thou shalt arise to thine inheritance at the end of the days.” These can only be the 1335 days whose end terminates Daniel’s rest in the dust of the earth. He is to *arise to his inheritance*, because the inheritance promised is neither in the dust, nor in the sky, but a land from which he was expelled by the Chaldeans, and to which he never returned. He will arise from the dust of Persia, where he has been resting since “the third year of Cyrus,” B.C. 540; and appearing before “Messiah the Prince,” of whom he wrote, and being approved, as doubtless he will be, he will be strengthened, and henceforth be prepared to “speak with the enemy in the gate,” who at present occupies the land.

“The time of the dead,” then, is at the epoch which terminates the 1335 years. This being so, there will,

of course, be no more trampling of the Holy City by the Gentiles after their expiration. But the Saints were to be prevailed against “for a time, times, and the dividing of a time,” or 1260 years; and the Holy City was to be trampled “forty and two months,” which are also 1260 years. This is true; and therefore it is evident that these two differently expressed, but identical, periods both terminate synchronously with the 1335. The end of these brings us to “the end”—the end of “the time, times, and dividing of a time;” the end of the forty and two months; the end of the 1335 years; and to the beginning of “the time of the end,” which continues to the end of Micah’s forty years.

The beginning of “the Time of the End” is “the time of the dead.” The work of this time will take time; but how much time it will consume the testimony does not reveal. The Lord Jesus Christ who is “the resurrection and the life,” as well as “the truth and the way,” descends to Mount Sinai while the present Sixth Vial is continuing to pour out. “Behold!” says he, “I come as a thief.” He comes before “the kings of the earth and of the whole habitable” are gathered into the region termed “in the Hebrew tongue Armageddon.” How long before is not revealed; but between his thief-like advent and the Armageddon-gathering is “the time of the dead” and when his work is finished with his dead ones, “He gathers the kings together”—he operates upon a situation already created by the Frog Power; and brings on the catastrophe, which that power is not capable of accomplishing. But, how many months or years the work of setting in order his own Melchizedec Household will consume I know not. It will take time. The Lord is never in a hurry. He is always deliberate and dignified. If He pleased, He could flash everything into order; and all his enemies into destruction. But He has not acted in this way in the past; and it is clear from the word that He does not intend to act flashingly in the future. There is no question about His ability so to do. He can do what He wills; and He has revealed His will, and from that revelation, it is evident that He will be deliberate in all His movements.

In the work of “the time of the dead” every individual saint who has died since Abel in all countries of the earth, has first to be awakened from his sleep of death, and made to stand bodily upon his feet. After this, they are to be gathered together from all parts to the general convention, which brings them into the presence of Christ. In this gathering, the few living saints that may remain have to be visited by his messengers, and to be caused to report themselves to the King; for one who well knew what he spoke, says, “we must all appear before the tribunal of Christ.” Now to accomplish all this will consume time; but it will, doubtless, consume more time in disposing of the business of the Court. For every one gathered to that grand assize will be called upon to give an account of himself. Of this there can be no doubt, for Paul says again, “everyone of us (saints) shall give account of himself to the Deity.” This relation of experiences will consume time; and one would conclude no little time. Some will doubtless be very brief, having little to say, while others will be even “speechless;” but some will have a longer account to give, as in the case of Paul and others like him. Then there will be the verdicts with all their attendant circumstances; for after the accounts given, come the personal recompenses; for they appear at the tribunal that they may “receive in body the things according to that they have done whether good or bad.” For what a man *sows in body* he must *reap in body*—“he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” Saints who have sown to the flesh, and there have been many such, will, in this “time of the dead,” be left in the body recently created from the dust; and of that body they will reap corruption that will utterly and finally destroy it. “This is the Second Death.” But Saints, who have *sown to the Spirit*, in “denying themselves of all ungodliness and worldly lusts, and in living soberly, righteously, and godly in the world,” will also in this “time of the dead” not be left in the body recently elaborated from the dust. That body will *reap of the Spirit* incorruptibility in being quickened in the twinkling of an eye, by which it will become Spirit-body, and so conformed to the body of Jesus Christ. This is what Daniel terms

“strengthening.”

Thus, in “the time of the dead,” there will be a judicial separation of *just* saints from *unjust* saints. A sinner becomes a saint by believing and obeying the truth; and he continues a just saint if he continues in well-doing; but, he becomes an unjust saint if he do not so continue. Now, the appearing at the tribunal of Christ by all the saints of these two classes is, that the just may be separated from the unjust; and that the unjust may be driven from the presence of judicial majesty into the darkness of the outer world, where they may ignominiously partake in the vengeance which is to “devour the adversaries.” This explains the phrase in that text “the time of the dead *to be judged*.” The judicial separation completed on this basis and the unworthy expelled from the Royal Presence, those who remain are “the called, the chosen, and faithful”—Ch. 17:14. They are the 144,000, having the Lamb’s Father’s name indelibly written in their foreheads; they are “the redeemed from the earth;” the undefiled virgins; the First-fruits unto the Deity, and to the Lamb; the guiltless and faultless before the throne—ch. 14:1–5. These are the saints, who have the honor of executing the judgment written against the kings, priests, and aristocrats of the Great City. They are all like to Jesus, who is their Head; and “equal to the angels.” They constitute the Household, of which He is the High Priest, or PontiffKing, after the order of Melchizedec. To manifest this household, or Divine Family, with all the attributes of Deity, is the great and interesting preliminary work for which “the time of the dead” affords sufficient scope.—The house being thus put in order and strengthened, the constituent members thereof are prepared to “follow the Lamb whithersoever he goeth;” which is equivalent to the phrase “whithersoever the Spirit was to go, they went” (Ezek. 1:20). They go with him in all his warlike expeditions, and royal progresses and visitations. They are one and indivisible, and inseparably knit together in all the bonds of love, power, and devotion; being “members of his body, of his flesh, and of his bones” (Eph. 5:30).

2. “THE REWARD”

“The time of the dead” was, not only for the judicial separation and exclusion of the unworthy, and the strengthening, or quickening, of the approved; but for the giving of “*the reward* to the servants the prophets, and to the saints, even to those who fear the name of the Deity, to the small and to the great.” This testimony shows, that whatever “the reward” may consist in, the righteous do not obtain it until after their resurrection and strengthening. Christ himself, in the days of his weakness and suffering, plainly taught this. “Thou shalt be recompensed,” said he, “at the resurrection of the just” (Luke 14:14). And again, he said: “The Son of man shall come in the glory of his Father with his angels; and THEN *he shall reward* every man according to his works” (Matt. 16:27). This is the teaching which belongs to “the simplicity which is in Christ.” Nothing can be more plain and easy to understand. The resurrection has not yet transpired, because “the time of the dead to be judged” is yet future; and because the Son of Man, who is the resurrection and the life, has not yet come with his angels in his Father’s glory. The resurrection being future, then, none of the righteous have yet received “the reward.” Enoch, Elijah, Moses, and the few who came out of their graves after the resurrection of Jesus, have been “strengthened;” but even they have not received “the reward;” for this is only to be obtained upon the earth.

Now, reader, mark and inwardly digest what follows. All Greek, Latin, and Mohammedan “*priests*,” all Protestant “*clergy*,” and all Nonconformist, Dissenting, and Sectarian “*ministers*,” of all the so-called “Names and Denominations of Christendom,” teach the direct opposite to the doctrine of Jesus. In effect, this generation of hypocrites and serpents tells the Lord Jesus that he is either an ignoramus or a wilful deceiver of the people. It might refuse to say in so many words that he is a liar; because these priests, clergy, and ministers, all, save the Moslems, pretend to be called and sent of him, as his

ambassadors to the world, to preach his doctrine; and it would be too gross plainly to declare that he is a liar and deceiver. There are, however, other ways of saying the same thing; and the most effectual with the least danger to their craft, is to teach in his name exactly the reverse of his teaching. This they do with the most unblushing effrontery. They tell their dupes, that man shall not be recompensed at the resurrection of the just; and that they have not to wait till the Son of Man comes with his angels, in declaring that men are recompensed as soon as the breath leaves the body in death. Thus, like the generation of vipers and hypocrites, who appeared to men to be righteous, with whom Jesus had personally to contend, by their tradition they make void his word. They convert it by their sorcery into a falsehood, as the old Serpent, their father, did before them in Eden. I testify against them as *hypocrites* in the classical sense of the word. A hypocrite is *one who plays a part* on a stage. A priest, clergyman, or minister, is exactly this. He plays a part on the ecclesiastical stage of the world; and a part, too, that is not his real character. He is therefore, a professional hypocrite—a *hypocrite by profession*. He professes to be Christ's ambassador, and when his credentials are demanded, he has none to show. If I present myself at Washington, and claim to be an ambassador from the court of St. James, and I have no credentials to establish my claim, however sincerely I might believe in my ignorance, that I was an ambassador of Britain, I should be attempting to *play a part* that was not my true character. I should therefore, be, not only a hypocrite, but an impostor, and worthy of all contempt. Only think, reader, of an ambassador falsifying the instructions of the power by whom he is sent! What confusion this would produce in the counsels of the powers! An ambassador upon whose words no reliance could be placed! And here are spiritual ambassadors, Greek, Romish, Protestant, and Sectarian, all claiming to be sent from one and the same Divine Power, all of them differing and contradicting in a multitude of important particulars, but all agreeing to suppress the teaching delivered by Eternal Wisdom, and to substitute a falsehood of their own! What do you think, reader, of such "ambassadors of Jesus Christ" so-called; of such "ministers of the gospel;" and what think you of professed believers of the truth, who would forbid that these hypocrites, impostors, and wolves in sheep's clothing, should be proved to be such, and being proved, should be so styled? An intelligent and sincere believer is not afraid to strip off the wool, and expose the naked wolf to the public gaze; his rule is to call things by their right names; and if a man be a quack, not to call him a physician, in order to make things pleasant all round. This course is necessary for the defence of the flock from these ravenous wolves. Spirituals are known to be wolves in sheep's clothing "by their fruits." Their teaching is one of their fruits. They teach contrary to Christ and his apostles, and so *injure the reputation* of their doctrine. This is defaming, reviling, calumniating, *blaspheming*, the truth. They are therefore blasphemers; and the Names and Denominations, of which they are the spirituals, are "*Names of Blasphemy*," of which the scarlet-colored beast is full (Apoc. 17:3).

But these priestly, clerical, and ministerial teachers of blasphemy not only contradict Christ and his apostles as to *the time when* men shall be rewarded according to their works; but as to *the place where*. Eternal Wisdom has decreed that men shall be rewarded in the earth—in the arena of their contention and suffering for the truth. "*The righteous shall be recompensed IN THE EARTH; much more the wicked and the sinner.*" "No, no!" say the blasphemers; "no such thing! The righteous shall be recompensed at death, beyond the skiey realms of time and space; and the wicked and the sinner in the hell-flames of eternal torture, where they shall be tormented day and night by the Devil and his angels!" I do not know how it is with you, my reader, but I feel, with such contradictory propositions before me, that I am reduced to the necessary alternative of turning my back upon one or other of these parties. I find it utterly impossible to believe with Eternal Wisdom and with the so-called "ambassadors of Jesus Christ." One or the other must be trying to impose upon me; for it is logically impossible that both parties can be right. The reader can make his own election. I believe the teaching of Eternal Wisdom; and, therefore,

repudiate the dogmata of blaspheming hypocrites with indignation and contempt; and, at the same time, burn incense of thanksgiving from the golden altar to His name, for His goodness in preserving me, by the enlightening influence of the engrafted word, from the evil machinations of impostors, who would have practised their sorceries upon me, and have made me twofold more a son of hell than themselves!

The time when, then, and the place where, the just and the unjust are to be rewarded, is *in the earth at the resurrection*. This is the fiat of Eternal Wisdom, which cannot be reversed. But what is the promised reward the righteous shall enjoy? “Of the Lord,” said Paul to the saints at Colosse, “ye shall receive *the reward of the inheritance*.” In writing to the saints in Galatia, he says, “The Deity gave *the Inheritance* to Abraham by promise.” By these testimonies we are taught that the subject-matter of the reward is an inheritance, or *an estate to be possessed*, when the time for the fulfilment of the promise shall arrive; and that this estate was given to Abraham, not actually donated and received before he died, but promised to him as an estate to be possessed when he should rise from the dead. “He died in faith,” says Paul, “not having received the promises, but saw them afar off, and was persuaded of them and embraced them.” And he tells us why he did not obtain immediate possession of the reward: it was because “the Deity has provided some better thing for us, that without us he might not be made perfect.” There is no difficulty in learning what the estate is, and where it is situated, if we attend to what has been revealed in the word. Moses tells us that it was promised to Abraham that he should possess the country in which he was then living, the land of Canaan, in a certain far off age. That he should possess it for ever; and that his seed should be numberless as the stars; that he should be the father of many nations, which should be blessed in him and his Seed. Paul tells us, that these promises were made to Abraham and the Christ who was to descend from him; and that they were consequently to be “THE HEIRS OF THE WORLD.” Thus, the possession of the world was annexed to the possession of the land of Canaan; so that he who could prove that he was the divinely constituted heir of the one, proved also that he had a right to the other.

The Holy Land and the World of Nations were promised to Abraham and Christ; and people of all nations were invited by the gospel preached to become heirs with them of the same promise; on condition of believing the promises, the Christship of Jesus, and the things concerning his name; and of being immersed into Christ, and thenceforth patiently continuing in well-doing. In this way they become Christ’s; and, says Paul, “if ye be Christ’s then are ye Abraham’s Seed, and heirs according to the promise.”

But, the apostle also saith, the reason why Abraham did not receive the Land and World at the time the promises were made, was because the Deity had predetermined “some better thing for us.” This “better thing” is all that constitutes the world more desirable in the nineteenth century after Christ, than it was over nineteen hundred years before. It had not then been sufficiently subdued, improved, and replenished. There was too much unhewn forest; too many wild races of untamed humanity; too few of the conveniences and elegances of life; and the existing civilization itself was too barbarous to constitute a gift worthy of Deity to His saints. He therefore deferred the fulfilment of His promises until He had developed a world of kingdoms and nations of a higher order of civilization—such, in short, as now occupies the globe. This is the “better thing provided,” the preparation of which has hitherto delayed the perfection of Abraham. When “the time of the dead” arrives, he, and all the prophets and postpentecostian believers, will stand upon their feet again, and be “made perfect;” and, when perfected in putting on incorruptibility, will receive the Holy Land and Modern World of kingdoms and nations for their reward.

This is “the reward” to be given “in the time of the dead.” In writing to the saints in Corinth, Paul says: “The world and all things are yours,” and “all things are for you sakes;” and, in arguing that the World was promised to Abraham, and that they who are Christ’s are Abraham’s Seed, he testifies that

the World annexed to the Holy Land was promised to saints. The prophets, Jesus, and the apostles, all taught this doctrine; for the Eternal Spirit spoke by them all, and therefore their teaching was a unit. Hence, by David the prophet, he taught that “those who wait upon *Yahweh* shall inherit the earth;” and again, “The righteous shall inherit the land, and dwell therein forever.” Jesus also says: “Blessed are the poor in spirit; for theirs is the kingdom of the heavens. Blessed are the meek; for they shall inherit the earth.” And James says: “The Deity hath chosen the poor of this world, *rich in faith*, as heirs of that kingdom which he hath promised to them that love him.” From all these testimonies, then, it is evident that “the reward” to be given to the immortalized saints is the Holy Land, occupied by Abraham’s descendants, constituting a kingdom, with dominion, absolute and uncontrolled, over all the kingdoms of the world, annexed thereto. This is the kingdom and glory to which men are invited in “the gospel of the kingdom.” The events of the “Hour of Judgment” are for the purpose of wresting this world-wide dominion from those who now possess it; and of transferring it to “the Saints of the Most High, who shall take the kingdom, and possess the kingdom for the *Olahm*, even for the *Olahm*, and beyond” the thousand years.

But here come in the modern scribes, pharisees, and hypocrites, with their blasphemous and word-nullifying traditions, and make all this teaching of none effect. “Yes,” say they, “the meek shall inherit the earth;” they do now inherit the earth in the farms they possess, which is as much of the earth as is good for them; but, as to the earth itself, it is not to abide for ever, but to be burned up in “the wreck of nature and the crash of worlds.” And as to the Holy Land, called also “the Promised Land,” they say: “True; Abraham did not possess it before he died; nor was it ever intended that *he*, Isaac, and Jacob, should. They were to possess it in the sense of their posterity possessing it under the Mosaic Law; for the Land of Canaan lying between the Euphrates and the Great Sea, was only typical of that ‘heavenly country,’ the true Canaan and happy land beyond the Jordan of Death, where souls immortal bathe in seas of endless bliss! This celestial country was the land promised to Abraham, to which he soared away upon the wings of angels, when his precious immortal soul was released from its ‘mortal coil’ in the article of death.”

Reader, one’s powerlessness alone restrains one’s indignation. No wonder Deity gave these hypocrites “blood to drink,” and caused them to “gnaw their tongues for pain,” in the great earthquake. It is because of their blasphemies vengeance has fallen upon this “MODEL REPUBLIC,” and will, ere long, descend in an avalanche of wrath upon “the kingdoms of the world.” The blasphemies of the clergy are enough to wreck any nation that upholds them. Even now, where they have the most power and influence, society is most rotten, most ignorant, and most miserable: what, then, will be the fate of all peoples, when “the time of the dead” arrives, to “execute the judgment written,” and to “destroy these corrupters of the earth?”

“The Reward,” in relation to its several elements, is exhibited apocalyptically under a diversity of symbols. These have been considered at large in the first volume of this work. To be strengthened with incorruptible life in the time of the dead, is “to eat of the tree of life, which is in the midst of the Paradise of the Deity” (ch. 2:7). To be an immortal king, is to receive “the crown of life” (ver. 10). To be approved, and acquitted of all guile and fault before the throne, and to be physically like Jesus Christ, is to eat of the hidden manna, to receive a white stone, and in the stone a new name written, and known only to the receiver—ver. 17. To operate with the Lamb in the setting up of the promised kingdom, is to receive power over the nations, to rule them with a rod of iron, and to shiver their image to pieces as a potter’s vessel—ver. 26, 27. To be endued with a clean and incorruptible nature, and to be divinely honored, is to be clothed in white raiment, and to be confessed before the Father and his angels (ch. 3:5). To become Deity manifested in glorified nature, and a constituent of the New Jerusalem, is to be made a permanent pillar in the Nave or Most Holy of Deity, with the Name of Deity, and the name of the city of

Deity, the new name written upon him (ver. 12). And to reign with Christ, is to sit with him in his throne (ver. 21). Such is “the reward to be given to the prophets, to the saints, to them that venerate the Name of Deity, small and great;” so that, “even the least in the kingdom of the heavens,” though a star of the smallest magnitude and glory, will be greater than the greatest of all the prophets in the mortal state (Luke 7:28); “the reward” offered to all who believe the glad tidings of this glorious and powerful kingdom, and are immersed into its Almighty King, and thenceforth seek for its glory, honor, incorruptibility, and life, by a patient continuance in well-doing (Rom. 2:7); the reward to be received in “the time of the dead,” and not before.

3. “THE NAVE OF DEITY OPENED”

“And the Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave.”

This nineteenth verse is parallel with ch. 4:1, in which John says, “a door had been opened in the heaven;” and looking through the door, he saw “a throne and one sitting upon it.” This throne and its glorious occupant is identical with the Ark of the Covenant. In the typical Mosaic Tabernacle, the Ark stood in the Nave, or Most Holy Place. It was *Yahweh’s* throne in Israel, on which He was said to sit between the Cherubim. From thence proceeded all His decrees for peace or war issued through the Prince of the host, the High Priest of Israel. It was a symbol of great significance in its appointed place. Had it been placed in the Holy place, and the Golden Altar in the Most Holy, that expressive significance would have been wholly destroyed. This transposition would have represented the Lord Jesus Christ as personally and visibly resident among the saints in all the past eighteen hundred years; and that when “the time of the dead” arrived, he would take his departure, and leave them to burn incense to his name in prayer and praise, as they do now. This would have been an entire reversal of the Divine Order of Manifestation.

The Nave and the Ark were beyond the Veil, which represents the flesh (Heb. 10:20). The opening of the nave is therefore equivalent to that which constitutes the nave, being no longer simply holy in the flesh, but most holy in spirit-nature, having passed from flesh to spirit. The opening of the nave is a wonderful manifestation of power. It implies the descent of him, who is the resurrection and the life; the reorganization of the ashes of the saints, and the restoration to each of them of their identity; and their subsequent transformation into spirit-bodies by the instantaneous operation of the Spirit. And when this process is complete, to give them a commanding position “in the heaven,” that, as the Ark of the Covenant, they may be the depository of almighty power, and prepared for the work of ruling in righteousness all the kingdoms, or heavens, of the world, and retaining undisturbed possession of them for a thousand years.

Thus, the Ark of the Covenant seen in the opened nave, is *the Deity in most holy manifestation*—manifested by spirit in Jesus and his Brethren “glorified together.” Collectively they form the Ark and Cherubim, the Spirit answering to the manna, the budding almond-rod, and the testimony. This is evident from the discourses of Jesus as recorded by John. The anointing Spirit, or Christ-Spirit, speaking by Jesus, declared, that he is the bread of life, or true manna; the resurrection, or budding rod; and the covenanted truth, or testimony. The container of such a power is the chest, or ark thereof; and therefore styled the Ark of the Covenant—of the New Covenant, the Abrahamic; with a blood-sprinkled propitiatory or mercy seat, even Jesus; and all in him who worshipped in the altar. This is the throne, the Eternal Spirit’s throne, to be established as such in Jerusalem, the Mother City of the Kingdom of the Ancient of Days.

In the fourth chapter, the Ark of the Covenant is distributed. The mercy seat and ark of which it is the coverlid, are exhibited there as the throne encircled with the rainbow of covenant-testimony; and the

cherubim full of eyes, are taken down and placed about the throne, surrounded with a circle of representative royal presbyters. This distribution, when synthesized, or put together, constitutes the apocalyptic Ark. The time of the fourth chapter symbols is synchronous with “the time of the dead,” when the judgment of the House of Deity shall have been completed; and the saints shall be ready, by their immortalization, to execute the judgment written against the world without.

“And there were lightnings and voices and thunders, and an earthquake, and great hail.”

These are the same that burst forth out of the throne, as represented in ch. 4:5; and are the consummation of the wrath of the Eternal Omnipotence upon the objects of apocalyptic vengeance. These lightnings, voices, thunderings, earthquake, and great hail, of the fourth and eleventh chapters, are symbolical of the judgments of the Seventh Vial; which is the consummation of the judgments of the Seventh Trumpet, and of the Seventh Seal. “No one can enter into the nave until the seven plagues of the seven angels be finished”—ch. 15:8. This *entering into the nave*, is in the sense of *entering into the kingdom*, consisting of “the kingdoms of the world;” for it will require all the judgments of the Seventh Vial to complete the transfer of those kingdoms from the grasp of the wicked, or, “the Devil and his Angels,” who now hold them, to the Saints who are to possess them for a thousand years. In all the period of the Seventh Vial “the Nave is filled with smoke from the glory of the Deity.” The nave then exists, as constituted of glorified Christadelphians, or Brethren of Christ; but they smoke with burning and consuming indignation against the governments of the world and their armies; and until that smoke has passed away in victory, by which their wrath is assuaged, the Nave, in the sense of the most holy and blessed constitution of the thousand years can be entered upon by none.

The thunderings are the Seven Thunders of the last vial. They burst forth against the powers of the aerial in which they roll. They are accompanied with an earthquake, whose shocks surpass every thing of the kind experienced by men since they began to dwell upon the earth. It is described as “a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great” (ch. 16:18). As the result of it, the cities or states, of the nations, are overturned: and great dismay pervades all classes. Besides this, a great hail falls upon the people, whose wickedness is great. It falls upon them “out of the heaven.” It descends upon them from the Nave, “every hailstone about the weight of a talent.” A talent is figurative of an individual. When he descends as a hailstone, he falls from the heaven of power upon the enemy to be judged. A multitude of such descending upon their enemies, becomes to them as a storm of hail. They constitute a mighty and strong power, “which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand” (Isa. 28:2). With such a hail will men be plagued; but instead of repenting of their iniquity, transgression, and sin, they will “blaspheme the Deity; for the plague of the hail will be exceeding great” (ch. 16:21).

We have now arrived at the conclusion of the eleventh chapter of that admirable symbolic representation of the things concerning the kingdom of men, in its antagonism to the kingdom of Deity, the Name of Jesus Christ, and to them who are “the called according to His purpose.” There still remain eleven chapters to be expounded. These will constitute the subject-matter of the *Third Volume of Eureka*. This second volume has brought us down to the appearing of THE ANCIENT OF DAYS in the midst of THE MANIFESTED SONS OF DEITY, in judicial and beligerent activity against the Four Mediterranean Dominions, symbolized by the Beasts, which Daniel saw coming up out of its tempestuous waters (Dan. 7:2, 3). This is the wonderful *denouement* of the tragic drama of the Apocalypse. There is another grand development a *thousand years afterwards*. This is vastly important and intensely interesting to all the sons of men; for it reveals nothing short of the CESSATION OF EVERY CURSE by which humanity has been continuously afflicted since its primeval transgression of the divine law (Apoc. 22:3). But, of these two developments, the former is the most interesting at this crisis to the Brethren of Jesus Christ; for *to them*, the coming of the Ancient of Days is their speedy deliverance from

“all the ills that flesh is heir to.” In relation to them, Mortality and Death will be swallowed up of life and victory (1 Cor. 15:54; 2 Cor. 4:4); and the curses, which now cleave to flesh and blood with leprous inveteracy, shall afflict them no more. They shall be “like Jesus” and “equal to the angels” (1 John 3:2; Luke 20:36). This is a consummation, not only to be devoutly wished and prayed for, but to be earnestly sought for, and labored for, “by a patient continuance in well-doing”—which is the only effectual seeking that will be wreathed with that which fadeth not away.

The end of this chapter conducts the faithful to this glorious consummation, in which, being immortalized, “judgment will be given to them” (Dan. 7:22, 26). The “lightnings, and voices, and thunderings, and earthquake, and great hail,” burst forth from them in occupancy of the throne conjointly with the Ancient of Days. These are their judicial outpourings of wrath upon the “POWERS THAT BE.” The whole of the Seventh Vial, as well as the closing scenes of the Sixth, are assigned to them. We are now contemporary with the development of the preadventual FROG-SIGN in the third and last stage of its operation. Before this is completely finished, “the Ancient of Days comes as a thief;” so that Apoc. 16:15 and 11:17–19, are identical crises. This is the crisis now upon the world. The first throes of the parturient mountain which are to evolve THE STONE (Dan. 2:34, 35, 44, 45) are being felt in all the Habitable of the two hemispheres. “No man is master of the situation.” This has been well said by an Austrian Journal. The Deity alone holds the key of the position. His servants know what that is; for to them He has made known His secret (Psa. 25:14; Prov. 3:32; Amos 3:7); and by its signs they are forewarned. That key is upon his shoulder, who opens and none shuts; and shuts and none opens even upon his, who shall be for a glorious throne to THE HOUSE OF DAVID (Isa. 22:20–25; Apoc. 3:7). He will “open a door in the heaven,” and lead “his sanctified ones” into the royal palace of Babylon the Great; where all the might of the power, and the honor of the majesty of the kingdom of men, is temporally and provisionally enthroned. While the governments of the nations are unconsciously contributing to the formation of a situation to be signalized by their irretrievable and final overthrow, the Master of that situation proclaims to his Brethren, “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” May we, my reader, be of that happy number, who shall be found of him watching, and duly and fitly clothed.

Volume 4

The massive city wall of Rome, pictured above, was built between 271–280 A.D., during the reign of Aurelian (270–275), the restorer of the Empire, and the man who met the widespread monotheism of Christianity by introducing the cult of the sun, the symbol of the Empire. It was probably he who introduced the feast of the birth day of the invincible sun—*natalis solis invicti*—on 25th December, which was later (in A.D. 330) taken over by an apostate Christianity, and given the name of Christ. Constantine was not only the “first so-called Christian Emperor”, but also an avid worshipper of the Sun. He identified himself closely with its worship. Eusebius wrote: “Aurelian builds a temple for Sol and surrounds Rome with stouter walls”. But though the enormously stout wall of Rome completed by Probus (276–82), has been preserved almost intact in spite of the ravages of time, it has not been able to protect the city against the barbarians or against treachery from within. *The Apocalypse* predicted the fall of Rome from these causes, and all the efforts of man to prevent it were in vain. This volume of *Eureka*

witnesses to this fact—Publishers.

PREFACE

THE APOCALYPSE has now been before the world 1770 years. Since its first appearance among the Seven Ecclesias of Asia Minor there have been various short expository *notices* of certain parts of the prophecy by some of the earlier overseers of the Christian community, who flourished from about the middle of the second to the middle of the third centuries: such as *Justin Martyr, Irenæus, Tertullian, Hippolytus, and the pseudo-Sybilline Oracles*.

The earliest essay at a systematic exposition of the wonderful and ingenious prophecy now extant, is one by *Victorinus*, overseer of an ecclesia at Pettau in Pannonia; who was put to death in the period of the Fifth Seal, or “ten days’ tribulation” of the Diocletian persecution, from A.D. 303 to A.D. 313.

The next hundred and sixty years, extending from the accession of Constantine to the wounding of the Sixth Head of the Beast, and the manifestation of the Seventh Head upon the Seven Hills, several scribes belonging to the Laodicean Apostacy, enthroned by Constantine as the religion of the Roman State, bestowed upon their contemporaries some bewildering speculations, by which the prophecy was intensely darkened. These were the ecclesiastical historian *Eusebius*; the tutor of Crispus, murdered by his father Constantine, the chief bishop of the Apostacy named *Lactantius*; *Athanasius, Hilary, Cyril, Euphrem Syrus, Chrysostom, Jerome, Augustine, and Tychonius*, who was said to be a Donatist, reclaimed from Donatism by Augustine.

After these came certain Latin expositors, named *Primasius, Bede, Ansbertus, Haytoo, Andreas, Arethas, and Berengaud*. These flourished from the wounding of the Sixth Head, and in the period of the rising of the Ten Horns, to A.D. 1,100. They were no more luminous in their expositions than their predecessors. They failed to discern the signs of their own times; and either endorsed the foolishness, or made more manifest the impenetrable obscurity, of them that preceded them.

Anselm, Joachim Abbas, Albertus Magnus, Thomas Aquinas, the “angelic doctor,” *Pierre d’Olive*, and Walter Brute, followed after them; and set to their hands in the work of making darkness visible. They had no misgivings as to the divine origin of the Apocalypse. In this *Luther*, “The Great Father of the Reformation,” who came after them in the 16th century, was not in the same assurance. He had doubts of the genuineness of the Apocalypse as an apostolic or inspired book; though he came at length when he perceived how it might be wielded against his late master the Pope and papacy, to hold his doubts in abeyance, and presumptuously to venture upon its exposition.

But this “great father” made out no better than the Laodiceans who preceded him. The “Mighty Angel,” says he, “with a rainbow and a little bitter book, is Popery: the open book being that of papal laws, given to John to eat!” The Seventh Head he supposed to be Spain: while the three frog-like spirits depicted papal sophists, like Faber, Eck, and Emser, stirring up opposition to what he called gospel. His conceptions of the Millennium were as cloudy as those of Jerome and Augustine, who could see nothing in it but the triumph over Satan in the hearts of true believers! In short, to men in the fog even the truth itself is foggy but where the light within is not darkness, all things are bright and resplendent. Jerome, Augustine, and Luther did not understand “the truth as it is in Jesus,” nor the voices of the Old Testament; it was impossible, therefore, that they could discern the import of the Apocalypse, which is “the Mystery of the Deity as He hath announced the glad tidings to His servants, the prophets” (Apoc.

10:7). Luther was as a useful anti-papal element of “the Earth that helped the Woman” in her tormenting witnessing against “the god of the earth;” but, as a guide to the blind, and a teacher of babes, in the way of salvation; or an expositor of apocalyptic mysteries, his incompetency was only second to the Pope himself.

In the 16th century also appeared as apocalyptic expositors, *Bullinger*, *Bale*, *Marlorat*, *Foxe*, *Brightman*, *Pareus*, *Ribera*, and *Alcasar*. Bullinger interpreted the ascent of the witnesses of the ascent of their departed spirits entering Paradise! He dated the Millennium from Christ’s ascension; or from A.D. 60, when Paul speaks of the gospel “having been preached to every creature under heaven;” or from A.D. 73, the date of the destruction of Jerusalem. In either case, of course, it has long since passed away. *Bale* commenced it at Christ’s ascension. From these two may be learned all. It was only a question between them of more or less foolishness. Ribera and Alcasar were Spanish Jesuits who sought to expound the Apocalypse so as to deliver the Papacy from any identification with its symbols. Alcasar’s Commentary was the result of over forty years’ study; but a worshipper of the beast might study it twice forty years, and at the end thereof his speculations would not be worth the paper consumed. The true meaning of the Apocalypse is accessible only to the Brethren of Christ, and the fellow servants of the apostle, who keep the sayings of the book. All others will prove but vain and fanciful theorists with whom the secrets of the Deity are never found.

Next after the æra of the Lutheran rebellion against papal authority came *Mede*, *Jurieu*, *Cressener*, *Bossuet*, *Vitringa*, *Daubuz*, *Sir Isaac Newton*, *Whiston*, and *Bishop Newton*. Mede first published his *Clavis Apocalyptica* in 1627, and his *Commentary* in 1632. He was regarded by his contemporaries in England as a man almost inspired for the exposition of apocalyptic mysteries. And assuredly in comparison of all his predecessors who had written upon the subject, he was a great light shining into thick and incomprehensible darkness. In several important points he much advanced the science. He interpreted the prophetic periods on the *year-day* principle; made the resurrection and ascension of the witnesses an ascent to political eminence; made the Sixth Head under which John lived, the Imperial Caesars; adopted *Lateinos* as the Beast’s *name* and *number*, explained the *sun* of the fourth vial of the German Dynasty, as the chief luminary in the Papal Imperial system; indicated Rome as the throne of the beast upon which the fifth vial would be poured; interpreted the drying up of the river Euphrates of the exhaustion of the Ottoman power; and coincided with Justin, Irenaeus, and others of the earliest date, in the first resurrection, being the literal resurrection of the saints to be developed on Christ’s coming to the Antichrist’s destruction; after which the Millennium will be introduced. This is quite refreshing after all the absurdity to be waded through in the writings of fifteen hundred years.

Jurieu, who wrote in 1685, indicated the death of the Witnesses as occurring in that year; and that they would lie dead and unburied in the street of the great Papal city, or empire, which he judged to be France, where, of course, their resurrection and ascension would ensue.

Cressener seems to have been the first who, in my judgment, rightly, in 1690, concluded that the Seventh Head was the Ostrogothic, which continued but a short time: the Eighth being the revived secular imperial, confederated with a Roman ecclesiastical head, somewhat as under the old emperors; that is, the secular Western Emperors combined with the Popes. The Image of the Beast he makes to be the Roman Church, and the name *Lateinos*.

Vitringa’s exposition was no improvement upon Mede, Jurieu, and Dr. Cressener. He was a spiritual Millennialist, whose future age was to be characterized by a thorough evangelization of the world, by what he regarded as “the Church,” which would then answer to the New Jerusalem! Alas, for the world if its evangelization depend upon the ecclesiastics of Vitringa’s church! He was a very learned man, and well versed in the wisdom current a hundred and fifty years ago; but in apocalyptic intelligence, his wisdom was the foolishness of a babe.

Daubuz, who published in A.D. 1720, was about as luminous as *Vitringa* which is not saying much for the result of his apocalyptic labors.

Sir Isaac Newton published his brief commentary in A.D. 1733, appended to his treatise on Daniel. Many of his opinions were very crude. He generally agreed with Mede, but not always. The *five-month* period of tormenting in Apoc. 9:5, 10, he expounds as I have done, as signifying two periods of 150 years each, or 300 years for the times of the Saracens. The "*hour day month and year*" he reckons to signify 391 years; namely, from Alp Arslan's first victories on the Euphrates, A.D. 1063, to the fall of Constantinople, A.D. 1453. Generally speaking, his commentary was not equal to his reputation.

Whiston Sir Isaac Newton's successor in the Mathematical Professorship at Cambridge, combated the opinions of others without shedding upon the subject any particular light of his own, save that the seven vials ought to be deemed contained in, and the evolution of, the Seventh Trumpet.

When the great French Revolution caused the astonished world to shake to its foundations, a shock was given to the minds of men whose vibrations have not yet subsided. The murdered witnesses, slain by the sanguinary Bourbons, had started into life, and ascended into political eminence, as Mede had taught his readers to expect. This, and the coincidence also, that this ascension was exactly 1260 years from the epoch of the delivery of the saints into the hand of the episcopal element of the Little Horn by Justinian, in A.D. 533; all concurred in arousing some to a renewed and earnest study of the prophetic word. Prominent among these was Mr. *Bicheno*, who published his "Signs of the Times" in 1793. His writings were interesting, though abounding with many speculations proved fallacious by the lapse of time. One thing, however, he did which should not be forgotten. He showed that the three days and a half during which the two witnessing prophets were to lie unburied in the *platea* of the great city, should be interpreted as *three lunar days and a half of years*; and that *Jurieu*, therefore, was right in his conjecture that their death ensued, A.D. 1685.

Since Mr. Bicheno's time several writers on prophecy have risen up. Of these may be mentioned *Irving, Faber, Keith, Cuninghame, Frere, Bickersteth, Elliott*, and others. But I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse. Of this I am well assured, that from the days of Justin Martyr in the beginning of the second century, to the publication of Mr. Elliott's elaborate commentary, there has been produced by no writer, a systematic and thorough exposition of the Apocalypse that will stand the test of scripture, history, and reason enlightened by the truth. If there ever were such a work, it is certainly not extant. A perusal of a digest of their apocalyptic speculations, has convinced me that none of them, from Justin Martyr to Elliott, understood the prophecy. With no other guides to the blind than these, it is not to be wondered at that men should give the Apocalypse the go-by, and, with a reviewer in a London weekly, conclude "that nothing is more ridiculous than for any one to arrogate to himself the power of interpreting the prophecies contained in Daniel and the Revelation; being convinced that it would require as divine and miraculous an inspiration to interpret and apply those prophecies as was necessary to utter them." This is the conviction of the general public, which, like the public of the third century that had no ear for what the Spirit said to the ecclesias, pronounced it "without sense and without reason;" and denied that it was even a revelation. If so, then the man that composed it was the most extraordinary genius of the ancient or modern worlds. But it is not necessary to defend the Apocalypse at this crisis. The Constitution of Europe for the past thousand years which it so accurately exhibits, is evidential of its inspiration. It was revealed to be understood by the uninspired: and that it can be understood by them is proved to a demonstration by the three volumes of *EUREKA*, which are now, through the munificence of a few *CHRISTADELPHIANS*, who desire to understand this neglected portion of "the Word," and have confidence in the author's ability to expound it, in the hands of their fellow-servants and brethren. I claim no "divine and miraculous inspiration;" yet, I maintain, that whatever failures others may learnedly have accomplished, the

exposition I have given in these three volumes, however “ridiculous” and “arrogant” it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history.

Since the publication of the second volume, and even since the writing of the third was finished, events have been progressing steadily and stealthily to the appointed end. The most striking characteristic of the times is the neglect, or indifference to, tending to the repudiation of, the PUBLIC WOMEN OF EUROPE, apocalyptically styled “*the Mother of Harlots, and all the Abominations of the Earth.*” The “women” with whom the Lamb’s Virgins are undefiled: Apoc. 14:4. Behold the changed policy of the Two-Horned Beast of the Earth since the overwhelming defeat of its hosts at SADOWA. This power, that formerly gave life to the Image, enabled it to speak, and caused that as many as would not worship it should be killed, has now taken almost all the life out of it, so that it can no longer speak in terror to the worshippers of the beast in all the Austrian Empire. Territorial continuity with “St. Peter’s Patrimony” being interrupted, through the intervention of the revolutionary kingdom of Italy, the Concordat, the political bond between “His HOLINESS” and “*His Apostolic Majesty,*” is dissevered, and the worshippers of the beast are freed from the audacious inspection, and profane decrees, of the “EYES like the eyes of a man and the MOUTH speaking great things and blasphemies.” Inspired by “the Spirit of the Age,” which is “the Spirit of Life from the Deity” that entered into the slain prophets, who ascended to power in 1789, the *Reichsrath*, or Imperial Legislature of Austria, practically abolished one of the seven sacraments of the Church of Rome in authorizing “civil marriage.” Besides this, it proclaimed “liberty of worship” to all sects: and has taken the education of the people out of the hands of an accursed priesthood, and given it to schoolmasters of their own choice. By the Concordat the Roman Pontiff King, was above the emperor in all the spiritual affairs of the Austrian Empire; throughout which, all such things were “*given into his hand*” as absolutely as when Justinian made him “Head over all the Churches” of his estate. But behold how great a reverse of fortune hath befallen the “UNIVERSAL BISHOP” in this False Prophet section of his dominion. What doth all this mean. What else than that the 1335 and 1260 years of his ascendancy from the times of Justinian and Phocas, are come to an end; and that he is doomed no longer to “practise and prosper” to the ruin of saints, and the quenching of the Spirit of the Age; which is a spirit of liberalism, and of democratic hostility to the old order of things in Church and State—a spirit that may be impeded, but cannot be extinguished till the manifestation of THE ANCIENT OF DAYS.

Then, if we turn our attention to Spain, the “Most Catholic,” from which the virtuous and immaculate ISABELLA, the last of the infatuated and atrocious Bourbons, the ensanguined murderers of the saints, hath so recently been expelled, what see we there? Do we not behold the Spirit that rose and ascended to power in 1789, notwithstanding all its misfortunes, and frequent discomfitures triumphant in 1868? The virtuous, pure, and most catholic daughter of His Papal Holiness, his last and most devoted friend among the Ten Horns, driven into exile at the end of the 1335 and 1260? A letter from Spain to *La Liberte*, dated Sept. 22, says: “Isabella has lost her throne. She seized it in 1839, supported by the Spanish Liberal party, which, in 1837, made her proclaim the Constitution, which suppressed *les seigneuries, les droits des aines*, and tithes. It was this party which caused her to sell the mortmain property, suppress privileges, shut up the convents, sending away with a pension 30,000 monks useless to the country, and hurtful to public prosperity. But as soon as the Queen was married to Prince Francis of Bourbon, in 1846, reaction gained the upper hand everywhere. All the conquests made by the Liberal party were lost again. In 1863, Conservatives, Progressists, and moderate Liberals, wished to resist the reaction. Marshall O’Donnell, the head of this party, recognized Italy, and promulgated several liberal laws in 1866. The Revolution was vanquished. O’Donnell could not profit by his success, for, to the great amazement of everybody, he was suddenly replaced by Narvaez two days after his victory Since

then all the constitutional system has disappeared; and Spain is in the same condition as if Don Carlos and his ideas had triumphed in 1840.

”The Queen has become the humble servant of the Pope. All Spain nearly burst with laughter, when, a year ago, she read the papal letter announcing to the whole world that Pius IX sent the ‘golden rose’ to Isabella, in recompense for *her virtues and the purity of her life!*

“The struggle has now begun between the Liberal and the reactionary party. Everything would incline one to believe that the latter will be beaten; for, in fact, the Liberal party, composed of all shades opposed to absolutism, form a very compact whole”.

Here is the last pillar of the papal throne levelled with the dust. While yet upon the throne, the same correspondent wrote, “the clergy is above the Queen.” But where will they be now that the spirit of ’89 has driven into exile the humble servant and most catholic daughter of their UNIVERSAL BISHOP, the lambskin-invested wolf of the Seven Hills? Will Louis Napoleon now be able to send 40,000 troops through Isabella to garrison Rome and protect the Pope against Italy, while he combats Prussia for the Rhenish frontier of France? May we not rather expect that the Spanish section of “the Revolution” will ally itself with the Italian section, and revive the work with renewed energy of “hating the Harlot and making her desolate and naked, and eating her flesh, and burning her with fire?” Further developments will soon illustrate this point in the Roman Question; though it is not to be expected that Rome will become the capital of any other dominion than is enthroned there. No Ninth Head can constitutionally exist upon the Seven Hills.

And what see we in England? We behold there the Spirit of ’89 in its British manifestation, carrying out the principle of hatred and desolation, of stripping and eating, in regard to the Anglo-Hibernian Harlot, a daughter of ROME, “Mother and Mistress of All Churches,” and sister to those other “Harlots” of England and Scotland, “as by law established”. This, hating, desolating, stripping, eating, and burning of ecclesiastical establishments has been a striking characteristic of the past seventy-five years. The abolition of the Gallican harlot is “only a question of time.” The world will progress until the ignorance, superstition, hypocrisy, and spiritual wickedness in the high and low places of old, worn out, ANTICHRISTENDOM, shall come to be abolished by Christ and his Resurrected Brethren, whose apocalypse is soon to be revealed. With all these signs of the times before the faithful, well may they rejoice and lift up the head; for assuredly “the redemption draweth nigh.”

In conclusion, as the Corsican remarked concerning the leadership of his victorious hosts, “it is the hand of God that leads my armies;” so when I consider the difficulties surmounted in the development of this Exposition, I may truly affirm, that the power of the Deity has performed the work. The labor has been diffused over twelve years; but, if I had not well understood “THE GOSPEL OF THE KINGDOM;” which “is the Power of God,” I might have contained in my earthen vessel all the lore of ancient and modern times, and consumed twelve years thrice told in the study of its mysteries, yet should I have signally failed; and have had to confess with Dionysius, “the great bishop of Alexandria,” as Eusebius styles him, that the words of the Apocalypse were “too lofty to be comprehended by me.” I have been careful to treat nothing as non-essential or unimportant because of apparent difficulties. The work is now finished by “the power” aforesaid through my instrumentality—a work concerning which it may be said in the words of an old Roman exile,

Eregi monimmentum perennius ære:

this generation may not appreciate it, but one in the future will.

The following (see pg. 12) is my scheme of the prophecy to be studied in connexion with the Chron. Tab. in Vol. 1, p. 428, and the Tab. Analysis, Vol. 2 p. 110.

Author

PUBLISHERS' NOTE

Originally, the Third Volume of Eureka was a large book of over 700 pp. Subsequent editions divided it into two volumes called Volumes IIIA and IIIB. They comprised books of over 300 pp. each. However, with the additional matter that we have included in the form of illustrations and footnotes, a single Volume would make too unwieldy a book. As it is, the present volume, answering to Volume IIIA of previous editions exceeds 400 pp. And we anticipate the final Volume will exceed the present one in the additional information we hope to include; for in the form of footnotes, we shall try to bring up to date the fulfilment of Bible prophecy in accordance with the Author's anticipations of over 100 years ago.

Logos Publications

January, 1985.

THE AUTHOR'S APOCALYPTIC SCHEME, A.D. 1869.

MEDE'S APOCALYPTIC SCHEME, A.D. 1632.

Rome in the days constantine

CHAPTER 12

1. THE FIRST GENERAL DIVISION OF THE SEVEN SEALED SCROLL

The first four and THE SIXTH SEALS representative of the judicial manner of "*taking out of the way*" the PAGAN CONSTITUTION of the "Dreadful and Terrible Fourth Beast," which withheld the revelation of "THE LAWLESS ONE;" (Dan. 7:7; Apoc. 6; 2 Thess. 2:3–9) and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man of Sin Power, in the Heaven of the said beast, or "GREAT FIERY-RED DRAGON" (Apoc. 12:1–5, 7–13).

TIME OF EVENTS

FROM A.D. 107 TO A.D. 325—*SEE TAB. ANALYSIS, VOL. 2, P. 110.*

SIXTH SPECIAL DIVISION OF THE SEVEN SEALED SCROLL

ACT VI—SEAL 6

A GREAT EARTHQUAKE INAUGURATES THIS JUDICIAL PERIOD. WAR IN THE HEAVEN, (APOC. 12:7) RESULTING IN AN ECLIPSE OF THE SUN, IN THE MOON BECOMING BLOOD, IN THE STARS OF THE HENVEN, THE STARS DRAWN BY THE TAIL OF THE DRAGON, (APOC. 12:4) FALLING INTO THE EARTH, AND OF THE CASTING OUT THEREINTO OF THE GREAT FIERY-RED DRAGON (APOC. 12:9). THE HEAVEN OF THE DRAGON-POLITY DEPARTS AS A SCROLL ROLLED UP; AND EVERY MOUNTAIN AND ISLAND CHANGE THEIR PLACES. THE ANGELS OF THE DRAGON ARE CAST OUT WITH HIM (APOC. 12:9).

NO PLACE FOR THEM ANY MORE IN THE HEAVEN FROM WHICH THEY ARE EJECTED, HAVING BEEN EFFECTUALLY CONQUERED BY THE ARCHER OF THE FIRST SEAL—THE FELLOW-SERVANTS AND BRETHREN OF THE SOULS UNDER THE ALTAR; WHO CONQUERED HIM BY THE BLOOD OF THE LAMB, AND BY THE WORD OF THEIR TESTIMONY, ON ACCOUNT OF WHICH THEY WERE SLAIN, NOT LOVING THEIR LIVES UNTO DEATH (APOC. 12:11; 6:9). GREAT REJOICINGS IN THE HEAVENS BY THEM WHO SUCCEED THE EJECTED DRAGON AND HIS OFFICIALS, WHO RAGE WITH GREAT FURY IN THE EARTH AND SEA OF THEIR LATE DOMINION (APOC. 12:12). THE GREAT DAY OF WRATH UPON PAGANISM.

The woman Jezebel who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the Man of Sin Power revealed (Apoc. 2:20).

TIME OF THE SEAL

FROM A.D. 311

THE LAODICEAN STATE

Vol. 1 pp. 428, 449; Vol. 2 pp. 87, 89, 276

The “little strength” of the Philadelphian State exhausted, and Laodiceanism fully established, Pagan persecution having ceased, and “the Catholics,” as nominal Christians were now called, being in high favor with the authorities, they say “We are rich, and increased in goods, and have need of nothing”—Apoc. 3:17. Being “lukewarm,” the Spirit “spues them out of his mouth.” This state continues until abolished by the judgments of the Seventh Vial, which are executed by the Saints after the resurrection.

Summary

End of the “rest for a little season,” when the “Despot Holy and True” avenges the blood of the souls under the altar, upon them that dwell upon the earth. A great earthquake inaugurates this day of vengeance. The woman Jezebel, who calls herself a prophetess, appears in the Roman Heaven invested with imperial dignity and glory. Her son, having triumphed over the Great Red Dragon, which sought to destroy him, becomes the sovereign ruler of the nations.

The Spirit “spues” her Laodicean element “out of his mouth,” and a remnant of her seed, as the woman fugitive, is found in the wilderness.

War ensues in the Roman Heaven between the powers there, which results in the ejection of the great Draco-Serpent Devil and Satan from thence. The “Brethren” and “Fellow-servants” of the souls under the altar rejoice at his expulsion. But woe betides the inhabitants of the earth and sea, where the Dragon retains power for a “short time” longer; and persecutes the constituents of the woman dwelling in his dominion.

The woman being in the wilderness is protected there for a period of 1260 days; and in her flight thither is pursued by the Serpent, which seeks to sweep her away; but the Earth helps her, and defeats her enemy. The Dragon is wroth with her; and resumes the war with the remnants of her seed.

Translation

Apocalypse 12

1. And a great sign appeared in the heaven; a woman who had been invested with the sun, and the moon under her feet, and upon her head and a wreath of twelve stars. 2. And being pregnant she cries being in pangs and straining to bring forth.

3. And there appeared another sign in the heaven, and behold, a great fiery-red Dragon, having seven heads and ten horns, and upon his heads seven diadems: and his tail draws the third of the stars of the heaven, and he casts them into the earth. And the dragon stood in the presence of the woman about to bring forth, that when she may have brought forth, he might devour her offspring.

5. And she brought forth a male child, who is about to rule all the nations with an iron sceptre: and her son was forcibly carried up to Deity and his throne. 6. And the woman fled into the wilderness where she has a place that had been prepared of the Deity, that they may sustain her there a thousand two hundred and sixty days.

7. And there was war in the heaven. The Michael and his angels waged war against the Dragon; and the dragon waged war and his angels. 8. And they prevailed not; neither was their place found any longer in the heaven. 9. And the great dragon, the old Serpent, surnamed Diabolos, was cast forth; and the Satan which deceives the whole habitable was cast into the earth; and his angels were cast forth with him.

10. And I heard a great voice saying in the heaven, Now is the salvation and the power and the kingdom of our Deity, and the dominion of His Anointed; for the prosecutor of our brethren, who accused them in the presence of our Deity, day and night, has been cast down. 11. And they overcame him through the blood of the Lamb and through the word of their testimony; and they loved not their life unto death. 12. On account of this let the heavens rejoice and those who tent in them.

Woe to the inhabitants of the earth and the sea, because the Diabolos has fallen among you having great wrath, foreseeing that he hath a short time.

13. And when the Dragon saw that he was cast into the earth, he pursued the woman who brought forth the male. 14. And the two wings of the great eagle were given to the woman, that she might fly into the wilderness, into her place, in which she is sustained there a time and times and half of a time, out of the sight of the serpent.

15. And the serpent cast out of his mouth after the woman water as a flood, that he might cause her to be carried away by the flood. 16. And the earth ran with help for the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17. And the dragon was enraged against the woman, and went away to wage war with the remnants of her seed who keep the commandments of the Deity and have the testimony of the Anointed Jesus.

Introductory Remarks by Which the Second and Third volumes are connected

1. "The Time of the End"

The end of the eleventh chapter of the Apocalypse conducts the reader into what Jeremiah styles, "the time of Jacob's trouble," out of which he shall be saved (ch. 30:7)—a time in which there are "lightnings, and voices, and thunderings, and an earthquake, and great hail" (Apoc. 11:19). This is that "TIME OF THE END" of which Daniel prophesied, saying, "There shall be a time of trouble such as never was since there was a nation, even to that same time." This is that time which certain chronologists term "an unchronological period"; that is, a period which is left scripturally undefined, having no revealed

commencement nor termination: so that it may be a moment exemplified by a flash of lightning, a year, or several years, for anything that is, or can be, known.

But to such a conclusion as this, it is impossible that any one intelligent in the word can come. It is, on the contrary, a period well and clearly indicated. Its commencement is synchronical with the ending of “the time of the vision” seen by Daniel “in the third year of the reign of King Belshatzar”; for, it is written, “to the time of the end the vision”—*l’eth kaitz he khazon*—ch. 8:17. Now in an answer to the question, “How long the vision?” it was replied, “for an evening-morning of two thousand four hundred.” This, according to what time has proved to be the best reading, is the time of the vision—a period of 2400 years; which, having expired A.D. 1860, bring us to the time of the end, in which “the holy shall be vindicated” from the violence and injury resulting from so long a period of subjection under the feet of the Gentiles.

The world must therefore now be in the eighth year of the Time of the End. The termination of the 2400 years, and the synchronical beginning of the time of the end, were both signaled by the outbreak of the American civil war, which in its development proved to mankind, that with all their boasted science, civilization and religion, they are not one whit in advance of the beasts that perish (Psa. 49:12, 20). The time of the end thus portentously begun continued to unfold itself in the events of the Franco-Mexican war, and in those of the Russo-Polish, and Prusso-Austrian Danish, and Prusso-Austrian Italian wars. By the American civil war several millions of Southerners have been subjected to an ignoble military despotism, and social degradation and ruin; while the fanatics used by Providence in its judicial visitation upon the South, have blasted the prosperity of the North, filled its families with lamentation and death, and laid the foundations of trouble that will only be finally assuaged in the absorption and obliteration of the so-called United States in the NEW UNIVERSAL EMPIRE of the Ancient of Days. The invasion of Mexico by France, England, and Spain, resulted in the fall of a republic—a corrupt and worthless popular sovereignty; and in the provisional establishment (for it will prove to be nothing more) of a Franco-Austrian imperialism, which has this redeeming quality, that it is hostile to the Papacy, and inimical to the priests. These events in Mexico are, it is most likely, only preparatory elements of the situation being now organized in the providence of the Deity. They are preparing for a future complication, by which the trouble of the latter days will pervade not Europe and Asia only, but America as well.

The Russo-Polish war was most ferocious. In the ratio of its extent it was as savage a conflict as the American civil war, though of shorter duration. It was a contest between Russo-Greek and Polish Latin, in which the Greeks, “the worshippers of the Dragon,” destroyed the Polish nationality of the Latins, “the worshippers of the Beast.” Poland was blotted out from the political geography of the world. It became a monument of the dead, whose epitaph forewarns the nations of the fate that awaits their kingdoms and republics when judgment shall be given to the saints, and the time comes that they shall possess the dominion under the whole heaven (Dan. 7:22, 27). In devouring Poland, “Gog, the Prince of Rosh, Mesech, and Tobl,” has prepared, and become a guard to so much of “Gomer and all his bands” as it contains. Nor has the Prince of Rosh, whom we style the Autocrat of All the Russians, being negligent of his mission in the direction of “Togarmah of the north quarters and all his bands” (Ezek. 38:2, 6, 7). Since the end of the 2400 years, he has advanced his frontier so as to include Khokan and Bokhara, so that there is now but one state between him and British India, namely, Afghanistan, all of whose sympathies are in accord with the enemies and rivals of British rule in India. Thus “Gog of the land of Magog,” the great king of the north, who is to figure so conspicuously “in the time of the end”—*b’aith kaitz*, styled by Ezekiel “the latter years” and “the latter days,” is standing almost face to face with “Sheba and Dedan, and the Merchants of Tarshish;” whose young lions ere long will need all their strength and prowess for the repression of the further aggrandizement of the Russo-Assyrian power in

the East.

Nor is the alliance of Austria, Prussia, and Germany, the two-horned beast of the earth, against Denmark, for the possession of Schleswig and Holstein, without significance in this eventful time of the end. It is a question pregnant with trouble; and a necessary complication of a situation in which “the kings of the earth and of the whole habitable” will be engaged in an angry and sanguinary conflict, preparatory to “the war of the great day of AIL-*Shaddai*,” when their thrones will be cast down, and the Ancient of Days shall sit (Apoc. 16:14; Dan. 7:9).

And besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman Question. This is preeminently *the* question of the time of the end. It can only be solved in the final and complete abolition of the Papal Kingdom. This result, however, can not be developed by the action or policy of France, Italy, or the Roman people. They are blindly preparing this consummation; and will doubtless develop for “the Great Harlot that sitteth upon many waters” a hatred of the European Powers, that shall cause them yet more than ever to “make her desolate and naked, and to eat her flesh and burn her with fire” (Apoc. 17:1, 16). But the final and complete destruction of the Papacy is an honor decreed for a more noble and powerful class of agents than these. It is a glory reserved for “the Heirs of the Kingdom which the Deity has promised to them that love him” (James 2:5). These are the destroyers of the Papacy in the time of the end. They are the Avengers of the Holy—the avengers of the blood of the saints and witnesses of Jesus, and of all slain upon the earth in defence of righteousness and truth (Apoc. 18:6–8, 20, 24). It is from these proceed the lightnings, and voices, and thunderings, and earthquake, and great hail” (Ch. 11:19).

The Roman is a question that cannot be evaded or postponed. A policy must be pursued towards the Pope that will cause his government to use all its influence to enlist the powers in his defence against the Red Republicanism of the Italians and their allies. The cry of these is “an united Italy with Rome for its capital, or death!” To give effect to this would be the expulsion of Austria from Venetia; and the incorporation of the States of the Church with the kingdom or Commonwealth of Italy. If Red Republicanism can acquire the ascendancy in Italy, it will assuredly adventure the experiment of giving effect to its cry. In this event an appeal to arms would be inevitable. First, because Austria will never consent to the surrender of Venetia without a struggle; and secondly, because the spiritual influence of the Pope, which is still great in all the ten kingdoms of the beast, would go forth with all its unclean and demoniac activity to stir up war in his behalf. In this array of belligerents the combinations will be for a trial of strength between the expiringfeudality of the middle ages, and the revolutionary principles of 1789—a sanguinary and final conflict between the adherents of Church and State Absolutism, and the partisans of popular sovereignty as “the voice of God.”

Thus, by the intervention of the Roman and Eastern questions, a situation is created in the time of the end in exact accordance with the description of it in the prophetic writings. These questions create a trouble for all the nations and governments symbolized by the four beasts seen by Daniel arising out of the great sea (Dan. 7). They are all questions affecting the vested interests of the Image seen by Nebuchadnezzar in his dream. This great image, whose brightness is excellent, and its form terrible, appears in all its majesty and power in the time of the end. *In the terminal epoch of the sixth vial*, which obtains after the advent of the Ancient Days, the great Russo-Assyrian Gogian Image stands prepared for conflict with “the Prince of princes,” whom Daniel styles “Michael, the Great Prince” (Dan. 8:25; 12:1). When the image stands thus in the time of the end the crisis will be of the most troublesome and exciting character. “*The nations*” will have been “*made angry*,” nor will their anger subside henceforth until the image shall be utterly broken, and all its fragments ground to powder. This result, however, will be beyond their power to accomplish. No combination short of the mighty angel clothed with cloud and

rainbowed (Apoc. 10:1) can shiver it to pieces reduce these to chaff, and sweep them away that no place shall be found for them (Apoc. 2:27; Psalms 2:8, 9; Daniel 2:35).

The time of the end, which is notably chronological, commences with the termination of the 2400 years, and ends with the exhaustion of the Seventh Vial. Hence the time of the end embraces part of the sixth and the whole of the seventh vials. It embraces so much of the sixth as pertains to the development of the Roman Question after 1860; the events attendant on the coming of the Ancient of Days; and those consequent on His appearing to the beginning of the seventh vial. Here are three epochs—the present, characterized by the three wonder-working, unclean, frog-like demon-spirits, proceeding out of the mouth of the papal false prophet; the adventual epoch, characterized by the visible presence of Christ in Southern Asia; and the third, or terminal epoch, characterized by the gathering of the military forces of the powers into the Holy Land for that signal discomfiture, which constitutes the place of slaughter the apocalyptic Armageddon. The events of the sixth vial in the aggregate prepare “the way of the kings” which arise in the light of the Sun of Righteousness. The way of these kings is the career of judgment marked out for them in the full development of the seventh vial, which is at once the consummation of the Seventh Trumpet, and the Seventh Seal; and the filling up of the wrath of the Deity upon the nations. The angriness of these, the coming of divine wrath, and “the time of the dead that they should be judged and rewarded,” are series of events which synchronize with the adventual epoch of the sixth vial. In this epoch, the dead in Christ, both just and unjust, are caused to stand upon their feet again among the living. This *anastasis*, or *standing again*, precedes the destroying of them “who destroy the earth” Rev. 11:18. The honor of executing the judgment written belongs to all those saints whose names may, in the judgment which begins at the house of Deity, be found registered in the Lamb’s book of life Rev. 20:15; Psalms 149:9; Daniel 7:22. Hence, resurrection must precede the setting in of judgment; and this must begin at the house of the Deity; “and if it first begin there, what shall the end be of them that obey not the gospel of the Deity?” 1 Peter 4:17. It will be “destruction from the presence of the Lord, and from the glory of his power” 2 Thess. 1:9.

The destruction issuing from this glorious presence, is styled in Rev. 14:10. “tormenting with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb.” The end of the eleventh chapter expresses this torment in the words, “lightnings, and voices and thunderings, and an earthquake, and great hail.” Hence the conclusion of the eleventh chapter, with which the second volume of this exposition is concluded, is synchronous with all of the fourteenth chapter from the beginning to the end. I say from the beginning of it, because all the things therein represented are subsequent to the saints standing with the Lamb on Mount Zion. Now, when Christ comes, as I have shown in my second volume, he does not come direct to Zion. Moses, in his prophetic blessing of the sons of Israel, says, “*Yahweh* came from Sinai and rose up from Seir unto them; he shined forth from Mount Paran; and he came with ten thousands of saints” (Deut. 33:2). He comes to Sinai before he can come *from* Sinai; and to Seir and Paran before he can rise up and shine from them. He comes to Sinai in the adventual epoch of the sixth vial; and to Mount Zion consequent upon the Armageddon overthrow, by which the sixth Vial is closed, and the Seventh Vial period is inaugurated.

The time of the Seventh Vial is that portion of the time of the end chronologized in the words of Micah, “according to the days of Israel’s coming out of the land of Egypt” (ch. 7:15). It requires no proof that these days were a period of forty years. Hence, in the vindication of the Holy from injury and violence after the termination of the 2400 years, a judicial period of forty years will be manifested. The object to be attained in the vindication of the holy, is the deliverance of the holy and the host from the treading under foot “the transgression of desolation” to which they have been subjected for 2408 years to the date of this work: in other words, the putting an end, or accomplishing, to scatter the power of the people of the holy *yad-am-kodesh* (Daniel 8:13–14; 12:7). The full import of these words is the restoration of the

kingdom to Israel, in building again the tabernacle of David, that it may be as in the days of old; with the additional glory of Christ and his Brethren, the glorified Israel of the Deity, in possession of the throne (Amos. 9:11; Acts 15:16; 1:6; Matt. 19:28; Luke 1:32–33).

The work then of the seventh vial will be the setting up of the kingdom by the ELOAHH of the Heavens (Dan. 2:44). This work cannot be fully accomplished until the now widely scattered tribes of Israel are concentrated in the Holy Land, and restored to the independence they enjoyed under David and Solomon. No prosperity in the “breadth of the Great City spiritually called Sodom and Egypt,” can compensate the loss of this. They must be brought out of this Egypt in the seventh vial section of the time of the end, as was the generation out of the literal Egypt in the days of Moses, “with a mighty hand, and with a stretched out arm, and with fury poured out” (Ezek. 20:33). In other words, the seventh vial is the exodal period of Israel’s return from their enemies’ lands; and of the punishment of all peoples who have burdened themselves in any way with the Holy City (Zech. 12:2–3; Rev. 11:2). In the accomplishing to scatter the power of the people of the holy in this second exodus of the nation, the Spirit, who will co-work with the saints in their seventh vial execution of the judgments written, says in the testimony already cited from Ezekiel, “I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face; *like as I pleaded with your fathers in the wilderness of the land of Egypt*, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.” But concerning Israel cleansed from the rebellious; and, by continuing no longer in unbelief, prepared for the blessedness promised in Abraham and his seed, He saith, “in mine holy mountain, in the mountain of the height of Israel, there shall *all the house of Israel* all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations with all your holy things. I will accept you with your sweet savour when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the nations. And ye shall know that I (the Anointed Jesus) am YAHWEH when I shall bring you into the land of Israel, into the country for the which I lifted up My hand to give it to your fathers.” This regeneration of the twelve tribes of Israel, and resettlement of them in the Holy Land, is a grand and important result of the seventh vial outpouring of judgment. When it is consummated, “*Yahweh’s* servant David will be a Prince among them, and be their Shepherd.” They will have stood upon their feet an exceeding great army in their enemies’ lands; and from thence have opened for themselves a way by divine cooperation into the land of Israel, upon the mountains of which they will be, for the first time since the fourth year of Rehoboam, B.C. 982, one nation, and one kingdom, under one king. “They shall no more be two nations neither shall they be divided into two kingdoms any more at all.” The sanctuary will be in the midst of them, and the tabernacle also; and *Yahweh* will be their *Elohim*, and they shall be His people (Ezek. 34:23; 37:10, 11, 12; 22–27). This restitution of all things pertains to the seventh vial, which embraces “the times of” that “restitution of all things which the Deity hath spoken by the mouth of all His holy prophets since the days of Moses” (Acts 3:21). Jacob is saved out of his trouble; the yoke of Esau is at length broken from off his neck; and the first dominion, the kingdom, has come to the daughter of Jerusalem (Gen. 27:40; Mic. 4:8). The vindication of the holy is complete.

Now, as the reader may well suppose, this wonderful and mighty operation of Deity becomes an affair of world-wide interest and importance. It will not be a work of peace. The Frog-Dominion has been proclaimed to be peace: *l’empire c’est la paix* but not so the kingdom proclaimed in the gospel. This kingdom, in the period of its establishment, is not peace; but war, until it has been broken in pieces

and subdued the four beasts of Daniel; and planted itself without a rival in all the earth. Such an enterprise as this may be planned and prepared, but cannot be executed in secret. It is therefore testified that “the nations shall see and be confounded at all Israel’s might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of YAHWEH our *Elohim*, and shall fear because of thee” (Mic. 7:16). The testimony of Micah is developed in the forty years of the time of the end immediately preceding the Millennium, as the result of the Seven Thunders, by which, not the earth, but those who corrupt the earth, are destroyed (Rev. 11:18).

2. *The End, Though Last In Development, First Revealed.*

In studying the Apocalypse, the student cannot fail being impressed with a notable peculiarity, frequently illustrated, of its structural arrangement. The peculiarity is that of stating in the beginning first, that which is to be executed last. Thus, in the first chapter, the coming of *Yahweh* in clouds is announced; and his presence is symbolically exhibited: but it is not until the preterminal epoch of the sixth vial that He actually appears. So that it takes all “the things that shall be hereafter” exhibited in all the six seals, and so much of the seventh seal as is contained in the six trumpets; and so much of the seventh trumpet as is contained in all the five vials, and at least half the sixth, to develop the Advent. The apocalypse of the Ancient of Days, or his manifestation in his kingdom, is the *end proposed* in the prophecy. It is therefore first announced. It is the grand proposition to be illustrated and proved by the logic of events. The end divinely purposed is not stated first because it is to be first established, as the first thing to come to pass, after John had the vision; and because all “the things that shall be here-after” are to happen after it. The logical order of a prophecy in statement or fulfilment is first state, then illustrate, and afterwards prove. “Behold, he comes, and every eye shall see him.” This is a proposition, or purpose, *stated*; but after eighteen hundred years, not yet *proved* by its coming to pass. By what course of events will that coming be developed? By the events coursed out in the seals, trumpets, and vials, which are the *illustration* of how the end proposed is to be made identical with the proof. Hence, the end, though first in purpose, and therefore first verbally stated in the prophecy, is the last in development; and consequently not to be looked for as the first event of a prophetic series. The Son of Man in the midst of the lightstand-embodiment of the Spirit is the symbolical prefix to the prophecy of the seven epistles; but the actual manifestation of the Spirit’s presence in the midst of the redeemed is not revealed until he occupies the throne in the time of the ending of the Laodicean state (ch. 3:20–21). Again; this peculiarity is exhibited in the fourth chapter. Here the whole is occupied with a symbolical exhibition of the Spirit in covenant-manifestation. The throne and kingdom of David, termed *Yahweh’s* by the prophets, have been covenanted to Jesus and his Brethren, who are to possess them when “glorified together.” This purpose, or end proposed, is first represented to John; not because it existed then or since; but because all to be shown him, called “the things which shall be hereafter”, are to result in the development of that revealed purpose. It would be a great mistake to look for the subject-matter of the fourth chapter as extant in heaven or upon earth while John was in Patmos. There was no counterpart to them. The figuration was simply a symbolic vision, showing, that at some future time not specified in the chapter, there should be a throne established in the air, or firmament, of the Romano-Dragonice Universe, which should be possessed by an Omnipotent Theocracy, from which should “burst forth lightnings, and thunderings and voices;” and having thereby established its sovereignty, should rule with universal dominion. But, though so early exhibited in the scroll, it is not until the seventh trumpet period that the announcement is made of its actual development, saying, “The kingdoms of this world are become *Yahweh’s* and His Anointed’s” (Ch. 11:15). Thus the end, though first in purpose is in

development the last; and we are taught that to establish this throne of omnipotence will require, according to the divine predetermination, the full development of all the events prefigured in the seals, trumpets, vials, and thunders.

Another notable instance of this structural characteristic of the apocalypse is found in the eleventh chapter. It occurs in the fifteenth, sixteenth, and seventeenth verses. In these is announced the end purposed in the complete sounding of the trumpet, and therefore the consummation of the seventh seal; or, as it is expressed in ch. 10:7, the finishing of the mystery of the Deity, as he hath declared the glad tidings to his servants the prophets. This is finished *en tais hemerais hotan melle salpizein, in the days when he* (the Seventh Angel) *shall sound*; not “when he shall begin to sound,” as in the Common Version; nor while he is sounding; but when he shall have finished sounding, then the mystery shall be finished in the kingdoms of this *kosmos* or *constitution of things*, the unmeasured court of the Gentiles becoming *Yahweh's* and his Anointed's. The sounding being over, and the wrath of Deity, consequently, all expended, the mission of the FOUR LIVING ONES FULL OF EYES is completed: the “lightnings” flash no more, the “voices” are hushed, the “thunderings” burst forth no more from the throne, the vibrations of the “earthquake” have ceased, and the “hail” falls no more out of the heaven upon men. In other words, the “*judgment given to the saints*” has accomplished its work in putting them in possession of “the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Dan. 7:27). For this cause, therefore, in the ascription of thanks to YAHWEH AIL *Shaddai*, the four belligerent Living Ones are withdrawn from the figuration; and the four and twenty elders only are in prostration before the Everliving One. The reader is aware that the saints are symbolized both by the Four Living Ones and the Elders, only in different relations. The Four represent them in their militant antagonism to the powers that rule the nations; while “the elders” represent them as victorious kings and priests in the glorious and peaceful possession of their conquests. When “the war of the great day of AIL *Shaddai*” is over, and peace obtains in all the earth, there is no more pre-millennial work for the saints to do as the “Four Living Ones full of eyes.” As militants they have “gotten the victory,” and their community is wreathed with the coronals which “they cast before the throne.” These are cast there when the cause of thanksgiving, rejoicing, and prostration has been developed. Hence, ch. 4:10, is parallel with ch. 11:16. The saints, no longer belligerent, give thanks because YAHWEH AIL-*Shaddai* has acquired great power on the earth and reigned. When this thanksgiving was dictated to John in Patmos, it was the revelation of a purpose—an end which Deity had predetermined. The “great power” had not been taken, nor the reign commenced, when the apocalypse was given to John. Nor have they yet; nor will they be till the end of the seventh trumpet. Hence, the eighteenth verse of the eleventh chapter does not treat of what is to ensue after the reign mentioned in the seventeenth verse has commenced. “The nations are angry,” not when the divine wrath is fulfilled, but *when it comes*. “The nations were made angry, and thy wrath came.” This arrival of the divine wrath is synchronous with the advent of Christ, and with the operation of the Frog-Power in the final development of its working upon the Papal False Prophet, as prefigured in the sixth vial (ch. 16:14–15). The arrival of the divine wrath in the advent of the YAHWEH-NAME from far with anger burning (Isaiah 30:27) is at the epoch of the resurrection of the saints. It is from this epoch that ch. 11:18 originates a series of events, which ultimate in the destruction of the destroyers of the earth, and in the conquest and appropriation of their kingdoms by the Four Living Ones constituted of the prophets, the saints, and the venerators of the divine name, small and great. So that the order of the prophecy according to its succession of events is first verse 18, then 19, and after this verses 15, 16, 17: but, as a verbal revelation, the last event which crowns the whole series is first indicated; and then an outline is given of the series which ultimates in the victorious consummation.

This structural characteristic of the primordial statement of the end, is illustrated also in ch. 14. In this the primordial statement is contained in the first verse. It specifies a great predetermined end—the

occupation of Mount Zion by the son of the Divine Father, together with those upon whom he has previously written the name of his Deity (Ch. 3:12). But this predetermined end is not the first thing executed. On the contrary, it is the last. The redeemed get possession of Mount Zion consequent upon the effect of the "voice out of the heaven" indicated in verse 2 the voice of a belligerent multitude, even the roaring voice of the Rainbow and Cloud-invested Angel, who takes victorious possession of the City where David dwelt.

Thus, the end, first in purpose, is the last developed, but first revealed in the prophecy. Not attending to, or ignorant of, this structural peculiarity, some have committed grievous errors in their efforts at interpretation and exposition. It has led them to affirm, that the apocalypse is all to be fulfilled after the advent of Christ; while others declare that its revelation has been fulfilled long ago. Both these extremes meet in absurdity, where they embrace and kiss each other. They are mere assumptions, and too ridiculous for a serious refutation. The former theory is very convenient for the ignorant and the indolent; for if the apocalypse as yet is none of it fulfilled, nor even to begin to be fulfilled till after the advent of Christ, all are upon one low, common level respecting it. He that knows much of doctrine and history is at equal disadvantage with him who knows nothing of either, and thus ignorance is strengthened and consoled.

There are others again who think that much of the apocalypse is fulfilled but have not discernment enough in things past and present to draw the line between the future and the past. Some of these have taken up a notion that all the vials are poured out after the advent of Christ! This imagination has been conceived in a misunderstanding of the fifteenth chapter. They have not perceived that the whole chapter is declarative of the end purposed to result from the outpouring of the vials. It is declarative of the victory of the saints over the constituted authorities of the nations; and the subjection of these to the King of Kings because of manifested national judgment. They err also in supposing, that "the seven *last* plagues" are identical with "the seven vials." The seven vials contain "the seven last plagues;" but the plagues and the vials are not severally synchronical. On the contrary, the seven last plagues are synchronical only with the seventh vial; and so much of the sixth as obtains between the advent of Christ and the opening of the judgments of the seventh, is the epoch when One of the Four Living Ones gives the plagues to the angels. The seven last plagues are identical with the Seven Thunders; and as they are comprehended in the seventh vial, the giving of the plagues is represented in the presentation of the "seven golden vials." These vials contain much more than the "seven *last* plagues." They contain *first* plagues, styled "*these plagues*" in ch. 16:9, as well as *last* plagues. The plagues of the vials exhibited in this chapter are separated by the thief-like advent of Christ. "*Last* plagues" imply others that are not the last. The former plagues precede the advent; and all developed *after it* are "the seven *last* plagues." What extraordinary blindness to affirm that none of the vials are poured out till after Christ comes, while his coming is predicted under the sixth! This sixth-vial prophecy is subversive of the notion. The position it occupies as a speaking hieroglyphic shows, that five of the vials, and a considerable part of the sixth, were to be poured out before the advent. It is impossible therefore for the outpouring of all the vials to be delayed till that event. When it takes place, then in giving judgment to the saints recently raised, judged, and chosen, as signified by the "golden girdles" and "pure and white linen," the golden vials are given to them; and they *consummate* in their seventh vial mission the work of the whole seven vials, which without their intervention would never ultimate in victory over the beast, his image, his mark, and the number of his name.

This structural feature appears in the prophecy of the seventh vial itself. This is given in the last five verses of the sixteenth chapter; while the result of the whole is briefly stated in three words of the first of them "*it is done!*" It is done consequent upon the pouring out of the vial into the air. The mystery is finished. But this finishing results only when there is no more wrath to pour out upon the air. Before the

end thus primordially stated is developed, the voices, thunders, lightnings, earthquake, and hail, must do their work upon the Great City, the cities of the nations, and their political islands and mountains. When these are all disposed of judiciously, then, and not till then, will the consummation, primarily announced in the words “it is done” be established.

3. A Great Sign in the Heaven.

“And a Great Sign appeared in the Heaven; a Woman who had been invested with the Sun, and the Moon under her feet, and upon her head a wreath of Twelve Stars.”

Thus reads the text of Rev. 12:1. In the sixth verse this “great sign” is styled a “a great wonder.” The word *semeion* signifies “a work by which something is known.” A footstep in the sand is a mark by which it is known that a human being had been there. Hence the footstep is a *sign*, or mark with a signification; a mark by which something is signified. The mark is not the foot; but the impression stepped by the foot—the sign of the foot, in a like sense is the sign of the text to be taken. This first verse exhibits a mark, or sign, by which something may be known. To constitute the sign there is a woman, the sun, moon, and stars, an investment, and a wreath. These are but lesser marks or signs of the “great sign.” The woman, and the luminaries in the great sign are no more, as some imagine, a real human being of the female sex, and the lights of the sky, than the step of the foot is the foot itself. They are merely signs of something else, between which and them there is an analogy, or resemblance. These lesser marks when grouped together, as in the text, constitute “a great sign,” which must, therefore, be regarded as representing a notable development, a wonderful appearance in the apocalyptic heaven.

The sun, moon and stars of this great sign, belong to the heaven in which the sign appears. It is the same heaven as that in which “silence, as it were a half hour,” supervened after the departure like a scroll of the heaven which preceded it (Rev. 8:1; 6:14). These two apocalyptic heavens are evidently revealed in these texts. In my exposition of the sixth seal (see Vol. 2. pp. 276, 292), I treated of the abolition of the former of these two heavens, in the taking out of the way that which hindered the revelation, or manifestation of the *Anomos*, or Lawless One (2 Thess. 2:7). The removal of this obstacle is predicted apocalyptically in these words, “the sun became black as sackcloth of hair, and the moon became as blood; and the stars of the heaven fell into the earth, even as a fig-tree casteth her untimely figs when she is shaken by a mighty wind.” And the heaven departed as a scroll when it is rolled together. This prediction was fulfilled in the change of the constitution of the Roman Orb consequent upon the success of Constantine, crowned by the victory of Chrysopolis, A.D. 324. Until this epoch of eighteen years, “the heaven” of Daniel’s Fourth Beast styled apocalyptically the Dragon, had been in all its constituents pagan. The emperors were all worshippers of Jupiter, and his associate gods. The sunlight of their imperialism was reflected from the idol superstition, of which they were *ex-officio* the High Priests or Supreme Pontiffs. This was the moon of the heaven shining by reflected imperial light. So long as the Roman constitution of the Fourth Beast continued pagan, none but pagans could constitutionally execute the functions of the imperial office; for none but a pagan could be Pontifex Maximus of the Roman Orb. But the victories of Constantine changed all this. He shook the Dragonic Fig tree with a mighty wind, and caused the stars of the heaven to fall into the earth, as perished figs from the parent tree. He slew with great and sanguinary defeats the adherents of the State Superstition, so that “the moon became as blood.” She no longer walked in the brightness of imperial favor, reflecting to the earth the glory of the Roman Sun. The testimony of Jesus Christ against idolatry, borne by his witnesses, had alienated the popular mind from Jupiter and the gods, though it had failed to convert it to the gospel. The priests of the idols having lost their hold upon the affection of the multitude, the way

was prepared for the subjection of Roman Idolatry to the Catholic, or Laodicean Apostasy. The consummation was necessarily sanguinary; for the testimony of history, and present experience, show that a minority in arbitrary power can only be brought to abdicate by the arbitrament of the sword. This award was appealed to by the contending parties of the day. The issue was between the PAGANS and the CATHOLICS; or between a pagan minority in place and power, and a majority of anti-pagans of all varieties and shades, who desired a change in the civil and ecclesiastical constitution of the Roman State. In their appeal to arms the power of the minority was broken. It could no longer bring an army into the field to defend the interests of the idols constitutionally vested in their priests; so that nothing remained but the favor of an infidel and alienated multitude, inconstant as the wind. The revolution was complete. The ancient order of things incorporated with the reigning idolatry was cancelled, and the scroll of its constitution rolled up out of the way. The pagan imperialty became black as sackcloth of hair. Since the death of Licinius, the last of Constantine's rivals, only one worshipper of Jupiter has occupied the Roman Throne. The total eclipse of the pagan sun, the sanguinary obscuration of the brightness of the pagan moon, and the hurling of the pagan stars into the lowest walks of life among the people, finally and effectually signalized the departure of the pagan heaven as a scroll rolled up. We have witnessed the departure of a heaven as a scroll when it is rolled up, in the collapse of the Southern Confederacy. The dispersion of the southern forces resulted in the abolition of its civil constitution, and the consequent suppression of all things related to it; so that with the exception of the calamities entailed, it is as though it had never been. Such was the collapse of Roman Idolatry in its church and state constitution, or heaven. Its forces were overpowered and dispersed, and as the world never "wonders" after a sinking cause, but is always ready to worship success, it easily transferred its allegiance to the more powerful rival which had dethroned it.

Thus the idol-heaven of Daniel's Fourth Beast-dominion was rolled out of the way by the judgments of the Sixth Seal to make room for a new heaven with its own appropriate luminaries. This "heaven" was a church and state constitution of things, in which the Apostasy, foreshadowed in the epistle to the ecclesia at Laodicea, shone with all the brightness and glory an unscrupulous world lying under the wicked could confer upon a system of delusion congenial to it. Its sun, moon, and stars shone brightly. Though a new constitution of the aerial was proclaimed, the sun was not abolished. The storm-clouds of a departing idolatrous institution had blackened it. It no longer shone in the splendor of pagan majesty which was totally eclipsed; still the supreme power continued to be a diademed imperiality. It was the same *twelve-starred* Sixth Head which was developed in the Augustan epoch of Daniel's "dreadful and terrible" beast. When the half hour's silence invaded the heaven, the "mighty wind" which had been rudely shaking the Roman Fig-tree for eighteen years, was calmed; and the sun of imperial power and majesty emerged again from the hair-sackcloth blackness of the darkening and sanguinary revolution by which it had been obscured. It emerged again to shine with an unclouded blaze upon an entirely new order of things—an order, such as the sun in the natural heaven had hitherto never shone upon since he was placed there to rule the day; an order therefore, which, in the words of the apocalypse, might fitly be represented as "a great sign in the heaven."

In the "great sign" of ch. 12:1, the Roman Sun is no longer invested with blackness, but invests a *sign-woman* with a blaze of glory peculiar to himself—"a woman invested with the sun." Whatever the woman may signify, this investiture symbolizes the clothing of the thing signified with supreme imperial authority; so that whatever might emanate from the woman would be by the sanction and co-operation of the highest orders of the state.

The woman, or Laodicean Community, could not have been invested with a more appropriate symbol than "the sun," expressive of the imperial embrace, as well as of the particular emperor by whom she would be patronized. Gibbon informs us that Constantine had a particular veneration for

Apollo, or the sun, to which Julian alludes in his orations. His words are, “The devotion of Constantine (while yet in embryo) was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelary deity; and that either waking or in vision, he was pleased with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*; and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite in his becoming a Laodicean Catholic. Diocletian had chosen Jupiter, and Maximinian, Hercules; but Constantine preferred the sun before all the gods of his fathers, as his guardian and protecting deity.” When, therefore, Constantine came to occupy the Roman throne, and was manifested as Supreme Bishop of the Catholic Church, this Laodicean community might fitly be said to have been “invested with the sun.”

The position of the imperially invested woman in this “great sign” with “*the Moon under her feet*,” indicates that she occupies the former place of the Roman Moon. In the heaven which had departed as a scroll, there was no woman standing upon the moon. There was simply the moon-hierarchy invested with the light of imperialism by which it shone; and between this hierarchal moon and the throne of the Dragon power, nothing intervened. But the Constantinian Revolution, or “great earthquake” of the Sixth Seal, had baptized the idol-hierarchy in blood; so that *the moon became AS BLOOD*.” The sun and moon were not annihilated, but only subjected to changed conditions consequent upon the great earthquake revolution. This popular convulsion exalted one from among the people, and placed her in the moon’s orbit. The light and glory of the imperial majesty fell upon her. The rays whose brightness had formerly glorified the priests of Jupiter, and conferred dignity upon his superstition, were now intercepted by a Hierarchy more favored by the state. This new hierarchy had been elevated by the earthquake above the old one; so that, in the “great sign,” their relative position is symbolized by the former moon being subjected, or placed under the woman’s feet.

4. *The Sun-Invested Woman*

This ch. 12:1 is the second place in the general prophecy where a figurative woman is introduced. The first place in which the Spirit speaks specifically of one is ch. 2:20. In his epistle to the Star-Angel presbytery of the ecclesia in Thyatira he charges it with suffering, or tolerating, teachers and seducers within its jurisdiction, whose traditions were destructive of those “servants” who received them. Those teachers and seducers constituted a class of men of which Balaam is a representative. They “ran greedily in the error of Balaam’s reward” (Jude 11). They were seducing spirits and demons who spoke lies in hypocrisy (1 Tim. 4:1, 2): false teachers privily bringing in destructive opinions, and denying the Despot who bought them. Through covetousness, with feigned words, they made merchandise of professors unstable in the faith, sporting themselves with their own deceivings. They had once known the way of righteousness, and by the obedience of faith it inculcates had become children of God. But they afterwards forsook the right way, and went astray. Their heart was exercised like Balaam’s with covetous practices; and without regard to the honor and interests of the truth, they zealously and volubly entertained their hearers with crotchety conceits and speculations. Their teaching and practices favored the wantonness and lusts of the flesh. The inconstant and unstable among the saints favored their traditions, which proclaimed a liberty in things which the word condemns. This licentiousness

strengthened the flesh to which it is congenial; and as this was developed, the power of the word became impotent; their hold upon it was relaxed; they became entangled again in the pollutions of the world, and were overcome of their inordinate desires. Thus these teachers and seducers, with the disciples they had drawn away after them by the perverse things they taught, though they zealously contended for one God against the idolatry of the Roman State, adopted opinions and practices applauded by the profane. They “committed fornication, and ate things sacrificed to idols.” For this contemptible “mess of pottage” they sold their birthright; and not only ruined themselves, but caused the truth to be evil spoken of by those whom it was designed to benefit (2 Pet. 2).

The gold medallion depicted above, commemorates the entrance of the triumphant Constantine into Rome after the defeat of Maxentius, and shortly before the defeat of Licinius. The coin gives honour to the Invincible Sun-god, whilst the Emperor also acknowledges the God of the “Christians”. In his coins and monuments, Constantine honoured the pagan gods (and particularly the Sun god) as well as the so-called Christians.

This illustration is taken from a Roman Catholic catechism, and pictures Mary with twelve stars circling her head and the crescent moon under her feet. It is significant that the Egyptian goddess of fertility, Isis, is similarly pictured, and that *The Apocalypse* identifies the Apostasy with Sodom and Egypt (Ch. 11:8).—Publishers

Now teachers and seducers of the Balaam type either gained the ascendancy in the ecclesias, or not being able to maintain themselves therein, separated from them, and organized “churches” to suit themselves in which they could lord it over their flocks. But whether tolerated within the ecclesias, as in Thyatira, or separated in distinct and independent congregations, they were all prefigured by a woman. The character of this figurative woman is known to the faithful by the name she bears. She is in certain relations apocalyptically styled JEZEBEL, because of the analogy subsisting between the character of the infamous daughter of Ethbaal and wife of Ahab, and that of the teachers and seducers by whom the Laodicean Catholic Apostasy was organized and perfected within the Anti-pagan Community. The original Jezebel essayed the utter abolition of *Yahweh’s* worship in Israel; and substituted the adoration of other deities, with the lascivious abominations which had formerly brought extermination upon the Canaanites. Her fate also made her a fit emblem of the apocalyptic Jezebel, whose children will be eaten by dogs in the day of Jezreel (Psa. 68:23). The false teachers and seducers of the first three centuries, although they did not avow it as their purpose, effected completely what Jezebel aimed to accomplish in Israel. They utterly abolished “the doctrine of Christ” by their traditions; and if it had not been for “a little strength” found among a very small remnant that kept the Spirit’s word, and had not denied His name, “the Israel of the Deity” would have been entirely transformed into “the Synagogue of Satan.” The Star-Angel Presbytery of Thyatira was too tolerant of “the depths of Satan as they taught,” for the Spirit’s approval; for, after commending the angel’s love, service, faith, patience, and works, he adds, “Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols.” In this toleration the Star-Angel or Eldership, was culpable. They ought to have silenced their false teaching, and to have permitted nothing to reach the ears of the flock not in harmony with the written word. This would have preserved “the unity of the faith and knowledge of the Son of God;” and have prevented the development, out of the One Body espoused to Christ, of a self-complacent Catholic Jezebel, who in the epoch of the “great sign” was at once wretched, and miserable and poor, and blind, and naked” (Ch. 3:17).

Such was the figurative antipagan woman we behold exhibited in the heaven invested with the sun’s majesty, and his ancient lunar idolharlot made subject “under her feet.” The “great sign” represents her

situation as it appeared, to the outer world, for under another aspect of things, the “*few names not defiled*” of the same figurative woman are represented by “the remnants of her seed who keep the Commandments of the Deity, and hold the testimony of Jesus Christ.” Hence the figurative woman of ch. 12, invested with the Roman Sun, and fleeing from the Dragon, represents the whole ANTIPAGAN COMMUNITY; the vast majority of which answered to Jezebel and her children; while the remainder, with whom alone the doctrine of Christ was to be found, refused to have anything to do with a church in alliance with the “dreadful and terrible beast having seven heads and ten horns.” These two divisions of the antipagans, though opposed on the question of church and state alliance, were agreed in their hostility to the ascendancy of the existing Imperial Idolatry, which grievously afflicted them all. The first ecclesiastical separation of these two divisions did not occur till after the birth of the woman’s son, who was to rule all the Greek and Latin nations with an iron sceptre. When this event transpired, the anti-state church party repudiated the desecrating alliance with emperors and their courts. They refused to recognize the emperor’s claim of being at once the representative of the Sixth Head of the Dragon, and Bishop of the Bishops of Christ. The truth was with this party. They seceded; and by their secession incurred the enmity and bitter hostility of the New Church imperially established. The secessionists became the subject of virulent persecution by this new power, which caused them to take refuge in the wilderness. In this flight they are prefigured by the woman, who therefore leaves behind her the sun and moon, and wreath of twelve stars^u

But this transient appearance of the woman in the heaven characterizes the sun, moon and stars she had repudiated. They had become the catholic luminaries of a new heaven; which, under the sounding of the fourth wind-trumpet, are found ruling the day and the night of the Catholic Roman Orb. The transient standing of the woman upon the moon indelibly stamped the character of Jezebel upon it; and proclaimed it to be the lunar representative of the Laodicean Synagogue of Satan; which ever since has been allied, in some form or other, to the blasphemous and ferocious despotisms of the world.

But, though “the Lamb’s Woman” refused to be allied to the Roman State, and retired into the wilderness, the State-Church Woman, Jezebel, was not so scrupulous. As “the church by law established” she retained her place in the heaven; and became “the Great Harlot” of the world. Little notice is taken of her apocalyptically until she is exhibited in ch. 17:1, in all the enormity of her profligate career. In this scene, she appears in the wilderness, into which the Anti-State Church Woman fled. She is seen “drunk with the blood of the saints, and with the blood of the witnesses of Jesus;” and sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. She represents a “great city” of polity, “reigning over the kings of the earth.” Her name in the beginning was Jezebel; but in the crisis of her fate it is also “Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth.” She reigns until the Ancient of Days is revealed, who “casts her into a bed, and them who commit adultery with her into great tribulation, and kills her children with death” (Ch. 2:22). This is the end of Jezebel in the day of Jezreel (Hos. 1:11).

A different destiny, however, is apocalyptically indicated for the woman espoused as a chaste virgin to Christ. She entered the imperial presence, but soon found that it was impossible to enjoy imperial favor and protection and maintain her honor and allegiance to her Divine Husband in purity and truth. She therefore fled from the sunshine of royalty, and left behind her the Jezebel of her communion, to whom the meretricious blandishments of courts were altogether congenial.

While her Jezebel counter-self remained invested with the Roman sun, and acquired and exercised dominion over the kings of the earth, she was sojourning in the wilderness; in which, however, Jezebel afterwards succeeded in establishing her blasphemous, licentious and sanguinary rule. The Anti-Jezebel Woman dwelt in the wilderness as many months of years as Israel did years in the exodus from Egypt; and two months of years more. She remained there 1,260 years, or forty-two generations of years after

her flight; and will continue trodden underfoot by the lovers and protectors of Jezebel until the end of another period of 1,260 years, when the Ancient of Days will come, and avenge the wrongs she has suffered, in the judgment which shall sit. At this crisis, she is carried to the Lamb to whom she has been so long espoused. Her husband who is her head is Christ. In “the time of the dead,” having “made herself ready”, she is “arrayed in fine linen clean and white” (ch. 19:7, 8). Her marriage with the Lamb establishes such a oneness between those she represents and Christ, as exists between him and the Father in heaven. She is then “the Holy and Great City, the New and Holy Jerusalem, prepared as a bride adorned for her husband” (Ch. 21:2, 10). When thus “glorified together with Christ” (Rom. 8:17), the Jezebel-Synagogue of Satan will “be made to come and worship before her feet, and to know that Christ has loved her” (Ch. 3:9). Jezebel’s children will have been slain with death, and her communion and sovereignty abolished; and the only woman seen in the heaven will be the glorified fugitive of the wilderness; clothed with the sun of Righteousness, the moon of the Laodicean Apostasy under her feet. and upon her head a wreath of twelve Apostolic Stars.

What a remarkable contrast between these two apocalyptic women. The one, Jezebel, the Great Harlot and the Mother of Harlots; the other, the Lamb’s wife and the Mother of all the Saints. The former, sovereign in all times of the Gentiles; the latter, trampled underfoot of the Gentiles in all their times; and persecuted with the utmost rancour and bitterness of hate: the former, “arrayed in purple and scarlet-color, and decked with gold and precious stones, and pearls, and reigning over the kings of the earth;” the latter, clothed in sackcloth, and the habiliments of subjection: the former, the embodiment of ignorance, superstition, cruelty, blasphemy, hypocrisy, and vice; the latter, holy, harmless, undefiled, and without fault before the throne. Nor is the difference of their destiny less striking. Jezebel is first hated by her subject kings, who make her desolate and naked, and eat her flesh and burn her with fire (Ch. 17:16); and afterwards, having somewhat of intermission from his rough usage, she is utterly and forever destroyed out of the way by YAHWEH ELOHIM, who avenges on her the righteous blood she has caused to be poured out upon the earth. The world being thus freed from the accursed presence of the Jezebel-superstitions of “Christendom” so-called; the nations henceforth enlightened, regenerated, and saved, walk in the glorified fugitive’s light; who, for a thousand years, sheds the glory of the divine majesty with which she is invested upon all peoples, and multitudes, and nations, and tongues; all of them blessed with faithful Abraham, in Abraham and his seed (Gal. 3:7–9). This blessedness under the government of Christ and his Bride is the theme which concludes the Apocalypse given by the Deity to Jesus Christ.

5. The Wreath of Twelve Stars

In this “great sign” is seen upon the head of the Sun-Invested Woman “*a wreath of twelve stars*”. Thus I have rendered in my translation the words *stephanos asteron dodeka*. The twelve stars were set in a *stephanos*, not in a *diadema*. If there had been seen upon her head a diadem of twelve stars, it would have indicated that she was an integral part of the diademed sixth head of the dreadful and terrible dragon, all of whose heads are diademed. But no; the “crown” of the C.V., was a *stephanos*, and not a *diadem*.

Now, the reader of the former volumes of this exposition is aware of the important apocalyptic difference there is between a *stephanos* and a *diadem*. The former was given to a combatant when victorious in his conflicts; the latter is the symbol of regal and imperial, or elective sovereignty of an established order. The Antipagan Woman was a combatant community, to whom dominion and power over the nations were promised, as a prize to be contended for, and bestowed upon the victor (Ch. 2:26, 27). This prize was signified by a *stephanos*. If she were victorious, her success would be indicated by a *stephanos* upon her head, as in the “great sign”.

It may be remarked here, that the antipagan Woman and the arrowless Archer of the first seal are representative of the same community in its warfare “against the principalities, powers, world-rulers of the darkness, and the spirituals of the wickedness in the heavenlies of the Roman Orb (Eph. 6:12). The Antipagan Archer went forth to conquer the Græco-Latin Dragon. He had first to overcome and dethrone Jupiter and the gods, “by the blood of the Lamb, and the word of his testimony;” and afterwards to take possession of the diadems enthroned under the whole heaven, and to rule their nations for a thousand years. Significant of this it is written in ch. 6:2, *edothē auto stephanos, there was given to him a stephan*, or wreath. John saw that the archery of this communion, to which he himself belonged, was prevailing “against the darkness of the course of things”—*tou aionos toutou*—which obtained while he was in Patmos. He saw it, therefore, going forth “conquering, even that it might conquer.” Its career of conquest, though harassed by the enemy, was not to be stopped. The *stephan* was to be placed upon the woman’s head by the highest authority in the state, as the result of “a great earthquake,” or revolution, which should place her son upon the throne. When John in vision saw the archer ride forth upon the white horse he had not then won the *stephan*. He had a combat for the faith of over two centuries before him; at the end of which the fraternity he represented was seen in the heaven invested with the sun, the moon in subjection, and the *stephan* of victory emblazoning her head with its stars. Thus far the triumph was complete: *nevertheless, the earnest or type only of a greater yet to come*.

But, the placing of a simple *stephan* upon the Woman’s head would have merely signified that she was a victor. But what was the prize of victory? What had she gained by her victory over the Dragon persecutor, which accused her people incessantly before the Deity? This question is apocalyptically solved by the TWELVE STARS inserted in the wreath. These were the twelve most conspicuous stars of the Roman Firmament. They were stars of the first magnitude which excelled all the other stars in the glory of their position. There were none brighter in the political astronomy of the state. They were the stars of that imperial dragon-headship of which it was remarked to John in chapter 17:10, saying “ONE IS.” These stars of this Sixth Head at the time of the apocalyptic going forth of the archer of the first seal were exactly twelve, and may be enumerated chronologically thus—

1.

AUGUSTUS, founder of the Sixth Headship of the Roman Dragon. This Star reigned 44 years from the battle of Actium, which was fought B.C. 30. He died A.D. 14, in his 76th year. He made Tiberius his colleague in the empire three years before his death A.U.C. 764, to A.D. 11

2.

The SECOND STAR was Tiberius Caesar, successor to Augustus. In the 15th year after being made the colleague of Augustus, “the word of God came to John the son of Zachariah in the wilderness;” and he began to preach. This was 483 years from the 20th of Artaxerxes, the beginning of Daniel’s seventy weeks. John was aged 27; Jesus 26 years and six months A.D. 26

At the end of three years and a half, Jesus having been immersed, and John cast into prison, Jesus began to preach the gospel of the kingdom. This began the second half of Daniel’s seventieth week A.D. 30

At the end of Daniel’s Seventieth Week, or 490 years from the 20th of Artaxerxes, which was the 22nd of Tiberius Caesar, sin was condemned in our common nature by the crucifixion of Jesus Christ

A.D. 33

3.

Tiberius dies in the 23rd year of his reign, and is succeeded by the THIRD STAR, named Caius Caesar Caligula

A.D. 33

Of this human monster Tiberius said, that he had brought up a serpent for the Roman people; concerning whom he expressed the wish that they had but *one neck*, that he might cut it off at *one stroke*. He died

A.D. 37

4.

The FOURTH STAR was Claudius Caesar. The famine mentioned in Acts 11:28, pervaded the whole Roman Habitable under this star. He reigned not quite fourteen years, and died aged 63

A.D. 51

5.

The FIFTH STAR was his successor Tiberius Claudius Nero. This Caesar for the first five years reigned with applause, being provoked to good conduct by the perpetual admonitions of the renowned Seneca. But changing his manners, he sunk to the lowest depths of degradation. He reduced the greater part of Rome to ashes, and charged it upon the christians, upon whom he inflicted the most exquisite torture. He died by his own hand in the fourteenth year of his reign, aged 32

A.D. 64

6.

The SIXTH STAR, was Galba, who reigned 8 months.

7.

The SEVENTH STAR was Otho, remarkable for his wickedness, and the shortness of his reign, which scarcely exceeded three months. He died by his own hand, and was succeeded by a man of incontinent gluttony.

8.

Vitellius was the EIGHTH STAR, whose reign of seven months was signalized by the expenditure of thirty millions of dollars in feasting and riot. In the 57th of his age, he was dragged half-naked by a Roman mob into the forum, and with exquisite tortures torn to pieces, and thrown into the Tiber.

9.

The NINTH STAR was Vespasian. He emulated the excellences of Augustus, and grieved to inflict punishment when justice demanded it. He was, however, extremely avaricious. He reigned ten years, and died aged 69

A.D. 75

10.

The renowned Titus was the TENTH STAR. On account of his singular humanity, he was called “the delight of mankind.” In the life-time of his father Vespasian he destroyed Jerusalem. He reigned rather more than two years, and died aged 41. He is supposed to have been poisoned by his brother who succeeded him

A.D. 77

11.

Domitian was the ELEVENTH STAR of the Imperial *Stephan*. He persecuted the christians with the greatest rigour. He was a second Nero. John, the Apostle, was banished by his decree to the isle of Patmos, where the Apocalypse was revealed to him for the benefit of all true Christadelphians, or Brethren of Christ. After a reign of fifteen years, being detested on account of his cruelty, he was put to death by his own guards, aged 55

A.D. 92

12.

The TWELFTH STAR of this “dreadful and terrible” succession Cocceius Nerva, a man of prudence and moderation, who acquired the dominion late in life. During his brief reign of one year and four months, John was restored to the society of his brethren and companions in tribulation. He died, aged 66, and was succeeded by Trajan

A.D. 94

In the foregoing chronological table the dates are given according to the true time, which is four years earlier than the regular era.

Such was the WREATH OF TWELVE STARS extended by the Deity as a prize to be gained by the conquest of the Dragon. All the twelve were imperial supreme pontiffs. For the archer-and-woman fraternity to carry off the prize, was for it to be wreathed with the imperial stephan of the Caesars; and to subdue their pontificate under their feet. This it did most effectually; and, as a sign prophetic of this great victory over the principalities, authorities, world-rulers, and spirituals of the Roman Heaven; and for the encouragement of all engaged in the good fight of faith against the gods, who had eyes to discern the import of the vision, the woman was photographed in the firmament of the Roman Orb, wreathed with the supreme pontifical authority

For two centuries after the reign of the twelve stars, the soldiers of the faith, when they perused the verbal description of the “great sign in the heaven,” would understand what was the stephan to be conferred; and would be filled with a full assurance of hope, that they would go on conquering until they obtained it. It was under this conviction, that on the opening of The Fifth Seal, they are represented as crying with a loud voice from underneath the altar, “How long?” How long till their brotherhood should wear the dodecal Caesarian starry stephan? They knew that this wreath of victory was Caesarian. A believer living in the beginning when the apocalypse commenced to be fulfilled; that is, at the accession of Trajan; knew that twelve Caesars had occupied the draco-Roman pontifical throne. From Augustus to Constantine there were about fifty-four emperors. Why, then, were there not as many stars upon the imperial stephan, seeing that it was gained when so many had sat upon the Italian throne? Because, I conceive, the number of the stars was given to indicate, that the opening of the apocalyptic seals was to begin when the twelfth imperial star had set; that is, with the reign of Trajan, who was a thirteenth, or number one of a new series. Trajan and his pagan successors may be said to have worn the crown of the Twelve Caesars But they could not retain it. It was wrested from them by the Woman, whose Jezebel-

son claiming to be her Head—the Supreme Pontiff of the Catholic Church—wreathed himself therewith; and then caused her to become a fugitive in the wilderness of the Great Eagle.

Ignorance and superstition have sadly misinterpreted the significance of this “great sign in the heaven.” An engraving published with the sanction of the authorities of the Mary-worshipping synagogue of New York City, as a frontispiece to a book entitled “The Glories of Mary,” interprets the sign as a signification of the “Assumption of the Blessed Virgin Mary.” In the centre of the picture is a woman standing upon a cloud. She stands, as it were, in the sun, with beams of light issuing from the palms of her hands downwards towards the earth, as if they were rays of grace being shed upon her worshippers. Around her head is a halo, in which is a circlet of twelve stars; and over these a diadem supported by winged angels resting upon the upper margin of the cloud on each side of the woman. Under her feet is the moon, and beneath this, the ocean and rocks of earth. Thus is represented the ghost of a dead woman having been taken up into heaven and being on exhibition there as queen; for the legend of the picture is “*salve regina*,” Health to thee, O Queen! Assuredly, nothing can be more remote than this from the true import of this “great sign”. The reader, unless he be a Mariolator or a Puseyite, need scarcely be told, that the sign is wholly irrelevant to the mother of Jesus; and but for the adoption of the heathen dogma of the immortality of the soul by the Laodicean Apostasy, such a signification could never have been invented. There is no such woman in being, whether in heaven above or in the earth beneath, as the Virgin Mary, body or ghost. The dust of what was once Mary is in “the pit of corruption,” or Sheol, and will there remain until “the time of the dead,” when she will stand again upon her feet the “blessed among women,” and “thenceforth all generations will call her blessed.” In all “the times of the gentiles,” however, she is non-existent. This is well known to all who are not drunk—drunk with the wine of the abominations and filthiness of Jezebel’s fornication (Apoc. 17:4; 18:3). Hence the object of the adoration of Romanists is the merest fiction that can be conceived. They have deified nonentity, and fall down and worship the conceit as the goddess-queen of heaven. This is not only folly, but the idiotcy of pietism notably characteristic of the ecclesiasticism of our day.

But not only have Romanists missed the truth of this great sign, but their Protestant brethren likewise. Dr. Newton, a former Bishop of Bristol, in his work on the prophecies, page 600, in commenting most meagrely upon this sign, says, “St. John resumes his subject from the beginning, and in ch. 12:1, 2, represents the church as a woman, and a mother bearing children to Christ. She is ‘clothed with the sun,’ invested with the rays of Jesus Christ, the sun of righteousness; having ‘the moon,’ the Jewish new moons and festivals, as well as all sublunary things, ‘under her feet, and upon her head a crown of twelve stars,’ an emblem of her being under the light and guidance of the twelve apostles.” This is all he can see signified by this great sign! The bishop of Jezebel’s English daughter has certainly made a nearer approach to the import of the sign than Jezebel herself. He does perceive that the woman represents church of some kind—that she is a sign-ecclesiastical woman, and not the emblem of a phantasma yclept the Queen of Heaven. But more than this he sees nothing signified.

The Rev. E. B. Elliott, however, does not agree with the interpretation of his ecclesiastical superior. He admits with him that church in some sense is meant by the woman in the sign; but this is all. On page 8, vol. 1, he says, speaking of the sign, “But what the things prefigured hereby? This is the question. And first there can scarce be meant by the *solar* emblem, I think, what so many commentators have suggested in explanation—the church’s investiture with Christ, as the sun of righteousness. The sun is no where in the Apocalyptic imagery made the representative of Christ. His countenance with its own intrinsic light is described as *like* the sun, not as borrowing the sun to enlighten it: and, when fully revealed in the heavenly city, as altogether superseding it to the favored inhabitants. Nor, again, by her having the moon subjacent can there be meant a trampling upon things sublunary. Can the moon signify things under the moon? Consistency requires that we explain these greater luminaries to signify *the chief*

rulers of the state, according to the general prophetic use of the symbols; and in the same way the stars, also seen in symbol, to signify lesser rulers in it. As to the precisely defined number of twelve stars—considering that the professing church on the Apocalyptic scene, including the true, was in an earlier vision (though one depicting somewhat later and worsen times) numerically symbolized as the twelve tribes of Israel, we can not well err, I think, in explaining them to signify the heads, or ecclesiastical rulers, of those twelve tribes. The rather so, since this interpretation agrees with that which is given by inspiration itself of almost precisely the same symbol in the earliest of all emblematic visions, the dream of Jacob's son Joseph: and indeed with that explanatory note given at the very commencement of the Apocalyptic visions by the revealing angel himself; 'the seven stars are the angels (or chief and presiding ministers) of the seven churches.'

"And thus we are led to see that the figuration here given of Christ's faithful church was not one universally or generally true; but designative of it *at some remarkable and particular time and conjuncture*, viz: when the ruling powers in the Apostolic world would be associated with it, as its decoration and support; and its ecclesiastical rulers, or bishops, would be recognized as dignified authorities before the world. And indeed much the same thing is indicated by the very representation of the woman as in heaven. For the heaven meant is evidently that of *political elevation*; just as in the vision, a little while since discussed by us, of the ascent of the witnesses; it being one in which the dragon might occupy a place as well as the woman; and one, the position in which is contrasted with dejection to the earth, as of a change from political power to political degradation."

Thus far Mr. Elliott, in whom there is certainly more light than in bishop Newton. Still Elliott's light is but darkness after all. The woman church being crowned by the heads, or ecclesiastical rulers, of the twelve tribes of the apostolic Israel, is a very far-fetched conceit. He admits, that the sun and moon of the sign belong to the heaven common to the woman and the dragon; what consistency then is there in not recognizing the twelve stars as belonging to that heaven also! Why interpret the sun and moon of the Roman Heaven, and twelve stars of the woman's own polity in apostasy? The stars are Roman as well as the sun and moon; and stripped of these in flight, the twelve stars remain with the sun and moon in the same heaven from, or out of, which she flies; otherwise, we ought to behold her a fugitive with a wreath of beauteous stars upon her head in the wilderness; a symbolization which would be incompatible with her trampled condition there.

6. *The Woman Pregnant*

"And being pregnant she cries being in pangs and straining to bring forth"—verse 2

En gastre echousa, literally, *having in belly*. She contained something within the pale of her communion afterwards to be manifested, or brought forth. She contained it, according to the fitness or decorum of the symbol, previous to her cries in parturition. She did not cry being in pangs and straining to bring forth after her investiture with the solar mantle of imperialism. Her being invested with the sun was consequent upon her giving birth to what was contained within her, and its being placed upon the Italian throne. Had her child not been born, the "great sign in the heaven" would not have there appeared. The Italian throne in Rome had first to be vacated by its pagan occupant, before anything produced from the Laodiceanized Christian Body, pre-figured by this woman, could be *herpasthe*, *carried up* from its birth-place in the Roman heaven to godship and its throne—*pros ton Theon, kai ton thronon autou*. Hence the "great sign" described in the first verse, was representative of the consummation of certain antecedents; and though first stated, was the last thing in the situation developed before the world.

The woman's pregnancy, then, preceded her cries. With what was she pregnant? This is now the question to be solved.

Zion and Jerusalem not only signify the geographical and topographical things so called, but all those, whether Jews or Gentiles, who have acquired citizenship in the Commonwealth of Israel by adoption through Jesus Christ. These all constitute a community, which in Isaiah 66:7, and Jer. 6:2, is likened to "a comely and delicate woman". In the former text the Spirit saith of her, "before she travailed, she brought forth; before her pain came, she was delivered of a man child." It was the same comely and delicate woman the exile in Patmos saw in the heaven invested with the sun. Isaiah's woman and John's woman are both represented as pregnant, and bringing forth, or giving birth to, a man child. But the difference existing is this, that John's woman brought forth under the Sixth Seal, A.D. 312–313; while Isaiah's woman brings forth under the Sixth Vial at "the time of the dead." There is difference also in the things brought forth. Isaiah's woman brings forth a multitudinous man child; that is, a nation, the "holy nation" (1 Pet. 2:9) consisting of the children of Zion, whom the earth is made to bring forth in one day. This nation is "born at once" before the travailing of Zion in the bringing forth her children after the flesh. As the saints are still mostly in the grave, and Israel and Judah in captivity among the nations—entombed in national graves—Zion is now a pregnant woman waiting until her time come to be delivered.

But we have to do with the comely and delicate Zion-woman as pregnant neither with Israel and Judah, nor the Saints, but with some other thing. What was that thing?

In writing to the Corinthian section of the Zion-community, Paul says, "I have espoused you to one husband, that I may present a chaste virgin to Christ" (2 Cor. 11:2). By this we are taught, that the "One Body," likened to a woman, is to be considered in the absence of Christ, not as a *married*, but as an *espoused* woman—a bride elect. Paul desired that she might be presented in all the purity of her original *espousals*, when she was "sanctified and cleansed in the laver of the water with doctrine" (Eph. 5:26). But, though this was his desire, penetrating the darkness of the future by the light of the Spirit, he could not forbear the expression of his fears lest the fate of Eve, the espoused of the first Adam, who was corrupted from the simplicity of the truth, should become the unhappy condition of the betrothed of the second Adam. "I fear," says he, "lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

What Paul feared, and to prevent which he was "jealous over all with a godly jealousy," was even then secretly at work, impregnating the Christian Eve with principles which in fruition caused her to give birth to a Cain, who has been murdering his brother Abel for fifteen hundred years. It was even then at work. He styles it "the Mystery of the Iniquity"—the secret principles of that lawlessness which would develop itself into the Lawless One, or Man of Sin—*anthropos tes hamartia*—THE MAN OF THE APOSTASY. The seed-germ of this man was already in the womb of the espoused. "The mystery of the iniquity is already effectually working," says the apostle in 2 Thess. 2:7. Yes, it was this working, which, in verse 9, he styles "the inworking of the Satan," gave him so much trouble, and caused him such great anxiety, as evinced in his epistles. The principles of the apostasy were being inwrought, as he informs us, "with all power, and signs, and miracles of falsehood, and with all deceivableness of unrighteousness in them that perish." So effectual and specious was this inworking that, as Jesus predicted, even the elect would be endangered (Matt. 24:24). How could it be otherwise when, as Paul said to the Star-Angel of the Ephesian section of the betrothed woman, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). These Star-Angel men had been made overseers of the ecclesia of the Deity by the Holy Spirit. They were the apostles, prophets, evangelists, pastors and teachers, who had been supernaturally qualified by spiritual gifts "for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). With all the sanction of

these gifts from the ascended Lord himself, they had been recognised by the flock they episcopized as the ministers of Christ. How unlikely therefore, that they would speak perverse things, and, becoming deceivers, rend the flock as grievous wolves, instead of feeding it, as they were exhorted to do by Paul. But, unlikely as it might seem, such was the fact. It is true that the Lord had bestowed upon them spiritual gifts; but these gifts did not act compulsorily upon those who had them. They did not compel them to speak only the truth, and to use them aright; they only qualified them so to do if they were disposed; but if, under the temptation of the flesh, they were indisposed, they could falsely teach, and speak perverse things, and misapply the signs and miracles they were able to work, to confirm what they said; for Paul says plainly that “the spirits (or spiritual gifts) of the prophets are subject to the prophets” (1 Cor. 14:32): the prophets were, therefore, responsible for the right use of them. They could abuse them, and many of them did, to the overthrow of the faith of those who heeded them.

It was by the inworking of these unfaithful teachers constituting “the Satan”, “the Serpent,” that the Christian Eve was “corrupted from the simplicity which is in Christ.” The *depths* of the Satan as they taught (Apoc. 2:24) impregnated her with the mystery of iniquity. They formed within her the embryo of the Man of Sin. They preached a Jesus which was not according to the Jesus Paul preached; they taught another gospel than that proclaimed by him; and denied a future resurrection of the dead; or, which was equivalent thereto, said that it was already past. The inworking of this mystery, or perverse teaching, showed itself very early in the history of the Christian Eve. The first intimation on record of this subverting of souls is found in Acts 14:1–5. In this place we are told that certain who believed were not satisfied with the sufficiency of the simplicity which is in Christ for salvation. The belief of “the things concerning the kingdom of the Deity and of the Name of Jesus Christ;” and the immersion of such a believer for salvation from the sins of the past did not satisfy them. They required that Moses should be obeyed as well as Jesus; and that no gospel short of this would save any one: “Except ye be circumcised after the manner of Moses, and keep his law, ye cannot be saved.” This was their perversion of the gospel, which Paul terms “another gospel,” the preachers of which, though of celestial angelic origin, he pronounced “accursed.”

But these accursed preachers did not regard the anathema of Paul. They did not desist from the sowing of tares; but continued to heap tradition upon tradition until the distinctiveness of the truth was lost in “the commandments and doctrines of men” (Col. 2:22); and the way of truth came to be evil spoken of. Many followed their pernicious ways. Nor were the apostles able to extinguish their evil influence. Their reasonings and denunciations and threatenings, although sanctioned by the Spirit, failed to check or restrain the rapidly developing apostasy. Whole houses were subverted from the faith by these mercenary, unruly and vain talkers and deceivers (Tit. 1:11): and as error always progresses more rapidly than truth, the apostles found their influence waning, and the faithful falling into a minority; which steadily increased until there remained but few names who had not defiled their garments; and only a little strength to maintain the truth before the world (Apoc. 3:4, 8).

From these premises then, we perceive, that the Zion-woman community was no longer, as a whole, “a chaste virgin.” She had been corrupted and defiled by the subtilty, or “slight of men and cunning craftiness, whereby they laid in wait to deceive,” after the example of the beguilement of Eve. Hence, the woman-community, originally a chaste virgin, and all her constituents virgins undefiled, came to be pregnant with a multitude of “children tossed to-and-fro, and carried about with every wind of doctrine.” These were tares, or “children of the wicked one, and sown of the enemy, the devil” (Matt. 13:38, 39). In the seven Apocalyptic Epistles, the constituents of this embryo apostasy are termed “liars,” “Nikolaitanes,” blasphemers, spurious Jews, “the synagogue of the Satan,” “Balaam,” “that woman Jezebel,” “her children,” “the Satan,” “the dead,” “the wretched and miserable, and poor, and blind, and naked.” In the pentecostal beginning, these constituents were not found in the Christian Eve. Then “the

multitude of them that believed were of one heart, and of one soul” (Acts 4:32). They had not yet been distracted and thrown into confusion by “grievous wolves,” and “men speaking perverse things to draw away disciples after them,” for their own glory and advantage, reckless of the truth. But, in the course of three hundred years, all this was changed. The multitude of them who styled themselves Christians, were destitute of all unity of heart and soul; and had degenerated into a “wretched, and miserable, and poor, and blind, and naked” set of catholic politicians. These gave character to the woman-community in the beginning of the fourth century. The Christadelphians or Brethren of Christ, at that crisis, were the “few names left, who had not defiled their garments.” These alone were the pillar and support of the truth;” and but for them, it would have died out from among men; and there would have been no woman to fly into the wilderness, and to be sustained there 1,260 years. But the Deity had reserved to Himself a remnant, styled “the remnants of her seed, who keep the commandments of the Deity, and have the testimony of Jesus Christ” (Ch. 12:17).

Thus the woman, who had become excessively attenuated, as it were skin and bone, a living skeleton, in all the period of her pregnancy, was grieved with a multitude of nominal professors ready for any enterprise by which they might acquire power and office in the state. This was the party with which she was pregnant. It styled itself “the HOLY APOSTOLIC CATHOLIC CHURCH;” and only waited for a catholic man of power to lead them in their attack upon the pagan Roman government. This was “THE COMING MAN” of the fourth century—a leading politician, a Man of Power, who should be able to make the party to which he should belong the ruling power of the state. With this party, waiting for the manifestation of its chief, the woman was pregnant before “she cried being in pangs and strained to bring forth.”

7. The Period of Pregnancy

The decorum of the symbol requires that the period of the woman’s pregnancy be analogous to the time during which in nature a woman compasses a child before she gives it birth. Now it is well known, that the time of gestation from conception to birth, is a period of forty weeks or 280 days. This being the “*set time*”—the time appointed by Deity for the development of children from the womb of humanity—it became a law of nature. If, therefore, one of “the deep things of Deity” in a revelation has to be symbolized by the natural result of a woman’s pregnancy, which is the birth of a child, it is necessary that the law of nature in the case become the measure of the duration of the symbolic pregnancy before the symbolic child is manifested in the world. This is styled “the decorum of the symbol,” and must be regarded in the interpretation of all symbols. To neglect it would produce sad confusion in an exposition. We must therefore find the woman in espousable existence 280 years before the manifestation of any MAN OF POWER, who in any sense could be decorously styled “her child.”

The espousal of the “one body,” symbolized in this prophecy by a woman, occurred on the day of that Pentecost, which first followed the crucifixion of the anointed Jesus. The apostles were instrumental in this betrothal, and promising the virgin bride of believers marriage to the Lamb when He should return to celebrate his nuptials with all who should be found faithful to the end. “I have espoused you,” says Paul, “to one husband, that I may present you as a chaste virgin to Christ” He had begotten them to this honorable and glorious destiny by the truth he had taught them, and which they had received in its simplicity; therefore he says in another place, “to Christ Jesus I have begotten you through the gospel” (1 Cor. 4:15).

But the Christadelphian Eve had not been espoused twelve months before it became manifest that iniquity was working within her. The case of Ananias and Sapphira was illustrative of this. The evil manifested through them was the evil principle which generated that “Mystery of Iniquity” which at

length developed the Lawless One or Man of Sin. It was *the spirit of falsehood*, which Paul styles “the deceivableness of unrighteousness in them that perish” (2 Thess. 2:10).

This case of Ananias and Sapphira marks the commencement of the woman’s symbolic pregnancy. It occurred A.D. 33. This was the epoch of her impregnation. From this year of apostolic espousal to what Mr. Whiston styles “the famous proclamation and edict for the universal liberty and advancement of christianity (more correctly, “*the Apostasy*”) by Constantine and Licinius, A.D. 313, which put an end to the pangs of birth in the heaviest persecution that ever was then known, was exactly 280 years.” A pregnancy of forty weeks of years, at the end of which there was manifest a Man of Power, who professed the faith of the majority of the woman’s community; delivered her from the sanguinary oppression of the pagan “Devil and Satan,” whom he cast out of the heaven into the earth together with the stars of his tail; and who set himself up as the Bishop, or Overseer, *episkopos* (the Eyes and Mouth) of all the bishops of the Roman world.

8. *The Woman Cries Being In Pangs*

The woman was pregnant, and therefore, if she lived through the period of her painful gestation, her time would certainly come to bring forth. It is therefore written of her, “she cries being in pangs and straining to bring forth.”

The period during which she was tormented with the pangs of parturition were the “*ten days*,” or years, preceding the proclamation and edict of Constantine and Licinius, which were issued, as I have said, A.D. 313. This parturient crisis in the woman’s history is foretold in the letter to the ecclesia at Smyrna in these words—“the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days” (Apoc. 2:10). This ten days’ parturient tribulation came upon her with the opening of the fifth seal, A.D. 303. This is known in history as the great Diocletian Persecution, the severest ever inflicted by the great red pagan “Devil and Satan” upon professors of christianity. In this fifth seal period her “*cries*” were uttered “with a loud voice, saying, Until when, O Despot, holy and true, dost thou not judge and avenge our blood on the dwellers upon the earth?” Her pangs produced these outcries, which need not to be expounded here in detail, seeing that they have been sufficiently treated of in the second volume at p. 264. After the death of the Augustan emperor Galerius, in A.D. 311, her straining efforts began. Her pains now became forcing. She felt that she must die, if she did not give birth to a deliverer. The time of judgment and vengeance was to come at the end of “*a little while*,” *chronon mikron*; and of that little while *about two years only* remained for the manifestation of her son upon the throne of the Roman Orb. The straining efforts of the woman were synchronous with the opening of the sixth seal, by which was initiated that “war in heaven” which resulted in casting the pagan Dragon out, and her own investment with the sun; in allusion to which, Eusebius, in his Life of Constantine, says, “In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who approached his person”—lib. 1 ch. 43. The totality upon which these rays of the imperial beneficence fell, was all of the woman’s adherents previously to his drawing the line between those who recognized his EPISCOPAL SUPREMACY and those who rejected it as the usurpation of the ANTICHRIST. After this line was drawn, the rays of his beneficence were reserved exclusively for what he styled “The Holy Catholic Church,” of which he was the acknowledged episcopal head. All others were regarded as perverse and wicked.

9. *“Another Sign in the Heaven”*

“And there appeared another sign in the heaven, and behold a great fiery red dragon, having seven heads and ten

horns, and upon his heads seven diadems. And his tail draws the third of the stars of the heaven, and he cast them into the earth”—Verses 3, 4.

John saw “another sign in the heaven.” The first sign which he terms “a great sign,” was the woman invested with the sun. The same heaven was the scene in which the two signs were exhibited to all who observed them. It was the heaven of the Roman Orb in which shone all the luminaries of the Graeco-Latin body politic. The Dragon had long occupied the heaven of Italy; but it was not until the judicial crisis of the sixth seal that he was exhibited as “a sign.” He was significative of a power occupying a position of hostility to the Christian Eve, and to all who favored her. This third verse is the first place in the Apocalypse where this hostile power is mentioned by the name of *Dragon*, though it is not the first where the power itself is indicated. The power is referred to in ch. 2:10, where it is styled “*the Devil*.” Here the Smyranean section of the woman is exhorted to “fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison that ye may be tried.” The Devil was the power which owned and controlled the prisons into which then, as now, he casts all whom his prosecuting attorneys convict of violating his laws. All the sufferings of the woman in her gestation of 280 years were inflicted upon her by “the Devil and his Angels,” who reigned in the heaven of the Roman Orb. These were her opponents who sought her destruction. The Devil was her adversary, who, “as a roaring lion, walketh about, seeking whom he may devour;” but she resisted him being steadfast in the faith; nevertheless, though cast down by the afflictions he heaped upon her, she was not destroyed (1 Pet. 5:8); but overcame him in the epoch of this other sign in the heaven (Apoc. 12:11).

This illustration is taken from *The Apocalypse And Gospels* by F. Bilton. Rev. 12:3 states: “Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads”. This is not to be confused with the beast of the sea with its “seven heads and ten horns” (Rev. 13:1), for the description of the latter symbol represents the crowns as on the horns. The position of the crowns illustrates the time sequence. The dragon of Rev. 12:3 represents Rome before divided among the horns or kingdoms of Europe, and so the crowns are on the heads, or Rome proper; the beast has the crowns upon the horns, not on the heads, and so represents the period when Rome no longer dominates the horns which have secured independence of rule.—Publishers.

10. The Great Fiery Red Dragon

A dragon is a kind of beast, and therefore partakes in the characteristics of beasts. These in prophetic writing are the well-known symbols of destroying monarchies or powers; and, where the people of the Deity are found sojourning under their authority, the persecutors of the saints. But, though the dragon is a beast, he is apocalyptically distinguished from the beast of the earth, and the beast of the sea; nevertheless, he possesses certain characteristics in common with them both: for they are all found upon the same arena, though not contemporary in all their history.

The four beasts in Dan 7:3, the winged lion, the bear, the winged leopard, and the *anonymous* fourth beast, are explained in verse 17, as representative of four kings or powers, styled kingdoms in verse 23. The nameless fourth beast, that is not named by Daniel, is styled by John diversely a *dragon* and a *beast*, according to the subject he may be treating of.

The Hebrew *tannin*, and the Greek *drakon*, rendered in our English version *dragon*, it is evident from Ezek. 29:3, signifies a *crocodile*; the great scaly serpent-fish of the Nile, the symbol of the Egyptian power, styled “Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers.”

The dragon, then, whose force is in his tail, symbolized the power of the old Egyptian Polity. This,

in the days of Moses, was the great enemy of Israel after both flesh and spirit. It embodied in its institutions all the filthiness, and superstition, and tyranny of human nature; and stood before the world as the great SIN-POWER of antiquity—"the Old Serpent, the Devil and the Satan."

But the empire of the Dragonic-Sin-power was westward. It did not remain enthroned in Egypt. *Yahweh's* servant Nebuchadnezzar transferred it to Babylon; whence in due time it migrated, and was at length found in the city of the Seven Hills. The power there, in the epoch of the sign, was the old Egyptian Dragon incorporate in the Graeco-Latin polity, which possessed Egypt, Syria, and the East. Hence, the territory of the Dragonic fourth beast of Daniel is apocalyptically and "spiritually called Sodom and Egypt, where our Lord was crucified" (Ch. 11:8); "the great city Babylon."

"The Dragon," says Daubuz, "is a crocodile, a creature which is ranked among the serpents by Horus Apollo; and is called by the Arabians *Pharaoh*, and which was held by the Egyptians as the symbol of all mischief. And therefore Typho being, in their belief, the author of all evil, was supposed to have transformed himself into a crocodile, or dragon. So that the principle of all evil, or Typho, was in the symbolical character represented by a crocodile or dragon; and under this symbol was the said principle worshipped. Agreeably whereunto in the Chaldean theology the principle of evil was called Arimanius; that is, the crafty serpent, from '*aruwm*, crafty, and *nachash*, serpent.'"

Amongst profane writers may be mentioned Horace, who compares the Roman people, not only to a beast because of its ferocity, but to a *many-headed* beast—lib. 1 Ep. 1 ver. 76. The apocalypse denominates that Egypto-Roman monster a great seven-headed dragon.

The dragon was one of the military ensigns of imperial Rome. Ammianus Marcellinus, as quoted by Elliott, thus describes it: "The dragon was covered with purple cloth, and fastened to the end of a pike gilt and adorned with precious stones: its wide throat being opened, so that the wind blew through it; and it hissed, as if in a rage, with its tail floating in various folds to the breeze." He elsewhere often gives it the epithet of *purpureus*, purple-red; "*purpureum signum draconis*." In another note Mr. Elliott remarks that "in Trajan's time the dragon was a Dacian ensign, not a Roman; as appears from the bas-reliefs on Trajan's arch. A century afterwards it was, as a Roman ensign, sculptured on Severus' arch of triumph. Later in the third century it had become almost as notorious among Roman ensigns as the Eagle itself: and is in the fourth century noted by several authors. Among these John, surnamed Chrysostom, who flourished then, says that "the emperors wore among other things to distinguish them, silken robes embroidered with gold, in which Dragons were represented." Speaking of the procession of Constantine from Milan to Rome, Gibbon says, "he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embroidered with gold, and shaped in the form of Dragons, waved round the person of the emperor".

At one time a *purpurcus* or purple-red dragon was used as a standard for Rome. It was first used as an ensign near the close of the second century, though it was not until the third century that its use had become common. It is most appropriate, therefore, that *The Apocalypse* should introduce it at this particular point of the prophecy.

Daniel's nameless "dreadful and terrible" fourth beast is a contraction, or condensation, of John's great fiery-red dragon, ten-horned beast of the sea, two-horned beast of the earth, image of the beast, and scarlet beast and drunken woman. These apocalyptic symbols are illustrative amplifications of the head, ten horns, eleventh horn, and eyes and mouth, of Daniel's "dreadful and terrible" beast, in its relations with the saints in all the 1260 years of their subjection, or down-treading by the Gentiles. In Daniel's description of it no mention is made of more heads than one. "The ten horns that were on his head." This is all recorded of its head. Daniel says nothing about "*seven heads*" on any beast shown to him. He only saw one; but behind this one were concealed seven others, of which we should have no more knowledge

than he, had not the Apocalypse brought them into view. In this, the seven heads are brought out conspicuously. They are seen upon the Dragon, the Beast of the Sea, and the Scarlet-coloured Beast of the Wilderness. Though seen on different symbolic beasts, they are not different sets of seven; that is, one set of seven heads for the Dragon; and a set of different seven heads for the Marine Beast; and yet a different seven from either, for the Scarlet Beast of the Wilderness. They are one and the same seven heads upon all three beasts; so that the signification of them in connexion with the scarlet beast, is their signification as the heads of the Dragon and the Beast of the Sea.

11. *The Seven Heads of the Dragon*

I have said that behind the head seen by Daniel there were seven other heads which he did not perceive. This is equivalent to saying, that the head seen by him was an EIGHTH HEAD. This is the truth. The beast he saw was headed with this eighth head contemporary with its destruction by the saints. The seven heads, except the sixth, which precede this, have now no other political existence than what may be found on the page of history. They are things of the past, save only so far as the eighth is a partaker of the political character of the seven. The eighth head, in Apoc. 17:11, is styled a beast; as, “the beast that was, and is not, even he is the eighth, and is of the seven, and goeth in to perdition.” The eighth head is styled the beast, because a headless beast is a mere carcase, and incapable of action. All the seven heads, topographically viewed, being politically defunct ages before the judgment sits for the slaying of the Beast, it became necessary to give it an eighth that it might live on to the time when judgment should be given to the saints. The Eighth Beast is therefore the “dreadful and terrible fourth” in eighth head manifestation. Its history begins after the fall of the seventh head, and winds up in its perdition after the advent of the Ancient of Days.

But the seven heads have not only a political, or ecclesiastical and secular, signification; they have also a *topographical* one. By this, I mean, they represent the particular place, or city, where the seven heads, in their political manifestation, were to be enthroned. The heads were politically anchored to the capital of the body politic. They must be sought for there, and only there; for the legislative head of a dominion is constitutionally located at the seat of government.

Now “here is the mind which hath wisdom”—here is the sense or meaning which is true. “The seven heads are seven mountains, where the woman is sitting upon them.” This is a Hebraism; an idiom, in which “are” is used for *represent*. *It is a form of speech often used in Scripture; as, of the rock smitten by Moses, it saith, “that rock was Christ” (1 Cor. 10:4); it represented Christ: “this bread is my body;” it represents my body: “the seven lightstands are the seven ecclesias;” they represent them: and in many other places too numerous for reference.* The seven heads have a two-fold signification, the first whereof is given in Apoc. 17:9. They represent seven mountains. But, if nothing more had been said, we should have been at a loss with regard to the particular seven represented. It was therefore added, “where the woman is sitting upon them.” But what does “*the woman*” represent? There can be no doubt about the signification of this symbol; for John was informed that the woman represented “a Great City”—an Imperial City; even “that great city, which,” while he was in Patmos, is “having dominion over the kings of the earth” (verse 18). From the description, it was impossible that John could mistake as to the signification of this imperial woman. He knew, as we may know, that no other city could be meant than “the Seven Hilled City”—ROME. This is the only city situate upon seven mountains, in John’s day or since, that can be said to have dominion over the rulers of the earth. Her topography is seven heads, or elevations, of the land drained by the Tiber; and are thus named:

1. Mount Coelius;
2. Mount Viminal;

3. Mount Aventine;
4. Mount Esquiline;
5. Mount Quirinal;
6. Mount Capitoline;
7. Mount Palatine.

Upon these seven mounts Rome, styled by its historians, “the Eternal City,” is sitting; and, when the Apocalypse was revealed to John, contained a population of millions. She was founded by Romulus 753 years before the birth of Jesus Christ; so that in A.D. 1868 she is 2621 years old. Her limits are now greatly reduced. About thirty years before Christ, and in the days of Augustus Caesar, Rome contained two millions of inhabitants; and was fifty miles in circumference; but in 1847, she contained only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8000. As long as she continues above ground she will be an interesting city. She contains 354 edifices, termed by Daniel *mivtzeraï mauzzim*, BAZAARS OF GUARDIANS; but, by “the daemons, foul spirits, and unclean and hateful birds” of “Christendom” so-called, “churches;” which, in their ignorance and folly, they have dedicated to ghosts or phantoms, which they have decreed to be immortal, and protecting guardians to all who worship them therein. Among these bazaars of Romish saints, St. Peter’s, the temple of the Roman God, holds the first rank, being the largest temple in the world. It is 666 feet long, 284 wide, and its magnificent cupola rises to the height of 408 feet. It was 200 years in building. It is the temple of “the god of the earth”, before whom, in belligerent antagonism, the saints and witnesses of Jesus stood; prophesying in sackcloths 12606 years (Dan. 11:39; Apoc. 18:2; 11:3). It is the temple in which is worshipped “the Man of Sin and Son of Perdition,” styled also “the Lawless One”; who opposeth and exalteth himself above all that is called a god or is revered: so that, as a god, he sits in the temple of the god, publicly exhibiting himself that he is a god” (2 Thess. 2:4). Such are the capital and chief temple of the apocalyptic Sodom and Egypt; the Queen City of the Gentiles, and most holy sanctuary of Satan.

The interior of the Basilica or temple of “the god of the earth” in the Vatican. Its painted walls depict the “pleasant pictures” against which judgment is to fall (Isa. 2:16).

The second signification of the seven heads is expressed in Apoc. 17:10; as, “And they are seven kings”; the “and” connecting them with the seven mountains—“the seven heads are seven mountains, and they are seven kings,” or governing bodies, as *basileis* also signifies. These seven forms of government belong to the seven hills; and are therefore Roman and Italian. John was informed, that at the time of the revelation of the mystery being made, five of the heads had fallen; and that the one in existence, consequently, was the sixth head; and that the other, or seventh head, had not yet appeared; but that when it came up, it would continue only a short time: “they are seven kings; the five have fallen, and the one is, the other not yet come; and when he may come, it behoves that he continue a short time.” The two greatest historians, Livy and Tacitus, have enumerated the five from the building of the city, as,

1. The Regal Head, which continued 240 years;
2. The Consular Head, which continued 11 years;
3. The Dictatorial Head, which continued 5 years;
4. The Decemviral Head; and,
5. The Tribunitial Head with consular authority, which continued till it was superseded by
6. The Imperial Head, B.C. 31. John the apostle and Tacitus the historian, lived under this head, which continued in Rome 507 years. It was then wounded as it were to death by the
7. Or Gothic Head, A.D. 476. But, as this was only to continue “a short time” compared with the

sixth, it was slain after reigning 60 years, in A.D. 554.

Rome seated on seven mountains as depicted on a Roman coin in the British Museum struck A.D. 69–79.

There was this peculiarity about the sixth head, namely, that, about A.D. 330, Constantine, the first catholic emperor, dedicated a new city, which, after his own name, he called CONSTANTINOPLE. This new Rome was also built upon seven hills; nevertheless, it is impossible to mistake it for “the woman”, or “great city”, of Apoc. 17, inasmuch as it has never been the capital of *hoi hepta basileis*, the seven governing bodies enumerated by the historians of the Italian Rome. On the dedication of Constantinople, the imperial residence and court were established there; while the ancient Senate of the empire continued its sittings and the exercise of its functions in Rome, until it became contemporarily extinct with the seventh head A.D. 554, after a continuance of 1307 years from its institution by Romulus, the founder of the Roman State. Thus, from the dedication of the City of Constantine to the establishment of the Seventh Head upon the seven mountains, the Sixth Head of the Dragon had two capitals and two thrones to which the governing orders of the state were related. This was an arrangement peculiar to the sixth head, and doubtless providentially ordered with reference to future predetermined constitutional developments, to be manifested after the fall of the Seventh Head. The sixth head continues enthroned in Constantinople, though not in Rome, to this day. Rome has witnessed eight heads upon her seven mountains; but Constantinople only one. The government in Constantinople has always been imperial, whether administered by a Roman or Ottoman dynasty. The imperality of the Ottoman capital has descended, through Constantine, from Augustus Caesar, the founder of the sixth head of the Dragon. The loss of old Rome by the sixth head did not deprive the governing power in Constantinople of its sixth headship. The sixth head there still rules over the eastern section of the territory of the Dragon; and perpetuates the Dragon Power for the developments of which it is to be the subject in “the time of the end”. Hence, the Constantinopolitan power, without regard to the particular race administering it, be it Italian, Greek, Turkish, or Russian, is the Dragon, as opposed to the Beast of the Sea, and the Beast of the Earth, of Apoc. 13. The Constantinopolitan power, as we have seen, originally owned both Rome and Constantinople; but in after times “yielded to the Lion Mouth of the Beast of the Sea his power, and his throne, and great authority”; reserving to itself what it was able to keep: so that the Roman Orb came to be divided between the Eastern Dragon and the Western Beast; and the populations of the two sections “worshipped” each respectively, as it is written, “they worshipped the Dragon which yielded power to the Beast: and they worshipped the Beast” Apoc. 13:4.

Further details concerning the Imperial Sixth Head will be exhibited when I come to treat of the Beast of the Sea. I would, however, call the attention of the reader to the remarkable feature in the symbolism of the Dragon in contrast with that of the Beast, namely, that upon the seven heads are “seven diadems”, while upon the seven heads of the Beast there are none. Now, a diadem is a symbol of sovereignty. Upon the ten horns of the Dragon are no diadems, but only upon its seven heads. Had there been seven diadems upon the heads, and ten diadems upon the horns, seventeen in all, there would have been no Beast of the Sea and Image of the Beast, to have divided with it the political “worship in all the earth.” The heads of the Dragon being only diademed indicates that its heads are sovereign; and that the Dragon symbol during the continuance of the Beast has specially to do with apocalyptic developments connected with the heads. Therefore it is we find the Dragon in existence after the destruction of the Beast and his Image in “the Lake of fire burning with brimstone” (Ch. 19:20). These are entirely destroyed when “judgment is given to the saints”; but the Dragon is not. This power is bound in the abyss for 1000 years; but at the end thereof, he lifts up his diademed sixth head, of which is the eighth, and by which the nations are again beguiled into the old delusion of the sovereignty of the people, and

independence of all power but that which is inherent in themselves (Apoc. 20:7, 5). But this is the last effort of flesh and blood to rule itself imperially upon the earth. The power that binds the Dragon, and destroys the Beast and his Image, premillennially, Will at the end of the thousand years crush the Dragon's Sixto-Octavian Head, and so rid the earth forever of man's accursed nature, which is the Devil and Satan, in apocalyptic eight-headed and ten-horned manifestation—verses 9, 10.

12. The Ten Horns of the Dragon

The difference between the ten horns of the Dragon and the ten horns of the Beast of the Sea, consists in the ten upon the Beast being diademed, while the ten upon the Dragon are not. This indicates that the Beast symbol represents things concurrent with the Horns in their exercise of sovereignty; while the Dragon, as far as old Rome is concerned, had to do with the sovereignty of the heads before the horns had received their kingdoms.

John in the wilderness saw the horns in what may be termed their Dragon-state, and writes of them thus, "the ten horns which thou sawest", said the angel to him, "are", or represent, "ten kings", or sovereignties, "which have received no kingdom as yet" (Apoc. 17:12). This was their apocalyptic status until the Sixth Head of the Dragon had been wounded. After this had been slain almost to death, then we may look for the ascending of the Beast out of the abyss, in the dragon-horns receiving their kingdoms at the cost of the Dragon power (Apoc. 11:7; 13:1).

We have seen that the heads were interpreted to John by the revealing angel, topographically and politically; thus conferring upon them a two-fold signification. So it is with the Horns: they are to be interpreted chronographically and politically. Until they had received their kingdom, they were mostly chorographic appendages of the Dragon-empire; that is, they existed as provinces, territorial regions, of the dominion, upon which ten kingdoms were afterwards established by the barbarians, who founded the seventh head upon the seven mountains; wounded the Dragon's Sixth Head, which was afterwards "healed", and subverted the Dragon's jurisdiction over extensive regions.

The Pagan Dragon Dominion called the Old Serpent or Satan's Kingdom.

Those regions were styled, by anticipation, horns—undiademed horns. In the time of John, they might be enumerated as, Greece, Moesia, Illyricum, Pannonia, Noricum, Rhoetia, Italy, Gaul, Spain, and Africa. The Dragon had then, and afterwards, other provinces in the east; but those only are to be reckoned as horn-provinces upon which kingdoms "receiving power as kings one hour with the Beast's" eighth head, horns sustaining the Papacy, were established. The political organization of the peoples that was developed upon these Dragon-horn provinces, became the apocalyptic Beast of the Sea; while Macedonia, Thrace, Asia Minor, Syria, and Egypt, remained to the Dragon, as at this day.

13. The Tail of the Dragon

"And his Tail draws the third of the stars of the heaven."

The tail of the old Roman Dragon swayed by this power must have partaken of the character of that power, as the tail of a beast partakes of the peculiar vitality of the beast. The dragon in the heaven, heads, horns, body and tail, as a sign there, is to be viewed chronologically, in his *tail-conflict* with "Michael and his angels". This tail-conflict was the *last* conflict of the Pagan Roman Serpent-power, or Dragon, with the partisans of the Christian Eve. "The ancient and the honorable he is the head, and the

prophet that teaches lies he is the tail” (Isa. 9:15). All the pagan priests and philosophers were the teachers of lies in this, the crisis of the sixth seal. They would therefore constitute a very important element of the Dragon’s tail. Added to these would also be all “the rulers of the earth, and the great men, and the rich men, and the chief captains (or *chiliarchs*, commanders of a thousand men), mighty men, and every slave, and every freeman” (Apoc. 6:15) who adhered to the pagan prophets. Of these were “the Stars of the heaven” in which the Dragon was a sign. Entering into the composition of his tail, his tail is said to “draw” them. The tail of a power in motion, represents the fierce anger of that power against its enemies, as manifested in its movements of an army to destroy them. This appears from Isa. 7:4, where the armies of Syria and Israel, in march against Jerusalem, are styled the two tails of as many smoking firebrands, or their fierce anger. The tail of the Dragon is represented as in motion; for it is written, “his tail draws the third of the stars of the heaven, and did cast them to the earth.” The power of the Dragon, or crocodile, is in its tail. It sways it violently in its anger; but if the power of its tail is overcome, all composing the tail, or attaching themselves to the party of the tail, will be laid prostrate under the feet of the victor; or, in the words of the prophecy, be “cast to the earth.” The conflict was between Michael and the Tail of the Dragon, both being in the heaven. A third of the stars of this heaven sided with the Dragon’s Tail; while the two thirds ranged themselves under the Standard of “the Cross,” by which sign “Michael” proposed to conquer. At that time, the Dragon dominion was divided into three parts—the Eastern, the Western, and the Illyrian, praefectures. On the defeat of Maxentius, Constantine ruled the Western, Licinius the Illyrian, and Maximin the Eastern, Third. Maximin was the champion of Jupiter and the gods. This third was chorographically the Dragon’s Tail, his Head being in Rome. Maximin dying in great torments, was succeeded in the Eastern Third by Licinius; who, apostatizing from the Catholic profession, solemnly professed himself at an idolatrous altar the champion of the gods. He was now the Pontifex Maximus of Paganism, or Chief Prophet of the Tail of the Dragon. He was the centre of attraction to the stars of the Eastern Third of the Heaven; and therefore to a “third of the stars of the heaven.” He drew them after him to a final struggle against the Archer of the First Seal. But he was defeated and dethroned, and ignominiously ejected from his high position in the state; and, in his fall from the heaven, drew with him to the earth, all the men of power, philosophers, and priests of Paganism, the stars of the Dragon’s Tail, who had staked their all upon his success.

CONSTANTINE REIGNS SUPREME

Constantine in Italy (Rome) and Licinius in Illyricum issue a joint decree proclaiming religious toleration. Constantine attacks and defeats Licinius in Illyricum and Pannonia. Licinius retires to Byzantium but is there defeated by Constantine’s land and sea forces. Withdrawing to Asia Minor, the “Eastern third” of the Roman Empire, he is finally defeated and then murdered by the “first “Christian Emperor” who then reigns over a “Christianised” Empire.

Constantine becomes Sole Ruler replacing Galerius, Maxentius, Maximin, and finally Licinius.

14. The Old Serpent

“The Great Dragon, the old Serpent, surnamed the Diabolos and the Satan, who misleads the whole habitable.”

The whole habitable, ten oikoumenen helen, was that portion of the earth comprehended within the limits of the great Pagan-Dragon dominion, which, in the epoch of the Sixth Seal, acknowledged the jurisdiction of the great city Rome. The head of this dominion was the Roman emperor, who united in his own official person the supreme pontifical, civil, and military authority. He was the sovereign living

incarnation, for the term of his official existence, of the power resulting from the combination of the dwellers upon the habitable into a body politic, or kingdom of men. Human power enthroned upon the seven mountains, and exercising authority over the whole habitable—imperial human power—is apocalyptically styled “the Old Serpent,” *ho ophis, ho archaios*—the Serpent which was in the beginning.

The apocalyptic dominion ruled by this Serpent was Mediterranean. It enclosed this sea within its territory. On the north, it was bounded by the Caucasus, the Euxine, the Danaster, the Danube, the Rhine, and the German Ocean. On the south, by the Roman Africa, a strip of land lying between the Atlas range and the sea, and extending from the Atlantic to the Red Sea: on the west, it was washed by the Atlantic: and on the east reached to the Tigris, Euphrates, and the Arabian Desert. This territory, two thousand miles by three thousand, extended into Scotland; but did not include Ireland, Germania, Sarmatia, nor Persia. The former three were peopled by savage hordes; but at the epoch of the Sixth Seal they did not belong to the dominion of the apocalyptic Serpent.

But an inquirer might ask, were not all the outlying countries as much ruled by the Serpent, as the inhabitants of the Roman earth and sea? To this I reply, not in the apocalyptic sense. The apocalypse prefigures the conflict between “the Seed of the Woman” and the Serpent, for the sovereignty of the world (Gen. 3:15). This conflict was not between the Woman’s Seed and the governments outlying the Roman empire. At the opening of the Sixth Seal, the time had not come for that. The time to deal with the sin-powers of Asia and America had not then arrived. It was therefore necessary only to indicate by appropriate symbols that section of the general enemy with whom the saints would have especially to contend; and this was the Serpent in his Graeco-Latin, or Roman, manifestation upon the territory defined.

But, if the Pago-Roman Dragon Power be the Old Serpent, did that power exist in the days of the serpent that tempted Eve? To this question the answer is, it did unquestionably exist. The testimony before us, bears witness to the fact. It is there styled *archaios*, which signifies, not only old, ancient; but primeval, from the beginning, original. The Roman Dragon was the original serpent power. This is not to be disputed.

The reader will bear in mind that we are treating of a power styled the old serpent,” not of the reptile styled *nahkash*, which Moses says, “was more sagacious than any beast of the field, which *Yahweh Elohim* had made.” The animal was not the power, but only the type of it. He was quick of thought, penetrating, and acutely discerning. He was the most intellectual of all the creatures, and had but one superior among the living, and that was Man. The difference between man and the serpent was diversity of organization. They were both dust of the ground; but the one more highly and perfectly organized than the other. The organism of the serpent embodied faculties whose functions placed him in harmony with man’s nature. The lust of the flesh, the lust of the eye, and the pride of life, were common to them both; so that their intellectual and animal tendencies were on a par. Hence, man was more nearly related to the serpent than to any other animal—so nearly, that the serpent-nature and the man-nature, without much exaggeration, might be termed identical. I have said that man was intellectually his superior. This, however, must not be taken absolutely. The serpent showed himself to be more of an adept than Eve. He purposed to make her and Adam eat the fruit; and to do so by reasoning them into the commission of the act. In this he succeeded, and thereby proved that his intellectual subtilty was superior to theirs. Had they been as quick of thought and penetrating as he, he would have found his match, and the temptation would have failed. They, however, were over-matched by the serpent, who succeeded in *deceiving* them. He was the intelligent deceiver who darkened their understandings; while they stood in the humiliating position of the serpent-deceived.

Man has a class of faculties which the serpent had not. These are the moral faculties. The possession of

these is the mental difference between the two creatures. The moral faculties are the basis of man's accountability. If he had been destitute of these he would have been as little accountable as the serpent. This organic difference is a matter of capacity for the reception of ideas. The mental capacity of the man was more ample than the serpent's, though less acute. He had more knowledge of things in general, and was capable of higher attainments in knowledge than the serpent, but he was not so sharp-witted in the use of what he knew as the subtile beast, whose wisdom has passed into the proverb, "Be ye wise as serpents, and harmless as doves."

The moral faculties, I say, are the *basis* of man's accountability. The mere fact, however, of their possession would not have made him responsible to the Deity. The possession of them gave the man no advantage over the serpent. The serpent was "very good," and the man was "very good;" for it is written, "*Elohim* saw *everything* that he made, and behold, it was very good" (Gen. 1:31). As mere material creatures, then, the capacity of one of them for the reception of moral, or spiritual ideas, did not destroy the analogy, or rather the identity, of the serpent nature and the man nature. The truth of this is apparent in mankind at this day. The Fejees, Japanese, New Hollanders, and such-like, have the same number of cerebral organs as Adam when pronounced "very good." Among those are organs capable of high moral developments. But, what better are they for the possession of them under existing circumstances? Manifestly none. They are as thoroughly serpent in nature as though they had but the intellectual and animal faculties of the serpent, and no more.

Morally, then, the serpent could not respond to the thoughts, principles, and the institutions of the Deity; but man could, because of his organic capacity for the reception of them. The serpent could not, and the man would not; so that in relation to the way and principles of the Deity, both man and the serpent were reprobate; and of the two the man who could but would not believe and do, was unquestionably the worse.

Man was the only creature of the Deity's "very good" animal creation, whose action was restrained by a law. It was said to him, "Of every tree of the garden eating thou mayest eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day of thine eating thereof, dying thou shalt die." This was spoken to man only; but in the hearing of the serpent. Had the serpent, or any other animal, eaten of it he would not have transgressed, because the eating, or touching of the tree, was only prohibited to man. The law demanded of man the recognition of the Deity as his ruler and lawgiver by a faithful abstinence from the thing forbidden. The law was the spoken word, or oracle, of the Deity; and threatened the man with death if he despised it. No greater offence could be committed by the man; because "the Deity hath magnified his word above all his name;" so that to despise his word is equivalent to despising him.

The serpent saw the lawgiver, heard the law, and could distinguish the trees. Being very quick of thought, he instinctively speculated, or reasoned, upon what he saw and heard. "The eyes of the *Elohim* are open, and they know both good and evil, and yet are immortal. Adam is made in their image and after their likeness; and is doubtless like them in all things but the knowledge of evil as well as good. This knowledge, it is clear, may be obtained by eating of the tree forbidden. If they eat thereof, the man and the woman would be like the *Elohim*; their eyes would be open, and they would know good and evil. And as for dying, that is by no means a necessary consequence. The *Elohim* are immortal, and Adam and Eve may be so too; for all that is needful to be done to avoid the threatened penalty of the law, is for them to go to the other tree, called the Tree of Lives, and to eat of it, and they will live forever." Such was the intellectualizing of the serpent upon what he had seen and heard. It brought him to conclusions, not altogether false nor entirely true. His conclusion was a mixture of truth and error, in which the error neutralized the truth and made it void. It was therefore "a lie;" and he, though ignorant of the falseness of the theory he was thinking out, "a liar, and the father of it."

Highly satisfied with his newly discovered views of the situation, he presented himself before the mother of all living, and opened a conversation with her upon the subject of the law and its penalty, in which he submitted to her the conclusions to which he had come from the premises before him. He introduced the conference by showing that he knew what the *Elohim* had said, “Yea,” said he, “hath *Elohim* said, Ye shall not eat of every tree of the garden!” The “yea” implies that he knew the fact; but he put what he knew interrogatively to draw the woman out. She admitted that it had been so said, and specified the particular tree, and its locality in the midst of the garden, and added that they were forbidden even to touch it upon pain of death. This was the point he wished her to come to as it enabled him at once to state the discovery he had made of what Deity really intended contrary to his word. He replied, “Dying ye shall not die:” that is, “Your dying shall not end in death.” This was a point-blank denial of what the Deity had said. He had said they should die, and the serpent said they should not, and undertook to establish his position by declaring his acquaintance with the secret of the Deity hidden from her—“Dying ye shall not die; for *Elohim* knows that in the day of your eating thereof then your eyes shall be opened, and ye shall be as *Elohim*, knowing good and evil.” The *Elohim* do not die, they know good and evil, and you will become like them.

The woman listened to his sermon on the law, and thought his exposition of the word might be its true spiritual import. It was possible that the Deity did not mean what he said; that it was the letter of the law only that killed; but the spiritual or secret meaning expounded by the intelligent and eloquent serpent, was the real life-imparting truth. She entertained this supposition, since become so popular with her descendants; and, half convinced, she moved towards the tree to take a look at it, and more practically consider the matter. Her faith in the unadulterated Word was shaken. She believed the spiritualizing serpent, and she believed the Deity; for she believed the eating of the tree would impart the knowledge of the good and the evil divinely indicated; but then she believed also, that the death-penalty might be evaded according to the doctrine of the serpent. The tree, she knew, was “good for food,” it was also “pleasant to the eyes.” Here were two classes of human lusts co-working in favor of the serpent’s conclusion. There remained only one class more to be gained and his triumph would be complete. She was ambitious. She knew the *Elohim*, how wise and exalted they were, and how superior to Adam and herself. She wanted to be like them, and the serpent had assured her that she had the power of this desirable self-exaltation in her own hands. But then, might she not lose all by the operation of the death-penalty? True; but the serpent had assured her that *Elohim* did not intend to carry it into effect; and besides, was there not that other tree—the tree of lives—as accessible as the tree of the knowledge of good and evil? could she not also eat of that, and be immortal as the *Elohim*? Surely, this was a well-combined scheme of the serpent’s by which they might easily and speedily attain to wisdom and immortality upon their own terms! With the earth in their possession, what independent, glorious, and powerful ones they would be when like the *Elohim*! The thought was charming; it was quite fascinating to contemplate! What more could “the pride of life” desire? They would live on the earth forever; and all the world that might inhabit it would be subject to them and to the principles of the serpent, by which they would have attained their high Elohist estate!

Thus was the mother of all living “drawn away of her own lusts, and enticed.” She was attracted by “the lust of the flesh, the lust of the eyes, and the pride of life.” These instincts of the flesh predisposed her to believe the serpent and to follow his suggestion, regardless of the divine law. Lust conceived within her. The doctrine of the serpent sown in her heart inflamed her desires, and stirred them up into rebellious exercise. Faith in the word was obliterated; her mind was darkened by false teaching; she was beguiled and corrupted from the simplicity of the truth; her thinking was serpentized, and she “brought forth sin,” or the transgression of the law; and when the sin was perfected, contrary to the serpent’s theory and her own expectation, “it brought forth death” (James 1:14, 15).

Such was the first lie, the father of it, and the consequence of believing it. YAHWEH *Elohim* admitted that the lie contained some truth. As the serpent said, their eyes were opened, but opened to discover their own shame; they became as the *Elohim* in the knowledge of good and evil of an evil state adapted to the formation of character under trial; but independence, glory, honor and power, they were not permitted to attain. Nor could they so easily as they imagined eat of the tree of lives, and live forever. When the sin was finished they were too much occupied with their new discovery of their nakedness, and devices to conceal it from their expected Elohist visitors, to promptly follow out the serpent's programme. In the midst of their perturbation they perceived their approach, and fled for concealment among the trees from the presence of YAHWEH *Elohim*. This appearing of "the Lord the Spirit" was an incident not provided for in the programme of the serpent. It marred the whole scheme, and stamped his speculation with falsehood and deceit. The Lord's appearing arrested the guilty in their career of sin, and brought them before the Judge for trial and sentence according to their works. The offence was charged upon Adam, who accused the woman as the first in the transgression; and when she was interrogated she confessed, saying, "The serpent beguiled me, and I did eat." The serpent was the progenitor of the whole transaction. Animal intellectuality, or the thinking of flesh in accordance with its own lusts, emanating from the serpent in discourse, was the spirit that worked in the disobedient, and caused them to stumble at the word. The divine Judge did not interrogate the serpent. It had preached according to its instinct, making proclamation simply of its own reasoning in the premises. The subtle beast, however, was visited with reprobation for the mischief incurred by his ignorant presumption in prating about what he did not understand. He had given expression to what had proved to be a lie, and therefore, he was truly the father or inventor of it. This particular serpent that beguiled Eve by his subtilty, spent all the days of his life in the dust upon his belly; and from being the most sagacious, he became "cursed above all cattle, and above every beast of the field." The intellectualism of the serpent had been transferred to the man. The serpent-system of ideas and mode of thinking had become characteristic of the man, whose lustful nature, inflamed to rebellion by the serpent's reasoning, came to occupy the same relation to the word of the Deity in all after ages, that the original speaking beast did before the fall of man. All the primeval serpent, or any other kind of serpent, has had to do with serpentine developments since that important crisis has been merely as the expressive and appropriate symbol of the nature of man.

The serpent, then, is the reasoning of the flesh, which is inseparable from it, and tends only to death. This is human nature, and styled by Paul in Rom. 8:3, *sarx hamartias*, SIN'S FLESH, in which, in ch. 7:18, he says, "dwelleth no good thing." In its original creation, this flesh, like the serpent, was "very good" of its kind. It had its affections and desires, which, like the affections and desires of other creatures, were innocent and harmless; and the man would not have known sin in the gratification of them, except the law had said, Thou shalt not eat of the tree. There would have been no scope for the serpent's speculation if no law had been enacted; for without the law his doctrine could have no existence. The serpent's reasoning was *sin in conception*. "Sin is the transgression of law," and this transgression was originally conceived in the brain of the serpent, and by reasoning on false premises, was transferred into the woman's, where, taking occasion by the commandment ordained for life, and in itself holy, just and good, it wrought in her all manner of intense and unlawful desires. Had she been contented to believe the Deity, and to obey the commandment, her course would have resulted in life eternal. But, instead of this, she found the commandment to be for death; because the reasoning of the serpent, taking occasion by the commandment, deceived her, and by it slew her. Thus, the serpent's reasoning which she adopted as her own, worked death in her by the good and just and holy law, by which, when the reasoning was perfected in transgression, Human Nature displayed itself as an exceedingly great sinner—*kath' hyperbolon hamartolos*.

The theory generally entertained concerning "the old serpent" is, that "an Evil Genius under the

semblance of a serpent styled the Devil, was the primary cause of man's fall, and that he used the serpent as his instrument. This theory is founded in incredulity, or unbelief of the Mosaic account. A brute beast, they say, was incapable of reasoning the woman into the transgression of the law. They might as well say that the dumb ass upon which Balaam rode was incapable of speaking with man's voice and rebuking the madness of the prophet. The one is as improbable as the other; yet improbable as the story of the ass, and incapable of speaking and rebuking madness, as by experience we know asses to be, the fact is attested by both Moses and Peter, and, therefore, rests upon as good evidence, and is as worthy of belief as any other fact in Scripture. He that made the serpent and the ass—"very good" brutes of their kind, and not so much inferior to man, their fellow brute, as is generally supposed—could also for any special occasion or emergency confer upon them the power of expressing their thoughts in human speech. No reasonable being will deny the power of the Creator to do this. Whether he did so is a matter of evidence, and no evidence can be more plainly, pointedly, and intelligibly testified than that the serpent was a beast of the field, pre-eminently subtle, and capable of expressing his thoughts in man's speech rationally. There is not a word said about any other "evil genius," devil or satan, than the serpent himself; and to bring in another in an interpretation is only to spoil the narrative, and to confess ignorance of its meaning, and inability to expound it as it stands. No, the whole transaction is referable exclusively to the serpent and the woman. There was no third party behind the scenes styled "the great enemy of mankind". The greatest enemy of mankind is man, and more to be feared than any devil or evil genius incredulity and ignorance of the word are able to invent. The serpent was an acute observer and an attentive listener; and all the inspiration he was the subject of consisted in the things he had seen and heard.

As to the incapability of a woman being reasoned into transgression by a brute beast, we are every day familiar with the contrary. Man that is in honor and does not understand the word has no pre-eminence over a beast. This is the doctrine of Scripture. He is as an ass or a serpent, whether performing in a pulpit, a temple, a mosque, or in the private walks of life. The folly that hisses from their mouths is but the teaching of the serpent less speciously expressed than in the beginning; so that it is not a question of principles and brains, but of external configuration, that establishes an apparent difference between them and "their father who abode not in the truth, because there is no truth in him" (John 8:44). These "natural brute beasts, made to be taken and destroyed," serpent-like, speak evil of the things that they understand not; "and *creeping* into houses, lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." They reason them into transgression of the word, and into self-satisfaction and contentment in sin, as effectually as their father did the mother of all living.

After the death of the particular serpent that beguiled Eve, the only speaking serpent was within man. His own lusts are the internal serpent by which he is drawn away and enticed. He is hungry. This condition of stomach creates a strong desire for food. This is a lust. He may have power to convert stone into bread for the satisfying of his hunger. He begins to reason, what harm is there in exercising one's power for the appeasing of one's hunger? Manifestly none. But would it be right to exercise the power under the circumstances of the case? I have been placed thus in order to be made to know that man lives not by bread only, but by what proceeds out of the mouth of *Yahweh*. If I exercise the power, I distrust him, and express my conviction to the contrary; and in effect declare, that without bread supplied by my own providence, I should die. I have the power, it is true, to put an end to this painful craving for food; but I will not frustrate Deity in placing me here, by anticipating his deliverance.

In this example, the reasoning suggested by the hunger, and counselling its immediate satisfaction by any means within reach, is the innate serpent, or devil, speaking within the man. It is the "I carnal sold under sin"—the sin dwelling in the man; the sin-law in the members. Such reasonings are the writhings

and twistings of the serpent, or the motions of sins working in the members, which, if unchecked and unrestrained by “the engrafted word” as the law of the mind, bring forth fruits unto death. All unenlightened men are what the Scripture terms “the natural man.” This man does “not assent to the things of the Spirit of the Deity; for they are foolishness to him; and he is unable to know them because they are spiritually discerned”. This was exactly the serpent’s case. He was without the power of spiritual discernment. And so with all men in default of a revelation of spiritual things from the Deity. If he had not made known his purposes none of Adam’s descendants could have discovered them. Hence, while ignorant of the word, they are as the serpent, and Scripturally classed with him as his seed or children.

Thus, mankind in whom the truth is not, being the Seed of the Serpent, the flesh of sin, is their natural parent. This is “their father the Devil, whose lusts they do.” But when the truth obtains entrance into a serpent-man, or sinner, and makes a lodgment in his understanding and affections, a power gets possession of him, and generates there “a new man,” styled also “the inward man;” so that a Christadelphian, or brother of Christ, is not what he appears to be in the eyes of ordinary men. The serpent-world of sinners does not know them. To the eye of sense they appear as serpent-men. Their outward man differs nothing from the seed of the serpent; while their inward man is beyond the range of the perceptions of the serpent-man, or sinner. It is this new man of the heart, within the old man of the flesh, which constitutes an individual a saint, a son of the Deity, and a brother of Christ. Collectively, the saints or brethren of Christ, constitute his woman or spouse; they are, therefore, styled the Seed of the Woman. This arrangement distributes mankind into two unequal and opposite classes—THE SERPENT-WORLD, and the *Woman-Seed*; the former, being based upon *a lie*; the latter, upon *the truth*. In the beginning, the Serpent-World consisted of no more than two sinners—Adam and his wife; yet small as was its extent, all the evil that has since manifested itself, was latent in them. Their symbol was the Serpent, or Dragon, and *represented falsehood, unbelief, and rebellion against the Deity*. Wherever these three have been found politically organized, and in conflict with the saints, there is the Serpent which was in the beginning—“the old serpent.” Of this serpent-world the Scripture saith, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of the Deity abideth for ever” (1 John 2:15–17).

Now, after Adam had brought sin into being by transgression of the law, the Deity proceeded to organize the “evil” to which man had subjected himself by his rebellion. He had come to know it elohistically, as the serpent had said; but he was not also to be like the *Elohim* in abiding for ever. He had sinned, and the law he had violated was now to take its course. YAHWEH *Elohim* therefore proceeded to expound the penalty of the law, and to teach him the practical import of the phrase, “*Dying thou shalt die*.” He began with the instinctive whispering promoter of the mischief, whom having cursed, he addressed as the representative of the disobedient in all future time, and said, “I will put enmity between thee and the woman, and between THY SEED and HER SEED; this shall bruise thy head, and thou shalt bruise his heel.” To the woman, as first in the transgression, he said, her progeny should be greatly multiplied, her desire should be to her husband, who should rule over her. And to Adam, because he hearkened to his wife instead of to him, he said, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;... till thou return to the ground; for out of it wast thou taken; for thou art dust, and to dust shalt thou return” (Gen. 3:15–19). The specifications in these sentences upon the serpent, the woman, and the man form THE CONSTITUTION of the Serpent-World, or KINGDOM OF SIN; and termed in Scripture “the Kingdom of Men”—dominion hostile to the Divine law administered by the Serpent’s Seed. It matters not what form the dominion assumes, whether imperial,

regal, republican, or papal, its basis is one and the same; and most appropriately symbolized by the serpent which was in the beginning—*ho ophis, ho archaios*.

In after times, far distant from the beginning, the serpent-world acquired an immense development. From two persons it had increased to myriads of millions; and without specifying the outlying savages of the dominion, is treated of in Scripture as “the kingdom of Egypt;” which, in the days of Moses, had attained great political proportions—a kingdom of kingdoms. It was “the dragon, the old serpent,” of his day—the great enemy and bruiser of the woman’s seed, who sought their extirpation from the earth. This was the political relation of things then. The “Woman’s Seed” was identified with Israel; the “Serpent’s Seed,” with all that had enmity against, or oppressed, them; while the “Head of the Serpent,” styled in the sentence upon the serpent “thy head,” is that chief government of the Gentiles, or nations, which directs, controls, or influences, the policy of the world for the time being.

The Scriptures oftentimes connect the beginning and the end without taking cognizance of the interval of a multitude of generations and ages, or, if at all, only very slightly. Thus, in Psa. 74:12, the Mosaic salvation from Egyptian bondage, and the future Messianic salvation from the down-treading of the mystic Babylon, apocalyptically and “spiritually called Sodom and Egypt” (ch. 11:3), are so connected: as it is written, “My King of old is *Elohim*, working salvation in the midst of the earth. Thou didst divide the sea by thy strength.” Then, predictive of what will assuredly come to pass, and befall the same Serpent-power in its latter-day manifestation, as apocalyptically displayed in the binding of the Dragon, it proceeds in verse 14 to state, “Thou bruisedst the heads of leviathan, and gavest him to be meat to the people inhabiting the wilderness.” LEVIATHAN signifying “a serpent coiling himself in folds,” is the Dragon of Apoc. 20:2; and embraces all the intermediate dragonic manifestations of previous ages and generations, which are *the folds of his coil*. The “heads of leviathan” are those apocalyptically exhibited. “The people inhabiting the wilderness” are the saints, and Israel after the flesh made willingly subject to them. “The wilderness” is “the two wings of the Great Eagle” where the fugitive woman was fed and “nourished for a time, times, and half a time from the face of the serpent,” or, for 1260 symbolic days (Apoc. 12:6, 14); and where John saw Leviathan as he will be seen by the discerning after the thief-like advent of the Ancient of Days (ch. 17:3).

In the thirteenth verse of the Psalm brief and passing reference is made to the dragon-powers of the interval; as, “Thou breakest the HEADS OF THE DRAGONS upon the waters.” In the English Version, “*breakest*” occurs in relation to the “heads of the dragons” and “the heads of leviathan;” though in the original different words are used. In reference to the dragon-heads the word used is *shivbarta*; while the other is *ritzatza*. This verbal difference was doubtless not accidental. The former signifies “to break the power of, destroy;” the latter, “to bruise.” Leviathan is bruised and bound for a thousand years, and at the end thereof revives, and embraces the serpent-world in his coils: but the power of the dragons and their heads in the long interval antecedent to the epoch of the binding, is destroyed.

Now there have been different dragon-manifestations of “the old serpent” in the long interval between the Mosaic salvation of Israel and the Messianic, which is at the door. That contemporary with Moses, and styled “Rahab” in Isa. 51:9, was developed into what Ezekiel describes in ch. 29:3. Here the power of Egypt, called Pharaoh, is thus addressed by the Spirit, “Behold I am against thee, Pharaoh, King of Egypt, THE GREAT DRAGON that lieth in the midst of his rivers”—the mouths of the Nile, representative of the subjects of the power: “which hath said, My river is my own, and I have made it for myself.” For this arrogance, and blasphemy against the source of all power, YAHWEH *Elohim* sentenced it to destruction, so that Egypt should no more exalt itself above the nations to rule over them; and, as Nebuchadnezzar had received no recompense for executing the sentence of Deity against Tyre, therefore YAHWEH *Elohim* gave the land of Egypt to him for his labor. Thus Egypt became a part of Babylon; the great Egyptian Dragon was abolished; and the power of “the old serpent” thus symbolized, transferred to

the FIRST of Daniel's four Mediterranean empires; which under Nebuchadnezzar stood man-like upon its feet, with a lion's head, and the heart of a man (Dan. 7:2, 4). Hence, at this epoch, when the Seed of the Woman; of which Daniel, Ezekiel and Jeremiah were constituents, was heel-bruised in Babylon, the wing-plucked lion-power was "the Great Dragon, the old serpent, surnamed the Devil and the Satan."

Rome in the 4th Century A.D.: City of Destiny—but not of eternity.

The Head of the old serpent, in this first beast manifestation, was the dynasty represented by Nebuchadnezzar, who had conquered Egypt, and plucked the wings of the Assyrian Lion. This dynasty was "the Head of Gold"—the cockatrice, or adder, which came forth out of the Egypto-Assyrian Serpent's root, whose fruit the world has found to be "a fiery flying serpent" (Isa. 14:29).

The Dragon under this dynastic form continued only seventy years. At the end of this period it was changed; and "Lucifer, son of the morning, who weakened the nations, was cut down;" and made to give way to YAHWEH'S "sanctified ones," the Medes and Persians; who, under the command of Darius and Cyrus, "took the kingdom" (Isa. 14:12; 13:17; Dan. 5:28, 31). This was the Medo-Persian dynasty of "the old serpent". It answered to the *second* of Daniel's four beasts; and is represented in Nebuchadnezzar's Lion-Man image by the breast and arms of silver; and by the two horns of unequal height upon the ram (Dan. 2:32; 8:3).

The old serpent continued under the Bear, or silver, dynastic manifestation some two hundred and six years. Another change was then developed. Power set in from the west, and diffused itself "over the face of the whole earth." The Medo-Persian Bear, or Ram dynasty was made to give place to Daniel's *third* dominancy, symbolized by the four-winged and four-headed Leopard, the brass of the image, and the four-horned goat (Dan. 7:6; 2:32; 8:5–8). These symbols represent "the old serpent" in the Era of the Greeks. Dominion was given to this people over the whole Dragon territory, which was enlarged towards the west. But the power of the old serpent was not to remain in the form of the four heads of the leopard, and four horns of the Grecian goat. The Greeks of "the whole earth," the sovereign race, were to yield the dominion given to them, to "A LITTLE HORN," or power; which, in relation to the Lion-Man territory of Daniel's first beast, which included the Holy Land, was to appear in the country of the Northern Horn of the Goat. This is evident from Dan. 8:9. The power, which was new to the Asiatic, came from Europe west of Greece; and planting itself in Syria, north of Palestine, extended its dominion eastward, and southward, until it had absorbed within itself the power of all the Four Horns of the Goat.

The Little Horn power was that of a rude and uncultivated people inhabiting Italy; and known in the history of that country, as Etrurians, Umbrians, Ligurians, Sabines, Veientes, Latins, Aequi, and Volscians. About five hundred years after the foundation of ROME, Italy was subdued to the authority of this city of the seven mountains; and all these tribes came to bear indiscriminately the name of Romans. After the subjugation of Italy, the Little Roman Horn proceeded to conquer all the nations round the Mediterranean. It subdued Greece about 146 years before Christ. In 67 before Christ, it appeared in Syria; and from thence "waxed exceedingly great, toward the south," and "toward the pleasant land," absorbing Palestine and Egypt; "and toward the east," to the Tigris and lands of Euphrates.

Thus the Little Horn became an exceedingly great power. Its empire, which, seven hundred and thirty years before the birth of Jesus, was confined to the walls of a small city, in the second century of our era, was about two thousand miles in breadth, from the walls of Antonine and the northern limits of Dacia, to Mount Atlas and the tropic of Cancer; it extended in length more than three thousand miles from the Western Ocean to the Euphrates, and was supposed to contain 6,000,000 square miles. The number of subjects, who, either as citizens, provincials, or slaves, observed the rule of Rome, is estimated at 120,000,000.

This Little Horn become so great was now the fourth of Daniel's beast-dominions. It planted itself in Jerusalem B.C. 63; and in A.D. 33, was popularly and pontifically acknowledged as "the King of the Jews" (John 19:12, 15). It had acquired identity with "the old serpent" by its incorporation of the Syro-Babylonian, or Northern Horn power (out of which, in relation to the Holy Land, it came forth), into its Italian dominion. It was now "the Dragon, the Old Serpent"—Leviathan, the flying and very tortuous serpent, the dragon that is in the sea (Isa. 27:1). But when it conquered the Syro-Babylonian Horn, B.C. 67, it did not thereby acquire the apocalyptic "surname" of "the Diabolos and the Satan." It was not until the Little Horn had "magnified itself against the Prince of the Host," or Messiah the Prince; and undertook, as "a roaring lion, prowling about, seeking whom he might devour," to exterminate the saints from among the living; that it acquired the character signified by the terms "fiery red," "diabolos," and "Satan" (Apoc. 12:9).

This crocodile, or Egypto-Romaic Babylonian, embodiment of falsehood and rebellion is styled *purros*, "fiery red," or red as fire. Daubuz, on the authority of certain heathen writers, says, "the Roman emperors and empresses had fire carried before them; also kings and generals at the head of their armies; it serving instead of trumpets as signs to begin the fight." This was notably the fact in the aggressions of the Dragon. Fire preceded him when he stood before the woman and her seed. During 280 years he had contended with her in all the fire of his fury, blazing forth against her with all the power of destruction at his command. He became red with rage and slaughter, especially in the period of the fifth seal, in which he vowed the extermination of the very name of christianity, which he likened to a hydra. But the archer of the first seal, who continued his warfare through all the six, was Divinely commissioned to go on conquering until he conquered him "through the blood of the Lamb, and the word of their testimony." The fiery redness of his wrath caused multitudes of the woman's seed to lie beneath the altar weltering in their blood. But their death availed him nothing in the end. The truth is stronger than human wrath—too mighty for the Dragon though confederate with all the potentates of earth.

I have termed this symbol of fiery destruction, the Egypto-Romaic Babylonian Crocodile. The propriety of this designation will appear from what has been said in this section; and from the fact, that "the Great City" of the Seven Hills, which in John's day, as also in ours, "reigns over the kings of the earth," is styled Babylon and Egypt (Apoc. 11:8; 17:5, 18). These specifications identify Rome, Babylon, and Egypt, as well as Sodom, with "the Great City;" so that the crocodile, dragon, or serpent, symbolizing the power of which Rome was the capital until ceded to the Beast (ch. 13:2) is properly designated Egypto-Romaic Babylonian.

This Roman golden coin depicts the emperor Valentinian holding the labarum and Victory on a globe. His right foot spurns a kneeling captive—indicative of Rome as ruler over "the kings of the earth" (Rev. 17:18).

15. *The Devil and the Satan*

This crocodile, or dragon, is said to be at once *ho laloumenos Diabolos, kai ho Satanas ho planon ten oikoumenen olen*;—"surnamed the Diabolos, and the Satan who deceives the whole habitable."

A *surname* is a name added to the original name. The original name for the embodiment of falsehood, unbelief, and disobedience, was "the Serpent". In all the five Books of Moses we do not once find it styled "the Diabolos," nor "the Satan." This surname was not bestowed upon the Egypto-Romaic Babylonian Dragon until, as the Little Horn of the Macedonian, or Grecian, Goat, it "magnified itself against the Prince of the Host (Christ)" (Dan. 8:11). It did this when it falsely accused and crucified

him. I need not repeat here what has been written in the first volume of this work on the Diabolos and Satan. The reader can refer to this on pages 234 and 241, at his leisure. Suffice it in this place to say, that the Roman power acquired the surname of *the diabolos*, because, being falsehood and transgression politically incarnate, it enacted the part of the Old Serpent in tempting the Brethren of Christ to cross the line of their allegiance to him in burning incense to Caesar as the god of the earth—*diabolos*, in its etymological import, being *that which causes to cross the law-line of Deity*.

But, it also acquired the surname of “the Satan.” This word *sahtahn*, signifies *an adversary*; and without the definite article *the*, may signify any adversary in general. It is applicable to persons and things of whatever kind they may be. Thus, when the sons of Zeruiah counselled the death of Shimei, David rejected their impolitic advice, and styled them, *Satan*, (2 Sam. 19:22). So also when *Yahweh* became *adverse* to Israel because of transgression, He is styled *Satan*. This appears from 2 Sam. 24:1, where it is written, that *Yahweh moved* David against Israel to say, “Go, number Israel and Judah:” while in 1 Chron. 21:1, it is written, “And *Satan* stood up against-Israel, and *provoked* David to number Israel.” There is also the case of Job. Job was a man of substance and power, being “the greatest of all the men of the East”. He was one of “the sons of the Deity” belonging to that generation. There was among them also another man of power, an oriental, who was nominally a coreligionist, but full of envy and unfriendly feeling towards Job. This is not an unusual circumstance, even in societies reputed apostolic. In these, Satans too often abound, and become the adversaries of those they cannot imitate. In Job’s day, there were general gatherings of the Men of the East, with the sons of the Deity, at the place where the symbol of *Yahweh’s* presence was established. If I might hazard a conjecture I should say, they assembled at Salem, in the days of the High Priesthood of Melchizedek. Be this, however, as it may, “the sons of the *Elohim* came to present themselves before *Yahweh*, and the Satan *hassahtahn*, came also among them.” Here were two classes of worshippers, the nominal and the true; the former constituting the Satan; the latter consisting of the Sons of Deity, of whom Job was most eminent and conspicuous. Among his adversaries, one seems to have been more notable than the rest. This was probably the Chief of the Sabeans, a tribe of Arabia Felix, who fell upon Job and did him much mischief. To this man *Yahweh* said by His priest (for, in Scripture, what is said by his priests and prophets, *Yahweh* is said to say Himself) “Whence comest thou?” To which he replied as any marauder would, “From going to and fro in the earth, and from walking up and down in it. His attention was then directed to Job, whose character was highly eulogized. This developed the latent enmity of the Sheikh, who insinuated that Job’s fear of *Elohim* had been purchased by extraordinary favors; but that, if these were withdrawn, and he were reduced to poverty, he would curse Him to his face. *Yahweh*, however, knew Job better; nevertheless, He was willing that he should be tested, that his enemies might be confounded; and a triumph of *principle in adversity* might be exhibited, as an example for the Sons of Deity in all future times. Therefore to Job’s adversary He granted permission to do what he pleased against him, short of personal injury. Having obtained this grant, he returned home, and organized his Sabeans and Chaldeans for raids, which, with the fire of heaven, soon stripped Job of all he possessed. Now, in the first chapter of Job, this is all attributed to Satan, as though, according to popular tradition, it had been done by a Fallen Angel, the world has agreed to call “The Devil.” But, in the second chapter, the Eternal Power informs us, that it was He that brought Job to poverty; for addressing his adversary, He says, “thou movedst me against him, to destroy him without cause.” All that was done being *adverse* to Job, it was attributed to his personal enemy, who was the moving cause; though the efficient cause was the power of Deity Himself.

Such was the Satan in Job’s case. In the case of Jesus Christ the satanic development assumed a different phase. Jesus was tempted by both the Diabolos and a Satan. These were both concerned in the trial to which he was subjected; and as the one co-operated with the other, they are spoken of as if the

same. Jesus was “led up,” or “driven,” of the Spirit, into the wilderness “to be tempted of the *diabolos*,” or that which causeth to transgress, and “hath the power of death”—sin’s flesh. This was subjected to the long abstinence of forty days, at the end of which he felt a hunger that must have been very keen. We all know what would be the promptings of our flesh in a like situation. “Hunger,” it is said, “will break through stone walls.” It is very obstreperous, and will do any thing to satisfy itself. If any one had the power, under the pressure of intense hunger, he would convert stones into bread and eat them. Jesus had that power; and there was *one acquainted with the Scripture*, introduced himself to his notice at this crisis, and suggested that he should use it. Paul doubtless alludes to this personage in 2 Cor. 11:14 saying, “the Satan is transformed into an Angel of Light.” Such an angel is a messenger enlightened in the word, who handles it in such a way as to test the fidelity of others to it. Such an one becomes a Satan in suggesting a course of action *in conformity with the promptings of the flesh*. And if Deity became Satan to Israel, and to Job, it is not to be denied that an angel may have assumed the same attitude in the case of Jesus Christ.

Peter, though a good man and devoted friend of his Master, was styled Satan by Jesus. He had told his disciples, that he must go to Jerusalem, and be killed, and be raised on the third day after. But Peter rebuked him, saying, “Be merciful to thyself, Lord; this shall not be unto thee.” He could not endure the idea of such a catastrophe. But Jesus said to him, “Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of the Deity, but those that be of men.” Had Jesus been merciful to himself, as Peter advised, he would not have been “obedient unto death;” in the event of which he would have frustrated the Father’s purpose, incurred the fate of the first Adam, and failed in the dedication of the Abrahamic Covenant by which alone man can be saved. Peter’s well-meant advice was *adverse* to the first and last of these things, and therefore as such an adviser, he was for the time a Satan to Jesus.

On another occasion, the Lord said to his disciples, “I beheld the Satan fall out of the heaven like lightning”. This was the Satan in heaven contemporary with his sojourn upon earth. He beheld his fall as the prophets beheld things not yet come to pass: for this Satan was still in the heaven after his assumption to the right hand of the Majesty in the heavens. This is evident from Paul’s assurance to the saints in Rome, the Capital of the Satan’s empire, that “the Deity of peace should bruise the Satan under their feet shortly” (Rom. 16:18). When Paul wrote this, the Satan was still in the heaven. It was the same Satan that prevented Paul more than once from visiting the saints in Thessalonica (1 Thess. 2:18). It was their great and potent adversary in the Dragon government, the Pagan Roman Church and State. It was this Great Red Dragon Diabolos and Satan, that “magnified himself against the Prince of (Israel’s) host: and by whom the Daily Sacrifice was taken away, and the place of its sanctuary was cast down” (Dan. 8:9–12). It is symbolized in this place by “a Little Horn, which waxed exceeding great.” It was by this Satanic Power, “Messiah the Prince was cut off;” and by which the city and sanctuary were destroyed” (Dan. 9:26). It was the great adversary of Judah, and of the Saints, whom it reckoned also as Jews. When the Lord Jesus saw it in vision fall like lightning from heaven, he saw their adversary expelled from the Roman Heaven, as symbolized in this twelfth chapter of the Apocalypse. Paul said it would be bruised “shortly” after he wrote. It was ejected by the lightning of war from the heaven, about 250 years after, when the Michael and his party fought against the Dragon and his angels (ch. 12:7). It fell out of the heaven, as Jesus said; and John records, that “he was cast out into the earth,” to the great terror of those among whom he fell (ver. 9, 12).>

The Dragon-Power of Rome, then, was surnamed THE SATAN, because it was the great and persistent Adversary of Christ, and His Brethren. No one intelligent in the word would confound the Satans related to Israel, Job, Jesus and Peter, and merge them into one and the same Satan, identical with such a Devil, as is pressed into the service of the Clergy, to aid them in scaring sinners into church-membership. The

clerical devil and satan belongs to the mythology of the heathen, and is as unreal as their gods: nevertheless, this mythical phantasm has a real and tenacious hold of their worshippers; who are much more careful to treat him with reverence, than to praise and honor Him by whom they live and have their being.

The apocalyptic or Roman-Satan is the great enemy of Jerusalem, and of all related to her. Zechariah saw it in vision, when he saw the Satan standing at the right hand of Joshua to resist him. In all the times of the Gentiles, during which Jerusalem and the saints are trodden under their feet, the Holy City is subjected to the Satan. When these are fulfilled, then *Yahweh* who hath chosen Jerusalem, will rebuke the Satan, in “rebuking strong nations afar off,” and making them powerless (Mic. 4:3); and “pluck Jerusalem as a brand out of the fire”. Her warfare will then be accomplished; and her deliverer will be a wall of fire round about her, and the glory in the midst of her (Zech. 2:5; 3:1, 2).

The Satan of Apoc. 12, is characterized as the power “which deceives the whole habitable”—*ten oikoumenen olen*; not “the whole world,” as in the English version, in the sense of all the inhabitants of the globe; but the whole of that portion of it subject to the Dragon-Power of Old Rome. When the apocalypse was communicated to John, the Satan in the heaven was pagan. It deceived the people of the empire by the priests and poets (and the emperor was the High Priest) of the reigning superstition. But while this Satan flourished in the heaven of Italy, there was another Satan in embryo preparing to occupy the same heaven from which the pagan Satan was foredoomed to fall like lightning. This was the Satan enthroned in Pergamos (Apoc. 2:13); where his principal synagogue was situated (ch. 2:9, 24; 3:9). This Satan consisted of nominal christians; professors, who claimed to be Jews by adoption through Christ; but not being what they claimed, the Spirit denounced them as liars and blasphemers. They were zealous anti-pagans, as Protestants are, or used to be, zealous anti-papists; but their spiritual condition was that of Saidians and Laodiceans; and fit only to be “spued out of the Spirit’s mouth.” These pretenders styled themselves “the Church of God;” or “the Holy Apostolic Catholic Church.” They contended earnestly against paganism; from which “with all power and lying wonders,” styled by Paul “the working of the Satan” they alienated multitudes; but failed to indoctrinate them with “the love of the truth that they might be saved” (2 Thess. 2:9, 10). Their Satan was enlarged, and their political influence increased; so that, when the pagan Satan fell from the heaven, the “Holy Catholic” Satan was prepared to occupy the Bishoprick vacated by his fall. The revolution of the Sixth Seal substituted the one Satan for the other. The Catholic Satan is still in the heaven; and will remain there, until he is ejected by Christ himself, after *the type* or pattern, exhibited in this twelfth chapter. This final expulsion of the Satan from the heaven, is represented in Apoc. 20:1–3. In this scene, his head is bruised; and “the Dragon the Old Serpent, which is Diabolos and Satan,” is bound in the abyss, and shut up and sealed, so that the nations may be no more deceived for a thousand years.

16. The Dragon Stands Before The Woman

“And the Dragon stood before the Woman about to bring forth, that when she may have brought forth, he might devour her offspring”—verse 4.

Understanding that the “Great Red Dragon” is symbolical of the blood-stained power of Rome-pagan; and that the Woman represents the Anti-pagan Community of the Roman empire; the only points for exposition under this head are the standing of the one before the other; and the time when the standing occurred.

For a power to stand before that which is offensive to it, is to assume a hostile attitude. In Esther 9:16, the Jews against whom a decree of extermination had gone forth, and who were afterwards permitted to use their weapons for attack upon all assailants, are said to have “*stood* for their lives.” In

Jer. 46:15, it is said of the Egyptians “they *stood not*, because *Yahweh* did drive them.” And in Dan. 8:7, speaking of the relative power of the Macedonian Unicom, and the two-horned Persian Ram, it says, “there was no power in the ram to *stand before* him.” Hence, to have power to stand, is not only to be able to struggle for victory, but to do it with effect.

The standing of the Dragon before the Woman indicates that he was in an aggressive attitude. His standing had no courtesy in it, for he stood before her that he might devour her offspring.

The time when he stood before her with this ferocious intent, was before her delivery. She was “*about to bring forth*” while he was standing, or making war upon her. Her child had not been manifested to the world. Hence, the historical illustration must be applicable to a time of the Woman’s career when she had no champion, but when that “Coming Man” was just about to be manifested. The time, then, of this standing was the period of the Fifth Seal; or the ten years preceding the development of Constantine, as the imperial chieftain of the anti-pagan party. The exposition of the Fifth Seal will be found in Vol. 2 p. 264. Its historical illustration shows the attitude assumed by the Dragon, and how that sanguinary power deported itself towards her in its standing. The following extract from Gibbon will furnish an exhibition of the situation at the crisis of the Woman’s delivery:

“The fame of Constantine has rendered posterity attentive to the most minute circumstances of his life and actions. The Great Constantine was most probably born at Naissus, in Dacia. He was about eighteen years of age when his father (Constantius) was promoted to the rank of Caesar. Instead of following Constantius in the west, he remained in the service of Diocletian, signalized his valor in the wars of Egypt and Persia, and gradually rose to the honorable station of a tribune of the first order. The favor of the people and soldiers, who had named him as a worthy candidate for the rank of Caesar, served only to *exasperate the jealousy* of Galerius (the chief emperor of the Dragon): and though prudence might restrain him from exercising any open violence, an absolute monarch is seldom at a loss how to execute a sure and secret revenge. Every hour increased the danger of Constantine, and the anxiety of his father, who, by repeated letters, expressed the warmest desire of embracing his son. For some time the policy of Galerius supplied him with delays and excuses, but it was impossible long to refuse so natural a request of his associate, without maintaining his refusal by arms. The permission of the journey was reluctantly granted, and whatever precautions Galerius might have taken to intercept a return, the consequences of which he, with so much reason, apprehended, they were effectually disappointed by the incredible diligence of Constantine. Leaving the palace (of the Dragon) at Nicomedia in the night, he travelled post through Bithynia, Thrace, Dacia, Pannonia, Italy and Gaul, and amid the joyful acclamations of the people, reached the port of Boulogne in the very moment when his father was preparing to embark for Britain.” Such was the narrow escape of the Woman’s future imperial chief from being “*devoured*” by the imperial Pontifex Maximus who “*stood before her*” in ferocity watching to that end.

17. The Woman’s Son

“*And she brought forth a male child, who is about to rule all the nations with an iron sceptre*”—verse 5
The Spirit is here careful to designate the sex of the child that was to be born of the Woman. It is termed in the original, *huion arrhena*, literally, *a male offspring*. He was brought forth at length; but not “devoured” by the Dragon-Power; for he was destined to “rule all the nations with an iron sceptre,” in the Italian Heaven, from which the Woman’s adversary, or Satan, was to be ejected. It was not a female child that was to be born; but a man, whose birth had long been foretold in the prophets. In Psa. 10:15, 18, he is styled “the wicked and evil man,” and “the Man of the Earth,” whose arm is broken in the epoch when “*Yahweh*” becomes “King of the hidden period and beyond; and the heathen are perished

out of His land.” The Spirit in David makes the following address to him in Psa. 52: “Why boastest thou thyself in mischief, O Mighty Man? The mercy of AIL is all the day. Thy tongue deviseth mischiefs; like a sharp razor working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue! But AIL shall beat thee down forever, He shall take thee away, and pluck thee from thy dwelling-place, and will root thee out of the land of the living. The righteous shall see and fear, and upon it they shall laugh, saying, Behold the man that made not *Elohim* his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.”

Daniel styles this Mighty Man, “THE KING”—a man of power; ruling potentially and sovereignly over nations, during many centuries to the epoch of his destruction in the time of the end. “He is thus described in Dan. 11:36–39. “And the King shall do according to his will; and he shall exalt himself, and magnify himself above every *ail* (or Power); and shall speak marvellous things concerning the AIL of *ails* (the Power of powers, or the greatest, and the source, of all power); and he shall flourish till the indignation shall be accomplished: for that that is determined shall be done. Neither shall he regard the gods of his ancestors, *elohai avothahv*; nor the desire of wives, nor regard any *eloahh*, “or god”. “But upon his place (or throne) shall he do honor to the *eloahh mahuzzim*—the god of guardians: and to an *eloahh*, ‘or god,’ *which his ancestors knew not* shall he do honor with gold, and silver, and with costly gems, and durable things. Thus shall he do to the Bazaars of the guardians pertaining to a FOREIGN GOD (*eloahh*) whom he shall acknowledge and increase with glory: and he shall give them authority over many: and shall divide the land for gain.”

Thus, we see exhibited in the ancient and remarkable oracle of the Deity, an *Absolute Sovereign Power*, which repudiates the gods of his predecessors, and sets up in their place a god of foreign origin, who becomes a constituent of the power by which he is enthroned. Hence, the power consists of, or is represented by, *the King and his god*; who exalt and magnify themselves above every power, temporal and spiritual, claiming sovereignty and lordship upon the whole habitable. The King has the priority of existence in the New Constitution of things—new in relation to the old, under which the gods of his predecessors bore rule through their priests. The priority is manifest from the fact, that he is the founder of the glory of his New God—“whom he shall *acknowledge* and increase with glory.” The acknowledgment of the candidate for divine honors, must be accepted as the date of his creation: that is, the aspirant became a god, as soon as he was recognized by the King. Until this recognition, the King would be supreme in all the spiritual and temporal affairs of his dominion. He would be the chief magistrate, the commander-in-chief of the military forces, and the chief bishop, of his empire; but when he should come to set up his new god, he would in so doing, delegate to him the supervision and administration of all spiritual and ecclesiastical affairs. This arrangement would make his god “*the Head of all the Churches*” of the habitable; while he would reserve to himself the headship of the State.

This foreign god unknown to his predecessors, is styled *Eloahh Mahuzzim*—a god of fortresses. A fortress is a strong place affording defence and protection. “The way of God,” is termed in Proverbs 10:29, “a fortress to the upright”. Upon the same principle, “saints and angels” are regarded as fortresses, or guardians, to those who worship them. These are the fortresses, or *Mahuzzim*, of the system of superstition, whose Supreme Pontiff is the god created by “the King”. His special fortress, is a phantasm he styles St. Peter. This is the guardian of his godship; besides which, he claims the protection of all the supposed existences of “the spirit-world”. The Virgin Mary, whom he styles “the Queen of heaven,” is conspicuous among these. No god, according to his own tradition, was ever so strongly fortified as he. All the conceivable saints and angels of the invisible world are his fortresses, protectors, or guardians. One cannot help but think, however, that they must be very negligent of their duty at the present time; for his godship is manifestly dying for want of protection by the powers of heaven and

earth. Illustrative of these fortresses are the remarks of Chrysostom, a subject and priest of the King, who flourished in the 4th century. In his homily on the martyrs of Egypt, he says: "The bodies of those saints *fortify* the city more effectually for us than impregnable walls of adamant; and like towering rocks placed around on every side, repel not only the assaults of enemies that are visible, but the insidious stratagems also of invisible dæmons, and counteract and defeat every artifice of the devil as easily as a strong man overturns the toys of children."

The buildings pertaining to this God of Guardian Saints and Angels are styled by Daniel, "the Bazaars of the Guardians". The noun *mitvzahr*, is derived from the root *bahtzar*, which among other meanings signifies *to enclose with a wall*. As a noun *betzer* signifies ore of gold and silver, precious metals, store, or treasure so secured. Parkhurst has the following upon the word: "Derivative, *Bazaar*, a kind of covered market-place among the eastern nations, somewhat like our Exeter 'Change in London; but frequently much more extensive. Latin, or rather Punic, *Byrsa*, the *Burse* at Carthage ;" equivalent to the French *Bourse*. In the English version, the phrase is rendered, "*the most strongholds*," with which those who compiled the marginal readings were not satisfied; and therefore they have tried to improve it by substituting the words "*fortresses of munitions*". Moses Stuart renders it *fenced strongholds*; and the foreign god he styles, "the god of strongholds; that is, the god that has power over them." He confesses, however, that verse 39 is "a difficult verse, which has occasioned many discrepant interpretations." He refers to Lengerke, who, he remarks, "makes the fenced strongholds to mean *temples*, and the sentiment to be, that the tyrant will do for temples and their foreign gods the same thing that verse 38 says he will do in respect to *the god of strongholds*, that is, he will bestow many liberal presents upon them." As neither Lengerke nor Moses Stuart seem to see anything in Daniel (the last chapter, perhaps, excepted) beyond the times of Antiochus, some hundred and sixty years, or so, before the birth of Jesus Christ, their *temples* and "strongholds" have relation to "fortified strongholds of foreigners" attacked by Antiochus, and temples of idols. Lengerke has almost fallen upon the correct meaning. Had he referred the *betzer*, heemantively written *mitvzar*, to the temples of "guardian saints" instead of to those of the pagan Greeks, he would have hit the mark exactly; but then, how could he be so uncharitable as to turn the "Holy Father" of Christendom so-called, into a foreign god, and all the ecclesiastical edifices of his bishoprick dedicated to the disembodied ghosts of reputed saints, into *Bazaars*, or places of traffic in spiritual merchandise, and in "the bodies and souls of men!" (Apoc. 18:13).

The churches, chapels, and cathedrals, then, are "the most strongholds" of the King's superstition, which has spread itself over Europe and America. They are the houses of business dedicated by the prospering craft to "Guardian Spirits". There are laid up in store the images and pictures of reputed saints. They are Saints' Houses in which are deposited their shrines; silver, gold and ivory crucifixes; "religious, articles" of all sorts; together with old bones, and various kinds of votive trumpery. They are literally, "Dens of Thieves," without ever having been houses of the Father—dens, where people are hoodwinked, and by "sharp practice" robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon's greatest favorites; places where fairs of vanity and deceit are held for "pious objects;" and whose spiritual empirics pretend to "cure souls" in consideration of so much per annum. In view of these facts, the Scriptural epithet bestowed upon the ecclesiastical edifices of the Apostasy, is most appropriate. They are truly bazaars of spiritual merchandise; and the *prospering craft*, "the great men of the earth," papal, catholic, and protestant, made rich by trading in their wares, are the Bazaar-Men, who extort all kinds of goods from their deluded customers by putting them in sulphurous and mortal fear; and comforting them with counterfeits upon some transpatial bank when time shall be no more! They "buy and sell" under license from the Ecclesiastical Power, having received its "mark upon their foreheads, or on their right hands." The reader may find their inventory of merchandise in Apoc. 18:12, 13. Among the articles

received in exchange for their “spiritual things,” are tithes, *bodies (somata)* and souls of men. But the trade of these soul-and-body merchants is in anything but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all upon one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhallowed gains. This will be to them a sad day—a day of universal bankruptcy for the weeping and wailing merchants of “Babylon the Great;” for “no man buyeth their merchandize any more.” When a man’s trade is thus extinguished, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the “other gospels” of the bazaars—gospels other than Paul preached, and which leave men in ignorance and disobedience; gospels which make them partisans of human crotchets and traditions; and the apologists of anything sincerely professed as a substitute for the truth.

It is a remarkable feature in this prophecy that the Bazaars for priestly and clerical wares are distinguished from houses or shops of fair and honorable trade, by being styled *Bazaars of Mahuzzim*. When jewellers, bakers, hardware-men, and such-like, open stores, they emblazon their signs with their own names. When people go to the baker’s or the butcher’s, they do not say they are going to St. Paul’s or St. Barnabas’, as if the stores were theirs. But when the clergy of “the King” and his foreign god, whether they be loyal or non-conformist, open bazaars for the sharp practice of their trade, they impose upon the credulous and strongly deluded public the idea that they belong to the apostles and their brethren! They say that these ancients “of whom the world is not worthy,” are still alive and in heaven, and greatly interested in human affairs, especially in church edifices, and in the orchestral and pulpit demonstrations therein! Hence, they set up statues in niches, and on parapets, which they call by their names, and make them presents of their churches, as is evident from the names they bear; as St. Sophia’s at Constantinople, St. Peter’s at Rome, Our Lady’s at Paris, St. Paul’s at London, and so forth. The flagrancy of the imposture, however, consists in this, that while they profess to give these houses of the king’s god to the “departed spirits” they call by these names, they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced in their walls; but, by various arts, perversely persist in its exclusion, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those who live by it. It is ecclesiastical craft caused to prosper by the Civil Power, or “the King;” and it will continue to prosper “till the indignation shall be accomplished;” when Israel’s Commander will bring it to an end, and cause the truth, by the energy whereby he is able to subdue all opposition, and to unmask all impostures, to prevail at last.

This king, or Imperial Power, and its foreign god, are presented in Dan. 7:8, 20, 24, 25, under the symbol of a Little Horn, in which were EYES like the eyes of man, and a MOUTH speaking very great things. In this, the Eyes and the Mouth are representative of the foreign god; while the Little Horn itself is significative of “the king,” or power, that glorifies him. This remarkable constitution of Church and State did not obtain in the days of Paul and John. The former in 2 Thess. 2 predicted its manifestation as the result of apostasy from the faith; and that when that apostasy was well developed, the power would be revealed. Not, however, in full manifestation at the beginning. The power had to receive its birth, and to grow to manhood, or maturity; so that when it had fully established itself above all, it might be in a position to set up its foreign god. Paul styles the power, “the Man of Sin, the Son of Perdition;” and foreseeing the extraordinary arrogance of the spiritual element of the power, he speaks of it as one “who opposeth and exalteth himself above all that is called a god, or an object of reverence; so that he as a god sitteth in the temple of the god, showing himself that he is a god.” This is the god Daniel styles “a foreign god;” and by John in Apoc. 13:2, 5, “the Mouth of the Beast as the mouth of a lion, and speaking great things and blasphemies;” and in verses 14, 15, “the Image of the Beast,” which received life and

ability to speak from the Civil Power.

Now, the Pagan Imperial Roman Power existed before the Woman; and so did Jesus Christ. Neither of them, therefore, could be the son to be born of her. But in the days of Constantine, there was a great revolution in the State, the effects of which are felt in all Europe and America to this day. When he became Emperor of Rome, the constitution of the empire was modified in Church and State. He assumed supremacy in both; and became the Chief Bishop—"the Bishop of the bishops"—of "the Holy Apostolic Catholic Church," so called. He established the Catholic Apostasy as the most favored religion of the Roman State; but, according to Labanius, "made no alteration in the legal worship; the temples indeed were impoverished, but the sacred rites were performed there." Though the Court was transferred to Constantinople, the Senate continued to hold its sessions in Rome, where by solemn decrees it still presumed to consecrate the divine memory of their sovereigns; and Constantine himself was associated, after his death, to those gods of his predecessors whom he had renounced and insulted during his life. "The titles, the ensigns, the prerogatives, of SOVEREIGN PONTIFF," says Gibbon, "which had been instituted by Numa, and assumed by Augustus, were accepted without hesitation, by seven christian emperors, who were invested with more absolute authority over the religion which they had deserted, than over that which they professed." Hence, this Son of the Woman, styled by historians "the first christian emperor," was at once Sovereign Pontiff of paganism, and Chief Bishop of the Catholic Church! Such a child born and son given could be no other than "THE MAN OF SIN." The historical testimony of Gibbon concerning this personage is demonstrative of the true character of the Woman's Son. "The first of the christian emperors," says he, "was unworthy of that name till the moment of his death." This he clearly proves in his great work. In the days of the apostles they only were christians who believed "the gospel of the kingdom," and were immersed; but Constantine was ignorant of it, and therefore could not believe it, and was not immersed until three days before his death, A.D. 337. During many previous years he was reputed a christian by the Catholic Church. He assumed the character of a bishop, presided at ecclesiastical councils, gave judgment against christians reputed "heretical" by his party, enjoined the solemn observance of the first day of the week, which he called *the day of the sun*, *Die Solis*, after his once favorite god, and in the same year, A.D. 321, directed the regular consultation of AURUSPICES. § He was permitted by the Catholic Woman to enjoy most of the privileges of her communion. Instead of retiring from the congregation, when the voice of the deacon dismissed the profane multitude, he *prayed* with the faithful, disputed with the bishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with "sacred rites" the vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the "christian mysteries". In view of such premises as these, what shall we say of such a church, and of such a religion, whose professors could permit, and even applaud, such flagrant violation of the first principles of the doctrine of Christ? The only conclusion attainable is that such a community is the CHURCH OF ANTI-CHRIST, and her imperial protector and chief, THE MAN OF SIN..

18. The Manner of His Birth

The *Man-Child of Sin*, or "the King," was born, or made manifest, after this wise. We have seen how Constantine escaped the designs of the Dragon-Emperor Galerius. Having arrived at Boulogne, he accompanied his father to Britain, who died soon after in the imperial palace at York, A.D. 306. According to the constitution of the empire, the appointment of a successor to the vacant office of *Augustus*, was the prerogative of Galerius. The flower of the western armies had followed the deceased monarch into Britain. The opinion of their own importance, and the assurance that Britain, Gaul, and Spain would acquiesce in their nomination, were diligently inculcated on these legions by the Woman's

partisans, and other revolutionary adherents of Constantine. The throne was the object of his desires: and the attainment of it was his only means of safety. He was well acquainted with the character and sentiments of Galerius, who in vowing the destruction of the christian name, was implacable towards those who favored it. He was therefore sufficiently apprised, that if he wished to live he must determine to reign. After a show of decent and even obstinate resistance, affected to justify his usurpation, he yielded to the acclamations of the army, which saluted him as Augustus, and emperor. Upon this, he immediately despatched a letter to Galerius, informing him of his father's death, modestly asserting his natural claim to the succession, and respectfully lamenting, that the affectionate violence of his troops had not permitted him to solicit the imperial purple in the regular and constitutional manner. The first emotions of Galerius were those of surprise, disappointment, and rage; and as he could seldom restrain his passions, he loudly threatened that he would commit to the flames both the letter and the messenger. But his resentment insensibly subsided. Without either condemning or ratifying; the choice of the British army, Galerius accepted Constantine as the sovereign of the provinces west of the Alps, but gave him only the title of Caesar, and the fourth rank among the Roman princes, whilst he conferred the vacant place of Augustus on his favorite Severus. The apparent harmony of the empire was still preserved, and Constantine, who already possessed the substance, expected, without impatience, an opportunity of obtaining the honors of supreme power.

For the first, and indeed the last time, the Roman World was administered by six emperors, A.D. 308. The opposition of interest, and the memory of a recent war, divided the empire into *two great hostile powers*. In the west, Constantine and Maxentius acknowledged the superior influence of Maximian; while in the east, Licinius and Maximin honored with more real consideration their benefactor Galerius: but upon the death of the elder princes, Maximian and Galerius, a new direction was given to the views and passions of their surviving associates.

During six years Maxentius reigned in Rome. He was repeatedly heard to declare that *he alone* was emperor, and that the other three princes were no more than his lieutenants, on whom he had devolved the defence of the frontier provinces, that he might enjoy without interruption the elegant luxury of the capital. In the crisis thus formed, A.D. 312, Constantine was convinced that the hostile and ambitious designs of the Italian emperor made it necessary for him to arm in his own defence. Maxentius was constitutionally the head of the Dragon-Power, being enthroned in Rome, and identified with the Roman Senate. He openly avowed his pretensions to the whole monarchy of the west, and had already prepared a very considerable force to invade Constantine's jurisdiction on the side of Rhoetia.

That Constantine at this crisis was in the womb of the Catholic Woman, appears from the fact, that while he exercised his limited sovereignty over the provinces of Gaul, his christian subjects were protected by his authority, while, says Gibbon, "he wisely left to the gods the care of vindicating their own honor. If we may credit the assertion of Constantine himself, he had been an indignant spectator of the savage cruelties which were inflicted by the hands of Roman soldiers on those citizens whose religion was their only crime." The example of Galerius, his implacable enemy, had made this severity odious to him. By the authority and advice of his dying father, he determined to pursue an opposite course. He immediately suspended or repealed the edicts of persecution, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They, were soon encouraged to depend on the favor as well as on the justice of their sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the christians.

The colossal head of Constantine's stature in Rome (the rest of which is now in fragments). Constantine is the man child of sin of Rev. 12:5. He was a very skilful and powerful ruler. He united the empire under his sole rule,

and established the authority of the Church. He is claimed to have been the “first Christian Emperor” but, in fact, only submitted to baptism a short time before his death.—Publishers.

“The warm and active loyalty of the Catholics exhausted in Constantine’s favor every resource of human industry; and they confidently expected that their strenuous efforts would be seconded by some divine and miraculous aid. The enemies of Constantine,” continues Gibbon, “have imputed to interested motives *the alliance which he insensibly contracted* with the Catholic Church,” or the Woman, and which apparently contributed to the success of his ambition. In the beginning of the fourth century the Catholics still bore a very inadequate proportion to the inhabitants of the empire; but among a degenerate people like the Romans and Greeks, who viewed the change of masters with the indifference of slaves, the spirit and union of the Catholic minority would assist the popular leader, to whose service, from a principle of conscience, they had devoted their lives and fortunes. The ranks of his legions were filled with the proselytes of the new faith; so that when they marched against Maxentius, a great number of the soldiers had already consecrated their swords to the service of Christ and of Constantine. In the Catholic councils assembled under Constantine’s protection, the authority of the bishops was employed to ratify the obligation of the military oath, and to inflict the penalty of excommunication on those soldiers who threw away their arms during the enjoyment of peace by the church. But the Woman was not confined to the dominions of Constantine. She overspread the Dragon empire; so that while he increased his adherents from her communion in Britain, Spain and Gaul, he could depend on the support of the Catholics in the provinces, which were still possessed or usurped by his rivals. Thus a secret disaffection was diffused among the Catholic subjects of Maxentius and Licinius—the Dragon Power against which he was about to contend. The regular correspondence which connected the bishops of the most distant provinces, enabled them freely to communicate their wishes and their designs, and to transmit without danger any useful intelligence, or any pious contributions, which might promote the service of Constantine, who publicly declared that he had taken up arms for the deliverance of the Catholic Church.

By this declaration he constituted himself the Woman’s champion against the Dragon, in all the Roman World; nevertheless, he had not yet announced himself as one of her sons. The real and precise date of Constantine’s conversion to Laodicean Catholicism has been variously stated. Eusebius has ascribed the faith of Constantine to a sign alleged to have been displayed in the heavens whilst he was waging war against Maxentius. A contemporary writer affirms with the most perfect confidence, that in the night that preceded the last battle with Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ—thus ; that he executed this command, and that his valor and obedience were rewarded by the decisive victory of the Milvian Bridge. But it is not easy to determine if this were a real miracle, or merely a “lying wonder.” Probably it was the last. Be this as it may, the victory of the Milvian Bridge developed Constantine as the FIRST IMPERIAL SON OF THE CATHOLIC CHURCH, commonly, but absurdly, styled, “*the first Christian Emperor*.” Previous to that victory he was an usurper of imperial rank, unrecognized by the Roman Senate, and the Coming Man of the Catholic party; favoring its policy, but temporizing between them and their opponents. He was in the womb of his mother, but not yet born of her, as the chief ruler of the Roman nations.

His birth could not be accomplished without the pains of parturition. His mother was “in pangs, straining to bring forth.” These pangs and strainings were the pains of persecution, and the *efforts of war* for deliverance. The threatened invasion of his territory by Maxentius caused Constantine to hesitate no longer. He gave private audience to ambassadors, who in the name of the Senate and people, conjured him to deliver Rome from a detested tyrant; and without regarding the timid remonstrances of his council, he resolved to prevent the enemy, and to carry the war into the heart of Italy. The enterprise was as full of danger as of “glory.” Maxentius was prepared to resist him with 120,000

foot, and 18,000 horse. But Constantine was not to be deterred by this array. At the head of about 40,000 soldiers, he descended into the plain of Piedmont by the road across the Cottian Alps, now styled Mount Cenis, with such activity, that his army arrived there before the court of Maxentius had received any certain intelligence of his departure from the banks of the Rhine. He stormed, and entered Susa sword in hand, and cut in pieces the greater part of the garrison. About forty miles from thence, in the plains of Turin, he encountered the lieutenants of Maxentius, commanding a force largely consisting of heavy cavalry, horses and men clothed in complete armor. Their weight was almost irresistible, and they flattered themselves that they would easily break and trample down the army of Constantine. But his skilful evolutions divided and baffled them. They fled towards Turin, which shut its gates against them, so that very few escaped the sword of their pursuers. The result of this victory was the submission of Milan, and almost all the cities of Italy between the Alps and the Po, which also embraced with zeal the party of Constantine.

From Milan to Rome the Æmilian and Flaminian highways offered an easy march of four hundred miles. But he preferred for strategic reasons the route by Verona. He was met by a large body of cavalry which he defeated near Brescia, and pursued to the gates of Verona. He crossed the Adige, a rapid river encompassing three sides of the city, and laid siege to it. Pompeianus, finding that he could not successfully defend it, escaped from Verona, and with indefatigable diligence collected an army sufficient either to meet Constantine in the field, or to attack him if he obstinately remained within his lines. But leaving part of his legions to continue the siege, he led those troops on whose valor and fidelity he more particularly depended, in person against the enemy. The engagement began at the close of the day, and was contested with great obstinacy the whole night. The return of light displayed the victory of Constantine, and a field of carnage covered with many thousands of vanquished Italians. Pompeianus was found among the slain; Verona immediately surrendered at discretion, and the garrison was made prisoners of war.

The resources of Maxentius, both in men and money, were still considerable. A third army was soon collected, more numerous than those which had been lost in the battles of Turin and Verona. The contempt of the Roman people, who tumultuously reproached his pusillanimity and insolence, while they celebrated the heroic spirit of Constantine, compelled him to assume the command of the army in person. But before he left Rome he consulted the Sibylline books. These were the ancient oracles of the old Roman superstition, whose guardians were as well versed in the arts of this world, as they were ignorant of the secrets of fate; they returned him the very prudent answer that, *Illo die hostem Romanorum esse periturum*, “on that day the enemy of the Romans would perish;” which might adapt itself to the event, the vanquished prince, of course, becoming the enemy of Rome.

On arriving at Saxa Rubra, about nine miles from Rome, Constantine discovered the army of Maxentius prepared to give him battle. Their long front filled a very spacious plain, and their deep array reached to the banks of the Tiber, which covered their rear, and forbade their retreat. Constantine charged in person at the head of the Gallic horse, whose impetuosity determined the fortune of the day. The defeat of the two wings left the flanks of the infantry unprotected, and the undisciplined Italians precipitately fled. The praetorians, conscious that their offences were beyond the reach of mercy, were animated by revenge and despair. But they were unable to recover the victory. The confusion then became general, and the dismayed troops of Maxentius, pursued by an implacable enemy, rushed by thousands into the deep and rapid Tiber. Maxentius endeavoured to reach the city by the Milvian Bridge, but he was forced into the river by the crowd, where he was immediately drowned by the weight of his armor. On the recovery of his body from the mud next day, his head was exposed to view, which convinced the people of their deliverance, and admonished them to receive with loyal and grateful demonstrations the victorious Constantine, “who thus achieved,” says Gibbon, “by his valor and ability

the most splendid enterprise of his life.”

This “*most splendid enterprise*” was his birth as the Woman’s Son. Before, he was an usurper and adventurer, but by these splendid defeats of the forces of the Dragon, and the acquisition of his throne and capital, he was assigned by the decree of the Roman Senate, the first rank among the three *Augusti* who governed the Roman World. He was now exalted to a position of great influence, which he speedily exerted in favor of the Catholic Church. He had not yet attained to Supreme Godship in the Roman heaven, by which he could “*rule all the nations*” of the empire “*with an iron sceptre.*” By the overthrow of Maxentius he annexed Italy and Africa to his dominion; but there still remained the territories held by Licinius and Maximin, the two other *Augusti*. The former ruled the nations of Illyricum; the latter, those of Egypt and Syria. But the destiny marked out by Deity for the Woman’s Imperial Son, was that he should rule all these nations with an iron sceptre; so that we may expect to find that his career will be onward until he acquires the sole dominion over the whole Roman Habitable.

About five months after the conquest of Italy, in March, A.D. 313, Constantine made a solemn and authentic declaration of his sentiments, by the celebrated Edict of Milan, which restored peace to the Catholic Church. After the death of Maximin, it was received as a general and fundamental law of the Roman world. Constantine, with the ready, but not hearty, concurrence of Licinius, provided for the restitution of all the civil and religious rights of which the catholics had been deprived. It was enacted that the places of worship, and public lands, which had been confiscated, should be restored to the Catholic Church, without dispute, without delay, and without expense; and this severe injunction was accompanied with a gracious promise, that if any of the purchasers had paid a fair and adequate price, they should be indemnified from the imperial treasury. The two emperors proclaimed to the world, that they had granted a free and absolute power to the catholics, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use. Thus, as expressed by Eusebius, while the East was involved in the shades of infernal darkness, the auspicious rays of celestial light warmed and illuminated the provinces of the West. The piety of Constantine was cited as an unexceptionable proof of the justice of his arms; and his use of victory in their favor confirmed the opinion of the catholics, that *their hero was inspired*, and conducted, by the Lord of hosts.

19. The Son’s Ascent to the Deity

“And her son was forcibly carried up to the Deity, and his throne”

Before the Woman’s Son could “rule ALL the nations” of the Roman Habitable, it was necessary that he be placed upon the throne of the Deity. “There is no power but of the Deity,” says Paul; “and the powers that be are ordered of the Deity.” The throne of the Deity upon the Roman Habitable would be the seat of the Supreme and Sole Sovereignty of the empire, wherever it might be located. Jerusalem is styled “the throne of *Yahweh*” in Jer. 3:17. That city is the place where supreme power will be established in the Millennium. It was also *Yahweh’s* throne when occupied by David and Solomon — 1 Chron. 29:23. But in the days of Constantine, supreme power had long before departed from Jerusalem. Israel and Judah had been broken and divorced; and a people formed from among the Gentiles for the Divine Name. This people came to contend with the Pagan Dragon for supreme power. After a long and bloody conflict they acquired it by the will of the Deity, “*of whom are all things*” (1 Cor. 8:6). Their military commander is, therefore, said to have arrived at the Deity and his throne. Hence Constantine, as sole emperor of the Roman world, invested with supreme power in all spiritual and temporal affairs, is the illustration of the import of the text predicting the translation of the Woman’s Son “to the Deity and

his throne.”

But under the circumstances of the case it was not possible for him to attain that high position without further conflict. He had fought his way up from a Caesar of the fourth rank of Roman princes, to be the first of the three *Augusti* of the empire; but he could ascend no higher while his two colleagues, Licinius and Maximin, ruled Illyricum and the East. These had to be removed *by force of arms*; for they were not the men voluntarily to abdicate position and power in favor of a rival as ambitious as themselves.

The word in the original indicating this necessity, is *herpasthe*; rendered in the Common Version, “*was caught up*.” The phrase “*to the Deity*” implies ascending from a lower to the highest position. Hence the word “*up*.” The word implies violence in the action it represents; as, to convey, take or carry by force. I have, therefore, rendered it, *was forcibly carried up*. Her son did not forcibly translate himself into the possession of supreme power; but he was carried up to that high position by his victorious armies, whose hearts and arms were energized by Divine power.

War In The Heaven;

Or,

20. The Ascent Historically Illustrated

“And there was war in the heaven; the Michael and his angels waged war against the Dragon; and the Dragon fought and his angels, but prevailed not; neither was their place found any more in the heaven.”

When Constantine was declared by the Roman Senate the first of the three *Augusti*, Licinius, the Illyrian Augustus, seemed cordially to endorse his policy with respect to the Catholic Church. But his subsequent conduct soon betrayed the reluctance with which he had consented to the wise and humane regulations of the Edict of Milan. The convocation of provincial synods was prohibited in his dominions; his catholic officers were ignominiously dismissed; and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious, by the violation of a solemn and voluntary engagement.

The interview between Constantine and Licinius at Milan was brief. In the midst of the public festivity these allies were suddenly obliged to take leave of each other. An inroad of the Franks demanded the presence of Constantine on the Rhine; and the hostile approach of Maximin required the immediate presence of Licinius. Maximin had been the secret ally of Maxentius, and without being discouraged at his fate, he resolved to try the fortune of a civil war. He invaded the dominion of Licinius with a disciplined and veteran army of about seventy thousand men. Licinius encountered him with thirty thousand, and after a severe contest, gave him a signal and decisive overthrow. Maximin, perceiving that all was lost, fled with great precipitation. He was the most implacable of all the enemies of the Catholic Church; but he did not long survive his defeat to torment it. Three or four months after he died by Divine justice; and the provinces of the east, delivered from the terrors of civil war, cheerfully acknowledged the authority of Licinius.

The Roman world was now divided between Constantine and Licinius; the former being master of the West, and the latter of the East. Constantine, as the military chieftain of the Catholic Church, which the Deity had predetermined should have the rule instead of the Pagan Priesthood, is styled in the prophecy *ho Michael*, the Michael: that is, the Michael of the situation. This name is Hebrew in a Greek dress. The Hebrew is resolvable into three words put interrogatively, as *Miyka’el*, or *Mi*, who, *cah*, like, *ail* power? Or *Who like that power* Divinely energized to cast the Pagan Dragon, surnamed the Diabolos

and the Satan, out of the Roman heaven? There was no contemporary power under this Sixth Seal that was able to contend successfully against it. Hence Constantine, as the instrument of the Deity in the development of his purpose, is styled “the Michael”. He was not personally the Michael, or “*first of the chief princes*” spoken of in Dan. 10:13, nor the Michael termed in Dan. 12:1, “the great Prince who standeth for the children of Daniel’s people;” but for the time being he filled the office that will hereafter be more potently and gloriously illustrated by the Great Prince from heaven, who will bind the Dragon and shut him down in the abyss for a thousand years (Apoc. 20:2, 3). The militant mission of Constantine and the Great Prince, Jesus Christ, are similar, but not identical. The power of the Deity was with Constantine, as it was with Nebuchadnezzar, Cyrus, Alexander, and the first Napoleon; while Christ is the great power of the Deity corporealized. Constantine was to rule all the nations of the Roman Habitable with an iron sceptre from the time he attained supreme power till he died, which was about fourteen years. Christ Jesus and his brethren are to rule all the nations of the globe with an iron sceptre for a thousand years (Apoc. 19:15; 2:26,27). Constantine stood up with Catholics and for them and Christians, against the Pagan Dragon. Christ Jesus will stand up for the saints, and with them, against the Catholic Dragon and Beasts whom he will bind and destroy. Thus the word parallelizes the greater and the less in their military antagonism, to the powers hostile to the Divine Name. It may, therefore, be fairly admitted that in his military career against the Dragon, Constantine was a *typical Michael*—typical of that Michael who shall stand up in the resurrection period, and bring all the nations of mankind into subjection to his almighty power.

THE ROMAN EMPIRE UNDER CONSTANTINE

The extent of the Roman Empire was very great. It reached from the Atlantic coast to the Caspian Sea, and from the coast of North Holland to that of Africa comprising the then known world, fulfilling Revelation 12:5.

But the Michael, Constantine, was not alone in his wars. There were associated with him “*his angels*”. Angels are agents employed to execute the will and pleasure of those who commissioned them. They may be mortal or immortal agents, and hold their commission of the Deity or of men. In the prophecy, the Divine Power, or AIL, commissioned certain mortal agents, known as Constantine and his adherents, to cast the Dragon and his adherents out of the Roman Heaven. The same power that co-worked with Constantine co-operated with his retainers. They were, therefore, *the Michael-power and its angels*—the corrupt and militant class of the Woman’s children.

“*And there was war in the heaven.*” “Wherever the scene is laid,” saith Daubuz, truly, “*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited.” The scene is laid in “the whole habitable of the Dragon;” hence “the heaven” in the prophecy signifies the whole assembly of the ruling powers of the Roman Dragon. This being the subject of the prophecy, the term must be limited to the official region of the Roman world.

In the Roman Heaven, then, there was to be war. There had already been a war there; that namely, between Licinius and Maximin. But this could not be the war predicted; for, although Maximin was defeated, he was not cast out by Licinius; having died in office and from disease: neither were Licinius and his adherents “the Michael and his angels.” The chief difference between Licinius and Maximin was, that the former was a hypocritical and cruel politician and pagan; while the latter was all this and more ferocious, but without the hypocrisy. No; the particular war predicted was to be waged between

“the Michael” and the Dragon; and not to reach its final termination until the place of “the Dragon and his angels” should be “found no more in the heaven.” Constantine took no part in the war against Maximin, being engaged in checking the incursions of the Franks across the Rhine.

Since the death of Maximin, Licinius by his patronage of “the gods of his ancestors,” and his hatred, ill-concealed, of Constantine and the catholics, came to be represented from A.D. 314 to A.D. 324, by the Dragon-tail which “drew the third part of the stars of the heaven”—Ver. 4. I say from A.D. 314, because previously to this date, he was the chief luminary of *two-thirds*; of his own Illyrian third, and of Maximin’s Asiatic third which he acquired by his death.

Now, he was reduced from a tail, or *following*, of two-thirds to one-third of the stars of the Roman firmament by a war with Constantine. A year had scarcely elapsed after the death of Maximin, before Constantine and Licinius turned their arms against each other. This was a war, but not the war predicted. It was a war for the development of the Dragon’s Tail—the tail end of the pagan dragon-power. The character of Licinius was perfidious. He secretly fomented a conspiracy against the authority of Constantine. But this vigilant ruler discovered it before it was ripe for execution. Licinius haughtily refused the extradition of the criminals who had sought refuge in Illyricum. This confirmed the suspicions of Constantine; who, without further loss of time in the interchanges of diplomacy, marched against him with twenty thousand men. Licinius met him near Cibalis in Pannonia with thirty-five thousand. Licinius was defeated with a loss of twenty thousand. After this he retreated, but halted in the plain of Mardia in Thrace, where he determined to hazard another battle. This was no less obstinate and bloody than the former; the troops on both sides displayed the same valor and discipline; but the superior abilities of the Woman’s Son again decided the fortune of the day in his favor. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of Licinius to sue for peace. His situation was almost desperate. Constantine, however, consented to retain him in “the heaven,” but with a dominion considerably reduced. He left him in possession of *a third part* of the Roman Habitable, consisting of Thrace, Asia Minor, Syria and Egypt; now comprehended in Modern Turkey: but the provinces of Pannonia, Dalmatia, Dacia, Macedonia, and Greece, the other third, were annexed to the Western Empire; so that the dominions of Constantine now extended over two-thirds, from the confines of Caledonia to the extremity of Peloponnesus.

Thus terminated this war in the heaven. It had reduced the dominion of the pagan element; but had not given the Woman’s son rule over all the nations of the habitable; nor had it cast the great red dragon and his angels out. The overthrow of Maxentius, with whom Maximin was allied, that is, the birth of the Woman’s son; left “*the earth and the sea*” in the possession of Licinius and Maximin: who, in relation to “*the inhabitants of the earth and sea*,” constituted “THE DIABOLOS.” The signs of the times convinced them, that the pagan political power was doomed to speedy extinction, unless its fall could be arrested by the overthrow of the catholic party and its military chief. This they were determined to compass if possible. Hence, the two wars in the heaven, which brought “Woe to the inhabitants of the earth and sea: because the diabolos had come down (from Italy where he had reigned before the defeat of Maxentius) unto them, having great wrath, because he knoweth that he hath but a short time”—verse 12. This “*short time*” was a period of about twelve years; that is, from A.D. 312 to A.D. 324, when Constantine became sole emperor of the Roman world.

The recent treaty of peace between the *Diabolos*-emperor, Licinius, and the Woman’s Son, Constantine, maintained the tranquillity of the empire above eight years. A very regular series of imperial laws commences about the period of this treaty, the most important of which were intimately connected with the new system of policy and religion, which was not perfectly established till the last and peaceful years of his reign.

In the exalted state of glory to which he had attained A.D. 323, it was impossible that Constantine

should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power, he determined to exert them for the ejection of “the dragon and his angels out of the heaven.” For this purpose he commenced the war predicted in the seventh verse. Licinius prepared himself for the contest, collected the forces of his Eastern Third, the “*Angels*” of his power, and soon filled the plains of Adrianople with one hundred and fifty thousand foot, and fifteen thousand horse; and the straits of the Hellespont with a fleet of three hundred and fifty galleys of three ranks of oars. The troops of Constantine, the Michael of the situation, amounted to a hundred and twenty thousand horse and foot. Constantine’s naval preparations were in every respect much inferior to those of Licinius. They did not exceed two hundred small vessels. With this naval preponderance he might have carried an offensive war into the centre of his rival’s dominions, and so have changed the whole face of it. But the prudence of Licinius was at fault in contending with “*the Michael and his angels*,” whose attack he awaited in a fortified camp near Adrianople. Constantine’s advance from Thessalonica was arrested by the broad and rapid Hebrus, the steep ascent from which to the city was filled by the army of Licinius. Here were now assembled Licinius and Martinianus, whom he had made Caesar, “the kings of the earth, and the great men, and the rich men, and the chiliarchs (chiefs of a thousand men) and the mighty men, and every bondman, and every freeman” (Apoc. 6:15). This was the great day of the Lamb’s wrath upon the pagan dragon-tail, and the third part of the stars of the Roman firmament that followed it. “The Michael and his angels,” the executioners of the Lamb’s wrath, “waged war against the Dragon.” Many days were spent in doubtful and distant skirmishes; but at length the obstacles of the passage and the attack were removed by the intrepid conduct of Constantine. Zosimus, an historian who was the partial enemy of his fame, relates a wonderful exploit of Constantine. He says that the valiant emperor threw himself into the Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm, he broke, slaughtered, and put to flight a host of one hundred and fifty thousand men. Other causes combined to develop this result; for while he was perplexing Licinius with his artful evolutions, a body of five thousand archers deployed from a thick wood in his rear, and made it necessary for him to take up a new position in the plain. The advantage of position being lost, the contest was no longer equal. “*The Dragon fought, and his angels, but prevailed not*”. His confused multitude of new levies was easily vanquished by “the Michael,” and his experienced veterans of the West. Thirty-four thousand of the Dragon’s forces were slain; their fortified camp was taken by assault on the evening of the battle. The greater part of the fugitives “*hid themselves in the dens and in the rocks of the mountains*.” The logic of their flight hither was that they might hide from the conqueror; and the language of it was, “*Fall on us, and hide us from the face of him that sitteth on the throne*” (Apoc. 6:16). Next day they came forth from their hiding places, and surrendered themselves to the discretion of the victor.

This battle of Adrianople had been a consummation of “*woe to the inhabitants of the earth*.” the time had now come for a like consummation of “*woe to the inhabitants of the sea*.” Here were five hundred and fifty vessels full of combatants, drawn together from the maritime part of the Roman earth, to engage in the great conflict between the worshippers of the idols, and the catholic believers in the Divine Unity. While Constantine was besieging Byzantium, to which Licinius had retired after his defeat at Adrianople, Crispus, the eldest son of Constantine, was entrusted with the daring enterprise of forcing the passage of the Hellespont. This he performed with great courage and success. The engagement between the contending fleets lasted two days. A south wind springing up about noon, carried his vessels against the enemy, and as the advantage was improved by his skill and intrepidity, he soon obtained a complete victory. A hundred and thirty vessels were destroyed, and five thousand men were slain. The Hellespont being now open, Licinius perceived that he could not hold Byzantium much longer. Therefore, before the place was surrounded, he prudently removed his person and treasures to Chalcedon in Asia.

Such were still the resources and abilities of Licinius, that, after so many successive defeats, he collected in Bithynia a new army of fifty or sixty thousand men, while Constantine was still actively employed in the siege of Byzantium. The vigilant Michael did not neglect the last struggles of the Dragon. He transported a considerable part of his victorious army across the Bosphorus; and soon after their landing fought the decisive battle of the war on the heights of Chrysopolis, or, as it is now called, Scutari. “The angels” of the Dragon, though lately raised, ill armed, and worse disciplined, made head against “the Michael and his angels” with fruitless but desperate valor, till a total defeat, and the slaughter of five and twenty thousand men, irretrievably determined the fate of the Supreme Pontiff of the Idols and his adherents. Licinius retired to Nicomedia from whence he opened negotiations with Constantine. Peace and affluence were granted to him on condition of sacrificing Martinianus, whom he had created *Augustus*, and of *resigning the imperial office*. Licinius accordingly solicited and accepted the pardon of his offences, laid himself and his purple at the feet of his *Lord* and *Master*, was raised from the ground with insulting pity, was admitted the same day to the imperial banquet, and soon after was sent away to Thessalonica, which had been chosen for the place of his confinement, which was soon terminated by death at the hand of the executioner.

Such was the result of this last “war in the heaven.” “The Dragon and his angels fought and prevailed not; neither was their place found any more in the heaven”—*verse 8*. “He was cast out into the earth; and his angels were cast out with him”—*verse 9*: and in his projection, “*his tail drew the third part of the stars, and cast them to the earth*”—*verse 4*. The memory of Licinius was branded with infamy, his statues were thrown down, and, by a hasty edict, all his laws, and all the judicial proceedings of his reign were at once abolished. By this victory of Constantine, A.D. 324, the Roman world was united under the authority of one emperor; and he the first of a long line of emperors, who, though not christian, but catholic, repudiated “the gods of their ancestors.” The immediate and memorable consequences of this revolution were the foundation of Constantinople, and the establishment of the Laodicean Catholic Apostasy as the religion of the State.

While these stirring and exciting events were transpiring, their connexion with apocalyptic prophecy was not unperceived by Constantine and his adherents. In a letter to Eusebius he writes of “*that dragon* having been deposed from the governance of affairs, by God’s providence”. And Eusebius further relates, that in a picture elevated by Constantine over his palace gate, there was represented the cross placed over his head; and beneath his own and his children’s feet, his enemies under the semblance of *a dragon* cast down headlong into the abyss. In a letter also to Eusebius he says, “But now that liberty is restored, and *that Dragon* driven from the administration of public affairs by the providence of the Supreme Deity, and our instrumentality, we trust that all can see the efficacy of the Divine power.” A *dragon* is a symbol stamped on some of the coins of Constantine. I have the representation before me of two, on which the cross, the symbol of the catholic church, is erected over a fallen dragon, the symbol of Roman superstition in its political constitution.

Licinius himself seems to have been aware that the conflict was not simply a matter of personal rivalry and ambition between him and Constantine, but the great question which system of belief and practice was genuine and designed of the Eternal Power, be that power the gods of the Roman Habitable, or “the foreign God” whom the adherents of those gods derided, to prevail. This question was considered by both parties as on that in the contest of the “short time,” and to be determined by its issue.

Licinius (left) and Constantine (right) are depicted upon contemporary gold medallions. Every attempt was made to emphasise the serene, pious features of Constantine in contrast to those of Licinius.—Publishers.

As a religious preparation for the impending conflict, Licinius collected around himself Egyptian

seers and diviners, enchanters, jugglers, and the priests and prophets of his idols, and having propitiated his deities with sacrifices, then inquired what was to be the issue to him of this “war in the heaven.” If he had inquired of an enlightened Christadelphian of the period he could have told him that it would be to cast him out of the heaven into the earth, and his angels (the Egyptian seers and diviners, enchanters, jugglers, priests, prophets, and all his officials) with him; but there was none such in his tail, or following, to testify the truth; he therefore, had recourse to the stars drawn in his tail, who unanimously assured him that he would undoubtedly prove the stronger in the contest, and be victorious; a judgment everywhere reiterated in long and elegant songs by the Oracles of the Idols. Elated by these deceitful promises, he advanced with great confidence, and prepared for battle. When about to begin, he summoned his trustiest attendants and friends to meet him in a consecrated grove, spacious and irrigated, in which were set up all kinds of idol-statues, and having lighted wax tapers, in the after-fashion of papists and ritualists, and offered the accustomed victims to them, he delivered the following address:

“Friends and fellow-warriors, these are the gods of our ancestors, whom, received from our earliest predecessors as objects of worship, we honor; but he who commands the army that is drawn up against us, having adopted an atheistic opinion, violates the customs of the fathers, venerating a god from abroad, I know not whence, and disgraces his troops with his ignominious standard (the Cross with the monogram of Christ) trusting in which he arms not so much against us as against the gods whom he offends. This occasion therefore will show which of us errs in his belief, and will decide between the gods who are honored by us, and by the other party; for either by showing us victors, it will show our gods are most justly regarded as auxiliaries and saviours; or, if the Deity of Constantine, come from I know not whence, shall prevail over ours, which are many, let no one thereafter doubt what Deity ought to be worshipped, but go to the strongest, and present to him the reward of the victory. If the foreign god, whom we now deride, should appear the mightiest, we must acknowledge and honor him, and bid farewell to those to whom we have vainly lit wax tapers. But if ours prevail, Which is not to be doubted, then, after the victory, we must proceed to war against the atheists.”

Thus, the contest was considered by both parties as between the christians’ Deity and the many gods of paganism. Each party regarded itself as the respective instrument of these. Hence the propriety of the apocalyptic title bestowed on the enemy of the dragon-tail, “the Michael.” Constantine’s victory was regarded by him, by the church, and by the people at large, as the victory of the Deity, that is living and true, over the false deities, of christianity over idolatry. Eusebius says, that “when the whole was, by the power of Deity, the Saviour, subjected to Constantine, he made known to all the Giver of his prosperity, and testified that the Deity, not he, was the author of his victories.”

Illustrative of the chicanery, of the Church in its relation to the State, is the so-called Donation of Constantine. This was a document advanced by the Church in the 8th century to support its claim to exercise temporal power with the emperor as the secular arm of the church wielding the sword on behalf of the vicar of Peter. It was claimed that Constantine, on transferring the civil and military authority to Constantinople, conferred dominion over Rome on pope Sylvester I (314–35). This document was proved to be a complete forgery. The illustration above is a fifth-century fresco entitled the *Donation of Constantine*. No such authority was ever conferred by the Emperor, but the Church is notorious for using any means to gain power—Publishers.

21. The Great Voice in the Heaven

“And I heard a great voice saying in the heaven. Now is come the salvation and the power and the kingdom of our Deity, and the authority of His Anointed; for the prosecutor of our brethren who accused them in the presence of our Deity, day and night, has been cast down.

11. *“And they overcame him, through the blood of the Lamb, and through the word of their testimony; and they loved not their life unto death. 12. On account of this let the heavens rejoice and those who tent in them.”*

“The heaven,” in which John, in prophetic vision, heard this “great voice,” was the same heaven as that in which the Woman, the Dragon, the Michael, and the war, had contemporary existence. I say contemporary existence; for, on the defeat of Maxentius, A.D. 313, the Catholic Church, or “Woman clothed with the Sun, and the Moon under her feet, and a stephan of Twelve Stars upon her head,” was the established religion of Constantine’s dominion; but not of the whole habitable, the rest thereof still rejoicing in the ascendancy of the Dragon and the gods of antiquity. Hence there were two contemporary established religions in the empire, each of them sustained by rival political factions. The Dragon had been cast out as the result of the recent war in the heaven. His “short time” was at an end. He had no longer any place in the heaven, nor his adherents. He who ruled there had no regard for the defeated gods of his ancestors. The heaven had been effectually cleared of all who rejoiced in them; so that there were now found therein only the Sun-clothed Woman and her Son.

This woman and her son constituted *“the heavens and those who tent in them.”* In other words, they were the constituted authorities of the Church and State, who were now all real or pretended catholics. Their religious and political adversaries and oppressors had been turned out of place and power; and they had been turned into them by the wonderful revolution, with all the comforts and advantages accruing to those who by victory may claim the spoils. It was these in the heaven from whom the *“Great Voice”* ascended joyously. They had been long looking for “the salvation,” “or deliverance,” and “the power,” which they now enjoyed without fear; and what could that constitution of things, exhibited in the Woman and her Son, be, but “the kingdom of our Deity and the authority of His Anointed?” So they thought; for Eusebius, the ecclesiastical historian, who was one of the most prominent among those who then tented in the heaven, being one of the bishops of the Woman, and a companion of her Son, speaking of the new order of things in Church and State, says, “The event surpassed all words. Soldiers with naked swords kept watch round the palace-gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. And they sat down, some at the emperor’s table, the rest at tables on either side of his. *It looked like the very image of the kingdom of Christ*; and was altogether more like a dream than a reality. And on the occasion of opening a new catholic temple at Tyre, he said to the multitude assembled, ‘What so many of the Lord’s saints and confessors before our time desired to see and saw not, and to hear and heard not, that behold *now before our eyes!* It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders: the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children’.”

From these quotations which have reference to the real kingdom of Christ, Eusebius in his application of them to the Catholic Church, in the good fortune of which, he says, they were fulfilling; manifestly concluded that it was not only *“the image”*, but the very kingdom of Christ itself! This was his opinion, and that also of the clergy and people of his communion generally. Their belief was that *“the salvation, power, and kingdom of the Deity, and the authority of His Anointed”* had really come; and that now, all that remained was for professors to lead moral lives, or at all events to live at peace with, and in the favour of “Mother Church,” which would secure to them an abundant entrance into the only other kingdom known to them, termed “the kingdom of glory,” situated afar off from earth,

“beyond the realms of time and space!” This opinion of Eusebius and his coreligionists, that the church is the kingdom of God, took deep hold of the catholic mind of his generation; and in the nineteenth century is a characteristic of those who know not the truth. Catholics, papists and protestants all believe that what they call church is the kingdom of God, or the kingdom of heaven. Of course, Millennialists may claim exception from this rule. Still, few of them are free from the tradition; for while they expect the reign of Christ upon earth, they hold the church to be the kingdom in some sense; and send off disembodied “immortal souls” to transkyanal regions, there to await the terrestrial millennial reign! If Eusebius had restrained his fancy, and contented himself with saying, that the New Order of things was the shadow, type, or pattern, of the kingdom of Christ, there would have been little ground for objection. But “the very image of the kingdom of Christ”, is that kingdom itself; “the very image,” being used by Paul in Heb. 10:1, for *the reality* of things shadowed forth, or typified. The kingdom of “the Michael and his angels” *shadowed forth* the kingdom of Christ, the real Michael, and his angels, the Saints. Constantine, like Cyrus, in his military career, and in his ecclesiastical relation to the Catholic Church, was a type of Christ. The typical hero established his kingdom in its fullest extent on the ejection of the pagan dragon from the heaven; Christ will establish his by binding the Catholic Dragon, and shutting him down in the abyss (Apoc. 20:2, 3). The typical hero attained “to Deity and his throne;” Christ will sit down with Deity upon his throne (Apoc. 3:21). The typical hero acquired all the kingdoms of the Roman earth; Christ will acquire all the kingdoms of the globe (Apoc. 11:15). The typical hero ruled all the Roman nations with an iron sceptre; Christ will rule all the nations of the globe with an iron sceptre (Apoc. 19:15). The catholic clergy shared with the typical Michael the glory, honor, and power of his kingdom; the Saints will share with Christ the glory, honor, and power of his (Apoc. 2:26, 27; 3:21). After his birth of the unprivileged and persecuted woman, the sun-clothed catholic church became the Spouse of the typical Michael; the glorified Saints become the married wife, or bride adorned for her husband, Christ (Apoc. 19:7, 8; 21:2, 9). The power of the Deity was with Constantine in measure; Christ is the great power of Deity without measure. Constantine established a new religion, the catholic; founded a new administration of affairs; and built a new capital, called Constantinople, or New Rome: Christ will establish a new system of worship for all nations, the Millennial; will organize a new government of the world; and establish a new capital for the throne of the Deity, Jerusalem rebuilt, in the midst of which he will be the glory (Isa. 56:7; Zeph. 3:9; Acts 17:31; Eph. 1:10; Jer. 3:17; Zech. 2:5; 8:21–23).

Now, I take it, that these parallels are not accidental, but designed. Michael and the Dragon was literally enacted as previously explained. Its performance is the history of the last twenty-five years of the life of Constantine. This history in its most striking particulars was like much of the history of the Jews. Jewish history is not like common history—a story of the past unprophetic of the future. The things that happened to Israel as narrated in their history, happened unto them for *types (tupoi)*; and they were written for our admonition, “upon whom,” says Paul, “the end of the aeons is come” (1 Cor. 10:11). Typical history is the past representative of the future. This is the character of Michael and the Dragon. It is a past series of events, typical of a future contest between the Michael of Dan. 12:1 and the Dragon of Apoc. 20. This view of the prophecy imparts to it an interest for us which it would be devoid of if it were regarded merely as belonging to a past epoch over fifteen hundred years remote. There was war in the heaven then; and when the door shall be opened in the heaven, and the throne shall be set therein (Apoc. 4:1, 2) there will be a war in the heaven again, “the war of that great day of AIL-*Shaddai*,” which will terminate in similar, but grander results; for “the very image” is always greater and more magnificent than the type. The great voice in the heaven, celebrative of the victory over the great red dragon, partakes of this typical character. It not only expresses what then obtained in shadow; but by anticipation celebrates the greater realities of the victory of Christ and the Saints over all the apocalyptic

beasts; when the great salvation, and power, and kingdom of *Yahweh*, consisting of the kingdoms of the world, and the authority of His Anointed, the One Body of which Jesus is the head, shall have actually come. Then there will be in the heaven a great voice indeed—"a voice as the sound of many waters; and as the voice of a great thunder; the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Praise ye Yah: for *Yahweh Elohim* omnipotent reigneth. Let us be glad and rejoice, and give honor unto him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Apoc. 1:15; 14:2; 19:6, 7).

But to return to the "great voice" of the Constantinian period. The things spoken were uttered in the heaven: namely, by those appointed to the vacancies created by the ejection from the heaven of the adherents and worshippers of the gods. In other words, the voice proceeded from the officials in church and state, who all professed the catholic religion, and said they were now "rich, and increased with goods, and had need of nothing:" but "they knew not that they were wretched, and miserable, and poor, and blind, and naked" (Apoc. 3:17). Such was the choir which sang:

"Salvation now, and pow'r, are come,
The kingdom also of our God,
And the dominion of His Christ:
For he who did our brethren try,
And night and day 'fore God accus'd,
Hath from the heaven been cast down.
And they through th' Lamb's blood him o'ercame,
And also through the word they taught:
Nor yet their life lov'd they till death.
Because of this, O heavens, rejoice,
And all ye who sojourn therein!"

It is not to be wondered at that such a people who imagined that "*they had need of nothing*," should mistake the shadow for the substance; and rejoice in what then existed as the full accomplishment of the Divine purpose. Salvation, or deliverance, had indeed come from the tyranny of the Public Prosecutor (*ho kategoros*) who continually accused them falsely, and punished them with torture unto death. But the "great salvation," preached by Christ and his apostles, has not come yet. A new power, and a new kingdom, and a new dominion, had taken possession of the Roman Heaven, to the exclusion of the old order of things; and to the generation witnessing so wonderful a revolution, it seemed "more like a dream than reality." The prophecy attributes it all *to the power of Deity*, as symbolized in the apocalyptic name *Michael*. The salvation, power, kingdom and dominion, therefore, are very properly predicated of the Deity and Christ; for assuredly, if they had stood by Licinius instead of by Constantine, this *epinikon*, or song of victory, would never have been heard in the heaven. But we must be careful not to fall into the error of Eusebius and his Laodicean Catholic companions, who had need of nothing more, and to take the type for "the very image of the things." The typical "*kingdom of the Deity and dominion of His Christ*" had come; and therefore it was, that the Woman's Son, when he had fought his way up, by the providence of Deity, to supreme power in the heaven, is said to have been "carried up by force to Deity and his throne." The power of the Deity was enthroned in the New Capital, Constantinople. But the shadowy representation of the kingdom of the Deity and the dominion of His Christ, passed away with the death of the typical hero, Constantine. The reigns of David and Solomon were prefigurative of the reign of Christ; but the typical character of their reigns was not transferred on their decease to their successors. And thus it was in relation to Constantine and those who came after him. His career of conquest, and "*half-hour's peaceful reign*" (Apoc. 8:1), typified the future career of Christ in the conquest of the world, and the succeeding tranquillity of his times. But all this typical

manifestation was dissolved when his three sons succeeded him, and divided the empire between them. The Heaven was still catholic; but, as the Spirit had “spued them out of his mouth” on their indifference to his “counsel” (Apoc. 3:16, 18), he left them to their delusions; and “*the Serpent*” by whom they were beguiled; that is the Sin-power of the flesh, in a catholic instead of a pagan, political manifestation was enthroned; and became the future antagonist of the ANTICATHOLIC WOMAN and her seed (*vers.* 14–17).

The Laodicean officials in their victorious declaration refer to those they style “our brethren, whom the public prosecutor accused day and night before the Deity.” All passed for brethren until the Spirit formally spued the state party out of his mouth. Politically, they might truly claim all the saints who had, for two hundred and eighty years previous, been engaged in the conflict with the pagans. They were all “brethren and fellow servants,” as all democrats are brethren politically; while, religiously, they are scattered among sects of the most perverse and contradictory opinions. This is true of all other political factions in all ages; and it was true of those who uttered this great Voice of triumph over the fallen adversary of their party. As anti-pagans, they belonged to a common brotherhood; but, when it became a question of religious doctrine, this political brotherhood resolved itself into *two great hostile parties*, between which no fellowship obtained.

In this great voice, the whole brotherhood might to some extent concur. It was a deliverance to them all from the Great Red Dragon; but to many of them, it was only a change from his oppression to that of a new form of tyranny. They allude to the fallen power as the *kategoros*. This signifies one who *speaks against* another, especially before judges; one who appears as a prosecutor. The fallen power is said to have spoken against them as prosecutor “*before the Deity*,” *enopion*, *in the sight* of the Deity. This was literally true; for during the first five seals, which, at the end of the fifth, brings us down to the birth of the Woman’s Son, A.D. 312–313, the Seven Eyes of the Deity, which are his Seven Spirits (Apoc. 5:6) were present in the ecclesias. In the first four seals, their presence is symbolized by the Four Living Ones full of eyes; and their absence from the scenery of the fifth is supplied by the phrase “*and it was said unto them*.” The Deity dwelt in the encampment of the saints; and by His spirit, or power, “dwelt in them, and walked in them” (2 Cor. 6:16). Whatever, therefore, was transacted against them was done “in his sight,” or “*before his eyes*.” He was therefore the Judge before whom the Dragon unconsciously displayed his malignity. He seemed to prevail for a time; but when the end of the “little season,” or ten years persecution of Diocletian arrived, the Deity stepped into the arena, and judicially vindicated his elect.

The victory of the souls weltering at the altar base is attributed by the “great voice” “*to the blood of the Lamb and the word of their testimony*.” These brethren, “who were slain for the word of the Deity, and for the testimony which they held” (Apoc. 6:9) were brethren, of whom those in place and power giving utterance to the great voice, were not worthy. “They loved not their life until death” laid them at the altar base. “*The word of the Deity*,” in the prophecy of the fifth seal, is parallel to “*the blood of the Lamb*,” in the great voice. The official utterers of this voice did not venture to say, “WE have overcome the fallen power by the word of the Deity concerning the blood of the Lamb, and by the word of our testimony.” They knew very well that they had overcome him by hard fighting. No; the honor and glory of the victory was not due to them who drew the sword; but to those faithful brethren, who had so leavened the Roman world with the truth, as to make the strongholds of paganism no longer tenable. “The blood of the Lamb,” as opposed to the blood of idol-sacrifices, was the great theme of “the word of the Deity.” *The word of their testimony* demonstrated the efficacy of the one; and the inutility and utter worthlessness of the other. Every pagan convinced by the word and their reasoning in exposition of it, was alienated from the party of the Dragon, and added to the faithful. The threatenings and torments unto death, inflicted upon them by the pagan authorities, could not put their testimony to silence. Where one fell others stepped in and stopped the breach; so that, “the blood of the witnesses became the seed of

the church.” Thus, *the power of the word* accumulated, until society, but superficially acquainted with “the deep things of Deity,” had become too much enlightened any longer to tolerate the licentiousness and absurdity of the old superstition. Therefore, having no conscientious scruples as to war, they repudiated the passivity of the faithful; and having found in Constantine an ambitious politician and skilful general suited to their purpose, they unsheathed the sword against the idols, and cried, “Victory or Death.” As we have seen, they gained the victory; and in the great voice of triumph, clothed the memory of their non-resisting predecessors in the conflict with the “*white robes* of purity and truth” (Apoc. 6:11). The victims slain by the fallen power had borne the heat and burden of the conflict; and the catholic church entered into their labors. The “great voice” called upon all catholics in power to rejoice at this result; saying, “Rejoice, O heavens, and ye that *tent* therein!” They are addressed as *hoi skenountes*, dwellers, or rather, *sojourners in a tent*. This is a very temporary indwelling. They were not permanently established there. Their tenancy was transitory: the mere shadow of the holding to which the slain victors shall attain in “the time of the dead, when they shall be judged, and the reward shall be given to them,” with the “white robes” of incorruption and eternal life. These will not then merely “*tent*” in the heavens of the conquered world. When they enter there, they become the pillars of the Divine temple, and *go out no more* (Apoc. 3:12): they possess the kingdom for the *Olahm*, even for the *Olahm*, and Beyond (Dan. 7:18). Then, not only will the heavens rejoice, but all the earth will be glad. This was not the case in the time of the “great voice;” for, while it called upon the heavens to rejoice, and those that tented in them, it gave no invitation to the inhabitants of the earth and sea to join in the joyousness of the time. But when the great salvation, and the power, and the kingdom of the Deity, and the dominion of His Christ, shall exist in the very image, then “every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall say, Blessing and honor and glory and power, unto him that sitteth on the throne, and unto the Lamb for the aeons of the aeons (Apoc. 5:13), for all will then be blessed in Abraham and his seed. Such was the “great voice,” and the interpretation of it. Did the character of the time, consequent upon the victory over Licinius, correspond to my exposition? Unquestionably it did. Eusebius, who lived at the time, testifies to this. “On the fall of Licinius,” says he, “the great conqueror Constantine and his son Crispus the Caesar, received the East as theirs, established one government as formerly over the Romans, and swayed the whole in peace from east to west, and from north to south. The people therefore being freed from all fear of the Court by which they had before been overwhelmed, *held festal days of great splendor*. There were everywhere illuminations. They who were before dejected, looked on one another with joyful aspects and smiles, and with choirs and hymns through the cities and country, gave honor, first to God the Supreme Ruler of all, as they were taught, and then to the pious emperor and his children. The miseries and impiety of the past were forgotten; joy and exultation prevailed at the blessings now promised, and happy anticipations of the future. Philanthropic edicts were everywhere published by the emperor, and laws that displayed his munificence and piety.” And Lactantius also, a contemporary and friend of Constantine writes; “Let us celebrate the triumph of God with gladness; let us commemorate His victory with praise; let us make mention in our prayers day and night of the peace which, after ten years of persecution, He has conferred on his people.” Eusebius narrates very fully how, at the same time, there was solemn remembrance of the witnesses and confessors that had illustrated the past persecution, and praise and honor rendered them: he tells how public notice was taken of those who had suffered unto death, as of heroes that had conquered by the doctrine of the cross in their conflict of witnessing unto death; and how, as a further tribute to their innocence and worth, the property confiscated from them was reclaimed and restored to their surviving relatives, or to the catholic church.

22. The Ruling of the Woman's Son

“Who was to rule all the nations with an iron sceptre”—v. 5.

In consequence of the final overthrow of the idols by the defeat and death of Licinius, their champion, the Woman’s Son, who had cast him and his partisans out of the heaven, became, by right of conquest, the Supreme Ruler of “the whole habitable”. He had now arrived at “the Deity and his throne.” There was no power on the Roman inhabited earth equal to him; his authority was absolute in church and state, in both of which he did “according to his own will; and exalted himself and magnified himself above all.” He was now the chief of a great dominion, and prepared to rule with an iron sceptre. He was to rule all the nations; not all the nations of the globe, but all the nations of Daniel’s Fourth Beast so far as it was then developed. Beyond the limits of this symbolical dominion he exercised no rule. The nations of Persia, China, India, and so forth, with the tribes of what is now called Germany and Russia, were all exempt from his jurisdiction. He ruled “all the nations” inhabiting Britain, Gaul from the Rhine to the Atlantic, and from the Channel to the Alps and Pyrennees, Spain, Italy, the Roman Africa, Egypt, Syria from the Mediterranean to the Tigris, Asia Minor, the rest of Turkey and the Danubian Principalities, and Hungary (as they are now termed), Greece, the Islands of the Mediterranean, and the region lying between the Danube and the Adriatic: all the nations of these countries were subjected to his iron rule.

The character of Constantine as a ruler is no doubt correctly delineated in the eighteenth chapter of the Decline and Fall of the Roman empire. Therein Gibbon remarks, that by the grateful zeal of what he calls “the christians,” he has been decorated with every attribute of a hero and a saint; while the vanquished party compared him to the most abhorred of those tyrants, who by their vice and weakness, dishonored the imperial purple. But neither of these opinions can be admitted without qualification. He was doubtless a hero and a tyrant; but neither a saint, nor the worst of the tyrants that had reigned. Had he fallen on the banks of the Tiber, or even on the plains of Adrianople, he might have transmitted to posterity, with some exceptions, a less questionable fame: “but the conclusion of his reign,” says Gibbon, that is, the last fourteen years, “degraded him from the rank he had acquired among the most deserving of the Roman princes.” This remark of the historian assigns the worst period of his rule to that indicated in the prophecy; namely, from the time he arrived at “the Deity and his throne” by the overthrow of Licinius. This was the period “the conclusion of his reign,” when he was to rule all the nations with an iron sceptre; and Gibbon refers to it as the period of his degradation among princes. In regard to this period of his life he says, “we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign (the Half-hour’s silence in the heaven—Ch. 8:1) was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable vices of rapaciousness and prodigality. The oppression of the people was the only fund which could support his magnificence. His unworthy favorites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption. A secret but universal decay was felt in every part of the public administration, and the emperor himself though he still retained the obedience, gradually lost the esteem of his subjects. An impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest.” The murderous executions of his son Crispus, his nephew Licinius, and of a great number of respectable and innocent friends, who were involved in their fall, were sufficient to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero. Such was the character of his rule—a sceptre of iron in the hand of *the Man-Child of Sin*.

23. The Flight of the Woman

“And the Woman fled into the wilderness, where she has a place of the Deity, that they may sustain her there a thousand two hundred and sixty days”—Verse 6

The ANTIPAGAN BODY, compared in the prophecy to a WOMAN, consisted of Catholics, Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others, whose names are no longer remembered. Out of this heterogeneous community, which agreed only in its opposition to the reigning idolatry, the Man-child of Sin was developed, A.D. 312,313. The fall of Maxentius was the crisis of his birth. Being decreed by the Senate the first of the three Augusti of the Roman world, and being in intimate alliance with Licinius, then seemingly favorable to his policy, he published jointly with him the famous Edict of Milan. This was the great charter of toleration. It granted to *“the whole body of the christians,”* as well as to others, the free choice to follow that mode of worship which they may wish; and that no freedom at all shall be refused them. No distinction was made between christian and pagan in this matter; so that each might have the privilege to select and worship whatsoever divinity he pleased. Nor was there any distinction made with regard to sect in *“the whole body.”* When the edict was published, Constantine’s mind was either undecided as to which religion was absolutely true, or he hesitated to speak plainly that he might not offend the latent prejudices of his colleague. This indiscriminate toleration, he said, *“has been done by us, that we might not appear in any manner to detract anything from any manner of religion, or any mode of worship.”*

But, though well disposed to Antipaganism, the Man-Child of Sin, at the time of the edict of Milan, did not know his own Mother. He was too young to be able to discern her. He did not know to which sect of *“the whole body of christians”* he belonged. It was not long, however, before the worst of the sects was able to establish its ascendancy over the untutored mind of this ambitious and fortunate soldier. This was the sect which styles itself, and taught him so to style it, *“THE HOLY CATHOLIC CHURCH.”* This was that sect which was pre-eminently *“wretched, and miserable, and poor, and blind, and naked;”* but which said, *“I am rich, and increased with goods, and have need of nothing.”* It was the sect in which the rage of faction exploded in frequent and violent seditions; and the blood of its members was shed by each other’s hands. Hilary, a contemporary of the times, writes to Constantine’s successor, and declares concerning the catholic clergy, that *“in the wide extent of the ten provinces of Asia, to which he had been banished, there could be found very few prelates who had preserved the knowledge of the true God. It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily. The Homousion is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and of the Son is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other’s ruin.”*

Such was the sect which Constantine concluded it would be to his interest to ally himself to. He, therefore, used the altars of catholicism as a convenient footstool to the throne of universal dominion. He came to imbibe the piety peculiar to it, and with it its sanguinary spirit of persecution, and murderous hostility to all who dissented from it. The catholic church became the especial object of his care and favorable legislation; and he was taught by its bishops to believe that its members were his only real and trustworthy adherents. Impressed with this conviction he established it by law; and set it up in the heaven as the *“Woman invested with the sun, and the moon underneath her feet, and upon her head a wreath of twelve stars.”* And there she has remained over fifteen hundred and fifty years, even to this

day. She has never been a fugitive in the wilderness: but has always (except in the short reign of Julian, who apostatized from her communion) retained her position in the heaven, by enacting the part of a Harlot with the kings of earth, until with her whoredoms and sanguinary abominations, she became “the Great Harlot sitting upon many waters, drunken with the blood of the saints, and with the blood of the witnesses of Jesus” (Apoc. 17:1, 2, 6).

But when Constantine came to recognize the catholic sect as his Mother Church, what became of the rest of the Anti-pagan Body—“the whole body of the Christians” besides, namely, of the Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others? They were still “*the Woman*,” only minus the catholic sect. Whatever other differences obtained among them, they were generally opposed to the union of church and state; for, as all of them could not be the world’s church, they were displeased at any one sect enjoying that pre-eminence over the rest. “What,” said they, “has the emperor to do with the church? What have Christians to do with kings, or what have bishops to do at court?” Hence, without ceasing to be anti-pagan, they now became an ANTI-CATHOLIC BODY. This was *the Woman*” of the sixth verse of this twelfth chapter—the ANTI-CATHOLIC WOMAN. Between this woman and the Sun-clothed Harlot in the heaven, there has been, and can be, no fellowship. They are essentially hostile organizations. Not that the anticatholic woman as such is what Mr. Elliot styles “Christ’s faithful orthodox church;” for there were sects in her communion whose principles and practices were both worldly and unscriptural; but there were to be found in her anti-catholic pale

hoi loipoi tou spermatis autes, remnants of her seed, who were characterized by “keeping the commandments of the Deity, and holding the testimony of the anointed Jesus” (verse 17). These were anti-catholic of the intensest character; but they were also opposed to all other sects of the anticatholic woman, which did not keep the commandments of the Deity, and did not hold the testimony of the anointed Jesus. This is illustrated by the position of CHRISTADELPHIANS in regard to all sects at this day. They are intensely anti-catholic, and are, therefore, an ecclesiastical element of the anti-catholic woman; but they do not, therefore, recognize as Christians, the anti-catholic sects of “Christendom” so-called. The edict of Milan had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; for with the knowledge of Catholic principles, the son and protector of the Catholic church, imbibed the maxims of persecution; and the sects which dissented from it were afflicted and oppressed by the triumph of Laodiceanism. Constantine easily believed that Heretics who presumed to dispute his opinions, or to oppose his commands were guilty of the most absurd and criminal obstinacy; and that a seasonable application of severities might save those unhappy men from the danger of an everlasting condemnation. Not a moment, therefore, was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed upon the Catholic clergy.

An imperial persecuting and repressant influence was thus brought to bear upon the anti-catholic woman, who under the hostile pressure would set her face fugitively *towards the wilderness—eis ten eremon*. The anti-catholic sect that took the lead in opposition at this crisis was that of the Donatists. It was in feud with the catholic sect before the overthrow of Maxentius; and, therefore, before the Roman Africa became subject to Constantine. It was such a feud as might be supposed to exist in the Baptist denomination, resulting in the development of the Campbellite sect. There was, doubtless, error and wrong-doing both with the Donatists and Catholics; but, as from among the Anti-baptist Campbellites was originated *to loutro tou hudatos en remati, by the laver of the water with doctrine* (Eph. 5:26), the CHRISTADELPHIAN DENOMINATION; so from among the anti-catholic Donatists began to be manifested in the three years of their trials before Constantine and his bishops, by the sealing angel that had ascended from the East (Apoc. 7:2), *the first* of “the remnants of the woman’s seed, who keep the commandments

of the Deity, and hold the testimony of the anointed Jesus.” The name of this first remnant, if it had any other than Donatist, has not come down to us. But it matters not what it was called in its beginning—it was the sect composed of “*the servants of the Deity sealed in their foreheads.*” This is the apocalyptic description of it. Arising in the epoch of the Donatist trials, and being with the Donatists intensely anti-catholic, it is very likely to have been confounded with them, without having at all been mixed up with the feud between the party of Caecilian and that of Majorinus.

This feud is styled in history “*the African Controversy.*” The provinces south of the Mediterranean, from the confines of Cyrene to the columns of Hercules, A.D. 312, were distracted with religious discord. The source of the division was derived from a double election in the Catholic church of Carthage, the second in rank and opulence of the ecclesiastical thrones of the West. Cæcilian and Majorinus were the two rival bishops of Africa, and the death of the latter soon made room for Donatus, who, by his superior abilities and virtues, was the firmest support of his party. The advantage which Cæcilian might claim from the priority of his ordination was destroyed by the illegal, or at least indecent haste, with which it had been performed without awaiting the arrival of the bishops of Numidia. The bishops of the contending factions maintained, with equal ardour and obstinacy, that their adversaries were degraded, or least dishonored, by the odious crime of delivering up the Holy Scriptures to the officers of Diocletian to be burned. In this state of bitter partizanship, the divided church was incapable of affording an impartial judicature. Application was, therefore, made to Constantine by the Donatist bishops of Africa, A.D. 313, desiring him to appoint bishops of the church in Gaul to settle their difficulties. “Good emperor,” said they, “as you are of a just family, of all the emperors your father alone having never persecuted, and as Gaul is now exempted from that outrage, we ask you in your piety to appoint bishops from that province who may judge between us and the other bishops of Africa, with whom we are at variance.” Their request was granted, and the controversy was tried in five successive tribunals, and the whole proceeding, from the first appeal to the final sentence, lasted above three years. A severe inquisition taken before the praetorian vicar and the proconsul of Africa; the report of two episcopal visitors who had been sent to Carthage; the decrees of the Councils of Rome and Arles, and the supreme judgment of Constantine himself in his “sacred consistory,” were all favorable to the cause of Cæcilian: and he was unanimously acknowledged, by the Civil and Ecclesiastical Powers, as the true and lawful catholic primate of Africa. The honors and estates of the church were attributed to his suffragan bishops, and it was with difficulty that Constantine was satisfied with inflicting *the punishment of exile* on the principal leaders of the Donatists.

The punishment of exile was banishing, or *causing to flee into a wilderness state*. This was the imperial sentence upon the anti-catholic, or anti-state-church woman in the African wing of the empire. Her seed were banished from the high places of church and state, and made to seek refuge in the wild and uncivilized places of society.

Speaking of this “schism of the Donatists” A.D. 315, Gibbon remarks: “This incident, so inconsiderable that it scarcely deserves a place in history, was productive of a memorable schism, which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself. The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers, whose election they disputed and whose spiritual powers they denied. *Excluded from the civil and religious communion of mankind* (driven into the wilderness), they boldly excommunicated the rest of mankind, who had embraced the impious party of Cæcilian, and of the Traditors, from whom he derived his pretended ordination. They asserted with confidence that the prerogatives of the catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate

the integrity of their faith and discipline. Whenever they acquired a proselyte, even from the distant provinces of the east, they reimmersed and re-ordained him, as they rejected the validity of the baptism and ordination administered by heretics or schismatics. Bishops and virgins were subjected to the disgrace of a public penance, before they could be admitted to the communion of the Donatists. If they obtained possession of a temple which had been used by their Catholic adversaries, they purified the unhallowed building with the same jealous care which a temple of idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the ‘holy eucharist’ to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions. The narrow and solitary path which their first leaders had marked out, continued to diverge from the great society of mankind; so that they could affirm that when Christ should descend to judge the earth, he would find his true religion preserved only in a few nameless villages of the Cæsarean Mauritania.”

From this condensed quotation from Gibbon the reader will easily discern the feeling that existed between the Woman Jezebel in the heaven, and the Woman, by oppressive imperial edicts, caused to begin her flight into the wilderness. No enlightened professor of the doctrine which is according to godliness would think of looking for the true believers in “the heaven” where all was sunshine and imperial favor. “All that will live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12). This testimony is true and not to be gain-said, and directs us in our search for “the remnants of the woman’s seed, who keep the commandments of the Deity, and hold the testimony of the anointed Jesus,” to that anti-catholic community of professors, which has been ever since the great Donatist repudiation of the self-styled “Holy Catholic Church,” and “Church of God,” A.D. 315, an oppressed, proscribed and persecuted people—persecuted in some form or shape, if not by governments, by the machinations and slanders of scribes, pharisees and others; of all professors, in fact, whose foreheads are unsealed by the truth, and whose hearts, consequently, are unpurified by “faith that works by love” of the truth believed.

24. The Woman’s Place

“The woman fled into the wilderness, where she had a place that had been prepared of the Deity—verse 6: And to the woman were given the two wings of the Great Eagle, that she might fly into the wilderness into her place”—verse 14.

The fourteenth verse, in certain particulars, is explanatory of the sixth. In this it is said that “the woman fled;” but nothing is hinted about “the two wings of the great eagle.” The sixth verse testifies that “she fled into the wilderness,” in which wilderness a place hath been prepared for her of the Deity. But where was this wilderness to be found? The Roman habitable was well stocked with wildernesses. Was it simply an uninhabited solitude, a desert waste? or did the word *eremon*, indicate her *isolation and exclusion* from the ecclesiastical pale recognized by the powers that be? She fled into the *wilderness-state*, in which she did not stand in the presence of the Serpent. The Serpent was in the heaven, from the sunshine and splendors of which she was caused to fly. It was the woman Jezebel that stood before the Serpent, and gloried in his embrace. The Serpent had beguiled her, and enthroned her in the heaven; but those of her party, who were proof against his enticements and subtilties, he banished from his imperial presence, that they might *dwell alone in the solitude of social isolation*. But the woman fugitive was not an abstraction, or a mere idea. She was a multitude of dissidents from the new and established order of things. Like Israel after the flesh, they were to dwell alone, and not be reckoned among the nations; still, like Israel, they required some place, or country, in which to dwell. Where did the woman dwell in her wilderness-state? This question is answered in the fourteenth verse in

the words, "The two wings of the great eagle were given to the woman." These were the sections of the habitable Divinely appointed for her, that there she might be sustained in her wilderness-state.

But, what was represented by this great bird of prey? The original is quite emphatic—*ho aetos ho megas, the Eagle which is the great one*. There was but one eagle contemporary with the woman's flight that could be styled emphatically, *ho megas*, the large, spacious, ample one. This was the Roman territorial jurisdiction. Rome was the eagle's head; Italy, its body; and the Roman Africa and the regions of the Alps, Pyrennees, Britain, Bulgaria, Thrace, Asia Minor, and Armenia its wings or extremities. The eagle is the well-known symbol of the Roman Power. Moses alludes to this power in connection with the eagle in Deut. 28:49, 50, 63, 64, as, "*Yahweh shall bring a nation against thee from far, from the end of the earth, which as (kaasher) the eagle shall fly; a nation whose tongue thou shalt not understand; a nation of fierce countenance ... and he shall besiege thee in all thy gates ... and ye shall be plucked from off thy land whither thou goest to possess it; and Yahweh shall scatter thee among all peoples.*" This cannot refer to the Eagle of Nineveh and Babylon; because these eagle powers did not come "from the end of the earth" against Israel; and because they understood the tongue spoken by the Assyrians and Chaldeans. "The end", *not ends* "of the earth" in regard to Palestine, was Chittim, or Italy; whose ships came against Asshur, when Antiochus, king of Assyria, invaded Egypt (Dan. 11:30). Israel did not understand the tongue of Chittim, which is known as that of the Roman Eagle, the Latin, between which and the Hebrew there is no family likeness. This eagle-nation was to come against them as a bird of prey to devour their body politic, and to scatter them among all peoples, because they did not fear "that glorious and fearful name, YAHWEH ELOHIM." This was accomplished by the Roman legions under Titus, A.D. 70; predictive of which, YAHWEH ELOHIM, in fleshly manifestation, said, "wheresoever the carcase is, there shall the Eagles be gathered together" (Matt. 24:28).

But, in relation to the woman's flight into the wilderness, the two wings of the great Roman Eagle, spreading along its northeastern and southwestern regions, were not for destruction, but that she might find safety and protection in obscurity; upon the principle of being "out of the Serpent's sight" (*apo prosopon*) she might be out of his mind also. "*The two wings*" is regarded by some as a more correct reading than "two wings". They say that it reads thus in certain manuscripts—*hai duo pteruges*. They are, no doubt, right. Daniel's leopard had four wings; but there is nothing in symbolic prophecy to indicate that the great Roman Eagle had more than two. The mountains, glens, fastnesses, and more open valleys of these wings of the empire, would be but little cared for, or regarded, by the priests of the Catholic Church, who would crowd to those centres whence wealth and honors were distributed. The more interior locality of the eighteen hundred temples, endowed by the munificence of the emperor, would be the arena upon which they would, as Arians and Trinitarians, Iconoclasts and imageworshippers, disputatiously exhaust their zeal for the ensuing five hundred years. The violence of these all-absorbing disputes within the pale of the Serpent's communion, would so occupy him that he would have but little time or ability to hunt for "heretics" and "schismatics" in the two wings of his dominion. In this way was Providentially "*prepared a place,*" or country, for dissenters and nonconformists of whatever names their enemy, the Seed of the Serpent in church and state, might, in the plenitude of ignorance and malice, think proper to call them. It is not to be supposed, however, that in all sections of the Eagle's Wings they would be always nourished in peace and safety. The woman's seed could not evade the common lot of mankind, which is born to trouble. They are an afflicted people, clothed in sackcloth, until the end of their appointed time, when they will be invested with white raiment. But till then, affliction is more or less the rod of their condition; and necessarily so; for "whom the Lord loves he chastens, and scourgeth every son whom he receiveth;" that, by this wholesome, but unjoyous, discipline they who are exercised by it, now partaking of the Divine holiness, may hereafter reap the peaceable fruit of righteousness Heb.—12:6; Apoc. 11:1–3.

25. The Period of the Woman's Sojourn

"She hath a place which has been prepared of the Deity, that they should feed her there a thousand two hundred and threescore days"—verse 6.

In the fourteenth verse, this is equivalently expressed by the words, "where she is nourished for a time, and times, and half a time out of sight of the Serpent." This parallelism shows us that "1,260 days" is a form of words importing the duration of "a time, times, and half a time". Whatever the word *day* may signify, it requires 1,260 of them to equal three times and a half. In common time, 1,260 days are forty-two months, or three years and six months. But in dramatic prophecy, where the things predicted are acted on a small scale, by the persons of the drama, *the time is proportioned*, and therefore expressed in miniature. Hence, when a piece is performed on the boards of a theatre, its incidents, which are spread over a long series of years, are all brought in the acting before the spectator's eye in the short space of an evening. This is a practical condensation of the *time of the piece performed*. If the *acted time* of the piece were dramatically expressed by the performer, according to the *real time*, an evening theatrical entertainment would be impossible. He has therefore, in his acting, to reduce the literal, or real, time of the incidents he represents, from years to minutes, which all the audience, from pit to gallery, easily perceives.

Now, upon the same principle of condensation is time exhibited in the apocalyptic drama. It is condensed from *real time* to *acted time*, the latter being proportioned to the former, and to the agents dramatically engaged. Thus, if the real time be 1,260 *years*, it is proportionally represented by 1,260 *days*, or forty-two months, or three times and a half. It is also made proportional to the agents acting in the time. Thus, in the dramatic prophecy before us, the woman and her feeders, or nourishers, are the agents. She dwells in her place as a woman, the cycle of whose natural existence is threescore years and ten. Now, to affirm of her that they nourished her 1,260 *years*, would be in violation of the decorum of things. It would be a monstrosity in the picture, because out of all proportion, seeing that, naturally, women do not live 1,260 years. But the fitness and suitableness of things are observed; and the language descriptive of her pregnancy and subsequent life, does no violence, but is in strict accordance with, the laws of a real woman's natural existence. The remarks of Daubuz upon symbolic time, are to the point in this place.

"The way of the symbolic language," says he, "in expressions determining the spaces of time may be set in a plain light from the manner of predictions, or the nature of the prophetic visions. For a prophecy concerning future events is a picture, or representation of the events in symbols; which, being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see; and, therefore, that the duration of events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must be also drawn in miniature. Thus, for instance, if a vast empire, persecuting the Church for 1,260 years, was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1,260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time; but by 1,260 days. And thus a day may imply a year; because that short revolution of the sun bears the same proportion to the yearly, as the type to the antitype."

Thus, the anti-catholic community was to be sustained, out of the sight of the Serpent-government, in the two wings of the Great Roman Eagle, for one thousand two hundred and sixty years from the epoch of its legal condemnation as heretical, its exclusion from high places, and its banishment from the sunshine of imperial favor, A.D. 312–315. The three years intervening between these dates, constitute *the initiatory epoch of the Woman's flight*. The individuals who composed the party of the woman were not

all saints; they were all, as we have seen, exceedingly hostile to the State Church: but it was only a particular class of the woman's seed which was entitled to be regarded as consisting of the saints. Her seed was composed of *remnants*, *hoi loipoi*, not, as in the Common Version, of a *remnant*. She was providentially placed in the wilderness, that she might be *fed and nourished*; for without food and nourishment she could not exist in such a world as this. The "faithful men" who were within her pale, "who were able to teach others" (2 Tim. 2:2), fed her with knowledge and understanding (Jer. 3:15); and "the earth," with whom she found an asylum, "helped her" with the nourishment of protection, without which she would have been carried away of the serpent-flood. A remnant of her seed, and the common people of the Eagle's wings, "the earth," coalesced. They became political allies against the party in power; and were upon emergency prepared to withstand their oppressor by force of arms. These were the vanguard of the other remnant of her seed, whose principle is passive endurance of injury "unto death;" and trusting for vindication to Him who saith, "Vengeance is mine, I will repay." These were the saints sealed in their foreheads as the especial servants of the living God.

Now, to what in our own times shall we liken the civil and ecclesiastical arrangement of things existing at the crisis of the woman's flight? The following constitution of things with which the reader is familiar, will answer the purpose of bringing vividly before his mind what was presented before John's in the dramatical exhibition of the woman in the wilderness. The British Imperial Unicorn is an element of the Serpent-power of the world. It is enthroned in all the splendor of the heaven; and sheds the rays of its glory and power upon all the constituted authorities of the state. Invested with this brightness is a Harlot, diademed with the jewels of the British crown. This woman is a daughter of "Mystery, Babylon the Great, the Mother of Harlots, and all the Abominations of the Earth;" and is constitutionally styled, "the Church of England and Ireland, as by law established." In the palmy days of the Tudors and the Stuarts, there was another woman, who fled from the face of the British Serpent. This was the woman of nonconformity and dissent. And to this fugitive were given the wings, or extremities, of the Great Unicorn; that she might fly into the wilderness, into her place, where she is nourished until the coming of the Ancient of Days. These wings are now known as the United States and British America. Here the Puritan Woman exists out of the sight of the British Serpent, fed by her spirituals, and nourished by "the earth," which is remarkably inimical to everything British. But, are the sects of which this Anti-British State-Church Woman is composed, "the remnants of her seed which keep the commandments of the Deity, and hold the testimony of the anointed Jesus?" Far, very far, from it; they are as far from it as the British Harlot herself; nevertheless, there will be found within the pale of Anti-British Harlotry a remnant, styled CHRISTADELPHIANS, whose intellectual and moral characteristics are answerable to the last clause of Apoc. 12:17.

Now, the Puritan Woman, styled by her enemies and persecutors "the Donatists;" but by the children of her body, *Cathari*, or the Pure Ones; for the first 1260 years of her existence was Providentially settled in the wings of the Roman Eagle. Her remnants were not to be found in Persia, India, China, or America: but after the discovery and settlement of America, the persecutions and massacre of her seed by the SerpentPowers of Europe caused her to seek refuge in the American wilderness, whereby the help of "the earth," which styles itself "the unterrified democracy," she is fed and nourished to the full.

It is now over 1550 years since her flight began in the days of Constantine, or A.D. 315. In Apoc. 11:3, "the remnants of her seed" are specified by the names "THE HOLY CITY" and "*The two Witnesses*". The former, consists of those "who keep the commandments of the Deity, and hold the testimony of the anointed Jesus:" the latter, the Politico-Religious Democracy essentially and constitutionally hostile to the "Mother of Harlots" and her Harlot Daughters, in all the countries where they are "by law established."

A copy of the Edict of Nantes, which was promulgated by Henry IV in 1598, an important date in Apocalyptic prophetic chronology. This edict granted Protestants a degree of toleration. Its benefits, however, were terminated by its revocation in 1685 by Louis XIV, which resulted in the political death of the Witnesses (Rev. 11:9). However, as predicted, after their “dead bodies” had remained unburied in “the street” (France) of the Great City (Babylon the Great) for 3 1/2 lunar “days” or 105 years, their political “resurrection” followed in 1790 through the French Revolution, Rev. 12:14 also requires a period of 1260 years during which time the “woman” finds refuge in the “wilderness” or in various parts of the Roman Empire. Commencing from A.D. 312 when the Donatist controversy divided the Church, 1260 years terminates in 1572 and the Massacre of St. Bartholomew’s Day. This commenced the “war” of Rev. 11:7, and whilst the Edict of Nantes gave temporary relief to the Protesting communities, this terminated its revocation. See comments opposite, and compare with the time periods epitomised in Vol. 2, p. 282—Publishers.

Now, the times of these two classes are differently arranged. The duration of the symbolical formulas is the same number of years with respect to each; though the symbolical formulas themselves are differently expressed. Thus the symbolical formula of “the Holy City” is written “*forty-two months*,” while the symbolical formula of the woman with especial reference to the remnant, “the witnesses,” is written “*one thousand two hundred and sixty days*.” This is also expressed in the form “*a time, and times, and half a time*.” and the reason why these two various formulas are given in the sixth and fourteenth verses of this twelfth chapter is, that this form, which is reproduced from Dan. 7:25, and 12:7, might be shown to consist of 1260 symbolic days. The form in Daniel indicates a period reaching to the epoch when judgment is given to the saints of the Highest Ones, which implies the manifestation of the Ancient of Days and the subsequent resurrection of the dead; because, there can be no judgment until they are raised; and no resurrection till he comes.

But the time when the 1260 *æon* commences is not the same in all its relations. In Dan. 7 and 12, it has special reference to “the Holy City,” or saints, in the highest sense; and begins with their delivery as heretics into the hand, or power, of the Roman Blasphemer, styled in Dan. 11:38, 39, “a foreign god” and “a god of guardians.” The “forty-two months” of Apoc. 11:2, begins at the same time. Not so, however, the 1260 of the Two Witnesses, and the times of the woman in ch. 12:6, 14. These all begin with the commencement of her flight in the Constantinian epoch. In these times she was to be fed and nourished; and fire was to proceed out of the mouth of her dualized witnessing remnant, to devour her enemies and theirs. During these times they had power to shut the heaven, that it might not rain *in their days of the prophecy*, or the 1260. But when they may “have finished their witnessing,” which they accomplished at the end of that period, or 1260 years after their banishment by Constantine, that is, in the epoch of A.D. 1572–’75, war was made upon them, and they were overcome, and put to death politically: they were “killed” in a like sense to the killing of “the third of the men” in ch. 9:18—a death which said third sought, but could not find, because the time Divinely appointed to extinguish the eastern Roman dominion had not yet come.

But, though the 1260 years of the sackcloth-witnessing of the anticatholic remnant of the woman’s seed ended in A.D. 1575; the other class of her seed, “*the Holy City*,” still continued to travail in the

affliction of its down-trodden condition; and to press on through the weary years assigned to it in the “forty-two months,” or “the reed like to a rod” with which it was measured (Apoc. 11:1). The finishing of the witnessing by the secular element of the woman in A.D. 1572–’5, marks the lapse of nine hundred and sixty-eight years of the forty-two months; in all of which time “the Holy City” had been in the hand of the Roman Blasphemer. At the end of the witnessing in A.D. 1575, there still remained two hundred and ninety-two years of the forty-two months to be traversed by the Holy City. These elapsed, and she attains the A.D. 1867–’8; or, having traversed and completed an *æon* or cycle, of fortytwo months of years from A.D. 607, she is justified in looking for a speedy deliverance from the down-treading she has been subjected to in all that terrible and sanguinary time.

But though the 1260 years of her sustentation in the two wings of the Roman Eagle were fulfilled, it must not be supposed that, because war was made upon her seed, and they were overcome and politically killed, she was therefore dead, and had no further part in the history of the papal world. So long as she has a remnant upon the earth, she lives in it; though she may no longer be found in her original place of abode. Exterminated in one section of the Habitable, her seed reappear in another, on the principle of being persecuted in one city, they flee to another. In the first 1260 years of her sojourn out of the Serpent’s sight, her fugacious migrations were confined to the wings of his dominion. For three hundred years after her flight she was fed and nourished in the Roman Africa, and the Cottian Alps. At the end of these centuries, she disappeared from the African Wing of the Great Eagle, and manifested her presence in Armenia and Asia Minor; and when she could no longer find food and nourishment there, she migrated in the course of a hundred and fifty years into France, and thence into Bulgaria, and up the Danube westward and northward through Hungary and Bavaria. In the ninth century, the witnessing of her seed was no longer heard in Armenia, Asia Minor, and Thrace; but was more particularly limited to the Alpine regions of Italy, Switzerland, and France. In the twelfth century, the witnessing of her seed in these countries became so hateful to the Roman Catholic Church, that its malice against her became unbounded. “The rivers and fountains of waters,” or those who ruled among the mountains and valleys of the Alps, were stirred up by the spiritual head of that communion, to shed their blood without mercy (Apoc. 16:4–7); nevertheless, the food and nourishment afforded her, enabled her to endure, and to continue her witnessing in these Alpine regions until the expiration of her 1260 years. But in the sixteenth and seventeenth centuries, the power of the strong governments of Europe was brought to bear upon her seed. The two wings of the Great Eagle no longer afforded her protection; so that her witnessing against catholicism, and THE ANTICHRIST, whose power had now reached its greatest altitude and breadth, was suppressed in all the kingdoms, or Horns, of the Beast of the Sea (Apoc. 11:7; 13:1).

This was the death of the witnessing of the politico-ecclesiastical remnant of her seed. The war upon her that ultimated in this result, continued over a century after the termination of her *æon* (*aion*) of 1260 years. From A.D. 1685 to A.D. 1790, her seed’s voice against the Roman Antichrist was death-stricken in all the Ten-Horns of the Beast of the Sea. During this period of *three lunar days and a half of years*, her anti-catholic communities lay voiceless in the streets, or kingdoms, of the Great City, very much to the joy and mirthfulness of the priests and rulers of the Horn-Powers, especially of the VICE-GOD of “Christendom” and his Cardinals, whose sanguinary domination is now tottering to its fall. These priestly and besotted tyrants “rejoiced over them, and made merry,” because the tormenting testimony of her seed was, as they thought, effectually and finally silenced (Apoc. 11:4–10). But they knew not the purposes of Him who doeth all things after the counsel of His own will. They knew not that a great revival of this tormenting witnessing had been decreed; and that their joyous mirth was doomed to set in mourning, lamentation, and woe. For, after the expiration of the three lunar days and a half of years, that is, of 105 years; marked also by the termination of 1260 years from the epoch A.D. 530–533, in which

the Dragon-Power “*acknowledged*” the bishop of Rome as “*a god*” over all the spiritual affairs of his dominion (Dan. 11:39): after the end of his cycle, “the Spirit of life from Deity was to enter into them, and they were to stand upon their feet.” In the epoch of A.D. 1789–’93, this came to pass in the birth of what the terrified “foul spirits” and “unclean and hateful birds” of the Roman “cage,” denominate “THE REVOLUTION.” This fearful power, which is now sternly and threateningly glaring in the face of the trembling demon-and-idol-worshippers of the Roman “hold” (Apoc. 18:2), is the organized witnessing of the politicoecclesiastical remnant of the Woman’s Seed. Created A.D. 315, slain A.D. 1685, it rose again A.D. 1789–’93; and, in the last epoch “it ascended to the heaven,” where it is now working through the Frog-like influences of the French, Italian, and Prussian powers which will not cease to operate until they shall have unwittingly “gathered the kings of the earth and of the whole habitable to the war of that great day of God Almighty—a day which is near, even at the door, and waiting only the expiration of the forty-two months of the down-treading of the Holy City; that is, of 1260 years from the giving of the Saints into the hand of “the Foreign God,” A.D. 607–’8; or 1335 from his “acknowledgment” by the King that did according to his will in A.D. 533; which gives for a glorious epoch to the believer, A.D. 1868–’9.

Above: Constantinople (modern Istanbul) occupies a commanding position on the Bosphorus that links Europe with Asia Minor. The widespread territory ruled by Constantine demanded a more convenient centre than that of Rome. *Below:* Coins depicting Constantine, and the dedication of the city of Constantinople on 11 May 330.

26. “The Earth Helped the Woman.”

“And the Serpent cast out of his mouth after the Woman water as a flood, that he might cause her to be carried away by the flood. 16. And the earth ran with help for the woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth. 17. And the Dragon was enraged against the woman, and went away to wage war with the remnants of her seed who keep the commandments of the Deity, and hold the testimony of the anointed Jesus”—Verses 15–17.

The Dragon, the Serpent, the Diabolos, and the Satan, in this twelfth chapter, are all terms expressive of the political, or civil, military, and spiritual, “*enmity*” in organized activity against the woman and her seed. When the political organization that seeks her destruction is wholly pagan, then it is represented as “a Great Fiery Red Dragon”—ver. 3: if still pagan, but not wholly so in all departments of the state, then it is no longer the “great fiery red dragon,” but simply the Diabolos, as in ver. 12; and if no longer pagan, but a subtle and seductive power, wise in its own conceit, and invested with supreme authority, it is indicated by “the Serpent” and “the Dragon,” as in ver. 15, 16. This identity is established by the testimony concerning the flood of water, which states that it issued both from the mouth of the Serpent and the mouth of the Dragon: now the flood being one, not two, the Serpent and the Dragon in the verses at the head of this section must represent the same power.

But the Dragon and his angels were cast out of the political heaven, or Roman government, “and their place was found no more in the heaven;” nevertheless, in the last four verses of this chapter we find the Dragon in power, and exercising it vengefully for 1260 years against the woman, and making war with the remnants of her seed. How is this? It was the pagan constitution of power enthroned in Rome and Italy that was cast out, and has reappeared no more to this day. But after the battles of Adrianople and Chrysopolis all power over the Roman Habitable came to be vested in Constantine. He was the sole

imperial bishop of the Dragon empire; which, by the revolution he had consummated, was transformed from the Pagan Dragon, into the Catholic Dragon, dominion. It is this Catholic Serpent and Dragon that figures in the concluding verses of this chapter, as well as in the thirteenth and twentieth chapters of the Apocalypse, which has no more to do with the Great Fiery Red Dragon after ch. 12:13;

The throne of the Pagan Dragon was Rome; but when the Dragonpower came to be vested in Constantinople he established a New Polity in a New Capital, which after himself he styled, the City of Constantine, or Constantinople. In the period in which the woman became a fugitive, Constantinople, previously called Byzantium, became the capital of the Roman world. It has retained its sovereign rank over 1540 years. Its founder ascribed his resolution of building it to the infallible and eternal decrees of Divine Wisdom; and in one of his laws, he declares that it was in obedience to the commands of God, that he laid the everlasting foundations of Constantinople. His choice of Byzantium for a city is said, by contemporary writers, to have been owing to a vision which appeared to him while he slept within the walls of that city. Its tutelar genius, a venerable woman sinking under the weight of years and infirmities, was suddenly transformed into a blooming female, whom his own hands adorned with all the symbols of imperial greatness. The emperor awoke, interpreted the auspicious omen, and obeyed, without hesitation, the supposed will of heaven. On the day on which the foundation of the city was laid, Constantine on foot, with a lance in his hand, traced out the boundary of the destined capital. It was of great extent, which his assistants observing, ventured to remark, that he had already exceeded the most ample measure of a great city. "I shall still advance," replied Constantine, "till he, the invisible guide who marches before me, thinks proper to stop." Whether or not the emperor did see the vision of his dream, it is a fact as already shown, that this twelfth chapter was generally supposed by anti-pagans of that day to refer to the events of the life of Constantine. Hence, it is more than probable that the dream he professes to have had was not a vision of his own, but a fiction into which he introduced the two women of this chapter, the one distressed, inferior, and persecuted, the other blooming and decorated with the sun, the moon and the stars, the symbols of imperial greatness, with which "his own hands adorned her;" and for whom he determined, dream or no dream, to found a new capital.

"Water as a flood" is said to have been cast out of the Serpent's mouth after the woman to sweep her away. Water flowing like a river indicates an army or body of men in motion. That water symbolises people is evident from Apoc. 17:15. Hence, when the water is in motion the people are moving; when it flows like a river the body of people moves in a certain direction; when the river overflows its banks, the army crosses its frontiers and invades another nation; when the water sweeps along like a flood, the army subdues and carries all before it; but when the earth opens and absorbs the flood, then the operations of the army are spent without effecting its purpose; and if the water of the river be dried up, as in Apoc. 16:12, the power and independence of the people represented are destroyed. Some of these definitions are strikingly illustrated in Isaiah 8:7: "Behold," says the prophet, "*Yahweh* bringeth up upon them (the Jews) the waters of the river, the strong and mighty; even the king of Assyria and all his force. And he shall rise above all his channels, and shall go over all his banks; and he shall pass through Judah, overflowing and spreading; even to the neck shall he reach; and the extension of his wings (the wings of his army) shall be over the full breadth of thy land, O Immanuel!" The kingdom of Assyria was divided from that of Israel by the Euphrates, termed in Scripture "the river," and "the great river." Hence, it came to symbolize his power; so that when he invaded Israel, the waters of his river are said to have swelled over their banks, and flooded their country to so great an extent as to rise "to the neck," or capital, but without submerging it; so that it would be an overflowing invasion, which would recede without finally subjecting the nation.

The Mouth of the Serpent or Dragon is symbolical of the words, utterances and commands, proceeding from the power called Serpent or Dragon. The commands of a power are expressed or made

audible and effective by the reigning administration of public affairs; and which holds a similar relation to the power that the mouth does to the brain of a man. Hence, “the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of the False Prophet,” are the governments of the powers signified by these symbols.

The Serpent and Dragon are said to have cast water as a flood out of their Mouth; that is, an army of pursuers was sent forth by order of the catholic government of Constantinople and Rome, to sweep the fugitive woman from among the living. The execution of this decree of extermination might have been successful, had not “the earth ran with help for the woman, and opened its mouth and swallowed up the flood.” The Common Version says, “the earth helped the woman.” This is not incorrect; but it is not as exact as it might be, and as the events represented justify. The word *boetheo*, signifies properly, “to run to the aid of those who cry for help.” The woman in her flight was pursued, or persecuted by power, which caused her in her sufferings to cry aloud. Her cries fell upon the ears of the earthiest of earthborns, who ran to and fro dealing the most terrific vengeance upon her foes. The ferocious purpose of the catholic power encountering this most unexpected resistance was defeated; the earth swallowed up the wrath which expended itself upon it, and the woman was saved.

Historical Illustration

Such, then, is the meaning, or “mystery,” of the form of words presented in the prophecy. The Catholic Dragon, or Man of Sin power, incorporate in the unbaptized episcopal emperor, Constantine, and in the ignorant and superstitious ecclesiastics whom he had associated with himself in synodical session, was the effluent pursuer of the woman, who rejected the traditions and commands of the tribunal which had arraigned and condemned her, and all her seed, as odious and pestilent heretics. Having lost their cause at Rome and Arles, the Anti-catholic Donatists had appealed for the last time to Constantine himself, who in A.D. 316, examined the whole affair at Milan, in the presence of the contending parties. The issue, as might be expected from the character of the judges, was not more favorable to the Donatists than the decisions of the previous councils, which were confirmed by the sentence he pronounced. Condemned by the Bishop of Rome, and by that bishop’s imperial master, “this perverse sect,” as they are styled by Mosheim, are said to have loaded the emperor with “the bitterest reproaches,” and complained that Osius, bishop of Cordova, who was honored with his friendship, and was intimately connected with Cæcilianus, had, by corrupt insinuations, engaged him to pronounce an unrighteous sentence. “Perhaps their complaint,” says Gibbon, “was not without foundation, that the credulity of the emperor had been abused by the insidious arts of his favorite, Osius. The influence of falsehood and corruption might procure the condemnation of the innocent or aggravate the sentence of the guilty.” Be this as it may, “the Dragon, the old serpent, incited to great wrathfulness by these irritating trials, which disturbed the serenity of the party in power, deprived the anti-catholic Donatists of their churches in Africa, drove their bishops into exile, and carried his resentment so far as to put some of them to death. This was the commencement of the Catholic Dragon’s wrath against the woman, and of the war he waged against the remnants of her seed (verse 7). The immediate effect of these violent measures, were desperate commotions and tumults in Africa, as the Donatists were exceedingly influential and numerous in that wing of the great eagle. But these insurrections were regarded by them with the utmost detestation and abhorrence; and, therefore, though a persecuted people, we are not to attribute these popular uprisings in their defence to a spirit of recrimination in them against their “christian” oppressors. The Donatists Remnant had fled “into the wilderness” of Getulia that they might be “out of sight of the Serpent”—of “the first Christian emperor” and his catholic myrmidons, who had seized their property, exiled their teachers, and put some to death. Upon this, the Spirit of Deity stirred

up the indignation of “the Earth” —of those who, though neither catholics nor Donatists, had spirit enough to defend the oppressed against imperial and ecclesiastical tyranny, and that in their own irregular and violent way. This situation of affairs may be illustrated by the following supposition. Thus, Christadelphians where known are in very bad odor with “every name and denomination,” against which they protest as the Anti-christian “Harlots and Abominations of the Earth.” Suppose these were to lay aside all their animosities and strifes, and to combine to suppress and exterminate them with fire and sword; would not the “infidels,” who have predilection for no sect, oppose force to force in their defence? There can be no doubt of it; and, though Christadelphians deprecate, and would all violence in their behalf, the infidels, as in the first French Revolution, would make the quarrel with the oppressor their own; and the most horrible cruelties would probably be perpetrated upon the enemy under the pretence of assisting them. To a certain extent, such an event occurred in the epoch of the American revolution, when the infidel leaders of revolt against British tyranny in church and State, interposed between the episcopal church and the Baptists and other sects it was oppressing, and proclaimed an equality of rights for sects of every name. But they were not content with proclamations; they drew the sword, and watered the earth with blood for seven years, to establish it. Shall we charge the Baptists and Quakers of that day with appealing to the arbitrament of arms against the Established Church of England, because they, in common with others, obtained exemption from future whippings and incarcerations on account of their religious principles, by the triumph of revolutionary unbelievers? Even supposing that many Baptists and Quakers were found in the ranks of the insurgents, as no doubt there were, should we, therefore, condemn the Baptist and Quaker bodies as baptized in human gore? A community is not to be condemned as a murderer of its species, because of the delinquency of some of its adherents; if so, then most of the apostolic churches would have to be condemned as anti-christian. The case, however, is entirely altered where a sect, as the Catholic Anglo-Episcopal, in its corporate capacity, condemns, imprisons, and puts to death as heretics, those who assert the imprescriptible and inalienable right of judging what is truth for themselves. Here the murder of “heretics” socalled, is the crime of the whole body; which, as in the case of individuals, will sooner or later suffer the just penalty of the Divine law. The case of the Donatists is parallel to our supposition. The indignation of the people was roused, and in the language of the prophecy, “the Earth ran with help to the Woman.” The emperor and his party were alarmed, and Constantine endeavored by embassies and negotiations to allay the disturbances, but without effect.

The Donatists used the title *traditores* to describe weak bishops who handed over the sacred writings to persecuting authorities. The title was derived from the term *Tradito legis*, the Catholic title for the imagined action of the Lord in handing the scroll of authority and teaching to Peter. This is illustrated in the motif above from the fifth century. Therein the Lord is depicted handing over a scroll to Peter—Publishers.

Who are represented by “the Earth” in the period of the woman’s flight into, or towards, the wilderness, will readily appear from the following account. The persecution of the servants and brethren of Christ by the Catholic Serpent at this juncture was acquiring strength, the flame of discord gathered force daily, and seemed to portend the approaching horrors of civil war. To prevent this, Constantine, having tried in vain every other method of accommodation, abrogated at last, by the advice of the governors of Africa, the laws he had enacted against the Donatists, and allowed to the people the full liberty of adhering to that which in their minds This state of party they preferred. tranquillity, which did not long continue, was brought about by a horrible confederacy of desperate ruffians who passed under the name of CIRCUMCELLIONS. These bands were composed of a set of furious, fearless, and bloody men, formed of the rough and savage peasantry of the Numidian and Mauritanian villages, who were

semi-pagans, and had been imperfectly reduced under the authority of the Roman laws. "This outrageous multitude," says Mosheim, "whom no prospect of sufferings could terrify, and who, upon urgent occasions, faced death itself with the most audacious temerity, contributed to render the sect of the Donatists (whose cause they espoused) an object of the utmost abhorrence (to the Catholics) though it cannot be proved, by any records of undoubted authority that the bishops of that faction (those at least who had any reputation for piety and virtue) either approved the proceedings or stirred up the violence of this odious rabble." This was truly "the unterrified," and unterrifiable, "democracy." This may be styled the spontaneous soldiery of the Donatists, extemporized by the urgency of their distress. These Circumcellions never failed to take up arms to defend them against their enemies. The imperial officers were usually sustained by a military force in the execution of the wrath of the Catholic Dragon, which issued like a sweeping flood from its Mouth; but it did not carry the woman away. It was sometimes successfully repelled. The blood of some Donatist teachers which had been shed by the imperialists, inflamed the Circumcellions with an eager desire of revenge. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated them into despair and rebellion. The leaders of the Circumcellions assumed the title of CAPTAINS OF THE SAINTS. Their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club, which they termed AN ISRAELITE; and the well-known sound of "*Praise be to God,*" which they used as their war-cry, diffused consternation over the unarmed provinces of Africa. At first, their depredations were covered with the plea of necessity; but they soon exceeded the measure of subsistence, indulging without control their intemperance and avarice; burned the villages they had pillaged, and, in defiance of the Roman legions, reigned the licentious tyrants of the open country. The occupations of husbandry, and the administration of justice, were interrupted; and as the Circumcellions pretended to restore the primitive equality of mankind, and to reform the abuses of civil society, they *opened a secure asylum* for slaves and debtors and all other refugees, who fled to their standard in crowds from their pursuers; or in the language of the prophecy, "the Earth opened her mouth, and swallowed up the flood". When they were not resisted, they usually contented themselves with plunder, but the slightest opposition provoked them to acts of violence and murder; and some catholic priests, who had signalized their zeal, were tortured with the most refined and wanton barbarity. They engaged, and sometimes defeated, the provincial legions of the Dragon; and in the sanguinary action of Bagai, when the troops of Constans were sent against the Donatists, as a flood from the Dragon's Mouth, the Circumcellions attacked in open field, but with unsuccessful valor, an advanced guard of the imperial cavalry. Those who were taken prisoners died without a murmur, either by the sword, the axe, or the fire; and the measures of retaliation were multiplied in rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness.

The Donatists and Circumcellions were active in the North African area. The Donatists were given military protection by the fierce and warlike Circumcellions. The latter wanted to break away from the empire (hence the name given them), and supported the Donatists who had broken from the State religion. The Donatists were so called after the name of their leader Donatus who opposed those Bishops that supported Constantine in his drive for power—Publishers.

Such disorders are the natural effects of religious tyranny; but the rage of the Circumcellions was enflamed by a phrenzy of a very extraordinary kind. Many of them were possessed with a horror of life, and the desire of martyrdom; and they deemed it of little moment by what means, or by what hands, they perished, if their conduct was sanctified by "the intention of devoting themselves to the glory of the true faith." Such was "the Earth," and such the manner in which she "opened her mouth, and swallowed up the flood which the Catholic Dragon cast out of his mouth," in voluntary defence of the woman's seed in

the African wing of the Great Eagle.

But the defensive operation of “the Earth” was not restricted to the African provinces of the empire. The peasantry of Paphlagonia was inspired by the same spirit. During the reign of Constantius, son and successor of Constantine, when the catholic Trinitarians and catholic Arians unsheathed the sword of the flesh against one another to arbitrate the rights of Homoiousion and Homoiousion to the claim of orthodoxy, the Novatians, another remnant of the woman’s anti-catholic seed, became obnoxious to the Arian emperor and patriarch of Constantinople. The latter distinguished pietist, whose name was Macedonius, being informed that a large district of Paphlagonia was almost entirely inhabited by the Novatians, resolved in fiery excess of zeal, either to convert them to Arian catholicity, or to exterminate them; and as he distrusted on this occasion the efficacy of an ecclesiastical mission, he determined to *vomit forth a legionary flood* to sweep them from the earth. To this end, he ordered a body of four thousand legionaries to march against these unoffending dissenters, and to reduce the territory of Mantinium under his patriarchal authority. “The Serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carded away by the flood.” But the armed flood did not accomplish the purpose of the Constantinopolitan government. It was foreshown in the prophecy that it should not succeed; for it was Providentially arranged that the flood should be ineffectually expended upon the earth as it is written, “the earth ran with help for the woman and opened her mouth, and drank up the flood which the Dragon cast out of his mouth.” And so it came to pass; for the Paphlagonian peasants, animated by despair and religious fury, boldly encountered the invaders of their country; and though many of them were slain, the Serpent’s legions were vanquished by an irregular multitude armed only with scythes and axes; and except a few that escaped by flight, thousands of soldiers were left dead upon the field of battle. The Emperor Julian, who succeeded Constantius, an apostate from this sanguinary catholicism to paganism, speaking of his predecessor’s reign, in his fifty-third epistle, says, “many were imprisoned and persecuted and driven into exile. Whole troops of those who were styled ‘heretics,’ were massacred, particularly at Cyzicus and Samosata. In Paphlagonia, Bithynia, Galatia, and many other provinces, towns and villages were laid waste and utterly destroyed.”

After the death of Constantine, in the division of his empire between his three sons, Italy and Africa were allotted to Constans. He sent Macarius and Paulus into Africa to heal, if possible, this “deplorable schism,” as Mosheim terms it; and to engage the Donatists to conclude a peace. The efforts of Constans to induce them to coalesce with the catholic church were strenuous, but ineffectual. Force and corruption were the royal arguments employed for their conversion by these imperial commissioners. The chief bishop among the Donatists opposed all these methods of reconciliation with the utmost vehemence; and his example was followed by the rest of his brethren. The idea was odious to them of a coalition with those, who in the Diocletian persecution and distress, in order to avoid martyrdom, had delivered up the Holy Scriptures, the best gift of the Deity to man. This zeal for the word was a remarkable characteristic of the Woman’s Seed. It underlaid the whole controversy between the Catholics and Dissenters of the period. The Catholics very lightly esteemed the Scriptures; and were daily withdrawing the people’s attention from them more and more, until at length they came to legislate against the use of them by “the laity” at all. Not so their opponents, with whom the sacred writings have always been a tower of strength against their enemies. To the fugitive woman was Providentially committed the custody of the Divine Oracles; for it is the remnants of her seed which are testified to have held the testimony of the anointed Jesus, which is to be found only in the Holy Scriptures. No wonder, therefore, that these worthy and excellent people turned a deaf ear to every overture of reconciliation with the word-neglecting adherents of the tyrannical church of Constans. The cruelties of Macarius and Paulus only exasperated “the earth”, and widened the breach. The Circumcellions, provoked by their arbitrary proceedings, wreaked their vengeance on the persecutors of the Donatists by assassinations and massacres executed with

unrelenting fury. "The Dragon was wroth with the woman," when he saw his projects baffled. He, therefore sent Macarius against them with "a flood". The Earth encountered the flood in the battle of Bagnia, A.D. 345, in which, however, the Circumcellions were defeated. This "servant of God," as Gratus, bishop of Carthage styled Macarius, now gave vent to the fury and rage of the Dragon, and indulged in crimes of deeper dye than he had yet perpetrated before victory. There was now no safety for the woman but in flight. Optatus of Milevi, a contemporary writer, whose testimony, Mosheim says, is beyond exception in this matter, informs us that a few of the Donatists submitted; "the greatest part of them saved themselves by flight;" numbers were sent into banishment. Among them were DONATUS, whom they called "the Great," on account of his learning and virtue; and many of them were punished with the utmost severity. "During these troubles," says Dr. Mosheim, "which continued nearly thirteen years, several steps were taken against the Donatists, which the equitable and impartial will be at a loss to reconcile with the dictates of humanity and justice; nor indeed do the catholics themselves deny the truth of this assertion."

The following passage from a Donatist writer would seem to indicate that they discerned the apocalyptic sign of their time. In treating of the suffering of Marculus, he says, "Behold *suddenly* the polluted *flood* of the Macarian persecution *burst forth* from the tyrannical church of king Constans, and two beasts being sent to Africa from thence, to wit, Macarius and Paulus, a most horrible and cruel ecclesiastical war was proclaimed, that a christian people should be compelled by the naked swords of soldiers, by the standards of *Serpents or Dragons* (*draconum præsentiibus signis*) and by the blasts of trumpets, to unite with Traditors!" Compare this passage with the 15th and 16th verses of this chapter. How striking the resemblance! The Donatists, doubtless, discerned that "the polluted flood of the Macarian persecution which burst forth from the tyrannical church of king Constans," was the "*water like a flood the serpent or dragon cast out of his Mouth.*" From this, and other instances, I doubt not, that among the woman's seed there have been in all ages some who were able to discern the apocalyptic signs specially pertaining to the times in which they lived. They might not have been able to expound the apocalypse as a whole, but they could discern sufficient to answer the question. "*Watchman, what of the night?*" Let us be thankful, that the believer of the truth is also able, at this crisis of the woman's history, to discern the signs of these times; so that when the Ancient of Days comes in as a thief upon an intoxicated and insane generation like ours, he will find us with our lamps trimmed and our lights brightly burning, ready to go out to meet Him.

"*And the Dragon was enraged against the woman*". These calamities triumphed over them until A.D. 361, when the "earthquake" of Apoc. 8:5, placed the anti-catholic nephew of Constantine, "Julian the Apostate," so called, upon the Constantinopolitan throne of the Roman world. This imperial pagan proved more humane and merciful to the Donatists than his "christian" (?) predecessors. He permitted them to return to their country, and restored them to the enjoyment of their former liberty. This revolution so far renewed their vigor, that they recruited their wasted ranks by bringing over, in a short time, the majority of the provincials to their interests. Gratian published several edicts against them, and in A.D. 377, deprived them of their houses of assembly, and prohibited all their meetings public and private. But the fury of the Circumcellions, and the apprehension of intestine tumults, prevented the vigorous execution of these laws. This appears from the numerous conventicles they possessed in Africa towards the conclusion of this fourth century, to which were attached not less than four hundred bishops. About this time a celebrated, or rather, notorious ecclesiastic entered the lists against them. This was that veritable saint of the Serpent calendar, equally glorified by Greek, Latin, and Protestant, historically known as St. Augustine, bishop of Hippo. He attacked them in every way; and as he was a hot-headed and active spirit, he animated against them the whole antichristian world with its imperial court. "The catholic bishops of Africa," says Mosheim, "animated by the exhortations, and conducted by the

counsels of this zealous prelate, exerted themselves with the utmost vigor in the destruction of those seditious sectaries (the Earth-assisted Woman) whom they justly looked upon, not only as troublesome to the (catholic) church by their obstinacy (as he calls her faithfulness to “the testimony of the anointed Jesus”) but as a nuisance to the State (or Dragon) by the brutal soldiery (“the earth”) which they employed in their cause (though on p. 124, § viii. he says, “the Donatists regarded the Circumcellions with the utmost detestation and abhorrence”). Accordingly, deputies were sent, A.D. 404, from the council of Carthage to the emperor Honorius to request that the laws enacted against heretics by the preceding emperors might have force against the Donatists, *who denied that they belonged to the heretical tribe*; and also to desire that bounds might be set to the barbarous fury of the Circumcellions.” In acceding to this request, the Dragon-emperor imposed a fine upon all the Donatists who refused to return into the bosom of the catholic church, and sent their bishops and teachers into banishment. In A.D. 405, new and severer laws were enacted against them under the title of Acts of Uniformity; and as the lay magistrates (the earth) were too tardy in the execution of vengeance for “christian priests,” the council of Carthage, A.D. 407, sent deputies a second time to the emperor, desiring that certain persons might be appointed to execute the new edicts with vigor and impartiality, in other words, without mercy. This was granted also. But the Donatists, though much shaken by these repeated assaults of the Dragon, were still “*nourished*” and “*fed*” by the Providence of the Deity. Their strength revived A.D. 408, after Stilico had been put to death by the order of Honorius; and gained an accession of vigor the following year, in which the emperor published a law in favor of liberty of conscience, and prohibited all compulsion in matters of religion. This law, however, was not of long continuance. There is nothing the catholic clergy detest so much as liberty to think, speak, and act, contrary to their traditions. This has been characteristic of them in all ages. It is a characteristic of the craft of all orders, though times and circumstances repress its manifestation when things are not convenient or propitious. Liberty to discuss freely the demerits of the Traditorial Church was terribly annoying to those who justified the delivering up of the Holy Scriptures to be burned as the redemption price of their nondeliverance. These word-despising catholic traditors would let the Dragon-government have no rest until the edict of toleration was repealed; and the blood of the Witnesses of Jesus was caused to flow afresh. The law was therefore abrogated at the earnest and repeated solicitation of the council of bishops which met at Carthage, A.D. 419; and Marcellinus, the tribune, was sent by Honorius into Africa with *a flood of legionaries* effluent of the Dragon’s Mouth. Full power was given to him to sweep the woman away; and so to bring to a conclusion, or to extinguish, the testimony of these faithful witnesses against that DIABOLICAL AND SATANIC APOSTASY, blasphemously styled “the Holy Apostolic Catholic Church.” Who can but be penetrated with disgust and horror at the villainous and execrable cruelty of the clergy of this and after ages! It was evident that the emperor was reluctant to persecute the Donatists. But, though an emperor, he doubtless had reason to fear, lest in shielding the lives of the innocent, he might forfeit his own at the bidding of his episcopal allies. Nothing but extermination seems to have satisfied these hissing serpents and dragon-speaking priests. How thankful ought we to be, that the Deity has put it into the heart of “the Earth,” to open her mouth against the execution of sanguinary vengeance upon the believers and advocates of the truth by the generation of vipers whose vested interests are opposed to it.

Marcellinus, by imperial commission, instituted a judicial investigation at Carthage. The trial lasted three days, and, as might be expected, judgment was given in favor of the dominant clergy. The catholic bishops present were 286; and those of the Donatists 279. The latter, like Paul, appealed to the emperor, but without any favorable result. The terrors of this persecution caused many to apostatize to the catholics; while the severest penalties were inflicted on those who continued to “*obey the commandments of the Deity, and to hold the testimony of the anointed Jesus.*” Fines, banishment, and confiscation of goods, were the ordinary punishments visited upon the Donatists; and says Mosheim,

“the pain of death was inflicted upon such as surpassed the rest in perverseness, and were the seditious ringleaders of that stubborn faction.” Some avoided these penalties by flight, and others by concealing themselves; and the malice of their enemies has not failed to blacken their memories by imputing to them the crime of suicide. In the meantime, the Circumcellion-Earth again “ran with help for the woman,” and interposed between her and her oppressors to ward off the execution of the sentence against her seed. They ran up and down through the African wing of the Great Eagle in the most outrageous manner, committing acts of great cruelty upon the catholics, and defending themselves by force of arms.

But, while the remnant of the woman’s seed, which, in those trying times, “kept the commandments of the Deity, and held the testimony of the anointed Jesus,” were thus witnessing unto death, and by their witnessing, tormenting them that dwelt upon the Catholic terrene, they had a powerful and influential intercessor within the veil, whose eyes beheld the ferocious wickedness of the Roman Serpent, and whose ears were not inattentive to their prayers. It is not difficult to conceive, that these prayers would be many, earnest and fervent; for, having faith in God and in his word, they would know that deliverance could come from Him alone. He had placed them in the African Wing of the Great Eagle, to testify against the Laodicean Apostasy in Church and State. This was a dangerous mission, but it had to be done, and faithfully performed until there should be no catholic power there to witness against. This was their hope; but of the time when it should be broken in Africa, and they delivered, they had no knowledge. All they could do, then was to “offer much incense upon the golden altar before the throne” (Apoc. 8:3)—pray much. “contend earnestly for the faith once for all delivered to the saints,” and patiently wait for an answer to their earnest supplications, which would “ascend before the Deity out of the hand” of the incense-bearing angel of His presence.

JULIAN THE APOSTATE—Julian (361–363) reversed the religious revolution of Constantine and attempted to restore paganism throughout the Empire; but his reign did not last long enough to make this really effective. He issued a coin depicting “his image and superscription”, on the reverse side of which was a bull, symbol of pagan worship—Publishers.

These prayers had been partially replied to in the salutary events of the Julian Revolution, A.D. 361–’3. The angel Incense-Bearer had taken fire from the Golden Altar, and cast it from his censer into the earth; and there were in consequence, “voices, thunderings and lightnings, and an *earthquake*” (Apoc. 8:5). The time had now arrived to answer their prayers more fully in the breaking of the power of the catholic oppressor in Africa, by the events of the Second Wind Trumpet. For details, see Vol. 2, p. 53. The instrument of this great and righteous retribution was the world-wide renowned and terrible GENSERIC, whose invasion of Africa, A.D. 439, was favored and prompted by the impolitic persecution of the Donatists. The king of the Vandals, though a catholic, was an enemy of the Trinitarian communion. He presented himself to the Donatists as a powerful deliverer from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Dragon-emperors. Having wrested the province from the hands of the Romans, he ministered “food” and “nourishment” to the woman in protecting her seed, and giving them liberty and peace.

“But the wounds”, says Mosheim, “which this sect had received from the vigorous execution of the imperial laws, were so deep, that though it began to revive and multiply by the assistance of the Vandals, it could never regain its former strength and lustre.” They continued to enjoy the sweets of freedom as long as the Vandals reigned in Africa. These formidable barbarians were the Deity’s messengers of wrath to punish the Trinitarian Catholics of the African Wing for the serpent ferocity with which they tormented his faithful witnesses. The scene, however, was greatly changed when the empire

of the Vandals was overturned by the forces of Justinian, A.D. 534. Then, now nearly 1335 years ago, the African Wing was re-annexed to the body of the Great Eagle, and the Donatist section of the Witnesses was brought into contact and collision again with the “Dragon, the old Serpent.” They still continued *a separate body*, and not only retained their testimony, but toward the conclusion of the sixth century, and particularly from A.D. 591, defended their principles with renewed vigor, and were bold enough to proclaim the gospel publicly in the ears of the Homoousian Serpents themselves. Gregory, bishop of Rome, opposed these efforts with all the spirit and assiduity of the Antichrist, and tried various methods of putting them down; or, as Mosheim expresses it, “of depressing this faction which was pluming its wings anew, and aiming at the revival of those lamentable divisions which it had formerly excited in the church.” From this time, however, they do not appear to have attracted the notice of ecclesiastics. The early subjection of Africa to the Mohammedans, will account for this. The mission of the Witnesses was not against Mohammedanism; but against Homoousian Blasphemy. When this was eradicated by the Saracens, the witnessing of the woman’s seed was no longer required in Africa. As the Vandals favored Homoiousianism, which was the creed of Genseric, it is highly probable that they were from this time confounded with the Arians. The names of Arians and Manichæans, although *originally* employed to designate sectaries of the class the apostle terms “false teachers privily bringing in damnable heresies” (2 Peter 2:1), they were afterwards used by the ignorant and malicious to distinguish the inhabitants of the mountains and valleys of the other wing of the Great Eagle, in after times known by the general terms Albigenses and Waldenses. In fact, all who repudiated the Bishop of Rome after he had been created a god by the Dragon-power, as the Antichrist, were denounced as Manichæans, though they held nothing in common with those semi-pagans. Odious names imposed upon “heretics,” so called, by catholic doctors and councils rarely expressed the truth concerning them. It is the Serpent’s policy to call good things which are obnoxious to him and his sect by bad names. To bestow names expressive of the reality would be to speak the truth; and the highest authority has declared “that there is no truth in him” (John 8:44). Not being ignorant of this device, we are not to be hoodwinked by the foul names and hard speeches bestowed upon alleged “heretics” by popes, inquisitors, monks and doctors of “the church.” These all being ignorant of what constitutes a saint, are more likely to style him an Arian or Manichæan, or by any other name that prejudice or malice may invent, than by one that truly and Scripturally represents him. “The saints of the Highest Ones” have been denounced as “heretics” by the ruling faction ever since the woman fled into the wilderness; and will doubtless continue to be until the times of the down-treading-of the Holy City shall be fulfilled.

Thus, then, while the eleventh chapter exhibits the sackcloth-witnessing of the woman’s seed “before the god of the earth” for the truth of “the God of heaven” in the Alpine Wing of the *Great Eagle* (verses 4–13); this twelfth chapter, verses 14–17, represents her obedient and faithful remnant and protectors at war with the Serpent and Dragon of Constantinople and Rome, in the African Wing more especially, and before the Bishop of Rome was developed by the authority of the Constantinopolitan Serpent into the Supreme Pontiff of Antichristendom, apocalyptically styled “the god of the earth; and by Daniel, “a foreign god, a god of guardians, acknowledged by the king who does according to his will; a god whom his pagan ancestors did not know.” The twelfth chapter concludes at the epoch in which history loses all trace of a people, whose testimony against the superstition by law established kept the African Wing of the Catholic Empire in an excited and tumultuous condition to the great annoyance of all privileged bishops, priests, and deacons, who sought peace and comfort in high places for three hundred years. This brings us down to A.D. 612; or about five years after the Dragon had confirmed the gift of all heretics into the hand of the Bishop of Rome, who had been “acknowledged” by Justinian as a god over all the spiritual affairs of his empire, A.D. 533.

When the witnessing remnant had accomplished its mission against the Apostasy in Africa, the

power of their oppressor, the Catholic Church, was broken there by the Saracens, as predicted in Apoc. 9:1–11. “The common granary of Rome and mankind” as the fertile and highly cultivated province is styled by Gibbon, was appropriated by the followers of Mohammed, who have possessed it, (Algiers excepted, and since A.D. 1830 occupied by the French) from Tangier to Tripoli, unto this day. Thus had been blotted out from the arena of their power and glory, the people who had become “drunk with the blood of the saints, and with the blood of the witnesses of Jesus” (Apoc. 17:6); a fate richly deserved, and one which awaits the same class of superstitious savages in all of the other wing and body of the Great Eagle.

But the reader is not to suppose that the ferocity of the Catholic Dragon was confined to the seven fertile and populous provinces of the African Wing. All dissentients who protested against the imperial superstition in other provinces suffered as well as the Donatists. I have already referred to the case of the Novatians in Paphlagonia. By whatever name reproached, “the Serpent cast water, like a flood, out of his mouth after” them all. They were cast down, but not destroyed; persecuted and tormented in every way, yet not exterminated; for, says Mosheim, in speaking of “the heresies” of the 9th century, “the sects that had sprung up in the early ages of the church subsisted still with little change in their situation or circumstances;” and it may be added, that the saints of the Holy City and the witnesses of Jesus against the Laodicean Catholic Apostasy, have always existed under names imposed upon them, and holding views falsely attributed to them, by the malignity of their enemies, to the present day.

27. The Woe

The song of victory acclaimed by the privileged adherents of the MAN-CHILD OF SIN, in which they are made to ascribe their triumph over “the Great Fiery-Red Dragon” of Pagan Rome, not to themselves, but to the self-sacrificing devotion of their brethren, and to the faithfulness of their testimony even unto death; this *epinikion*, as it is styled by some, is contained, as we have seen, in the tenth, eleventh, and first clause of the twelfth verse of this chapter. The whole of the twelfth verse does not belong to the song. This verse should have begun at the word “Woe!”. The address to “the inhabitants of the earth and sea” is continuous of the subject of the ninth verse, and in place would read thus: “*the Dragon was cast out INTO THE EARTH, and his angels were cast out with him. WOE to the inhabitants OF THE EARTH and sea! for the DIABOLOS is come down unto you having great wrath, because he knoweth that he hath but a short time. And when the Dragon saw that he was cast INTO THE EARTH, he persecuted the woman which brought forth the Man-Child*”—Verses 12–13.

It is evident from this connection, that the casting out of the Dragon into the earth, and the beginning of the “woe” to the earth, were synchronous, or contemporaneous events. Though cast out of the heaven, he still retained power as the Diabolos to persecute the woman. He had lost position in the heaven. The *Supreme* Dragon-power and authority was located apocalyptically upon the “Seven Mountains,” the area of the “Seven Heads”—ch. 17:9, 10. To be excluded from the exercise of dominion in ROME, the Queen City, over Italy and the African Wing of the Great Eagle, was to be cast out of the heaven; but this might obtain without the entire deprivation of authority and power. “*The earth and sea,*” or all the Roman Habitable not included in Italy and Africa, still remained to be governed by emperors enthroned in other capitals. To lose authority in Rome, but yet to retain it in the earth and sea habitable, was to fall from the one “into” the other.

This was the fate of the Pagan-Roman Power, the subject of the prophecy. As we have seen elsewhere, it was “cast down” from supreme authority, and “cast out” from the “Seven Mountains into the earth,” when Maxentius was dethroned and superseded in the government by Constantine, A.D. 312. But the dominion of the idols was not thereby abolished: the situation, or relative position of parties, had

only been changed. The imperial ascendancy of the idols had been destroyed in Italy, Africa, Spain, Gaul and Britain; but they were still sovereign in the lower, or less dignified and important countries of Illyricum, Dacia, Macedonia, Thrace, Grecia, Asia Minor, Armenia, Syria, and Egypt. Of these countries, *Illyricum*, comprehending the region south and west of the Danube, north of Macedonia, north-east of the Adriatic, and north of Lombardy and Venetia; DACIA, including Hungary and the region between the lower Danube and the Balkan Mountains; GREECE, MACEDONIA, and THRACE; these constituted “the inhabitants of the earth”: while Asia Minor, Egypt, Syria, and the East, were occupied by “the inhabitants of the sea.” Before the idols lost their ascendancy, all these countries were ruled by the great political firm “Dragon Serpent, Diabolos and Satan.” But these partners in iniquity quarrelled, though all brethren of the same church. Dragon and Serpent lost caste, having fallen deeply into debt with nothing to pay. Their creditors therefore pronounced against them: and caused two other parties of the same name (and as after experience proved, of characters no less iniquitous) to take their place in the establishment. It was now “*a house divided against itself*,” consisting of Catholic and Pagan parties in the State—Dragon and Serpent catholic; and Diabolos and Satan zealous worshippers of the gods of their ancestors. The situation being thus changed, the administration of affairs was changed also. DIABOLOS was allowed to retain the direction and supervision of things spiritual and temporal in “*the earth and sea*,” while the catholic members of the firm rejoiced in the greater dignity and authority of the Italian Heaven.

But DIABOLOS saw clearly that this arrangement could not stand. He not only knew that the house of the kingdom was divided against itself; but that such a house must fall. The administrative elements were too incompatible to work in harmony together; for, though essentially there is no difference between Catholicism and Paganism, yet the intense lust of the former for universal empire would inevitably bring on a collision that would ultimate in the destruction of the weaker of the firm. Diabolos therefore knew that “*he had but a short time*.” He was determined, then, to make the most of his present opportunities, and to pour out the “*great wrath*” of idol worship upon the sympathizers with Dragon and Serpent, the catholic partners of the West, whom he might find among his subjects of “*the earth and sea*.”

DIABOLOS represented the interests of “the Great Fiery-Red Dragon” in “the earth and sea” after his supersession by the Man-Child of Sin upon the “Seven Mountains.” His principal agents after the fall of Maxentius, were Maximin and Licinius; the former the ruler of “*the sea*,” and the latter, of “*the earth*,” as already defined. The “*short time*” Providentially allotted to him to exhaust his “*great wrath*” upon the woman-inhabiters of the earth and sea, was a period of twenty years from A.D. 312 to A.D. 324. This great wrath constituted the “WOE” upon them; and consisted in the persecution of Maximin, “the most implacable enemy” of anti-pagans; his war with Licinius; the persecution of Licinius; and Licinius’ war with Constantine, when he led the forces of “the earth and sea” in the great and final conflict between the Michael and the Dragon—verses 7, 8.

Thus, the great wrath of Diabolos expended itself in the complete bankruptcy of the old concern. But this house had been so long established, that it was deemed expedient to continue it under the ancient style of “*Dragon, Old Serpent, Diabolos, and Satan*,” the essential difference between the old house and the new being, that the former did business in the interest of Jupiter and the Idols; while the sharp practice of the latter is in the name of an imaginary Peter and fictitious saints. The foundations of the two houses are the same. They are based solely in the flesh and the speculations of the fleshly mind so that their normal condition is “enmity against Deity,” and hatred of those who “keep his commandments, and hold the testimony of the anointed Jesus.”

28. Other Remnants of the Woman’s Seed

The Novatian remnant was numerous in most parts of the Great Roman Empire until towards the end of the sixth century. After this their name is not found in the history of the times. This arose from the fact of other leaders appearing to direct the witnessing of the woman's seed against traditions and superstitions more recently introduced by the Catholic Satan. *Laxity of discipline*, which was protested against by Novatianus, had caused the division of Anti-pagans into two distinct bodies, A.D. 251, or thereabouts. The majority styled themselves *Catholics*; the others, NOVATIANS, and Puritans. Some sixty or seventy years after, these received an accession of strength and numbers by the secession from the Catholics of multitudes, who were opposed to professors being ordained bishops, who surrendered the Holy Scriptures to be burned as the condition of personal safety in the Diocletian persecution; and who were also opposed to the incorporation of the church with the Roman State. These at the end of the sixth century were no longer the leading questions of the day. All the Woman's witnessing seed, whether called Novatian or Donatists, were united in judgment concerning them; but there were other topics that now came to demand more especial attention, in the witnessing for which other names than Novatians and Donatus strongly attracted the notice of mankind.

The tyranny and arrogance of Catholic bishops had become insufferable. Their oppressiveness created what might be styled *the episcopal question*; or the inquiry, *Does the New Testament make any difference, in order or degree, between Presbyters and Bishops?* The difference was generally admitted in the fourth century; but is without the least sanction in the apostolic writings. This was the earnest conviction of a presbyter named Ærius, whom Mosheim depreciates by nicknaming him "a Semi-Arian." He says, that in the latter part of the fourth century, "He erected a new sect, and excited divisions throughout Armenia, Pontus, and Cappadocia, by propagating opinions different from those that were commonly received. One of his principal tenets was, that bishops were not distinguished from presbyters by any Divine right; and that according to the institution of the New Testament, their offices and authority were absolutely the same" Had this tenet been received and maintained by the Catholic church, the world could never have been afflicted by the blasting presence of the Roman Pontiffs. "How far Ærius pursued this opinion, through its natural consequences, is not certainly known; but we know with the utmost certainty, that it was highly agreeable to many good Christians, who were no longer able to bear the tyranny and arrogance of the bishops of this century."

"There were other things in which Ærius differed from the common notions of the time: he condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites of that nature, in which the multitude erroneously imagine that the life and soul of religion consists. His great purpose seems to have been that of *reducing Christianity to its primitive simplicity*. This was a great and noble enterprise, and places the Ærians, as those who associated themselves with Ærius were styled, in the apocalyptic category of "the remnants of the woman's seed."

But the Novatian and Donatista remnants were not only reinforced by the Ærians; their strength and influence were augmented in the middle of the seventh century by the Paulicians. It was about A.D. 653, that a new sect arose in the Roman East, upon which this name was bestowed. There resided in the city of Mananalis, in Armenia, a person of the class to whom the gospel is preached, the obscure, whose name was Constantine. One day a stranger called upon him, who had been a prisoner among the Saracens in Syria, and having obtained his release, was returning home through this city. He was kindly received by Constantine, and for some days entertained at his house. The stranger had been a deacon of a church. In return for the hospitality he had received, he presented Constantine with two manuscripts; one of the "four gospels;" the other, of Paul's epistles. Constantine studied them as they deserved to be; and when he came to understand them, he would touch no other books; and commenced to teach the doctrines of Christ and his apostle to the Gentiles. He threw away his Manichæan library, exploded and rejected many popular absurdities; and led his countrymen to abandon their former teachers whom they

had most venerated; and opened an effective battery upon the superstitions of the catholic church and its hierarchy.

The history of the Paulicians is traceable only through the writings of their adversaries. The account given of their origin is derived from Peter the Sicilian, who was sent by Basil the Great to the Paulicians in Armenia, A.D. 870, to negotiate with them an exchange of prisoners. The following extract from Gibbon will show the special abominations against which they faithfully testified in their character of a remnant of the woman's seed. "Against the gradual innovations of discipline and doctrine," says he, "they were as strongly guarded by habit and aversion as by the silence of the Apostle Paul and the evangelists. The objects which had been transformed by the magic of superstition, appeared to the eyes of the Paulicians in their genuine and naked colors. They reasoned that an image made with hands was the common workmanship of a mortal artist, to whose skill alone the wood and canvas must be indebted for their merit and value;—that miraculous relics were a heap of bones and ashes, destitute of life or virtue, or of any relation, perhaps, with the person to whom they were ascribed;—that the true and vivifying cross was a piece of sound or rotten timber;—the body and blood of Christ, a loaf of bread and a cup of wine, the gifts of nature and the symbols of grace. The Mother of God, in the creed of the Paulicians, was degraded from her celestial honors and immaculate virginity; and the saints and angels were no longer solicited to exercise the laborious office of mediation in heaven and ministry upon earth."

"The Paulician teachers were distinguished only by their (assumed) Scriptural names, by the modest title of fellow-pilgrims, by the austerity of their lives, their zealous knowledge, and the credit of some extraordinary gifts of the Holy Spirit. But they were incapable of desiring, or at least obtaining, the wealth and honors of the catholic prelacy; such antichristian pride they bitterly censured; and even the rank of elders or presbyters was condemned as an institution of the Jewish Synagogue."

By the labors of Constantine, who added Sylvanus to his name, numerous disciples were made and collected into societies; and "the remnant," in a little time, was diffused over the provinces of Asia Minor and the region westward of the Euphrates. Ecclesias were constituted, as much upon the plan and model of the apostolic ecclesias as it was in their power to form them. Six of their principal congregations were designated by the names of those to which the Apostle Paul addressed his epistles; and their pastors adopted Scriptural names, as Titus, Timothy, Sylvanus, Tychicus, and so forth. "This innocent allegory," says Gibbon, "revived the memory and examples of the first ages." Their endeavour was to bring their contemporaries back to the original simplicity of Christian faith and practice. In this good and laudable enterprise Constantine Sylvanus spent twenty-seven years of his life with considerable success. The Catholic Dragon was greatly alarmed at the defections caused by his labors; and at the formidable proportions into which "the remnant" was being developed. After the ancient method of dealing with heretics, he proceeded to "cast out water like a flood" to sweep them away. He began to persecute the Paulicians with the most sanguinary severity; and the bloody scenes of the Great Fiery-Red Dragon miniætered by Galerius and Maximin were repeated under catholic names and forms. "To their excellent deeds," says the bigoted Peter of Sicily, "the divine and orthodox emperors added this virtue, that they ordered the Montanists and Manichæans (as he falsely styled the Paulicians) to be capitally punished, and their books, wherever found, to be committed to the flames; and further, that if any person was found to have secreted them, he was to be put to death, and his goods confiscated." "What more," asks Mr. Gibbon, "could bigotry and persecution desire?"

In the outpouring of the flood, a Greek official named Simeon, armed with legal and military powers, appeared at Colonia to strike the shepherd, and to reclaim, if possible, the lost sheep of Satan's flock. By a refinement of cruelty, this monster of vengeance planted Constantine Sylvanus before a line of his disciples, who were commanded, as the price of their pardon, and a proof of their repentance, to

stone him to death. But they nobly refused to imbue their hands in his blood. Only one apostate named Justus, but styled by the wretched catholics, a new David, could be found boldly to overthrow the Goliath of heresy. This Judas again deceived and betrayed his unsuspecting brethren; and as many as were ascertained and could be collected, were massed together into an immense pile, and by order of Justinian the Second, whose native cruelty was stimulated by the piety of superstition, consumed to ashes.

But Simeon, the officer, who had breathed out threatenings and slaughters against them, struck with astonishment at their valor, in the face of such cruel torments, like another Paul, became a preacher of the faith he once destroyed. He renounced his honors and fortune, and three years afterwards became the successor of Constantine Sylvanus, and at last sealed his witnessing for the anointed Jesus against the apostasy with his blood.

But though they did not fear to die for the faith, “the Paulicians,” says Gibbon, “were not ambitious of martyrdom; but in a calamitous period of one hundred and fifty years, their patience sustained whatever zeal could inflict. From the blood and ashes of the first victims, a succession of teachers and congregations arose.” The great instrument of their multiplication was the New Testament, as illustrated in the following example related by Peter of Sicily. A young man named Sergius, conversing one day with an aged woman, of the Paulician Remnant, was thus addressed by her:—“I hear, Sir, that you excel in literature and erudition, and are besides, in every respect a good man: tell me, then, why do you not read the sacred gospels?” He answered, *Nobis profanis ista legere non licet, sed sacerdotibus duntaxat*—“it is not lawful for us the profane to read them, but for the priests only.” “Not so,” she replied; “there is no respect of persons with God; he wills that all men should be saved, and come to the knowledge of the truth; but your priests, because they adulterate the word of God, do not read all to you.” She then repeated to him various portions of the holy Scriptures. After hearing them, he took the gospels, examined them for himself, and became a Paulician. Sergius was an important acquisition to the remnant. For thirty-four years he devoted himself to the ministry of the word; or to give it in his own words, “From the east to the west, and from the north to the south, have I been proclaiming the good news of salvation, and laboring on my knees.” And this he did with such success that the catholic clergy of Rome and Constantinople considered him to be the forerunner of Antichrist; and declared that he was producing the great apostasy foretold by the Apostle Paul! Peter of Sicily pronounced him “the wolf in sheep’s clothing, the Devil’s chiefest champion, the crafty dissembler of virtue (that is, an accomplished hypocrite), the enemy of the cross of Christ, a blasphemer, the hater of Christ, the mother of harlots;” “all which epithets,” says Turner, “have only one meaning, namely, that he taught with great effect.” The Paulician Remnant of the Woman’s Seed were harassed by the ferocity of the Catholic Dragon for a long period. Michael the first, and Leo the Armenian, were foremost in the race of persecution; “but,” says Gibbon, “the prize must doubtless be adjudged to the sanguinary devotion of Theodora, who restored the images to the oriental church. Her inquisitors explored the cities and mountains of the Lesser Asia, and the flatterers of the empress have affirmed that, in a short reign, one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames!”

29. *The Earth Again Runs to the Woman’s Help*

“The most furious and desperate of rebels,” says Gibbon, “are the sectaries of a religion long persecuted, and at length provoked. In a holy cause they are no longer susceptible of fear or remorse; the justice of their arms hardens them against the feelings of humanity; and they revenge their father’s wrongs on the children of their tyrants.” Such were the Circumcellions of Africa, the peasants of Paphlagonia, and such in the ninth century were the *popular sympathizers* with the Paulicians of

Armenia and the adjacent provinces. History styles these sympathizers Paulicians; but history is written by men who are ignorant of the principles of the doctrine of Christ, and are the enemies of “the remnants of the woman’s seed, who keep the commandments of the Deity, and hold the testimony of Jesus the anointed.” These are neither fanatics, nor furious and desperate rebels; neither are they hardened against the feelings of humanity, nor do they seek to avenge themselves; for this they are strictly forbidden to do by Him who says, “vengeance is mine; I will repay”. The furious and desperate fanatics, steeled against the Divine law and the feelings of humanity, are the serpents, the generation of vipers, in place or power, “the spirituals of the wickedness in the heavenlies,” who counsel and execute the sanguinary ferocity of the Dragon and the Beast. Providence has graciously and mercifully arranged that these insatiable shedders of the blood of His saints shall be fiercely antagonized by the indignant hatred of tyranny, and the love of civil and religious liberty, common to the Scripturally enlightened of mankind; for men may have light enough to discern the folly, and hypocrisy, and diabolism, incorporated in Church and State, and yet be very far from an intelligent belief of “the truth as it is in Jesus” by which alone they can be saved.

Of this earthly class were the “Paulicians,” so called, who revolted and warred against the Constantinopolitan Catholic Dragon, A.D. 845–880. They were the militant Paulicians of the pike and gun, stirred up to deeds of blood and valor by the cruel torments of the clergy, in defence of the spiritual and real disciples of the apostle Paul, whose only fight was “the good fight of faith.” This thirty-five years of Paulician warfare with the Dragon was “the earth running with help to the woman, and opening her mouth to swallow up the flood cast out of the Dragon’s Mouth.” They were first awakened to inflict death upon a governor and a bishop, who lent themselves to execute the imperial mandate for the conversion and destruction of “heretics.” A more dangerous and consuming flame was kindled by Theodora’s persecution, and the revolt of Carbeas, a valiant sympathizer, who commanded the imperial guards of the General of the East. His father had been skinned alive by the Catholic Inquisitors. This horrible cruelty determined him to abandon the service of the Dragon. Five thousand sympathizers joined him in renouncing their allegiance to anti-christian Rome, and in forming an alliance against her with the Saracen “Commander of the Faithful.” “During more than thirty years,” says Gibbon, “Asia was afflicted by the calamities of foreign and domestic war; in their hostile inroads the disciples of St. Paul were joined with those of Mohammed; and the peaceful christians, the aged parent and tender virgin (the besotted catholics) who were delivered into barbarous servitude, might justly accuse the intolerant spirit of their sovereign. So urgent was the mischief, so intolerable the shame, that Michael was compelled to march in person against the Paulicians: he was defeated under the walls of Samosata: and the Roman emperor fled before the heretics whom his mother Theodora had condemned to the flames.” The valor and ambition of Chrysocheir, successor to Carbeas, embraced a wider circle of rapine and revenge. In alliance with his faithful anti-catholic Moslems, he boldly penetrated into the heart of Asia Minor. These were the times of the Moslem Woe, in which the catholics were “tormented with the torment of a scorpion when he striketh a man.” “The men who had the seal of Deity in their foreheads,” the Paulicians, were “not hurt” by it; but, as we see, were defended by the Moslem Locusts, who, as the sword of Deity, avenged them upon “the shaven crowns” whose skulls they cleft without mercy. “In those days they sought death (or the political extinction of the State, which would relieve them of those tormenting inroads), but they found it not; and they desired to die, but the death fled from them” (Apoc. 9:4–6). The Dragon legions were repeatedly overthrown, and his edicts of persecution were responded to by the pillage of Nice and Nicomedia, of Ancyra, and Ephesus, whose cathedral was turned into a stable for mules and horses; and the Paulician sympathizers vied with the Saracens in evincing their contempt and abhorrence of the idols and relics of catholic superstition.

This was a righteous retribution encouraging to behold. Truly, as Gibbon remarks, “it is not unpleasing

to observe the triumph of rebellion over the same despotism which has disdained the prayers of an injured people.” The dragon was reduced to sue for peace, to offer ransom for catholic captives, and to request, in the language of moderation and charity, that Chrysocheir would spare his fellow-christians, and content himself with a royal donation of gold and silver and silk garments. “If the emperor,” replied the Paulician defender, “be desirous of peace, let him abdicate the East, and reign without molestation in the West. If he refuse, the servants of the Lord will precipitate him from his throne.” But the time for the fall of the Eastern Roman Empire had not yet arrived. The emperor Basil the Macedonian accepted Chrysocheir’s defiance, and led his army into “the land of heresy,” which he wasted with fire and sword.

With the death of Chrysocheir the power of the Paulicians’ defenders declined. About the middle of the eighth century, Constantine Copronymus had transplanted many of the Paulicians from the Euphrates to Constantinople and Thrace; and by this emigration their doctrine was introduced and diffused in Europe. The Paulicians of Thrace struck their roots deeply into this foreign soil, where they resisted the storms of persecution, maintained a secret correspondence with their Armenian brethren, and gave aid and comfort to their preachers, who labored, not without success, among the Bulgarians. They were restored and multiplied by a more powerful colony of Paulicians transplanted A.D. 970, by John Zimisce, from Armenia to Thrace. Their exile to this country was softened by a free toleration. They held the city of Philippopolis, and the keys of Thrace; the catholics were their subjects; they occupied a line of villages and castles in Macedonia and Epirus; “and many native Bulgarians,” says Gibbon, “were associated to the communion of arms and heresy.” As long as these Thraco-Bulgarian Circumcellions, “the Earth,” were awed by power and treated with moderation, they were distinguished in the Dragon armies as volunteers; and the courage of these “dogs ever greedy of war and thirsty of human blood,” is noticed with astonishment, and almost with reproach, by the pusillanimous Greeks. The same spirit rendered them arrogant and contumacious; they were easily provoked by caprice or injury; and their privileges were often violated by the faithless bigotry of the Dragon-government and clergy. The emperor Alexius Comnenus undertook to proselyte them to the reigning superstition. Those of their leaders who were contumacious were secured in a dungeon, or banished; but their lives were spared by the prudence, rather than the mercy, of the emperor, at whose command a poor and solitary heretic was burnt alive before the cathedral of St. Sophia.

But the proud hope of eradicating the faith and testimony of the remnant was speedily overturned by “the invincible zeal of the Paulicians,” who ceased to dissemble, or refused to obey. After the death of Alexius, they soon resumed their civil and religious laws. In the beginning of the thirteenth century their head-quarters were on the confines of Bulgaria, Croatia, and Dalmatia, with which filial relations were maintained by the Paulician congregations of France and Italy. In the eleventh and twelfth centuries they found great favor and success in these countries, which Gibbon says, “must be imputed to the strong, though secret, discontent which armed the most pious christians (catholics) against the Church of Rome,” now in the seventh century of its legal supremacy over all the spiritual affairs of the Great Roman Eagle. “Her avarice,” he continues, “was oppressive, her despotism odious; less degenerate, perhaps, than the Greeks in the worship of saints and images, her innovations were more rapid and scandalous: she had rigorously defined and imposed the doctrine of transubstantiation; the lives of the Latin clergy were more corrupt, and the eastern bishops might pass for the successors of the apostles, if they were compared with the lordly prelates, who wielded by turns the crosier, the sceptre, and the sword.”

Under the Constantinopolitan standard, the Paulicians were often transported to the Greek provinces of Italy and Sicily: in peace and war they and their sympathizers of “the earth,” who were confounded with them under the same name, freely conversed with strangers and natives, and their views were silently propagated in Rome, Milan, and the newly-arisen Ten-Horn kingdoms of the Beast beyond the

Alps. It was soon discovered, that many thousand catholics of every rank, and of either sex, had embraced the “heresy” of Paul; and the flames that consumed twelve cathedral priests of Orleans was the first act and signal of persecution in the West. “They spared their branches,” says Gibbon, “over the face of Europe.” United in common hatred of idolatry and Rome; they were connected by an ecclesiastical organization of over-seers and presbyteries, usually styled elders and pastors. The French called them “Bulgarians” by way of reproach, meaning thereby “unnatural sinners”. Their catholic enemies also falsely styled them Manichæans, and charged them with contempt of the Old Testament, and the denial of the body of Christ, either on the cross or in the bread and wine. They repudiated the catholic dogmas connected with the cross and eucharist; but they took both bread and wine, discerning by “the testimony of the anointed Jesus which they held,” the representation therein of his broken body and blood, shed for remission of the sins of the many (Matt. 26:28). “A confession of simple worship and blameless manners,” says Gibbon, “is extorted from their enemies; and so high was their standard of perfection, that the increasing congregations were divided into two classes of disciples, of those, *who practised*, and those *who aspired*. It was in the country of the Albigeois, in the southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of massacre and uprising of “the Earth” which had been displayed in the neighbourhood of the Euphrates, were repeated in the thirteenth century on the banks of the Rhone. The laws of the Constantinopolitan Dragon and Serpent were revived by Frederick the Second, the reigning emperor of the Two-Horned Beast of the Earth, which “*spake as a Dragon*” (Apoc. 13:11). The barons and cities of Languedoc were “the earth that ran with help for the Woman: and Pope Innocent the Third surpassed the sanguinary and murderous renown of the ferocious Theodora. It was in cruelty alone that her soldiers could equal the Crusaders; and the cruelty of her priests was far excelled by the founders of the Inquisition. The visible assemblies of the Albigensian Paulicians were extirpated with fire and sword; and “the bleeding remnant” escaped by flight, concealment, or conformity to the hated superstition of the destroyer. But the invincible spirit which they had kindled still lived and breathed in the western world. A latent succession was preserved of “the disciples of St. Paul,” who protested against the tyranny of Rome, and embraced the Bible as the rule of faith.

Thus, I have briefly tracked “the remnants of the woman’s seed,” under the names of Novatians, Donatists, Ærians, Paulicians and Albigenses, through a long and sanguinary period of sack-cloth-witnessing of a thousand years, against the Apostasy as by law established in “the two Wings of the Great Eagle.” In this weary and heart-rending journey, we have visited the Roman Africa, Armenia, Asia Minor, Thrace, Bulgaria, and working our way up the Danube, crossed the Alps into Italy and France. But how changed is the constitution of “the Great Eagle” at the close of this Millennium of Blood! When the remnants of the Woman’s seed began their anti-catholic witnessing in the African Wing, the great eagle was subject only to “the Dragon the old Serpent,” enthroned in Constantinople. Then there was no Pope of Rome; no Ten-Horned Beast of the Sea; no Two-Horned Beast of the Earth; nor any Image of the Beast. Then, the simple inquiry was, “Who is like the Dragon? who is able to make war with him?” for in those days they all “worshipped the Dragon,” in all the length and breadth of the Roman world. But now, in the twelfth century, we stand in the Alpine regions of France and Italy as witnesses “before the god of the earth” (Apoc. 11:4); a god unknown to the Dragon in the epoch of the woman’s flight, A.D. 315–345, and his pagan predecessors, in whose times he was but the simple OVERSEER of an ecclesia in Rome. But, ere this century, he had long become a god by the grace and power of the Dragon, who had bestowed upon him “his power, and his throne, and great authority” (Apoc. 13:2). And besides this, in surveying the subjacent landscape from the Alpine heights, we see the Beast of the Earth and the Beast of the Sea intensely catholic and hostile to “the commandments of the Deity and the testimony of the anointed Jesus”. Whence came these dominions? They are the results of

the outpouring of the Divine wrath upon the Dragon, in retribution of his catholic worship of daimonia and idols, and of the murders, sorceries, fornications and thefts of his clergy (Apoc. 9:20, 21); in other words, they are the results of the sounding of the wind-trumpets in answer to the prayers of “the remnants of the woman’s seed,” which, as “*much incense*,” ascended, through their Golden Intercessor, before the throne (Apoc. 8:3, 4).

But, while we have been making this millennial tour through the Wings of the Great Eagle, has it been all peace and spiritual tranquility in the interior regions? No; from time to time, reformers started up amidst the catholics themselves; and, as pioneers, prepared the ground for more advanced believers to cultivate and sow with the incorruptible seed. Of these pioneers was Claude, Catholic bishop of Turin, appointed to that See by Charlemagne. He was in high repute for his knowledge of the Scriptures and his first-rate talents as a preacher; in consequence of which, says the Abbe Fleury, “the French monarch being apprised of the deplorable state of darkness in which a great part of Italy was involved in reference to the doctrines of the gospel, and anxious to provide the churches of Piedmont with a teacher who might counteract the growing rage for image-worship, appointed Claude to the See of Turin, about A.D. 817.” Though he died the catholic bishop of Turin, he is regarded as the spiritual father of the “meek confessors of Piedmont,” who seceded from the catholic church, and became for many centuries a remnant of the woman’s seed. Claude continued his zealous anti-Romish labors until A.D. 839, by which time the valleys of Piedmont were filled with his disciples; and, says Jones, “While a night of awful darkness sat brooding on almost every other part of Europe, the inhabitants of Piedmont preserved the gospel among them in its native simplicity, and rejoiced in the healing beams of the Sun of righteousness”.

In the tenth century, that is, from A.D. 900 to A.D. 1000, there were thirty occupants of “St. Peter’s Chair.” When describing this period Mosheim says: “The history of the Roman pontiffs who lived in this century, is the history of so many monsters and not of men, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Romish communion, unanimously confess”. In this dismal period, the clergy was, for the most part, composed of a most worthless set of men, shamefully illiterate and stupid; ignorant, more especially in religious matters; equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds.

To stem this torrent of corruption, there appeared in the south of France, in the province of Languedoc and Provence, one Peter de Bruys, about A.D. 1110. He was the founder of the Petrobrusians. His labors were successful. He taught that “the ordinance of baptism should be administered only to adults; that it was a piece of idle superstition to build and dedicate churches to the service of God, who, in worship, has peculiar respect to the state of the heart, and who cannot be worshipped with temples made with hands; that crucifixes are objects of superstition, and ought to be destroyed; that in the Lord’s Supper the real body and blood of Christ were not partaken by the communicants, but only represented in the way of symbol or figure; and, lastly, that the oblations, prayers and good works of the living, can in no way be beneficial to the dead”.

A few years after the decease of Peter de Bruys, an Italian by birth, generally styled Henry of Toulouse, arose to bear witness against the corruptions of the time. He declaimed with fervid vehemence against the vices of the clergy and the superstitions they invented. He rejected the baptism of infants; treated the festivals and ceremonies of the catholic church with the utmost contempt, and held clandestine assemblies, in which he explained and inculcated the doctrine he set forth.

Contemporary with Henry, and eight years his survivor, was Arnold of Brescia, who from A.D. 1147 to 1155, bearded the papal lion in his den. He was inferior to Peter de Bruys and Henry, neither in fortitude nor zeal, while in learning and talent he excelled them both. The zeal of this daring reformer was first directed against the wealth and luxury of the Romish clergy. He charged upon them most of the

corruptions that disgraced religion, and called upon them to renounce their usurped possessions, and to lead a frugal and abstemious life on the voluntary contributions of the people. The inhabitants of Brescia revered him as the apostle of religious liberty, and rose in rebellion against their accredited bishop. Driven by persecution from place to place, he determined on the desperate experiment of fixing the standard of revolt in the very heart of Rome.

He was the Garibaldi of the twelfth century. For a time he found protectors among the nobility and gentry. He harangued the populace with his usual fervor, and inspired them with such a regard for their civil and ecclesiastical rights, that a complete revolution was effected in the city. The papal Pontifex Maximus struggled in vain against this invasion of his power, and at last sunk under the pressure of calamity. His successors, Celestine and Lucius, were unable to check the popular frenzy. The leaders of the insurrection waited upon Licius, demanded the restitution of the civil rights which had been usurped from the people, and insisted that he and the clergy should trust only for their stipends to the pious offerings of the faithful, as at the beginning. The pope survived this astounding demand only a few days, when he was succeeded by Eugenius III., who, dreading the mutinous spirit of the inhabitants, withdrew from Rome, and was "consecrated" in a neighboring fortress.

Arnold, who had withdrawn from Rome during this extraordinary insurrection, hearing of the escape of the newly-elected pope, repaired once more to the city, and animated with fresh vigor the energies of the populace. He called to their remembrance the achievements of their ancestors, and painted in the strongest colors the sufferings which sprung from ecclesiastical tyranny. He charged them never to admit the pontiff within their walls till they had prescribed the limits of his spiritual jurisdiction, and fixed the civil government in their own hands. The passions of the populace were aroused by these harangues; and, headed by the disaffected nobles, they attacked the cardinals and other ecclesiastics, set fire to the palaces, and compelled the inhabitants to swear allegiance to the new constitution.

The excesses of this ungovernable mob, "*the Earth*," stirred up all the wrath of "the successor of St. Peter;" who, placing himself at the head of his troops, marched against the city, into which he was admitted after making some trifling concessions. The friends of Arnold were nevertheless still numerous, and for ten or a dozen years they "*shut the heaven*," or continued to agitate the city. It was not till A.D. 1154, that anything like a settled peace was established. The presence of Arnold and his witnessing brethren in the very face, as it were of "the god of the earth" was the cause of all this tumult. For it was their mission to agitate the waters, and "*to shut the heaven, that it rain not in their days of the prophecy; and to turn the waters into blood, and to smite the earth with all plagues as often as they willed*" (Apoc. 11:6). But at this date, a riot having ensued, Adrian IV. placed the city under an interdict, and from Christmas to Easter deprived it of all catholic worship. This gave a sudden turn to the public mind. Arnold and his friends were expelled from the city, and fled for protection to the Viscount of Campania. Thither the vengeance of the pope pursued them, and he instigated Frederick Barbarossa to force Arnold from his asylum in his territories. Immediately after this he was seized by Cardinal Gerard and burned at the stake, in the midst of the fickle populace, who gazed with stupid indifference on the bold and valiant champion who had fallen in defence of their dearest rights, and whom they had regarded with the highest veneration.

"We may truly say," says Dr. Allix, "that scarcely any man was ever so torn and defamed on account of his doctrine as was this Arnold of Brescia. It was because, with all his power, he opposed the tyranny and usurpation which the popes began to establish over the temporal jurisdiction of the kings of the earth. He was the man who by his counsel renewed the design of re-establishing the authority of the Senate of Rome, and of compelling the pope not to meddle with anything but what concerned the government of the church, without invading the temporal jurisdiction; this was his crime, and this, indeed, is such a one as is unpardonable with the pope, if there be any such".

Though Arnold, like Garibaldi, was a zealous anti-papist, there is no proof of his belonging to “the Holy City;” but much presumptive evidence that he did not. He was a strenuous advocate of civil and religious liberty, and heretical according to the catholic standard of orthodoxy. But he might be all this, and yet not a christian of the New Testament type. However, he was enlightened enough to impugn the dogma of transubstantiation, and to deny that baptism should be administered to infants. And this alone in catholic judgment was sufficient ground for his condemnation.

The memory of Arnold was long and fondly cherished by his countrymen, and his tragical end occasioned murmurs both loud and deep. His murder was regarded as the act of the Bishop of Rome and his clergy. Arnold’s friends, who were numerous, separated themselves from communion with the pope’s church, and by the name of Arnoldists long continued to bear their testimony against its numerous abominations, as another of “the remnants of the woman’s seed”.

A multitude of converts in all the southern provinces of France, and the states of Italy, resulted from the able and faithful labors of these three men. When it became aware of it, the Court of Rome became alarmed, and resorted to torture and destruction for the suppression and extermination of them, as heretics that troubled the church, or “tormented them that dwelt upon the earth” (Apoc. 11:10). “It made war upon them,” and ultimately “overcame them, and killed them” (v. 7; 13:7); for what was deemed a good and sufficient reason, namely, their tormenting testimony, styled by the catholic destroyer, “HERESY.” The following extract from Venema’s Ecclesiastical History will serve to show in what their *heresy* consisted:

“The chief articles of their heresy,” says he, “were the following:

1. That the Holy Scriptures were *the only source of faith and religion*, without regard to the authority of the fathers and tradition; and although they principally used the New Testament, yet, as Usher proves from Reinier and others, they regarded the Old also as canonical scripture. From their greater use of the New Testament, however, their adversaries took occasion to charge them with despising the Old.
2. They held the entire faith, according to all the articles of the apostles’ creed.
3. They rejected all the external rites of the dominant church, except baptism and the Lord’s Supper; such as temples, vestures, images, crosses, the religious worship of holy relics, and the remaining sacraments, confirmation, penance, holy orders, matrimony, and extreme unction; “these they considered as inventions of Satan and the flesh, and full of superstition.
4. They rejected purgatory, with masses and prayers for the dead, acknowledging only two terminations of the present state—heaven and hell; but in what sense of these terms, Venema says not.
5. They admitted no indulgences, nor confessions of sin, with any of their consequences, except mutual confessions of the faithful for instruction and consolation.
6. They held the sacraments of baptism and the eucharist only as signs, denying the corporeal presence of Christ in the eucharist, as we find in the book of this sect concerning Antichrist, and as Ebrard of Bethunia accuses them in his book against heresies.
7. They held only three ecclesiastical orders—bishops, priests or presbyters, and deacons—and that the remainder were human figments: that monasticism or monkery was a putrid carcase, and was the invention of men; and that the marriage of the clergy was lawful and necessary.
8. Finally, they asserted the Roman Church to be the Whore of Babylon; and denied obedience to the pope or bishops, and that the pope had any authority over other churches, or the power of either the civil or ecclesiastical sword”.

Towards the end of the twelfth century heresy of this sort grew apace; for a new impulse was given to it by the labors of another enterprising witness against Rome, named PETER WALDO of Lyons. He was an opulent merchant, whose attention was drawn to the Holy Scriptures, which he was able to read for himself in the Latin Vulgate, the only edition of the Bible at that time in Europe. From the Scriptures

alone he obtained the knowledge of the way of salvation; and being enlightened in this, he began to teach it to his neighbors. He felt the necessity of their having the word in their own tongue; he therefore, rendered the four testimonies for Jesus into French. This accomplished, he proceeded to expound their contents. Reinerius Saccho, a Romish Inquisitor, says of him, that "being somewhat learned, he taught the people the text of the New Testament in their mother tongue". "His kindness to the poor," says one of the Magdeburgh Centuriators, "being diffused, his love of teaching, and their love of learning, grew stronger and stronger, so that great crowds came to him, to whom he explained the scriptures. He was himself a man of learning; nor was he obliged to employ others to translate for him, as his enemies affirm." Be this as it may, the inhabitants of Europe were indebted to him for the first translation of the Bible into a modern tongue since the time that the Latin had ceased to be a living language—a gift of inestimable value to all who spoke French.

Animated with an enlightened zeal, he repudiated all the dogmas, rites, and ceremonies of human invention; and lifted up his voice like a trumpet against the arrogance of the pope and the reigning vices of the clergy. In short, he seems to have taught the truth in its simplicity, while he exhibited in his own example its excellency, and labored most assiduously to demonstrate the difference between the teaching of the New Testament and that of the blasphemous clergy of the Latin church. These proceedings of Waldo were reported to the Archbishop of Lyons, who became very indignant. He forbade Peter to teach any more on pain of excommunication, and of being proceeded against as a heretic. But Waldo belonging to a remnant of the woman's seed, was not to be silenced by archiepiscopal authority. He replied, that though a layman, he could not be silent in a matter which concerned his fellow-creatures. Attempts were presently made to apprehend him, but without success: so that he lived concealed in Lyons for a space of three whole years. At the end of these, pope Alexander III. hearing of his doings, anathematized both him and his adherents. The shepherd and his flock were therefore scattered abroad, and like the faithful in Jerusalem on the death of Stephen, "went everywhere preaching the word" (Acts 8:4). Waldo retired into Dauphine, where he preached with great success. Persecuted from place to place, he next retired into Picardy. Driven from thence, he proceeded into Germany, carrying along with him "*the testimony of the anointed Jesus.*" He at length settled in Bohemia, about A.D. 1184, where he continued witnessing until death.

His followers were chiefly called "Leonists," after the city of Lyons, where he commenced his labors: they were also frequently designated "the Poor of Lyons". Numbers of his disciples fled for an asylum into the Valleys of Piedmont, taking with them the new translation of the Scriptures. In this country they mingled with the Paulicians and other witnesses against Romish superstition previously existing there, and were afterwards known by the name of "Waldenses," or Vaudois: they also diffused themselves over the South of France, where they became known as "Albigenses;" for it is the same class of witnesses styled by these different names, according to the different countries, or districts of the same country in which they appeared. In Alsace and along the Rhine, the doctrines of Waldo spread extensively. Persecution followed in their wake. Thirty-five citizens of Mentz were consumed to ashes by the papists in one fire in the city of Bingen, and eighteen in Mentz itself. The bishops of Mentz and Strasburgh breathed nothing but vengeance and slaughter against them; and at Strasburgh, where Waldo himself is said to have narrowly escaped, eight persons were committed to the flames. Multitudes died praising God, and in the confident hope of resurrection to eternal life. The blood of the witnesses became the seed of a new generation of faithful ones; and in Bulgaria, Croatia, Dalmatia, and Hungary, societies were established which flourished throughout the thirteenth century.

It is not surprising that the great and rapid increase of the witnesses should stimulate the Court of Rome to great activity against them. Their testimony was tormenting; and it is not in human nature to endure torment without seeking relief. Rome had but one remedy, and that was persecution to the ruin of

body and estate. Councils were held in continual succession, and persecuting edicts issued to check the growing evil, though with little or no effect.

The following is an extract from the fourth canon of the council of Tours, held A.D. 1163. Evidently referring to the Albigensian Remnant, it thus proceeds:

“In the country about Toulouse, there sprang up *long ago* a damnable heresy, which, by little and little, like a cancer, spreading itself to the neighbouring places of Gascony, hath already infected many other provinces; which whilst, like a serpent, it hid itself in its own windings and twistings, crept on more secretly, and threatened more danger to the simple and unwary; wherefore we do command all bishops and priests dwelling in these parts, to keep a watchful eye upon these heretics; and under the pain of excommunication, to forbid all persons, as soon as these heretics are discovered, from presuming to afford them any abode in their country, or to lend them any assistance, or to entertain any commerce with them *in buying or selling*; that so at least, by the loss of the advantages of human society, they may be compelled to repent of the error of their life. And if any prince, making himself partaker of their iniquity, shall endeavor to oppose these decrees, let him be struck with the same anathema. And if they shall be seized by any catholic princes, and cast into prison, let them be punished with confiscation of all their goods. And because they frequently come together from divers parts into one hiding place, and because they have no other ground for their dwelling together save only their agreement and consent in error—therefore we will that such their conventicles be both diligently searched after, and, when they are found, that they be examined according to canonical severity”.

But, while power was on the side of the oppressor, the Deity had also given power to His witnesses (Apoc. 11:3). This made their sackcloth-witnessing singularly effective, as is very plain from the following extract of a letter from the Archbishop of Narbonne to Louis VII., king of France: “My Lord the King,” says he, “We are extremely pressed with many calamities; amongst which there is one that most of all affects us, which is, that the catholic faith is extremely shaken in this our diocese; and St. Peter’s boat is so violently tossed by the waves that it is in great danger of sinking”!

The god of the Roman earth was exceedingly incensed at this stormy buffeting of his bark. In A.D. 1181, Lucius, the third pope of that name, fulminated his decree against them, in which he said, “We declare all Catharists, Paterines, and those who call themselves ‘the Poor of Lyons,’ etc., to lie under a perpetual anathema!” All who presume to buy and sell without authority from the Roman image (Apoc. 13:17)—all who held or taught opinions concerning baptism, the Lord’s Supper, remission of sins, marriage, or any of the sacraments of the church, *differing from what the holy church of Rome doth teach and observe*—are to be judged heretics, and anthematized. The refusal to take an oath is to be deemed a proof of heresy, and treated accordingly; and all the afore-mentioned were to be delivered up to the secular power for punishment, and their goods confiscated to the use of the church. The clergy are enjoined to make vigilant search after all such heretics, and to call to their aid all earls, barons, governors, and consuls of cities, and other places, to execute the ecclesiastical and imperial statutes concerning these matters; and any city that refused to yield obedience to these “decretal constitutions” was to be excluded from all commerce with other cities, and deprived of the episcopal dignity. These intolerant proceedings, directed chiefly against the witnessing remnants of the woman’s seed in the south of France, drove multitudes of them into and across the Pyrenees, into Spain; in consequence of which, Ildefonsus, king of Aragon, published an edict, A.D. 1194, charging and commanding all the “Waldenses, Insabbati, who are otherwise called ‘the Poor of Lyons,’ and all other heretics, who cannot be numbered, being excommunicated from the Holy Church, adversaries to the cross of Christ, violaters and corrupters of the Christian religion, to depart out of our kingdom, and all our dominions.” Moreover, “whosoever from that day forward, should presume to receive the Waldenses, Insabbati, or any other heretics, of whatsoever profession, into their houses, or be present at their pernicious sermons, or afford

them meat or any other favor, should incur the indignation of Almighty God, as well as that of his majesty—have his goods confiscated, without the remedy of an appeal, and be punished as if he were actually guilty of high treason!” Such was the state of matters at the end of the twelfth century; and it may serve to make the reader’s mind more appreciative to the appalling scenes of slaughter and carnage inflicted upon the woman’s seed in the war upon them by “*the Beast that ascendeth out of the abyss*” (Apoc. 11:7). See Vol. 3, p. 268–269; and ch. 13:21.

CHAPTER 13

THE LAODICEAN STATE

CONTINUED

The Laodicean State, typified by the Apocalyptic ecclesia at Laodicea, is parallel with the Seventh Seal Period from its opening to the Fall of the apocalyptic Babylon after the appearing of “THE ANCIENT OF DAYS.”

From A.D. 324 to A.D. 1864–’8, or thereabout.

See Vol. 1, p. 428

2. Second General Division of the Seven Sealed Scroll

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ “as a thief;” exhibiting the development of the Ten Horns of Daniel’s Fourth Beast in the wounding of the Sixth Head and the establishment of the Seventh; (Apoc. 8) the subversion of the Greek Catholic Dynasty of Constantinople, (Apoc. 9) the rising of Daniel’s eleventh Episcopal Horn, or Eighth Head, that speaks blasphemies, and “as a Dragon;” (Apoc. 13:1–5, 11–18; 17) the war of the Saints and Witnesses with this power; their subjugation, death, resurrection, and ascension to the heaven at the ending of the Sixth Trumpet; (Apoc. 11:3–12; 12:14, 16, 17; 13:6–10) judgments upon their enemies, the Horns, Eighth Head, and Image; (Apoc. 16:1–11) and the preparation of their way (Apoc. 16:12–14).

TIME OF EVENTS

FROM A.D. 324 TO THE FALL SEASONS OF A.D. 1864–’8, OR THEREABOUT.

Summary of Chapter 13

The Apostle John, standing upon the Sand of the Sea, beholds a Beast ascending out of the sea, even that beast he alluded to in Ch. 11:7, as the destroyer of the Witnesses. Like the Dragon, it had Seven Heads and Ten Horns; and its power, throne, and great authority, it acquired from the Dragon. Thus it divided the Habitable with the Dragon; so that the inhabitants thereof worship the Dragon and the Beast. Upon the Seven Heads he saw a Name of Blasphemy, to which was given a Mouth like a Lion, with which he gave utterance to the great things and blasphemies he conceived. He sees them in continuance forty and two months, in the course of which long period they make war upon the saints and at length

overcome them.

After the ascending of this beast from the sea, John beholds another beast ascending out of the earth, having Two Horns and speaking as a Dragon. After his ascent, he sees this beast in contemporaneous existence with the other; and of like constitution with the wounded head of the Ten-Horned Beast. John also sees an IMAGE of the Wounded Head, which the Two-Horned Beast caused to be set up; and to which all on the earth of every degree were subjected. The Name of the Beast symbolically revealed.

Translation

Apoc. 13

1. And I stood upon the Sand of the Sea, and I saw ascending out of the Sea a Beast, having Seven Heads and Ten Horns: and upon his horns Ten Diadems, and upon his heads a NAME OF BLASPHEMY.

2. And the beast which I saw was like to a Leopard, and his feet as of a Bear, and his Mouth as the mouth of a Lion: and the Dragon yielded to him his power and his throne, and extensive authority.

3. And I saw one of his heads as if wounded to death: and the plague of his death was healed; and there was wondering in the whole earth after the beast. 4. And they worshipped the Dragon which yielded dominion to the Beast; and they worshipped the Beast, saying, Who is like to the Beast? Who is able to make war with him?

5. And there was given to him a MOUTH speaking great things and blasphemies; and there was granted to him license to practise. Forty-Two Months. 6. And he opened his mouth in blasphemy concerning the Deity, to have blasphemed his NAME, and his Tabernacle, and those who tabernacle in the heaven.

7. And it was given to him to make war with the Holy Ones, and to overcome them: and there was given to him dominion over every tribe and tongue and nation. 8. And all the dwellers upon the earth shall worship him, of whom there hath not been written the names before the foundation of the world, in the book of the Life of the Lamb that hath been slain.

9. If any one have an ear, let him hear. 10. If any gathereth together a captivity, into captivity he goes away; if any shall kill with the sword, it behoves that he be killed with the sword. Here is the patience and faith of the saints.

11. And I saw another Beast ascending out of the Earth; and he had Two Horns like to a Lamb, and he spake as a Dragon. 12. And all the dominion of the former beast he exerciseth in his sight: and he causeth the earth, and the dwellers therein, that they worship the former beast whose plague of his death was healed.

13. And he performs great signs, so that he even causeth fire to descend out of the heaven into the earth in sight of the men. 14. And he deceiveth the dwellers upon the earth through the signs which it was given to him to perform in the sight of the beast, commanding the dwellers upon the earth to make an IMAGE to the beast which hath the plague of the sword, and lived.

15. And it was given to him to give spirit to the image of the beast, that the image of the beast might both speak and practise, that as many as would not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there should be given to them a mark upon their right hand, or upon their foreheads; 17. and that no one be able to buy or to sell, but he having the mark, or the Name of the Beast, or the Number of his Name.

18. Here is wisdom. Let him that hath the understanding, count the Number of the Beast: for it is a Man's Number, and his number is Six Hundred and Sixty-six.

I. Beast of the Sea

1. Preliminary Remarks

In the first year of Belshazzar, the prophet Daniel saw in a vision of the night, Four Beasts. The first resembled a Lion; the second, a Bear; the third, a Leopard; but the fourth was like nothing seen among beasts. "It was diverse from all the beasts that were before it," which signifies, according to the interpretation given in Ch. 7:23, "diverse from all kingdoms."

The vision was communicated to him with special reference to this incongruous fourth beast. It had a head, and upon his head Eleven Horns, and claws of brass, and teeth of iron. Daniel saw it arise in a stormy period out of the Great Sea; and he perceived that it continued until the Ancient of Days came, when, judgment having been given to the Holy Ones, or Saints of the Most High Ones, they destroyed it with fire and sword.

This simple statement of facts identifies the Fourth Beast of Daniel with the Scarlet-colored Beast of John in Apoc. 17:3, 11. The light shed upon the subject in these texts, reveals that the head seen by Daniel was the Sixto-Octavian, or the last; and gives us to understand what was concealed from the prophet, that the nameless beast he saw had Eight Heads. John's Scarlet Beast "goeth into perdition." Daniel saw this consummation; and John saw the perdition inflicted by the same agents—by the Lamb, and his called and chosen, and faithful companions—the Saints (Ch. 17:14).

Now, a beast with an eighth head and ten horns, contemporary with the advent of the Ancient of Days, implies its previous existence, either under seven heads coevally extant, or under seven heads successively existing. The revelator disposes of this alternative by telling John that five of the heads had fallen, that the sixth was in being in his day, and that the seventh had not then as yet come. Hence this succession of heads, and development of horns upon the imperial head, implies the subjection of the Fourth Beast to successive revolutionary changes. Daniel saw one revolution connected with its horns, in which an Eleventh Horn, with Eyes and Mouth, came up upon the head after the ten horns, of which it rooted up three; but in regard to the head he saw nothing.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8)—the Papacy in power.

Thus there is a great lack of particulars in Daniel's vision, which the Deity "reserved in his own power," as not important to be made known at that time. He gave Daniel a general outline of "the matter," in symbol and its description; but he deferred the details, or a more particular representation, until he should give them to "the Son of Man" in actual manifestation. When the Son had received them of the Father, he sent his messenger and signified them to John in Patmos. Among the signs exhibited were the Great Fiery-Red Dragon, the Catholic Dragon, the Beast of the Sea, the Name of Blasphemy, the Beast of the Earth, the Image of the Beast, and the Woman-Bearing Scarlet-Beast. All these apocalyptic signs are contained in Daniel's Fourth Beast. They are a symbolical analysis of this beast, which they exhibit in its chronological, geographical, and constitutional relations at different periods of its long and eventful, or its "dreadful and terrible," career.

Thus, Daniel's Fourth Beast commences its career with the Foundation of Rome, B.C. 753, and does not finish it until after the advent of Christ and the resurrection, of which long period 2,621 years are now in the past. It was predestined to "devour the whole earth, and to tread it down, and to break it in pieces" (Dan. 7:23). This is the extent of what is styled in Apoc. 16:14, "the earth and the whole habitable"—its territorial dominion in its amplest extent; and comprehending the countries represented by the dynastic sovereignties of the gold, the silver, the brass, the iron, and the clay, of Nebuchadnezzar's Image. This is the whole earth, and exhibits the reason why Britain, France, and Russia, elements of Daniel's Fourth Beast, have been so much occupied of late in China, Cochin-China, India, Mexico, Algiers, and Central Asia. These countries added to Europe, Turkey, and America, are "the whole earth" subdued to the authority of the Fourth Beast.

But, besides Daniel's Four Beasts, and their appendages, the prophet saw a class of people, for whose sake all things consist (2 Cor. 4:15). These he styles, "the Saints of the Most High Ones." They are the Seed of the Woman, against which the Fourth Beast in many centuries of his career, would have great and deadly "enmity;" for all the elements of said beast are "the Serpent" and his seed; or, in the words of Christ, "the Devil and his angels" (Matt. 25:41; Gen. 3:15). He was to make war upon them, and to prevail against them till the end of "a time, times, and the dividing of a time," when the Ancient of Days would come, and join them in the execution of judgment unto the utter and complete destruction of their enemy.

Now this, in the estimation of Deity, is an all important matter; and all worthy of ample illustration for the support and strengthening of "the faith and patience" of the sufferers in so long and sanguinary a conflict with the beast. Hence the signs apocalyptically exhibited to John. This one, especially, which he calls attention to as "the Beast ascending out of the Sea;" for, like Daniel's beast, it makes war upon them, and overcomes them; yea, and kills their allies, the witnesses (Apoc. 11:7; 13:7): but then, there is hope in their end. For, as this great sea monster "gathereth them into a captivity and killeth them with the sword"—fills his prisons with them and puts them to death; so the serpent-seed he represents are to receive measure for measure, heaped up and shaken down; or, as Daniel expresseth it, "he shall be slain, and his body destroyed, and given to the burning flame." "Here is the patience and faith of the Saints."

But the saints were not to be scattered over "the whole earth," or fourth-beast habitable in its amplest signification; but, for two distinct, and *partly parallel periods of 1260 years*, to be fed and nourished in the Two Wings of the Great Eagle. Because of the Serpent's relations to them in the wilderness, or Court of the Gentiles, in their long antagonism, it was deemed necessary for the illustration of the times, to exhibit the Fourth Beast analytically. And this is the analysis with reference to him in his conflicts with the saints. The Fourth Beast made war upon them from the crucifixion of the Captain of their salvation, until A.D. 324. Daniel did not see this war in his vision; but John saw it; and predicted that the saints would come out of the conflict victorious. This victory we have seen celebrated in the twelfth chapter, tenth and eleventh verses. In this relation the fourth beast appears as "the Great Fiery-Red Dragon." While this constitution of power obtained, its jurisdiction extended over "the whole habitable," but not over "the whole earth," as when the Ancient of Days comes. Had this particular been revealed to Daniel, it might have been in these words, "And the Great Fiery-Red Dragon made war upon the Saints; but the Saints overcame him, and cast him out of the heaven." But the Spirit condescended to be more specific; and instead of this brief and summary statement, represented the stages of the conflict ultimating in that result, in the prophetic symbols of the first six seals.

But the Fourth Beast, though vanquished in this war of two hundred and ninety-one years, was not subdued: for afterwards, as we have seen, he put on a new uniform, and in all the sanctimonials of Laodiceanism, "he went away to make war with the Remnants of the Woman's Seed." He was the Fourth Beast in catholic uniform; and although he inflicted great cruelties upon the saints, he did not

overcome them, nor have they as yet conquered him.

But Daniel saw the saints conquered by the Fourth Beast. That is true in part. He saw them conquered by a horn of the fourth beast, styled “a Little Horn that had eyes, like the eyes of a man, and a Mouth that spake very great things, whose look was more stout than his fellows.” This Little-Horn power subdued them, and prevails against them until the Ancient of Days come. Representative of this prevalence, we have the symbols of this thirteenth chapter. The Beast of the Sea, like the Catholic Dragon, who, since the cession of his throne, has assumed the uniform of Mohammed, is the enemy of the saints; and for the very obvious reason, that the Mouth of the Sea-Monster is the veritable Mouth of Daniel’s Little Horn whose “very great things” John characterizes as “blasphemy concerning the Deity to have blasphemed his Name, and his tabernacle, and those tabernacled in the heaven.” And for the same reason the Beast of the Earth is their enemy; for the Speaking Image he sets up is the embodiment of the same Mouth which commands all to be killed Who will not worship it. This command brings it into collision with the Saints, who worship no power but the Deity in manifestation. Hence war ensues between them and the beasts. This is the war Daniel saw; and both he and John testify that the Saints were prevailed against; while John goes further and explains the prevalence by saying their allies, the Two Witnesses, were killed.

In this thirteenth chapter, we have presented to us Daniel’s Fourth Beast under the analytic symbols of the Dragon, the Beast of the Sea, the Beast of the Earth, and the Image of the Beast. The throne of the Dragon was Rome, so long as the Roman Senate existed there, and the Seven Heads of the Dragon were incomplete. But when this throne was “yielded,” and the Roman Senate expired, the throne of the Dragon was confined to Constantinople exclusively. The jurisdiction the Dragon-Power was able to reserve extended over all the habitable *Eastward*, of a line following the Rhine up to its point of nearest proximity to the source of the Danube, that is, half way between Strasburg and Basle; thence down the Danube to Belgrade; and thence southwardly to Dyrrachium, now called Durazzo, and across the Adriatic and Mediterranean to the Syrtis Major and the great Desert of Africa. All to the eastward of this line was the Constantinopolitan Dragon, or Greek division of the Great Roman Eagle, and comprehended MÆSIA, or Bosnia, Servia, and Bulgaria: THRACE, or Roumelia; Macedonia, Greece, ASIA MINOR, Armenia, Mesopotamia, Syria, and Egypt. This was a great diminution of the original Dragon dominion; still it was ample, and sovereign over rich and fertile regions.

The Beast of the Sea divided the Roman habitable with the Catholic Dragon of the East. They are the two limbs of Nebuchadnezzar’s Image. The dominion of this Sea Monster was, as John predicted, “extensive”. It ruled all the habitable to the Westward of said line, including France, Spain, the Roman Africa, Italy, and the region between the Alps and the Rhine, Danube, and Save, anciently known under the names of Rhætia, Noricum, and Pannonia, but in our times as Switzerland, half Suabia, Bavaria, and Austria and the western part of Hungary. In this outline I have not included England, Scotland, and Ireland, for reasons which need not be mentioned in this place.

The beast, which John styles “another Beast,” and which he says “ascended out of the earth,” came up among the Horns of the Sea Beast, and after they had made their appearance (Dan. 7:8, 24). The Beast of the Earth was to be “diverse” from the Beast of the Sea, and to subdue three of its horns. These three horn-territories were so much of the Dragon Fourth Beast habitable taken from the Beast of the Sea; and conferred upon it the Roman characteristic. A map of Central Europe will exhibit the Beast of the Earth with sufficient accuracy. Its acquisition of ROME conferred upon it the quality of holiness in the estimation of its worshippers; so that by them it came to be styled “THE HOLY ROMAN EMPIRE.” It comprehended Italy, Austria, Bavaria, Hungary, and Germany to the North and Baltic seas. Its *secular* throne, in the beginning, was at AIX-LA CHAPELLE, but afterwards at VIENNA; and its *spiritual* seat in ROME. The Beast of the Earth is an extension of Daniel’s Fourth Beast northwards, through the forests

of Germany, in which the Romans of the old world could never effect a permanent settlement.

The Beast of the Sea emerged after the collapse of the Western Empire in 475 A.D. It was superseded by the Holy Roman Empire, or Beast of the earth in 800. The Dragon represented the military power of eastern Rome centred in Constantinople which fell to the Turkish Power in 1453.

As, then, the moon hath her different *phases*, called new, half, gibbous, and full, nevertheless the same moon; so also Daniel's Fourth Beast hath his *phases*, which are different constitutional manifestations, yet the beast remains the same to the end of his "dreadful and terrible" career. He has nearly passed through his Sea-Beast and Earth-Beast phases; that is, in certain relations: but there yet awaits him a vast extension, and a constitutional development of thirty years duration which will be final. In this future and last phase of his existence, he will stand before the nations in his most dreadful and terrible aspect, scarlet of body with sin and blood, with his SIXTO-OCTAVIAN HEAD diademed with Ten Horns, and a Drunken Harlot sitting upon his back. Thus panoplied with the Mystery of Iniquity in Church and State, he will have consummated the mission revealed to Daniel, in the full discharge of which, he was to "devour the whole earth, and tread it down, and break, it in pieces." Having accomplished this, "he goeth into perdition," where in the popular abyss, he is bound for a thousand years (Apoc. 17:11; 20:1-3).

2. *The Prophetic Stand-Point of the Vision*

Daniel reclined upon his bed and dreamed; but John stood upon the Sand of the Sea, and saw things bearing resemblances to what he deemed sufficiently striking to establish their identity. Daniel says that it was stormy in his vision; or, as he expresses it, "the four winds of the heaven strove." But in this thirteenth chapter John says nothing about a strife of winds; but simply "I stood." I take it therefore that there is a sense in which John's standing is equivalent to storminess of the situation. Any one who has stood upon the sea shore, especially if rocky, will know that the situation is not characterized by silence, or the absence of noise. On the contrary, the roar of the waters is incessant. If the sea were quiescent as a pond, then to stand upon its beach would be to experience the silence and solitude of the boundless prairie. Such a standing for observation of phenomena would be symbolical of times of tranquillity and peace. But this could not be the nature of John's standing; for no such politico-ecclesiastical organizations could ascend into a position to command, or rather, to divide the command of, the world in halcyon days undisturbed by the storms of war and conquest. His standing then upon the margin of the roaring waters was significant of the storminess of the times, when what he "saw" should ascend to dominion "in the whole earth," *en hole te ge*. He stood, and the roar he heard was "the multitude of many peoples, making a noise like the noise of the seas; the rushing of nations, making a rushing like the rushing of mighty waters." Such a roaring of the waters implies a tumult of the sea from the strife of words. This implication places John and Daniel side by side as spectators of the storm. Daniel saw the four winds lashing the sea into fury; east, west, north, and south winds, all blowing upon the same sea. No ship could live in such a storm.

Each of Daniel's four beasts, or dominions, was brought up out of the sea by the four winds of his vision. The Fourth Beast was brought up thereby; and so was his Sea-Beast development; and John apocalyptically beheld the same four winds as he "stood upon the Sand of the Sea, and saw." This leads me to remark as to the time of his standing. He stood there while the Four Winds continued the storm.

The winds producing the roar of the sea, were “the four winds of the earth,” which, in their blowing, gave voice to the first four trumpets, which in my *Tabular Analysis*, Vol. 2 p. 114, are styled, “Wind Trumpets.” And from this tabular exposition I would transfer the “note” in Vol. 2 pg. 115, as appropriate to the place. It reads thus: “The judgments of these four winds culminate in the development of the Seventh Head, which ‘continues a short space’; and of the Ten Diademed Horns of the Beast that rises out of the sea; in the ‘wounding as it were to death’ of its Sixth Head; and in the consequent cession by the Dragon of his power, throne and dominion over the affected Third Part, which before the blowing of those winds, was a constituent of his empire”. The time of this stormy period is indicated on p. 115 of that volume, as “from A.D. 395 to A.D. 554–’59, the epoch, or beginning, of the darkened day and night in the third of them, being equal to a period of 159–’64 years.” The reader will please compare what is written here concerning the “time of events,” and correct what he finds on p. 115 under this caption, by this *erratum*.

Now the time represented by John’s standing on the sand, was all the time of the sounding of the four wind-trumpets, to the end of the darkened day and night in their third part. This was a long period; but defined by the work done as revealed in this chapter. It was a period of 405 years. This was the time of his symbolic standing upon the Sand of the Sea, beholding the development of the Fourth Beast, in its Seventh Head, Ten Horns, and Little Horn, with Man’s Eyes and a Lion’s Mouth. The four hundred and five years are composed of 164, from the beginning of the first trumpet to the darkening of Rome’s day in the epoch of the Pragmatic Sanction, or settlement of Italian affairs, by Justinian, A.D. 554–’9. “Under the Exarchs of Ravenna,” says Gibbon, “*Rome was degraded to the second rank.*” Rome had hitherto been imperial or regal, under the Sixth and Seventh Heads of the Dragon; but she was now, as the consequence of the blowing of the four wind-trumpets, neither the one nor the other; but a city which had “reigned over the kings of the earth” (Apoc. 17:18), now degraded to a rank in which she exercised no sovereignty at all. She was therefore now in a state of eclipse both in respect of the luminaries of her day and night; for “the day shone not for a third part of it, and the night likewise” (Apoc. 8:8, 12). The reader will please connect, by reference, what I am now writing with what appears in Vol. 3 pp. 68–75. The phrase “the third part of the day,” and “the third part of the night,” implies a whole day, and a whole night, each equal to the third part three times repeated. With the Jews, a day and a night were each twelve hours long; so that “a third part of” a day would be four hours; and “a third part of” a night, also four hours; in all eight hours. Now there is a certain class of Laodicean speculators in apocalyptic mysteries, who style themselves “Literalists,” and who would have us to believe that day and night signify nothing more than what is ordinarily meant by these terms! So that they would reduce us to the absurdity of believing, that the events of the four trumpets culminated in the darkening of the natural sun, moon, stars, day and night, for the short period of only eight literal hours! But this folly is too ridiculous for an argument against it, or for a serious refutation. The “day” and the “night” must be *proportional* to the subject treated of. The subject is the obscuration of the luminaries of a political universe—of a dominion. These are things of centuries. Their *day* and their *night*, is their day-time and their night-time of ages. Hence a *time* is a minor cycle contained in the *aeon*, or *æon*, of their duration. The *æon* of the Sea-Monster’s Mouth is three cycles and a half, or three times and a half, or three days and a half, or 1260 years and as a cycle, or circle, is geometrically divisible into three hundred and sixty equal parts. A time or day, is a year of years, or 360 lunar years. Rome’s lights which ruled her day and night *times* were not eclipsed for a whole day and a whole night: but only for a third of each of these times. Had she lost her rule for a whole day and a whole night, her ruling would have been suppressed for seven hundred and twenty years, or a dual of times: but as it was, her day-time and her night-time only ceased shining *two hundred and forty years*, which are the sum of the *thirds* predicted; for the third of a daytime of three hundred and sixty years is one hundred and twenty years: and the third of a night-

time of three hundred and sixty years; is also one hundred and twenty years; and these two periods of one hundred and twenty years each added together give two hundred and forty years. Now if these 240 years be added to A.D. 559, the epoch of Rome's degradation, it gives the sum A.D. 799; when, if my exposition of the symbolic time of the Fourth Trumpet be correct, history ought to testify Rome's restoration to the IMPERIAL DIGNITY from which she had been degraded by the will of the Catholic Dragon. Now John informs us, that he *stood and saw* the ascending of the Sea-Beast and the ascending of the Earth-Beast: this then was the period of his standing—he stood while they were ascending. The latter Beast was developed imperially, with Rome for its tempo-spiritual throne, A.D. 799. Hence John's standing upon the Sand of the Sea reaches, in its significance, to this date, or to the end of the 240 years. Add then these years to the terminal epoch of the fourth trumpet, and we have a period of 405 years—a stormy period, which changed the face of the world; and laid the foundation of a polity, which, after a lapse of more than a thousand years, is manifest in the existing constitution of MODERN EUROPE.

3. *The Sand of the Sea*

But John in his symbolic standing “stood upon the *Sand of the Sea*”. There must be some meaning in this standing *upon the sand*. In the tenth chapter the “mighty angel” stands upon the earth and sea; and in the fifteenth, John's brethren, and John himself, therefore, are seen standing upon the transparent sea, no longer mingled with fire; evincing that they had gotten the victory over the Ten Horned Beast, and the Image of the Sixth Head of the Beast, which had ascended out of the stormy sea while John stood upon the sand thereof. But here John stands not upon the earth to view the ascent of the Beast of the Earth; nor upon the sea to behold the ascent of the Beast of the Sea; but upon the sand of the sea to see the ascent of them both.

Jeremiah says, that the Deity placed the sand for *a bound of the sea*—ch. 5:22. This is true in a natural sense; when, therefore, the sand of the sea is introduced into symbolical prophetic writing, it must be taken to represent the bound, shore, or limit, of the symbolical sea. But the sand of the sea is also the similitude for *a multitude of people*. Thus Hosea predicts the multitude into which Israel shall be developed in the day of their glory under this figure, saying in Ch. 1:10, “the *number* of the children of Israel shall be as *the sand of the sea*, which cannot be measured nor numbered”: and sand also in the sense of multitude we find used apocalyptically in chapter 20:8, where the hosts of the post-millennial Gog and Magog, or Dragon released from confinement in the abyss, are compared to the Sand of the Sea.

Now John was “a man wondered at,” a man of sign, or as we say in our vernacular, a representative man; and his actions and postures, like Daniel's and Ezekiel's, were dramatic. Hence John upon the sand represented that portion of “the great multitude which no man can number” (Apoc. 7:9) existing contemporaneously with the ascending of the beasts out of the sea; and who refused to worship the Image of the Beast, and would not receive his mark, nor the number of his name (ch. 13:15; 15:2). The position they occupied in the four hundred years of the ascending of the monsters of the sea and the earth, was that of neutral observers of events; whose antipathies were against their old enemy the Catholic Dragon, who was compelled by the four wind-trumpet powers to “yield his power, throne and an extensive dominion” to the Ten Horns. The judgments of the four wind-trumpets were not sent against the servants of the Deity, sealed in their foreheads with the Father's name (chap. 7:3; 14:1) whom John represented; but upon the catholic worshippers of daimonia and idols (ch. 9:20). Hence John's multitude in the Wings, or extremities, of the Great Eagle, had the sympathy of “the barbarians” who rushed in upon the Dragon's domain to establish kingdoms for themselves. The saints and witnesses being at war with the Dragon (ch. 12:17), his enemies, “the barbarians,” would naturally be their friends; so that, while the Dragon and the barbarians were in tempestuous and stormy conflict, their

multitude in the Roman Africa and the Alpine regions would hear the roar of the tempest-tossed sea, standing as it were upon the shore.

4. The Sea

In the Hebrew tongue any collection of waters is termed seas as in Gen. 1:10, "The gathering together of the waters, he called seas." The word before us in the original is *thalassa*, on which the lexicon says, "when Homer uses it of a particular sea, he means the Mediterranean, for he calls the outer sea *Okeanos*, Ocean, and holds it to be a river. Herodotus calls the Mediterranean the inside sea; and the Ocean, the outside sea; the Latins called it *MARE NOSTRUM*, "*Our Sea*" as it is geographically and apocalyptically. What Matthew in ch. 8:20, calls *thalassa*, Luke in ch. 8:23, terms *limne*, a lake, or, an inland sea.

"Many waters," says Daubuz, "upon the account of their noise, number, and disorder, and confusion of their waves, are the symbol of peoples, multitudes, nations, and tongues. The symbol is so explained in Rev. 17:15. And in Jer. 47:2, waters signify an army, or multitude of men. The comparison of the noise of a multitude to the noise of mighty or many waters, is used by Isaiah in ch. 17:12, 13, much after the same manner as Homer compares the noise of a multitude to the noise of the waves of a sea in a storm."

"SEA, clear and serene, denotes an orderly collection of people, in a quiet and peaceable state." "Sea, troubled and tumultuous, signifies a collection of men in motion and war. Either way, the waters signifying people, and the sea being a collection of waters, the sea becomes the symbol of people, gathered into one body politic, kingdom, or jurisdiction, or united in one design."

"The resemblance between the noise of an enraged sea, and the noise of an army, or multitude in commotion is obvious, and frequently taken notice of by the prophets."

Daubuz truly remarks, that "the accomplishment of a prophecy must be considered, and consequently applied according to the signification of the terms by which it is expressed. This signification is either *symbolical* or *literal*. But it happens sometimes that there are occasions in which the event appears to be suitable to both these. The first signification, if the terms are in their nature symbolical, is the principle in the intention; the second, if joined with the other, is only concurrent. If both suit the terms, the first (or symbolical) must always have the preference, as being the more noble, and worthy of the Holy Spirit's care to foretell it; and then we may give way to the latter, where it will concur. The principal event is that which answers fully to the majesty and first intention of the symbols; in which God does, as it were, speak in His own dialect, and so is always of greater extent, and more comprehensive than any other. The secondary event of a symbolical prediction is, when such an event, being also concomitant with the other, answers more nearly to the literal signification of the terms in which the symbolical prediction is expressed; and, as it were, alters the nature of the symbols, as if they were literal characters of the things meant by them. An example will set this in a clear light. The prophet Nahum predicts the overthrow of Nineveh in these words: 'with an overrunning flood he will make an utter end of the place thereof' (Ch. 1:8). An *overrunning flood* is the symbol of desolation by a victorious enemy. The accomplishment, however, showed the signification to be two-fold, that is, *symbolical* and also *literal*. Diodorus informs us, that in the third year of the siege, the river being swollen with continual rains overflowed part of the city, and broke down the wall for twenty furlongs; and the enemy entered the breach that the waters had made, and took the city."

According to the same principles, the Sand of the Sea, and the Sea itself may be rightly viewed in the chapter before us. The events in their accomplishment show that the signification of the Sea is both symbolical and literal. Daniel's vision of the ascendancy of the Horns plainly shows, that their manifestation was in connexion with the literal LATIN SEA, the Mediterranean. His words are, "the four winds of the heaven strove upon THE GREAT SEA." This was the name given to the Mediterranean, or

Sea in the midst of the earth, by the Hebrews. He describes the four beasts that came up out of it, as four dominions: and in the interpretation, *the Sea is styled the Earth*; and the beasts arising out of it, are termed kings (Ver. 17, 3). Compare the symbol in verse 3, with the signification in verse 17: thus, “Four beasts came up from the sea (upon which the winds strove); diverse one from another;” and now read the explanation, “These great beasts which are four are four kings which shall arise out of the earth”. Now the fourth king was the “dreadful and terrible” one. He came up with his body, head, and horns Out of the Great Sea, in the sense of arising out of the countries by which the sea is almost enclosed as a lake. Here is a blending of the symbolical and the literal; and so, that in the interpretation, the symbolical is anchored to the literal; by which I mean, that we must not go away to the Baltic, and Atlantic, and German Oceans, to find the fourth beast and his heads and horns; but must confine our investigations to those countries which in the days of the prophecy had outlets upon the Great Sea. Now, what Daniel beheld arising out of the sea as the results of the storms of war upon it, John also saw in part from his Patmian standpoint ascending from the same sea and in the same sense. He saw the kingdoms and empires of Modern Europe so far as their origin was Mediterranean, ascending from this sea. He stood literally upon its Patmian Shore, in a numerous cluster of its islands, which were as but the sands of its coast; and from this, as the representative of a multitude occupying the wings of this sea-region, he saw kingdoms arise from the symbolic sea inhabiting the literal maritime earth enclosing the Latin Sea, of which he has presented us with a symbolical description in the chapter we have in hand.

5. The Bottomless Pit

“The Beast that ascendeth out of the Bottomless Pit”—Ch. 11:7

In the apocalypse there are the earth, the sea, the sand of the sea, the abyss, and the pit of the abyss. All these terms have their own special signification where they occur. The sea, the sand of the sea, and the abyss styled in the Common Version, “the bottomless pit,” are related to the Beast of ch. 11:7 and chapter 13:1. In the former text, it is said to ascend out of the abyss, and in the latter, out of the sea. But, though the terms expressive of the place of origin are two different ones, there are not two different beasts, but one and the same beast only. But then, why are these two different terms employed with reference to the same beast? There must be a reason for it. In elucidation of this inquiry, then, I remark in addition to what has already been written in Vol. 3. p. 85, that, though in the Septuagint and certain texts of the New Testament, abyss, or *abussos*, is identical with the sea and deep, yet symbolically and apocalyptically, sea and deep do not represent all that is intended to be conveyed by the word.

The Empire at its Greatest Extent.

Abussos is derived from *a priv.* and *bussos*, *the depth*, and therefore signifies, that which is not, or has not been, fathomed; hence, in general, boundless, exhaustless. The apocalyptic terms above recited are *terms of extension*. The sea and the earth of this chapter are coextensive with the Mediterranean and its countries to the Rhine, and Danube; these were a deep that had been politically bounded, or fathomed: but, what of that vast unmeasured, or *boundless*, region beyond? That region styled in John’s time, Germania, European and Asiatic Sarmatia, and Scythia, beyond the Rhine, the Danube, the Carpathian Mountains, the Dniester, the Black Sea, the Caucasian Mountains, and the Caspian Sea? This was a wild, unsubdued wilderness stretching along the northern frontier of the Great Roman Eagle, inhabited by swarms of fierce barbarians, whom the Romans were unable to fathom, or to bring within the appreciable depths of the earth and sea. They were an unorganized confused multitude—an *abyss* of

which no conqueror or legislator had been able to reach the bottom.

But how changed this country of the abyss since John stood upon the sand of the sea, and saw arise out of the Latin Sea and the Earth, the Beasts of the Sea and Earth! Since then the Abyss has been fathomed, and no longer erupts its wild barbaric hordes in destructive inundations, whereby suddenly and without warning, cities and rural districts are plundered and reduced to smoking ruins. The abyss, which was “the Northern Hive” from which swarmed forth the destroying agents of the first four trumpets, sounded against the Roman Earth and Sea, is now the area of Germany from the Rhine and Danube to the Baltic, Bohemia, Poland, the Great Russian empire, Norway, Sweden, and Denmark. In the times of the ascending of the Sea Beast, these were the ultramarine, abyssal fountains of the Great Sea; which, when broken up, roared forth their floods and tempests, and developed upon the Latin Habitable the Ten-Horn Kingdoms of Modern Europe. Hence the reason why the same beast is attributed to different sources. He came latent, or hidden, as it were, being as yet undeveloped, from the outlying abyssal region, when the Barbarians of the North rushed in upon the sea, and the rivers, and the fountains of waters, belonging to the Catholic Dragon: and he came up above the waters of the sea when the invading hosts of the abyss effected settlements upon the Dragon-territory, and were developed into the Ten Diademed Horns of the Beast.

But, very different to this is the speculation culled from “Horsley’s Sermon on the Descent of our Lord into Hell.” He says, “the abyss is where the wicked spirits are reserved in chains unto the great day. This abyss is situated in the central regions of the earth, and therefore is below the sea. It is therefore not impossible that in the ascent of the Beast (Rev. 13:1; 17:8) two different ideas may be combined. He might be described as arising out of the sea in reference to his secular and political resurrection; and as ascending out of the abyss, or *region of condemned spirits*, with relation to his spiritual removal. Moreover, even if he ascended from Hades, the sea might be the medium of his ascent; and there is a peculiar fitness in its being so represented, to denote his arising out of the commotions and struggles of the nations, the symbolical sea.”

“According to the Jews,” says Daubuz, “the abyss was a place under the earth, in the most internal parts of it, and was thought to be a great receptacle of waters as a reservatory to furnish all the springs or rivers. And this opinion was not only held by the Egyptians, Homer, and Plato, but also by some of the modern philosophers. And Seneca seems to be of the same opinion. And in this sense, the abyss symbolically signifies *a hidden multitude of confused men*.”

6. The Beast

“A Beast,” says Daubuz, “is the symbol of a tyrannical, usurping power or monarchy, that destroys its neighbors or subjects, and preys upon all about it, and persecutes the church of God?”

“The four beasts in Dan. 7:3, are explained in ver. 7, of four kings or kingdoms, as the word king is interpreted, ver. 23.

“In several other places of Scripture wild beasts are the symbol of tyrannical powers; as in Ezek. 34:28, and Jer. 12:9, where the beasts of the field are explained by the Targum, of the kings of the heathen and their armies.

“Among profane authors, the comparison of cruel governors to savage beasts, is obvious. And Horace calls the Roman People a many-headed beast—Lib. 1, Ep. 1 ver. 76. And as for the Oneirocritics, wild beasts are generally the symbols of enemies, whose malice and power is to be judged of in proportion to the nature and magnitude of the wild beasts they are represented by. ‘As a roaring lion and a ranging bear; so is a wicked ruler over the poor people’” (Prov. 28:15).

Upon the principle of this proverb the beasts of the apocalypse are symbolical of wicked rulers. They

are “dreadful and terrible” to the choicest of mankind; for it is written, “the beast that ascendeth out of the abyss,” said the Spirit, “will make war upon my two witnesses, and will overcome them, and kill them” (Apoc. 11:7); and the same thing is affirmed of the beast of the sea in ch. 13:7, as, “and it was given unto him to make war with the Saints, and to overcome them;” but in relation to these, which he overcomes, or treads them, as the Holy City, under foot, it does not say that he kills them as he killed the witnesses. Truly, “as a roaring lion and a ranging bear,” have these apocalyptic beasts been to the poor saints and witnesses over whom they have tyrannized for ages.

The general description of this symbolized dominion is, that it has “seven heads and ten horns, and upon his horns ten diadems, and upon his head the Name of Blasphemy.” These are few words, but they comprehend much of an interesting and important character. I shall take them in their order, and proceed to treat therefore of

7. The Seven Heads of the Beast

“The Head of a beast answers to the supreme power, and that whether the supreme power be in one single person or in many. For as the power abstractly is not considered, so neither the persons abstracted from their power; but both *in concreto*, make up this head politic. And, therefore, if the supreme power be in many, those many are the head, and not the less one head for consisting of many persons, no more than the body is less one body for consisting of many persons.”—*Daubuz*.

The Beast of the Sea has seven heads as well as the Pagan-Catholic Dragon. They are the same heads, and identify the Dragon and the Beast as apocalyptically diverse constitutional developments of the same power. The only difference of the two series of heads symbolically viewed is, that the Dragon series is diademed, while the Beast series is not. In the latter symbol the Horns, not the Heads, are diademed; but in the case of the Dragon it was the heads and not the horns. This diversity, of course, is significative of some peculiarity, and has to be explained when we come to the further consideration of the horns.

The reader will please to turn to what has been written concerning the heads of the Dragon in the previous chapter. What is found there is equally applicable to the heads of the Sea Beast, and need not, therefore, be repeated here. Leaving the heads, then, for the present, I proceed to a further exposition of the horns.

8. The Ten Diademed Horns of the Beast

“Horns are the symbols of power, exerted by strength of arms because such beasts as have horns make use of them as their arms.

“As the symbol of strength they are used in Psa. 18:2. They are also used to denote the regal power; and when they are distinguished by number, they signify so many monarchies. Thus horn signifies a monarchy in Jer. 48:25; and in Zech. 1:18, the Four Horns are the four great monarchies which had each of them subdued the Jews. See also Dan. 8:20–22.

“The Horn of David in Psa. 132:18, is explained by the Targum of a glorious king to arise out of the house of David.

“It appears from Valerius Maximus, that the ancient Romans understood horns as the symbol of regal government; and the images of the gods, kings and heroes, among the heathen, were adorned with horns as a mark of their royalty and power.

“Horns upon a wild beast are not only expressive of powers, but also of such powers as are tyrannical,

ravenous and at enmity with God and his saints, as in Dan. 8”—*Daubuz*.

The Horns of the Sea Monster represent Ten Kingdoms established by the Barbarians of the Abyss upon all that Mediterranean territory conquered by them from the Roman Dragon. This appears from the testimony that “the Dragon yielded to him his power, and his throne, and an extensive jurisdiction”—ver. 2. In relinquishing it to the beast, he yielded them to his appendages, the horns and mouth as well.

In ch. 17:12, John was informed that the ten horns were symbolical of kingdoms: “the ten horns which thou sawest are ten kings, which have received no kingdoms as yet;” that is, they had received no kingdom at the time the interpreter was talking with John. Daniel gives the same record in ch. 7:23. He had said that he wished to know the truth represented by the ten horns upon the fourth beast’s head; upon which it was stated to him that “the ten horns out of this kingdom are ten kings that shall arise;” and those in ver. 9, are styled “the thrones” which are to be “*cast down*” when the Ancient of Days comes to sit in judgment upon them. And this judgment John indicates in the words: “These (Ten Horns) shall make war upon the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings: and they that are with him (the Saints of the Holy City) are called chosen and faithful” (Apoc. 17:14).

The geographical extent of the Roman Habitable upon which the barbaric tribes of the abyss established themselves with Feudal Sovereignty, was the Mediterranean West. They have to be enumerated by the names they bore in the period when they were engaged in the work of establishing themselves upon that territory. The symbol, as we shall see, requires at least eleven abyssal tribes—ten for the horns, and one or more for the Seventh Head. The following is the list that seems to me authorized by history: 1. Huns; 2. Vandals; 3. Visigoths; 4. Burgundians; 5. Gepidæ; 6. Lombards; 7. Franks; 8. Suevi; 9. Alans; 10. Bavarians. These were the founders of the Horn-Kingdoms of the Beast. This divided form of Mediterranean Europe has continued for ages, even to the present time; though the number of its divisions has not always, nor is it now, ten. The prophecy does not require that the number of the kingdoms should be invariable. They were ten in the period of their foundation, and from this fact have acquired the symbolic designation of the Ten Horns. So that though their number might be reduced onehalf, the power that might be established over the territory they originally occupied would, to that extent, be represented as the Ten Horns.

“The emergence of the wild beast of the sea,” says Mr. Lord, “is not to be regarded as having been accomplished in a moment, or a brief space, but as having occupied such a period as would naturally be required for the invasion of the empire (of the Catholic Dragon) by many separate tribes migrating from vast distances, engaging in numerous wars, and, finally, after victory, establishing new and independent governments. Nor are the chiefs who rule them after the conquest of parts of the empire, to be considered as having assumed that relation in which they are symbolized by the horns while they remained, as in France for a long period, in subordination to Rome. They emerged from the sea as dynasties, when, by concession or victory, they became rulers of portions of the empire in independence of that power. The institutions of the horns, therefore, took place at different periods, and they were those that subsisted when the conquest of the (Western) empire was completed and the imperial power extinguished”—A.D. 476.

On the conquest of Italy and termination of imperial authority by the deposition of Augustulus by Odoacer, the Herulian Goth, A.D. 475, the barbarians of the apocalyptic abyss held possession of the whole western division of the Latin Sea, with the exception of a part of Gaul, and were distributed under ten kingly governments.

The collapse of the Western Roman Empire in 475 left the Eastern Roman Empire intact, but found Europe

divided into various Individual nations. These answer to the ten horns of the beast. The numeral ten is used figuratively in Scripture in the sense of completeness, so that there is no need to seek for ten specific nationalities, but rather for a welding of existing nationalities on the territory defined in the prophecy as in the Common Market Organisation today. Though both Britain and Greece form parts of the Common Market, as the former had been separated from the Western Empire before its fall, and the latter formed part of the Eastern Roman Empire, the indications of prophecy are that both will ultimately leave the Common Market. Greece coming more directly under the domination of the Soviet.—Publishers.

1. The HUNS, erupting from the Scythian region of the Alps, crossed the Volga, the Don, the Dnieper, the Dniester, and planted themselves in the vicinity of the Danube, and, therefore, styled Hungary, A.D. 370. Under Attila, A.D. 451, they descended into Thrace, about thirty miles from Constantinople; then turning westward into Macedonia, he wheeled north into Pannonia, a part of Hungary; and thence, passing through Noricum, a part of Austria and Bavaria, crossed the Danube and the Rhine near their sources, and pursued his march through Belgium almost to the English Channel. He then crossed the Seine, and descended to the Loire, whence he turned eastward, recrossing the Seine, the Rhine and the Danube near their sources; thence he descended into Lombardy, from which, repassing through Noricum and Pannonia, he again crossed the Danube, where he died at his seat of government. This was the course of the Great Blazing Star of the *third* wind-trumpet, the remains of whose dominion exists in the Horn-Kingdom of Hungary.

2. The VANDALS descended from the Swedish section of the abyss, and entered Gaul, A.D. 406. They soon passed into Spain, and after occupying a part of that Mediterranean province nearly twenty years, A.D. 427, crossed into Roman Africa, wrested it from the Catholic Dragon, set up an independent kingdom under GENSERIC, and ruled it until A.D. 533. The kingdom was founded under the sounding of the *second* wind-trumpet, when a Great Mountain burning with fire was cast into the sea.

3. The VISIGOTHS, or Western Goths came originally from Sweden with the Ostrogoths, or Eastern Goths. The Visigoths, as the “hail and fire mingled with blood” of the *first* trumpet, after their separation from the Ostrogoths, who encamped between the Dnieper and the Dniester, descended upon Greece under the leadership of ALARIC, and afterwards, having ravaged Illyria, Lombardy and Italy, laid siege to Rome. In A.D. 408, they passed from Italy into the south of France, and maintained a kingdom there till A.D. 506, when, being driven by the Franks into Spain, they wrested a part of it, Galicia, from the Suevi, and in A.D. 585, extended their sway over the whole peninsula.

4. The BURGUNDIANS issued from the Germania region of the abyss east of the Vistula. They established themselves in Belgic Gaul A.D. 407. After a few years they obtained possession of Savoy, and subsequently of Gaul on the Rhone, and maintained a separate kingdom till A.D. 524, when they were conquered by the Franks. On the division of the Frank kingdom, it again became a separate state, and continued such most of the time for several centuries.

5. The GEPIDÆ migrated from the Scandinavian country west of the Baltic, now called Sweden. They crossed the sea and proceeded southeasterly across the Dnieper, and encamped between that river and the Don. From thence they passed westward into Hungary and thence radiated to Illyria, now styled Dalmatia, in which they established themselves on the Adriatic Bay of the Mediterranean, after the death of Attila in A.D. 453. Ardaric, the king of the Gepidæ, erected his throne in the palace of Attila, whence he exercised royal authority over the old country of Dacia, from the Carpathian hills to the Black Sea. The kingdom of the Gepidæ continued until A.D. 566, when it was destroyed by the Lombards.

6. The LOMBARDS migrated originally from Scandinavia, ascending thence nearly due south to the Danube. On the dissolution of the empire of Attila, A.D. 455, whose standard they followed, they took possession of a portion of Pannonia, a part of Hungary. Subsequently to the conquest of the Gepidæ, they extended their possessions as far as Bavaria, A.D. 568; they invaded and conquered Italy, where they maintained themselves till near the close of the eighth century, when they were “plucked up by the

roots” (Dan. 7:8).

7. The FRANKS is a name assumed by a confederacy of German tribes, inhabiting that section of the abyss lying between the Lower Rhine and the Weser. It signifies the *Freemen*. In Gibbon’s day, their original territory was in part enclosed within the Circle of Westphalia, the Landgravate of Hesse, and the Duchies of Brunswick and Lunenburg, now absorbed by the Prussians in their transitory confederation of Northern Germany. In their inaccessible morasses, redolent of mud, water, and *frogs*, they used to shake defiance at the Roman arms. When the time arrived for the ascending of the Diademed Horns out of the sea, they instinctively obeyed the summons of the First Trumpet, and in A.D. 407, entered Gaul, and within a few years established a kingdom upon the Rhine, which they continued to maintain and advance, until in the sixth century it extended over the whole territory embraced in modern France.

8. The SUEVI filled the interior Germanian countries of the abyss from the banks of the Oder to those of the Danube. A short time before the sounding of the first trumpet, they united with the Alemanni. They passed through Gaul, conquered Galicia in Spain, and maintained themselves there as a Diademed Horn of the Sea till A.D. 585, a space of one hundred and seventy-seven years.

9. The ALANS migrated from the Asiatic Sarmatia, lying between the Black and Caspian Seas. They passed from this section of the abyss into Germania, being joined on their march by the Vandals, who had previously descended from Scandinavia, and had halted in European Sarmatia, between the Dnieper and the Don. In Germany their forces were still further increased by the accession of the Suevi. Thus strengthened, the Alans, who did not remain in Gaul with the Vandals and Sueves, crossed the Pyrenees into Spain, where they divided; the Suevi settling in Galicia, the Alans in Portugal, and the Vandals in Vandalitia. After sustaining a separate government eight or nine years, they were incorporated by conquest with the Vandals and Sueves, and passed with the Vandals under Genseric into Africa. Another body of Alans had settled between the Rhine, the Seine, and the Loire. They repulsed Attila from Orleans, their capital, on his invasion of Gaul, A.D. 451, and were stationed in the centre of the army by which he was defeated at the great battle of Chalons. On his invasion of their territory, A.D. 453, they were supported by the Goths, and gained another victory. A.D. 464, they invaded Italy, and laid Liguria, the southern part of Sardinia, waste. Clovis, king of the Franks, extended his conquests over their territory as far as the Loire, A.D. 485, but they continued to subsist as a separate people till A.D. 507, or thereabouts, when they were conquered by the Franks.

10. The BAVARIANS. The present Bavaria in the time of the Romans formed part of the Dragon empire, known as Vindelicia and Noricum. Besides South Bavaria, Vindelicia also embraced the south-eastern part of the kingdom of Wurtemberg; while Noricum comprehended the Archduchy of Austria, Styria, Carinthia, and part of Carniola. The Jesuit Gordon in his *Opus Chronologicum*, referring to A.D. 511 says “Theodon, the first king of Bavaria, dies.” We are not informed how long he had reigned; but Mr. Elliot thinks we may date it as before A.D. 493. The Bavarian Horn is noticed by Gibbon as forming one of the boundaries of the Ostrogothic kingdom of Italy under Theodoric: “He reduced,” says he, “the unprofitable countries Rhoetia (the Tyrol), Noricum, Dalmatia, and Pannonia, from the source of the Danube and *the territory of the Bavarians.*” And again he says, “the Lombard kingdom extended east, north, and west, as far as the confines of the Avars, the Bavarians, and the Franks of Austrasia and Burgundy;” and Muller: “the *Bavarians* had now (that is, about the end of the sixth century) *given name to Noricum.*”

Such, then, is my list of the ten notable abyssal horns of the sea. Though separate dynasties, they are very properly united in a single symbol, and exhibited as one great combination of tyrannical states, from the identity of their origin in the abyss, the oneness of their policy (ch. 17:13), and the similarity of these rulers. This European Commonwealth was composed of monarchies that were all feudatories of the Dragon; for Gibbon shows, that they all adopted, in a great degree, the laws of the ancient empire as

their common law. They all came at length to submit themselves to the Papal Yoke; a power which was rising with them out of the sea, whose system of falsehood they co-operated in imposing upon their subjects at all hazards. They may truly be styled the Papal Horns; for their history has proved them to have been, in all their past career, the blind instruments of “THE NAME OF BLASPHEMY” that sits upon the Seven Heads.

In the foregoing enumeration of the horns of the sea, I have made no mention of the Saxons and Danes, who issued forth from the Scandinavian and Germanian abyss against the Dragon province of Britannia. In all the lists of the horns I have seen, the Saxons have been made to figure as one; and, consequently, the Anglo-Saxons of Britain, now styled England, have been set down as one of the horns of the Beast. But this classification of England with the horns cannot be admitted. It is true that the Saxons and Angles issuing from Holstein and Schleswig, A.D. 449, conquered Britannia. But, instead of constituting themselves one horn, they founded seven kingdoms, styled Kent, Essex, Sussex, Wessex, East Anglia, Mercia, and Northumberland. These were called the Saxon Heptarchy; and were as distinct and independent kingdoms as any of their ten contemporaries upon the Continent.

Another objection to England being numbered with the ten, is that she is not a country of the Great-Sea world. The ten horns were to ascend out of the Mediterranean upon which Daniel saw the tempest raging. Gaul, Spain, Italy, Illyria, Africa, and Dacia, are political sections of a terrene, whose waters, directly or indirectly mostly discharge themselves into the Mediterranean. But the British Isles afar off have no relation to it at all. As Origen says in Hom. 6, A.D. 230, “*The Britons are divided from our world.*” They are no part of the Sea Monster’s interior maritime territory. Even in modern times they are three kingdoms, not a single horn only; and those three horns, the horn of England, the horn of Scotland, and the horn of Ireland, are more imperial than regal, and more Oriental than European.

Another objection to Britain being numbered among the ten horns is, that though, indeed, she is ruled ecclesiastically by a name of blasphemy, her constitution is, in word and deed, opposed to “*the Name of Blasphemy*” upon the heads of the Beast. The ten horns all worship this Name, and recognize it as their Holy Father; and maintain ambassadors at his court; and exercise their influence to uphold him in glory and power, that his supposed relations with the heavenly world may, by his favor and blessing, be caused to redound to their spiritual and temporal prosperity. He is their Mouth in all spiritual utterances, “speaking great things and blasphemies concerning the Deity, his Name, his Tabernacle, and them that dwell in the heaven” (ch. 13:5, 6). But, blasphemous as Britain is in her constitutional ecclesiasticism, she protests against, and repudiates, the Chief Blasphemer of the world. She does not belong to the politico-ecclesiastical system, or body politic, of which he is the Mouth. She sends no ambassador to the Court of Rome; and though there may be spiritual imbeciles who have real, and crafty politicians who have feigned, reverence for the Roman God and the mummerly of his superstition, the heart of the British peoples is hardened against them with the impenetrability of adamant. This hostility is known and understood at Rome, where the will, but not the power, has always existed to reduce Britain to subjection to the so-called “Holy See.” In witness of this, there is the Spanish Armada equipped and sent against England in the days of Elizabeth, at the instigation of the Court of Rome, that by the thumb-screw arguments of the Inquisition, the British nation might be brought within the pale of the Mediterranean Sea Monster, beyond which no heretical soul can be saved!

The map above depicts the Roman Empire about 449 A.D. (see p. 199). By that time the invasion of Britain by the Angles, Saxons etc., had politically severed the British Isles from the Empire; and as the ten horns of Western Europe were to receive their independence after its fall (A.D. 475), Britain is not to be numbered among them—*Publishers.*

No, the United Kingdom of England, Scotland and Ireland was never one of the ten horns. The taint of imperialism, as it were, was indelibly infixed in British soil by the Dragon. The Saxons and Angles from the abyss did not expel him. The Dragon withdrew, and told the Britons to defend themselves. Invaded by the Picts and Scots, they invited the Saxons and Angles to come over and help them. The Celts were repelled; but when the war was over, the Saxons refused to leave, and made the heptarchial settlement for themselves. Nearly fourteen centuries have passed since these events; and the Dragons carved in relief upon the interior of the House of Lords, are now the appropriate symbol of British power. The real ruler at Constantinople, the throne of the Dragon, is Britain, who claims “the Sick Man” there, as her “ancient and faithful ally.” Her interests are intimately associated with the destiny of the Turkish empire, more especially with that part of it termed Syria and Egypt. If the British power in any way be an element of the beast, it can only be in connexion with its body, which is *like unto a Leopard*.” As the power indicated by the words, “Sheba and Dedan, and the Merchants of Tarshish and the young lions thereof,” in Ezek. 38:13, she becomes identified with Daniel’s third beast, the four-winged and four-headed Leopard, which is to have its dominion taken away when the Ancient of Days comes; but which, before it loses its dominion thus, is to come into collision With “*the feet of the Bear*.”

9. The Ten Diadems

“And upon his Horns ten Diadems.”

The Horns on the Dragon had no diadems upon them; because the nations of the abyss had not then issued forth to erect kingdoms upon the Roman Habitable. But in the chapter before us, the Dragon-Horns of the sea are exhibited with diadems upon them, indicating that they were not Republics; but States, whose chief magistrates were enthroned, and diademed, and who would figure in the unmeasured Court of the Gentiles (ch. 11:2) as “the Crowned Heads of Europe.”

The diadems upon the ten horns is a symbolical rebuke of the foolish prediction of republican politicians and prophets, who deceive their worshippers with the conceit, that the kingdoms of Europe are to become republics after the type of the “MODEL REPUBLIC” of this western world! A horn with a diadem upon it is nowhere to be found, in sacred or profane heraldry, as the symbol of a republic. It always represents a kingly power, or dominion. The Gothic nations of the Abyss acquiesced in the military leaders who had led them to victory, and founded States upon the Roman territory, being recognized as kings, and decorated with diadems, by the Dragon-power. Hence they were kingdoms in their beginning; and will continue kingdoms until the Ancient of Days shall come, and by their overthrow, transfer the many diadems of these horns of the sea to his own glorious and snowy head (Apoc. 19:12; 1:14; 11:15). The very reverse of these republican prophecies is the real truth of the matter. Instead of the kingdoms of the world becoming republics, all the republics of the world will become kingdoms. This will be a great blessing to mankind, who have proved themselves incompetent for self-government upon wise and righteous principles, under any form of rule they may devise. It is the Divine purpose to bless mankind in Abraham and his seed. This is the great gospel prophecy of the word (Gal. 3:8, 9): and when the nations rejoice in peace and security under their own vines and fig-trees, they will be interested in nobler themes than the crude, unprofitable and lying vanities of those who now deceive them. Their political interests will be supervised by kings, who will then reign “by the grace of God”. It will be theirs to command of their own sovereign will and pleasure; and for all nations simply to obey without question or dispute; for then, “judgment will be given to the Saints;” who will take the kingdom and the dominion under the whole heaven, and possess them for a thousand years and more (Dan. 7:22, 27, 18; Apoc. 20:4, 6). Then the universal world will be “ruled in righteousness,” and truly “blessed in Abraham and

his seed.”

A few last words may be added in reference to the diadems, which I find collected by the industry of Mr. Elliott, from Gibbon, and other writers with whom the reader will never probably become acquainted. What follows, he says, he has borrowed from Lelewel’s great work on the coinage of the Middle Age. “It is well known,” says Elliott, “that the barbarian Gothic or German kings, after their first conquests, were almost all anxious to receive appointment from the Roman emperor as Masters-General or Patricians of the empire” of the Dragon; “the appointment being equivalent to that of Viceroy; and most useful above all in order to legitimize their government in the eyes of their Roman subjects, who in respect of number immensely exceeded the barbarian population that had conquered them. In the negotiations and treaties on which matter, it was usually stipulated by the Roman emperors, and agreed to by the barbaric kings, that the Diademed Bust and names of the emperors should be stamped upon the barbarian coinage (at least on their gold coins) not the Gothic princes’ own. Hence there was a *semi-Roman* state of the Gothic coinage, as Lelewel calls it, for a century more or less, from about A.D. 450 to 550; the Vandals of Africa forming however an exception apparently, and acting more or less independently in this respect. At length Clovis the Frank, at the opening of the sixth century, had the plenary sovereignty of Gaul awarded to him by the Byzantine emperor, with the title of *Consul* and *Augustus*, and the *Diadem of Pearls* as its badge and token: a grant renewed in A.D. 532 to Clovis’ children, by Justinian, with full power over the coinage; and engagement that his purely Frank money should have the privilege of currency assured to it throughout the whole Roman empire. In the course of the sixth century, the example of Clovis was followed by others of the princes; the Lombards coming last about A.D. 600.

“On the whole, it appears that at the opening of the sixth century, not only did the several Gothic princes exercise in their respective dominions the prerogatives of supreme sovereignty, but also had begun to appropriate to themselves the *Roman Diadematic Badge* of such sovereignty; and that at the close of the century their assumption of the diadem, in sign of it, had become universal.”

In connection with these remarks he gives an engraving illustrating the reservation of the diadem to the Dragon, which was not assumed by the horns in their beginning. I conceive that the apocalyptic reason of this is found in the Dragon symbol of ch. 12. In this all the Seven Heads are diademed or sovereign; but the horns not. The idea then is this, that the horns were not to be diademed in their own absolute right, until the Seventh head had passed away; when the Romano-Gothic Sea Monster would stand before the world with Seven undiademed Heads and Ten Diademed Horns.

The first coin of the engraving is Burgundian On one face is the diademed bust of the Dragon-emperor, Anastasius, and on the other, *Sigismund*, king and consul. The second, is a coin of the Suevi, with the bust, diademed, of the emperor *Honorius* on one side; and on the other, *Richarius*, king. This was issued by the Suevi twenty-seven years after the death of Honorius, and his name stamped upon it out of regard to Roman imperial authority. A third coin is Ostrogothic. It was issued during the reign of the Seventh Head, while Theodoric was king of Italy, and Justinian was emperor. On one face is the diademed bust of the Dragon-emperor; and on the other, a wreath with the monogram of the king in the centre. There is another Ostrogothic coin about the size of a quarter dollar, with the diademed bust of Justinian on the one side; and the name and office of the ruler, king Witiges, on the other.

I would remark here, that these two last-mentioned coins are evidence that the Ostrogothic kings of the Seventh Head, who reigned in Rome, did not consider the emperors of the Sixth Head as abolished from all influence in the affairs of Italy; but only “wounded as it were to death;” for here is evidence of the Sixth and Seventh Heads of the Dragon uniting in the coinage of the realm, which only mutually recognized governments and dynasties are free to do. Gibbon, writing of the first two kings of the Seventh Head, Odoacer and Theodoric, says of the former, that “he abstained, during his whole reign

from the use of the purple and diadem;" and of the latter, he says, that "from a tender regard to the expiring prejudices of Rome, he declined *the name, purple, and diadem of the emperors*;" though "he assumed *the whole substance and plenitude of imperial prerogative*". This was the simple difference between the Imperial Sixth, and the Regal Seventh, heads of the Dragon and the Beast. Had Odoacer and Theodoric assumed "the name, purple and diadem of the emperors" when they reigned in Rome sovereigns of Italy, their government would have been a mere continuation of the Sixth Head. The substance and plenitude of sovereign prerogative remained, only the form of its constitutional administration was changed. This change in the form of the supreme power, with its exclusion from Africa, Sicily, Corsica, Sardinia, Majorca, and Minorca, then possessed by the Vandalic Horn, established a marked dissimilarity between the Sixth and Seventh Heads.

This coin was issued during the reign of Athalaric (516–535) king of the Ostrogoths who succeeded his grandfather, Theodoric in A.D. 526 after the fall of the Western Empire. The coin shows the king as wearing a diadem illustrating the point made by *Eureka* in this section—
Publishers.

The fifth coin of the engraving I regard as a very remarkable one. It is a coin of the Vandals, about the size of an English shilling. Upon one side is the front figure of a man, standing upon an altar. From each shoulder projects a wing with four little circles in each, as if he were an angel, or were identified with an angelic mission. From his waist to his ankles is a four-square in which are inserted four rows of precious stones, three in a row, or twelve in all, and strikingly resembling the Jewish High Priest's breastplate of righteousness on which were engraved the names of the twelve tribes. In his extended right hand he holds a globe surmounted with a cross; and in his extended left, a rude representation of a trumpet. On the other side, is the legend *Genser Augustus*, and underneath, a star of considerable magnitude. The age of this coin is over fourteen hundred years.

Genseric was an Arian catholic, and the ally of the Circumcellions against the Dragon persecutor of the Donatists. Hence, when he conquered Africa and the islands of the Mediterranean from the Dragon, he proclaimed himself the Augustus of the Catholic world, as the word "*Augustus*" after his name, and the globe and cross in his right hand, upon the coin, evince. Having delivered the Donatists from the bloody persecutions of the Catholics, they, doubtless, gave him to understand, that they hailed him as one of the Angels of the Four Trumpets and the deliverer of the true church. Hence, the wings on his shoulders with four little circles upon them; and the four-square plate of Twelve Stones. All that Mr. Elliott has to say upon this interesting coin, is to correct Lelewel's reading of the name from *Jensæ* to *Genser*; but, to my mind it is a striking indication that the Donatists of Africa, contemporary with the sounding of the Four Trumpets, were sufficiently advanced in apocalyptical exposition, to discern the true character of the times in which they lived, and their own ecclesiastical relations to them. The "terrible Genseric" and his Donatists clients, were neither Preterists, Futurists, nor Literalists; but rational interpreters of the Apocalypse as a symbolic prophecy of events concurrent with the conflict of the Saints with the powers that be, to be explained in the light of history. In this, Vandal barbarians of the fifth century far transcended the intelligence of the "ripest" and brightest scholars of our age!

Besides these he gives two other coins, one of the Franks, and the other of the Visigoths, to show that the diadem came at length to be adopted by the Gothic kingdoms, without regard to the Diadem Bust of the emperors. This was after the fall of the Seventh Head.

10. The Name of Blasphemy

“And upon his Heads a Name of Blasphemy.”

The name of a person or thing, according to the Hebrew style, frequently imports the quality or state thereof. Thus in Ruth 1:20, “and she said unto them, call me not Naomi,” that is, pleasant, “but call me Mara,” that is bitter; “for *Yahweh* hath dealt very bitterly with me.” And thus, when it is said in Isaiah 7:14, “she shall call his name Immanuel,” the meaning is, that the Son of the Virgin there spoken of should be “*AIL*,” or Eternal Power, “with us,” Israel, dwelling in their midst. And so in Luke 1:32, “He shall be *called* the Son of the Highest,” is, He shall *be the Son* of the Highest.

Names of men are sometimes taken for the men themselves. Thus in Acts 1:15, “the number of the names,” that is, the number of the men. And thus in Virgil, Sylvius, “*Albanum Nomen*,” an Alban Name, is Sylvius, a man of Albania.

Isaiah 30:27, it is said “The NAME of *Yahweh* cometh from far, HIS anger burning, and the burden thereof heavy; HIS *lips* are full of indignation, and HIS *tongue* as a devouring fire.” Here *name* obviously denotes a person, an individual of great power, developing great anger and fiery indignation. It is the name styled by Moses in Deut. 28:58, “the glorious and fearful Name, *YAHWEH Elohim*,” for the repudiation and blasphemy of which Judah and Benjamin, with a multitude of Levi, have been banished from their country, and tormented among the Nations for nearly eighteen hundred years.

Name also is equivalent to *power*. This appears from Acts 4:7, where the rulers demanded of the apostles, saying to them, “by what power, or name, have ye done this?”—and in ver. 30, they pray that “wonders may be done by the name of Jesus,” that is, by his power. Hence, the Jesus Name is a name of glory and power, as well as a name of holiness and truth, and is styled by Paul “a Name above every name; that at the Name of Jesus every knee shall bow” (Phil. 2:9, 10).

But *name* not only denotes the existence, quality, or state of a person, power, or other thing, singly considered; it also denotes these things in multitudinous manifestation. Thus, in Jer. 13:11, *Yahweh* caused “the whole house of Israel, and the whole house of Judah” to cleave unto Him, “that they might be to me, saith he, for a people, and *for a name*, for a praise, and for a glory.” Here is a name inclusive of the whole nation. There are numerous instances in the prophetic writings where *name* is representative of many, too numerous to be quoted here.

The *gods* of the nations were so many *names*, whether *idols* or founders of sects. In this sense, *name* denotes an object of worship, invocation, or reverence. Thus, in Mic. 4:5, “all people walk, every one in the name of his God; we will walk in the name of our God.” To walk in the name of any one is, first, to have said name constitutionally placed upon the walker; and, secondly, to shape the course of life according to the precepts and institutions of such name. Every one that does this is in said name; and, therefore, denominationally a part, or element, of that name. Thus, the *NOMEN LATINUM*, or Latin Name, the *Nomen Anglicanum*, or Anglican Name, Luther, Calvin, Wesley, and a host of others, are all names of Gods in which the peoples walk. They are specially related to the Romano-Gothic Beast of the Abyss, which John testified would be *gemon onomaton blasphemias*, *full of Names of Blasphemy* (Ch. 17:3). All the peoples, and multitudes, and nations, and tongues, constituting the body politic of the fourth-beast system of nations, “walk every one in the name of his god,” glorying in the Latin Name of Blasphemy upon the Seven Heads; the Anglican Name of Blasphemy in Canterbury, York, and Dublin; and in all the other blasphemies, to which the names of Luther, Calvin, Wesley, and others too numerous to mention, are attached.

But, while all the people walk every one in the precepts of these “worshipful names” of the unmeasured Court of the Gentiles, “the remnant of the woman’s seed, who keep the commandments of the Deity, and have the testimony of the anointed Jesus,” will walk in the name of their God alone. First, believing “the truth as it is in Jesus,” the Name of the Deity has been constitutionally placed upon them, according to

the command that all such believers be “immersed into THE NAME of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19; Mark 16:15, 16; Luke 24:47; Acts 2:38; 8:12, 16): and secondly, being taught to observe the all things the apostles were commanded to teach (Matt. 28:20), they walk in the name of the Deity as constituents of that name; having no fellowship with the unfruitful works of darkness; but, as the grace of Deity which brings salvation teacheth, they “deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present world; looking for that blessed hope, and the appearing of the glory of the great Deity, and of their Saviour, the anointed Jesus” (Tit. 2:12). This is the Name which, in Ch. 13:6, is styled *His Name*—the name of the Deity, blasphemed by the Name of Blasphemy upon the Seven Heads, and by all the other names which fill up the body politic of the Beast.

The Name of Blasphemy is a power; and like the Beast over which it presides is, or rather has been, in centuries of its career, a “dreadful and terrible” power. It is an EPISCOPAL NAME, because it is the embodiment of those audacious “EYES” Daniel was so observant of in his vision. He saw a Little Horn come up among, and after, the ten. It was not like the other horns. These had no eyes in them; nor had they any mouth. If they had possessed these, there would have been twenty eyes and ten mouths. But a different constitution of the evil was predetermined. One pair of Eyes and one Mouth were to suffice for the Little Horn and all its ten associate horns. Had there been eleven pairs of eyes instead of one pair, there would have been eleven names of blasphemy upon the sea-monster’s heads, which would have been incongruous, and a cause of inextricable confusion.

The eyes Daniel saw were “like the eyes of a man.” And not only so, but they were representative of a man; for, speaking of the glare, or fierce piercing look, of the eyes, he says, in Ch. 7:20, “whose look was more stout than HIS fellows.” They represented a human power, whose function was pre-eminently that of supervision over certain styled “his fellows.” His official state, therefore, was that of an *episkokos*, or a BISHOP. His look being “*more stout*” than his fellows of the episcopal order, he would, therefore, claim superiority over all spirituals; and to be entitled above all to the veneration and homage of mankind. Such an OVERSEEING NAME as this would be, within the sphere of his jurisdiction, a *Bishop of bishops*, such as Constantine claimed to be when he assumed headship over all the catholic churches of the Dragon empire.

But this *Nomen Latinum*, or Latin Name upon the Seven Heads, was not only a Supreme Bishop, but it was also a Name of Blasphemy. It was itself a blasphemy, and an utterer of blasphemy. A power claiming to be what it is not, is a blasphemy. Thus, certain of the synagogue of Satan in the ecclesia at Smyrna claimed to be Jews, when they really were not. This false claim is styled “their blasphemy” (Apoc. 2:9): because, being false, it injured the fair fame and reputation of those in Christ who were Israelites indeed.

BLASPHEMY is a thing but little understood by those who most glibly use the word in their denunciation of what they term *heresy*. In the Court of the Gentiles, in which the truth is trodden under foot by “the Spirituals of wickedness in high places”—THE CLERGY—everything is blasphemy, which, however Scriptural it may be, exposes their word-nullifying traditions to the well-merited contempt of mankind. Against this exposition they rend their garments instead of their hearts, put dust upon their heads, and with eyes and hands upturned to heaven, cry out blasphemy! But this is all theatrical. Mere sound has no terrors for the friends of truth. The clerical orders, whose apocalyptic chief is this Name of Blasphemy, are like him, essentially a blasphemy; because they arrogate to themselves the prerogatives of Christ and his Brethren, to which they have not the remotest or slightest Scriptural pretension. Being of the world, and speaking under the impression of the world, as proved by the world hearing and hiring them, their alleged identity with the members of the Divine Family, *injures the reputation* thereof, which is the import of the word *blaspheme*. For an order of men to claim to be “Vicars of Jesus Christ upon earth,” that is, his official substitutes, by Divine appointment; or to be his ambassadors and

plenipotentiaries to the nations, by the same authority; and for them to be notoriously deficient of the least proof substantiatory of their high pretensions, is to convict themselves of falsehood; and when self-convicted liars and hypocrites claim to be the brethren and intimates of honest and righteous men, on the principle of a man being known by the company he keeps, *the reputation* of those excellent people is *injured*, or, in other words, *blasphemed*, in the estimation of the Deity, and of those “who hold the testimony of the anointed Jesus.” Thus, the Albigenses among whom the faithful may be found, in the twelfth century testified to their generation, saying, “We must not obey the Pope and Bishops, because they be wolves to the ecclesia of Christ”—*quia sini lupi ecclesiae Christi*. They repudiated the Name of Blasphemy and the clerical ministers of his name, as the transformed ministers of the Satan, who pretended to be ministers of righteousness, but were really nothing more than wolves in sheep’s clothing of the most ravenous and ferocious description. They protested against them as the orders of that DREADFUL AND TERRIBLE NAME OF BLASPHEMY, enthroned upon the Seven Heads of the Fourth Beast. This name they denounced as the Antichrist, the Man of Sin, the Son of Perdition—the *Antichrist*, because he set himself up as the VICAR OF CHRIST; that is, the Divinely deputed substitute of Christ, as indicated by the word *Antichristos*, from *anti*, in the place of, *christos*, the Anointed One, or Christ: they denounced this Name as *the Man of Sin* in maturity, or full manifestation. They did not regard the Man of Sin substitute for Christ as an individual man, but as *an order of ecclesiastical rulers*, a Name, or Body, with its Eyes, Mouth, and subordinate members. Being an imperial spiritual human power, its chief ruler would be a man, the supreme representative for the period of his reign, of the power that created him for adoration, as “the god of the earth”—*quem creant adorant*, whom they create they worship. And thirdly, they denounced this Man of Sin name of Blasphemy, as *the Son of Perdition*; because the power, in the Scarlet-Beast phase of it, is foredoomed, “and goeth into perdition” (Apoc. 17:11): and because Paul, in writing of the same power, whom he styles *ho anomos*, the Lawless One, as well as the Man of Sin, terms him likewise the Son of Perdition, “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence” (2 Thess. 2:8).

BLASPHEMY

Reproduced from *Watchman! What of the Night?* this is a representation of a painting which was hung in the Genoese Arch in Rome, depicting Pope Leo X as the Light of the world. Beneath the painting is the Inscription: “*The world hath Unveiled its Light; the King of Glory has come forth*” Cp. this claim and illustration with Revelation 10:1.

It may not be uninteresting to the reader to peruse, in their own words, the views entertained by the witnesses of Jesus concerning this Name of Blasphemy upon the Seven Heads, over seven hundred years ago. The following is from a remarkable tract written by one of them, in A.D. 1120, for the express purpose of vindicating himself and friends for separating from communion with this name. It professes to be an answer to the question, “WHAT IS ANTICHRIST?” which it thus proceeds to answer:

“Antichrist is a falsehood or deceit varnished over with the semblance of truth, and of the righteousness of Christ and his Spouse, yet in opposition to the way of truth, righteousness, faith, hope, love, as well as moral life. It does *not respect any one particular person* ordained to any degree, or office, or ministry; but it is a SYSTEM OF FALSEHOOD (Name of Blasphemy) opposing itself to the truth, coveting and adorning itself with *a shew of beauty and piety*, yet very unsuitable to the ecclesia of Christ, as, by the names and offices, the Scriptures and the sacraments and various other things may appear. The system of iniquity thus perfected, with its officiating ministers, great and small, supported by those who are induced to follow it with an evil heart and blindfold—this is the congregation or composition of things (the Name, or Body) which, taken together, comprises what is called Antichrist, or Babylon, the Fourth Beast, the Harlot, the Man of Sin, the Son of Perdition, all of which are titles

given to it in the Holy Scriptures. His ministers are called false prophets, lying teachers, the ministers of darkness, the spirit of error, the Apocalyptic Harlot, the Mother of Fornication, clouds without water, trees without leaves, twice dead, plucked up by the roots, wandering stars, Balaamites, and Egyptians. “He is termed Antichrist, because being disguised under *the semblance* of Christ and his ecclesia, he oppugns or opposes the salvation purchased by Christ, and truly administered in his (Christ’s) own ecclesia, which salvation the faithful are made partakers of by faith, hope, and love. Thus he counteracts the truth by the wisdom of this world, by false religion, by feigned holiness, by ecclesiastical power, secular tyranny, riches, honors, dignities, and the pleasures and allurements of this world.

“It is notorious, therefore, that Antichrist never has been brought forth without a concurrence of all the things now mentioned, so as to form *a system of hypocrisy and falsehood* (or Blasphemy); that is to say, there must be a concurrence of the wise of this world, ecclesiastical orders, pharisees, ministers, and doctors; the secular power and the people of the world, all mixed up together: all these combined make up the Man of Sin, and that Wicked One complete. For, though Antichrist was *conceived* so long since as the times of the apostles (*see* 1 John 2:18, 22; 4:3; 2 John 7) he was then only in his infancy (in embryo) wanting members both inward and outward. Consequently, he was the more easily detected, destroyed, and cast out of the ecclesias, *being then unshapen and wanting utterance*. As yet, he was destitute of that plausible, imposing, judicial or determinative wisdom which he afterwards attained; he wanted *those hypocritical ministers* (the clergy), and human appointments, and the outward show of those religious orders which were necessary to give him perfection. As he was destitute of those riches and endowments necessary to allure persons to his service, and enable him to multiply, protect, and defend his adherents, so he also needed the Secular Power to compel men to forsake the truth, and embrace a system of falsehood. Wanting these requisites, his deceitful practices had not their full effect—he was young and tender, and with difficulty got a footing in the ecclesias. But growing up in his members, that is, *in his blind and dissembling ministers* (the clergy) and in worldly subjects, he gradually arrived at maturity when men whose hearts were set upon this world, but *blind in the faith*, multiplied in the ecclesias, and BY THE UNION OF CHURCH AND STATE (in the time of Constantine), got the power of both into their own hands.”

After describing the wickedness of this Name of Blasphemy which arrogated Divine honor, the writer adds, “Christ never had an enemy to be compared with this; one so able to pervert the way of truth into falsehood; insomuch that the true ecclesia, with her children, is trodden under foot by it (Apoc. 11:2). The worship that pertains to God alone is transferred to Antichrist; to the creature, male and female, deceased—to images, to carcasses, and relics. The sacrament of the eucharist (the Lord’s Supper), is converted into an object of adoration, and the worshipping of God alone is prohibited. The Saviour is robbed of his merits, and the sufficiency of his grace in justification, regeneration, the pardon of sins, sanctification, establishment in the faith, and spiritual nourishment—ascribing all these things to his own authority—to a mere form of words—to the intercession of saints and to the fire of purgatory. Thus people are seduced from Christ, their minds are drawn off from seeking those blessings in him, by a lively faith in the Father, Son, and Holy Spirit, and teaching his followers to expect them by the will and pleasure and works of Antichrist.

“A third work of Antichrist consists of this, that he attributes the regeneration of the Holy Spirit unto *the mere external rite*, baptizing infants in that faith, teaching that thereby baptism and regeneration must be had, on which principle he confers and bestows orders (Apoc. 13:16, 17) and, indeed, grounds all his christianity, which is contrary to the mind of the Holy Spirit. He places all his religion and holiness in going to mass (as his Protestant relations now do in ‘going to church’) in which he has mingled together all kinds of ceremonies, Jewish, Heathen, and Christian; and by means thereof, the people are deprived of spiritual food, seduced from the true religion, and the precepts of God, and

bolstered up with vain and presumptuous hopes. All his works are done to be seen of men, that he may glut himself with insatiable avarice; and to accomplish this, every thing is set to sale. He allows of open sins without ecclesiastical censure, and even the impenitent are not excommunicated. He does not rule or maintain his unity by the Sword of the Spirit, but by means of the SECULAR POWER (the Horn in which the Eyes are set) using *that* to effect spiritual ends (ch. 13:12, 15). He hates and persecutes, and searches after, and plunders, and destroys the members of Christ (ch. 13:7, 15). These are some of the principal of the works of Antichrist against the truth, but the whole are past numbering or recording. These are the most prominent features of that monstrous power.

“On the other hand, he makes use of an outward confession of the faith, and therein are verified the words of the apostle—‘they profess in words that they know God, but in works they deny him.’ He covers his iniquity by pleading *the length of his duration*, and the multitude of his followers; concerning which it is said in the Apocalypse, that ‘power is given him over every tribe, language, and nation; and all that dwell upon the earth should worship him’ (ch. 13:7, 8). He covers his iniquity by pleading the spiritual authority of the apostles, though the apostle expressly says, ‘we can do nothing against the truth; and, ‘there is no power given us for destruction’. He boasts of numerous miracles, even as the apostle foretold—‘whose coming is after the working of Satan, with all miracles and signs, and lying wonders, and with all deceivableness of unrighteousness’ (2 Thess. 2:9, 10; Rev. 13:13, 14), also. He has an outward show of holiness, consisting in prayers, fastings, watchings, and alms deeds; of which the apostle testified, when he said, ‘Having a form of godliness but denying the power thereof.’

“Thus it is that Antichrist covers his lying wickedness as with a cloak or garment, that he may not be rejected as a pagan or infidel, and under which disguise he can go on practising his villanies boldly like a harlot. But it is plain both from the Old and New Testaments, that Christians are bound by express command to separate themselves from Antichrist.

“In the New Testament we read that the Lord is come and hath suffered death, that he might gather together IN ONE the children of God (John 12); and in the book of Revelation, he warns by his voice, and charges his people to go out of Babylon, saying, ‘Come out of her, my people, and be not partakers of her sins, that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquity’ (Rev. 18:4, 5). The apostle Paul says the same—‘Have no fellowship with unbelievers—come out from among them, and be ye separate’ (2 Cor. 6:16).

“From what has been said, we may learn wherein consists the wickedness and perverseness of Antichrist, and that God commands his people to separate from him, and join themselves to THE HOLY CITY, Jerusalem (Apoc. 11:2). And since it hath pleased God to make known these things to us *by his servants*, believing it to be his holy will according to the Scriptures, and admonished thereto by the command of the Lord, we do inwardly and outwardly depart from Antichrist. We hold communion and maintain unity one with another, freely and uprightly, having no other motive thereto but to please the Lord, and seek the salvation of our souls. Thus, as the Lord is pleased to enable us, and so far as our understandings are enlightened into the path of duty, we attach ourselves unto the truth of Christ, and his ecclesia, *how mean soever she may appear in the eyes of men*.

“We, therefore, have thought it good to make this declaration of our reasons for departing from Antichrist, as well as to make known what kind of fellowship we have, to the end that, if the Lord be pleased to impart the knowledge of the same truth to others, those that receive it may love it together with us. It is our wish also, that if others are not sufficiently enlightened they may receive assistance from this service, the Lord succeeding it by his blessing. While, on the other hand, if any have received more abundantly from him, and in a higher measure, we desire with all humility to be taught and better instructed, that so we may rectify whatever is amiss.”

Such is a specimen of the testimony of the two prophet-witnesses, who, as lights, “stood before the

god of the Earth,” the Name of Blasphemy, the pretended Vicar of Jesus Christ, the Eyes of the Antichrist; and which “tormented them who dwelt upon the earth” (Apoc. 11:4, 10). This testimony was delivered in the darkest period of the day of blasphemy, when men avowed their convictions in the face of ruin, captivity, torments, and death. But they were valiant for the truth; and though power was on the side of the oppressor, a power that roared from the “*Mouth of a Lion*,” and made nations tremble, and kings upon their thrones; yet were they undaunted in its presence in their earnest contention for the faith once for all delivered to the Saints. The secret of their energy was “the power of the Deity,” “the testimony of the anointed Jesus” which they held, “the word of the Deity which is living and powerful,” understood and lovingly and heartily believed. Their enlightened testimony filled the clerical orders of Antichrist with madness; and caused them to roar forth blasphemies against them, with terrible threatenings and slaughters. But in all the onslaught of the enemy, the Name of *Yahweh* in which they were entrenched, was their strong tower. THE NAME OF YAHWEH, and the NAME OF BLASPHEMY, were the two great rival names of the situation. Between them there can be no peace or compromise. The Name of Blasphemy on the Seven Heads has learned this by grievous experience; and discovering that the strength of the Eternal Name in the great conflict resided in “THE WORD,” he strove mightily to suppress it. But the greater his efforts in this direction, the more strenuous and determined were the witnesses to keep the Scriptures before the people. They learned the Bible by heart—*Biblia ediscunt memoriter*; and as we have seen by quotations in their declaration, they did not neglect to study the Apocalypse, by which they were enabled to discern the times in which they lived. This the contemporaries of Constantine were enabled to do; and a hundred years afterwards, the Donatists also, as evinced by the device of the Vandal coin; the Albigenses likewise of this twelfth century; and Peter Jurieu, who discerned in his own day, A.D. 1687, the death of the witnesses, and interpreted the fall of “the Tenth of the Great City” of France, a hundred years before it came to pass; and Bicheno, a century later, who discerned their resurrection in his own times; to say nothing of the author, about seventy years later still, lest he should seem to boast of things beyond his measure. But all these, and how many more who can tell, by the help of the Apocalypse were enabled to answer the question, “Watchman, what of the Night?” and to discern things in the Body Politic of Romano-Gothic society in their true relations to the Divine Name, which would otherwise have been inscrutable.

But this Name of Blasphemy was not only essentially and constitutionally a blasphemy, but it was an utterer of blasphemies also. To blaspheme required something more than “EYES, *like the eyes of a man*.” These were necessary to constitute it an EPISCOPAL NAME; but that this Overseeing Name, or Power, might give utterance to its purely fleshly thinkings, it was indispensable that it be furnished with a MOUTH. Therefore it was, that Daniel in his vision, in considering the Little Horn that came up after and among the ten, saw that it had a Mouth as well as Eyes. He does not inform us what the mouth looked like; whether it were like the mouth of a man, a bear, a lamb, or other animal. John the apostle was appointed to supply this information in the chapter in hand. It is very certain, however, that the mouth of a lamb would have been a very unfit symbol to represent it by, even upon Daniel’s showing; for he testifies, that it was “a Mouth speaking very great things against the Most High” (ch. 7:8, 20, 25); or, as John expresses it, “great things and blasphemies” (ver. 5). Between, the gentle, timid, voice of a lamb, and roaring blasphemies, there is no resemblance; but, on the contrary, from the nature of the thing spoken, we would expect that the organ of utterance would be symbolized by something ferocious and terrible; and because, likewise, all pertaining to the Fourth Beast “is dreadful and terrible.”

The NAME OF BLASPHEMY, then, is the embodiment of the Eyes and Mouth of Daniel’s Little Horn, in their episcopal relation to the ten horns. It is the LATIN SEE, without which there was no point of union between them. When it came to be enthroned, and they came to acknowledge its authority in all their kingdoms, it became their “HOLY FATHER” and they sons in his “holy keeping,” of whom, the first of the

ten that recognized “HIS HOLINESS,” is surnamed “*the Eldest Son of the Church.*” But commentators and “recent editors,” who have undertaken to mend the Greek text, are greatly puzzled to determine whether the reading should be *onoma blasphemias*, *a Name of Blasphemy*, or *onomata blasphemias*, *Names of Blasphemy*. Griesbach has adopted the latter reading; which, a note to the “Revised Version” says, “is received by all the recent editors except Bengel. Heinrichs also mentions it as the superior reading. But Ewald, Zullig, and De Wette, disapprove it, the last considering it as an accommodation to ch. 17:3; and Hengstenburg regards the question as one of difficult decision. “I recommend,” says the Annotator, “the the marginal note of the English Version be retained: “*or, names.*” In other words, he was at a loss to say which it should be, therefore, they might split the difference between, the margin and the text. Mr. Elliott bows reverently to the authority of the “recent editors,” and speculates upon it accordingly. Lord also falls into the same line; and speaks of “the names of blasphemy on the heads of the Dragon!” This is certainly a newly found apocalyptic item not revealed to John; who affirms nothing about names of blasphemy on the heads of the Dragon. But, Mr. Lord falls into this error from the assumption, that the correct reading is *names*; and from the fact that the heads of the Dragon, and the heads of the Beast, are the same heads; and hence, the latter having names upon them, these names must have been on the Dragon likewise!

But, it is refreshing to find four discerning men in such a crowd of the kind—Bengel, Ewald, Zullig and De Wette. These affirm the truth. It ought to read *name*, not names; and doubtless, De Wette has given a true reason of the difficulty among their recencies, namely, “an accommodation to ch. 17:3.” But this is not the principal reason. It is this. They could not see how One Name could rest upon Seven Heads. If it had said, and one and the same name upon each of the seven heads, they might have interpreted it of one and the same inscription upon each; and there would have been no trouble with the text; but simply as it now reads, with the understanding that “the heads are Seven Kings,” how One Name of Blasphemy was to be on these, sent them all adrift in doubt and speculation. But, the solution of the difficulty is easy and apparent when understood. The key to the matter is in the signification of the Seven Heads, which requires another sort of wisdom than that by which the “recent editors” are inspired, to discern. Said the angel to John, “Here is the mind that hath wisdom. The Seven Heads are Seven Mountains on which the Woman (or Name of Blasphemy) sitteth. And there are Seven Kings: five are fallen, and one is and the other is not yet come; and when he (the Seventh Head) cometh, he must continue a short space”—ch. 17:9, 10. In other words, the seven heads of the Beast and the Dragon, which are the same, have a *two-fold* signification; they represented the Seven Ruling Headships of the Fourth Beast, which down to the fall of the seventh, has existed in the Seven-Hilled City, ROME, as the capital of the dominion. The Name of Blasphemy came to be enthroned there; not contemporarily with the Seven Ruling Headships, or Forms of Government; but after they had passed away; and when it had Rome to itself without the rival presence of the ancient Senate, or Roman emperors, as at the date of this writing Feb. 3, A.D. 1867. Hence, the Name of Blasphemy was not, as Mr. Lord intimates, an arrogation of the prerogatives of the Deity, assented to by these several pagan and catholic forms of Government, obtaining in Rome from the foundation of the city; but a distinct and independent head, or Form of Government, the Germano-Roman with its own audacious Eyes, and “exceeding dreadful” Mouth, with “iron teeth” (Dan. 7:19). It sat upon the seven mountains as the spiritual overseer of the Secular Powers of Europe, who “gave their power and strength to it,” that it might rule “until the words of the Deity shall be fulfilled” (Apoc. 17:13, 17); it became to them a bond of union—the Eyes, Mouth and Brain of the Romano-Gothic Body Politic, symbolized by this Seven Headed and Ten-Horned Monster of the Sea.

11. The Body of the Beast

“And the Beast which I saw was like unto a Leopard, and his Feet were as of a Bear”—(Verse 2).

The Leopard and the Bear elements of the Ten-Horned Monster of the Sea, indicate its identity with two others than the fourth, of the four beasts of Daniel’s vision. The second beast-dominion he saw ascend out of the Mediterranean Earth, symbolized by the Great Sea (ch. 8:3, 17), was *“like to a Bear”*, which was appointed to “devour much flesh”; and the third beast was *“like to a Leopard”*; and “dominion was given to it.” The Bear in this vision answers to the “Breast and the Arms of Silver”; and the Leopard to the “Belly and Thighs of Brass”—of the image-representation exhibited to Nebuchadnezzar, of WHAT SHALL BE IN THE LAST OF THE DAYS—*beacharith yomaiyah*. In the interpretation he was told that the silver section of the image was a kingdom that would be inferior to the Babylonian, which was his; and that the brass kingdom, the third section thereof, should *“bear rule over all the earth.”* This was equivalent to saying, that the Leopard is symbolical of a kingdom bearing rule over the whole earth.

Now history, that is Daniel himself, informs us, that the kingdom which arose after Nebuchadnezzar’s was the Two-Armed, or Two-Horned, Silver bear, or ram, kingdom of the Medes and the Persians: and that the third kingdom, reckoning that of Babylon as the first, was the goat-kingdom of Grecia. The Medo-Persian empire comprehended one hundred and twenty-seven provinces, stretching from India to Ethiopia (Esther 1:1). These were distributed into *“three ribs,”* or presidencies, of which Daniel’s jurisdiction was the first. The three ribs in the Mouth of the Bear are symbolical of these political divisions. Among the provinces of the Bear were Egypt, Armenia, Syria, and Asia Minor to the Bosphorus. These all came in due time to be annexed to the Dragon empire, or Daniel’s Fourth Beast; so that the Bear became a constituent of the Dragon, and its four paws, armed with claws of brass, became the Sea-Monster’s apocalyptic *“feet,”* with which it is yet in our future, “the last of the days,” to “break in pieces, and to stamp the residue” (Dan. 7:19).

But the Leopard had a more extensive dominion than the Bear. This Greek kingdom was to “bear rule over all the earth.” It commenced its predicted career about B.C. 330, under its “first king,” Alexander surnamed “the Great.” It extended from Macedonia into what is now a part of British India and styled the Punjaub: but notwithstanding it exceeded the dominion of the Bear it fell far short of “bearing rule over all the earth”—the earth, as defined by the symbol of the Great Sea.

Now, Daniel was given to understand that the four beasts he saw rising out of the Mediterranean Earth, would all co-exist at the coming of the Ancient of days (ch. 7:12): and that, at that extraordinary time of trouble, the fourth beast body politic shall be abolished; but that the Lion, the Bear and the Leopard shall remain, only without dominion, and that for *“a season and a time; or, as John expresses it, “for a thousand years.”* This was equivalent to saying that the Bear and the Leopard, and, consequently, the Lion, national organizations, or bodies politic, should be extant at the coming of Christ “as a thief,” in the Sixth Vial period. In order, therefore, to represent this truth, the Leopard, and the Bear, and the Lion, symbols are constituted elements of the Ten-Horned Sea Monster, which is to continue in political life till the advent, as appears from the testimony that “the ten horns shall make war with the Lamb, and the Lamb shall overcome them” (ch. 17:14).

In Daniel’s four beasts, each succeeding beast absorbed the dominion of its predecessor; so that the Bear may be said to have devoured the Lion; and the Leopard to have swallowed the Bear; and the Ten-Horned Fourth Beast to have eaten up the Leopard; so that in the Fourth Beast would be contained the Lion, the Bear, and the Leopard, in addition to appendages peculiar to itself. This is shown by John in his Sea Monster, who shows the Leopard he had gorged in *“his body,”* and the Bear he had devoured in *“his feet”*.

But it is customary to style Daniel’s Fourth Beast “the Roman Empire,” by which is meant the

dominion exercised by Rome and Constantinople, until the latter city came to be possessed by the Turks, A.D. 1453, when it fell, or passed away. It is true, it does symbolize said Roman Empire, but it also symbolizes a vast deal more. The Roman Empire, of which Gibbon wrote the decline and fall, has never yet embraced within its jurisdiction the hundred and twenty-seven provinces of the Medo-Persian Bear, which it is necessary it should have done that its Leopard-Body might “bear rule over all the earth,” and that it might stand upon its Bear-Feet, and with these feet “break in pieces and stamp THE RESIDUE.” John’s Sea Monster with the Bear-Feet and Leopard-Body, represents Daniel’s Fourth Beast in its amplest development of the last of the days. It answers to Nebuchadnezzar’s Image at the crisis of its demolition by THE STONE. When John’s Beast of the Sea comes, in fact, to stand upon its four brazen-clawed Bear-Feet, its dominion will consist of the Russian Empire, Continental and Mediterranean Europe, Persia, Ethiopia, Libya, Togarmah, Egypt and Syria. When the throne of the Russian Autocrat is transferred to Constantinople, the Apocalyptic Bear-Feet, armed with Brazen or Greek Claws, will also be enthroned there, and be prepared for the work that remains of “*stamping the residue*”. This residue that yet remains to be stamped, are the “many countries” to be “overthrown,” inclusive of Turkey, Egypt and part of the Glorious Land. Edom, Moab and part of Ammon, will evade the stamping process. These three countries will be “*the front*” of the forces of “Sheba, and Dedan, and the Merchants of Tarshish and the Young Lions thereof”—the Anglo-Indian Leopard empire of the latter days (Ezek. 38:1–6, 13; 11:40–44). The part which Britain has to enact in “the time of the end,” when “the Eastern Question” is to be Scripturally resolved, clearly indicates that she is not one of the ten horns. She is not of their world, but the Oriental section of the Sea Monster’s Leopard Body—a world peculiar to herself, and as distinct from them as Canada and the United States. In the approaching scramble for the effects of the expiring Sick Man of Ottomania, she will most likely secure for herself, or at least take possession of, Egypt and Syria. But Daniel shows that whatever power may primarily become seized of these countries, will not be able to prevent their being stamped by the Feet of the Bear. “The land of Egypt shall not escape” the power of the King of the North; “but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt.” From this conquest he will proceed into the Holy Land. The war between the belligerents will then be transferred to this country, upon which the Oriental Power must necessarily retire. The conflict waged will be furious; for the Northern Power, symbolized by John’s Scarlet-colored Beast, will “go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas unto the mountain of the glory of the holy.” This brings him to Jerusalem, which he besieges and captures (Zech. 14:2). Upon this the Oriental Leopard falls back upon Edom, Moab and Ammon, beyond the Jordan and the Dead Sea. At this crisis the face of *Yahweh* is flushed with fury, and he goes forth against the invader (Ezek. 38:18; Zech. 14:3). As the Stone-Power, he smites the Image *upon the feet*, and shatters it into fragments. The Bear, the Lion and Leopard, inclusive of the British section of the last, lose their dominion; but as Assyria and Egypt are annexed to Israel (Isa. 19:23–25) and the tide of war is rolled back from Syria, north and west, upon the countries of the Ten Horns, and of the Two-Horned beasts, over which the Name of Blasphemy presides as their prophet, priest and king. This solution of the Eastern Question ushers in the solution of the Roman Question, neither of which can be finally disposed of until the Ancient of days, that is, Jesus Christ, come; and he give authority and power to his brethren, the Saints, to execute the judgment written in ch. 13:10; which is, as David expressed it, to slay the beast (the Fourth Beast in Apocalyptic manifestation), destroy his body in the burning flame, and take away the dominion of the Lion, the Bear and the Leopard (ch. 7:11, 12). The slaying of the beast is the utter extermination of the Greek and Latin Catholic governments by the power of the sword; and the taking away of the dominion of the Lion, the Bear, the Leopard, or that of the Asiatic Powers, is the binding of the Dragon, casting him into the abyss, shutting him up, and setting a seal upon him, that he should

deceive the nations no more for “a season and a time,” or “a thousand years.”

From these premises, then, it will be seen that this Apocalyptic Sea-Monster is not exclusively the Romano-Gothic Ten-Horn constitution of Papal Mediterranean Europe, but symbolical likewise of the Byzantine, or Greek Empire, as indicated by the Leopard-Body and Bear-Feet; for, that the Bear is Greek as well as the Leopard, Daniel shows by testifying that the Fourth Beast “had Nails of Brass” (ch. 7:19); and in his prophecy brass is the symbol of the dominion of “the brazen-coated Greeks.” Because, therefore, this Beast of the Sea symbolized the dominions of the whole eastern and western Mediterranean world, all the “kindreds, and tongues, and nations,” styled Apocalyptically “the whole earth,” in subjection to them, are said to have “wandered after the beast,” and to have “worshipped” both the Dragon and the Beast—Vers. 3, 4. The populations inhabiting Asia Minor, Syria, Egypt, Greece, “worshipped” the imperial power enthroned in Constantinople, and that only; while the populations of Italy, Africa, Spain, Gaul, “*worshipped*” the Constantinopolitan and the new Gothic powers as well. This two-fold worship of the subjects of the Franks, Burgundians, Lombards, Visigoths, Suevi, and so forth, may be familiarly illustrated by numerous modern instances. Thus, Egypt is a part of the Turkish empire, and at the same time a *quasi* independent kingdom under its own hereditary king, who acknowledges the suzerainty of the Sultan; so that the Egyptians may be said to worship the king, and also to worship the Sultan, and to say in their ignorance, “Who is like unto the Sultan? Who is able to make war with him?” The question is very appropriate with regard to the Beast, if not to the Sultan; for, as the Beast is the symbol of power bearing rule over all the Mediterranean Earth, where is the power able to make war with it? Men know of none, because they know not the purpose of *Yahweh*. But, in the tenth verse of this thirteenth chapter, He has in effect declared that there is a power able to make war with the Beast, and to bind and slay him; for as he has made war with the Saints and Witnesses, bound them in captive chains, and conquered and killed them, so he is to be bound and killed with the sword, when judgment shall be executed upon him, by the very victims of his “exceeding dreadful and terrible” tyranny, after they shall have been raised from among the dead, and strengthened for the war.

12. The Mouth of the Beast

“2. And his Mouth as the Mouth of a Lion. 5. And there was given unto him (the Beast of the Sea) a Mouth speaking great things and blasphemies. 6. And he opened his Mouth in blasphemy concerning the Deity, to have blasphemed his Name, and his Tabernacle, and those who tabernacle in the heaven.”

Every living, and many inanimate, things, have their mouth in a literal or figurative sense. In man, it is the hollow between the jaws, shut or opened by the lips, which are, therefore styled “the doors of the mouth.” In him, it is the outlet of that which defiles, or of wisdom, graciousness, and blessing. It is that which proceedeth out of the mouth by which the character of the inward man is in a great degree determined. A man whose mouth speaks the wisdom of the Deity, gracious words, and blessing, and whose conduct is in conformity with what he speaks, is one whose heart is right with the Deity, and from which no blasphemy can find utterance: “the heart of the wise teacheth his mouth,” therefore, “the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment” (Prov. 16:23; Ps. 37:30) But the Mouth of the Beast evidently doth not belong to mouths of this class; for it “speaks blasphemies concerning the Deity.” Hence, the heart of the Beast must be desperately wicked; for “out of the fullness of the heart the mouth speaketh.” The character of the inward Beast, therefore, or of that system of things spiritual and temporal, doctrinal, practical and political, hidden in the symbols before us, must be essentially “the Mystery of Iniquity in all the deceivableness of unrighteousness in them that perish” (2 Thess. 2:7, 10). The Mouth of the Beast is the mouth of the wicked in their politico-religious

organization. It is a mouth which “speaketh vanity,” and “poureth out evil things:” the words thereof “are smother than butter, but war is in their heart; their words are softer than oil, yet are they drawn swords.” With this Mouth “the wicked boasteth of his heart’s desire, and blesseth the covetous, whom *Yahweh* abhorreth. Through the pride of his countenance he will not seek, the Deity is not in all his thoughts. His ways are always grievous; thy judgments, O *Yahweh*! are far above out of his sight: as for all his enemies, he puffeth at them. He hath said in his heart, I shall not be moved; for I shall never be in adversity. His Mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity. He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent; his eyes are privily set against the poor. He lieth in wait secretly *as a lion* in his den; he lieth in wait to catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: He hideth his face; he will never see it” (Psa. 10:3–11). If John had written this as descriptive of the Lion-Mouth of the Beast, nothing could have more accurately recorded what have been the facts developed in the many centuries of its wickedness and blasphemies. The words proceeding out of it have been “softer than oil” towards its worshippers; but they have been “drawn swords” against the poor saints and witnesses of the anointed Jesus. He has puffed at his enemies; for, though but feeble in arms, he has set the most powerful of his enemies at defiance; and by his spiritual thunders reduced them to the most abject submission. The Name of Blasphemy speaking by his Lion-Mouth, declares the eternity of his rule; and that he shall “see no sorrow” from which he shall not ultimately be delivered: “He saith in his heart, I shall not be moved; for I shall never be in adversity” (Apoc. 18:7); and, as for cursing, deceit, fraud, mischief and vanity, his mouth is indeed full; for in the atmosphere of these he lives, and moves, and has his being. The judgments of the Deity are indeed “out of his sight” far above him. He discerns them not. This is highly characteristic of him at the present time. Even his worshippers are hating him, and making him desolate and naked, as it has long since been predicted they would (Apoc. 17:16); yet so blind are his eyes with which he surveys the world, and so infatuate and unteachable his obdurate and beastly heart from his long surfeit and intoxication of blood (verse 6), that he can see nothing; so that, persisting in his obstinacy, the fate of the blind when they undertake to lead the blind, will come upon him in an hour when he thinks only of future glory, and he will suddenly “go into perdition,” and there will be none to help.

When a man becomes a spokesman for another he is regarded as a mouth to him. This was the case with Aaron. He was appointed for a mouth to Moses, who was slow of speech, and of a slow tongue; and Moses was to be to him in the place of God (Exod. 4:16). Hence, Aaron was Moses’ prophet, who spoke as he was moved by Moses. So of all in old time who spake as they were moved by the Holy Spirit; they became mouths to Him who moved them to speak; and therefore, it is written, “the Deity spake to the fathers by the prophets.” There were such mouths of the Deity in the ecclesia at Corinth. They were styled prophets, and their utterances, prophesyings; or, speaking unto men to “edification, and exhortation, and comfort” (1 Cor. 14:3). And so also in relation to the worshippers of the Beast. They needed A PROPHET to teach and build them up in their superstition, and to be for them a bond of union in all things pertaining to it. As they designated their superstition “the Holy Catholic Apostolic,” they required a Prophet, who should be the Mouth of that system; and would expound and defend it against the Holy Scriptures, Deity Himself, and all who claimed to be His witnesses. The utterances of this Mouth would be his prophesyings; and by no means to be despised by those who should enjoy the favor of the Beast; or, of that Name of Blasphemy upon his heads. The requirements of the worshippers were provided for by the Dragon, who gave them “a Mouth speaking great things and blasphemies”; and to the Mouth himself, he “gave authority over all kindreds, and tongues, and nations;” so that “all that dwell upon the (Mediterranean) earth should worship him, whose names are not written, from the

foundation of the world, in the book of the life of the Lamb slain.” To these millions of worshippers, upon whom the Deity sent “a strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness”—the Mouth given became the spokesman of Anti-christendom—“the Mouth of the False Prophet,” or Name of Blasphemy—(Apoc. 16:13; 17:3). He is styled a false prophet, because his utterances, or prophesyings, are mere fraud, deceit, and vanity; because the signs, and lying wonders wrought in the presence of the Beast-authorities by him, are an imposture, and his preaching, allocutions, decrees, and so forth, the falsehoods of a lying oracle, by which they are deceived who have received the mark of the beast, and who worship his image (Apoc. 19:20). His end is perdition by being “cast *alive* into the Lake of Fire burning with brimstone.”

A Name of Blasphemy with Eyes only, might look more stoutly and defiantly than its fellows; but, however full it might be of “great things and blasphemies,” it could give no expression to them without a mouth. We have seen how Aaron was Moses’ Mouth, or prophet; so, upon a like principle, the reigning Pope for the time being is the Mouth, or Prophet, of the Name of Blasphemy; and therefore, of “the broad church,” which is the National Superstition of all the Horn-Kingdoms. The Eyes and the Mouth, then, of Daniel’s Little Horn, though in his vision placed in that horn only, represent a sovereign order of ecclesiastical officials, the Papal Dynasty, which is Eyes and Mouth both to the Ten Horns and to the Beast of the earth. Daniel says nothing of any other mouth pertaining to his Fourth Beast than this mouth of the Little Horn upon his head. He speaks of his “great iron teeth,” however; we must therefore, by the omission, no doubt designed, understand that these iron teeth belong to the Little Horn mouth. Iron is as much the symbol of the power of Rome, as brass is of that of Constantinople. If the teeth had been of brass, we must have looked to Constantinople for the Mouth; but the teeth being of iron, our attention is directed to Rome. The teeth being of iron, also connects the Mouth with the iron section of Nebuchadnezzar’s image; and the iron band of the Babylonian Stump (Dan. 4:15). This metal symbolizes the fourth dominion, as appears from ch. 2:40: “the fourth kingdom shall be as strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.” First, the Lion of Babylon, or the golden section of the image; then, the Bear of Medo-Persia, or the silver; third, the Leopard of Grecia, or the brazen; and fourth, the Dragon of Rome, or the iron. These are the four *general phases* of “the kingdom of men,” from the time of Nimrod to the future coming of the Ancient of Days to supersede it by “THE KINGDOM OF GOD.” The iron symbolizes the last: whether therefore it be a log, a band, a tooth, or a toe, if they be of iron, they are all related to the Latin section of the kingdom of men.

But, was the mouth, with its “great iron teeth,” like the mouth of a man? No: the human element of the thing signified, had been sufficiently indicated by “the Eyes, like the eyes of a man.” These represented a mystical man, the Antichrist. But, was he Babylonian, Persian, Greek, Latin, Turk, Jew, or infidel? This may be determined by the Mouth of the Monster of the Sea; for whatever the mouth is, such also is the man, or beast, that owns it. No; the mouth was not like the mouth of a man; “his Mouth,” says the apostle, “was as the mouth of a Lion,” and with “great iron teeth,” according to Daniel. It was therefore not only a ROMAN MOUTH, but a BABYLONIAN MOUTH also: for the Lion is the symbol of the old Babylonian organization of the kingdom of men. Hence, his mouth was like the mouth of Daniel’s first beast; his feet like his second’s; and his body like that of his third. This symbolization connects Babylon with Rome. Had the teeth been silver and the mouth like that of a leopard, the Name of Blasphemy would have been Persian and Greek; but, as given by John and Daniel, it can only be Latin and Babylonian. The following remarks of Daubuz on the apocalyptic identity of Rome and Babylon are quite in point here:

“Babylon in the Revelation,” he says. “is Rome, not only on account of Rome’s being guilty of usurpation, tyranny and idolatry, and of persecuting the church of God in the same manner as the old

literal Babylon was, but also on the account of her being, *by a successive devolution of power*, the successor of the pretended rights of Babylon. The literal Babylon was the beginner and supporter of tyranny and idolatry, first by Nimrod or Ninus, and afterwards by Nebuchadnezzar; and therefore in Isaiah 47:12, she is accused of magical enchantments from her youth or infancy; namely, from the very first origin of her being a city or nation.

“This city and the whole empire thereof was taken by the Persians under Cyrus. The Persians were subdued by the Macedonians, and the Macedonians by the Romans: so that *Rome succeeded to the power of the old Babylon*. And it was her way to adopt the worship of the false deities she had conquered: so that by her own acts she became the Heiress and Successor of all the Babylonian idolatry, and of all that was introduced into it, by the immediate successors of Babylon, and by consequence of all the idolatry of the earth.

“Rome Catholic, corrupted by dressing up the idolatry of Rome Pagan in another form, and forcing it upon the world, because the successor of the old literal Babylon in tyranny and idolatry, and may therefore be properly represented and called by the name of Babylon; it being the usual style of the prophets to give the name of the head, or first institution, to the successors, however different they may be in some circumstances; even as in Ezek. 37, the Messiah is called David, as being successor to David; and as the Christian church, though chiefly composed of Gentiles, is called, Gal. 6:16, by the name of Israel, as successively inheriting, in a spiritual sense, the promises made to the literal Israel. So Rachel, in Jer. 31:15, Matt. 2:18, is put for the town, or women inhabiting the town of Bethlehem, wherein was the sepulchre of the literal Rachel, of which, consequently, those inhabitants were still in possession. And so the Persians and Moguls call the Ottoman Turks by the name of *Roumi*, i.e. Romans, because in possession of the country and capital enjoyed by the ancient Romans.

Roman Catholicism identified with Babylonian mythology. Hislop’s *Two Babylons* clearly demonstrates the links of Romanism with Paganism, and shows from the records of history and archaeology how the former superimposed the latter upon Apostolic Christianity. Pagan feasts and rites were given “Christian” names, and introduced into the worship of the church. The doctrines of Romanism exist in ancient Pagan religions; whereas the basic doctrines of the Scriptures do not. Basic to the teaching of Catholicism is the worship of the Mother and the Son. The following drawings, taken from Hislop’s *Two Babylons* identifies the two systems.

“Lastly, that Babylon is Rome is evident from the explanation given by the angel in Rev. 17:18, where it is expressly said to be that great city which ruleth over the kings of the earth: no other city but Rome being in the exercise of such power at the time when the vision was seen.”

The lion and the teeth, then, demonstrate beyond all doubt, that the Beast’s organ of utterance is Romano-Babylonian, having its seat, or throne, upon the Seven Heads, or Mountains. In other words, it is the Roman Government headed up in the Pope. This is the Name of Blasphemy, or blasphemous body-corporate, with its Eyes and Mouth, which has reigned over the Ten Horns for many ages. This sovereignty, like all others, had a beginning, as it will also have an end. It did not begin to reign as a Roman Power till all the Seven Heads of the Dragon-Beast had fulfilled their course; then that which hindered his manifestation would be totally and completely removed; for it is evident, that no Mouth like the Papal Government could co-exist in the same city with another sovereign power. Thus, if Rome were to become the capital of the kingdom of Italy, the Pope could only continue there as the Eyes and Mouth of the Horn-kingdoms without temporal sovereignty. Before these kingdoms were established, he was neither the Eyes nor Mouth of the Little Horn; but simply “HEAD OF ALL THE CHURCHES” of the Græco-Latin, or Dragon, empire. He had no imperial or royal authority; but only that sort of influence that attaches to the Chief Bishop of the capital of a dominion. In A.D. 554, and onward for many years, the Universal Latin Bishop was subject to the Exarchs of Ravenna, the Viceroys of the Emperors of

Constantinople, in all things secular; while in spirituals he was acknowledged by his lord and master to be supreme. In after ages, however, he became greater than he who had created him; and when he opened his mouth in the roarings of his blasphemy he made all the beasts of the field to tremble. His heart was lifted up as the heart of Lucifer in his pride; and with a truly Babylonian Mouth, in the stoutness of his presumption, said, "I will ascend into the heavens, I will exalt my throne above the stars of AIL: I will sit also upon the Mount of the congregation in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14:12–14). But there is a limit to human arrogance and blasphemy. The Romano-Babylonian Mouth of the Beast has long since passed the zenith of self-exaltation and presumption; and is now but the shadow of a name. The fate of the Babylonian Lucifer awaits him. He will be brought down to Sheol, to the sides of the pit; and though once the Mouth that made the world to tremble, and did shake kingdoms, he will be cast out as an abomination, and reproach of all peoples; for his dominion is the land of graven images, and they are mad upon their idols.

13. The Development of the Romano-Babylonian Name of Blasphemy

When the fiftieth day after the crucifixion had fully come, the apostles were all with one accord in one place, NOT IN ROME, but in Jerusalem. In obedience to the Lord's command, they were tarrying in this city until they should be endued with power from on high to execute the mission entrusted to them. Nor had they long to wait; for about nine in the morning of that day, they were all visibly and audibly filled with the Holy Spirit, and proceeded to speak as they were moved by the Spirit.

This extraordinary inflation of the apostles with Spirit when noised abroad, caused a multitude of people to assemble to behold this marvellous exhibition of the supernatural. Among these were "STRANGERS OF ROME, *Jews and proselytes*," who had come from the Capital of the empire to celebrate the Passover, the Wave Offering of the Sheaf, and the Feast of First Fruits, according to the Mosaic Law. Being devout Jews and proselytes, they were zealous for the law, and earnestly intent upon all the sacrificial observances it prescribed. They were acquainted with Jews of Nazareth; and with the miracles, and wonders, and signs, with which the Deity had attested his claims to the Messiahship; and had witnessed also his ignominious execution by the wicked hands of his enemies. For anything they knew, he was still in death, and securely confined within its gates; so that, whatever they might have thought of him, while living, they had doubtless settled it in their minds, that, though a man of excellent deportment, and of gracious and benevolent disposition, he was self-deceived. Was he not dead? And could a dead man be the Christ of God for the redemption of his people?

With these convictions, these devout Roman strangers stood before PETER and the rest of the apostles. They saw upon their heads Spirit, blazing in cloven-tongues of flame, the symbol of many languages in which they were declaring the wonderful works of the Deity. Astonished at the sublime eloquence outflowing from these illiterate Galilæan fishermen, they said one to another, "What meaneth this?" They had seen nothing like it in Rome, nor yet in Jerusalem, before; and there were none that could expound it, save the Eternal Spirit before whom they stood. Moved by this Divine Power, PETER standing up with the Eleven, replied to their inquiry, by saying, "Hearken ye unto my words." Why did not James, or John, "the beloved disciple," or some other apostle, rather than Peter, who, they afterwards learned, had thrice denied his Lord, stand up and invite them to hearken to his words? This inquiry would certainly be mooted before their return to Rome. They perceived that Peter was, on this Pentecostian occasion, *the Mouth of the Apostolic Body*; nor was he a Babylonian Mouth, nor a Roman Mouth, but the Mouth of Deity, in the sense of the Deity speaking by him. Why was this? To this question it would be replied, that the Spirit had given the Keys of the Kingdom of the Heavens to Peter according to a previous promise through Jesus Christ, who had said, "I will give to thee the keys of the

kingdom of the heavens, and whatsoever thou shalt bind upon the earth, shall be bound in the heavens; and whatsoever thou shalt loose upon the earth, shall be loosed in the heavens” (Matt. 16:19). What they saw and heard was in fulfilment of this promise, and of what had been spoken by the prophet Joel. Their attention being gained by this, they were furthermore informed by Peter, the Holder of the Keys, that all that had recently been transacted in Jerusalem connected with the crucifixion, was “by the determinate counsel and foreknowledge of the Deity.” He charged them directly with the murder of Jesus, saying, “him ye have taken, and by wicked hands have crucified and slain.” They had demanded his life, and imprecated the curse of his blood upon them and their children. But, continued Peter, the Deity hath delivered him from death, and placed him at the right hand of power in the heaven, there to remain until the time shall come for Deity to give him the throne of his father David; in proof of which, he shed forth the Spirit which they saw upon the heads of the apostles, and heard in all the languages of the empire.

The result of this discourse of the Spirit by the mouth of Peter, was the conviction, that the same Jesus they had crucified was alive again, and by the Deity made both Lord and Christ. These devout Jews and proselytes of Rome were pricked in their heart, and said to Peter and the rest of the apostles, “Men and brethren, What shall we do?” They perceived that they were involved in the greatest of crimes from which they knew not how they could be loosed. The import of their question was therefore, What must we do to be loosed from the consequences of our iniquity? Again it was Peter who took up the question put to all the apostles; for “Peter said unto them, *Repent, and be immersed every one of you for the Name of Jesus Christ, epi to onomati, unto remission of sins,*” *eis aphasin harnartion*. This command of the Spirit was new doctrine indeed to these Roman strangers from the Capital; but their conviction of its truth, “caused them to cease sacrificing and offering” (Dan. 9:27) according to the law; and gladly receiving Peter’s word, to be immersed for the Name. They were now immersed believers of the things concerning the kingdom of the Deity and the Name of Jesus Christ (Acts 2:38; 8:12). Peter by the use of his Key had opened the door of the prison in which they were bound, and gave them liberty in loosing them from their sins: and what he had done upon earth was ratified in the heavens, according to the words of Jesus.

Having thus become CHRISTADELPHIANS, or *Brethren of the Christ* they had crucified and slain, they had placed themselves in such a position, that, on their arrival in Rome, they would be regarded as apostates from Judaism; and no longer worthy of fellowship in the Synagogue of the Jews. It can easily be conceived what an excitement would be created in the Jewish community of Rome. They would, of course, tell the story of what they had seen, heard, and done; but, from the temper of the Jews in those days, we may know that, if they had no other evidence than their own assertion, they would be accused of falsehood and blasphemy; and accounted as worthy of a like fate with the Nazarene. But, the Spirit in Jerusalem had provided for such an eventuality in Rome and elsewhere. He knew that “the Jews, devout men, from every nation under heaven,” after the feasts were over, would have to return to their several countries and friends; and he knew also, that such extraordinary facts and doctrines as he had prepared for mankind, required no less than the attestation of Deity in his co-operation with his witnesses. Hence, he not only moved Peter to specify the condition upon which believers of the Gospel of the Kingdom might be loosed from all past sins; but he moved him also to promise the baptized “the gift of the Holy Spirit.” Filled sufficiently with this, they would be prepared for any emergency that might arise.

What, then, was necessary to equip these new converts for the work of introducing the gospel of Jesus Christ among the Jews of Rome? It was necessary that all things they had heard from the apostles should be brought to their remembrance; and that they should be guided into all the truth (John 14:8–14). This was as needful for them in Rome as for the apostles in Jerusalem. But more was required than this. It was necessary that what they affirmed as truth of Deity issuing from their mouth, should be acknowledged by Him as such; that their hearers might believe for the work’s sake. In this case, their

faith would “stand not in the wisdom of men, but in the power of the Deity.” In short, it was necessary, that they should have all “the diversities of gifts” constituting “the Manifestation of the Spirit;” such as the word of wisdom, the word of knowledge, faith as it were, to remove mountains, gifts of healing, the working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues (1 Cor. 12:4–10). Now, these gifts they would no doubt receive by the imposition of the hands of Peter, after the manner recorded of him, when the apostles sent him and John down to Samaria for a like purpose; who, when they arrived, “prayed for them that they might receive holy spirit: then laid they hands upon them and they received holy spirit” (Acts 8:15–17). In this way the gifts were imparted when apostolically and evangelistically bestowed.

Thus equipped, these “strangers of Rome, Jews and proselytes,” would be transformed into a company of “prophets, evangelists, pastors, and teachers;” or saints perfected for the work of the ministry, for the formation in Rome of the Body of Christ, and its edification; until it should attain to perfect manhood in the unity of the faith and of the knowledge of the Son of the Deity—“to the measure of the stature of the fulness of Christ: that thenceforth it be no more composed of babes, tossed to-and-fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.” All among these circumcised strangers from Rome, having the moral qualifications specified by Paul in his letters to Timothy and Titus, would be, doubtless, thus spiritually equipped through the instrumentality of Peter, who, with the rest of the apostles, would request them, as Brethren of Christ, to devote themselves with all earnestness to “speaking the truth in love” to the Brethren in Moses; not in Rome only, but in all Italy, as opportunity might serve: not forgetting, of course, this necessary principle of action, that they be faithful to the original elements of the doctrine delivered to them; and that they so build upon the foundation, that the converts they might make might “grow up into him in all things who is THE HEAD,” and therefore both Eyes and Mouth of the Body; or, as Peter styles him, “the Chief Shepherd and Bishop (*episcopos*) of their souls.” “From whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of the Spirit in the measure of every part (whether a prophet, evangelist, pastor or teacher) maketh increase of the Body unto the edifying of itself in love” (Eph. 4:9–16). These instructions would be endorsed by all the apostles, among whom John would tell them, that he and the rest had declared unto them what they had seen and heard, that they might have fellowship with them; “and truly,” said he, “our fellowship is with the Father and with his Son Jesus Christ, in whom is no darkness at all;” so that, if they walked in the light, they would have “fellowship with one another, and the blood of Jesus Christ would cleanse them from all sin” (1 John 1:3–7).

On their arrival in Rome, they would be, whether many or few would matter not, the Body of Christ in that city—the Holy Apostolic Ecclesia on the Seven Heads. They were a company of Christadelphians, *Christou adelphoi*, or Brethren of Christ, who believed into him through the word of Peter and the Eleven (John 17:20). This was the day of small things, which they did not despise. They had no temple, cathedral, or synagogue in which they could meet on their return, A.D. 33. Even seventeen years after they met in the house of Priscilla and Aquila, two Jews, who made tents for a living, Acts 18:2; Rom. 16:5. In this place, Paul mentions twenty-six by name, and alludes to others connected with them. Some of them, doubtless, were the original “strangers of Rome, Jews and proselytes”; but there is nothing extant to distinguish them from the rest. When Paul wrote to the ecclesia in Rome, he speaks of Tryphena and Tryphosa “who labor in the Lord.” These may have been two of them, but there is no certainty. Whatever their names may have been, matters not now; they are no doubt on record in the heavens. They were apostolically “in the Lord,” and were prepared to state “the truth as it is in Jesus,” and to illustrate it, and to prove it, *infallibly*, or without making mistakes. This infallibility resided not in a Pope or a single bishop. There was no Bishop or Pope of Rome at that

early day besides Tiberius Caesar, who was the Pontifex Maximus of the whole empire. There were *bishops of the ecclesia in Rome*; for these “prophets, evangelists, pastors, and teachers,” newly arrived from Jerusalem, were the presbyters, or elders, and overseers, or *episcopoi*, of their wonderful, though little, community, whose mission it was, first, to separate a people for the name of Christ; and secondly, to subvert the superstition of the capital. These saints, as the Star-Angel of the Ecclesia in Rome (Apoc. 1:20) were infallible teachers and rulers, whose infallibility was not of themselves, but of Holy Spirit ministered to them by Peter and the Eleven. This guided them into all the truth, and brought all things to their remembrance; so that thus they acquired a mouth and wisdom from Christ, which all their adversaries were not able to gainsay or successfully to resist (Luke 21:15).

At this early date, A.D. 33, all that were in Rome called saints, were “the beloved of the Deity.” It was not then necessary to go to Rome to be “canonized” by a pope. They had been made saints at Jerusalem by the word, which called them to that holiness without which no man can see the Lord (John 17:17; Rom. 1:7). These spiritually-endowed saints were the Mouth of the Deity; *first*, to the Jews; and some years afterwards, to the Gentiles, of Rome. For a few years, they preached the gospel to none but Jews; so that for that space, the ecclesia in that city was composed solely of the circumcised. It is not surprising, therefore, that the pagans should make no distinction between the Ecclesia and the Synagogue. They regarded them all as Jews; so that, when Claudius commanded all Jews to depart from Rome, Aquila and Priscilla, though Christians, had to leave. But, before the publication of this edict, Peter had opened the door of faith to Gentiles, as recorded in Acts 10 and 11. The news of this soon reached Rome, and the Mouth of Deity was opened there to the same effect. Pagans were invited to “the obedience of faith for His name,” that they might become “*the tabernacle of the Deity, and dwellers in the heaven*,” together with the saints already separated from the Synagogue. But for this extension of the Ecclesia, the edict of Claudius would have left none of the saints in Rome. It expelled all natural Jews, without regard to their belief; so that, in this crisis, the Ecclesia there would become in appearance entirely Gentile. But, when the edict became obsolete, the Jewish members would many of them return; nevertheless, the Jewish influence in the Ecclesia would predominate no more.

From this sketch of the origin of things in Rome, the reader will easily perceive how Peter, the apostle of the Circumcision, and the Two Keys, came in after times to occupy so prominent a position in the capital. When the strangers of Rome returned from Jerusalem, they would unquestionably speak more about Peter than the rest, because he was chief speaker. From this fact, he would acquire the title “Prince of the Apostles” and Holder of the Keys: and though there is no reliable evidence that he ever was in Rome (and, if he ever had been there, the account of it would hardly have been omitted from the Acts), the part he enacted was so conspicuous, that his relation to Rome in the introduction of the gospel there, would seem almost like his personal presence. In process of time, this would be affirmed, like many other imaginary things, to be a fact; and then, when popes came into fashion, they would seek to sanctify the imposition by styling Peter “the first pope!”

In the earliest years of the ecclesia in Rome, its faith was spoken of throughout all the empire. Its members presented their bodies a living sacrifice, and were not conformed to the world; but were transformed by the renewing of their mind; which was characterized by unanimity, a disregard of high things, and association with men of low estate. The Star-Angel that ruled them was neither “Bishop of Rome,” “Universal Bishop,” nor “Pope;” but a presbytery, or eldership, of inspired men of low degree in society, whose only ambition it was to be “glorified together with Jesus Christ.” They would have rejected with indignation and contempt the idea of being united with the State, or any state, as “the Church by law established.” Their mission was to convert sinners from the error of their way, not to form alliances with them; for they well knew that the friend of the world is the enemy of God (James 4:4; 1 John 2:15).

But this state of ecclesiastical affairs, so highly commendable, did not continue very long undisturbed by “unlearned questions and strifes of words,” which do not edify. Peter’s use of the SECOND KEY entrusted to him, and to him only, to the exclusion of all successors in Caesarea and elsewhere, aroused all the latent prejudices of the Jewish mind, whether identified with the Synagogue or the Ecclesia. The Jewish element of the Body of Christ soon found themselves in the minority; and that the uncircumcised were rejoicing in things which Peter said nothing about, when, by the use of the FIRST KEY, he opened the door of faith to them. Some of them were Judaistically disposed, while others who had been added from the Synagogue were but partially enlightened, and developed themselves as “false brethren unawares brought in, who came in privily (or with a secret purpose) to spy out the liberty which the Gentile party had in Christ Jesus, that they might bring it into bondage.” These false brethren stood up in all the ecclesias of Christ, and became the occasion of much trouble and anxiety to Paul, who was “preacher, apostle, and teacher of the Gentiles” (2 Tim. 1:11). Thus, Paul being especially the apostle of the uncircumcision, and Peter the apostle of the circumcision, in Corinth the Judaizers said they were of Cephas, or Peter; while their opponents, who advocated liberty from Mosaic bondage, said they were of Paul. The same condition of things manifested itself in Rome. The false brethren there were zealous for Peter, in whom they boasted as the Prince of the Apostles and Holder of the Keys. Their dogma was, that “it was needful to circumcise the Gentile converts to Christ, and to command them to keep the law of Moses, or they would not be saved” (Acts 15:1, 5): and, although this was contradicted by all the apostles as well as Paul, they continued to teach it; and with so much success, that the leaders of the faction and their disciples throughout Asia Minor, all turned away from Paul (2 Tim. 1:15); whom they did not hesitate to speak of evilly and with disrespect.

The false brethren in Rome were not behind their brethren in the provinces in zeal for the propagation of their traditions. By their fruits they were proved to be “grievous wolves, not sparing the flock; and speaking perverse things to draw away disciples after them.” Their party was in secret alliance with the Synagogue; and their purpose seems to have been to Judaize Christianity, and then to use it in this corrupt form to turn the idolators from Jupiter to Moses, and subordinately, to Christ. In this way they would draw disciples after them, and thus acquire importance and influence in the world, which they clearly perceived were not to be obtained by devotion to the unadulterated Word. The interests of Christ’s flock they measured by their own selfishness, which was promoted by the assumption of clerical lordship over the multitude of them that believed. Paul alludes to these “grievous wolves,” overlaid with wool, styled by Christ Jesus, “false prophets who come in sheep’s clothing, but inwardly are ravening wolves,” in his letter to the saints in Rome, ch. 16:17, saying, “I beseech you, brethren, mark them who cause divisions and offences *contrary to the doctrine you have learned*; and AVOID THEM. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” They caused divisions and offences, which, when viewed in the light of the apostolic teaching, and that of the Star-Angel which presided over them, were clearly seen to be such.

Now, it was from this *Judaizing Faction* in the Ecclesia at Rome all those evils sprung, which afterwards attained maturity as “THE CHURCH OF ROME.” The false brethren of this anti-apostolic faction were the outward expression of that “Mystery of Iniquity” which Paul said “doth already work.” In the beginning, it worked cautiously until it gained sufficient hold to make it careless of appearances. It aimed at the establishment of a HIERARCHY, or Sacred Order of Rulers, whose authority should be supreme over all. This Order is styled by Paul “the Man of Sin, the Son of Perdition.” So long as primitive apostolic equality was maintained among the presbyters, or overseers, of the ecclesia, there was no scope for the exhibition of such a tendency. The apostles were not lords over the faith of their brethren in Christ, but helpers of their joy. All the ecclesias were classed into *rulers* and *ruled*; but the

rulers were no less governed by the authority of Christ in all their administrations, than the ruled were in all their religious practices. They were subject one to another, and clothed with humility. But, when a zeal for the doctrines and commandments of men, and a striving for power and dominion over one another took the place of the simplicity which is in Christ, the Mystery of Iniquity began to crop out, first, in the separation of the elders into a distinct order; and afterwards, in one particular presbytery usurping supremacy over the rest.

Originally the distinction of *clergy* and *laity* did not exist. The professors of Christianity were all brethren in Christ; and their several ecclesias, *the clergies*, *kleroi*, or heritages, of the Deity. The elders, or the episcopal presbyters, were exhorted by Peter to “feed the flock of the Deity, episcopizing it willingly; but not as lording over the heritages.” The ecclesial heritages, or clergies, composed the flock, which the elders were to episcopize, or oversee, not for their own sordid interests, but for the benefit of the flock itself.

But soon after the breaking up of the Mosaic Commonwealth by the Romans A.D. 70, the Judaizers changed the relations of things. They argued, that now the Levitical Order was removed, the Elderships of the ecclesias should take its place; and as the tribe of Levi was *Yahweh's* clergy, lot, or heritage under the law, so the Elderships should now be regarded as his clergy under the gospel; not forgetting to put in a claim for Levi's tithes and other perquisites. Whatever might have been thought of the claim, and the argument to enforce it, matters not; the Judaizing Presbyters and Deacons became the “priest and Levites” of the growing apostasy; and soon after ripened into a Hierachy, or “Holy Order,” called “The Clergy,” in contradistinction to the multitude, whom they styled *ho laos*, *the Laity*, or common people.

Having successfully usurped the birthright of Christ's brethren, and imposed themselves upon the Deity as his charge, or lot, an element of “the blasphemy of them who say they are Jews(and are not, but the synagogue of the Satan” (Apoc. 2:9), they were prepared to push onwards for the Satan's throne. About the middle of the second century, a very important change occurred promotive of this unhallowed ambition. The innovation then taking place, was a marked distinction between the Bishop and the Elder; in consequence of which a third kind of office was created; so that, instead of Episcopal Elders, or bishops and deacons, we come to read in ecclesiastical authors of bishops, presbyters and deacons. In a collection of epistles attributed to Ignatius, this novel and unscriptural distinction frequently and officially obtrudes upon the reader. This novelty soon came to be generally admitted, and paved the way for pernicious results. The adoption of the idea laid the foundation for the dominion of a Clerical King, or Pontiff, with clerical officials; a kingdom which, having originated in the Mystery of Iniquity, could not possibly ultimate in any other manifestation than that which has filled the habitable with hypocrisy and crime for sixteen hundred years. The passage alluded to in Ignatius is in a letter from him to Polycarp: “Attend to the Bishop,” says he, “that God may attend to you. I pledge my soul for theirs, who are subject to the Bishop, presbyters, and deacons. Let my part in God be with them.” No man guided by the Spirit into all the truth could write in such a style as this. Again, in his epistle to the Ephesians, ch. 6, it is said, “the more silent a man finds the bishop, he ought to reverence him the more”: on which Dr. Campbell remarks, that “one would be tempted to think this has originated with some opulent ecclesiastic, who was far too great a man for preaching; at least, we may say, it seems an oblique apology for those who have no objection to anything implied in a bishopric, except the discharge of its duties. No one whose notion of the duties of a bishop correspond with the prophet Isaiah's idea of a watchman, ch. 56:10, would have thought taciturnity a recommendation.” The passage must have been an interpolation, or if Ignatius really wrote it, he must have been in league with the Judaizers. Surely he could not have been ignorant that Paul required a bishop to be “able by sound doctrine, both to exhort and convince the gainsayers; for there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they

ought not, for filthy lucre's sake." A silent bishop would be of no use in such a diocese. To talk down vain talkers who had made such a progress as this, would require an amount of words that would effectually destroy the reputation of any bishop for a taciturn, and therefore worshipful official. The writers in the interest of the Latin Name of Blasphemy have fabricated a list of what they style "Bishops of Rome." The first fifty-six they have named "Saints," in their sense of the word, which signifies *one decreed to be holy by an official act of the pope!* This sounds infinitely ridiculous in the ears of an enlightened believer, who knows that all true Christians, without distinction of class or order, are made saints by "the obedience of faith," independently of the acts and decrees of popes, bishops, presbyters, or councils. The memory of the faithful and humble presbyters who ruled the Ecclesia in Rome, is insulted and blasphemed by papal canonization. Though men of low degree, and despised by the wise and prudent of their day, they were men of whom Rome, the common sewer of nations, has never been worthy; but of all blasphemies ever uttered to their disparagement, that of being declared "saints," in the Romish sense of the word, is the greatest of all.

Of the said fifty-six, the catholic bishop Sylvester, who flourished in apostasy in the reign of Constantine, is reckoned the thirty-fourth saint from the apostle Peter, to whom they lyingly assign a reign of twenty-four years in Rome, as the first pope! The only reign of Peter in Rome was after the manner of his reign in America or Britain at this day, where his doctrine may be believed and obeyed. Where this reigns, Peter reigns; nay, more, Christ and the Father reign; for, said the Lord Jesus to his apostles, "he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me" (Luke 10:16). This saying constitutes the Father, Christ, and the Apostles, as one authority; and the only authority to which obedience should be rendered in spiritual affairs. Where this authority rules, everything works to the self-edification of the body in love. Had its members continued faithful to this supremacy, there would have been no scope for sovereign bishops and popes. But the Divine authority fell into disuse. It was no longer, what saith the Scripture? but, what saith the Bishop? And in later times, what saith the Bishop of Rome, or the Pope? An incredible number of volumes have been written to propagate and defend the old wife's fable of Peter's popeship, with Mark, Barnabas, and all others, as his subordinate clergy. Having planted him upon the Seven Heads, with these for his college of Cardinal Princes, they have, as a consequence, claimed Rome as the throne of spiritual dominion, and the Bishop there as the only true undoubted Christian Pontiff! And thus, by such a lying conceit, Peter, Mark, Barnabas, and their Company, are, in effect, made the inception of the Name of Blasphemy upon the Seven Hills!

Ecclesiastical writers refer to the third century as the time when the doctrine, order, and worship, instituted by the apostles, under went a memorable and manifest change. The theology of the Judaizers had, to a great extent, drawn off the attention of professors from "the simplicity that is in Christ Jesus," and fixed it on a Hierarchy, particularly in Rome, Antioch, Alexandria, and Carthage, which, by this time, had become numerous, and ranked among their adherents many wealthy citizens. Professors of Christianity were now very numerous, and therefore, of no little consequence in the estimation of the government, which favored or repressed them as reasons of State dictated.

In this century, a system of ecclesiastical management was introduced, aptly styled by some, *the Episcopal System of Church Law*. It got rid of the trouble of consulting the laity, or common people, on the affairs of their respective ecclesias; it introduced sacerdotal or priestly authority; it set up as many principalities as there were bishoprics; it acknowledged the Bishop in Rome as the first in order, but nothing more; and to consummate the whole, it eventually deprived the so-called laity of all right to be consulted about their own affairs. This state of things, when compared with that exhibited in the Acts of the Apostles, indicates a notable falling away; of which, the following quotation from Mosheim will give the reader some idea:

“The most respectable writers of that age,” says he, “have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. For, though several yet continued to exhibit to the world illustrious examples of primitive piety and christian virtue (these were the “few names even in Sardis which have not defiled their garments,” and the “little strength” of Philadelphia that had “kept the word, and had not denied the name of Christ”—*Author*) yet many were sunk in luxury and voluptuousness; puffed up with vanity, arrogance, and ambition; possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion of which they were the unworthy professors and ministers. In many places the bishops assumed a princely authority, particularly those who had the greatest number of churches under their inspection, and who presided over the most opulent assemblies. They appropriated to their evangelical functions the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus; and sumptuous garments dazzled the eyes and minds of the multitude into an ignorant veneration for their arrogated authority. Presbyters, followed their example, neglected their duties, and abandoned themselves to the indolence and delicacy of an effeminate and luxurious life. Deacons imitated their superiors, and the effects of a corrupt ambition were spread through every rank of the Sacred Order.”

In treating of the progress of episcopal authority he remarks that “the prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied, by scripture allegories and declamatory rhetoric, their deficiency of force and of reason. They exalted the unity and power of the church, as it was represented in the *episcopal office*, of which every bishop enjoyed an equal and undivided portion. Princes and magistrates, it was often repeated, might boast an earthly claim to a transitory dominion; it was the episcopal authority alone which was derived from the Deity, and extended itself over this and over another world. The Bishops (it was said) were the Vicegerents of Christ, the successors of the Apostles, and the Mystic Substitutes of the High Priest of the Mosaic law. Their exclusive privilege of conferring the sacerdotal character, invaded the freedom both of clerical and popular elections; and if, in the administration of the church, they still consulted the judgment of the presbyters (or elders), or the inclination of the people, they most carefully inculcated the merit of such a voluntary condescension. The bishops acknowledged the supreme authority which resided in the assembly of their brethren (of the episcopal order); but in the government of his peculiar diocese, each of them exacted from his *flock* the same implicit obedience as if that favorite metaphor had been literally just, and as if the shepherd had been of a more exalted nature than that of his sheep. This obedience, however, was not imposed without some efforts on one side, and some resistance on the other. The democratical part of the constitution was, in many places, very warmly supported by the zealous or interested opposition of the inferior clergy. But their patriotism received the ignominious epithets of faction and schism; and the episcopal cause was indebted for its rapid progress to the labors of many active prelates who, like Cyprian of Carthage, could reconcile the arts of the most ambitious statesman with the christian virtues which seem adapted to the character of a saint and martyr.

“The same causes,” he continues, “which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often as in the spring and autumn they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings required a more regular and less invidious distinction; the office of perpetual presidents in the Councils of each province was conferred on the bishops of the principal city, and these aspiring prelates, who soon acquired the lofty titles of Metropolitans and Primates, secretly prepared themselves to usurp over their episcopal brethren

the same authority which the bishops had so lately assumed above the college of presbyters. Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display, in the most pompous terms, the temporal honors and advantages of the city over which he presided; the numbers and opulence of the christians, who were subject to their pastoral care; saints and martyrs who had arisen among them, and the purity with which they had preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle, or the apostolic disciple, to whom the foundation of their church was ascribed. From every cause, either of a civil or of an ecclesiastical nature, it was easy to foresee that ROME must enjoy the respect, and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous, and, in regard to the West, the most ancient of all the christian establishments, many of which had received their religion from the pious labors of her missionaries. Instead of *one* apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of the Tyber were *supposed* to have been honored with the preaching and martyrdom of the *two* most eminent among the apostles; and the Bishops of Rome very prudently claimed the inheritance of whatever prerogatives were attributed, either to the person, or to the office, of St. Peter. The bishops of Italy and of the provinces were disposed to allow them a primacy of order and association (such was their very accurate expression) in the christian aristocracy. But (in the third century) the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced, from the nations of Asia and Africa, a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion. The patriotic Cyprian who ruled with the most absolute sway the church of Carthage and the provincial synods, opposed with resolution and success the ambition of the Roman Bishop, artfully connected his own cause with that of the eastern bishops, and, like Hannibal, sought out new allies in the heart of Asia. If this Punic war was carried on without any effusion of blood, it was owing much less to the moderation than to the weakness of the contending prelates. Invectives and excommunications were *their* only weapons; and these, during the progress of the whole controversy, they hurled against each other with equal fury and devotion.

When the Bishops of Rome rose to positions of primacy, the history of the papacy began. As *Eureka* states: "The bishops then claimed to be the vicegerets of Christ". The representation above from the fifth century depicts the Pope as "the vicar of the city of Rome" (see inscription at the top) —Publishers.

"From the imperious declamations of Cyprian, we should naturally conclude that the doctrines of excommunication and penance formed the most essential part of religion, and that it was much less dangerous for the disciples of Christ to neglect the observance of the moral duties, than to despise the censures and authority of their bishops. Sometimes we might imagine that we were listening to the voice of Moses, when he commanded the earth to open, and to swallow up, in consuming flames, the rebellious race which refused obedience to the priesthood of Aaron; and we should sometimes suppose that we heard a Roman Consul asserting the majesty of the republic, and declaring his inflexible resolution to enforce the rigor of the laws. 'If such irregularities are suffered with impunity (it is thus that the Bishop of Carthage chides the lenity of his colleague) if such irregularities are suffered, there is an end of *episcopal vigor*; an end of the sublime and divine power of governing the church, an end of christianity itself.' Cyprian had renounced those temporal honors which it is probable he would never have obtained; but the acquisition of such absolute command over the conscience and understanding of a congregation, however obscure or despised by the world, is more truly grateful to the pride of the human

heart than the possession of the most despotic power, imposed by arms and conquest on a reluctant people.

“A perpetual stream of strangers and provincials flowed into the capacious bosom of Rome. Whatever was strange or odious whoever was guilty or suspected might hope, in the obscurity of that immense capital, to elude the vigilance of the law. In such a various conflux of nations, every teacher, either of truth or of falsehood, every founder, whether of a virtuous or criminal association, might easily multiply his disciples or accomplices. The christians of Rome, at the time of the persecution of Nero, A.D. 61, in which Paul suffered death, are represented by Tacitus as amounting to a very great multitude. The church in Rome was undoubtedly the first and most populous in the empire”—not first in order of beginning, but in that of influence; “and we are possessed of an authentic record which attests the state of religion in that city about the middle of the third century, and after a peace of thirty-eight years. The clergy at that time consisted of ONE BISHOP, (named CORNELIUS, and of the Babylonian Mouth Order,) forty-six presbyters, seven deacons, as many subdeacons, forty-two acolytes, and fifty readers, exorcists, and porters. The number of widows, of the infirm and of the poor, who were maintained by the oblations of the faithful, amounted to fifteen hundred. From reason, it may be estimated that the Christians in Rome were about fifty thousand. The populousness of that great capital will not surely have been less than a million of inhabitants, of whom christians might constitute at the most a twentieth part.”

A list of the first twenty-six “popes” (or Bishops of Rome) preserved by the Church from the 8th century. Cornelius, referred to in *Eureka*, is No. XXII in the list—Publishers.

In the middle of the third century, this Cornelius figures as the Roman Mouth of that section of professors who now assumed to themselves the title of “the Holy Catholic Church.” The spirit of the Lion fully possessed him: and he spoke with all the loftiness and inflation of his prototype in Babylon. A council was convened in Rome while he was in office, which decreed the propriety of excommunicating the founder of the Novatians, who could no longer tolerate the episcopal arrogance and corruption of the times. In writing to Fabius, bishop of Antioch, on the decrees of the council, he undertakes to delineate the character of Novatus, who, judged by an enemy, would appear a very disreputable person. The extracts given by Eusebius (himself also an enemy to Novatus) from the letters of Cornelius, show the latter to have been truly a wolf in sheep’s clothing. He speaks of Novatus “aspiring to the episcopate” which he styles a “precipitate ambition,” and a folly. He speaks of “the artifice and duplicity,” “the perjuries and falsehoods, the dissocial and savage character,” “the devices and wickedness,” of “that artful and malicious beast.” The crime of Novatus consisted in maintaining that the Christian ecclesia was a society where virtue and innocence should reign; and whose members, from their entrance into it, were undefiled by any enormous crime. This most Scriptural position, consequently, caused him to regard every society which readmitted heinous offenders to communion, after the custom in Rome, as unworthy the title of a Christian ecclesia. This gave Cornelius and his adherents mortal offence, which was greatly aggravated by the Novatians obliging such as came over to them from the Catholics to be reimmersed, as a necessary preparation for entering their society. By the maintaining of this impregnable position, the nominally Christian body in Rome and elsewhere was rent in twain. There was now a large minority who repudiated the system of things described in the above citations from Gibbon and Mosheim; and who, in so doing, renounced all allegiance to the episcopate of the Apocalyptic “Synagogue of the Satan.” The Novatian minority regarded Cornelius as the prince of this synagogue in Rome, denied the Christianity of what he called “the Holy Ecclesia,” and claimed that the true apostolic faith and discipline was with the Novatians or Puritans, and with them alone.

This being the issue between Cornelius and Novatus, and knowing, on credible testimony, the awful

corruption of morals that prevailed, we are at no loss to perceive the bitterness and malignity that inspired the epithets of Cornelius. A man who was contending earnestly for purity would be careful, for the sake of consistency, if for no other reason, to avoid such offences against morality as Cornelius accuses him of. "We have seen," says he to Fabius, "within a short time, an extraordinary conversion and change in Novatus. For this most illustrious man, and he who affirmed with the most dreadful oaths, that he never aspired to the Episcopate, has suddenly appeared a bishop, as thrown among us by some machine!" Novatus, doubtless, affirmed the truth, that he did not aspire to the Roman Episcopate, as constituted by the novel episcopal system of church law; but had no objection to act as bishop, presbyter, or elder, with others, upon a pure and Scriptural foundation. The means by which he was appointed such, the jealous Cornelius likens to "some machine" projecting him into their midst. The appearance of Novatus, claiming to be Bishop of the Only True Ecclesia in Rome, ordained an elder by three sympathizing elders from an Italian province, would create quite a sensation; especially when his presence there was hailed, and his ordination endorsed, by a large minority of the original community. We can imagine how Bishop Cornelius felt by supposing what would be the feeling of Pius IX, the present successor of Cornelius, if a second Novatus were now to appear in Rome, endorsed by nearly half the Catholics of St. Peter's alleged patrimony, as the only true successor of the apostle! Bishop Pius would no doubt be in a foaming rage, and open his lion-mouth in the most orthodox Babylonian style. He would defame and curse his rival in the fashion and phraseology peculiar to Roman Holiness, which claims universal and absolute authority over all. Cornelius though neither universal nor absolute, yet spoke as an episcopal lion's whelp who felt the spirit of future greatness moving within, and said, "this dogmatist, this pretended champion of ecclesiastical discipline, when he attempted to seize and usurp the episcopate *not given him from above* (whence Cornelius claimed to have received it) selected two desperate characters as his associates, to send them to some small, and that the smallest, parts of Italy, and from thence, by some fictitious plea, to impose upon three bishops there, men altogether ignorant and simple, affirming and declaring, that it was necessary for them to come to Rome in all haste, that all the dissension that had there arisen might be removed through their mediation in conjunction with the other bishops. When these men had come, being, as before observed, but simple and inexperienced in discerning the artifice and villany of the wicked, they were shut up with men of the same stamp with himself, and at the tenth hour, heated with wine and surfeiting, they forced them, by a kind of shadowy and empty imposition of hands, to confer the episcopate (pertaining to the ecclesia in Rome) upon him; which, though by no means suited to him, he claims by fraud and treachery. This was the roaring of the Lion-like Mouth, A.D. 251. The epithets sounded out against poor Novatus and his brethren, who were doing the best in their power to organize a Scriptural association, by which the original Apostolic faith and discipline introduced by the converted "Jews and proselytes" from Jerusalem, and strengthened afterwards by Paul's personal ministration for two whole years, might be maintained and perpetuated in Rome; and the Apostasy then so advanced there might be broken up, or restrained: the epithets which denounced this holy enterprise, and the unproved and reckless assertions accompanying them, are in themselves a justification of it. Cornelius claimed to be in possession of Holy Spirit; and therefore, when voted into office by his copresbyters, to have received "the episcopate from above;" all his sanguinary and blasphemous successors claim the same things; but his fruits and theirs clearly evince that the only spirit that has worked in them all is the spirit peculiar to "the children of disobedience." We know, by experience, how readily "fellows of the baser sort," pretending to great conscientiousness, and zeal for religion, busy themselves, for the promotion of their own wicked purposes, in defaming and bearing false witness against men whose lives are devoted to the propagation and defence of the truth. These were evidently the weapons of Cornelius wielded against the company of brethren convened in Rome. The wine and surfeiting story was most likely trumped up for the occasion. The author has been vilified,

by so-called “elders,” after the same fashion. The same sort of accusation was circulated against the Lord himself; so that we can endorse the truth and justice of an observation of Dr. Jortin, that “we should not trust too much to the representations which christians, after the apostolic age, have given of the heretics of their times. Proper abatements must be made for credulity, zeal, resentment, mistake and exaggeration.”

It is easy to perceive how deeply Cornelius’ episcopal pride was wounded, from the following words: “This asserter of the gospel then,” says he, “did not know that there should be BUT ONE BISHOP in a catholic ecclesia—*en katholike ecclesia*. Novatius and Novatus both knew that, whatever there should be in a catholic church, there ought to be in a Scriptural ecclesia, more than one. If the original episcopal plurality had not been departed from, there would have been no place found for an Episcopal Monarch in Rome. Cornelius was such a king in embryo. The “shadowy and empty imposition of hands,” which he attributes to Novatus, had made him such; and it is the same sort of imposition, by which all bishops according to “church law,” are imposed upon credulous and deceived communities. Sixteen bishops ordained Cornelius, and three ordained Novatus; the whole nineteen claiming to possess the Spirit. Which was the bishop from above? Cornelius was ordained first. True; and Saul was ordained before David. Priority therefore, determines nothing. The anointing of David was the repudiation of Saul. And so it proved with reference to the Five Episcopal Bodies in Rome. The organization of the NEW ECCLESIA in the capital of the empire was, Providentially, the first step to the spuing of the Catholic Synagogue of the Satan out of the Spirit’s Mouth (Apoc. 3:16); and to the leaving it upon the Seven Heads, “a wretched, and miserable, and poor, and blind, and naked,” carcass; then after to be galvanized by imperial power and authority into a political existence, the judicial termination of which is waiting at the door. It seems that Cornelius avenged his wounded dignity, in true papal fashion, upon the bishops who ordained Novatus; for he says, “one of these, not long after, returned to his church, mourning and confessing his error, with whom also we communed *as a layman*, as all the people present interceded for him, and *we sent successors to the other bishops*, ordaining them in the place where they were.” The successors sent were probably to rule catholic churches formed by the divisions endorsing the corrupt practices and lay discipline of the Cornelian church in Rome. The following extract from a writer on ecclesiastical affairs will finish what we have to offer in regard to the development of the Name of Blasphemy previous to the reign of Constantine.

“Novatianus was an elder or presbyter in the church at Rome about the A.D. 251, at which time Cyprian flourished at Carthage. He was a man of extensive learning, and the author of several publications in defence of the doctrine of the Trinity and other subjects. His address is said to have been eloquent and insinuating, while his morals were irreproachable. *He beheld with just indignation the depravity of the church in his day, and sighed over its abominations*. Within the space of a few years, Christians had been caressed by one emperor, and persecuted by another. In the day of prosperity many persons rushed into the church who had never seriously counted the cost; and, like the stony-ground hearers in our Lord’s parable of the sower, when persecution overtook them, *they denied the faith, and reverted to idolatry*. When the storm had subsided, they returned again to the church; and the bishops, who were much more concerned about the number and respectability of their congregations, than they were for the purity of communion and the free circulation of brotherly love among the members, encouraged all this, to the disgust of Novatian and all considerate persons. On the death of Fabian, who had sustained the character of bishop, one Cornelius, copresbyter with Novatian, who was a vehement partisan for taking in the multitude, was put in nomination for the bishopric. Novatianus opposed him, but ineffectually; and seeing no prospect of reformation in the church, but, on the contrary, a tide of immorality prevailing, he withdrew, and was joined by a number of the friends of reform. The consequence was, that Cornelius, irritated, it is said, by Cyprian, who was similarly situated, through the

remonstrances of virtuous men at Carthage, and who was exasperated beyond measure with one of his elders, whose name was Novatus, and who had quitted Carthage and gone to Rome to espouse the cause of Novatianus, called a council, and got a sentence of excommunication against the latter. In a little time the friends of Novatianus formed themselves, or, at any rate, were formed into a church, which invested him with the pastoral office. The example was followed in various places, and Puritan churches were formed all over the empire, and flourished during the succeeding two hundred years. Afterwards, when penal laws (enacted by catholic emperors) obliged them to lurk in corners, and worship God in private, they became distinguished by various names, and a succession of them continued to the Lutheran reformation.

“It has been truly said,” continues the same writer, “that it is next to impossible to avoid being misled in perusing histories of heretics. They are all written by interested ecclesiastics, who study to blacken the character of those whom they describe, in the most bitter terms that malice can invent. Novatianus is held up by these writers as the first ANTIPOPE, because he withdrew from the communion of a corrupt church. The stigma of Antipope is ridiculous; for, at that time, there was no pope in the true sense of the word; nor for jubilees of years after his day. They call Novatianus the author of the *heresy* of Puritanism; whereas Puritanism, or the object for which the puritans, or CATHARI, as they were styled, contended, was a virtue, and not a heresy. In contending for purity of fellowship they were sustained by the concurrent voice of prophets and apostles. Novatianus was by no means singular in that respect even in the age in which he lived. Tertullian had quitted the church fifty years before, for the very same reason; and Privatus, who was an old man in the time of Novatianus, had, with several more, repeatedly remonstrated against the departures which had taken place from apostolic institution, and as they could get no redress, had withdrawn, and formed separate congregations, or worshipped God in private. These ecclesiastical writers attribute to Novatian what they regard as the crime of originating innumerable congregations in every part of the Roman empire; and yet he had no other influence over them than what his example gave him. The real friends of Christ and his cause everywhere saw the same ground of complaint, and sighed for relief; and when the standard of return to first principles was once lifted up, thousands gathered themselves around it; they saw the propriety of a remedy for a crying evil, and applied it to their own relief. In truth, so far are the charges of heresy and schism brought against Novatian from being well founded, that his memory ought to be embalmed in the recollection of the faithful for his zealous adherence to the cause of truth and virtue.”

In tracing the development of the Name of Blasphemy, we now advance to the era of Constantine. Sixty years after the death of Cornelius, who died in exile at Civita Vecchia, A.D. 252, “the Catholic and Apostolic Church, Mother of the Faithful,” was invested with the sunshine of imperialism, and constituted the religion of the State. The bishop of the Anti-novatian association in Rome now became “the Bishop of Rome,” and a spiritual prince of the empire. Before this change of fortune, he had but a bare precedency in respect of rank which had been tacitly yielded to him as bishop of the church in the metropolis of the empire. As to authority, Irenaeus, bishop in Lyons, on account of his personal character, was of ten times more authority even in the West than Victor, bishop in Rome; and Cyprian of Carthage, than Stephen of Rome, who excommunicated him. “But,” says Dr. G. Campbell, “matters underwent a very great change after christianity had received the sanction of a legal establishment. Then, indeed, the difference between one see and another, both in riches and in power, soon became enormous. And this could not fail to produce, in the sentiments of mankind, the usual consequences. Such is the constant progress in all human politics whatever. In the most simple state of society, personal merit, of some kind or other, makes the only noticeable distinction between man and man. In politics purely republican, it is still (many years ago when these words were penned) the chief

distinction. But the further ye recede from these, and the nearer ye approach the monarchical model, the more does this natural distinction give place to those artificial distinctions created by riches, office, and rank.

“When Rome was become immensely superior, both in splendor and in opulence, to every western See, she would with great facility, and as it were naturally, (if nothing very unusual or alarming was attempted,) dictate to the other Sees in the west; the people there having had, for several ages, very little of the disputatious dogmatizing humor of their brethren in the east. It no doubt contributed to the same effect, that Rome was the only See of very great note which concurred with several of them in language; Latin being the predominant tongue among the western churches, as Greek was among the eastern. It was natural for the former, therefore, to consider themselves as more closely connected with the Roman Patriarch than with the Constantinopolitan, or any of the other oriental patriarchs. A similar reason, when not counteracted by other causes, operated among the Greeks, to make them prefer a Grecian patriarch before a Latin one.

“Sylvester was the catholic saint, whom Constantine recognized as the Bishop of Rome and Patriarch of the West. The papists reckon him as the thirty-fourth pope. But, we know from history, that popes had not yet come into fashion. The spirit of a pope, however, wrought in him mightily; and when he opened his mouth, his utterances showed what he would do when power should be given to him by the Dragon. Take the following as an illustration: The Nicene Creed having been subscribed, Constantine, the Man-Child of Sin, who presided at the council, transmitted its canons and decrees to Sylvester, who, in the thirteenth council that had been held in Rome, at which were present two hundred and seventy-five bishops, ratified them in the following Babylonian style: ‘We confirm with our mouth that which has been decreed at Nice, a city of Bithynia, by the three hundred and eighteen holy bishops, for the good of the catholic and apostolic church, Mother of the faithful. We anathematize all those who shall dare to contradict the decrees of the Great and Holy Council which was assembled at Nice (A.D. 325), in the presence of that most pious and venerable prince, the emperor Constantine.’ And to this all the bishops answered, ‘We consent to it.’ Nebuchadnezzar himself could not have spoken more loftily and lion-like. He that dared to call in question their utterances was deemed unworthy of all blessings human and Divine; for, if Constantine be worthy of the belief, their voice was not the voice of men, but of ‘the successors of the apostles, who had been established as priests and *gods upon earth*’”—Vit. Const. 50.3. 100.6.21.

This recognition of the Catholic clergy by the unbaptized and imperial president of their church, as “*priests and gods upon earth*,” was very flattering to their vanity and pride of life. They had instructed their imperial patron that this was their Scriptural relation to the sons of men. In their case, however, it was a mere assumption of Divine honors, and undeserved. In the days of the apostles, that which was spoken to Israel, might be truly applied to them, and to those who believed into Jesus through their word, saying, “*I said, Ye are gods.*” The Lord Jesus explained in what sense this saying was applicable to Israel, but not to mankind at large. Thus, “if He (the Spirit) called them gods, *unto whom the word of the Deity came*, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of the Deity?” The Jews considered this as “making himself equal with God” (John 5:18; 10:33–36). The gospel teaches, that a people to whom the Word of the Deity is sent, and who receive it, become Sons of God; and are, in this sense, gods. This Word was first sent to Israel, and then to the Gentiles. And who obeyed it in the love of it, became Sons of God by adoption through Jesus Christ. This is the Scriptural status of all true Christadelphians, or Brethren of Christ. This is a great honor, and an extraordinary manifestation of love on the part of the Father, the contemplation of which caused John to exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God;” and lest any should

say, that this sonship pertained exclusively to a future state of existence, he adds concerning the faithful, “beloved, *we are NOW the Sons of God;*” which was equivalent to saying, “*we are now gods upon the earth;*” and he continued, “it doth not *yet appear* what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him *AS HE IS*” (1 John 3:1–3).

But, though it be true that such men are “gods upon earth,” and also “priests,” it is a mere blasphemy in the mouth of the Man-Child of Sin, when applied to the corrupt and arrogant clergy of the Laodicean Apostasy. The gifts of the Spirit had been withdrawn; and State-Church Catholics were left to their own delusions. The Spirit had raised up a testimony against them, by which He “spued them out of his mouth,” as “wretched, and miserable, and poor, and blind, and naked:” for He only recognizes them as “priests and gods upon earth,” in the Scriptural sense, who, having believed the things concerning the kingdom of the Deity and the Name of Jesus Christ, have been immersed, and walk in purity, “even as He is pure;” a condition of things that could not possibly be affirmed of Constantine and the professional ecclesiastics whom he delighted to honor.

Such, however, was the blasphemous assumption of the Catholic clergy, both Greek and Latin. Though utterly unworthy, by ignorance of the truth, by perversion of Apostolic institutions, and impurity of life, they claimed to be “priests and gods upon earth.” But, though nothing but the spued-out ejecta of the Spirit’s mouth, they were, in a certain relation of things, “priests and gods upon earth.” They were the “priests and gods upon earth” pertaining to the Laodicean Apostasy; and acknowledged by the Man-Child of Sin “*in his estate.*” According to Gibbon’s authorities, there were eighteen hundred of these gods upon the Roman earth; of whom one thousand were enthroned in the Greek, and eight hundred in the Latin provinces of the empire. Episcopal thrones were closely planted along the banks of the Nile, on the sea coast of Africa, in the proconsular Asia, and through the southern provinces of Italy. The episcopal gods of Gaul and Spain, of Thrace and Pontus, reigned over an ample territory, and delegated their rural suffragans to execute the subordinate duties of the pastoral office. A god’s diocese might be spread over a province, or reduced to a village; but all the gods possessed an equal and indelible character; they all blasphemously claimed to derive the same powers and privileges from the Apostles, from the people, and from the laws. The whole body of these priests and gods of Antichrist, was exempted by Sin’s imperial Man-Child, from all service, private or public, all municipal offices, and all personal taxes and contributions, which pressed upon the laity with intolerable weight; and the duties of their clerical profession, deemed holy by the strongly deluded, was accepted as a full discharge of their obligations to the republic.

The gods of the Catholic heaven were regularly assembled in the spring and autumn of each year; and these synods diffused the spirit of ecclesiastical discipline and regulation through the hundred and twenty provinces of the Roman world. The Archdeity, or metropolitan bishop, was empowered, by the laws, to summon the suffragan dæmons of his province; to revise their conduct, to vindicate their rights, to declare their faith, and to examine the merit of the candidates who were elected by the clergy and people to supply the vacancies of the episcopal college. The chief gods, or primates, of Rome, Alexandria, Antioch, Carthage, and afterwards of Constantinople, who exercised a more ample jurisdiction, convened the numerous assemblies of their dependent gods. But the convocation of great and extraordinary synods was the sole prerogative of the god who filled the imperial Dragon throne. Whenever the emergencies of the spiritual department of his estate required this decisive measure, the emperor dispatched a peremptory summons to the episcopal deities, or the deputies of each province, with an order for the use of post-horses and a competent allowance for the expenses of their journey. The Council of Nice was convened by this authority, A.D. 325. It was assembled by “the Mother’s” imperial protector and proselyte, to extinguish, by their final sentence, the subtle disputes which had arisen in Egypt on the subject of the Trinity. Three hundred and eighteen gods obeyed the summons of

their imperial creator whom Gibbon styles “their indulgent master.” The inferior gods or dæmons, of every rank and denomination, have been computed at two thousand and forty-eight; the Greeks appeared in person: and the consent of the Latins was expressed by the legates of the Archdeity of Rome. The session, which lasted about two months, was frequently decorated by the presence of the imperial Man-Child, who claimed to be *God of gods upon earth*, as expressed in the title, BISHOP *of bishops*. Leaving his guards at the door, he seated himself (with the permission of the divine council) on a low stool in the middle of the hall, an eminent illustration of Satan’s “darling sin,” which is said to be

“Pride that apes humility.”

“He listened with patience,” says Gibbon, “and spoke with modesty; and while he influenced the debates, Constantine humbly professed that he was the minister, not the judge, of the successors of the apostles, who had been established as priests and as gods upon earth.”

Of all these gods of the apostasy, those of Antioch, Alexandria, Carthage, Constantinople and Rome, were the chief. They were, however, not only the chief of many, but they were rival gods, whose principle it was rather to reign in hell than to serve in heaven. Lust of power and love of contention were the ruling characteristics of them all; at least such is the testimony of a contemporary of those turbulent times. “If I must speak the truth,” says Gregory Nazianzen, “this is my resolution to avoid all councils of the bishops; for I have seen no good end answered by any synod whatever; for their love of contention and their lust of power are too great even for words to express.”

In the reign of Constantine’s son and successor, Rome had become a most seducing object of sacerdotal ambition. In the episcopal order, the Bishop of Rome was the first in rank among the gods, and distinguished by a sort of pre-eminence over all the others. He surpassed all his companion deities in the magnificence and splendor of the temple over which he presided, in the extent of his revenues and possessions, in the number and variety of his ministers, in his influence over the deluded people, and in his sumptuous and splendid manner of living. Ammianus Marcellinus, a Roman historian, who lived in the reign of Constantius, referring to this subject, says: “It was no wonder to see those who were ambitious of human greatness contending with so much heat and animosity for that dignity; because, when they obtained it, they were sure to be enriched by the offerings of the matrons, of appearing abroad in great splendor, of being admired in their costly coaches, sumptuous in their feasts, outdoing sovereign princes in the expenses of their table.” No wonder that Prætextatus, the pagan Prefect of the city, should say, “Make me Bishop of Rome, and I’ll be a Christian, too!”

As a further illustration of the pass at which the Mystery of Iniquity had arrived in Rome, it may be added that Liberius, the bishop, died A.D. 366, and that a violent contest arose respecting his successor in the throne of blasphemy. The Catholics were divided into two factions, one of which elected Damasus to that dignity, while the other chose Ursicinus, a deacon. The party of Damasus prevailed, and obtained his ordination of the godship. The other party, enraged at its failure, set up separate meetings, and eventually had their favorite ordained also. This occasioned great disputes among the pious laity, as to which of them should possess the episcopal dignity; and to such an extremity was the dispute carried, that great numbers on either side were killed in the quarrel; no fewer than a hundred and thirty-seven persons having been put to death in the very “*temple of the God*” itself! “How much more rationally,” remarks Ammianus, “would those pontiffs consult their true happiness, if, instead of alleging the greatness of the city as an excuse for their manners, they would imitate the exemplary life of some provincial bishops, whose temperance and sobriety, whose mean apparel and downcast looks, recommended their pure and modest virtue to the Deity, and his true worshippers.” This lively picture drawn by Ammianus of the wealth and luxury of the gods in the fourth century, “be, comes the more curious,” says Gibbon, “as it represents the intermediate degree between the humble poverty of the apostolic fishermen and the royal state of a temporal prince, whose dominions extend from the confines

of Naples to the banks of the Po.”

Damasus was contemporary with “Theodosius the Great,” who, on his advancement to the imperial office, evinced a fervid zeal for Trinitarianism. He addressed a letter to the divided Catholics of Constantinople, and told them that “it was his pleasure that all his subjects should be of the same profession as Damasus, Bishop of Rome, and Peter, bishop of Alexandria; that their church alone should be denominated ‘Catholic’ who worshipped the divine Trinity as equal in honor, and that those who were of another opinion should be deemed heretics, be regarded as infamous, and subject to other punishments. This was an imperial constitution of the Trinitarian gods of Rome and Alexandria as the standards of orthodoxy. This was an advance upon their rivals of Antioch, Carthage and Constantinople; still it was a divided glory which did not satisfy the ambition of the god upon earth residing in Rome.

We are now, then, arrived at a great crisis in the development of the “Name of Blasphemy upon the Heads;” that is, at a period in which the second stage of its growth was nearly consummated—a period which may be expressed by the epochal years A.D. 380–410. The beginning of this period is illustrated by the exaltation of Theodosius to the imperial office, and is marked by the sack of Rome by the tribes of Germany and Scythia, under the command of Alaric, who visited the sanguinary intolerance, blasphemy, corruption and crimes of the Catholics and their God in Rome, with the “hail and fire mingled with blood” of the First Wind-Trumpet. Theodosius was one of the most intolerant and persecuting of the Catholic emperors of the Sixth Head of the Dragon. We have seen how he set up his will and pleasure as the rule of his subjects’ faith and conscience. This is further illustrated by his expulsion of all from Constantinople who would not subscribe the Nicene confession of faith. In A.D. 383, he issued two edicts against “heretics;” the first, prohibiting them from holding any assemblies; and the second, forbidding them to meet in fields or villages. These edicts would be especially oppressive to “the Angel having the Seal of the living God.” engaged in sealing His servants in their foreheads (Apoc. 7:2, 3): and, as though this were not enough, he followed it up by a law in which he forbade heretics to worship, or to preach, to ordain bishops, or presbyters, commanding some to be banished and others rendered infamous and deprived of the common privileges of citizens. This intolerant and wicked oppressor is surnamed “the Great,” and by scribes of the same superstition declared to be “very dear to the Catholic Church.” It was not to be supposed, however, that the Lord Jesus at the right hand of Power, to whom his brethren and servants are infinitely dearer, would permit these oppressions to pass away unavenged. He, therefore, let loose the four winds against the “earth, the sea and the trees” of the empire, by which it was extinguished in its western third, and the “god upon earth.” not yet become “the god of the earth” in Rome, was reduced almost to a nonentity.

Emperor Theodosius the Great, during whose reign Christianity was proclaimed the official state religion of the Roman empire. Theodosius reigned as Emperor from Constantinople between A.D. 379–95. He is termed “the Great” by Catholic historians as a tribute to his Orthodoxy. He was an able general who won civil wars, and a devout Catholic who persecuted minority Christian sects and pagans. He opposed the Arians (who believed in One God, but failed to comprehend the all-important doctrine of God-manifestation) and vigorously advocated the Trinitarianism of the Nicene Creed. In May 381 he summoned an ecumenical council at Constantinople which endorsed the Nicene creed—Publishers.

The six days pillage and slaughter of the inhabitants of the Queen City, was a terrible but richly-deserved calamity, and, at the same time, a blow that prostrated her dignity and honor in the dust. A city which, with the strength of iron, had broken in pieces and subdued all things; and had boasted of her reign over the kings of the earth, was now trampled under foot of barbarians, and insolently compelled to become a sport, and to sue for peace. This was a great discouragement and check to the ambition of the Bishop of Rome. Hitherto, he had based his claim to the first rank among “*all called god, or an*

object of worship,” upon the greatness of the city in which he officiated. A canon of the Council of Chalcedon expressly declares this principle of primacy in voting equal privileges to the Bishop of Rome and the Bishop of Constantinople, because the last, then called New Rome, was also *the Royal City*. Leo, of Old Rome, however, indignantly rejected this co-equality in primacy, he would be first. But the time had now arrived to pour out the Divine wrath upon her which had been accumulating against her for over eleven hundred and sixty years. Her imperial and metropolitan dignity was doomed to suffer a total eclipse; so that, when it had departed, it would be necessary for the man who had “become a god,” to invent some new theory whereby his dignity might be prevented from taking its departure likewise. The proud and luxurious bishop was hurled into the lowest depths of misery. Had Ammianus Marcellinus beheld him after being spoiled by Alaric, he would have seen a blasphemer smitten of the God of heaven for his sins, and there would be nothing, at this crisis, Prætextatus would desire less than to be Bishop of Fallen Rome. The following extract from a letter of Pelagius, an eye-witness of the pillage, will give the reader some idea of the change of fortune that had come over the bishop since the days of Ammianus and Prætextatus, when princely magnificence and luxury were the rule of episcopal life: “This dismal calamity,” says he, “but just over, and you yourself are a witness how Rome, that commanded the world, was astonished at the alarm of the Gothic trumpet, when that barbarous and victorious nation stormed her walls and made her way through the breach. Where were then the privileges of birth and the distinctions of quality? Were not all ranks and degrees levelled at that time, and promiscuously huddled together? Every house there was a scene of misery, and equally filled with grief and confusion. The slave and the man of quality were in the same circumstance, and everywhere the terror of death and slaughter were the same, unless we may say the fright made the greatest impression on those who had the greatest interest in living.”

Coin of Alaric the Goth. The Goths invaded Italy led by the courageous and skilful Alaric. They were eventually turned back after the sack of Rome by Stilicho, famous general of eastern Rome—Publishers.

Thus, then, the glory of the city having departed, the glory of the bishop built upon it had departed also. A god located in a city of inferior rank, with no other prestige, could not expect to command the world. As the city faded into insignificance and contempt among barbarians, so would he unless he “changed his base,” and commenced to operate upon their ignorance and credulity from a new position. In a hundred and thirty-six years from its sack by Alaric, Rome was to be left a dreary solitude, without man or beast within its walls for forty days and more. It was time, therefore, that some pretension should be set up that would so awe the world, that a Divine supremacy should be accorded to its bishop altogether independent of the former plea. The pretension that seemed to meet the urgency_ of the situation, was that of the Bishop of Rome being the lineal successor of the apostle Peter; and that by virtue of this successorship, he possessed the Keys of the Kingdom of Heaven, and had Divinely intrusted to him the power of binding and loosing. The clergy were all assumed to be the successors of the apostles; but the Bishop of Rome claimed to be successor of “the Prince of Apostles,” and that, therefore, he was the Prince-god of all clerical “gods upon earth.”

But, upon what could this pretension be based so as to give it plausibility? It is true that Christ promised to give the keys to Peter, whom he pronounced “blessed;” it is also true that he fulfilled the promise; and furthermore, it is true that when Peter declared his conviction, in common with the rest of the apostles, that Jesus was the Christ, the Son of the living God, the Lord said to him, that upon this rock He would build His ecclesia, against which the gates of the unseen should not prevail (Matt. 16:15–19). But, in all this there was not a word, no, not a hint, of any one else than Peter; much less of such an ignorant, corrupt, and degraded blasphemer as the bishop of Rome. How, then, could what was promised and

fulfilled to Peter, a Jewish fisherman of Galilee, be made applicable, even plausibly so, to a proud and luxurious man of fashion in Rome? This was a work and great labor to be done! A labor which only craft and falsehood, operating upon the grossest ignorance and superstition, could finish with success.

Paul testifies in Gal. 2:7, 8, that the gospel of the circumcision was intrusted to Peter, the ministration of which constituted his apostleship of the circumcision. Hence, as “the strangers of Rome, Jews and proselytes” received the gospel in Jerusalem from the Spirit through him, a relationship was established between him and them, which two hundred and twenty years after came to be styled by Cyprian, “*Petri cathedram, atque ecclesiam principalem, unde unitas sacerdotalis exorta est*”—that is, the Chair of Peter, and the principal ecclesia whence priestly unity proceeds. But is it not ridiculous to style a little company of disciples of the Spirit in Rome, Peter’s Chair, because they heard the truth from his mouth? The “strangers of Rome” were only a small portion of his audience on the day of Pentecost. Besides them, there were “devout Jews” from every nation under the Roman heaven. When they returned, they would plant ecclesias in their homes, every one of which upon the same principle would be a Chair of Peter! But, craft, which deceives the ignorant and the simple, has no use for reason. Assertion without proof is all that it requires. The crafty ecclesiastics of the apostasy affirmed it; and it suited the policy of the aspiring bishops of the imperial city to adopt it. If it were conceded that the Church in Rome was Peter’s Chair, would not the man that occupied it as chief bishop of the church be Peter’s successor; and if Peter’s successor in office, must he not officially inherit all that is predicable of Peter? He would be “Vicar of the Blessed Peter”—Peter in every respect, save in personal identity.

This was the position assumed by “the Name of Blasphemy upon the Heads of the Beast;” and ultimately conceded by the Horns, which the judgments of the first four trumpets upon the Catholic West developed, when they gave in their adhesion to that Name; in evidence whereof the following gleanings of Mr. Elliott from divers sources will amply show:

He styles it, “the mighty fact” first privately spoken out by Boniface I., A.D. 419–22, to the Thessalian and Illyrian bishops. “The Blessed Peter,” says he, “to whom the height of priesthood was conceded by the word of Jesus Christ;” “on whom, we read, was placed the foundation of the universal ecclesia:” “on whom its government and supreme power rested:” “this, therefore, by ecclesias spread over the whole world, is established to be as the Head of its own members; from which whosoever cuts himself off, becomes exiled from the Christian religion.”

After this the Legate of Celestine, the bishop of Rome, A.D. 431, in the Council of Ephesus before all Antichristendom, said, “It is a thing undoubted, that the holy and most blessed Peter, the Exarch and Head of the apostles, the pillar of the faith, the foundation of the catholic church, received the keys of the kingdom; and to him was given the power of binding and loosing sin; *which Peter still lives* and exercises judgment *in his successors*, even to this day and always.” In the same style, bishop Leo’s deputies, some twenty years later, in the Council of Chalcedon, proclaimed him “Head of All Churches;” and this evidently because, as the Council itself said, “Peter spoke in Leo!” On similar grounds the headship of the Antichristian Body and the world was claimed by Leo himself, in his letters and orations. In a sermon of St. Peter’s day, he thus expressed himself before his Roman audience: “There are those, O Rome, who advance thee to this glory as a holy nation, an elect people, a sacerdotal and royal city complete through the Holy Seat of the Blessed Peter, *head of the World*; thou hast a wider rule by the divine religion than by earthly domination.” In these words he evidently applies 1 Pet 2:5, to the Roman See and people in communion with it. This is a specimen of the blasphemy of the Name, which perverts what the apostle says to the saints concerning their spiritual status, and applies it to the basest of mankind. Leo said that he, as Bishop of Rome, was officially “both the guardian of the catholic faith, and of the traditions of the fathers.”

Leo’s immediate successor was Hilary. The spirit of Leo had passed with the office to him, so that

what Leo had affirmed, he readily accepted as his rightful prerogative. In the estimation of these men, “whoever disputed the primacy and authority of the Roman See, as being that rock on which by Christ’s own ordinance Christ’s universal church was built, was none other than the Devil or Antichrist.” Hence, the incense of the Tarragonese bishop’s reference to him as officially the “*Vicar of Peter*; unto whom, forthwith from after the resurrection of Jesus Christ, the keys of the kingdom belong, for the illumination of all,” was an odor of a sweet smell. From A.D. 492 to 496, Gelasius figured as Bishop of Rome, which was then the throne of the Seventh Head, the Gothic Kings of Italy. But though subject to Theodoric, he strenuously asserted his Divine supremacy over all kings and emperors. In a letter to Faustus, he wrote: “Things divine are to be learned by the secular potentates (the Horns of the Beast) from bishops, above all from the *Vicar of the Blessed Peter*”; and in a letter to the emperor in Constantinople, whom he excommunicated, A.D. 494, he writes: “There are two authorities by which the world is governed, *the Pontifical and the Royal*; the sacerdotal order being that which has charge of the sacraments of life, and from which thou must seek the causal of thy salvation. Hence, in divine things, it becomes Kings to bow the neck to Priests; specially to the Head of Priests, whom Christ’s own voice has set over the universal church.” But, to be Vicar of Peter was to be only the Vicar of a Vicar. There was a step still higher on the ladder of episcopal ambition, which the Blasphemer of Rome was ready to mount when opportunity presented. Two consecutive councils at Rome, held A.D. 494 and 495, recognized and accepted his words as those of the VICAR OF CHRIST: “The Holy Roman Church,” says he, “is preferred to other ecclesias by no synodical canons; but it obtains the primacy by the evangelical voice of our Lord and Saviour Jesus Christ, saying, *Thou art Peter*. The Roman Church is therefore the chief seat of the apostle Peter, not having spot, nor wrinkle, nor any such thing;” “having authority over the whole church for its general superintendence and government.” This same Gelasius, as if determined indelibly to affix the character of blasphemy to the Name he represented, styles the apostle, “our Saviour the Blessed Peter,” because of the words spoken to him, “whatsoever thou shalt bind, etc.; so that none living are excepted from the church’s authority of the keys; but only the dead.” But, in after times, not even the dead were excepted. At the close of the Council in A.D. 495, when Gelasius had finished, the assembled bishops shouted, six times repeated, “We see that thou art the VICAR OF CHRIST.” There was more in the significance of the words of those episcopal shouts than they intended. VICARIUM CHRISTI *te videmus!* was in effect saying, “We see that thou art *ho Antichristos*, the Antichrist!” *Vicarius* answers to the word *anti*, that is, *instead, or supplies the place of another*; hence, as a substantive, a deputy, a substitute, a vicegerent, locum-tenens, vicar. “We see that thou art a substitute for Christ!” and a substitute for Peter! And that thou art above every thing called god or is worshipped! *Anti-Christos* is the Greek for *Vicarius Christi*. This “was blaspheming those who dwell in the heaven;” it was injuring greatly the reputation of the Father and the Son among men, for an ignorant and profane Gentile, who proclaimed in council the words *noster Salvator Beatissimus Petrus*, “our saviour the most blessed Peter,” to announce himself as their substitute and all-powerful representative upon earth. A Vicar-Christ is Anti-Christ; and though they did not mean to make that application, yet in shouting what they did, they for once proclaimed the truth to the world from the Seven Hills.

This same Gelasius at the Council of A.D. 494, had authoritatively drawn up a list of the Scriptures to be received as Canonical and Divine. The first list is headed, “The Order of the Books of the Old Testament, which the Holy and Catholic Roman Church receives and venerates; digested by the Blessed Father Gelasius, with seventy bishops.” This includes the *Apocryphal Books* of Wisdom, Ecclesiasticus, Tobit, Esdras, Judith, and 1 Maccabees. The second list gives the books of the New Testament as still received. In a fourth list the writings of “the Fathers;” as Cyprian, Gregory Nazianzen, Basil, &c: and ending, “the rest, which are composed by heretics or schismatics, the Catholic and Roman Church by no means receives.” A list of about one hundred of the Apocryphal writings, not to be received, is then

subjoined; among which are the Opuscula of Tertullian and Lactantius, and of the Apocalyptic Commentators, Victorinus and Tychonius. All these, with their authors, the concluding clause consigns to eternal damnation: “with their authors and the admirers of the authors we declare to be damned to an indissoluble bond in eternity.” Thus, like his predecessor Leo, he set himself up as the supreme arbiter and judge in all matters of faith!

At the opening of the sixth century, Symmachus was the official Antichrist and Antipeter. The Bishop of Rome was called PAPA, or English, *Pope*. “He was declared,” says Gibbon, “in a numerous synod to *be pure from all sin*, and exempt from all judgment.” Nevertheless, this self-deceiver and liar, as John styles all such, 1 John 1:8, was a *subject* of Theodoric, King of Italy. Though he claimed an ample dominion in heaven and earth, he had not yet been able to exalt his Trinitarian Holiness above an Arian King. He was a turbulent and unruly subject, and made himself obnoxious to his royal master. Theodoric in consequence, summoned a council to meet at Rome, A.D. 501, to judge of certain charges against him. But, when convened, the Council demurred to entering on the matter, on the ground of incompetency; considering that the party accused was supreme above all ecclesiastical jurisdiction. And a little after, as the climax of blasphemy, another Roman Synod, with Symmachus himself presiding and consenting, in the most solemn manner, adopted a book written by Ennodius in defence of the resolutions of the former synod; in which it was asserted, “that the Pontiff is judge in the place of Deity, and can be judged by no mortal.”

Assuredly there can be no mistake that we have before us an Order of Men, or a Name, answerable to Daniel’s “god of guardians, exalting himself, and magnifying himself above every god, and speaking marvellous things against the God of Gods;” “to Paul’s Man of Sin, Son of Perdition, and Lawless One;” and John’s “Name of Blasphemy, and Mouth like the mouth of a lion, speaking great things and blasphemies.” No person, or succession of persons, could be more like Lucifer of Babylon, more arrogant, more proud, more blasphemous, or more lawless. The reader will doubtless have perceived, that the falsehood lying at the bottom of all these blasphemous assumptions, is, that the clergy, as they style themselves, are the successors of the apostles and ambassadors of Jesus Christ; and that, consequently, all that is affirmed of the apostles, the true ambassadors of Christ, is truly affirmable also of them! Ignatius spoke of bishops as *eis topon Theou, in the place of God*; and Cyprian says, that every bishop within his own diocese, is a priest of God, and a judge appointed in the place of Christ. But there were professors of Christianity in the apostles’ days, who, in effect, claimed the same things. The Spirit speaks of these as men “who say they are apostles (*sent ones*) and are not, but are liars (Apoc. 2:2); and Paul styles them, “False apostles, deceitful workers, transforming themselves into apostles of Christ—the ministers of Satan, transforming themselves as ministers of righteousness, after the example of their master.” Whoever says he is a successor of the apostles, in so saying affirms that he is an apostle; which signifies “one called and sent of God as Aaron was.” Hence, Jesus styled himself the Deity’s apostle: and all who say that he called and sent them to preach the gospel affirm the same thing.

But where did the clergy, so-called, get their dogma of Apostolic succession from? The answer is, from tradition and Scripture falsely interpreted. So long as the Star-Angel Presbytery shone in an ecclesia, the Spirit shined in its midst. That ecclesia was the *dioikesis*, jurisdiction, or diocese, of the presbytery; which was in the stead of the apostles, who could not be everywhere at once. It was the gift of the Spirit that made the Star-Angel Eldership what it was. It was concerning this spiritually-endowed order in each ecclesia that Paul wrote in saying, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable to you.” The Star-Angel consisted of many bishops in an ecclesia, not of one only. It was in the place of the Deity, as Moses was instead of God to Aaron. It was the Vicar of God, and the Vicar of Christ, in the particular ecclesia that rejoiced in its presence; and it was this, because of

the Spirit being in the elders to guide them into all the truth. But the Star-Angels, which had power to abuse, as well as to use, the spiritual gifts, did not continue to be faithful stewards of the mystery of Christ; they fell away from the faith as apostolically delivered; and having become apostate, the Spirit was withdrawn, and nothing remained of the Star-Angels but presbyteries of vain and self-conceited ecclesiastics, each presbytery being ruled by an ignorant bishop, whose wisdom shone brightest when he spoke the least. But though “the Spirit had spued them out of his mouth,” they claimed the same relation to God, to Christ, and to men—a claim, which being no longer endorsed by Deity, became mere arrogance, falsehood, and blasphemy. Thus, they claimed to be traditionally without the Spirit, what they were with it—apostles, ambassadors, and vicars, of Christ and of God.

But, evil men, when left to their own resources, always wax worse and worse, deceiving and being deceived. They flourish in deception. Being sensual, not having the Spirit, as the clergy have ever been even to this day, when they appealed to Scripture in support of their impious pretensions, they wrested it to their own destruction. They refer to the words of Jesus to the eleven, which they ridiculously enough apply to themselves. He said to the apostles, say they, “*Lo, I am with you alway, even to the end of the world.*” Now, they continue, this must refer to us, as well as to the apostles; for they did not live to the end of the world, which has not even yet come. It must, therefore, mean, “I will be with you, *and your successors*, to the end of time.” But, some of these clergy are very learned, if not very wise and candid, men; and they know, that the English version of Matt. 28:20, is not a correct transcript of the original, *idou ego meth’ humon eimi pasas tas humeras, heos tes sunteleias tou aiovos*. This, they know, ought not to be rendered, “lo, I am with you alway, even unto the end of the world;” but, “Behold, I am with you *all the days, until the end of the age.*” There is nothing about “successors” in this. We are expressly told that Jesus Christ spoke these words to “*the eleven disciples.*” The promise was to them, and it was strictly and literally fulfilled; for we are informed in Mark 16:20, that “they went forth and preached everywhere, *the Lord working with them;*” and he tells us also, how the Lord worked with them; it was by “*confirming the word*” they preached, “*by the signs following thereupon*”—*epakolouthounton*. In this way, he was with the eleven apostles, and also with the twelfth, Matthias, and with Paul, and their co-laborers, “*all the days*” of the Mosaic Dispensation, from the Day of Pentecost first after his resurrection, “*till the end of the age,*” when it was abolished in the subversion of Judah’s Commonwealth by the Roman power; a period of about thirtyseven years. But, as to the clergy, Apostolic successors, and ambassadors of Christ, as they style themselves, the application of the text to their Satanic Order, is a gross imposition upon the ignorance and credulity of their strongly-deluded worshippers. The Scripture, and the facts in their case, are against them. The Lord’s promise was to co-work with eleven men preaching the Gospel of the Kingdom and Name; he did not promise to co-work with an impious order of imposters, who are ignorant of its first principles, and therefore could not make an intelligible statement of that Gospel to save their lives. Christ Jesus never promised to confirm, or bear witness to the truth of any teaching or preaching, by signs, and wonders, and divers miracles, and distributions of Holy Spirit (Heb. 2:4), other than the preaching of “The Word.” It was the preaching of this alone that he confirmed and attested; not the blasphemous and contradictory foolishness enunciated by the ecclesiastical mountebanks, and martexts, of “the times of the Gentiles,” among whom they have substituted their own traditions, which they style “divinity,” for the Word, which they have nullified, and made contemptible thereby. The clergy do not preach the Word the apostles preached, and which it was the function of the apostleship to do. No men can therefore be their successors in apostleship who do not preach the same things. Faithful men, who have learned the things Paul preached, and are also able to teach them to others, are the only Apostolic succession possible (2 Tim. 2:2). These faithful men, men full of faith, cannot be found in any of “the Names and Denominations,” Apocalyptically styled “Abominations” (ch. 17:5), of the excluded and unmeasured Court of the Gentiles (ch. 11:2). They are

only to be found in “the House of Deity;” which is not a clerical bazaar, or temple, dedicated to fictitious entities canonized by the Apostasy; but “the ecclesia of Deity;” which Paul says, “is the Pillar and base of the truth” (1 Tim. 3:15). This is neither the Catholic nor Protestant organizations; but a company of Scripturally-enlightened and obedient believers, who have accepted the Deity’s invitation to His kingdom and glory; of which they are all, without distinction of class or order, both the heirs and heritage, or clergy, of the Lord (James 2:5; Rom. 8:17).

The Pope’s Tiara. The illustration depicts Gregory VII, known also as Hildebrand, wearing the tripled crowned tiara. This bee-hive shaped, somewhat bulging head-covering is decorated with three crowns, hence its name which signifies *triple crown*. It has no sacred character, being solely the ensign of sovereign power, and is never worn at liturgical functions, when the pope always wears the mitre. It is significant that Daniel, in describing the emergence of Papal sovereign power which led to the establishment of the Holy Roman Empire, described how that three horns were plucked up by the roots (Dan. 7:8). Three kingdoms in Italy were given to the pope by Pepin the predecessor of Charlemagne: the exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome; hence the tripled crowns of the tiara—*Publishers*.

Apostolic succession, then, as contended for by all ranks, orders, and degrees of the Antichristian clergy, is a mere fiction of the carnal mind. The only succession coeval in its origin with the Apostolic age they can truthfully claim to be partakers of, is, as successors of those troublers in God’s Israel, who, “by good words and fair speeches, deceived the hearts of the simple.” As successors of Satan’s apostles, they have built upon his foundation a superstructure which crowned itself with the TIARA upon the Seven Heads. This enormous blasphemy could not have been developed apart from the Satanic dogma of Apostolic succession, any more than the worship of Mary, as Queen of Heaven, and the Saints, as intercessors and mediators, could have been invented apart from the mythological dogma of the “immortal soul” in mortal flesh, separately existing after death. The one is as vain an imagination as the other. But vain and fallacious as it is, it has been a very profitable fiction to them all, from the Mouth of Blasphemy on the Seven Hills, to the most recent imitation thereof in the Mormon settlements of Utah. In this section of the thirteenth chapter, I have traced the development of the Name to the reign of the Seventh Head in the time of Theodoric, the Arian King of Italy, and his Trinitarian subject, Symmachus, the Bishop of Rome, who was now all ready to avail himself of anything that might present, whereby he could improve his fortune; and, instead of being a servant of heretical rulers, he could assume sovereignty for himself. But of this hereafter. I proceed now to consider the subject of the third verse of the chapter in hand.

14. *The Wounding of One of the Heads*

“And I saw one of his heads as if it had been wounded unto death”—verse 3.

John saw one of the heads, which were common to the Dragon and the Beast, “*as if* it had been wounded unto death.” This is as much as to say, that when he saw it lying prostrate, its death was only in appearance; it was not like the five heads that had preceded it. They were killed outright, never to recover sovereignty on the Seven Hills. But not so this Sixth Headship; for, though it seemed to be politically dead to all future sovereignty in Rome, where its supremacy no longer existed, yet the time would arrive when a like form of government would be located within its walls; and IMPERIAL

HEADSHIP, as an Eighth Sovereignty, once more elevate “the Eternal City” to the command of the world—in the words of Leo III., to “a wider rule through divine religion, than by the power of earthly domination;” or more correctly, “through the working of the Satan, with all power, and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish.” The head had received a severe wound, but not a fatal one; for, says John, “the plague of its death was healed.”

The apostle informs us that he saw “*one of the heads*” in this severely wounded condition; but he does not tell us which one of the seven it was. This he leaves us to find out for ourselves. Is the mystery, then, impenetrable? I think not. Let us see. In Ch. 17:10, the Revelator tells him, in speaking of the Seven Heads, “they are seven sovereign powers; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.” *One is*; that is, at the time he was speaking to John in Patmos. The Heads being attached to the Seven Mounts upon which Rome sits, we have only to ascertain what form of Sovereign Power obtained there while John was residing in Patmos. This is well known to have been *the Imperial*; which is a sovereignty headed up in one or more emperors, uniting in themselves the supreme, civil, spiritual, and military authority of the state. As five sovereign powers had fallen, this must have been the sixth, and only the sixth, because “the other,” or seventh, had not then as yet come.

Now, when the sovereign powers of a state fall, they are prostrated by wounding to death. This was the case in the fall, or removal of the five, especially the fifth, to make way for the sixth, which continued a long space in Rome, or over five hundred years; the Imperial Senate residing on the Seven Hills, and the Imperial Court of the West in Ravenna, and the Imperial Court of the East in Constantinople. This Imperial Sixth Head ruled all the *Thirds* of the Roman habitable; but, at the end of these centuries, the imperial authority was to be suppressed in Rome, and over the Third Part attached to the jurisdiction of that city. This was to be effected by wounding as if to death. The blowing of the fourth wind-trumpet inflicted the wound by which it was prostrated; so that when John saw it, it had the appearance of a dead head. This death state of the head was a necessary condition for the development of its successor in sovereign power. So long as the sixth flourished in political life on the Seven Hills, a successor could not exist in Rome. The death of the Sixth was indispensable to the manifestation of the Seventh. And it may be noted here that there is nothing more said about the seventh head in this chapter than that the beast had seven heads. It does not seem to perform any important part in the prophecy; nevertheless, as a seventh potentate, coming in between the sixth and the eighth, its presence upon the arena was highly important to the preparation of the way of the full grown Man of Sin. In John’s time, “the other,” or the seventh, “had not yet come; and when he cometh he must continue a short space.” This “short space” was a period of great events. In the course of it, and during the nine decades that ushered it in, the TenHorn Sovereignities established themselves upon the western imperial third of the Roman Orb; Rome’s *imperial* dominion was abolished, and, in place thereof, a *regal* sovereignty was developed upon the seven mountains known in history as the GOTHIC KINGDOM OF ITALY. This was the Seventh Head, which was only to continue “a short space,” or sixty years. This passing away of the Sixth Head from Old Rome at the time of its successor, the Seventh Head’s inauguration, is thus symbolized in Apoc. 8:12, “*and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened.*” The other two thirds were still unsmitten and left to shine in their proper spheres—two thirds of the sun, two thirds of the moon, and two thirds of the stars: that is, the imperial Sixth Head retained its position in Constantinople, from whence it continued to exercise rule and authority, in all matters, civil and ecclesiastical, over the other unsubdued two thirds of the Roman world.

Under the rule of the Gothic Arian Seventh Head, there was no scope for the development of the imperial tendencies of the Trinitarian Bishop of Rome. However, he might long for Universal Headship

over all spiritual concerns of the Roman habitable, his subordination to an Arian kingship was an insuperable obstacle. So long as Arianism was king in Rome, he could not include Italy and that city in his universality. Hence, the policy of Symmachus and his successors would be to procure the ruin of the Seventh Head, and to prevent the return of the Sixth; so that Rome, being freed from the presence of both king and emperor, opportunity would be afforded for their own development into an Image of the Sixth Head upon the Seven Hills.

But of the wounding of the Imperial Sixth, and the establishment of the Regal Seventh, Heads, I need not treat in this place. It will be sufficient here to refer the reader to pages 71,75, Vol. 3, for the historical exposition thereof, with this explanatory remark, that the obscuration of Rome's imperial "day and night" would not cease with the fall of the Seventh Head; but with the inauguration of the Eighth Head, or Image of the Sixth, upon the Seven Hills.

The barbarians gradually formed independent kingdoms in the west, the Ostrogoths dominating Italy. Though "Christian" in religion, they were Arians, believing in one God as opposed to the Trinitarianism of the Catholic Church. The establishment of the Gothic Kingdom, therefore, was a blow to Papal Power, and answered to the "deadly wound" of Rev. 13:3. The overthrow of the Goths, and the revival of Catholicism in the West fulfilled the prediction that the deadly wound would be "healed"—*Publishers*.

15. The Healing of the Deadly Wound

"And the plague of his death was healed"—Verse 3

"His deadly wound," as it reads in the English version, is *he plege tou thanatou autou*, in the original, which I have rendered, *the plague of his death*. The word *plege*, rendered *wound*, occurs fifteen times in the apocalypse. In five other places it is very properly rendered *stripes*; and in a sixth, Luke 10:30, it would have been better translated, *laid on stripes*, than "wounded"—*plegas epithentes*. The judgments of the fifth and sixth trumpets, in the aggregate, are styled "*plagues*" Ch. 9:20; and the judgments the two prophets were able to inflict, are also styled "*plagues*" (Ch. 11:6). The judgments of the Seven Vials are thrice termed the *seven plagues* in Ch. 15; and the hail-storm that descends out of the heaven upon men, under the last vial is called *a plague* in Ch. 16:21. The plague of death that afflicted the Sixth Head, was a smiting plague; for, as the result of it, the sun, moon, and stars of the Roman heaven are said to have been "*smitten*". Hence, also, in Ch. 13:13, it is referred to as *he plege tes machairas*, *the plague of the sword*. The warlike operations of Odoacer, king of the Heruli, against Romulus Augustulus; and those of Theodoric, king of the Ostrogoths, against Odoacer, who, on the deposition of Augustulus, had become, by the title conferred upon him by Zeno, emperor of the Eastern Third, the Patrician Representative of the Sixth Head. These judgments by the sword, ultimating in the establishing of Theodoric in Rome as king of Italy, A.D. 493, made up the plague of the seeming death of the Sixth Head.

And, in this place, it will be right to state the reason why I have not reckoned the Heruli and the Ostrogoths as two of the ten horns. No barbarians, the throne of whose dominion was on the seven mountains, could be horns. Rome is the throne of the Heads, not of the Horns. Hence, there must be reckoned ten horns and one head contemporary with the continuance of the "short space" of Seventh Head Ascendancy in Rome. Neither can the Exarchate of Ravenna nor the Dukedom of Rome, as Sir Isaac Newton and others suppose, be horns; for the former was the representative of the Sixth Head in Italy, and the latter, together with the Exarchate, are defective in this material attribute, that they were

destitute of *diadems*; all the horns have diadems, but they had none.

“It was healed,” says John. The plague of the death by the sword was healed. To heal a death plague is to cause to live that which was smitten. This is the interpretation put upon the phrase in the fourteenth verse in the words, “the beast which had the plague of the sword, *and did live*.” To heal is to institute a process of recovery. Healing is often a slow process, and always requires time; and the severer the injury to the constitution of the patient, the longer the time required for the recovery of health and strength. It is the same whether the patient be a sick man, or an enfeebled power. Time is demanded for a cure. It was so in the matter of restoring imperial dominion to Rome. There could, however, be no healing of “the plague of the sword,” that IMPERIALISM might live and flourish again in the Seven-Hilled City, so long as the REGAL Seventh Head exercised sovereignty therein. While this reigned in conjunction with the Ten Horns, Rome’s wounded imperialism was unhealed. The worship of “the peoples, and multitudes, and nations, and tongues,” or “many waters” of the Roman Habitable, upon which the woman sits, was an *e pluribus unum*. It was no longer a worship, or political homage and allegiance, rendered to a Sole Emperor reigning in Constantinople; but it was a worship in which “they wondered after the beast in all the earth,” or empire; so, that “*they worshipped the Dragon which yielded authority to the Beast*; for the Seventh Head belonged both to the Dragon and the Beast; and the Ten horns, as we have seen by their coinage, acknowledged the supremacy of the Emperor in Constantinople, whose Vice-Kings they claimed to be: while, at the same time, they recognized the Seventh Head as a legitimate sovereignty. The constitution of things was analogous to the United States system of powers, in which citizens owe a divided allegiance to their native state and to the general government—they worship the American Eagle, which gives authority to the State-Feathers of its wings and they worship the Feathers. This is well understood. There is, however, this difference in the similitude, that whereas a Visigoth and a Frank, *first* worshipped their respective Horn-States; and secondly, the general government in Constantinople. Now, a Marylander or a Virginian first worships at Washington, and afterwards subordinately at Richmond or Annapolis. The comparison, however, is sufficiently close for illustration of the saying “they worshipped the Dragon which yielded authority to the Beast; and they worshipped the Beast, saying, Who is like to the Beast? Who is able to make war with him?”—Ver. 4. None. No beast-dominion can stand before him; for, as Daniel says of the SYSTEM OF POWERS represented by the Dragon and the Beast, it is “dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the brazen clawed feet of it” (Ch. 7:7, 19). The history of Modern Europe amply shows the truth of the Beast’s invincibility. It is the predominant dominion upon the earth; and rules the so-called civilized nations of Europe, Asia, Africa, America, and Australia.

But oceans of blood have been shed in the past 1,335 years of its existence, in attaining to a dominion so extended. This sanguinary and all-conquering career commenced with war between the imperial and regal potentates of Rome and Constantinople, which, after twenty years’ continuance with various fortune to the combatants, ultimated in the removal and final death of the Seventh Head; which marked the termination of the “short space” of its reign. As, then, the removal of the Seventh Head was an indispensable prerequisite to the healing, or causing imperialism to live again in Rome, I shall now proceed to an historical sketch of its suppression, and then return to the exhibition of the healing of “the plague of the death,” which had been inflicted upon its predecessor by the sword; which will afford scope, also, for accompanying the Name of Blasphemy in further development, until we find it seated imperially upon the seven heads.

16. The Rise and Decollation of the Seventh Head

The Roman Empire of the West was extinguished A.D. 476–479, by the conquering sword of the king of

the Heruli, Odoacer. This ruler reigned in Rome about fourteen years, when he was succeeded by the renowned Theodoric, the Ostrogoth, the Arian king of Italy. This prince was born in the neighborhood of Vienna, and educated at Constantinople with care and tenderness. On his father's death he had succeeded to the hereditary throne of the Amali, who were subsidized as defenders of the frontier by the government of Constantinople. His people murmured at this arrangement, until he found it necessary to withdraw from the service of the emperor, and to lead them to some enterprize by which their fortunes would be improved. Having determined on this course he wrote to the emperor Zeno in the following words: "Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, *the Heart and Mistress of the world*, now fluctuate under the violence of Odoacer, the Mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the divine permission, I succeed; *I shall govern in your name*, and to your glory, the Roman Senate, and the part of the republic delivered from slavery by my victorious arms." Theodoric's proposal was accepted by the Byzantine Court. He marched against the tyrant in the depth of a rigorous winter, and after many obscure and bloody battles, he descended from the Julian Alps and displayed his invincible banners on the confines of Italy. The conflict between Odoacer and Theodoric was severe; but at length the former capitulated, and, being removed by death, the royalty of Theodoric was proclaimed by the Ostrogoths, "with the tardy, reluctant, ambiguous consent of the Emperor of the East."

After this manner the Seventh Head was developed and established upon the Seven Hills; the Dragon tardily, reluctantly and ambiguously ceding to it "*his power, and his throne, and extensive jurisdiction*" (ch. 13:2). Theodoric reigned thirty-three years, from A.D. 493 to A.D. 526. Among the barbarian Horns of the West the victory of Theodoric had spread a general alarm. But as soon as it appeared that he was satiated with conquest and desired peace, terror was changed into respect, and they submitted to a powerful mediation, which was uniformly employed for the best purposes of reconciling their quarrels and civilizing their manners. A wife, two daughters, a sister and a niece, united the family of Theodoric with the kings of the Franks, the Burgundians, the Visigoths, the Vandals and the Thuringians, and contributed to maintain the harmony, or at least the balance, of the great western Republic of the horns. He reduced, under a strong and regular government, the unprofitable countries of Rhætia, Noricum, Dalmatia and Pannonia, from the source of the Danube and the territory of the Bavarians, to the kingdom erected by the Gepidæ on the ruins of Sirmium. His greatness awakened the jealousy of Anastasius, the emperor of the east, who ravaged the sea-coast of Calabria and Apulia, but the activity and moderation of Theodoric were soon rewarded by a solid and honorable peace. He maintained with a powerful hand the balance of the Horn-Powers of the west, till it was at length overthrown by the ambition of Clovis, king of the Franks, whose progress he checked in the midst of their victorious career. By the Visigoths he was revered as a national protector and guardian of their infant prince. Under this respectable character, the king of Italy restored the prætorian præfecture of the Gauls, reformed some abuses in the civil government of Spain, and accepted the annual tribute and apparent submission of its military governor. The sovereignty of the Seventh Head was established from Sicily to the Danube, and from Belgrade to the Atlantic ocean, and the Greeks themselves have acknowledged that Theodoric reigned over the fairest portion of the western empire.

"From a tender regard to the expiring prejudices of Rome," says the historian, "the barbarian declined the name, the purple and the diadem of the emperors; but he assumed, under the hereditary title of *king*, the whole substance and plenitude of imperial prerogative. His addresses to the eastern throne were respectful and ambiguous; he celebrated in pompous style the harmony of *The Two Republics*, applauded his own government as the perfect similitude of a sole and undivided empire (or Head), and claimed above the kings of the earth (the Diademed Horns) the same pre-eminence which he modestly

allowed to the person or rank of Anastasius.” “They worshipped the Dragon, and they worshipped the Beast,” which is further illustrated by Gibbon, who continues: “the alliance of the East and West was annually declared by the unanimous choice of two consuls; but it should seem that the Italian candidate, who was named by Theodoric, *accepted a formal confirmation from the sovereign at Constantinople.*” The fifteen regions of Italy were governed according to the principles and even the forms of Roman jurisprudence. The civil administration, with its honors and emoluments, was confined to the Italians, for whom were reserved the arts of peace, and the Goths were used for the service of war and public defence. These barbarians held their lands and benefices as a military stipend; at the sound of the trumpet they were prepared to march under the conduct of their provincial officers, and the whole extent of Italy was distributed into the several quarters of a well-regulated camp.

With the protection, Theodoric assumed the legal supremacy of the Catholic Church. He was riot ignorant of the dignity and importance of the Bishop of Rome, to whom was now appropriated the name of POPE. When “the chair of St. Peter” was disputed by Symmachus and Lawrence, they appeared at his summons before the tribunal of an Arian king, and he confirmed the election of the one he most approved. At the end of his life, in a moment of jealousy and resentment, he prevented the choice of the Romans, by nominating a pope in the palace of Ravenna. This produced great excitement, which he controlled, and the last decree of the Senate was enacted to extinguish, if it were possible, “the scandalous venality of the papal elections.”

The reign of Theodoric was mild, tolerant and promotive of the prosperity, security, and happiness of the people. But his ungrateful subjects could never be cordially reconciled to the origin, the religion, or even the virtues of the Gothic conqueror; past calamities were forgotten, and the sense or suspicion of injuries was rendered still more exquisite by the present felicity of the times. The religious toleration which Theodoric had the glory of introducing into the Catholic world, was painful and offensive to the Trinitarian zeal of the Italians. They dared not disturb the armed heresy of the Goths; therefore, they sought to vent their pious and cowardly rage by falling upon the rich and defenceless Jews. Their persons were insulted, their effects were pillaged, and their synagogues were burnt by the mad populace of Rome and Ravenna, inflamed by the most frivolous or extravagant pretences. A legal inquiry was instantly directed by the king; who, as the authors of the tumult had escaped, condemned the whole community to repair the damage; and the obstinate bigots who refused their contributions, were whipped through the streets by the hand of the executioner. This simple act of justice exasperated the discontent of the Trinitarians, who applauded the merit and patience of these so-called “holy confessors;” and from three hundred pulpits deplored the persecution of the church. “At the close of a glorious life,” says Gibbon, “the king of Italy discovered he had excited the hatred of a people whose happiness he had labored so assiduously to promote; and his mind was soured by indignation, jealousy and the bitterness of unrequited love.” Thus were embittered the relations between the Gothic Head and the Trinitarian Italians, who were devoted to the traditions of the Council of Nice, whom Theodoric suspected of a secret and treasonable correspondence with the Byzantine representative of the Head smitten by the sword. The powers of this government were then in the hands of JUSTINIAN, who already meditated the extirpation of heresy, and the reconquest of Italy and Africa; in other words, the healing of the plague of the sword, with which imperialism had been smitten in these countries, as it were, to death. A rigorous law which was published at Constantinople to reduce the Arians by the dread of punishment within the pale of the Catholic orthodoxy, awakened the just resentment of Theodoric, who claimed for his distressed brethren of the East the same indulgence which he had so long granted to the Trinitarian Catholics of his dominions. At his stern command, the Bishop of Rome, with four illustrious senators, embarked on an embassy. The singular veneration shown to the Bishop, who was the first pope that had visited Constantinople, was punished by Theodoric as a crime; and a mandate was prepared in Italy to

prohibit, after a stated day, the exercise of the Catholic worship. “by the bigotry of his subjects and enemies,” says Gibbon, “the most tolerant of princes was driven to the brink of persecution.” The celebrated Boethius, a Roman senator, philosopher and minister of state, his father-in-law the patrician Symmachus, and Albinus, also a senator, were accused of treason for “*hoping* the liberty of Rome,” and actually inviting the Emperor Justinian to deliver Italy from the Goths; in other words, to undertake the healing of the wounded head that it might live. The suspicions of Theodoric were probably not groundless, and could only be appeased by their blood. They were executed, and the treason charged assumed a terrible reality in succeeding reigns.

Gold coin issued in the name of Theodoric King of Ostrogoths. He reigned from A.D. 493 to 526.

On the death of Theodoric, August 30, A.D. 526, the throne of the Seventh Head was occupied by his grandson, Athalaric, aged ten years, with his mother Amalasuntha as guardian and regent of the kingdom of Italy. She ruled the country about eight years, during which a spirit of discord and disaffection prevailed, and the Goths supported with reluctance the indignity of a female reign. Her son Athalaric dying, she caused it to be announced to the Senate of Rome and the Emperor of Constantinople, that she and Theodatus, her cousin, had jointly ascended the throne of Italy. But this regal partnership was soon dissolved by Theodatus, by whose orders she was first imprisoned, and then strangled in the bath, A.D. 535.

The emperor Justinian, who had recently “plucked up by the roots” the Vandal Horn in Africa, beheld with joy the dissensions of the Goths in Italy, who were feebly and unworthily governed by Theodatus. He considered the opportunity as favorable for the healing of his wounded authority over Italy. He demanded therefore the abdication of the Gothic king, and the surrender of the ancient provinces of the empire. Though agreed to by the weakness and imbecility of Theodatus, its execution was prevented by his assassination, and the elevation of Vitiges to the throne. Justinian, however, was not to be thwarted in this way. He ordered BELISARIUS to invade Italy with the forces of the empire, and to wrest it from the Goths. The invasion was easy, but the expulsion of two hundred thousand warlike barbarians in arms, proved to be a work of great difficulty.

Having recovered Sicily, the general of Justinian landed his forces in Italy, A.D. 536. From the capture of Naples he proceeded against Rome, which had been left to a feeble garrison, and the fidelity of its citizens. “But”, says Gibbon, “a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed, that THE APOSTOLIC THRONE should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Caesars should no longer be trampled by the savages of the north; and, without reflecting, that Italy must sink into a province of Constantinople, they fondly hailed the restoration of the Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city whose gates would be thrown open for his reception.” He readily accepted their allegiance, and made his entrance at the Asinarian gate, while the Gothic garrison departed without molestation along the Flaminian way; and the city after sixty years’ servitude, was delivered from the yoke of the barbarians. The keys of Rome were sent to the throne of the emperor Justinian, to whom they were delivered by the Gothic commander of the garrison, who refused to accompany his troops in their retreat.

But Vitiges was not idle. During the winter season he collected an army of one hundred and fifty thousand men. With these forces he besieged Belisarius in Rome for more than a year. The city was

greatly distressed. The general pitied the sufferings of the people, whose loyalty to the emperor had notably decayed, while their discontents proportionately increased. "Adversity," says Gibbon, "had awakened the Romans from the dreams of grandeur and freedom, and taught them the humiliating lesson, that it was of small moment to their real happiness, whether the name of their master was derived from the Gothic or the Latin language." Among the disaffected was Sylverius, the incumbent of the recently erected "Apostolic Throne." A letter subscribed by him was intercepted, which assured the king of the Goths, that the Asinarian gate, adjoining to the Lateran church, should be secretly opened to his troops. On this proof of treason, he was summoned to attend at the headquarters of Belisarius, and there to give an account of himself. The ecclesiastics who followed the pope, were detained in an anteroom, and he alone was admitted into the presence of the general. Belisarius was silent, but the voice of reproach and menace issued from the mouth of Antonina, his imperious wife. Being convicted of the treason, the pretended successor of St. Peter was despoiled of his pontifical ornaments, clad in the mean habit of a monk, and embarked without delay for a distant exile in the east, and was afterwards either slain or murdered upon a desolate island. At the emperor's command, the clergy of Rome proceeded to the choice of a new bishop; they therefore elected a deacon Vigilius, who had purchased the papal throne by a bribe of two hundred pounds of gold. From these circumstances the reader will perceive the relation in which the bishop of Rome stood to the imperial power in the first half of the sixth century. He was still subject to the civil authority though spiritual "Head of all the Churches" of the empire. The imperial authority was now in Rome again in power, or maintained by force of arms. Had this been permanent the pope would never have become a temporal sovereign; but would have lived and died the servant of the emperors. Hence, the removal of this pressure was necessary to the setting up of an imperial episcopal image upon the seven hills. The decollation of the Seventh Head, and the reduction of Rome to a subordinate rank among cities, would accomplish this; and therefore the calamities of the times as developed in this Gothic war.

Succours arriving from Constantinople, Rome was delivered from the Goths, who raised the siege, and fell back upon Ravenna. This well fortified city was at length captured by Belisarius, who also obtained possession of Vitiges the Gothic king, whom he sent prisoner to Constantinople, A.D. 539. By these reverses they lost their king, an inconsiderable loss truly, their capital, their treasures, the provinces from Sicily to the Alps, and the military force of two hundred thousand barbarians magnificently equipped with horses and arms. Yet all was not lost. Totila the nephew of the captive king was chosen to succeed him; and, at the head of five thousand soldiers, generously undertook the restoration of the kingdom of Italy.

Having routed twenty thousand Romans near Faenza, he crossed the Po, and traversing the Apennine, laid siege to Naples, which he reduced; and then retracing his steps, laid siege to Rome, whose Senate and people he calmly exhorted to compare the tyranny of the Greeks with the blessings of the Gothic reign.

Totila was chaste and temperate; and none were deceived who depended on his faith or his clemency. By his virtues in contrast with the vices of the officials, who served the interests of imperialism, a new people, under the appellation of Goths, was insensibly formed in his camp. The situation of the imperialists had already become desperate; and the return of Belisarius to save the country he had subdued in the first war, was pressed with equal vehemence by his friends and enemies. He reluctantly accepted the painful task of supporting his own reputation, and retrieving the faults of his successors. The sea being open to the Romans, he entered the port of Ravenna. From thence he addressed both the Goths and Italians in the name of Justinian, his gracious master, who, he said, was inclined to pardon and reward. But not a man was tempted to desert the standard of the Gothic king. Belisarius soon discovered that he had been sent by Justinian to remain the idle and impotent spectator

of the glory of the young barbarian Totila. This he by no means approved; and, in an epistle to the emperor, exhibited a lively picture of the crisis, which caused him great distress. "Most excellent prince," says he, "we are arrived in Italy, destitute of all the necessary implements of war, men, horses, arms, and money. In our late circuit through the villages of Thrace and Illyricum, we have collected with extreme difficulty, about four thousand recruits, naked, and unskilled in the use of weapons and the exercises of the camp. The soldiers already stationed in the province are discontented, fearful and dismayed; at the sound of an enemy, they dismiss their horses, and cast their arms on the ground. No taxes can be raised, since Italy is in the hands of the barbarians; the failure of payment has deprived us of the right of command, or even of admonition. Be assured, Dread Sir, that the greater part of your troops have already deserted to the Goths. If the war could be achieved by the presence of Belisarius alone, your wishes are satisfied; Belisarius is in the midst of Italy. But, if you desire to conquer, far other preparations are requisite: without a military force, the title of general is an empty name. It would be expedient to restore to my service my own veterans and domestic guards. Before I can take the field, I must receive an adequate supply of light and heavy armed troops; and it is only with ready money that you can procure the indispensable aid of a powerful body of the cavalry of the Huns."

In the meantime, the siege of Rome was closely pressed by Totila, A.D. 546. The inhabitants were gradually reduced to feed on dead horses, dogs, cats, and mice, and eagerly to snatch the grass, and even the nettles, which grew among the ruins of the city. The failure of Belisarius to throw supplies into the place, left Rome without protection to the mercy or indignation of Totila; by whose instrumentality the Deity was inflicting plagues upon the Trinitarian adherents of the Name of Blasphemy upon the Seven Hills. The continuance of hostilities had embittered the national hatred; the Arian clergy were ignominiously driven from Rome; Pelagius, the archdeacon, returned without success from an embassy to the Gothic camp; and a Sicilian bishop, the envoy or nuncio of pope Vigilius, was deprived of both his hands, for daring to utter falsehoods in the service of the Trinitarian church and state.

At length on Dec. 17, the Goths were treacherously admitted into the city. As soon as daylight had displayed the entire victory of the Goths, Totila devoutly visited the so-called tomb of St. Peter; but while he prayed at the altar, twenty-five soldiers and sixty citizens, were put to the sword in the vestibule of the temple. The archdeacon Pelagius stood before him with "the gospel" in his hand, and exclaimed, "O Lord, be merciful to your servant." "Pelagius," said Totila, with an insulting smile, "your pride now condescends to become a suppliant." "I *am* a suppliant," he prudently replied, "God has now made us your subjects. and as your subjects we are entitled to your clemency." At his humble prayer the lives of the Romans were spared, and the passions of the hungry soldiers restrained. But they were rewarded with the freedom of pillage. The next day he pronounced two orations, to congratulate and admonish the victorious Goths, and to reproach the Senate, as the vilest of slaves, with their perjury, folly, and ingratitude. Yet he consented to forgive their revolt. Against the city he appeared inexorable; and the world was astonished at the fatal decree, that Rome should be changed into a pasture for cattle. The firm and temperate remonstrance of Belisarius suspended the execution; and Totila was at length persuaded to preserve Rome as the ornament of his kingdom. Having demolished one third of the walls in different parts, and stationed an army about fifteen miles from the city to observe the motions of Belisarius, he marched with the remainder of his forces into Lucania and Apulia. The Senators were dragged in his train, and afterwards confined in the fortress of Campania; the citizens with their wives and children, and the pope and his clergy of all ranks and degrees, were dispersed in exile; and *during forty days and more Rome was abandoned to desolate and dreary solitude.*

A golden medallion of Justinian issued in 534 commemorating his military successes in the West that provided

the means whereby he could extend assistance to the Bishop of Rome, proclaiming him to be head of all the churches.

And here it would be well for the reader to pause, and reflect upon this chasm of forty days in the life of "THE MISTRESS OF THE WORLD"—"the Woman, that Great City," which in the apostles' day, and ecclesiastically in ours, "reigneth over the regal powers of the earth" (ch. 17:18). If the foundation of Rome be correctly stated at 753 years before the birth of Jesus Christ, the "Eternal City," so called, became a vacant space twelve hundred and ninety-nine years after. This chasm of forty days is nearly the central epoch of the city's existence. Twelve hundred and sixty years afterwards, Totila was represented by Napoleon, crowned emperor and king of Italy by the Pope. Totila was not unlike his modern representative in some respects. He had but little respect for Rome or its bishop. He filled Rome with darkness, so that no political lights, civil or ecclesiastical, shone in it for forty days; so also, Napoleon, as the executive of the Fifth Vial, poured vengeance upon Rome; and filled the kingdom, of which it is the seat or throne, with darkness. When Totila consented not to reduce it to a pasture for cattle, but to leave it a vacant and standing monument of the wrath of heaven, he carried off the pope with him into captivity; and 1260 years after, Napoleon degraded the city to a subordinate rank, and transferred the pope from a throne to captivity at Fontainebleau. Thirteen hundred and twenty years (1320) have now elapsed since this notable forty days of solitude; and it is exceedingly probable that but few more years will elapse ere this renowned centre of crime, blasphemy, and everything unclean and hateful, finds itself submerged in the unfathomable depths of a solitude, whose silence will never again be broken by the trumpet, or its darkness dispelled by a glimmering of light (ch. 18:22, 23).

After this forty days of solitude the city was reoccupied by Belisarius, who sent its keys (for there were then no "St. Peter's keys" to send) a second time to Justinian. But the imperialists were unable to hold it. In A.D. 549, the Goths laid siege to it again, and took it. Totila no longer desired to destroy the edifices of Rome, which he now respected as the throne of the Gothic kingdom; the Senate and people were now restored, and the means of subsistence were liberally provided. He reduced the cities of Rhegium and Tarentum; and annexed Sicily, Sardinia, and Corsica. At every step of his victories, he repeated to Justinian his desire of peace, applauded the concord of their predecessors, and offered to employ the Gothic arms in the service of the Dragon-empire.

But, Justinian, true to the character of "the king who" should "do according to his will" (Dan. 11:35), was deaf to the voice of peace; but he neglected, through indolence, the prosecution of the war. From this slumber he was aroused by Vigilius, "the Head of all the churches" of his estate, and the patrician Cethegus, who appeared before his throne, and adjured him in the name of the Deity and the people, to resume the conquest and deliverance of Italy. An army was assembled, and under the command of Narses, was ordered to march against the Goths. Totila, conscious that the clergy and people of Italy aspired to a second revolution, resolved to risk the Gothic kingdom on the chance of a day, in which the valiant would be animated by instant danger, and the disaffected might be awed by mutual ignorance. The decisive battle was fought at Taginas, about ninety-five miles from Rome, in July, A.D. 552. The Goths were defeated, and Totila was slain. Narses, having paid his devotions to "the blessed Virgin," his imaginary goddess, and peculiar patroness, whose inspiration he professed had revealed to him the day, and the word of battle, advanced towards Rome, which did not long delay his progress. The keys of the city were for the third time sent to Justinian, under whose reign it had been five times taken and recovered. "But the deliverance of Rome," says Gibbon, "was the last calamity of the Roman people." Three hundred youths of the noblest families, who were hostages in the hands of the Goths, were slain by Teias, the successor of Totila. "The fate of the Senate suggests an awful lesson of the vicissitude of human affairs. All the fortresses of Campania were stained with patrician blood. After a period of thirteen centuries, the institution of Romulus expired; and if the nobles of Rome still assumed the title of senators, few subsequent traces can be discovered of a public council, or

constitutional order. Ascend six hundred years, and contemplate the kings of the earth soliciting an audience, as the slaves or freemen of the ROMAN SENATE!”

In the following March, A.D. 553, was fought the battle of the Draco, in which the new king was slain. While exchanging his buckler his uncovered side was pierced with a mortal dart. “He fell, and his head exalted upon a spear, proclaimed to the nations that the Gothic kingdom was no more.” Thus, after a reign of sixty years, the Seventh Head of the Dragon and the Beast was destroyed from the Seven Hills. The Roman Senate and the Gothic kingdom became extinct together. Their place was filled by the Exarchs of Ravenna, who were the representatives in peace and war of the Constantinopolitan Dragon. But, though this power, after the agitation of a long tempest, had regained possession of Italy, the wounded Sixth Head was not yet “*healed*,” neither indeed could it be until Rome again became the throne of an imperial dominion. Instead of this, on the fall of the Seventh Head, whose “*short space*” had passed away with the death of Teias, the former Mistress of the World was dethroned. The civil state of Italy was fixed, A.D. 554, by a pragmatic sanction of twenty-seven articles, which the emperor Justinian promulgated at the request of the pope, who was still a subject, ruled by the emperor’s lieutenant resident in Ravenna. Justinian introduced his own jurisprudence into the schools and tribunals of the west; and ratified the acts of Theodoric and his immediate successors. Under the Exarchs of Ravenna, ROME *was degraded to the second rank* among the cities of the empire. The regulation of weights and measures was delegated to the pope and municipal senate. But, however benevolent their edicts, the power of rulers is most effectual to destroy; and twenty years of the Gothic war had consummated the distress and depopulation of Italy; so that “a strict interpretation of the evidence of Procopius,” says Gibbon, “would swell the loss of Italy above the total sum of her present inhabitants.”

The Sixth and the Seventh Heads which hindered the manifestation of the Name of Blasphemy upon the Seven Hills being taken out of the way, scope was now afforded for its development into the EIGHTH HEAD *of the Beast*. From the epoch of the settlement of Italy A.D. 554–559, and during the ensuing two hundred and forty years of Rome’s eclipse, the greatest, or most influential subject in the degraded city, was the pope. There was no constitutional superior therein to over-awe or keep him down. In the times of the Seventh Head, which was Arian, he was in great trouble, and especially during the Gothic war. Indeed, he has always fallen upon troublous times when he has had for ruler or neighbor, an independent king of Italy. It is so at this day. A king of Italy naturally enough claims Rome for the capital of his kingdom, which is incompatible with the sovereignty and independence of the Name of Blasphemy upon the Seven Hills.

JUSTINIAN’S EMPIRE IN 565

The victories of Belisarius and Narses over the Goths of Italy and the Arians of North America extended the influence of Justinian in the West and enabled the “deadly wound” of the sixth head of the beast “to be healed” at the expense of the 7th or Gothic head (Rev. 13:3). Thus the Dragon throne in Constantinople gave “power unto the beast” (v. 4).

Having, then, put the reader in possession of so much of history as will enable him to identify the Seventh Head; and having brought him down to the epoch of its decollation, or destruction, which was necessary for the subsequent “*healing*” of the wounded Sixth Head of Rome’s imperialism; it behooves us to pause in our exposition, that we may bring up arrears in regard to the development of the Name of Blasphemy upon the heads. When this is sufficiently advanced we shall have brought the ecclesiastical into line with the civil; and be prepared to carry them on together until the healing process is completed in their expansion into the Eighth Head upon the Seven Hills, as symbolized in this thirteenth chapter by

the Beast of the Earth with Two Horns like a lamb, and speaking as a Dragon.

17. the Development of the Romano-Babylonian Name of Blasphemy

(Continued from page 228)

The Name of Blasphemy is the Eye and Mouth, or ecclesiastical element of the Eighth Head. As we have seen, this ecclesiastical constituent of the Beast was working upwards towards enthronization over all, anterior to the establishment of the Ten Gothic Horns upon the Roman Habitable. When the citizens and clergy of Rome were seized with a spirit of patriotism and superstitious zeal, A.D. 536, “they furiously exclaimed,” says Gibbon, “that THE APOSTOLIC THRONE should no longer be profaned by the triumph or toleration of Arianism.” Belisarius was then at the gates, and the Gothic king in possession of the city. Hence, the people of that day evidently recognized two thrones in contemporary existence within the walls—the Secular Throne of the king of Italy; and the Ecclesiastical Throne of the Archbishop and Patriarch of Rome. In Italy, the “Apostolic Throne” was overshadowed by the Secular; and as the Patriarch of Constantinople was in domestic slavery under the eye of his master, the Greek emperor, as he is at this day under the Sultan; so the Patriarch of Rome, occupying a distant and dangerous station amidst the Barbarians of the West, was the enthroned slave of his master, the king of Italy; who, while he professed great reverence for the throne of St. Peter, did not hesitate to chastise his pretended successor when convinced of disloyalty to the Gothic throne.

But as to this Apostolic throne. Whence its origin; by what authority was it established? John was informed that “*the Dragon gave him his power, and his throne, and an extensive jurisdiction.*” This was the constitutional source of all the Bishop of Rome’s preeminence. He obtained no honors, privileges, and immunities from the kings of the Seventh Head. He derived all he possessed from the emperors of the East and of the West; who were the great and powerful patrons by whom he was acknowledged as a god of gods upon earth.

His development, however, into an enthroned god was gradual and progressive. In the Canons of the Council of Chalcedon, A.D. 450, the Bishop of Rome is styled, “*Beatissimus Papa urbis Romæ, qui est caput omnium ecclesiarum,*” i.e.; the most blessed Pope of Rome, who is “THE HEAD OF ALL CHURCHES.” About five years before this the western emperor, Valentinian III., and the eastern emperor, Theodosius II., unitedly published an imperial edict, or law, in which the Bishop of Rome is styled, “DIRECTOR OF UNIVERSAL CHRISTENDOM.” In this edict, the presumptuousness of resistance to the Holy See was sharply rebuked, the whole body of bishops bidden to do nothing without his approbation, and the universal clergy to obey him as their ruler. “From this time” (A.D. 445) says Ranke, “the power of the Roman Bishops grew up under protection of the Roman Emperor himself.” He was their especial patron, and predicted as such, as we have already seen in what is testified concerning the Dragon in the second verse of this chapter.

We come now to that remarkable epoch of four years, extending from A.D. 529 to 533. This belongs to the earliest years of Justinian, who began to reign in Constantinople, A.D. 527. The Catholics of Italy, then subject to the Arian kings of the Seventh Head, were greatly attached to him as “worshippers of the Dragon and the Beast,” because as Gibbon says, “he trod the narrow path of inflexible and intolerant orthodoxy. After a schism of thirty-four years, he reconciled the proud and angry spirit of the Roman Pontiff, and spread among the Latins a favorable report of his pious respect for the Apostolic See. The thrones of the East were filled with (Trinitarian) Catholic bishops devoted to his interests, the clergy and monks were gained by his liberality, and the people were taught to pray for their sovereign as the hope

and pillar of the true religion.”

In this epoch of his reign, and by his care, the Roman Civil Jurisprudence was digested in what Gibbon styles,” the immortal works of the Code, the Pandects, and the Institutes.” These, “the public reason of the Romans, have been silently or studiously transfused into the domestic institutions of Europe; and the laws of Justinian still command the respect or obedience of independent nations.” “The Code, Pandects, and Institutes were declared to be the legitimate system of civil jurisprudence; they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the Senate and provinces his *Eternal Oracles*; and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the Deity.”

In the theological character drawn of him by Gibbon, he says, that he sympathized with his subjects in their superstitious reverence for living and departed saints: his Code, and more especially his Novels, confirm and enlarge the privileges of the clergy; and in every dispute between a monk and a layman he was inclined to pronounce that truth, and innocence, and justice were always on the side of the church. His fancy was amused by the hope or belief of personal inspiration; and that he had secured the patronage of the Virgin, and St. Michael the archangel. Among the titles of imperial greatness, the name of *Pious* was most pleasing to his ear; to promote the temporal and spiritual interest of the Catholic church was the serious business of his life; and the duty of father of his country was often sacrificed to that of defender of the Catholic faith. Justinian was a bigoted tyrant; and his reign a uniform yet various scene of persecution. He surpassed his indolent predecessors, both in the contrivance of his laws against heretics and the rigor of their execution. He assigned three months for the conversion or exile of all such; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birthright of men and religionists. The residue of pagans, Jews, and Samaritans were equally obnoxious to his theological ire. The last were exterminated with fire and sword; and the once fruitful province of Samaria was converted into a desolate and smoking wilderness. It has been computed that one hundred thousand Roman subjects were extirpated in this Samaritan war. “But in the creed of Justinian,” says the historian, “the guilt of murder could not be applied to the slaughter of unbelievers: and he piously labored to establish with fire and sword the unity of the Catholic faith.”

Such was Justinian, the diademed representative of the Dragon from A.D. 527 to A.D. 565; and of Daniel’s Little Horn King, who worked according to his will; to whom the Patriarch of Rome was greatly indebted in the establishment of his self-exaltation “over all called god or *sebasma*”—an object of veneration. His “*policy*” was that of an ecclesiastical ruler of the class typified by Constantine the great.” “Never prince,” says Dupin, “did meddle so much with what concerns the affairs of the Church, nor make so many constitutions and laws upon the subject. He was persuaded that it was the duty of an emperor, and for the good of the State, to have a particular care of the church, to defend its faith, to regulate external discipline, and to employ the civil laws and the temporal power to preserve it in order and peace.”

Although the Bishop of Rome had himself claimed supremacy over all other bishops of the Roman earth, including the Patriarch of Constantinople, this claim had not been imperially, or Dragonically, recognized, until the publication of a Decretal Epistle from Justinian to the Pope, dated March, A.D. 533. “It is hence evident,” says Gothofred, the editor of the Justinian Code, cited by Cunningham, “that they who suppose Phocas to have been the first who gave imperial recognition to the primacy of the Roman See over that of Constantinople are in error: Justinian having acknowledged it before.”

“And the King (the Dragon-Power of the Apocalypse) shall do according to his own will ... And in his estate (or empire) he shall honor the god of guardians (the Bishop of Rome): even a god whom his (pagan) fathers knew not shall he honor with gold and silver, and precious stones and things desired.

Thus shall he do in the Bazaars of the Guardians (temples dedicated to fictitious saints and angels) with a foreign god, whom he shall acknowledge and increase with glory” (Dan. 11:36–39). The form of this acknowledgment is found in the aforesaid Decretal Epistle; from the Latin copy of which, as given in Elliot’s Notes, I have translated the following extracts for the information of the English reader.

“Justinian the Victorious, the Pious, &c., always August, to John the Most Holy Archbishop of the Sacred City Rome, and Patriarch.

Rendering honor to the Apostolic Throne and to your Holiness ... we hasten to bring to the knowledge of your Holiness all things which pertain to the state of the churches: because we have always a great desire to preserve the unity of your Apostolic Throne, and the state of the holy churches of God which hitherto obtains, and unchangeably continues, nothing to the contrary intervening. Therefore we have hastened both to subject and to unite to the Throne of your Holiness all the priests of the whole eastern region ... For we neither suffer anything that pertains to the state of the churches, although what is agitated may be manifest and indubitable, that may not be known also to your Holiness, who is the Head of All the Holy Churches. For through all, as it is said, we hasten to increase the honor and authority of your throne.”

After this follows a statement of certain heresies then existing in regard to the person of Christ; also of Justinian’s own belief, and its orthodox agreement with the dogmas of the four preceding General Councils of Nice, Constantinople, Ephesus and Chalcedon, in conformity with the creed of the Roman See—“Accordingly,” says he, “all priests, following the doctrine of your Apostolic Throne, so believe and confess and preach.” The epistle then proceeds.

“Whence we have hastened to bring this to the knowledge of your Holiness by the Most Blessed Bishops HYPATIUS and DEMETRIUS, that the things be not concealed from your Holiness which are wickedly and judaically denied by some few monks according to the falsehood of Nestorius. We intreat therefore your paternal affection, as by your letters addressed to us and to the Most Holy Bishop of this Sacred City (of Constantine) and your brother Patriarch (and because he has written by the same (bishops), hastening in all things to follow the Apostolic Throne of your Blessedness) made manifest to us that your Holiness may acknowledge all who rightly confess the things aforesaid, and may condemn the falsehood of those who may dare judaically to deny the right faith. For so both the love of all increases more towards you, and the authority of your throne: and the unity of the holy churches which is to you will be maintained undisturbed: when through you all the most blessed bishops of those which pertain to you shall have learned the pure doctrine of your Holiness.”

This letter was written to the Bishop of Rome then subject to the king of Italy, while Justinian was meditating the re-conquest of the country. Three years after, Rome was besieged by Belisarius. The letter was exceedingly flattering to the Bishop’s pride and ambition, in that he found himself authoritatively seated upon the Seven Hills as enthroned head over all ecclesiastical affairs of the Roman world. But the Seventh Head, which was Arian, did not coincide with Justinian in the acknowledgement of the Pope as the Head of all churches. The Arian Catholic churches repudiated his headship; they were therefore, being heretics, the natural enemies of Justinian and his Universal Bishop, whose policy could not be established until the Seventh Head was abolished, and the Arians suppressed. Hence, the invasion of Italy; the sympathy of the Trinitarians in Rome with the invader; and the persecution of heretics of every variety of belief; and the location of the Dragon’s Viceroy in Ravenna, instead of Rome. The settlement of Italy by Justinian according to the Pragmatic Sanction, granted at the Pope’s request, A.D. 554, by reducing Rome to the second rank, left the Apostolic Throne therein free from the overshadowing and blighting presence of a sovereign temporal authority; and thus “the Dragon gave to him his power and his throne and an extensive jurisdiction,” saying in the 131st of the Novels, “we ordain that the Most Holy Pope of the Elder Rome be the first of all priests”—even in that Rome, which

in the 9th of the Novels he styles, “the native country of the laws, the fountain of the priesthood.”

The Seventh Head being destroyed, and the Bishop of Rome acknowledged by the Catholic Dragon of the East, as the Pontiff of the empire, the next desideratum was that he should be acknowledged by all the Horns of the West. This implied their conversion from paganism and Arianism to what Justinian styles “the right faith,” and the “pure doctrine of his Holiness.” These Horns belong to the times of Imperialism, which was worshipped by them in the Western Emperor while there was one, and afterwards in the Eastern. They were the Diademed Viceroys of Rome, and Constantinople, being Masters-General and Patricians of the empire—a political relation to Imperialism which legitimized their governments in the estimation of their Roman subjects, who greatly exceeded the number of their barbarian conquerers. The beginning and the ending of this political relationship, with but slight recognition of them in the long interval of 1335 years, are the subject of Apocalyptic symbolization. The beginning was the seed or elements of things in the period of politico-ecclesiastical organization; the ending, the ripe harvest and vintage (Apoc. 14) in the period of analysis or dissolution: so as that in some sort, the beginning was typical of the ending.

The rude-Horn Governments holding this relation to Imperialism, with the Lawyers and Clergy of their kingdoms practitioners and professors of Roman law and Roman Theology, easily accepted the legislation of Justinian in favor of the Pope and their own interests legal and ecclesiastical. A clergy the great majority of whom were Trinitarian, and Viceregal administrations, partly pagan and partly Arian, were the constitutional elements of the situation in the sixth century. The clergy of the kingdoms recognized and sympathized with the Pope and his patrons the Emperor of the East: and operated upon the barbarian kings and governments as imperial and papal missionaries for their conversion to “the right faith,” and “the pure doctrine of his Holiness,” in other words, to the Roman Catholic Trinitarian Superstition.

A Council of Constantinople during the reign of Justinian, as depicted on a fresco in the Vatican. The support of Justinian elevated the Bishop of Rome to the status of Head of all the Churches, and laid the foundation for the greatest influence of the Papacy. So the “deadly wound was healed” as predicted (Rev. 13:3), and Trinitarianism triumphed over Arianism (belief in One God)—*Publishers*.

Here, then, in this beginning were the Little Horn of the East (Dan. 8:9, 12, 23–25), the Catholic Dragon of Constantinople; and the Papal Eyes and Mouth, occupying the so-called Apostolic Throne upon the Seven Mountains, the Name of Blasphemy; and the Gothic Horns. Of these, the Vandal Horn, which was Arian, and defiant both of the Pope and the Emperor, had been “plucked up by the roots” by the forces of Justinian under Belisarius. The horn of the Gepidæ was transferred to the Chagan of the Avars, the representative for two hundred and thirty years of the modern kingdom of Hungary. These were hostile to the Apostolic Throne. The opposition of the rest was gradually overcome. Clovis, king of the Franks, on occasion of a victory, embraced the faith of Rome, A.D. 496; and so being the first, received the title, which has been handed down through more than thirteen centuries, to his successors the kings of France, of *Eldest Son of the Church*. In the sixth century the rest of the Horns gave in their adhesion to the Papal Faith. Recared was the first papal king of Spain. He reigned from A.D. 586 to A.D. 589. “The royal proselyte,” says Gibbon, “immediately saluted and consulted Pope Gregory, surnamed the Great, a learned and holy prelate, whose reign was distinguished by the conversion of heretics and infidels. The ambassadors of Recared respectfully offered upon the threshold of the Vatican his rich presents of gold and gems; they accepted, as a lucrative exchange, the hairs of St. John the Baptist, a cross which enclosed a piece of the true wood, and a key that contained some particles of iron, which had been scraped from the chains of St. Peter.”

The Lombard Horn was the last of the ten to renounce Arianism, for “the pure doctrine of his Holiness” of Rome. This occurred A.D. 600, through the instigation of Gregory the Great, who encouraged his co-religionist, Theodelinda, the Queen of the Lombards, to propagate the Nicene faith among her victorious savages “Her devout labors,” says Gibbon, “still left room for the industry and success of future missionaries; and many cities of Italy were still disputed by hostile bishops. But the cause of Arianism was gradually suppressed by the weight of interest and example, and the controversy, which Egypt had derived from the Platonic school, was terminated, after a war of three hundred years, by the final conversion of the Lombards of Italy.”

Thus was the Bishop of Rome developed into “*the Mouth*” of the great VICEREGAL RREPUBLIC OF THE WEST; and after this manner was fulfilled the oracle, saying, “And there was given to him (the Beast of the Sea) a Mouth.” It was a mouth like the mouth of the symbol of Babylon, “the mouth of a lion.” When it spoke it roared forth thunderings and blasphemies, far more hideous than ever defiled the ears of pagan or Mohammedan—a Mouth that still gives utterance to “blasphemies against the Deity to blaspheme his Name and his Tabernacle, and them that dwelleth in the heaven.”

But, notwithstanding Justinian’s Decretal Epistle, and the professed desire of his servant, the Patriarch of Constantinople, “in all things to follow the Apostolic Throne” of Rome’s Blessed One (!), the emperors and patriarchs, their immediate successors, did not partake of this desire. As the political stability and ecclesiastical organization of the West increased and progressed, the influence of the Oriental Catholic Power, enfeebled and almost extinguished by the victorious Persians and Avars, was greatly impaired; and had become in Italy little more than an ancient name, venerable chiefly for its antiquity and past renown. This emboldened the Pope in his schemes of absolute independence, and generated a spirit of rivalry and hostility between Rome and Constantinople. The patriarchs of Constantinople, who were scarcely less arrogant and ambitious than the popes, perceiving the advantages accruing from universal ecclesiastical supremacy, refused to acknowledge the Headship of “the Most Holy Archbishop of the Sacred City of Rome,” and claimed it for themselves. These equal pretensions of the rival episcopal thrones of the East and West involved them in continual strifes, which were very considerably augmented by the course of John “the Faster,” who, in a council held in the sixth year of the reign of the Emperor Maurice, A.D. 588, assumed the title of UNIVERSAL BISHOP, which was confirmed to him by the council. This assumption was equivalent to a claim of spiritual lordship over the pope and over all the Gothic Horns, as well as over the countries now embraced in the Ottoman empire. This had been decreed by Justinian to the Bishop of Rome fifty years before, and was now a part of the constitution of the empire, which a council had neither the power nor the right to reverse. This invasion of his rights, Pelagius II., then pope, vehemently opposed as an execrable, profane and diabolical procedure. Though Rome was no longer an imperial city, and “Mistress of the World,” she was supposed to be the Throne of St. Peter, which Pelagius regarded as a better foundation for the seat of an universal bishopric than the enfeebled and tottering imperality of Constantinople; but his invectives and arguments were equally despised, and his indignation was soon after quieted in death. He was succeeded in the A.D. 590, by Gregory the First, surnamed “the Great,” a voluminous writer, and, though superstitious in the extreme, not entirely untalented. His works are still extant, and in great repute with the worshippers of the Beast. The following artful epistle, written by him to his imperial master, Maurice, at Constantinople, in consequence of John the Faster assuming the title of Universal Bishop, casts considerable light upon the history of the times, and may, therefore, with advantage to the reader be inserted here, illustrative also of the deceitful and lying utterances of the Babylonian Mouth.

“Our Most Religious Lord,” says he, “whom the Deity hath placed over us, among other weighty cares belonging to the Empire, labors, according to the just rule of the sacred writings, to preserve peace and charity among the Clergy. He truly and piously considers that no man can well govern temporal

matters, unless he manages with propriety things divine also; and the peace and tranquillity of the commonwealth depend upon the quiet of the universal church. For, Most Gracious Sovereign, what human power or strength would presume to lift up irreligious hands against your Most Christian Majesty, if the clergy, being at unity among themselves, would seriously pray to our Saviour Christ to preserve you who have merited so highly from us? Or what nation is there so barbarous as to exercise such cruelty against the faithful, unless the lives of us who are called priests, *but in truth are not such*, were most wicked and depraved? But whilst we leave those things which more immediately concern us, and embrace those things for which we are wholly unfit, we excite the barbarians against us, and our offences sharpen the swords of our enemies, by which means the commonwealth is weakened. For what can we say for ourselves, if the people of God, over whom, however unworthily, we (the pope) are placed, be oppressed by the multitude of our offences?—if our example destroy that which our preaching should build, and our actions, as it were, give the lie to our doctrine? Our bones are worn with fasting, but our minds are puffed up!” This is a hit at John the Faster. “Our bodies are covered with mean attire, but in our hearts we are quite elated! We lie grovelling in the ashes, yet we aim at things exceedingly high! We are teachers of humility, but patterns of pride, hiding the teeth of wolves under a sheep’s countenance! The end of all is to make a fair appearance before men, but God knoweth the truth!

“Therefore, our Most Pious Sovereign hath been prudently careful to place the church at unity, that he might the better compose the tumults of war and join their hearts together. This verily is my wish also, and for my own part I yield due obedience to your sovereign commands”—the pope still a subject, and without temporal power. “However, since it is not my cause, but the Deity’s it is not myself only but the whole church that is troubled, because religious laws, venerable synods, and the very precepts of our Lord Jesus Christ are disobeyed by the invention of a proud and pompous speech”—alluding to John the Faster’s title of Universal Bishop. “My desire is, that our most religious sovereign would lance this sore, and that he would bind with the cords of his imperial authority the party affected, in case he (John) makes any resistance. By restraining him the commonwealth will be eased; and by the paring away of such excrescences the empire is enlarged. Every man that has read the gospel knows that, even by the words of our Lord, the care of the whole church is committed to St. Peter, the apostle—the Prince of all the apostles.” Then follows the quotation of John 21:15–17; and Matt. 16:18, 19. “Behold! He hath the keys of the kingdom, and the power of binding and loosing is committed to him. The care and principality of the whole church is committed to him; and yet he is not called ‘Universal Apostle’—though this holy man, John my fellow-priest, labors to be called ‘Universal Bishop!’ I am compelled to cry out”—from jealousy, envy and vexation, doubtless—“O the corruption of times and manners! Behold the barbarians (the Gothic Horns) are become lords of all Europe; cities are destroyed, castles are beaten down, provinces depopulated, there is no husbandman to till the ground, idolators rage and domineer over christians; and yet, priests, who ought to lie weeping upon the pavement in sackcloth and ashes, covet names of vanity, and glory in new names and titles. Do I, Most Religious Sovereign, in this plead my own cause?”—doubtless nobody else’s. “Do I vindicate a wrong done to myself, and not maintain the cause of Almighty God and of the church universal? Who is he who presumes to *usurp* this new name against both the law of the gospel and of the canons? I would to God there might be one called UNIVERSAL without doing injustice to others!”—that is, the Bishop of Rome. We know that many priests of the church of Constantinople have been not only heretics, but even the chief leaders of them. Out of that school proceeded Nestorius, who, thinking it impossible that God should be made man, believed that Jesus Christ, the Mediator between God and man, was two persons, and went as far in infidelity as the Jews themselves. Thence came Macedonius, who denied the Holy Ghost, consubstantial to the Father and the Son, to be God. If, then, every one in that church assumed *the name by which he*

makes himself the Head of all good men, the Catholic Church, which God forbid should ever be the case, must needs be overthrown when he falls who is called UNIVERSAL. But, far from christians be this BLASPHEMOUS NAME, by which all honor is taken from all other priests, while it is foolishly arrogated by one. It was offered to the Bishop of Rome by the reverend council of Chalcedon, in honor of St. Peter, Prince of the Apostles; but none of them either assumed or consented to use it, lest, while this privilege should be given to one, all others should be deprived of that honor which is due unto them. Why should WE refuse this title when it was offered, and another assume it without any offer at all? This man (John the Faster) contemning obedience to the Canons, should be humbled by the commands of our Most Pious Sovereign. He should be chastised who does an injury to the Holy Catholic Church; whose heart is puffed up, who seeks to please himself by a name of singularity, *by which he would elevate himself above the emperor!* We are all scandalized at this. Let the author of this scandal reform himself, and all differences in the church will cease. I am the servant of all priests, so long as they live like themselves; but if any shall set up his bristles (bristles belong to swine; so that by implication the Clergy are admitted by Gregory to be a swinish multitude) contrary to God Almighty and the Canons of the Fathers, I hope in God that he will never succeed in bringing my neck under his yoke—not even by force of arms. The things that have happened in this city in consequence of this new title, I have particularly declared to Sabinianus, the deacon, my agent. Let, therefore, my religious sovereigns (Maurice and Theodosius), think of me, their servant, whom they have always cherished and upheld more than others, as one who desired to yield them obedience, and yet am afraid to be found guilty of negligence in my duty at the last awful day of judgment. Let our most pious sovereign either vouchsafe to determine the affair, according to the petition of the aforesaid Sabinianus, the deacon, or cause the man, so often mentioned, to renounce his claim. In case he submits to your just sentence or your favourable admonitions, we will give thanks to Almighty God, and rejoice for the peace of the church procured by your clemency. But if he persist in this contention, we shall hold the saying to be most true. ‘Everyone that exalteth himself shall be abased.’ And again it is written, ‘Pride goeth before destruction, and a haughty spirit before a fall.’ In obedience to my sovereign, I have written to my brother priest both gently and humbly, urging him to desist from this vain glory. If he give ear unto me, he hath a brother devoted unto him; but, if he continue in his pride, I foresee what will befall him—he will make himself *His* enemy of whom it is written, ‘God resisteth the proud, but giveth grace to the humble’.”

This artful epistle, so replete with the finesse of the politician, and the envy of the priest, does not appear to have produced the desired effect. John the Faster, whose fasting had worn his bones and puffed up his mind, soon afterward vacated his “blasphemous name” by death; but this did not relieve Gregory of his distress; for Cynacus, who succeeded him as Patriarch of Constantinople, adopted the same superimperial and pompous title as his predecessor. Having had occasion to dispatch some agents to Rome, in the letter which he wrote to Gregory, he so much displeased him by assuming the title of “Universal Bishop,” that the pope withheld from the agents somewhat of the courtesy to which they considered themselves entitled, and, of course, complaint was made to the emperor Maurice of the neglect which had been shown them. This caused the emperor to write to Gregory, advising him to treat them in future in a more friendly manner and not to insist so far on *punctilios of style*, as to create a scandal about a title and to fall out about a few syllables. To this Gregory replied, “that the innovation in the style did not consist much in the quantity and alphabet; but the bulk of the iniquity was weighty enough to sink and destroy all. And therefore I am bold to say,” says this pontifical representative of infallibility, “that whoever adopts or affects the title of ‘Universal Bishop,’ has the pride and character of Antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And indeed both the one and the other seem to split upon the same rock; for, as pride makes Antichrist strain his pretensions up to godhead, so whoever is ambitious to be called the

only, or Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest.”

But, notwithstanding the good words and fair speeches of his former letter, Gregory’s heart was full of venom and bitterness against Maurice and his family. Neither of these epistles caused the obnoxious title to be suppressed; and if Maurice had not been moved out of the way by a revolution, the “blasphemous name” would have adhered to Constantinople as the Apostolic Throne. But the heart of Gregory, the last of the “sainted popes,” was made glad by the murder of Maurice, his wife and nine children, by a rebel and orthodox usurper named PHOCAS, who was peaceably acknowledged in the provinces of the east and west. Gibbon describes him as a monster, of diminutive and deformed person, grossly ignorant and steeped in lust, drunkenness and brutality. Such was the abandoned villain of the baser sort, who occupied the throne of the Catholic Dragon about eight years from A.D. 602 to A.D. 610. “As a subject and a christian,” says Gibbon, “it was the duty of Gregory to acquiesce in the established government; but the joyful applause with which he salutes the fortune of the assassin has sullied, with indelible disgrace, the character of the saint. The successor of the apostles might have inculcated with decent firmness the guilt of blood and the necessity of repentance: he is content to celebrate the deliverance of the people and the fall of the oppressor; to rejoice that the piety and benignity of Phocas have been raised by Providence to the imperial throne; to pray that his hands may be strengthened against all his enemies; and to express a wish, perhaps a prophecy, that, after a long and triumphant reign, he may be transferred from a temporal to an everlasting kingdom.” In his epistle to Phocas he says, “We are glad that the benignity of your piety hath arrived at the imperial dignity. Let the heavens rejoice, and the earth exult, and the people of the universal republic until now vehemently afflicted become hilarious on account of your benignant deeds.” This base flattery, doubtless, predisposed the sanguinary tyrant to favor and promote the ambitious views of the pope, at the expense of the Patriarch of Constantinople. Such a *biophthoros drakon*, *life-destroying Dragon*, as he was styled, the worthy rival of the Caligulas and Domitians of the first age of the empire, was a very fit and proper patron to legislate the Bishop of Rome into the Universal Bishop of the world, the All-Overseeing Eye of the Apostasy.

“In A.D. 604, just before the death of Gregory,” Dr. Barton says, “Phocas wrote to him, proposing an orthodox confession of faith, acknowledged the supremacy of the Roman See, was very liberal to the Roman churches, and allowed the Pantheon to be converted to christian purposes: all which must have been extremely gratifying to a pope in the seventh century.” But Gregory did not long rejoice in “the benignity of Phocas’ piety,” being removed by death this year. He was succeeded by Boniface III, who had no scruple about adopting the proud and “blasphemous name.” His election was confirmed by Phocas (an imperial privilege which was formally abandoned A.D. 684) whom he importuned to bestow upon him the exalted title of Universal Bishop, with the privilege also of transmitting it to all his successors. “The profligate emperor,” says Jones, “to gratify the inordinate ambition of this court sycophant, deprived the bishop of Constantinople of the title which he had hitherto borne, and conferred it upon Boniface, at the same time declaring the Church of Rome to be Head of all other churches.” Thus Phocas confirmed what Justinian had ordained *seventy-five* years before. Justinian had given the pope his power, throne and jurisdiction; Phocas confirmed the same with the original and additional gift of the imperial title, UNIVERSAL OVERSEER; by which he attained a rank ecclesiastically superior to the emperor; and at the prospect of which Gregory professed to be greatly scandalized.

The authorities for this are Paul the Deacon, who says of Phocas, “Being entreated by Pope Boniface, he ordained that the throne of the Roman and apostolic church be the Head of All Churches; because the Constantinopolitan church declared that it was first of all churches”; and Anastasius who in his Ecclesiastical History on the A.D. 606 observes, “This (Boniface) obtained from Phocas the Prince, that the Apostolic Throne of the Blessed Apostle Peter should be the Head of all churches; because the

Constantinopolitan church declared that she her self was the first of all churches.”

Gordon and Baronius make the date of the edict, A.D. 606; Muratori, A.D. 607.

In addition to Paul and Anastasius, *Ado* in his *Chronikon*, repeats their testimony, and adds, “Phocas, being entreated by Boniface the Roman Pontiff elsewhere, the rabble of idolatry in the old temple which was called the Pantheon being removed, ordered that it be dedicated a church of the Blessed Mary always a Virgin, and of All the Martyrs: that, where at one time the worship not of the Gods but of the Dæmons was performed, there continually the memory of all the saints might be preserved.”

The “*Annals of Italy*” assign the decree of Phocas to the A.D. 607; upon which as a Note, Gieseler adds the following curious versified notice of Phocas’ grant by Godfrey of Viterbo, in his *Pantheon*, about A.D. 1186.

*Tertius est Papa Bonifacius ille benignus
Qui petit a Phocamunus per secula dignum,
Ut sedes Petri prima sit. Ille dedit.
Prima prius fuerat Constantopolitana:
Est modo Romana, meliori dogmate clara.*

The following version is close enough to give the mere English reader the sense;

*Pope Boniface the third is he benign
Who sought fit gift of Phocas for all time,
That Peter’s Chair the first may be. He gave’t.
The First of rank Byzantine was before;
’Tis Roman now, more fam’d by doctrine pure.*

This title, or name of spiritual power, was regarded by the popes as a splendid gift. It was, as Gregory the Seventh remarked, “*unicum nomen in mundo*, the only name in the world. There was no other name like it, distinguishing one son of pride from another. *Father and Universal Bishop* exalted the Bishop of Rome to the rank of “God of the earth,” a title always coveted by those who filled the imperial office of the Seven Hills. Until the tide of successful villainy turned, the pope adored the Piety of the execrable monster; and a pillar was erected called “*the Pillar of Phocas*,” to commemorate his “innumerable benefits,” conferred upon his Italian subjects; in other words, upon the Pope and his clergy. It was a Corinthian fluted column of Greek marble, standing upon a pyramid of seven steps. “In 1813, the Duchess of Devonshire having made an excavation around it, an inscription,” says Elliott, ‘was discovered on the base, stating that a gilt statue had been placed on the top of it to the emperor Phocas, by the then Exarch of Italy, in the A.D. 608.’” Dr. Burton in his book on Rome, gives the inscription at full. The date is thus defined. *Die Prima Mensis August. Indict. Und. ac Pietatis ejus Anno Quinto;*” the 11th of the Indiction, and the 5th of the reign of Phocas. Now of that indiction the first was the year 598; the eleventh, the year 608: and as Phocas began his reign A.D. 602 or 603, its fifth year comes also to A.D. 608. The occasion of the honor is stated to be, “*Pro innumerabilibus Pietatis ejus Beneficiis, et pro Quiete procurata Italiæ, ac conservata Libertate*”—For the innumerable benefits of his Piety, and for the Repose procured for Italy, and Liberty preserved. Dr. Burton justly refers this to his concessions to the Pope. Thus the four years from A.D. 604 to A.D. 608, are notable in the history of Phocas’ aggrandizement of the Papal See: and from A.D. 529 to A.D. 604, are seventy five years; and from A.D. 533 to A.D. 608, are also seventy five years:” or the difference between Daniel’s 1335 of ch. 12:12, and “the time, times, and the dividing of a time,” of his ch. 7:25, and 12:7.

The Column of Phocas referred to in *Eureka* dominated the centre of the Roman Forum. It was erected in A.D. 608, and was the last of the Columns to be there set up. Phocas was a cruel and oppressive tyrant. His short reign terminated by a revolt under Heraclius who took Constantinople in A.D. 610, and put Phocas to death on the scaffold. From the criminal Phocas, Pope Boniface of Rome, successor to Gregory, secured the title of Universal Bishop—*Publishers*.

Papists and Protestants seem to agree in assigning the *constitutional* beginning of the Papacy to this epoch of the reign of Phocas. Luther, in his Table Talk, says, “the Pope and Turk both began almost at one time under the emperor Phocas.” Osiander dated from the same, “a Foca Imperatore, qui Papatum, seu Primatum, publico edicto stabilivit”—by the emperor Phocas, who established the Papacy, or Primacy, by a public decree. And Bullinger, an early protestant, speaks of the Papacy having been established by Gregory I, and the Decree of Phocas. In fact, an imperial decree was indispensable to its establishment. The Bishops of Rome had made pretensions of a high and lofty character before the times of Justinian and Phocas; but their claims to supremacy, however approved by clerical adherents and canons, were of no account in a legal or constitutional point of view. Their pretensions to supremacy over all, only demonstrated the pride of their hearts, and the spirit of Antichrist therein, which, as Gregory truly said, would make him who was possessed of it “strain his pretensions up to Godhead”. But an Italian or Roman subject of the empire, lay or clerical, might have strained to bursting after godhead, they could never have attained it without the sanction of an imperial edict which had the force of law. The reader will perceive this readily, aided by the illustrative supposition, that Pope Brigham Young of Utah, as respectable a pretender to to godhead as Boniface the third, or any other blasphemer before or after him should proclaim himself Universal Overseer and Father of this consolidated despotism, the United States; his proclamation would only be the subject of ridicule and contempt with all the names and denominations of the day; but, if the factions in Congress, with the idea that in some way their interests would be promoted, were to pass a bill constituting said Brigham, Father of all men and Universal Overseer, with the approval of the President, the case would be wonderfully altered! The power and authority of Brigham would be enthroned in every family; he would be *ex officio* Judge of the Faith, and Head of all the churches of “The Union.” This would be no matter of ridicule; but a subject of great fear and trembling to all not of his church; for all “the names and denominations” in relation to Mormonism being heretical, the bill or decree constituting him Pope and Universal Bishop, would place them all at his disposal. All this we can comprehend, feel, and appreciate; and would be thoroughly convinced that there was more in the name than “punctilio of style and a few syllables”. If such a decree were promulgated in this country, it would convulse society from one end of it to the other. We should feel that our liberty had taken to itself wings and fled. This was the unrest and the apprehension of the Italians and citizens of Rome, when the emperor Maurice tacitly permitted the Byzantine Brigham, John the Faster, to proclaim himself, with the aid and consent of a council of Constantinople, Universal Bishop. The murder of Maurice by Phocas was therefore regarded as a joyful and auspicious event; especially when it was discovered, that he could be used in putting down Byzantine arrogance, and in transferring the “Blasphemous Name,” as Gregory styled it, to the city of Rome. This gave repose to Italy, and restored liberty to the adherents of THE ANTICHRIST IN ROME.

And who else, even upon Romish principles and upon Papal authority, could the Bishops of Rome from Boniface downwards be than the Antichrist Name? Gregory the First, whom Papists surname “the Great,” the last Bishop of Rome they have decreed to be “a saint,” and with them a great authority, says, as already quoted, “I am bold to say, that whoever adopts, or affects the title of ‘Universal Bishop’ has the pride and character of Antichrist, and is in some manner his forerunner in his haughty quality of elevating himself above the rest of his order.” John the Faster adopted the title and held on to it, and

Cynacus, his successor, also. They were therefore either the Antichrist, or his Forerunner; they could not have been the Antichrist however much like him; because Paul, who styles him *ho Anomos*, the Lawless One, teaches that he will be in supremacy till the reappearance of Christ to destroy him; and their supremacy fell under the dagger of Phocas: they must, therefore, have been his Forerunner; and he who obtained the coveted title, Boniface the Third, the first Bishop of Rome who wore it, and their successor in it, and all of whose successors adopt it and glory in it, must be, according to Gregory, an incarnation of papal infallibility, the first of the order and name termed in Scripture, “THE ANTICHRIST.” And doubtless Gregory was correct; and, like Caiaphas the High Priest, prophesied the truth without believing or knowing it. The Man-of-Sin Power, born of the Woman about two hundred and ninety five years previous, was now transferred by this Decree of Phocas from the successors of Constantine to the Universal Bishop upon the Seven Hills. This “Only Name in the World” was now the Eyes and Mouth of the Man of Sin. So long as Italy remained a province of the Greek empire it was politically allied with the Eastern Roman Horn of Dan. 8:9; but, as the power of this receded, that of the Universal Bishop advanced; until, Constantinople losing all dominion in Italy, the Bishop became the Eyes and Mouth of the Little Western Horn of Dan. 7:8; when, in its after-growth, it reached the fullness of the stature of the Man-of-Sin Power, as we shall hereafter see.

The Antichrist who in A.D. 312, was a babe of sin, was now, in A.D. 604–’8, a young man, and still in his growth. He was not yet of full age; nor would he be, until the Two Horned Beast should rise up out of the earth among the already existing ten horns. The development of this Lamb-Horned Beast and the Image of the Wounded Head, would consummate the healing of that head. We have not yet quite arrived at that point in the vision. I must therefore pause again in tracing the development of “the Name of Blasphemy upon the Heads,” and proceed to consider the period allotted to the Mouth, during which it is Divinely permitted to “speak great things and blasphemies; and to open in blasphemy concerning the Deity (*pros ton Theon*) to blaspheme his Name and his Tabernacle, and the dwellers in the heaven.”

18. The Forty and Two Months

“And authority was given unto him to practise forty and two months”—Verse 5.

The first question here is, What is the thing for which the personal pronoun “*him*” stands in the text? The answer is, It is the Beast; or that politico-ecclesiastical constitution symbolized by the monster of the sea: as, “Who is like unto THE BEAST? Who is able to war *with* HIM? And there was given *unto* HIM a mouth, &c.; and authority was given *unto* HIM to practise forty and two months.”

The next question is, By whom was the authority given to the Beast to practise for that period? The answer is, that it was given by Him who alone knew how long the practising was to continue. That is to say, the authority was given by the Deity, Who ordains all things, and Who foreshowed the period in the text before us. “The powers that be are ordained of the Deity” (Rom. 13:1): “He hath determined the times before appointed, and the bounds of the habitation of all nations of men” (Acts 17:26). No nation can permanently extend its bounds, or perpetuate any system of government, beyond the limitation of His predetermined, and prearranged, times. The forty and two months are the Divinely authorized period of the Beast’s practising; at the end of which, the European Commonwealth which it symbolizes for that period, will pass into the phase predetermined for it in Apoc. 17.

The third question is, What is to be understood by the indefinite expression “*to practise*”? Authority was given unto the Beast of the Sea to practise—*poiesai*. In the seventh verse the word *polemon* is prefixed to *poiesai*; as, “It was given unto him *to make war polemon poiesai*, with the saints.” Hence the fifth verse, I take it, is elliptical, and expounded by the seventh. But, was he to practise against the saints

successfully or otherwise? The use of the word in Daniel when treating of the same subject, shows that "*practise*" implies *prevailing* and *prospering* in what it might undertake against them. Speaking of the Little Roman Horn that "waxed exceeding great" and "cast the truth to the ground," it is said, "*it practised and prospered*;" and of the same power, it is said in another verse, "he shall destroy wonderfully, and shall *prosper and practise*, and shall destroy the mighty ones and the people of the Holy Ones. And through his policy also he shall cause craft *to prosper* in his hand; and he shall magnify in his heart, and *by prosperity* shall destroy many (Dan. 8:24, 25, and 12). Now this shows, that the practising of the power was mischievous and destructive; and that it prospered by policy, craft, and all belligerent operations; and, as the prophecy has more especial reference to "the people of the Holy Ones," who, in Daniel and John's revelations, are the most important community, for whose sake are all things (2 Cor. 4:15), the prosperous practising is especially equivalent to the treading of the Holy City under foot of the Gentiles forty and two months (ch. 11:2): to the making war, overcoming, and killing of the two witnessing prophetic bodies, by which, as by two lamps standing before the deified Name of Blasphemy, the light of the truth and liberty was caused to shine (ch. 11:7, 3, 10, 4); to the leading of the saints into captivity, and killing them with the sword (ch. 13:10); equivalent also, to the saints being given into the hand of the Little Episcopal Horn-power which prevails against them until the expiration of a time and times and a dividing of a time (Dan. 7:21, 25). The fulfilment of these testimonies converges in the practising of the Beast of the Sea, the Papal Body Politic, which the Deity, for the developing of his own wise purposes, *authorized* so to do, as indicated in the text. And as this practising of mischief of which the saints are the victims, is for forty and two months, it follows that the periods similarly indicated in ch. 11:2 and ch. 13:5, are the same period; and consequently begin and end at the same epochs; that is, the forty and two months are the period of the prosperous and destructive practising of the papalized ten horns, and of the down-treading of the Holy-City body politic by them: and as this practising *continues* in all this period, we may accept the Common Version, "power was given unto him *to continue* forty and two months," as correct by implication.

The fourth question is, What duration, or length of time, is signified by forty and two months? Is this period long or short? Is it forty-two months of days, or forty and two months of years? In other words, is it 1260 days or 1260 years? Is it a literal period, or is it symbolical of the real time? By what rule can the truth of the matter be ascertained? My answer is, that the truth is determined by *the rule of facts*, which are stubborn things. This rule, however, cannot be generally used. It is of no use to the blind who are unworthy to read the opened book, and to look upon it (ch. 5:3, 4, 5). It is a rule for the blessed who read, and understand the words of this apocalyptic prophecy (ch. 1:3). Such are not blind. They can see, or discern, the facts; for they are discernible by the light of the Spirit's testimony, which "is hid to them that are lost, in whom the god of this æon hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the Image of the Deity, should shine into them" (2 Cor. 4:3, 4).

The facts are predicable of two irreconcilably hostile parties, represented in the former section of this thirteenth chapter by the Beast of the Sea; or, the Ten Kingly Governments of Modern Europe subject to the spiritual authority of their Universal Bishop, of the one part; and by the Deity's Name, Tabernacle, Dwellers in the heavens, or saints, of the other part. Now one who cannot Scripturally define the Deity's Name, or distinguish a saint from a sinner, cannot define the facts developed in the history of the saints and witnesses, in their antagonism to popery in all the kingdoms of the Papacy, by which the period in question is determined. Many of that exceedingly dark body, styled "the clergy," not knowing what a saint is, and who say that *The Apocalypse* is all in the future, declare that the forty and two months belong to the future likewise; and are to be understood of 1260 days, or three and a half literal years; in which a personal, or individual Antichrist will be manifested, and severely persecute the saints; by which they mean the pious of their several "names of blasphemy," of which the scarlet-colored beast is

full; but which they term collectively “the Church of God!” Others of these professional leaders of the blind into the ditch, tell their unfortunate victims that *The Apocalypse* is all long ago fulfilled; and, consequently, that the forty and two months are buried in the oblivion of a remote antiquity! The real saints are ignored by both these parties of extremists. The conflict of the past twelve centuries between the Papal Powers of Western Europe and the Saints and Witnesses, they regard as simply a conflict between the Powers, and heretics and revolutionists inimical to law and order. The oceans of righteous blood shed by the Papal Powers, inspired by their Universal Bishop, go for nothing. What were they but the turbulent ruffraff of society; were not the saints God’s “hidden ones,” the pious and orthodox professors of the ages, who passed current as good Catholics in churches and monasteries, but *in their hearts* silently repudiated the blasphemies of their church? These never imagined that the Universal Bishop was the Antichrist; and if he had been that substitute for Christ, would not they, as the saints, have known it? Against these “saints” of the church of Rome there was no warfare for forty and two months of days, or years; therefore, say these futurists, the period in question is in the future, and will be short.

But this is mere clerical ignorance and folly. The Deity has no saints in the Church of Rome, nor in the Protestant churches of Antichristendom. He has a people therein, even as he had among the idolators of Corinth (Acts 18:10), who become saints by believing the gospel of the kingdom and name, coming out from among the unclean, and being immersed into Jesus as the Christ. Such, cease to be Pagans, Catholics, and Protestants, and become “the sanctified in Christ Jesus;” the Brethren of Christ, the Seed of the Woman, “who keep the commandments of the Deity, and have the testimony of Jesus Christ.” Now, it is a fact, that there was a separate and distinct community of such saints, who existed in all the twelve hundred and sixty years succeeding the Donatist trials in the reign of Constantine, which transpired in the epoch A.D. 312–316. It is also a fact, that during all that long period they were denounced as heretics, and persecuted as such, by the constituted authorities of the state; first, by the emperors for nearly three hundred years; and then by the Ten Horns, inspired by their Universal Bishop, to whose spiritual authority and Eyeship the last of them was converted, A.D. 600, and into whose hands the witnesses and saints were delivered by Justinian and Phocas; and who ceased not to make war upon them during many more centuries, until they silenced their testimony against Romish superstition and the Name of Blasphemy upon the seven hills. This was the Beast’s practising and prospering against the saints—the practising of the Mouth and Horns for forty and two months. Not forty and two literal days or literal months only; for such a supposition would be contrary to historic facts; but for forty and two months of literal years, extending over twelve long and tedious centuries and sixty years beside.

This, then, is the literal time symbolized by forty and two months in ch. 11:2, and ch. 13:5. The periods indicated in these two texts are parallel. The beginning of the one is the beginning of the other; consequently, they both end together. These identical periods do not have, as some suppose, a double commencement and a double termination, each seventy-five years apart. They have only one common beginning, and one ending in common, the one with the other. For this period the Holy City was to be trodden down; and for the same period, the Horns and the Mouth, and the Name of Blasphemy upon the Seven Hills, were “*to continue*,” or practise with one mind; and to agree, and give their power and authority, or kingdom, unto the Beast, until the words of the Deity shall be fulfilled (ch. 17:13, 17). But, at the end of this forty and two months’ period, or 1260 years, a change is to come over the spirit of their dream, and they are to hate what for that number of years they have been in love with: for, speaking of the Horns in relation to Rome’s sovereignty, the Spirit said to John, “These (Horns) shall hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (ch. 17:16). This hostility of the governments, which have been the willing instruments of the Universal Bishop for nearly thirteen centuries, indicates a change in their relations to Rome; and, consequently, a

new political combination of the Powers of our Modern World. This is indicated by the Scarlet-colored Beast of chapter seventeen—"the peoples, and multitudes, and nations, and tongues," ecclesiastically subject to Rome, under the EIGHTH HEAD in the eve of the crisis of its destruction by the sword and "the burning flame."

This 1260 is a very remarkable prophetic cipher. It is founded on the number of the generations from the birth of Abraham to that of Jesus Christ (Matt. 1:17); though the generations of the cipher do not average so many years each as those of the post-Abrahamic. These generations averaged fifty years and a fraction each; but the generations, or months, of the cipher, not more than thirty years each; but in the number forty and two they agree. Thus $30 \times 42 = 1260$, or three years and a half of years.

This cipher is variously stated in prophecy. In Dan. 8:25 and 12:7; and in Apoc. 12:14, it is written "a time, and times, and the dividing of, or half, a time;" in Apoc. 12:6; 11:3, it is written, "a thousand two hundred and sixty days;" and in ch. 11:2 and ch. 13:5, it is written forty and two months. The aforesaid times in Daniel, together with his 1335, which is 75 years more than 1260; and the forty and two months of Apoc. 11:2 and 13:5, all terminate at the same crisis; at that, namely, of "the time of the dead." But the "thousand two hundred and threescore days" of sackcloth witnessing (ch. 11:3) and of woman feeding (ch. 12:6, 14) do not end at that time; their ending being in the epoch of A.D. 1572-'6, marked by the Papal Massacre of Bartholomew's Day, which was 1260 years after the Donatist Trials, or flight of the woman towards the wilderness; the ending of their testimony in the presence of the god of the Roman earth; and the beginning of the first war by which the Ten Horns crushed them in all their kingdoms, A.D. 1685. For three lunar days and a half, which are equal to three months and a half of years, that is, to 105 years; for this period the witnesses lay politically defunct in the Great City; but, after the end of it, in the epoch A.D. 1789-'93, they rose again to political life, and ascended to power. This was 1260 years from the notable epoch of the Dragon-Emperor Justinian's acknowledgement of the Bishop of Rome as the Head of all the churches of the empire; and of the promulgation of a system of law adapted to the circumstances of the times, created by the establishment of Catholicism upon the ruin of paganism; and adopted by all the Horns as the public reason of their courts of law; an epoch of four years from A.D. 529 to A.D. 533, from which, I doubt not, are to be reckoned the 1335 and 1290 of Dan. 12:11, 12; the latter being thirty, and the former seventy-five, years in excess of the forty and two months; the epochal termination of the 1290 being A.D. 1819-'23; and that of the 1335, A.D. 1864-'68.

The only question, then that remains under this head is, Admitting that the forty and two months are 1260 years, when did this long period begin? The answer is, that it commences at the epoch when the Dragon Power of Constantinople, then in possession of Rome and Italy, gave to the Roman Patriarch, as the Greatest Pontiff of the East and West, the ecclesiastical power the emperors had hitherto themselves exercised after the example of Constantine, and his throne of the Seven Hills; and an universal jurisdiction, as it is written in the second verse of this chapter, saying, "and the Dragon ceded to him his power, and his throne, and extensive jurisdiction." This important transfer of supreme spiritual authority was legally executed by Phocas, when he proclaimed Boniface the Third the Universal Bishop, with the right of transmitting the title, and the jurisdiction it represents, to his successors, "*per secula*," for ages. It is by virtue of this decree of Phocas that Pius IX. and all his predecessors are constitutionally "PONTIFEX MAXIMUS" of Belgium, France, Spain, Portugal, Naples, Sardinia, Lombardy, Venetia, Hungary, and Bavaria—modern names representative of the original Ten Horns converted to the Nicene Trinitarianism of the Bishop of Rome. When he exalted the Pope to this lofty position, in which he was above all possible episcopal rivalry and confirmed Justinian's acknowledgment of him, as "Head of all the churches," and consequently Judge of the Faith; in so doing, he gave the saints into the hand, or power, of the Universal Bishop, or Eyes and Mouth of Daniel's Little Horn (ch. 7:25): for all reputed "*heretics*" were turned over to him as their judge. All who were not Trinitarian Catholics were heretics

with Justinian, Phocas, and the Bishop of Rome. They recognized none as saints who did not belong to their "Holy Apostolic Catholic Church." They were as ignorant in this matter as "the clergy" of our own day. Had ten thousand saints been arrayed before them with "the Father's Name written in their foreheads" (ch. 14:1), they would have condemned them all for pestilent and contumacious heretics, with whom no faith should be kept, and who ought not to be permitted to live. The truth relatively to the spiritual and temporal powers that be, styled by Paul, "the spirituals of wickedness in the heavenlies," has always been heretical and pestilent; because, in the mouth of the saints, it testifies against them and their traditions. It was to be expected, therefore, that, when the pope's claims of being Christ's substitute on earth, and arbiter of all doctrinal affairs, should be legally established, the saints would find themselves in the hand of a roaring lion ready to devour. He now claimed to be the constitutional and lawful shepherd and bishop of their souls; but the saints disputed this blasphemous pretension, and refused to accept him in any such capacity. They denounced him as the Antichrist, and lawless usurper of the titles and honors which belong to Christ alone, and declared that they would die rather than be numbered among his flock, or submit to his usurpation. Thus, the issue was formed between them: and there was but one alternative for them, submission or death. Hence, the power of the Universal Bishop was more "dreadful and terrible" than that of the Saracen Apollyon, who offered all catholic idolators, conversion, tribute, or the sword. But, tribute would not redeem the life of a saint; the ravening lion of the Seven Hills must have absolute and abject submission to his pontifical supremacy, or he would mercilessly drink their blood, and destroy all that belonged to them with fire and sword.

Such was the practical import of the phrase in Dan. 7:25, "*the saints shall be given into his hand.*" It mattered not what country of the Horns the saints might reside in, the Lion-Mouth upon the Seven Hills, with his *chasm' odonton*, his gaping jaws of iron teeth (Dan. 7:7, 19) could seize and devour them on the spot; for the catholic priests and secular orders of the states, the hyenas of his kingdom, were jealous in executing his ferocious mandates, to revel with him in the blood of the slain. Thus, the Catholic Woman became "drunken with the blood of the Saints, and with the blood of the Witnesses of Jesus" (ch. 17:6).

Now, the legal beginning of this murderous administration of irresponsible ecclesiastical power, was made, as the reader may see, the beginning of the forty and two months. "The saints shall be given into his hand *during (ad)* a time, and times, and the dividing of time." Hence, they must have been given into his power at the beginning of the period specified, or they could not have been subject to him *during* the period. The delivering of the saints into his hand at the first must be taken as the starting point in the calculation. There is no clue in Daniel to the epoch of this delivery. John, however, in showing whence the Eyes and the Mouth of the Beast derived their power, and the use they would make of it against the saints with the historical description of the Dragon's grant, enables us to say, with considerable assurance, that the forty and two months began in the epoch of A.D. 604–608. In all the subsequent 1260 years, the Papal Powers have practised prosperously against the Saints and Witnesses for the supremacy of Jesus against that of the Universal Bishop, *unicum nomen in mundo*. They have trodden them under foot, made successful war upon them, and killed them in all the streets of the Great City—the Witnesses for 1260 years after the Justinian epoch; the Saints for 1260 years after the Phoccean epoch. This is the testimony of authentic history, and cannot be gainsaid by any one intelligent therein, who knows what saints and witnesses for Jesus are. Of course, this Phoccean quadrennial epoch being accepted as the time when the saints were given by the Dragon into the power of the Little Horn, Eyes and Mouth, "the time, and times, and half a time," or forty and two months, must now be in the quadrennial epoch of termination, which is from A.D. 1864 to A.D. 1868. We who have lived in this epoch have witnessed great events, indicating a breaking up of the politico-ecclesiastical constitution of the Papal Kosmos, or Order of Things. Naples, Sardinia, Lombardy, Venetia, and the Italian Duchies, are merged in the Kingdom of Italy; the military element of the Little Horn, Austria, has been excluded from the Holy

Land of the Romish Satan; and the Universal Bishop of the Horn Governments is smitten with the paralysis of death. Every thing in the Western Third of the Roman Earth is in a transition state. Nothing is settled, neither can be. The present lull is only preparatory to the tripartite division of the Great City under the Seventh and Last Vial; when the Beast under the Eighth Head, in the last stage of its existence, will be prepared for perdition at the hand of “the King of kings and Lord of lords”—the kings and lords, who are “the called, and chosen, and faithful,” who follow him whithersoever he goes, in all his judicial enterprises of war and conquest—Apoc. 17:14; 14:4.

19. *Speaking Great Things and Blasphemies*

“And a mouth was given to him speaking great things and blasphemies”—verse 5.

The Mouth given to the Beast of the Sea was like a lion’s mouth; and he delighted to compare himself thereto. His official utterances, or the things affirmed of him, by those who created and worshipped him, far transcended the utterances of the proud and impious rulers of the old Babylonian Lion. The last of these, styled by Isaiah, “Lucifer, son of the morning,” the Belshatzar of history, said, “I will ascend into heaven; I will exalt my throne above the stars of AIL ...; I will ascend above the heights of the clouds; I will be like the Most High”—ch. 14:13, 14; and on the eve of his being brought down to Sheol, he lifted himself up against the Lord of heaven, and praised the images of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know (Dan. 5:23). These were the speakings of the Mouth of the old Lion of Babylon; but proud and impious as they were, they fell short of the “*great things and blasphemies*” which roared from the throat, or by the sanction, of the Universal Bishop of the Ten-Horned Monster of the Sea. This Babylonian Mouth, which has come down to us from the darkest ages of the clerical apostasy, when it opens its iron-teethed jaws, can give expression to nothing but great things of vanity and falsehood, and things defamatory of the Deity and the Saints. “He opened his mouth unto blasphemy concerning the Deity, to blaspheme his Name, and his Tabernacle, and the dwellers in the heaven.” Jesus Christ, the apostle Peter taught, was the only name given among men whereby we must be saved (Acts 4:12). This name was the Father, whom no man hath seen, nor can see, by His power manifested in the flesh, crucified, and afterwards justified or perfected. This crucified and glorified Name, in the very nature of things, can have no substitute or vicar. The substitute or vicar of such a Name, must be all in reality that is affirmed of the original, who must be set aside necessarily to make room for the Vicar. For a man to be a genuine Vicar of Christ, he must be what Jesus was as the Father’s Vicar, or Mediator: sin must have been condemned in his flesh, and he himself a character “without spot, or wrinkle, or any such thing.” Compare this necessity with what the popes really are, who affirm that they are the Only Name in the World, *unicum nomen in mundo*, and the enormity of their blasphemy of the Deity’s Name will readily be seen.

Prior to the dates here given, Italy was divided into a number of small States (including the Papal States) Duchies and Kingdoms. In 1860, Garibaldi, the revolutionary “with his thousand redshirts”, overran Sicily and crossed to the mainland. King France II of Naples fled before him, and meeting King Victor Emmanuel, Garibaldi rode with him in triumph through liberated Naples. Garibaldi’s military successes enabled him to unite most of Italy. For a time Rome, guarded by French troops, escaped, and Venice was retained by Austria. In 1866, however, Garibaldi acquired Venice. In 1870, the Franco-Russian war, demanded the recall of French troops in Rome and the city was occupied by Garibaldi, and proclaimed the capital of Italy. The pope retired into seclusion at the Vatican, stripped of all political power. His temporal status

destroyed, the Vatican became his “prison” in which he remained as head of the Catholic Ecclesiastical empire. In 1929, however, Mussolini signed a concordat with the Papacy, and the Vatican again became an independent State within a State. This restored temporal power to the Papacy, and paved the way for the system to be politically recognised in the international sphere. Since then popes have travelled widely in arousing support for their system. The present pope is using the freedom thus gained to great advantage in extending the political influence of the Church. This will lead to the development required by Rev. 17:3—*Publishers*.

“*Great things*” are affirmed of the Mouth, which it sanctions *ex officio*. A celebrated monk of the time of Hildebrand puts these lying words into the mouth of Jesus Christ, as addressing the pope, and given in the original Latin text by Elliott. “I have delivered into thy hands the keys of my whole universal church, and have placed thee over it as VICAR for me; and, if these be few things, I have also delivered to thee the kingdoms. Yea, the king (or emperor) being removed from the midst, I have granted to thee the right of the whole vacant Roman empire.” The orator of the tenth Session of the fifth Lateran Council thus speaks of Constantine’s removal of his imperial throne to Byzantium, afterwards named Constantinople: “Constantine, breathed upon by divine grace from above, fully ceded the sceptre of the empire of the world and city to the true and proper Lord—to the Deity, and to the man in his own Roman seat, Sylvester, the Pontifex Maximus, in the primeval and natural right of Christ, the eternal priest; and he sought another throne by Apostolical concession, and erected it in Byzantium under the obedience of the Apostolic throne.” It is true that the Dragon granted the Mouth his throne in old Rome, but it was not at the time alleged; the orator, doubtless, referred to “the Decretals of Constantine,” proved to have been forged by the popes.

In the reported Decree of Pius the First, he says, “The people may not accuse a bishop; bishops are to be judged by the Deity, who has chosen them as EYES to himself.” Speaking of the Episcopacy in general, Boniface I., styles it “*the watchtower* of Episcopacy;” and the Greek emperor, in writing to the Roman Synod, A.D. 681, says, “we show that the priests are the Eyes of the Church.” So Boniface I. speaks of the pope under the name of Peter, saying, “The most blessed apostle Peter looks upon thee as HIS OWN EYES, in what way soever thou shalt use the office of Chief Ruler. Neither can it not be most suitable for thee, who art constituted perpetual Shepherd of the Lord’s sheep.” Also, Innocent IV., A.D. 1245, in his sentence against the Emperor Frederick, says, “We ought to perceive, in regard to the height of apostolic dignity, that it is for THE EYE of most intimate considering of the faults of all christians.” Hence, the Universal Bishop is well represented by the “Eyes like the eyes of a man,” in Daniel’s Little Horn.

The symbol of a *Lion’s Mouth speaking great things* is eulogistically ascribed by Pope Nicolas I., in the ninth century, to Pope Leo, styled “the Great,” the earliest founder of the temporal dominion of the Universal Bishop. He says, “save only the imitator namely of that Lion of whom it is written, ‘the Lion of the Tribe of Judah hath conquered,’ divinely exalted, *opening the mouth*, makes the whole world, and also the emperors themselves to tremble; as well it calls the mind to piety, it might entirely overthrow the catholic religion.” And so *Hincmar*, speaking of the same Leo, says, “Leo the Great by the greatest roaring from the city Roma, being the capital namely of the globe, thunders loudly through the whole world.” In the words of Shakespeare’s King John:

“*Here’s a large mouth indeed,
That spits forth death and mountains, rocks and seas.*”

In the time of Charlemagne, A.D. 799, a Roman council enacted precisely the same part as that convened by Theodoric. The Pope having been accused, the Council declined to hear his accusers; declaring that he who was judge of all men, was above being judged by any other than himself; and on

his coming in, and asserting his innocence, he was considered as acquitted. Thus Urban II., A.D. 1090, “that the divine right of judging concerning every church is of the pope alone; and that he himself is subject to the judgment of none.” Afterwards in the Canon Law, collected and published in the eleventh century, it was said: “It is certain that the Supreme Pontiff was called God by the pious prince Constantine; it is manifest that Deity cannot be judged by men.” Daubuz who quotes this, styles the Canon Law and Decretals the Pope’s Oracle; “the Decretal Epistles are enumerated with the canonical scriptures.” They are the true expression of the papal mind.

This claim that he was irresponsible to any laws, human or Divine, by which he identified himself with the *anomos* or Lawless One of Paul, continued to be urged in the fifteenth century. So A.D. 1463, on Paul II dismissing Platina from office after his election, and Platina’s threatening to bring the case before the judges of the Rota. Paul fiercely replied, “Thou wilt call us to account before the judges! As if thou wert ignorant that all laws are placed in the coffer of our breast! I am Supreme Pontiff; and I can at the pleasure of my soul both rescind and approve the acts of others.” And again the Roman Council, A.D. 877, declared that “Christ himself willed that the pope be the head of us all, in his stead upon earth.” No one upon earth called a god, or worshipful individual, could plead exemption from subjection to the power of the keys in the hand of the Universal Bishop. Thus, Gregory the Seventh on excommunicating the emperor Henry IV., said, “I cannot find, that when the Lord confided to Peter the power of the keys, he made any exception in favor of kings.” One of his dictates was “that all princes shall kiss the feet of the Pope alone.” Raynald relates an exemplification which occurred A.D. 1515. The arrangement made by Paris, bishop of Pisaurum, Master of Ceremonies to the Pope, who was present on the occasion, was that the French king should kneel thrice on approaching the enthroned Pope; and first kiss his feet, ere he kissed his hand and face.

Among the “*great things*” of this Mouth is the dogma that all kingdoms are held of the pope. In support of this, Ducange, from Glaber Rodulphus, A.D. 900, quotes the popes “optimum decretum” following: “No prince shall impudently desire to bear the sceptre of the Roman Empire, or be called Emperor, or wish to be, except he whom by probity of manners the Pope of the Roman See shall convey as fit for the Republic, and to him he will commit the imperial badge.” It has been said, says Elliott, that pope Constantine, A.D. 708, was the first pope that claimed the right of confirming temporal princes in their kingdoms. His successors claimed to make kings and depose them. An authentic account of the deposition of the race of Clovis by Pope Zachary in the eighth century, affords an instance of this: also, at a subsequent period, the disposal of the emperorship of the Two-Horned Beast of the Earth, as a fief of St. Peter, by Gregory VII; who deposed Henry, emperor of Germany, and conferred the diadem on Rodulphus in the words:

Petra dedit Petro, Petrus diadema Rodulpho.

In this, Gregory styles the apostle, *Petra*; and the pope, *Petrus*: the plain English of which is, Peter gave the German Empire to the Pope; and the Pope gave its crown to Rodulphus; though the apostle did not know that such an empire would ever exist! But, no lying blasphemy is too absurd to issue forth from the Draco-Lion Mouth of the Beast. In A.D. 1303, we have another illustration of this sort of blasphemy in the case of Boniface, who, in his confirmation of Albrecht in the Emperorship, declared that it was by Papal authority, as Christ’s Vicar, or personal and official substitute, that the Imperial Diadem had been transferred from the Greek Empire to Charlemagne and his successors, at the crisis, namely, when the healing of the Sixth Head was commenced. “And the Germans attend here,” said Boniface, “because, just as the empire was transferred from others to themselves, so Christ’s Vicar, the successor of Peter, has the power of transferring the empire from the Germans to any others soever, if he will; and this without injury of right”—a declaration humbly submitted to and confessed by Albrecht. France was declared by Gregory VII., to be tributary to Rome; and England, as also Spain, Saxony, etc.,

and Naples. The subjection of John of England, and after his deposition, the redonation to him by Innocent III., of the kingdom as a Papal fief; also his disposal of the German Emperorship in the case of Philip and Otho, are notorious. And Daubuz states from the letters of Pius II., that he proposed to the Turkish Sultan to give him a legal title to the Greek empire he already possessed by right of conquest, if he would assist him against his rebellious children.

There was no blasphemy too gross for papal acceptance. Whatever of this kind was offered to them, they accepted as their due. They claimed sovereignty over the land and sea, known or undiscovered; and the claim was recognized by the Horn Governments. This was exemplified in the Papal grants of the Indies to Spain and Portugal. After the conquest of the latter in the Far East, the king of Portugal sent an embassy to Rome, which arrived there and had an audience of Pope Leo, on March 25, 1514, and acknowledged his right to them. The oration, which was highly commended by the pope himself, is given in full by Roscoe, and quoted by Elliott in these words: "Listen to the orator of the embassy. For a moment he hesitates, as overcome by a sense of the majesty of him he is addressing." "Fear and trembling," he exclaims, "have come over me, and a horrible darkness overwhelmed me." Then, reassured by the Pope's serene aspect towards him—"that divine countenance, which shining," he says, "as the sun, had dispersed the mists of his mind"—he proceeds to the objects of his mission: narrates the eastern conquests of the Portuguese arms; addresses the pope as the Supreme Lord of all; and speaks of these conquests as the incipient fulfilment of God's sure promises. "Thou shalt rule from sea to sea, and from the Tyber River to the world's end;" "the kings of Arabia and Saba shall bring gifts to thee; yea, all princes shall worship thee, all nations shall serve thee;" and under thy auspices, "there shall be one fold and one Shepherd." That is, he explains the promised universal latter-day subjection of the world to Christ, as meant of its subjection to the Pope and the Portuguese discoveries and victories over the heathen, as signs that that consummation was at hand. And he concludes by a solemn act of adoration to the Pope, as his king's Lord and Master: "Thee, as the true Vicar of Christ and God, the Ruler of the whole Christian Republic, we recognize, confess, profess obedience to, and adore: in thy name adoring Christ, whose representative thou art." A letter from the king of Portugal accompanied this oration, and was addressed, "To Our Father and Lord Leo X."

On the ground, then, that *the uttermost parts of the earth* were given to the Pope *for a possession*, as Christ's Vicar, the king of Portugal prayed the pope to confer on the crown of Portugal a right to all countries inhabited by infidels the Portuguese might hereafter discover; the promise being added that he would spread the Catholic religion in them, establish the authority of the Pope, and so augment the flock of the Universal Bishop. This was too good an opportunity to be lost of grandly exercising his alleged prerogative of giving nations and countries to whom he pleased. A bull was forthwith issued granting to the Portuguese all they might discover from Cape Non to India.

In A.D. 1493, after the discovery of America by Columbus, a like application was made by Ferdinand and Isabella of Spain to Pope Alexander VI; the same pleas and promises accompanying it of extending the dominion of the Pope. The Bull which decreed the grant, enacted that all westward of an imaginary line passing from pole to pole, and one hundred leagues west of the Azores, should belong to the Spaniards, all eastward to the Portuguese. In the judgment of the Horn-Governments, these pontifical grants were regarded as constituting an unimpeachable title, and a guarantee against interference and attack. Under Elizabeth of England, however, the validity of the grant was not admitted. For on the Spanish ambassador's reclamation against Drake, A.D. 1580, for having navigated seas which were in the dominion of Spain, the British Queen replied, that "the English did not recognize in any manner the property which the king of Spain attributed to himself, nor the pretended gift of a Pope, who had no right to dispose of countries and seas which did not belong to him."

Even in our own days, and in the time of his deep temporary humiliation under the first Napoleon,

who had filled his kingdom with darkness (ch. 16:10) the same “extensive jurisdiction” was asserted. “Let them learn,” said Pius VII., in his excommunication of that potentate, June 10, 1809, “that they are subjected by the laws of Jesus Christ to our throne, and to our commandment.” This was truly a “great thing,” and in keeping with the arrogance of Celestin III., A.D. 1191, who kicked the secular diadem from the head of Henry VI., in token of his right to assign kingdoms to whom he pleased, and to take them away. The fact is thus described by Roger of Hoveden. “But the Lord Pope sat in the political chair holding the golden imperial crown between his feet; and the emperor bowing his head received the crown, and the empress in the same manner, from the feet of the Lord Pope. But the Lord Pope in stantly struck with his foot the emperor’s crown, and cast it upon the ground; signifying that he had the power of deposing him from the empire, if he were undeserving of it. The Cardinals, however, lifted up the crown and placed it on the emperor’s head.” “He hath set me,” said another pope, “even as prince over all nations, to root out, and to pull down, to destroy and to build.” Indeed, there is no end to “the great things and blasphemies” to which this Papal Mouth of the Gentile Beast has given, and continues to give utterance: for as Cardinal Bellarmine says (writing under the sanction of the pope) expressly, “that every title which is in scripture given to Christ, appertains also to the Pope;” and to guard against misapprehension, he gives a copious enumeration of them. This is truly “blasphemy against the Deity, manifested in the Flesh,” and called Christ; the effect of which is to blaspheme his name, and his Tabernacle, and them who tabernacle, camp, tent, or dwell in the heaven; that is to say, Jesus Christ and his brethren the saints. But to notice, or reproduce here, all the blasphemies and great swelling words of this mouth, which, all toothless as it has become, have issued from it, would be to write all the past and current history of the Papacy. Under this section head I have presented the reader with specimens whereby he may be able to identify among “the powers that be” that particular power symbolized by the Mouth and the Name of Blasphemy upon the Seven Heads. This is enough for exposition. I shall therefore pass on from the further consideration of “the great things and blasphemies” of him who in his latest manifestation as Pius IX. styles himself in his address to Mortara, “the Father of all the faithful,” to the brief exposition of

20. *The Name and Tabernacle of Deity, and Those who Dwell in the Heaven*

After what I have written concerning THE NAME in Vol. 1 pp. 98–114; 275–383; 368–372 and 395–400, I need say very little about it in this section.

In this chapter 13, we have two Names which are antagonistic—the blaspheming name, “whose number is six hundred three score and six”, the number indicative of The Man of Sin-power; and the Name he blasphemes, which is written upon the foreheads of the 144,000—ch. 14:1. In ch. 13:6, it represents Christ and his Brethren, who, in antagonism to the Papal Blasphemer, constitute the Name of Deity. The phrases “his name,” “his tabernacle,” and “them that dwell in the heaven,” are all synonymous with the phrase in the seventh verse, “the saints,” of whom Christ is “the Head.” The Deity dwells in them, and therefore they are his temple, habitation, or tabernacle; as Paul writes to the saints in Corinth, “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their Deity, and they shall be my people” (2 Cor. 7:16). They are the tabernacle “built upon the foundation of the Apostles and Prophets, the foundation corner-stone being Jesus Christ himself: in whom all the building fitly framed together increaseth for a Holy Name in the Lord: in whom ye are builded together for an habitation of the Deity in Spirit” (Eph. 2:20–22).

But Christ and the Saints are not only the Name and Tabernacle of the Deity, but they are also, “those who dwell in the heaven.” The phrase “in the heaven” is Apocalyptically equivalent to “in the heavenlies in Christ”—*en tois epouraniois en Christo* (Eph. 1:3). Paul tells the saints in Ephesus, that he

with them were “blessed with all spiritual blessings” in these heavenlies; in which they and Christ, though the latter is at the Right Hand of the Divine Majesty, and they in Ephesus and elsewhere, were regarded as sitting together (Eph. 1:20; 2:6). *A heavenly is a constituted supernal state*. It may be Divinely constituted, or constituted by human authority. We have these two kinds of heavenlies in Paul’s letter to the saints in Ephesus. In ch. 6:12, he alludes to the heavenlies constituted by human authority. The Common Version styles them “*High Places*,” but Paul used the same word to indicate them as that rendered “*heavenly places*” in ch. 1:3, 20; 2:6. There is no reason why the translation should not be uniform after the manner of the original. I see that in the Italian Version this uniformity has been observed. In this, in all the places of the epistle where Paul uses *en tois epouraniois*, the phrase is represented by *ne’ luoghi celesti*, in places celestial. The French Version is also uniform, rendering it *dans les lieux celestes*. The German is less uniform than the English; and in ch. 6:12, excludes the things mentioned there from heaven altogether, and puts them *unter dem Himmel*, under the heaven. It is, however, to be remembered that Paul so expresses himself as not to be misunderstood by the enlightened. He defines the heavenlies in which they “sit together with Christ” as being “*in Christ*,” but he omits the phrase “in Christ” when he speaks of the heavenlies in which “the spirituals of wickedness” are found. Hence, the two kinds of supernal states are characterized by being “in Christ” or not in Christ; which is equivalent to being out of Christ—outside, or not included in the things, of which the manifestation of Deity in the Flesh is the great and glorious centre.

But the Heavenlies in Christ are not *luoghi*, *lieux*, or *places*, but STATES, the foundation of which is laid in Jesus Christ—Deity manifested in the Flesh. “The Man Christ Jesus” is a real man. When on earth he was “holy, harmless, undefiled, and sinless,” as to character; yet imperfect as to his material nature. He is now perfect—a perfect man “*justified by spirit*,” and therefore incorruptible and immortal—a perfect character or moral nature, developed by Divine power, or spirit, into a perfect material nature. But Christ is also an allegorical man, as Hagar and Sarah were two allegorical women; the former representing the Mosaic Covenant; the latter, the New, or Abrahamic, Covenant. From the days of Moses until the Day of Pentecost, A.D. 34, the whole twelve tribes were constitutionally in their mother Hagar, or the Jerusalem system then in existence, and in bondage with her children. But on that celebrated day a new system was initiatorily developed, the Sarah Covenant, styled “the Jerusalem above the Mother of us all.” Isaac was Sarah’s son, and allegorically slain, and allegorically raised. The saints are all in Isaac; for “in Isaac shall thy seed be called.” This seed is Christ; not Jesus only; but that great multitude also which no man can number. This “One Body” of people headed up in Deity is the allegorical or figurative Christ. They are the children of the promise as Isaac was; the free-born sons of Sarah the free woman. This is their *state*, without regard to the *place* or country of earth or heaven, where they might be supposed to be. But, if there had been no literal or personal Christ, there could have been no such *Christ-State* for Jews and Gentiles. Jesus of Nazareth was allegorically “a number which no man could number.” He himself taught this, saying, “he that abideth *in me*, and I in him, the same bringeth forth much fruit:” and, “Father, I pray for them who shall believe *into me* (*eis eme*) through the apostles’ word: that they all may be *one in us*” (John 10:5; 17:20, 21). Though few compared with the whole race of man, it is a great company absolutely—a people taken out from all the generations and the nations for the Divine Name. “He shall increase,” said John the Immerser; “but I must decrease.” Jesus increased, or grew, into a Divine and “chosen generation;” while John has dwindled down into a mere Baptist Denomination, which is either ignorant of, or opposed to “the truth as it is in Jesus.”

The heavenlies in Christ are *two states* answering to the *two places* of the tabernacle of Moses. One of these states is not yet manifested on earth; the other is. Hence, one may be said to be visible, and the other invisible; yet the saints, not sinners, who are quickened with him, and raised with him, sit together in both with him, and He with them. Now the solution of this mystery turns wholly upon the meaning of

the phrase “*in him*.” What is it then, to be in him? It is to be where Paul places the saints in Thessalonica, namely, *en Theo patri, kai Kurio Iesou Christo, in Deity the Father, and the Lord Jesus Anointed*. The saints are all in this manifestation of Deity. Being in Jesus and the Father, they must be, in a certain sense, where Jesus and the Father are. Alluding to this fact, Paul says in Heb. 12:23, “*We are come to the Deity the Judge of all, and to Jesus the Mediator of the New Covenant*”, and so forth. But Paul says that Jesus is at the Father’s own Right Hand. True; but he also says, that “being justified by faith, we have access by faith into this grace wherein we stand.” In other words, we have admission to the Father in heaven by faith; and when a person is permitted access to a place, and avails himself of the permission, he is in some sense certainly there; and when there in this certain sense, he is “dwelling in the heaven” in the presence of “the Judge of all.”

Now the two places of the Mosaic tabernacle were the Holy Place and the Most Holy Place, which were divided the one from the other by the Vail. Even so it is with “the holies, the true tabernacle which the Lord pitches, and not man (Heb. 8:2). There are the Holy Heavenly State and the Most Holy Heavenly State, divided by the Flesh. The Holy must be entered before the Most Holy can be reached; and to pass corporeally from one into the other, the individual must put on incorruptibility and become immortal; for, so long as he is in mortal flesh he is outside, or rather, an element of the Vail which must be rent; though by faith and constitution in Christ, he is within it.

How, then, does a sinner come to “dwell in the heaven?” By being “transformed in the renewing of his mind” “by knowledge” (Rom. 12:2; Col. 3:10); that he may discern and do “that good and acceptable and perfect will of the Deity.” In other words, by believing the gospel of the Kingdom and Name; and being immersed into and upon that Name. In so doing, he enters into the Holy Heavenly State. By faith in “the truth as it is in Jesus,” and obedience, he puts on Christ, and is therefore, “*in Him*,” and being in him, he is constitutionally holy or a saint; and sitting together with him in the Most Holy, not personally, or corporeally rather; but by faith. This is his present adoption through Jesus Christ, by which he becomes a son of Deity, of Abraham, Sarah, and Isaac, and a brother of Christ himself (Gal. 3:26–29); and a “dweller in the heaven.”

But there are *heavenlies* beyond the pale of the Christ-Body. These are Supernal States in which Paul locates principalities, powers, world-rulers of the darkness of the times of the Gentiles, which he styles “this æon,” and the spirituals of the wickedness enthroned throughout the earth. These heavenlies are constituted providentially or instrumentally by human authority and power after “the course of this world;” and are the tabernacle of “the Prince of the power of the Air, the Spirit that now worketh in the children of disobedience” (Eph. 2:2). This Prince-power and Spirit of the Air is Sin’s Flesh; whose spirit pervades all sublunary human constitutions, styled “thrones, dominions, principalities, and powers,” which Paul specifies as “things in the heaven,” or “the Air” (Col. 1:16). In such an unclean heaven as this, are found the Ten-Horned, and Two-Horned, Beasts, the Name of Blasphemy, the Lion-Mouth, and the Image of the Beast, or False Prophet, the God of the Earth—all things of power, in short, emanating from falsehood and superstition. The dwellers in this Air, or Heaven, are not the Saints. In their days of Apocalyptic prophecy the two witnessing prophets had power to shut this heaven that there should be no rain from it; and as often as they willed during 1260 years, to turn the popular waters into blood, and to smite the earth with all war-plagues (ch. 11:6). The dwellers in this Aerial are the civil and ecclesiastical orders of society; such as, emperors, kings, diplomatists, nobles spiritual and laical, legislators, magistrates, priests, clergymen, parsons, and all of that class, styled by the apostle “spirituals of the wickedness” which reigns in “the Court of the Gentiles without the temple.” Between this heaven and “the Heavenlies in Christ” there is implacable and uncompromising hostility. No peace can be permanently established in the earth till one or other of these heavens be suppressed or subjugated: and who can doubt which of these heavens shall be shaken, be rolled up as a scroll, and be made to pass

away with the great tumult of war? The heavenlies, or high places, of this world are decreed to *Yahweh* and his Anointed Body; who, by the thunders and lightnings issuing from the throne newly set in the heaven, shall take the dominion under the whole heaven, and possess it during the *Olahm* and beyond (ch. 11:15; 4:1–5; Dan. 7:18, 22, 27). This is the fiat of Eternal Wisdom and Power. The Seventh Vial, the last blast of the Seventh Trumpet, is to pour out its fury upon the Air, the secular and spiritual constitution of which will thereby be thoroughly and radically changed. The things now in the Air will be transferred to “them who dwell in the heaven” in Christ; who, having passed through the Vail of the Flesh which divides the Heavenlies, in the putting on of immortality, will be manifested as the Most Holy Heavenly in Christ; and the Air, filled with their glory, will become the New Heavens, in which righteousness will dwell forever. The Air will then no longer be malarious with the pestiferousness of secular and spiritual demagogues, who “with good words and fair speeches deceive the hearts of the simple.” The Prince of the Power of the Air will then be the Spirit that works in the children of obedience—the truth incarnated gloriously in Jesus and his Brethren; who, in the highest sense, will be those who dwell in the heaven.”

It was against the Saints, who, in the times of the Gentiles, constitute the Name, the Tabernacle, and them who dwelt in the Heaven in Christ, that the Ten-Horned Beast opens his Leo-Babylonian Mouth in blasphemy; and makes war, till the end of the Forty and Two Months of Years. In blaspheming Jesus and his Brethren, he blasphemes the Deity, on the principle laid down by Christ, that what is done to, for, or against, his brethren, is done to, for, or against him. The Lion-Mouth of the Apocalyptic Babylon spoke evil of them in words of the most acrid bitterness. He denounced them as heretics, accursed, the children of the Devil, the spawn of hell—not a blasphemous epithet was there that the pope and his agents did not heap upon them. The prophetic writings, though set aside for the purposes of truth and edification, were resorted to for names of infamy by which to make them odious to those who worship the beast and his image; and the evil symbols and appellations therein employed by the Spirit to prefigure the Apostasy and its “spirituals of the wickedness,” this Mouth of Blasphemy applied to the Saints. In this it blasphemed the Deity himself. This principle is well illustrated in Ezek. 35, where a statement made by Edom concerning Israel and their country is styled blasphemy against the mountains of Israel, because it was false. Edom said, as he also says to this day, “these two nations and these two countries shall be mine, and we will possess it, though *Yahweh* were there.” Now, He had promised the land to Jacob, and to him he will give it for an everlasting inheritance. Hence, every saying subversive of this purpose is blasphemy against the country, and blasphemy and boasting against the Eternal Spirit: for, if Edom’s purpose of possession could possibly be established, the Deity’s veracity would be destroyed, and his character for faithfulness overthrown. “Thus,” in making false statements concerning the destiny of Israel, Judah, and their country, O Edom, saith *Yahweh*, “with your mouth ye have boasted against Me, and have multiplied your words against Me; I have heard: so that *when the whole earth rejoiceth*, I will make thee desolate.” By Edom is here represented what John symbolizes by the Beast and his Image, etc. Hence, to blaspheme or speak evil and injuriously of God’s people, and promises, is regarded by Him as blasphemy against Himself.

21. War with the Saints

“And it was given to him to make war with the Saints, and to vanquish them”—Verse 7

This Beast that vanquishes the saints is the same that in ch. 11:7, is referred to as destined to make war against the Two Witnesses. There is, however, this difference of result observable in the Beast’s war upon the Saints “who dwell in the heaven;” and his war against the Witnessing Prophets who had power

to shut his heaven, that it should not rain in their days of the prophecy—he vanquishes the Saints, but does not “kill them;” but in regard to the Two Prophets, he both vanquishes and kills them. The reason is this: he could not kill the Saints as a body politic, exercising power and authority in the Court of the Gentiles; because, not being politicians and political partisans, they never possessed them: it is therefore stated simply, that they were vanquished or overcome by the war. Hence, we find nothing about the saints rising from death until “the time of the dead” when Christ appears. But, in the case of the Two Witnesses, or politico-ecclesiastical communities opposed to the Horns and their Lion Mouth, they were politically killed, and lay dead and unburied in the *platea* of the Great City three lunar days and a half of years, and afterwards became the subject of a political resurrection and ascension into the heaven of the Beast. The Saints who dwell in the heaven in Christ have never been there yet. A better resurrection and ascension than that of the Two Witnesses is in reserve for them. The reader is referred to my eleventh chapter for particulars about the Beast’s war upon the Witnesses. The Saints of the Holy City shared in much of their affliction, and are still trodden under foot; and will continue so to be, until the synchronous termination of the Forty Two months and 1335 years. After what I have written in that chapter of Vol. 3, it is unnecessary here to repeat the story of the war. The Saints were killed by thousands in the war because they would not worship the Beast’s Image. This was the fate of multitudes who did not dwell in the heaven; for the slaughter by the Beasts was often indiscriminate, on the principle that “the Lord would know his own;” for even Catholics dwelling in witnessing communities were not exempted from massacre and flame. History is copious in the narration of the sanguinary persecutions and crusades raised against them by the Pope, who promised forgiveness of sins and eternal salvation to volunteers in his wars with the saints and witnesses, all of whom he blasphemed as “emanating from the pit of the abyss.” These volunteers responded to his incentives with enthusiasm; and in reporting the execution of their mission, would say, “we have spared neither age nor sex; we have smitten every one with the edge of the sword.” Besides being subject to massacre, they were at all times by the canon law deprived of all civil privileges; and it was declared “*homicidas non esse qui excommunicatos trucidant*,” that *they who butcher the excommunicated are not murderers*.

22. The Patience and Faith of the Saints

“*Here is the patience and the faith of the Saints*”—Verse 10

When we read in the seventh verse, that *exousia*, authority, rule, dominion or jurisdiction, was given to the Beast,” and consequently to his Lion Mouth, over every tribe, and tongue and nation, we know that the Beast represents the system of government existing in the outcast and unmeasured Court of the Gentiles (ch. 11:2): that is, over the tribes, tongues, and nations, of those countries, in which the Holy Polity in Christ, the Saints, and the Earth, or Witnesses, helping them, have contended for 1260 years against the Papacy.

The Saints, or true believers, have always known, though sinners, and sceptical professors, their kin, have not, that although their conflict with the secular and ecclesiastical rulers of the world would be proximately disastrous; yet, that finally they would themselves be the victors, and the personal avengers of the atrocious cruelties they had endured. They have always known what the Beast is that is politically “worshipped by all that dwell upon the (Romish) earth;” and by which they have in ages past been vanquished: and being of that class that hath ears, they have heard “what the Spirit saith to the ecclesias.” They have understood what the destiny of “the Powers that be,” which have led them into captivity and killed them by the sword, is decreed by the Eternal Spirit to be. They know that this Beast, with all its appendages of heads, horns, mouth, feet, and Name of Blasphemy, aggregately symbolizing the governments of the nations, are themselves to be led captive, or taken violent possession of; and to

be destroyed by the judicial two-edged sword in the hands of the Saints. They knew that the honor of executing vengeance upon the nations, and punishments upon the people; of binding their kings with chains, and their nobles with fetters of iron; and of executing the judgment written, when the Ancient of Days should come, was, in the wisdom and justice of the Deity, assigned to them (Psa. 149:6–9; Dan. 7:22). By this knowledge, they were energized to endure for the time-being the atrocious cruelty inflicted upon them by the great iron teeth of the Lion-Mouth. They *endured in hope* of this honor, and *waited for* it in faith. It was their patience and their faith that the time would come, after the lapse of the forty two months, when they would slay Daniel’s Fourth Beast, give his body politic to the burning flame, and deprive the other three Beasts of their dominion, which they would possess 1000 years (Dan. 7:11, 12; Apoc. 20:4). This has never been “the patience and the faith” of the worshippers of the Beast “who dwell upon the earth.” These, who constitute “the Names and Denominations of Christendom,” do not believe that the power leading “heretics,” so-called, into captivity, or, in the language of the Inquisition, “immuring” them, shall itself be “immured” in the binding of its kings and nobles with chains: nor that such a power having killed “heretics” by the million with the sword, shall in like manner be by them destroyed. They of whose names there has been no record (*hou gegraptai*) from the foundation of the world, in the book of the slain Lamb’s life have no ear to hear such doctrines as this. The waiting for and belief of these things is a characteristic of the true believers, “who dwell in the heaven,” though pilgrims and sojourners upon the earth, and trodden under foot of the Gentiles; for where their treasure is, there is their heart, or affections, also.

This tenth verse of ch. 13 is parallel with ch. 14:8–12. That is, the mission of the Second and Third Angels outlined in this passage is executive of the judgment written against the Beast in ch. 13:10—*ei tis, if any*, etc., rendered “*he that killeth*, etc.; the outline shows that the “*any*” refers to Babylon, the great city, and the worshippers of the Beast and his Image; and that these are to be “tormented with fire and brimstone,” or “destroyed in war” (ch. 11:18) “in the presence of the holy angels, and in the presence of the Lamb.” The saints are waiting for this. It is the patience of those “who keep the commandments of the Deity and the faith of Jesus;” for so it is written in ch. 14:12, to which the reader is referred. Because the Great City, or “Christendom,” has shed the blood of the saints and witnesses of Jesus, blood is to be given it to drink until it shall fall to rise no more. As “a great hail out of the heavens,” the saints are to descend upon Babylon, and to “reward her even as she rewarded them, and to double to her according to her works” (ch. 16:21; 18:6). They are to execute this judgment strengthened by Omnipotence co-working with them (ch. 14:13); in the time of the end, after they shall have been raised from the dead, and been commissioned (ch. 18:20).

When this patience and faith is satisfied, the saints, living and raised, will no longer be in a waiting position. They will rejoice in victory, and “sing the song of Moses, the servant of the Deity, and the song of the Lamb” (ch. 15:3). There will then be no systems of government such as now exist. The Ten-horned Beast, the Two-horned Beast, the Image of the Beast, the Scarlet-colored Beast, and the drunken Harlot he carries, will all have been destroyed as “the destroyers of the earth.” Not a trace of them will be left; for they are all to be carried away as the wind sweeps off the chaff of the summer threshing-floors. No place on the earth will be found for them; for the Power that smites them will become as a great Mountain filling the whole earth (Dan. 2:35, 44). “Here is the patience and the faith of the saints. Here are they who keep the commandments of the Deity and the faith of Jesus;” all others are simply “the worshippers of the beast and his image,” the mark of whose name is in their foreheads sealing them to death.

23. Names Written from the Foundation of the World

In the English Version, the eighth verse reads, “and all that dwell upon the earth shall worship him (the Beast) whose names are not written in the book of life of the Lamb slain from the foundation of the world.” This is generally taken to mean that “the Lamb was slain from the foundation the world”—slain in the typical sacrifices of the Mosaic law. However this may be, the phrase “from the foundation of the world” in this place does not refer to the slaying of the Lamb, but to the writing of certain names in the Book of Life. This is evident from the parallel passage in ch. 17:8, “and they that dwell on the earth shall wonder whose names were not written in the Book of Life from the foundation of the world.” This is expository of the former on this point. The Book of Life is essentially that of the Lamb slain; for there is no book registering names for eternal life, that has not been sprinkled with the blood of Jesus. The slain Lamb’s Book of Life is the Book of the Abrahamic Covenant, dedicated with the blood of Jesus, the Mediator of the New Covenant; and in this Book their names are not written who are ignorant of the promises, and, therefore, faithless of the Gospel preached to Abraham, and afterwards in the name of Jesus Christ. These worshippers and wonderers are “alienated from the life of the Deity through the ignorance that is in them” (Eph. 4:18). The slain Lamb’s Book of Life, whose first page was written at the foundation of the world in the days of Moses, promises the incorruptible, undefiled, and unfading inheritance reserved in the heavens to those, and to such only, “who are kept by the power of Deity (the gospel of the kingdom Rom. 1:16) through faith, for the salvation ready to be revealed in the last time” (1 Pet. 1:4, 5); or “at the appearing (the apocalypse) of Jesus Christ—ver. 7. The promise is “in thee, Abraham, and in thy Seed shall all the families of the earth be blessed;” and “all the land *which thou seest* to thee will I give it, and to thy Seed, *for ever*” (Gen. 12:3, 7; 13:15). This is a promise of eternal life and of an eternal inheritance to Abraham and his Seed; for they must be made incorruptible and immortal to enable them to possess a country “*for ever.*” Nor can any sane person be in doubt as to what country is promised to Abraham and his Seed for ever; for it is plainly and expressly stated to be the land Abraham saw with his eyes when he was seventy-five years old—the land lying between the Mediterranean and the Euphrates, at present a province of the Draco-Ottoman empire. Now, Moses and Paul teach that the Seed connected with the father of the faithful in the promise, was to be manifested in the line of Isaac; and that the said Seed was to be the personal and mystical Christ; or the One Body, whose head is Jesus and the Father; in other words, Jesus Christ. “To Abraham and to the Christ,” says Paul, “were the promises made, and confirmed 430 years before the Mosaic law was given.” He then states that when “the faith came;” that is, when the truth was manifested through the slaying of the Lamb of the Deity, men and women became the children of Deity by obedience to it; for the faith was made known to all nations for obedience of faith (Rom. 16:26; 1:5). Believers became children of the Deity by this obedience; for, he says, “Ye are all children of Deity in Christ Jesus *through the faith.*” But, if they were not in Christ, though they might be believers, they were not His children; but mere worshippers of the Beast in the times of the Beast. Those believers only are “in Christ Jesus” who have entered into that heavenly state “*through the faith;*” or through the way pointed out in the one faith. This way is indicated in the words of Paul, who tells the believer of the truth by what process he may become a son of Deity; how he may get into Christ, and by consequence, be Christ’s brother; and, therefore, a son of Abraham in the highest sense; an heir of the Deity, a joint-heir with Christ; and thereby entitled to the eternal life and inheritance promised to Abraham 430 years “before the foundation of the world”. His words are, “As many as have been immersed *into* Christ have *put on* Christ; and if ye be Christ’s, then are ye the Seed of Abraham, and Heirs according to the promise” (Gal. 3:26–29; Rom. 8:17).

This is the Covenant of life in Christ confirmed by his blood, and styled Apocalyptically, “the Book of the life of the Lamb slain.” Every one who can prove Scripturally that he is in Christ, and, therefore of Abraham’s Seed, thereby demonstrates that his name has been written in that book from the

foundation of the world. For, “known unto the Deity are all his works from the beginning of the world” (Acts 15:13). If any one be a son of Deity he is one of “his works;” for says Paul to the sons of Deity in Ephesus, “we are his workmanship created in Christ Jesus for good works” (ch. 2:10). Then every one of his children was known to Him by name when he laid the foundation of the *aion* and *kosmos* (both rendered *world* in the English Version) in the Abrahamic Covenant. To deny it, would be to say that the Deity did not know all his works from the beginning. But he did know them; and, therefore, it is said in the verse before us of the dwellers on the earth in contrast with the dwellers in the heaven, of “whom there has not been written from the foundation of the world the names in the book of the life of the Lamb that had been slain.” The sentence resting upon these is “Depart from me, ye cursed that work iniquity; I never knew you” (Matt. 7:21–23; 25:41). Such are the wonderers after the Beast of all clerical orders, and names, and denominations of blasphemy, of which his body politic is full (Apoc. 17:3). Thus, “whosoever is not found written in the Book of Life is cast into the Lake of Fire, in which the Beast and False-Prophet powers are to be destroyed by the all-conquering saints (ch. 19:20; 20:15; Matt. 25:41).

II. The Beast of The Earth

(The Two-Horned Beast)

“And I saw another beast ascending out of the earth, and he had Two Horns like to a Lamb, and he spake as being a Dragon” (Apoc. 13:11).

John saw this while standing on “the sand of the sea.” Would he see the Ten Horn dominions ascending out of the sea, and not see a more remarkable dominion than any of them rising up in the midst of them? He says, “I saw another beast;” so that while he was seeing and standing, he saw two dominions, or systems of government, the one arising from among the peoples inhabiting the countries of the west washed by the Mediterranean, the other from among those of MIDDLE EUROPE, which he styles “*the earth*.”

“The Earth” is an extensive inland portion of the globe, not included in the Roman empire when the Apocalypse was communicated to John in Patmos. In modern times, it is represented by the territory of the Austrian, Prusso-German, and Russian empires. Out of *a portion* of this region John saw the Two-Horned Beast arise; so that when it had arisen and established itself, there were contemporary with it Seven independent Horns, and its own Two Horns in the midst of the original ten.

Between what John saw, and what Daniel beheld while considering the Horns of the Fourth Beast (ch. 7:3, 24), there is a remarkable identity. They both saw the rising up of the same dominion, concerning which each of them recorded particulars not specially noticed by the other.

Daniel’s and John’s ten horns represent the same European Powers. Now Daniel says that ‘while he was considering these horns, there came up *among them* another Little Horn;’ which is equivalent to the information derived from John, and while he stood looking at the Tenhorned Beast, he saw “another beast coming up out of the earth.” The most notable diversity here between John and Daniel is, that what Daniel styles a Little Horn, John terms a Beast with Two Horns, and speaking as being a Dragon. This diversity is instructive. A horn represents a Dynasty, or succession of potentates. This appears from the two horns of the Ram in Dan. 8, representing the Dynasty of the Medes, and the Dynasty of the Persians; and for two years, both of them contemporary on the same beast. John’s description of the dominion shows that the Beast of the Earth has Two Contemporary Dynasties, both of which are Dragonic, or Imperial. But Daniel shows the same things, only in a different way. For, that his Little Horn is imperial, a dominion ruled by emperors, he affirms in saying, that the power should subdue three of the ten horns

that had existence before it. It was to rule over three conquered kingdoms besides its own: and that it was to be a double-headed imperialism; or, a dominion under two contemporary successions of potentates, he represents by the Little Horn, for one succession of secular emperors; and by the Eyes and Mouth for the other succession of pontifical emperors, styled *Popes*. This constitution of things makes it “diverse from the ten horns.” There were no independent Eyes and Mouth for each of them. If there had been a pair of Eyes and a Mouth for each horn there would have been a Pope for each kingdom: or ten contemporary popes, as well as ten contemporary kings. But this would have been confusion worse confounded than it was. On the contrary, one pope or Papal Dynasty, was deemed sufficient for the whole ecclesiastical requirements of the worshippers of the Beast, both of the earth and sea. One pope, one emperor, seven independent, and three vassal kingdoms, south and west of the Rhine and Danube, represented by John’s two Beasts, is the politico-ecclesiastical and Apocalyptic constitution of Modern Europe, from A.D. 800 to A.D. 1793. Revolutions have often seriously disturbed this constitutional order. There have been rival contemporary popes and emperors, and more and fewer kings. At present, everything is subjected to this revolutionary disturbance. But, we have in this place more particularly to do with what John saw while he stood on the sand of the sea, viewing the rising up of this new imperial dominion of the west, which Daniel intimates was not only to arise “among the ten horns,” but “*after* them.”

The Temporal Power of the Papacy in Italy. The above map depicts the Papal States on the eve of the establishment of the Holy Roman Empire in A.D. 800. Gibbon records that in 758 Pepin gave to the Pope the “States of the Church”—three kingdoms in Italy: The Exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome. These were confirmed by Charlemagne, and were represented by the triple crown worn by the Pope (see p. 265). These Papal States remained until 1870 when they were taken over by Garibaldi, and the Papacy was stripped of its temporal power, the Pope becoming a “prisoner in the Vatican”. It was restored by the Concordat signed with Mussolini in 1929 at which time the Vatican became an independent state, and the Italian Government agreed to compensate the Papacy for the loss of independence in 1870! In the conquests of Charlemagne, by which the Papal power was extended in the West, three of the horns were “plucked up by the roots”—which *Eureka* identifies with the “horns of the Vandals, Lombards, and the Huns, fulfilling the requirements of Dan. 7:8. Bible prophecy has been remarkably vindicated in world events—*Publishers*.

This is highly important information, and guards us against the error of searching for the Two-Horn Dominion *before* the appearance of the Ten Gothic kingdoms, or *during* the time of their appearing. Nor may we search for it while the Seventh Head occupied Rome. That sovereignty had to pass away before an Imperial Eighth could occupy the Seven Hills. This brings us to the time of the settlement of Italy by Justinian’s Pragmatic Sanction, A.D. 554. But taking our stand upon this settlement, and surveying the western world we can discern nothing answerable to Daniel’s Little Horn with Eyes and Mouth, and John’s Beast of the Earth. We can see Rome reduced in rank among cities, and deprived of all sovereignty: the dominion of Constantinople established in part of Italy; and the Bishop of Rome still devoid of temporal authority, and subject to the Viceroy of the Great Emperor or Dragon, called the Exarch of Ravenna. Two hundred and forty years, however, after this settlement, a great revolution had been developed in the European Body Politic. The Constantinopolitan sovereignty and Exarch were no longer found in Italy; three of the Ten-Horn kingdoms had been subdued by a new power; the Bishop of Rome was exalted into a pontifical potentate with temporal jurisdiction over the so-called Patrimony of St. Peter, or “States of the Church;” and Rome was raised from her degradation and eclipse to imperial

sovereignty; and, as Gibbon testifies, was afterwards “revered by the Latins as the Metropolis of the World, and THE THRONE OF THE POPE AND EMPEROR who from the Eternal City derived their title, their honors, and the right or exercise of temporal dominion”.

This New Dominion of the Two Dynasties styled “the Pope and Emperor”, is John’s Two-Horned Beast of the Earth; and Daniel’s Little Horn with Eyes like eyes of a man, and a Mouth speaking very great things, whose look was more stout than any of the Ten. Its rise must be looked for after the Emperor of the East had lost his sovereignty in Italy. The Constantinopolitan Exarchate of Ravenna was conquered by the Lombards, A.D. 752, which gave the preponderance in Italy to them; and placed the Bishop of Rome very much at their mercy. It was between this date and A.D. 799 that the Two-Horned Beast arose. This interval was the period in which the Bishop of Rome passed from under the sovereignty of the Emperor of the East into an alliance with the New Imperial Dominion of the West, known in history as “the Holy Roman Empire” of Middle Europe.

24. *The Ascending of the Beast out of the Earth*

The originating and establishing, which constitute the ascending, rising, or coming up of a dominion, are a work of power, conflict, conquest, and of time. The commencement of such a work is preceded by what is now commonly styled *a situation*; or concurrence of circumstances and agents, which, when a certain impetus is imparted to them impels them in a certain course to results, neither contemplated nor capable of being controlled. This obtains in regard to the ascending of the Two-Horned Beast out of the earth. The circumstances of the time, the questions agitated, and the ambitions of the leading spirits of the day, acting and reacting upon one another, was the situation which originated and ultimately developed the dominion symbolized by Daniel and John respectively.

The Eighth Century had its Roman Question as well as this so called “Enlightened Nineteenth;” and Italy, then as now, was the arena of superstition, papal intrigue, political ambitions, and war. Part of it, afterwards absurdly termed “St. Peter’s Patrimony,” was included in the Exarchate of Ravenna, which belonged to the Eastern Roman Dragon of Constantinople, whose emperor Leo Isauricus, was sovereign of Rome, and therefore master of the Bishop of Rome; but by the decree of Phocas, A.D. 607, or 608, the chief of all the bishops, and Head of all the churches of the Apostasy, which was territorially co-extensive with the dominions symbolized by John’s Beast of the Earth and Sea. The rest of Italy was occupied by the kingdom of Lombardy, and the rising Republic of Venice. The Bishop of Rome was as little able to protect himself then against these potentates, as he is now against Victor Emmanuel and the Red Republicans; nor was the Emperor of the East able to protect him, if he had been willing, more efficiently than the Austrian of A.D. 1866. He was in a very uncomfortable position, being liable to a change of masters at very short notice; neither of whom were at all congenial to his mind as the Infallible Judge of heretics, and their, to him, perverse abominations. A united Italy, and Rome for its capital, was the cry of the Lombards, or Langebards, (*Long Beards*) and their warlike kings. These Bearded Revolutionists wanted Rome, but the Eastern emperors did not want to part with it. It was a city of the Dragon dominion, and they intended to keep it; and to preserve it, or rather deliver it from idolatry and the worship of demonials—*ta daimonia kai eidola* (ch. 9:20) if they could. They had recovered possession of it when they conquered the Seventh Head therein enthroned; and they had no idea of allowing an Eighth Head to establish itself upon the Seven Hills; much less would they consent, that the Lombard Horn should make it the capital of its dominion. The Bishop of Rome also was opposed to the Long Beards (and he has never liked to see Long Beards about him since, remembering the trouble they gave him in the eighth century; hence, at this day he forbids “his children” to wear beards, inasmuch also as it is the symbol of revolution, and a desire for the possession of Rome to the prejudice of his interests,) as he preferred subjection to a master afar off in Constantinople, than to a prying and

troublesome supervisor at hand. He had been in this case under the Gothic kings, when they ruled as the Seventh Head in Rome. But it was by no means to his liking. He would prefer independence of all governments; but as the time had not quite come for that, he would rather be subject to Constantinople, than to the Lombards at the door.

Thus far in this exposition we have seen that Italy, the Heaven of the gods of the Roman system, experienced a variety of fortunes after it lost its ancient masters, and before it fell, as we shall see, into the hands of the founder of the Two-Horned Episcopal dominion. In the sounding of the fourth wind-trumpet it was entirely subdued by the Herulian Goths, who came from the extremity of the Black Sea. They held it for a short time, and were succeeded by the Ostrogoths, or Seventh Head. These acknowledged the Wounded Imperial Head, restricted to the Eastern and Illyrian Thirds, and still reigning in Constantinople, as their superior in rank, but not in jurisdiction. The Seventh Head was at last subdued by Belisarius and Narses, the generals of Justinian, the reigning emperor of the Wounded Sixth Head, who having “plucked up by the roots” the Vandal Horn of the Sea Monster, had the pleasure of uniting Italy and Africa once more to the Eastern Roman, or Greek empire; but not of so healing the Gothic sword-wound as to restore the city Rome to its former imperial rank among the cities of the empire. This pleasure was reserved, as we shall see, for a great conqueror, the influence of whose victories is felt in the constitution of Europe to this day. The Western Empire, which took its rise as a separate State on the death of Theodosius, A.D. 395, was wholly subverted by Odoacer, the king of the Heruli; and Rome, its capital, was now in the middle of the eighth century, a second-rate city, the residence of a mere duke, and an ambitious and turbulent prelate, called the Universal Bishop, and subject to the authority of the Eastern emperor’s viceroy, styled the Exarch, whose seat of government was in Ravenna, near the Adriatic, and 117 miles distant from Rome.

Soon after the subversion of the Seventh Ostrogothic Head, a great part of Italy was seized by Alboin, king of the Lombards, who made Pavia the seat of government. Autharis, a successor, embraced the catholic superstition about A.D. 586, in its Arian form, which was highly offensive to the Universal Bishop; who could have no more fellowship with him, than Pius IX. with Victor Emmanuel, the modern king of Lombardy, who lies under the Papal ban of excommunication for coveting his neighbor’s goods. Liberty of conscience, so odious to the papal mind, was allowed under all the Lombard kings; and Rotharis was so moderate and indulgent, that during his reign, most cities of Italy had two bishops, one Trinitarian, and the other Arian. But king Grimoald, about A.D. 668, influenced by the bishop of Bergamo, renounced the tenets of Arius. His successors followed his example; so that Arianism was in a short time forsaken by the Lombard nation. Grimoald was succeeded by Luitprand, whose great qualities were in some measure obscured by his unbounded ambition. Not satisfied with the extensive dominions left him by his predecessors, like Victor Emmanuel, he formed the design of making himself sole master of Italy, which, of course, necessitated the conquest of the Exarchate, and the expulsion of the imperial authority from the country.

This project was favored A.D. 726, by the edict of Leo. Isauricus, then emperor of Constantinople, where theological disputes had long mingled, with affairs of State. He zealously prohibited the worship of images; ordering all the statues to be broken in pieces, and the paintings in the Trinitarian Bazaars of Guardian Saints, whose worship also was forbidden, to be pulled down and burnt. The populace, whose devotion extended no further than such objects, and the monks and secular priests interested in supporting the mummery, were so highly provoked at this innovation, that they publicly revolted in many places; and in Italy swore to live and die in defence of their idols. In these times of extreme ignorance and barbarism the dispute about image and picture worship was a very grave and vital question with both Trinitarians and Arians; the solution of which led to very important and mighty results. In view of these, I have thought it would be in place to present the reader, in a condensed form

and as a distinct section, what history supplies upon this subject.

25. The Image-Worship Question

Nothing, perhaps, can more strikingly illustrate the difference between the Christians we read of in the New Testament, and those who professed to be “orthodox christians” of the flock of the one Shepherd, styled the Universal Bishop, than the fierce disputes of the eighth and ninth centuries, concerning the worship of images. For these symbols of dead men and women, whose factitious immortalities are supposed to be in a heaven “beyond the realms of time and space,” Apostolic Christians had no respect. They had renounced image-worship when they became Christians; and, as his little children, were earnestly exhorted by the disciple beloved of Jesus, among the last words he addressed to them, to “keep themselves from idols” (1 John 5:21).

The use of pictures in churches preceded that of images, the first notice of which is in the censure of the council of Illiberis, three hundred years after the birth of Jesus. The first introduction of a worship of stocks and bones was in the veneration of the cross, and of relics. The “immortal souls” of saints and martyrs, whose intercession was implored, were supposed to be seated at the right hand of God; and their worshippers imagined that they showered gracious, and often supernatural favors around their tombs, whose disgusting contents they touched and kissed as memorials of their merits and sufferings. From such memorials the transition was easy to delineations of the deceased by painting or sculpture. At first, the experiment of paying them religious honors was made with caution and scruple. Gradually, however, the honors of the original were transferred to the copy; and he who began by worshipping three gods devoutly prayed before the image of a dead person; and the pagan rites of genuflexion, luminaries and incense, became part of the ritual of the Greek and Roman superstition in which was firmly established the use and worship of images before the end of the sixth century. The style and sentiments of a Byzantine hymn will show the gross idolatry of this worship. “How can we with mortal eyes contemplate this image, whose celestial splendor the host of the heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by his venerable image: He who is seated on the cherubim, visits us this day by a picture which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.” These images of Christ were styled *acheiropoietoi*, *made without hand*; and were circulated in the camps and cities of the eastern empire, as objects of worship, and instruments of miracles.

But, in the beginning of the eighth century, in the full magnitude of the abuse, an apprehension was awakened among the Greeks, that the incessant charge of the Jews and Mohammedans that they were idolaters, might possibly be true. The murmurs of many simple and rational people arose against the superstition. They appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the church.

Of this party was Leo the Third, who, from the mountains of Isauria, ascended the throne of the East. He is styled the Iconoclast, or Image-breaker. Though inspired with hatred of images, in the outset of an unsettled reign, during ten years of toil and danger, he submitted to the meanness of hypocrisy, bowed before the idols he despised, and satisfied the Universal Bishop, the special patron of the idols, with the annual profession of his orthodoxy and zeal. In the reformation he attempted, his first steps were moderate and cautious; but resistance and invective, and the urgency of his friends, provoked him to more active measures. The existence and use of religious pictures were proscribed; the churches of Constantinople and the provinces were cleansed from idolatry; the images of Christ, the Virgin, and the saints were demolished; the sect of the Iconoclasts was supported by the zeal and despotism of six emperors; and the East and West were involved in a noisy conflict of one hundred and twenty years.

It was, however, with reluctance that the patient east was brought to abjure its sacred images; they were fondly cherished, and vigorously defended by the more violent zeal of the Italians, stimulated to sanguinary resistance by the pretended Vicar of Christ. "It is agreed," says Gibbon, "that in the eighth century, the dominion of the popes was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts." This is equivalent to saying, that the dominion of the popes and their clergy was founded on idolatry and their zeal for its support. This is true, and upon this basis the pope stands before the world as the "Pontifex Maximus" of Roman Idolatry, in which character he is the striking counterpart or "Image" of the pagan imperial pontiffs of the Sixth Head of the Beast.

Two original epistles from Gregory II., founder of the papal monarchy, to the emperor Leo Isauricus are still extant. "During ten pure and fortunate years," says he, "we have tasted the annual comfort of your royal letters, subscribed in purple ink with your own hand, the sacred pledges of your attachment to the orthodox creed of our fathers. How deplorable the change! How tremendous the scandal! You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments; the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn-books at your head." After this not very complimentary salutation, the episcopal apologist of Catholic idolatry attempts the usual distinction between the idols of the pagans and the idols of the Catholics. The former, he affirms, were the fanciful representations of phantoms or demons, at the time when the true God had not manifested his person in any visible likeness. The latter, he says, are the genuine forms of Christ, his mother, and his saints, who had approved, by a crowd of miracles, (styled by Paul "all power, and signs, and lying wonders") the innocence and merit of this relative worship, which he lyingly asserted had been in perpetual use from the Apostolic age. To the impudent and humane Leo, more guilty than a heretic, he recommends peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. He defines the limits of civil and ecclesiastical powers. To the civil he appropriates the body; to the ecclesiastical, the "immortal soul;" the sword of justice is in the hands of the magistrate: the more formidable weapon of excommunication is entrusted to the clergy; and in the exercise of their Divine commission, a zealous son will not spare his offending father: the Successor of St. Peter may lawfully chastise the kings of the earth!

"You assault us, O Tyrant," he continues, "with a carnal and military hand: unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare, with foolish arrogance, I will despatch my orders to Rome; I will break in pieces the image of St. Peter; and Gregory, like his predecessor, Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Would to God that I might be permitted to tread in the footsteps of the holy Martin; but may the fate of Constans serve as a warning to the persecutors of the church. After his just condemnation by the bishops of Sicily, the tyrant was cut off in the fulness of his sins by a domestic servant: the saint is still adored by the nations of Scythia, among whom he ended his banishment and his life. But it is our duty to live for the edification and support of the faithful people; nor are we reduced to risk our safety on the event of a combat. Incapable as you are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredation; but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then—you may pursue the winds. Are you ignorant that the popes are the bond of union, the mediators of peace, between the East and the West? The eyes of the nations are fixed on our humility, whom all the kingdoms of the west hold *as a God upon earth*, whose image, St. Peter, you threaten to destroy. The remote and interior kingdoms of the west present their homage to Christ and His Vicegerent; and we now prepare to visit one of their most powerful monarchs,

who desires to receive from our hands the sacrament of baptism. The Barbarians (the Ten Horns) have submitted to the yoke of the gospel, while you alone are deaf to the voice of the shepherd. The pious barbarians are kindled into rage; they thirst to avenge the persecution of the East. Abandon your rash and fatal enterprize; reflect, tremble, and repent. If you persist we are innocent of the blood that will be spent in the contest: may it fall on your own head.”

The character of Leo, says an ecclesiastical writer, has been so blackened by catholic partizans, that it is difficult to form a just estimate of it; but when we consider that he not only condemned the worshipping of images, but also rejected relics, and protested against the intercession of saints, we cannot doubt of his possessing considerable strength of mind, while it may help us to account for much of the obloquy that was cast upon him.

The first assault of Leo against the idols of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the iconoclasm of the emperor. But on the reception of his proscriptive edict, they trembled for their domestic deities—“the demonials and idols of gold, silver, brass, stone, and wood” (Apoc. 9:20). The edict abolished the images of Christ and the virgin, of the angels, martyrs, and saints, from all the churches of Italy; and a strong alternative was presented to the Roman High Priest of the New Idolatry, namely, the imperial favor as the price of his compliance, or degradation and exile, as the penalty of his disobedience. Gregory did not hesitate which to accept. Without depending on prayers or miracles, he boldly armed against his imperial master, and by pastoral letters, excited the Italians to resistance. At the signal given, Ravenna, Venice, and the cities of the exarchate and Pentapolis, which adhered to the cause of idol-worship, unfurled the banner of rebellion. They swore, as fools only would swear, to live and die in defense of the Bishop of Rome and the demonials; and even the Lombards were ambitious to share in the war, not so much in the interest of the pope and his idols, as for the sake of expelling the Dragon Power from Italy, that the entire country might be theirs. The statues of Leo were destroyed, and the tributes of Italy withheld; magistrates and governors were elected, and the creation of an orthodox emperor was proposed. Gregory II. and his successor of the same name, were condemned at Constantinople as the authors of the revolt, and every attempt was made, either by fraud or force, to seize their persons and assassinate them. But these attempts did not succeed. The Greeks were thwarted and massacred; and at Ravenna, the Exarch himself was slain. To punish this flagitious treason, and to restore his dominion in Italy, the Dragon cast out of his mouth water as a flood; in other words, the imperial government of Constantinople sent a fleet and army into the Adriatic to depopulate and lay waste the country. But the earth opened her mouth and swallowed up the flood. In a hard-fought day the idolators prevailed. The imperialists retreated to their galleys, but the populous sea coast poured forth a multitude of boats; and the slaughter is said to have been so great that the waters of the Po were deeply infected, so that during six years the people abstained from eating the fish of that river. But, in the midst of these broils, while defending idolatry and promoting the rebellion with all his influence, Gregory II. was stopped short in his roaring blasphemies. “He was extremely insolent,” says an impartial writer, “though he died with the character of a saint.”

He was succeeded in the Roman Bishoprick, A.D. 731, by Gregory III., who entered with great spirit and energy into the measures of his predecessors. The following epistle addressed by him to the emperor, on his elevation, is an amusing illustration of his arrogance and blasphemy.

“Because you are unlearned and ignorant,” says he, “we are obliged to write to you rude discourses, but full of sense and the word of God. We conjure you to quit your pride, and hear us with humility. You say that we adore stones, and walls, and boards. It is not so, my Lord; but these symbols make us recollect the persons whose names they bear, and exalt our grovelling minds. We do not look upon them as gods; but if it be the things of Jesus, we say, ‘Lord help us.’ If it be the image of his mother, we say, ‘Pray to your Son to save us.’ If it be of a martyr, we say, ‘St. Stephen, pray for us.’ We might, as

having the power of St. Peter, pronounce punishment against you; but, as you have pronounced the curse upon yourself, *let it stick to you*. You write to us to assemble a general council, of which there is no need. Do you cease to persecute images, and all will be quiet; we fear not your threats.”

“No sooner,” says Gibbon, “had they confirmed their own safety, the worship of images, and the freedom of Rome and Italy, than the popes appear to have relaxed in their severity, and to have spared the relics of the Byzantine dominion. Their moderate counsels delayed and prevented the election of a new emperor, and *they exhorted the Italians not to separate from the body of the Roman Monarchy*. The Exarch was permitted to reside within the walls of Ravenna, a captive rather than a master; and till the imperial coronation of Charlemagne, *the government of Rome and Italy was exercised in the name of the successors of Constantine*.”

Rome and her territory were now reduced to narrow limits, extending from Viterbo to Terracina, and from Narni to the mouth of the Tyber. Nominally subject to Constantinople, still they were really without any other protection than they who were slaves by habit could create for themselves. They had become free by an accident, the effect of the grossest superstition; so that when the excitement was allayed, their liberty was the object of their amazement and terror; and they were devoid of knowledge, or virtue, to build the fabric of a commonwealth. Their scanty remnant, as at this day, the offspring of slaves and strangers, was despicable in the eyes of the victorious barbarians; who, as often as they expressed their most bitter contempt of a foe, called him a Roman; “and in this name,” says the bishop Luitprand, “we include whatever is base, whatever is cowardly, whatever is perfidious, the extremes of avarice and luxury, and every vice that can prostitute the dignity of human nature.” It must be remembered that the popes were the Eyes and Mouth of this Name—the *unicum nomen in mundo*; so that Luitprand’s definition of it is true of that Name of Blasphemy on the Seven Hills; by whose authority in their now transition state from the dominion of the Little Horn of the East, to that of the Little Horn of the West, their foreign and domestic counsels were moderated. His alms, his preachings, his correspondence with the kings and bishops of the west his recent services in the interest of idolatry, and so forth, accustomed the idol worshippers of Rome to consider him as the first magistrate or Prince of the city. The pretended humility of the popes was not offended by the title of Lord; and coins of the date A.D. 772 are extant bearing the face and inscription of the popes, who now *commenced* a career of temporal ambition which was insatiable; and demanded exaltation “above every thing called god, or is worshipped.”

Having thus by rebellion freed themselves from all but a nominal subjection to the Constantinopolitan Dragon, the great object of these ambitious blasphemers was now to preserve themselves in their feebleness from falling a prey to the Lombards, who longed for a united Italy with Rome for their capital. The love of arms and rapine was congenial to them; and they were irresistibly tempted by the disorders of Italy, the nakedness of Rome, and the unwarlike profession of her new chief, to embrace the present opportunity of effecting what would have been, if successful, the healing of the Seventh Head of the Beast. This, however, was not the Providential indication to be fulfilled. It was the Imperial Head, not the Regal, that was to be healed, or re-established as an Eighth head upon the Seven Hills. But the Lombards did not know this; and in the confident hope of success, marched to the conquest of Spoleto and Rome. The storm, however, evaporated without effect; but alarmed the country with a vexatious alternative of hostility and truce, which caused a feeling of insecurity for life and property on every side. Hence, a Protector of the Roman People against the Lombards was the great desideratum of the time.

The Lombards were now masters of the Exarchate, and as ambition is only increased by accession of dominion, they began to lay claim to the Roman Dukedom, and to Rome itself. In order to enforce his demand, Astolphus marched an army towards the city, reducing many places in its vicinity, and

threatening to put the inhabitants to the sword, if they refused to acknowledge him as their sovereign. The Romans hesitated, complained, used prayers and entreaties, and offered presents, but all in vain. Stephen III., then pope, alarmed at the severity of his message, sought to appease him by a solemn embassy; but all was useless, for the one desire of Astolphus was to govern Rome. Time, however, was gained by negotiations, till the friendship of an ally and avenger beyond the Alps was secured. This ally appeared on the arena in the person of Pepin, son of Charles Martel, who governed the French monarchy with the humble title of Mayor or Duke; but who by his signal victory over the Saracens, had saved his country, and perhaps Europe, from the Mohammedan yoke. Zachary, predecessor of Stephen, and successor to Gregory III., an aspiring and crafty politician, had attached Pepin to his interests by resolving a case of conscience in his favor. He desired to know whether a prince incapable of governing, or a minister invested with royal authority, and who supported it with dignity, ought to have the title of king? Zachary decided in favor of minister Pepin; and the French clergy supported his pretensions, because he had restored to them the lands of which his father had robbed them. The pope's decision silenced all scruples. Pepin threw his master, Childeric III., into a monastery; and caused himself to be crowned king with all orthodox solemnity at Soissons by Boniface the bishop of Mentz, the famous apostle of Rome's idolatry to the Germans.

Stephen, made sensible that nothing but force could avail against Astolphus, resolved to crave the protection of Pepin; who, mindful of his obligations to Zachary, readily promised him assistance. A treaty was concluded between them at the expense of the Constantinopolitan Dragon, and the Lombard Horn of the Beast. On his visit to Paris, Stephen reanointed Pepin with the unction of papal holiness, declaring him and his son Charles, known afterwards as Charlemagne, Protector of the Romans; in return for which honors, Pepin promised to make a donation of the Exarchate and Pentapolis to the Romish Church.

Pepin's presence in Italy, at the head of a French army, caused Astolphus to sue for peace, and he obtained it, on condition that he should deliver up to the pope, *not to the emperor*, all the places he had taken. He consented; but when Pepin had returned, he resumed his former position, and laid siege to Rome.

In this extremity, Stephen again had recourse to his protector the king of France; but apprehensive of fatiguing the zeal of his transalpine allies, enforced his complaint and request by an eloquent letter in the name and person of St. Peter himself. This blasphemous forgery is too remarkable to be here omitted. It runs thus: "Peter, called an apostle by Jesus Christ, Son of the living God, etc. As through me the whole catholic, apostolic, and Roman church, the Mother of all other churches, is founded on a rock: and to the end that Stephen, Bishop of the beloved church of Rome, and that virtue and power may be granted by our Lord to rescue the church of God out of the hands of its persecutors: To you most excellent princes, Pepin, Charles, and Carloman, and to all the holy bishops and abbots, priests and monks, as also to dukes, counts, and people, I, Peter the apostle, conjure you, and the Virgin Mary, who will be obliged to you, gives you notice and commands you, as do all the thrones, dominations, etc. If you will not fight for me, I declare you by the Holy Trinity, and by my apostleship, that you shall have no share in heaven." Whether Pepin believed this forgery or not, he obeyed the summons, and delivered Rome from its peril a second time.

An early coin of Pepin, father of Charlemagne, who laid the foundation of the Carolingian dynasty of the Franks. The penny has no more than the king's name Pipi(nus) and an RP representing rex Pipinus, or King Pepin—*Publishers*.

Meanwhile, Constantine Copronymus, who had succeeded Leo Isauricus, informed of the treaty

between the king of France and the Pope, by which the latter was to be put into the possession of the Exarchate and Pentapolis, remonstrated by his ambassadors against that agreement, offering to pay the expenses of the war. But Pepin replied, that the Exarchate belonged to the Lombards, who had acquired it from the East by arms, as the Romans had originally done; that the right of the Lombards was now in him, so that he could dispose of that territory as he thought proper. He had bestowed it, he said, on St. Peter, that the Catholic faith might be preserved in its purity, free from the damnable heresies of the image-breaking Greeks; and all the money in the world, he added, should never make him revoke that gift, which he was determined to maintain *to the church* with the last drop of his blood.

Before Pepin returned to France he renewed his donation to what he called St. Peter, yielding to the Catholic church represented by the Popes the Exarchate—Romagna and Marca d’Ancona, with twenty-one cities therein, to be held by them for ever; the kings of France retaining the superiority as Protectors of the Romans. Thus was the sceptre of temporal dominion added to the keys, *the sovereignty to the priesthood*, which was enriched by the spoils of the Lombard kings and the Roman emperors. It was a novelty among the Horns, and *the beginning* of the Two-Horned Beast of the Earth, and the Image of the wounded head, or of the Imperial Sixth.

After this double chastisement, the Lombards languished about twenty years in languor and decay. “On either side,” says Gibbon, “their expiring monarchy was pressed by the zeal and prudence of Pope Adrian I., the genius, the fortune, and greatness of Charlemagne the son of Pepin; these heroes of the church and state were united in public and domestic friendship, and while they trampled on the prostrate, they varnished their proceedings with the fairest colors of equity and moderation.” A quarrel between Adrian and Desiderius, the last of the Lombard kings, caused the latter to ravage the Patrimony of St. Peter, and to threaten Rome itself. In order to avert the pressing danger, Adrian sent privately to Charlemagne, not only imploring his aid, but inviting him to the conquest of Italy. Having a pique of his own to avenge, he accepted the invitation with great satisfaction. Being determined to pluck up the Lombard kingdom by the roots, he passed the Alps by an unexpected route, with an overwhelming force, and falling suddenly upon the enemy, struck them with such terror that they fled in the utmost confusion. He besieged Desiderius in his capital with great vigor. While the siege was progressing under the conduct of his uncle, he visited Rome for the celebration of Easter. The pope received his deliverer in the most pompous manner, the magistrates and judges walking before him with their banners, and the clergy, always ready to flatter and fawn upon the world’s heroes, and to blaspheme those who dwell in the heaven, repeating, “Blessed is he that cometh in the name of the Lord!” After Charlemagne had gratified his curiosity, and confirmed his father’s donation to St. Peter, he returned to the camp before Pavia, which, after a blockade of two years, was surrendered by Desiderius with the sceptre of the kingdom. Thus ended the power of the Lombards A.D. 774, after it had continued two hundred and six years. The Vandalic Horn had been annexed to Italy by Belisarius, and Italy now became the property of Charlemagne; so that the Horn of the Vandals, and the Horn of the Lombards, both included in Italy, were two of the three horns Daniel predicted would fall before the Little Horn, with Eyes and Mouth, and be “plucked up by the roots.” The third will appear in the sequel.

The question, however, concerning images, was still far from settlement, either at Rome or Constantinople, but continued to agitate the Laodicean Apostasy for many years. During the reign of Constantine Copronymus, a synod was held at Constantinople to determine the controversy. It decreed, that “every image of whatsoever materials made and formed by the artist, should be cast out of the christian churches (as they styled their temples) as a strange and abominable thing,” adding an “anathema upon all who should make images or pictures, or representations of God, or of Christ, or of the Virgin Mary, or of any of the saints,” condemning it as “a vain and diabolical invention”—deposing all bishops, and subjecting the monks and laity who should set up any of them, in public or private, to all

the penalties of the imperial constitution. Paul I., then Roman Pontiff, sent his legate to Constantinople, to admonish the emperor to restore his beloved idols to their temples; threatening him with excommunication in case of refusal. But the Dragon chief treated his message with the contempt it richly deserved.

On Paul's decease, A.D. 768, the Lion-Mouth of the Beast was represented for one year by a bishop named Constantine, who condemned the worship of idols, for which he was tumultuously deposed, and Stephen IV., a furious defender of them, substituted in his place. He forthwith assembled a council in the Lateran, where they abrogated all Constantine's decrees, deposed all the bishops he had ordained, annulled all his baptisms and chrisms, and as some historians relate, after having beat him and used him with great indignity, made a fire in the church and burned him to death. After this cruel disposition of this papal specimen of "holiness" and "infallibility," they annulled all the decrees of the Dragon's council, ordered the restoration of the idols, and cursed that execrable and pernicious synod, giving the absurd and blasphemous reason for the use of images—"that if it was lawful for emperors, and those who had deserved well of their country, to have their images erected, but not lawful to set up those of God, the condition of the immortal God would be worse than that of man."

The fortunes of the demonials and idols were at length revived in the East. As soon as Irene reigned in her own name and that of her son Constantine Porphyrogenetus, she undertook the ruin of the Iconoclasts. The first step of her future persecution was a general edict for liberty of conscience; after which she convened a general council at Nice, A.D. 787, at which the legates of the Roman Pontiff Adrian, attended, and her domestic slave the Patriarch of Constantinople, who presided. This counsel of three hundred and fifty bishops unanimously pronounced, that the worship of images is agreeable to Scripture and reason, to the fathers and councils of the church. The acts of this council are still extant; "a curious monument," says Gibbon, of "superstition and ignorance, of falsehood and folly." An illustration of the judgment of these bishops on the comparative merit of image-worship and morality, may be found in the reply of one to a certain monk, that "rather than abstain from adoring Christ and his mother in their holy images, it would be better to enter every brothel, and visit every prostitute, in the city."

During the five succeeding reigns the contest was maintained with unabated rage and various success between the idolators and the breakers of idols. At length the enthusiasm of the times ran strongly against the Iconoclasts; and the emperors who stemmed the torrent were exasperated and punished by the public hatred. The final victory of the idols was achieved by Theodora, A.D. 842. Her measures were bold and decisive. She ordered her Iconoclast Patriarch a whipping of two hundred lashes in commutation of the loss of his eyes; the bishops trembled, the monks shouted, and the demonials and idols of all metals and woods were triumphant. Rome and Italy were jubilant; while the Latins of Germany, France, England and Spain, lagged behind in the race of superstition. They admitted the idols into their spiritual bazaars, not as objects of worship, but as memorials of faith and history. Nevertheless, idolatry advanced with silent and insensible progress; but, as Gibbon remarks, "a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the reformation, and of the countries both of Europe and America, which are still immersed in the gloom of superstition."

26. The Further Development of the Beast of the Earth

"In the twenty-six years," says Gibbon, "that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of CHARLEMAGNE. The people swore allegiance to his person and family; in his name money

was coined, and justice was administered; and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of emperor could add to the Patrician of Rome.”

By the gift conferred upon the pretended Vicar of Christ by Pepin for the remission of his sins and the salvation of his soul, the world beheld for the first time a bishop invested with the prerogatives of a temporal prince: with the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the plucking up the Lombard Horn by the roots, the inhabitants of the duchy of Spoleto sought a refuge from the Storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed by this voluntary surrender, the circle of the ECCLESIASTICAL STATE, or Patrimony of Saint Peter, as it existed previous to the first French Revolution. “That mysterious circle,” says Gibbon, “was enlarged to an infinite extent by the verbal or written donation of Charlemagne, who, in the first transports of his victory, despoiled himself and the Greek emperor of the cities and islands which had formerly been annexed to the Exarchate. But in the cooler moments of absence and reflection, he viewed, with an eye of jealousy and envy, the recent greatness of his *ecclesiastical ally*. The execution of his own and his father’s promises was respectfully eluded: the king of the Franks and the Lombards asserted the inalienable rights of the empire; and in his life and death, Ravenna, as well as Rome, was numbered in the list of his metropolitan cities. The sovereignty of the Exarchate melted away in the hands of the popes: they found in the Archbishops of Ravenna a dangerous and domestic rival: the nobles and people disdained the yoke of a priest: and in the disorders of the times, they could only retain the memory of an ancient claim, which, in a more prosperous age, they have revived and *realized*.” It was realized when “the Image of the Beast” was created by the Beast of the Earth in after ages.

Charlemagne (742–814) was King of the Franks (French) (768–814), and Holy Roman Emperor (800–814). The eldest son of Pepin, he inherited Neustria, the NW half of the Frankish kingdom in 768 and annexed the remainder on his brother Carloman’s death in 771. Responding to Lombard threats against the papacy, he led two armies into Italy and took the Lombard throne in 773. He undertook a long (772–804) and brutal conquest of Saxony, which he forcibly converted to Christianity. In 788 he annexed Bavaria, and defeated the Avars of the middle Danube (791–96, 804). He was crowned Emperor of the West by Pope Leo III in 800, thus reviving the concept of the Roman Empire, and completing the West’s split with the Byzantine Empire. A large, physically impressive man, he was the most powerful ruler in early medieval Europe. He was politically ambitious and able, and recognising the importance of education, sponsored schools throughout his realm. However, he regarded his lands as private property and willed them to his sons. Therefore, after his death, his Empire fragmented. France became separated from Central Europe, and the Holy Roman Empire was centred in Germany—*Publishers*.

It was after the Nicene synod, and under the reign of Irene, that the Roman Pontiffs of the Latin Idolatry consummated the separation of Rome and Italy from the Dragon of the East, by the translation of the empire to the less orthodox Charlemagne. The popes were compelled to choose between the rival nations, which had been alienated from each other by the question concerning the demonials and idols for so many years. In that schism of the Apostasy the Romans had tasted of freedom, and the popes of sovereignty. The Greek Dragon had restored the idols, but he had not restored the Calabrian estates and the Illyrian diocese, which the Iconoclasts had torn away from the so-called successors of St. Peter. This embezzlement of Peter’s goods, pope Adrian regarded as practical heresy to be punished with excommunication unless speedily repented of. The Greek emperors took a different view of the subject,

and were more disposed to demand the restoration of the Exarchate, and the return of the pope from treason and rebellion to the allegiance of his rightful sovereign. But the popes had gone too far to recede; and besides Charlemagne was now the real owner of the Exarchate of Rome, and his right and power the pope was unable to alienate or abolish. Charlemagne was the Patrician of Rome, and Protector of the Romans, and consequently the Master and Protector of the pope who was too feeble to circumvent his policy had he been so disposed. His interests, therefore, attached him to Charlemagne: and it was only by reviving the western empire that they could pay their obligations to him, or secure their establishment. “By this decisive measure,” says Gibbon, “they would finally eradicate the claims of the Greeks; from *the debasement of a provincial town the majesty of Rome would be restored*: the Latin christians would be united under a supreme head in their ancient metropolis; and the conquerors of the west would receive their crown from the successors of St. Peter. The Roman church would acquire a zealous and respectable advocate; and under the shadow of the Carlovingian power, the Bishop might exercise with honor and safety, the government of the city.”

But Adrian did not live to witness the execution of the projects he had formed for the exaltation of *the Roman church and the French monarchy*. This rising up of a grand dominion was to be consummated by his successor, Leo III., who immediately sent to Charlemagne the standard of Rome, begging him to send some person to receive the oath of fidelity from the Romans; a most flattering instance of submission, as well as a proof that the sovereignty of Rome at that time belonged to the kings of France. Three years after, two nephews of the late pope attacked him in the street, dispersed the unarmed multitude, wounded him in several places, and dragged him half dead into the church of St. Mark. He made his escape by the assistance of friends, who sent him under an escort to Charlemagne. He received him with all possible marks of respect, sent him back with a numerous retinue of guards and attendants, and went soon after to Italy in person to do him justice.

On the arrival of the French monarch at Rome, he spent six days in private conference with the Pope; after which he convoked the bishops and nobles, to examine the accusation brought against the pontiff. “The apostolic see,” exclaimed the bishops, “cannot be judged by man.” Leo, however, spoke to the accusation: he said the king came to know the cause, and no proof appearing against him, he purged himself by oath.

A more extraordinary scene soon followed this trial of the pope. On the festival of Christmas, A.D. 799, as the king assisted at mass in St. Peter’s temple, in the midst of the ecclesiastical ceremonies, and while he was on his knees before the altar, the Roman Pontiff advanced and put an imperial crown upon his head. As soon as the people perceived it, they cried, “Long life and victory to Charles the most pious Augustus, crowned by the hand of God! Long life to the great and pacific Emperor of the Romans!” The head and body of Charlemagne were consecrated by the royal unction. During the acclamations, Leo conducted him to a magnificent throne, prepared for the purpose, and as soon as he was seated, after the example of the Cæsars, he was saluted or adored by the pontiff, declaring that, instead of the title of Patrician, he should henceforth style him EMPEROR and *Augustus*. Leo then presented him with the imperial mantle, with which being invested, Charles returned amid the acclamations of the populace to his palace.

The pope had unquestionably no right to proclaim an emperor, but Charles the Great was worthy of the imperial ensigns; and though in a certain sense a successor to Augustus, he is justly considered as the founder of the NEW EMPIRE of the West, from the establishment of which Europe dates a new era. That dominion was not unworthy of its title; for its founder reigned at the same time in France, Spain, Italy, Germany and HUNGARY—the last of the three horns plucked up by the roots before him; the Horns of the Vandals, the Lombards, and *the Huns*. After a bloody conflict of eight years the relics of the nation submitted, and the rapine of the Huns, for two hundred and fifty years, enriched the victors or decorated

the temples of France and Italy. After the plucking up of the Hungarian Horn, the New Dominion was bounded by the conflux of the Danube with the Teyss and the Save, with the unprofitable provinces of Istria, Liburnia and Dalmatia. The rest of the Ten Horns, which had degenerated into petty sovereignties, revered the power of Charlemagne, implored the honor and support of his alliance, and styled him their common parent, the sole and supreme emperor of the West. Two-thirds of the western empire of Rome were subject to him; while the other third was still possessed by the Dragon of Constantinople, in conflict with the Saracens, whose mission was to torment, but not to kill, the body politic of the east, during two periods of five months of years each (Apoc. 9:5, 10).

It is worthy of note here, that in treating of the enemies with which Charlemagne had to contend, the historian expresses his surprise that he should prefer attacking the poverty of the North to the riches of the South. "It was an effect of his moderation," says Gibbon, "that he left *the maritime cities* under the real or nominal sovereignty of the Greeks ... The three and thirty campaigns laboriously consumed *in the woods and morasses of Germany*, would have sufficed to assert the amplitude of his title by the expulsion of the Greeks from Italy and the Saracens from Spain. The weakness of the Greeks would have ensured an easy victory, and the holy crusade against the Saracens would have been prompted by glory and revenge, and loudly justified by religion and policy." But the historian did not know, or at least recognize the truth, that Charlemagne and the Saracens were the sword of *Yahweh* appointed to work out His purpose, which He had revealed to his servants through the apostle John. He did not intend Charlemagne and the Saracens to destroy one another. He gave the Saracens a mission against the demoniacal anti idol worshippers of the East and South, and when they exceeded it, he caused the grandfather of Charlemagne, named Charles Martel, to give them a signal overthrow at Chalons, A.D. 732. He treated the first Napoleon in the same way at Moscow. Charlemagne's mission was precisely that which excited Gibbon's surprise. He was not employed by the Eternal Spirit against the *maritime dominions*. Hence, what Gibbon styles "*his moderation*." The Providential work before him was an operation in which the Romans with all their skill and power could have succeeded. His work was the *subjugation of Germany*. This is why he laboriously consumed thirty-three campaigns in the woods and morasses of Germany. These constituted "*the Earth*" out of which the Two-Horned Dominion was to ascend—the *Middle Europe* of our time. This was to be the arena of the Little Horn among the Ten. Besides founding a dominion over the population of these woods and forests, he was to pluck up by the roots three of the Ten Horns. This enlarged his mission to the work of annexing Italy and Hungary to his *Mitteleuropische Reich*, or Middle European Kingdom, as the Germans style it. By the annexation of Italy, he also annexed the Roman Church with its Universal Bishop; and in so doing he inserted a pair of Eyes and a Mouth into his Horn, of which he regarded himself as the ruling brain.

Here, then, was an *imperial ecclesiastical dominion*, consisting of the episcopal orders and lay nobility under a secular chief, as the ruling power. This imperial constitution of the Beast of the Earth was predicted by John in the words, *elalei hos drakon, he spake as being a Dragon*. The reader is well aware that a dragon is the symbol, both in Heraldry and the Apocalypse, of the dominion of an emperor, not of a simple king. This new power was an emperorship among neighboring kingdoms; and the large admixture of the clerical orders with the lay nobles, over whom they preponderated in the administration of state affairs, constituted it an EPISCOPAL POWER. Charlemagne seems to have foreseen that the claims of the clergy, though inactive against himself, would be urged in after times, and at length overshadow his throne. He determined, therefore, to assert the independent right of monarchy and conquest. Hence, the year before his death, A.D. 813, he summoned a parliament at Aix-la-Chapelle, where he asked every one present whether they would be pleased that he should give his son Louis, afterwards styled "the Pious," the title of Emperor, and they assenting made him his colleague in the empire. At this coronation he commanded Louis to take the crown from the altar, and with his own hands, without intervention of

pope or bishop, to place it on his head, as a gift which he held from his father from God, and from the nation.

Charlemagne became king of the Franks in 768 A.D.. He was a skilled warrior, and extended his influence over the neighbouring states. He was appealed to by the Pope to defend Rome from the Lombards. He decisively defeated them, and forced them to submit to his rule. On the eve of the year 800 he was crowned Emperor of what was then termed the Holy Roman Empire. His vast kingdom, with its many provinces, included most of the countries in Europe. Significantly, his eastern borders roughly followed the line taken by the Iron Curtain of today. On the death of Charlemagne, his empire was divided up among his sons, and mutual hostility was manifested by them. This led to the Treaty of Verdun in 843 after which France, Germany and Italy emerged as the most powerful European nations. France remained independent, and the Holy Roman Empire was identified with Germanic rule—*Publishers*.

Charles the Great died A.D. 814, aged 72 years, having reigned forty-eight years, and as an emperor fourteen. His sceptre was transmitted from father to son in a lineal descent of four generations, and the ambition of the popes was reduced to the empty honor of crowning and anointing these hereditary princes who were already invested with their power and dominions.

27. Two Horns Like A Lamb's

The dominion ascending out of the earth and planted in Middle Europe, had that peculiarity in its constitution that would entitle it to be Apocalyptically and symbolically represented by "*two horns like to a lamb*."

A *horn* is a dynastic symbol—a symbol of power. A dominion having *two* horns is a sovereignty dominated by a plurality of dynastic or ruling orders, which, in their speaking or ruling, "*as a dragon*," are imperial. But these two imperial dynastic orders are not compared to the horns of an antelope or a buffalo; if to the former, it would have indicated something analogous to swiftness; or to the latter, to endurance and strength; but they are likened to *a lamb*. Every one knows the characteristics of a lamb—meek, patient, inoffensive, and unresisting under the knife of the slayer. It is the Apocalyptic symbol of Deity sacrificially manifested in the flesh, through which the lamb-like characteristics were displayed. But it is not in this sense that we find the lamb's horns illustrative of the character of the Beast of the Earth; for the prophecy itself shows that its ruling characteristics are the very reverse of inoffensiveness and meekness; for it causes all who do not obey its mandates to be killed. But a lamb being symbolical of "the Shepherd and Bishop of souls," comes also to represent things ecclesiastical. The true believers, or the saints, are all in the Lamb, because they are "in Christ," and constitute "his body the Ecclesia." They are, in other words, invested or clothed with the lambskin, and the horns of an animal are appendages of its skin. Hence, "*horns like a lamb*" would fitly symbolize *a body ecclesiastical claiming to be Christian*; and such a claimant might pass for Christian, if things were not affirmed of it incompatible with the principles of Christ. A truly Christian body would not set up an Image of the wounded sixth head of the beast to be worshipped upon the pain of death. This the Beast of the Earth was to do; and since he arose, has done. We are, therefore, under the necessity of concluding that whatever ecclesiastical domination may be represented by *the sheep's clothing*, "pallium," or state mantle, it is not a real sheep dominion, but a counterfeit one—the Dominion of the Romish Dragon in Sheep's clothing.

Such was the dominion of which Charlemagne was the founder in the eighth, and beginning of the ninth, centuries. These were the age of the Romish Bishops, as the eleventh and twelfth centuries were

of the Popes. The Carolingians and the Bishops were the Beast of the Earth in its primary phase. The position assumed by Charlemagne was military, civil and ecclesiastical. He was head of the church and head of the state. "The sovereign," says Hallam, "who maintained with the greatest vigor his ecclesiastical supremacy was Charlemagne. Most of the capitularies of his reign relate to the discipline of the church. Some of his regulations are such as men of high-church principles would, even in modern times, deem infringements of spiritual independence." He enacted of his own will that "no legend of doubtful authority should be read in the churches, but only the canonical books, and that no saint should be honored whom the whole church did not acknowledge. These were not passed in a synod of bishops, but enjoined by the sole authority of the emperor, who seems to have arrogated a legislative power over the church which he did not possess in temporal affairs. Many of his other laws relating to the ecclesiastical constitution, are enacted in a general council of the lay nobility as well as of the prelates, and are so blended with those of a secular nature, that the two orders may appear to have equally consented to the whole. But whatever share we may imagine the laity in general to have had in such matters, Charlemagne himself did not consider even theological decisions as beyond his province; and in more than one instance, manifested a determination not to surrender his own judgment, even in questions of that nature, to any ecclesiastical authority.

This mosaic now in the Lateran is attributed to Leo III who laid the basis of the Holy Roman Empire or two-horned beast of the earth (Rev. 13:11) when he crowned Charlemagne on December 25, 799. It depicts Peter (*seated*) extending the Ecclesiastical Pontificate authority to Leo (*left*) and the Political power to Charlemagne (*right*)—*Publishers*.

"This part of Charlemagne's conduct is duly to be taken into the account, before we censure his vast extension of ecclesiastical privileges. Nothing was more remote from his character than the bigotry of those weak princes who have suffered the clergy to reign under their names. He acted upon a systematic plan of government, conceived by his own comprehensive genius, but requiring too continual an application of similar talents for durable execution. It was the error of a superior mind, zealous for religion and learning, to believe that men (the clergy) dedicated to the functions of the one, and possessing what remained of the other, might, through strict rules of discipline, enforced by the constant vigilance of the sovereign, become fit instruments to reform and civilize a barbarous empire. It was the error of a magnanimous spirit to judge too favorably of human nature, and to presume that great trusts would be fulfilled, and great benefits remembered.

"It is highly probable, indeed, that an ambitious hierarchy did not endure without reluctance this imperial supremacy of Charlemagne, though it was not expedient for them to resist a prince so formidable, and from whom they had so much to expect. But their dissatisfaction at a scheme of government incompatible with their own objects of perfect independence, produced a violent recoil under Louis the Debonair (Charlemagne's son and successor) who attempted to act the Censor of ecclesiastical abuses with as much earnestness as his father, though with very inferior qualifications for so delicate an undertaking. The bishops (the Romish Wolves in sheep's clothing) accordingly, were among the chief instigators of those numerous revolts of his children which harassed this emperor. They set upon one occasion, the first example of a usurpation which was to become very dangerous to society, the deposition of sovereigns by ecclesiastical authority. Louis, a prisoner in the hands of his enemies, had been intimidated enough to undergo a public penance; and the Bishops pretended that, according to a canon of the church, he was incapable of returning after to a secular life, or preserving the character of sovereignty. Circumstances enabled him to retain the empire, in defiance of this sentence; but the church (the *two horns like a lamb*) had tasted the pleasures of trampling upon crowned heads,

and was eager to repeat the experiment. Under the disjointed and feeble administration of his posterity in their several kingdoms the Bishops availed themselves of more than one opportunity to exalt their temporal power. Those weak Carolingian princes, in their mutual animosities, encouraged the pretensions of a common enemy. Thus, Charles the Bald, and Louis of Bavaria, having driven their brother Lothaire from his dominions, held an assembly of some bishops, who adjudged him unworthy to reign, and after exacting a promise from the two allied brothers to govern better than he had done, permitted and commanded them to divide his territories. After concurring in this unprecedented encroachment, Charles the Bald had little right to complain when, some years afterwards, an assembly of bishops declared himself to have forfeited his crown, released his subjects from their allegiance, and transferred his kingdom to Louis of Bavaria. But, in truth, he did not pretend to deny the principle which he had contributed to maintain. Even in his own behalf he did not appeal to the rights of sovereigns, and of the nation they represented. ‘No one,’ said this degenerate grandson of Charlemagne, ‘ought to have degraded me from the throne to which I was consecrated, until, at least, I have been *heard and judged by the Bishops*, through whose ministry I was consecrated, who are called *the Thrones of God* in which God sitteth, and *by whom he dispenses his judgments*; to whose paternal chastisement I was willing to submit, and do still submit myself.’”

These are very remarkable passages, and throw considerable light upon the episcopal and ecclesiastical character of the new dominion of the earth. “It seemed,” says Hallam, “as if Europe was about to pass under as absolute *a domination of the hierarchy*, as had been exercised by the priesthood of ancient Egypt, or the Druids of Gaul.” Such was the appearance of things which did not belie the reality; so that the appearance, the reality, and the Apocalyptic representation thereof are found to be in harmony. What could more fitly symbolize a dominion in which the episcopal orders were the controlling element than a Beast with two horns like a Lamb, and speaking as a Dragon? The sheep’s clothing was a mantle of the imperality, and strikingly significant when we come to know the customs peculiar to the Romish, or Latin church. Dr. Keith quotes from “Rome in the XIXth Century,” the following: “There is a peculiar sort of blessing given to two lambs on Jan. 21, at the church of St. Agnes without the walls; from the sainted fleeces of which are manufactured, I believe, by the hands of nuns, two holy mantles called *pallj*, which the pope presents to the Archbishops as his principal shepherds.” This was a literal investiture with sheep’s clothing, which was completed in the Mitre with its two horns, originally springing up right and left over each ear.

In one of his notes, Mr. Elliott informs the reader, that the Jesuit, Joseph Acosta, after approvingly stating the common patristic idea that the second Beast symbolized “a multitude of Antichrist’s preachers on whom are the horns of a lamb, because through hypocrisy they pretend that they are saints,” proceeds to express his opinion that probably *some eminent church dignitary*, supporting Antichrist, might very possibly be specially intended; because of *two Lamb’s horns being the symbol of the episcopal dignity*: “*quendam acerrimum Antichristi defensorem; eum merito non regem, aut militem, sed virum in ecclesia insignem, quod duo agni cornua episcopalis dignitatis insigne sint.*”

Another Jesuit named Lacunza in considering the beast of the earth’s Lamb-like horns, seems to have recognized their identity with the priesthood to which he belonged. “Our priesthood it is,” he exclaims, “and nothing else, which is here signified under the metaphor of a beast with two horns like those of a lamb.”

Elliott also quotes from a work styled “The Church of our Fathers” in which the author in his chapter on the *Mitre*, observes how at the opening of the eleventh century, shortly after the Pope’s complete subordination of the Western Clergy to himself, the first sproutings, as it were, of the two horns began to show themselves: and how the mitre then in England “arose into two short points, not raised before and behind as now, but right and left over each ear.” He illustrates from figures on the font in Winchester

Cathedral, as given in the *Vetusta Monumenta*. Bonanni remarks that the Greek Bishops do not use the mitre. It is a Latin distinctive.

Thus, the Spirit foreseeing that the Latin Episcopacy of the Western division of the Apostasy would symbolize its ecclesiastical dignity by a two-horned mitre and the fleeces of lamb, adopted them for the Apocalyptic symbol of a dominion to arise in the midst of Europe, the most striking characteristic of which would be its hierarchial and episcopal, so-called “Holy Roman,” constitution. In other words, the two episcopal Lamb’s horns are to the Beast of the Earth what the “Eyes like the eyes of a man” are to Daniel’s Little Horn. The eyes and the Lamb’s horns represent the same constituent of the dominion—the ecclesiastical orders of abbots, bishops, archbishops, cardinals and popes; a hierarchy of “Holy Orders” so-called which still support and overshadow the secular thrones of the Latin world.

Charles the Fat was the last emperor of Charlemagne’s family. From his abdication to the establishment of Otho the First may be deemed a vacancy of seventy four years. His father Henry the Fowler, by birth a Saxon, was elected, by the suffrage of the nation, to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, the first and greatest of the Othos. In the north, he propagated the two-horned superstition by the sword, and subjected the Slavic nations of the Elbe and Oder to its authority. He planted German colonies in the marshes of Brandenburg and Sleswig; and the king of Denmark, and the dukes of Poland and Bohemia confessed themselves his tributary vassals. At the head of a victorious army, he passed the Alps, subdued the kingdom of Italy, delivered the Pope, and finally fixed the crown of the Two-Horned Romish Episcopal Dragon in the name and nation of Germany. “From that memorable era” (A.D. 962) says Gibbon, “two maxims of public jurisprudence were introduced by force and ratified by time; *first*, that the prince, who was elected in the German diet, acquired at that instant, the subject kingdoms of Italy and Rome: *Second*; But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman Pontif’”.

The popes had not yet reached the height of their ambition. The secular constituent of the Beast was still the imperial master of the popes. This will appear from the established order of their election from A.D. 800 to A.D. 1060. On the death of a pope, the seven cardinal-bishops of Ostia, Porto, Velitra, Tusculum, Præneste, Tibur, and the Sabines, the suburban dioceses of the Roman province, recommended a successor to the suffrage of the college of cardinals, and their choice was ratified or rejected by the applause or clamor of the Roman people. But the election was imperfect; nor could the pontiff be legally consecrated till the emperor, the Advocate of the Church, had graciously signified his approbation and consent. The imperial commission examined, on the spot, the form and freedom of the proceedings; nor was it till after a previous scrutiny into the qualification of the candidates, that he accepted an oath of fidelity, and confirmed the donations which had successively enriched the patrimony of St. Peter. In the frequent schisms, the rival claims were submitted to the sentence of the emperor; and in a synod of bishops he judged, condemned, and punished, the crimes of a guilty pontiff. Otho the First imposed a treaty on the senate and people, who engaged to prefer the candidate most acceptable to his majesty: his successors anticipated or prevented their choice; and bestowed the Roman benefice, as they bestowed the bishoprics of Cologne or Bamberg, on the chancellors or preceptors.

It is unnecessary to adduce any further historical illustration of this two-horned dominion of the earth. Enough has been cited for its identification. The history of the Holy Roman or German empire is the history of the Beast of the earth with two horns like a Lamb, and speaking as a Dragon. I shall therefore conclude this section in the words of Gibbon, that in the fourteenth century “the hereditary monarchs of Europe (the Ten Horns) confessed the pre-eminence of the German Cæsar’s rank and dignity; he was the first of the christian (catholic) princes, the temporal head of the great Republic of the West; to his person the title of majesty was long appropriated; and he disputed with the Pope the sublime

prerogative of creating kings and assembling councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles IV; and his school resounded with the doctrine, that the Roman emperor was the rightful sovereign of the earth from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as a heresy, since even the gospel had pronounced, ‘And there went forth a decree, that *all the world* should be taxed’.”

28. *The Episcopal Beast Causeth the Earth To Worship The First Beast*

“And he exerciseth all the authority of the first beast in its presence; and causeth that the earth and the dwellers therein worship the first beast, the plague of whose death was healed”—Verse 12.

It is evident, from the last clause of this verse, that “the first beast” referred to in that clause is not the whole of the Ten Horns, nor all the Seven Heads, but only one particular head. We are authorized to say this, because “the plague” is, in the third verse, affirmed of “*one of the heads*” of the Beast of the Sea—of only one of them. This is the special import of the phrase in this clause; but in the first clause of the text, “the first beast” must be understood in a more general sense. The Episcopal Power “exerciseth all the authority of the first beast *in its presence*”—*enopion*. Though the secular authority of the emperors of the Holy Roman dominion, on the accession of the Saxon line, did not extend over France, which is one of the ten horns, the episcopal authority of the dominion was dominant in all the countries of Europe. It may therefore be truly said, that the Episcopal Beast of the Earth exercised all the authority of the first beast’s horns “in its presence.” This “presence” is illustrated by Daniel’s Little Horn standing contemporaneously in the midst of the Ten Horns; and besides occupying its own German territory, also standing upon that of the Vandals, Lombards, and Huns. From these considerations, it is regarded in the prophecy as the chief authority among the powers of the imperial republic of the west. In fact, this thirteenth chapter is a symbolical exposition of the constitution of Modern Europe in its civil and ecclesiastical relations. It does not undertake to exhibit it in all the phases it has assumed in the course of over a thousand years; but only an heraldic representation sufficiently striking for a ready recognition by those servants of the Deity who have made themselves acquainted with the things that have been, and those which do exist. The recognition of the “Holy Apostolic” Cæsars by the hereditary monarchs of Europe, as the supreme majesty of their political system, as testified in the concluding words of the previous section, constituted their order “*the Sun*” of the European firmament. The reader will please bear this in mind, for it was upon this Sun that the Fourth Angel poured out his vial; and in so doing scorched men with fire (Apoc. 16:8, 9).

Now, this Imperio-Episcopal, or Little Horn, power “causeth that the earth and the dwellers therein worship the first beast, the plague of whose death was healed.” In other words, causeth that the tribes, and tongues, and nations referred to in the seventh verse, worship, or do homage to, the Sixth Head, or form of government, common to the Dragon and Beast of the Sea. The phrase “the First Beast” is evidently elliptical; and stands for “the Sixth Head of the First Beast;” for this was the only head of the Seven that was healed, or restored to sovereignty in Rome.

The re-establishment of Imperialism upon the Seven Mountains, signaled by the coronation of Charlemagne, Emperor of the Romans, by the hand of the Chief Bishop of the New Empire, was the healing of the Sixth Head so grievously wounded by the Gothic sword. Rome was no longer in the rank to which she had been reduced by Justinian’s “Pragmatic Sanction” of A.D. 554. This ordinance placed her among the cities of the second rank in the Graeco-Roman, or Byzantine, empire; but by her becoming the capital of the Holy Romano-Francic, and afterwards Romano-Germanic, dominion, she was restored to the imperial, or dragonic, sovereignty; and the plague of her death was healed.

This was a great revolution in the fortunes of the so-called “Eternal City.” By the restoration of Western Imperialism, an Eighth Form of Government, styled in Apoc. 17:8, “*the beast that was, and is not, yet is,*” was established upon the Seven Mountains. In the seventeenth chapter, the two-horned episcopal element of the Beast of the Earth is replaced by the Great Harlot Mother of the Churches of the Gentiles; while the secular element is expanded into the Scarlet-colored Beast, symbolical of Ezekiel’s Magogian confederacy of powers, which is the last phase of Daniel’s Fourth Beast—the Eighth Head in its final manifestation, which, John says, “*is of the Seven, and goeth into perdition*”—a confederacy in which the European imperialism and royalties combine against Christ, and the Saints in the war of the great day of God Almighty (Apoc. 17:14; 16:14; 19:19–21).

But the development of the Sixth Head of the Beast into the Eighth, was not only the healing of the plague of death, but it signalized the termination of the third part of the day, and the third part of the night, during which the third of the sun, moon, and stars of the Roman Firmament, Heaven, or Aerial, were to be darkened, or eclipsed, by the judgment of the Fourth Wind-Trumpet (Apoc. 8:12). This period of two hundred and forty years having elapsed, Charlemagne, the Sovereign of Rome and Italy, was no longer content with the substance of imperial authority, and the title of PATRICIAN OF ROME inherited from Pepin, which only represented the service and alliance of the Frank monarchs as Protectors of the Roman Pontiff and his church: he was ambitious of shining in the splendor of imperialism, as the coequal in the Roman Air of the Constantinopolitan emperors. This honor, however, he was providentially restrained from till the 240 years were expired; but after this, as have already seen, on Dec. 25, 799, he added to his title of *Patrician*, that of *Augustus, and Emperor of the Romans*. Thus the eclipse of the third of Rome’s day ended, the plague of the first Beast’s death was healed, and all of whom there hath not been written the names in the Book of Life from the foundation of the world, were caused to wonder or adore (ch. 17:8).

29. Fire Descending from the Heaven

“And he works great wonders, so that he causeth fire also to descend out of the heaven into the earth in the presence of the men”—Verse 13

The wonder-worker is the Beast of the Earth, or New Power; hence the *semeia* wrought must have been such “wonders” as military and ecclesiastical human powers have the ability and are known to work. In other words, they were wonderful, or remarkable, events, brought to pass by fraud and battle, “in the presence of the men” of the tribes, tongues, and nations of the European “Wilderness” (ch. 17:3). The thirty-three campaigns of Charlemagne in the woods and forests of Germany, in which he subjugated the pagan aborigines of that country, and imposed upon them the superstition of the Roman Priesthood, were among the wonders whereby fire was caused to descend upon them out of the heaven. The wars of Otho the First, by which the limits of his kingdom, which his father, Henry the Fowler, had transferred from the French to the Germans, were enlarged on every side; and by which the Ten-Horned Superstition was propagated northward, and forced upon the Sclavonian nations of the Elbe and Oder; the marches of Brandenburg and Sleswig, Poland and Bohemia—were also “great wonders, causing fire to descend out of the heaven,” in which the Two-Horned Beast of the Earth was enthroned. The “fire” which descended was the *consuming wrath* of the Little Horn, ministered by this military apostle of the Dragon-speaking Beast of the Earth, Otho the First. “Fire,” says Daubuz, “with such adjuncts as betoken that it is not put for light, denotes destruction, or torment, great sickness, war and its dismal effects; and is thus used in Isa. 42:25; 66:15; Ezek. 22:20–22; Zech. 13:9. So Persecution is represented by fire, 1 Peter 1:7; 4:12; 1 Cor. 3:13, 15. So in the Andromache of Euripides, ver. 147, *dia puros*, through fire,

signifies through murder. And thus Sophocles calls the mischief done by the Sphinx to Thebes, ‘a foreign flame of mischief.’” *Fire from heaven* signifies the commination of persons in authority—their denunciations of vengeance and punishment, as well as their wrath and fury in actual manifestation. Fire proceeded out of the mouth of the Deity’s two prophets, symbolized by the two olive trees and two candlesticks (Apoc. 11:5). The reader will note the different sources of the Beast’s fire, and the fire of the Two Witnesses. The fire of the Beast comes from “the heaven” in which the Beast reigns; but the fire of the Two Prophets proceeds out of their mouth. They devoured their enemies with this fire; in other words, they killed them. Their enemies are Apocalyptically symbolized by the Beast of the Sea and the Beast of the Earth, and the Image of the Sixth Head of the Beast, which is the False Prophet that worketh wonders in the presence of the Ten Horns, by which he deceiveth them that had received the mark of the Beast, and them that worshipped his Image (ch. 19:20). These made war upon all the inhabitants of the European Wilderness who did not worship them, whether they were Slavic pagans, the Two Witnesses, or the Saints. The Slavonians and the Witnesses fought the fire of the Beast’s heaven with the fire of their own power, though in the end they had to succumb; the fire of their mouth was extinguished by the prevailing of the Beast against them.

But the fire of the Two Horned Beast’s heaven, which the authorities of that aerial were able to cause to flame forth with scorching and destructive effect, did not consist solely in war and its calamities. Had the Beast consisted solely and simply of a secular military power, its fire would have been restricted to its warlike operations; but it did not. It is also an ecclesiastical power; therefore its fire must be more or less of an episcopal character. Ecclesiastical fire is the flashing and forked lightnings of episcopal wrath, thundered against kings, nations, and peoples obnoxious to its displeasure. This fire used to be consuming and terrible, and was ministered by the Two Horns like a Lamb, or the Romish Episcopacy, whose judicial fire is its anathemas, or curses, and excommunications, executed by the secular authorities in all the Horn-Kingdoms of the European Commonwealth. These are sometimes called “the Thunders of the Vatican,” whence they rolled forth, echoing through the heaven by the co-operation of the clergy. These lightnings and thunderbolts, as the Romanists themselves style them, were hurled by Pope Innocent, the Roman Jupiter Tonans, in the Council at Lyons against the emperor Frederick, A.D. 1245, to the great terror of the bystanders. “These words,” says the record, “uttered in the midst of the Council struck the hearers with terror as might the flashing thunderbolts. When, with candles lighted and flung down, the Lord Pope and his assistant prelates flashed their lightning fire terribly against the emperor Frederick, now no longer to be called emperor, his procurators and friends burst into bitter wailing, and struck the thigh or breast. ‘That day,’ said one of them, ‘that day of wrath, of calamity, and of woe!’” The flinging down of lighted candles from an elevated position by the excommunicators, a mimic representation of fire from heaven, was the usual accompaniment of the solemn and great excommunication pronounced annually at the feast *Cæna Domini* by the Pope in person, his Cardinals and his Priesthood, against all heretics from the elevated Vestibule of the Lateran Temple at Rome; and was directed to be practised by the Romish Bishops elsewhere also on certain solemn occasions.

In the nineteenth century and in Protestant countries we have no experience of the effects of this ecclesiastical fire from heaven. It is now as harmless as the faintest sheet lightning. Even in Italy the papal bolts are ineffective and despised. Not so, however, in centuries past. The estate or person of the excommunicated might be attached by the magistrate; and marks of abhorrence and ignominy attended these penalties. They were to be shunned, like men infected with leprosy, by their friends, their families, and servants. Two attendants only remained with Robert, king of France, who on account of an irregular marriage, was put to this ban by Gregory V. and a Roman Council, A.D. 997. The *Beautes de l’ Histoire de France*, p. 104, thus describes the result: “Excommunication was at this epoch a terrible weapon in

the hands of the sovereign Pontiff. Every one fled with horror from him who had been struck by it. The lords broke off all commerce with the king. There hardly remained any attendants with him to serve him. And these threw all the fragments of his table into the fire rather than eat them." The mere intercourse with a proscribed person incurred the "lesser excommunication," or privation of the sacraments, and required penitence and absolution. In some places, a bier was set before the door of an excommunicated individual, and stones thrown at his windows. Every where the excommunicated were debarred of a regular burial. Their carcasses were supposed to be incapable of corruption, which was thought a privilege unfit for those who had died in so irregular a manner.

But as excommunication, which descended from the heaven only upon one and perhaps an obdurate sinner, was not always efficacious, the Lamb-Horned constituent of the Beast had recourse to a more scorching and comprehensive punishment. For the offence of a nobleman, the ecclesiastical power put a county, for that of a prince, his entire kingdom, under an interdict, or suspension of religious offices. No stretch of tyranny was more fiery than this. During an interdict, the Saints' Bazaars, in which the clergy "who have the mark or the name of the beast, or the number of his name" trade their wares, were closed, the bells silent, the dead unburied, no rite but those of sprinkling and extreme unction performed. This fiery wrath descended upon those who had neither partaken of, nor could have prevented the offence, which was often but a private dispute, in which the pride of a pope or bishop had been wounded.

This fire issuing from the Beast's heaven and descending episcopally "in the presence of the men," or "of the beast," ver. 14, was the motive power of the machinery worked by the clergy, the lever by which they moved. "From the moment," says Hallam, "that these interdicts and excommunications had been tried, (and they originated subsequently to the ascent of the Beast out of the earth,) the powers of the earth might be said to have existed only by sufferance." The party scathed by this episcopal lightning had no remedy but submission. He who disregards such a sentence, says Beaumanoir, renders his good cause bad. "One is rather surprised," continues Hallam, "at the instances of failure, than of success, in the employment of these spiritual weapons against sovereigns, or the laity in general. It was perhaps a fortunate circumstance for Europe, that they were not introduced, upon a large scale, during the darkest ages of superstition. In the eighth or ninth centuries they would probably have met with a more implicit obedience. But after Gregory the Seventh (the notorious Hildebrand, elected pope A.D. 1073) as the spirit of ecclesiastical usurpation grew more violent, there grew up by slow degrees an opposite feeling in the laity, which ripened into an alienation of sentiment from the church, and a conviction of that sacred truth, which superstition and sophistry have endeavoured to eradicate from the heart of man, that no tyrannical government can be founded on a divine commission." I shall close this section with the remark, that Hallam's so-called "sacred truth," is in direct opposition to Paul's declaration in Rom. 13:1, that "there is no power but from Deity; and that existing powers have been put under Deity." The tyrannical governments of "the Earth" and "the Sea," are ordained of Him as his sword, to punish with war and other tormenting oppressions, the evil doers of the Apostasy for their abominations, and blasphemies uttered against Him "to blaspheme his name, his tabernacle, and the dwellers in the heaven;" until the time shall come to give judgment to the saints, whose mission it will then be "to execute vengeance upon the nations and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written: this honor have all the Saints" (Psa. 149:7-9). This will be "fire descending from the Deity out of heaven, and devouring them," at whatever epoch it may flame.

30. *The Image of the Beast*

"And he deceives the dwellers upon the earth through the wonders which it was given to him to have worked in the presence of the beast; saying to the dwellers upon the earth, to have an Image made to the beast

that hath the plague of the sword, and lives. 15. And it was given to him to give spirit to the Image of the beast; that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be put to death."

On account of the difficulties and ill success of commentators in the exposition of the Image of the Beast here spoken of, Vitringa has said, "*est in hac parte prophetiae quod interpret cruciat*"—*it is in this part of the prophecy that the interpreter is tormented*. It would be no profit to the reader to specify their failures, for they are legion. The Image of the Beast has not only tormented them, but they have sadly tormented the Image, until it has been reduced to no Image at all. The commentators have commented upon one another, satisfactorily proving each other wrong; but when asked, what is the true solution of the mystery, they give no sign; so that we have to conclude, that what Doddridge confesses of himself is applicable to them all, saying, "what the Image of the Beast is, distinct from the Beast itself, I confess I know not."

But before we approach the Image these words of the text demand attention in passing, "and he *deceives* the dwellers upon the earth *through the wonders* which it was given him to work in the presence of the beast, etc." The word rendered "deceives" is *plana*, which also signifies, to lead astray, cause to wander; metaphorically, *to mislead, deceive, cause to err*. Understanding from the previous section what the *semeia*, wonders, or miracles, were by which the wonder-working Beast was enabled to cause fire to descend from the heaven, we may thence determine the nature of the deception practised. The dwellers upon the earth were "deceived" in being led astray by clerical fraud, and episcopal and military violence; which is characterized by Paul as "the working of the Satan *with all power* and signs, and lying wonders, and with all the deceivableness of unrighteousness in them that perish" (2 Thess. 2:9). The Beast of the Sea, or Sixth and Seventh Head, Ten Horns, and Mouth; that is, so much of it as is contemporary with Apocalyptic times: the Beast of the Earth, or Little Horn and Eyes of Daniel's vision, and the Image of the Beast—are all symbolical of "the Satan;" and were all manifested after the same kind of "working," which Paul subdivides into all kinds of *dunamis*, and *semeia*, and lying *terata*, which cover the whole ground of military, civil, and ecclesiastical violence, oppression, and fraud.

After the death of Charlemagne the Holy Roman Empire became Germanic in character instead of French as under him—*Publishers*.

He deceives through his wonder-working in the presence of the Beast. To what result does he deceive the dwellers upon the earth, or inhabitants of the territory of the Holy Germano-Roman dominion? To the making of an Image of the Beast that had the plague of the sword, and lives. In other words, in the metaphorical deception, or deceiving operation, there is *a conflict of powers* resulting in the development and compulsory establishment of the Image of the Beast.

But, who is the instrumental deceiver and wonder-worker causing the development and establishment of the Image? The Beast of the Earth. True. But the Beast of the Earth is an aggregate of powers almost co-ordinate; such as the episcopal or ecclesiastical, and the secular imperial. Which of these orders in the state was the wonder-working deceiver? Exclusively neither. The wonder-working consisted in the bitter and sanguinary, conflicts between the Crown and Mitre, the two-horned symbol of the Romish Hierarchy; the result of which was the triumph of the Mitre over the Imperial Crown; by which the Hierarchy became independent of the secular order of the dominion. This Sovereign and Imperial Hierarchy, capitalized by the Dynasty of the Popes, and known commonly as the Papacy, is the Image of the Beast.

This wonder-working of the Lamb-Horned Beast is said to be transacted “in the presence of the beast.” This phrase is equivalent to that in the thirteenth verse, “in the presence of the men”—*enopion ton anthropon*: “the beast” in the one phrase being symbolical of “the men” in the other. Here is one Beast wonder-working in the presence of another Beast. Did not Daniel’s Little Horn work its wonders in the midst of the Ten Horns when, coming up after them and among them, it plucked up three of them by the roots, and incorporated their peoples and annexed their territory to its own? After the same manner the Hierarchial and Imperial Orders of the Lamb-Horned, or Mitred Beast, waged their intestine conflicts in the presence of the Ten Horns of the Beast of the Sea. In 1866, we had an example in point when Prussia, Austria, and Italy, countries of the Lamb-Horned Beast, were wonder-working in internecine war, in the presence of the rest of the European Powers who stood as spectators of the strife.

The wonder-working deceit was to develop an *eikon*, an image or likeness. Not an original, but a resemblance to something that had previously existed. As the prophecy is a symbolical revelation of powers to be developed in the Court of the Gentiles during the 1260 years of the subjection, or down-treading of the saints, the image to be developed was the likeness of some previously existing power. It was to be an image the counterpart “to the Beast *that hath* (*ho echei* in the present tense) the plague of the sword, *and lives*.” What beast is this? I have shown that the Sixth Head of the Beast of the Sea was that which *had been smitten* with a deadly plague by the Gothic Sword; I have also shown that when Charlemagne founded the Imperial Lamb-Horned dominion, that the Sixth Form or Head, was healed, or came to life again in the West; and the New Empire became the Eighth Form of Government, or Head, upon the Seven Mountains. This being consummated, it became “*the Beast that lives*.” The Image was to be a likeness of this living Eighth Head; in fact, a co-ordinate dynasty in the Holy Germano-Roman Habitable; an independent ecclesiastical imperial dynasty—an *imperium in imperio*, occupying the relative position to the Lamb-Horned Beast, that the Blasphemous Mouth does to Daniel’s Little Horn.

The wonder-working deceiving power directed the deceived to have an Image made to the Beast that lives. The English Version of this text is what may be styled a free translation, and reads, “And deceiveth them that dwell upon the earth by *the means* of those miracles which he had power to do in the sight of the beast; saying to them that dwell upon the earth that they should make an image to the beast, which had the wound by a sword, and did live.” But the rendering I have given at the head of this section, is more literal. The word *legon* is rendered *saying*. The power of deception, or ability to deceive, the dwellers upon the earth is acquired, *dia ta sumeia ha edothe auto poiesai, through the wonders which it was given him to have worked*; hence what he *said* to the deceived or misdirected being the “saying” of a power, would be equivalent to an authoritative mandate, which it had the ability to enforce. The command of the power in the ascendant was *poiesai eikona to therio, to have made an Image to the Beast*; or, more conformable to our idiom, *to have an Image made to the Beast*. The English Version “*did live*,” as the rendering of *ezese*, implies that the Beast, to whose likeness the Image was to be conformed, did live once; but was not in existence in the epoch of the creation of the image. The original word is indefinite. It leaves the time of the living undefined. The living of the Beast is affirmed in the announcement of its death plague having been healed; and the absence in the premises of any intimation of subsequent death. Hence, the indefinite present *and lives, kai ezese* is the best rendering of the word in the text—they were directed to make an image to the Lamb-Horned Beast then, at the time of the creation of the Image, in hale and vigorous existence.

But the Image was not to be a mere form of government; it was to be both living and powerful. To this end, it was given to the thaumaturgic deceiver, *douvai pneuma te eikovi tou therion, to give spirit to the Image of the Beast*; so that it might perform all the functions of a potent and formidable despotism. This is implied in the words, “that the Image of the Beast might both speak, and cause as many as would not worship the Image of the Beast that they should be put to death.” This was a terrible inspiration—a

speaking Image murderously hostile towards all men, of all ranks and degrees, who would not bow down obediently to its sovereign behest. Such an imperiality was “a Mouth speaking very great things against the Most High”—(Dan. 7:8, 25); a Lion-Mouth, speaking great things and blasphemies against God to blaspheme his Name and his Tabernacle, and the dwellers in the heaven Apoc. 13:2, 5, 6; or, in the words of the eleventh verse, *elale hos drakon, it spake as a Dragon*; in other words, as being itself a Dragon, or imperial. This Dragonic Image was the arrogant, blaspheming, and ferocious speaking constituent, or Mouth, of the Lamb-Horn Beast of the Earth; and the great enemy that “made war against the Two Prophets, and the Saints, and overcame them” (ch. 11:7; 13:7, 15). Whosoever did not receive and would not submit to its oracular utterances were anathematized by it, and scathed with its fire from the heaven, or were excommunicated and penally destroyed as Heretics beyond the protection of law, the killing of whom was declared to be no murder. This Dragon-speaking Image decreed their extermination, and pronounced curses against all who should protect or harbor them while alive, or when dead give them any other than the burial of a dog. It decreed also the subordination of the secular powers to the spiritual, for the purpose of their extermination; and against them excited crusades, with the usual promise of remission of sins to the wretches who should bear its mark. Thus, pursuing its victims unto blood, which it drank in copious draughts unto lascivious intoxication (Apoc. 17:5, 6), it illustrated the oracle in the text, that “as many as would not worship the image of the beast should be killed.”

31. *The Image of the Beast Historically Identified*

The reader will remember what has already been stated concerning the relative position of the ecclesiastical and secular powers of the Lamb-Horned Dominion, as established by Otho the First, A.D. 962. It may, however, be as well to remark again in this place, that, when Otho fixed the imperial crown in the name and nation of Germany, he established the two following maxims of public jurisprudence;

1. That the prince, who was elected in the German diet, acquired, from that instant, the subject kingdoms of Italy and Rome.

2. But that he might not legally assume the titles of emperor and Augustus, till he had received the crown from the hands of the Roman Pontiff.

By the first maxim the election of the emperor by the secular electors of the empire made him the lord of the pope; who had no more power to withhold the crown and titles from the emperor elect, than the archbishop of Canterbury, whose function it is to crown the king of England, could withhold the crown and titles from the inheritor of the British throne. In the time of Otho, the Archbishop and Patriarch of Rome was to the Germano-Roman emperor, what the archbishop of Canterbury is to the king of England, namely, at once both chief subject, and chief bishop, of the respective beasts, or dominions. The bishop of Rome was elected by the college of cardinals, with the ratifying approval of the Roman people; but he could not be legally consecrated until the emperor had graciously signified his approbation and consent. This being the ecclesiastical and civil constitution of the Lamb-Horned Beast, it is plainly to be perceived, that there was nothing in the body politic answerable to the Image of the Beast that lives.

The years preceding the time of Hildebrand were a period of long and disgraceful servitude for the so-called “Apostolic See.” In reference to this Gibbon says, “the Roman Pontiffs of the ninth and tenth centuries, were insulted, imprisoned, and murdered, by their tyrants; and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies, that they could neither support the state of a prince, nor exercise the charity of a priest.” In the course of this long series of scandal, there were two sister-prostitutes named Marozia and Theodora, whose influence was founded on their wealth and

beauty, and their political and amorous intrigues. Their influence was sovereign, and the most devoted of their paramours were rewarded with the Roman Mitre, to which the Tiara had not yet been added. The bastard son, the grandson, and the great grandson of Marozia “a rare genealogy” of papal holiness, were seated in the chair of St. Peter, and it was at the age of nineteen that her grandson, John XII, became the Head of the Latin Church. Drunkenness, murder, discords, and gaming dishonored his profession, and disgraced the man. His simony was undisguised; and his blasphemous invocation of Jupiter and Venus, the consummation of his impiety. He lived in public adultery with the matrons of Rome; the Lateran palace was turned into a school of prostitution; and his rapes of virgins and widows deterred the female pilgrims from visiting the alleged tomb of St. Peter, lest, in so doing, they should be violated by his pretended successor. Charges were at length urged against him in a Roman synod in the presence of Otho the Great, who degraded him A.D. 967; an evident proof that the Image of the Beast was still a power in the undeveloped future, and had the design of Otho the third been carried into effect, A.D. 998, of abandoning the ruder countries of the North, to erect his throne in Italy, and to revive the institutions of the Roman monarchy, the Image of the Beast would have appeared in the likeness of the secular imperiality of Augustulus, A.D. 479; instead of in the likeness of that of the Lamb-Horned dominion, founded by Charlemagne and Otho the First.

But though the utmost licentiousness reigned in “the Eternal City,” where six popes were deposed, two murdered, and one mutilated, the temporal power of the clergy generally was cherished and exalted by the superstition or policy of the Saxon dynasty, which blindly depended on their moderation, and fidelity to the imperial crown. The bishoprics of Germany were made equal in extent and privilege, superior in wealth and population, to the most ample states of the military order. This was an important stride towards the troublesome development of the wonder-working deceiver. As long as the emperors retained the prerogative of bestowing on every vacancy these ecclesiastical and secular benefices, their cause was maintained by the gratitude or ambition of their friends and favorites. The personal and local conflicts of the popes in the tenth century, left them no leisure, if they had possessed the capacity, to perfect the great system of temporal supremacy which was to deprive the emperors of their prerogatives pertaining to the ecclesiastical affairs of the empire. In this age, they looked rather to a vile profit from the sale of episcopal confirmations, or of exemptions to monasteries.

The vices of the popes and their clergy were less dangerous to the secular imperialism of the Beast, than their virtues, whatever they might be. All writers concur in stigmatizing the dissoluteness and indecency that prevailed among the clergy. The bishops were obtruded upon their sees, as the supreme pontiffs were upon that of Rome, by force or corruption. A child of five years old was made archbishop of Rheims; and the see of Narbonne was purchased for another at the age of ten. By this relaxation of morals the Lamb-Horned Hierarchy began to lose its hold upon the prejudices of mankind. This favored the success of “*Heresy*” so-called; and the increase of secular authority and power in the nomination and investiture of spiritual fiefs. This power was exercised with the grossest rapacity. If the ancient canons against simony had been enforced, the church would almost have been cleared of its ministers. Affairs continued to wax worse and worse in the eleventh century, until reform was indispensable to avert the impending ruin of the dominion.

The German emperors of the House of Saxony conferred bishoprics in general by direct nomination; while the popes were nominated for suffrage by the seven cardinal-bishops of the Roman province, and their election by the college confirmed by the emperor. But in A.D. 1047, an explicit fight of nomination was conceded to Henry III, as the only means of rescuing the Roman church from the disgrace and depravity into which it had fallen. He appointed two or three popes of a very superior character to the illegitimate progeny of Marozia. This high imperial prerogative, however, was precluded from the possibility of its exercise, by the infancy of his son and successor, Henry IV, and by the factions of that

minority. Pope Nicolas II, published a decree in A.D. 1059, which restored the right of nomination and election to the Cardinals of Rome; but leaving the confirmation of the pope elect to Henry, "now king and hereafter to become emperor," and to such of his successors as should personally obtain that privilege. This decree is the foundation of that celebrated mode of election in a conclave of cardinals, which has ever since determined the Headship of the Speaking Image of the Beast. It was intended, not only to exclude the franchise of the citizens of Rome, who by their rabble-violence had forfeited their primitive right, but as far as possible to prepare the way for *an absolute emancipation of the papacy* from the control of the secular imperial chief of the Beast of the Earth; reserving only a precarious and personal concession to the emperors, instead of their ancient legal prerogative of confirmation.

"The real author of this decree," says Hallam, "and of all other vigorous measures adopted by the popes of that age, whether for the assertion of their independence, or the restoration of discipline, was Hildebrand, archdeacon of the church of Rome, by far the most conspicuous person of the eleventh century. Acquiring by his extraordinary qualities an unbounded ascendancy over the Italian clergy, they regarded him as their chosen leader, and the hope of their common cause. He had been empowered singly to nominate a pope on the part of the Romans, after the death of Leo IX, and compelled Henry III. to acquiesce in his choice of Victor II. No man could proceed more fearlessly towards his object than Hildebrand, nor with less attention to conscientious impediments. Though the decree of Nicolas II, his own work, had expressly reserved the right of confirmation of the young king of Germany (Henry IV), yet, on the death of this pope, Hildebrand procured the election and consecration of Alexander II without waiting for any authority. During this pontificate he was considered as something greater than the pope, who acted entirely by his counsels. On Alexander's decease, Hildebrand, long since the real head of the church, was raised with enthusiasm to its chief dignity, and assumed the name of Gregory VII. His plans, however, not being sufficiently mature to throw off the secular yoke of the Beast altogether, though he acted as pope from the day of his election, he declined to receive consecration until he had obtained the consent of the king of Germany. But this moderation was not of long continuance. The situation of Germany speedily afforded scope for the ambitious display of the wonder-working deceiving power. Henry IV., through a very bad education, was arbitrary and dissolute; the Saxons were engaged in a desperate rebellion, and secret disaffection had spread among the princes to an extent of which the pope was much better aware than the king. He began the contest between the Church and the Empire, the Mitre and the Crown, the Lamb-Horned Eyes of the Dragon-Horn, or in plain terms, between the spiritual and temporal orders of the Holy Germano-Roman dominion, by excommunicating some of Henry's ministers on pretence of simony, and made it a ground of remonstrance that they were not instantly dismissed. His next step was to publish a new decree against lay investitures. The abolition of these was a favorite object of Gregory, and formed an essential part of his general scheme for *emancipating the spiritual, and subjugating the temporal power*. The ring and crosier, it was asserted by the papal advocates, were the emblems of that power which no monarch could bestow; but even if a less offensive symbol were adopted in investitures, the dignity of the Romish Hierarchy was lowered, and its "purity" (!) contaminated, when its highest ministers were compelled to solicit the patronage or the approbation of laymen.

But interest in the question of investitures was suspended by other more extraordinary and important dissensions between the Church and the Empire. The pope, after tampering some time with the disaffected party in Germany, summoned Henry IV. to appear at Rome, and vindicate himself from the charges alleged by his subjects. Such an outrage naturally exasperated a young and passionate monarch. Assembling a number of bishops and other vassals at Worms, he procured a sentence that Gregory should no longer be obeyed as lawful pope. But the time was passed for those high prerogatives of former emperors. After A.D. 1073, the relations of dependence between Church and State were now

about to be reversed; in other words, the time had come to erect the Romish Hierarchy, under its chief bishop, into a supreme independent imperial monarchy, after the model of the secular, but superior to it: or as it is Apocalyptically expressed, “to have an Image made of the beast that lives.”

Gregory had no sooner received accounts of the proceedings at Worms, than he not only excommunicated Henry, but sentenced him to the loss of the kingdoms of Germany and Italy, releasing his subjects from their allegiance, and forbidding them to obey him as sovereign. This was another act initiatory of what might have seemed to be a romantic project of making himself the lord of “Christendom,” by not only dissolving the jurisdiction which kings and emperors had hitherto exercised over the various orders of the clergy, but also by subjecting to the papal authority all temporal princes, and rendering their dominions tributary to the See of Rome. This Gregory VII. undertook with great audacity. He proposed to “cause all, both small and great, rich and poor, free and bond, to receive the mark” of supreme papal authority, in which he and his successors, “through the wonders which” their party “had power to work in the presence of the beast,” were successful. Solomon, king of Hungary, dethroned by his brother Geysa, had fled to the emperor of Germany for protection, and renewed the homage of Hungary to the Secular Imperiality of the Lamb-Horned Beast. Gregory, who favored Geysa, exclaimed against this act of submission; and said in a letter to Solomon, “You ought to know that the kingdom of Hungary belongs to the Roman Church; and learn that you will incur the indignation of the Holy See (the Eyes of the Little Horn) if you do not acknowledge that you hold your dominions of the pope, and not of the emperor!”

This presumptuous declaration, and the neglect it met with, brought the quarrel between the Secular Horn, or empire, and the Lamb-Horned Eyes, or church, to a crisis. In his circular letters he repeatedly asserts, that “bishops are superior to kings, and made to judge them,” expressions alike artful and presumptuous, and calculated for bringing in all the churchmen of the world to his standard. Gregory’s purpose is said to have been to engage in the bonds of fidelity and allegiance to the so-called Vicar of Christ, as King of kings and Lord of lords, all the monarchs of the earth, and to establish at Rome an annual assembly of bishops, by whom the contests that might arise between kingdoms and sovereign states were to be decided; the rights and pretences of princes to be examined; and the fate of nations and empires to be determined.

The haughty pontiff knew well what consequences would follow the flaming thunderbolts of the heaven. The German bishops came over to his party forthwith, and drew along with them many of the nobles; the brand of civil war still lay smouldering, and a bull properly directed was sufficient to set it in a blaze: and those very princes and bishops who had assisted in deposing Gregory, gave up their emperor to be tried by the pope, whom they solicited to come to Augsburg for that purpose.

Henry suddenly finding himself almost insulated in the midst of his dominions, had recourse, through panic, to a miserable expedient. He crossed the Alps at Tyrol, accompanied only by a few domestics, with the avowed determination of submitting and seeking absolution of Gregory, his tyrannical oppressor, who was then at Canossa, on the Apennines, a fortress belonging to his faithful adherent the Countess Matilda. It was in the unusually severe winter of A.D. 1077. At the gates of this place he presented himself as a humble penitent. He alone was admitted into the outer court of the castle, where, being stripped of his robes, and wrapped in a woollen shirt and with naked feet and fasting, he was obliged to remain for three days in the month of January, while Gregory, shut up with his devout and affectionate Matilda, refused to admit him to his presence to kiss his feet. Matilda’s attachment to Gregory and hatred of the Germans were so great, that she made over all her estates to the Image of the Beast in process of creation: “and this donation,” says the historian, “is the true cause of all the wars which since that period have raged between the emperors and the popes. She possessed, in her own right, a great part of Tuscany, Mantua, Parma, Reggio, Placentia, Ferrara, Modena, Verona, and almost

the whole of what is now called the Patrimony of St. Peter, from Viterbo to Orvieto; together with part of Umbria, Spoleto, and the March of Ancona.”

On the fourth day the emperor was permitted to throw himself at the feet of the pope, who condescended to grant him absolution, after he had sworn obedience to the pontiff in all things, and promised to appear at Augsburg on a certain day to learn the pope’s decision whether or not he should be restored to his kingdom, until which time he also promised not to assume the imperial insignia. Thus while Henry got nothing but disgrace, his abject humiliation elated Gregory with great exultation, who now regarded himself, and not altogether without reason, as the lord and master of all the crowned heads of “the Earth” and “the Sea,” called “Christendom;” so that, in several of his letters, he said, it was his duty “to pull down the pride of kings.”

This extraordinary accommodation exceedingly disgusted the provinces of Italy. Their indignation at Gregory’s arrogance, happily for Henry, overbalanced their detestation of his meanness. All Lombardy took up arms against the pope, while the pope was raising all Germany against the emperor. The Germans chose Rodolph, duke of Swabia, who was crowned at Mentz. Gregory affected to be displeased that he was crowned without his order; and declared he would acknowledge as emperor and king of Germany him of the two rivals who should be most submissive to the Holy See. But as Henry would not submit, he sent a golden crown to Rodolph with the inscription upon it,

Petra dedit Petro, Petrus, diadema Rodolpho;

importing that it was given by virtue of the right to confer crowns from the apostle Peter! The donation was accompanied by an anathema against Henry prophetic of the aspirations of the rising Image-power. The anathema concludes with an apostrophe to St. Peter and St. Paul, saying, “Make all men sensible, that, as you can bind and loose every thing in heaven, you can also upon earth take from, or give to, every one according to his deserts, empires, kingdoms, principalities—let the kings and princes of the age then instantly feel your power, that they may not dare to despise the orders of your church; let your justice be so speedily executed upon Henry, that nobody may doubt but that he falls by your means and not by chance.”

But Gregory’s success in his immediate designs was not answerable to his intrepidity. Henry both subdued the German rebellion and carried on the war with so much vigor in Italy, that he was crowned in Rome by the archbishop of Ravenna, whom he had caused to be elected pope by the name of Clement III., instead of Gregory, who had taken refuge in the castle of St. Angelo, whence he defied, and again excommunicated the conqueror. In the meanwhile the castle was besieged, but the emperor being called off into Lombardy, Roger Guiscard, his Norman ally, effected his release and gave him asylum at Salerno, where he soon after died. His mantle, however, descended upon his successors, especially Urban II., and Paschal II., who strenuously persevered in the great contest for Ecclesiastical Independence, or the full development of the Image of the Beast.

Henry V. steadily refused to part with the right of investiture and the secular or lay constituent of the Lamb-Horned Dragon was still committed in open hostility with the Papal Hierarchy of “the Earth” for fifteen years of his reign. But Henry V. being stronger in the support of his German vassals than his father, Henry IV. had been, none of the popes with whom he was engaged had the boldness to repeat the measures of Gregory VII. At length, A.D. 1122, each party grown weary of this ruinous contention, a Concordat, or treaty of agreement, was arranged between the emperor and the pope, Calixtus II., which put an end by compromise to the question of ecclesiastical investitures. By this compact *the emperor resigned for ever* to the rising Image-Power the investiture of the bishops of the dominion by the ring and crosier, and recognized the liberty of elections. But in return, it was agreed that elections should be made in his presence, or that of his officers; and that the new bishop should receive his temporalities from the emperor by the sceptre. By this concordat the imperial order preserved its feudal sovereignty

over the estates of the Episcopal Hierarchy, which possessed nearly half the lands in Europe, in defiance of the language which had recently been held by the pontificals. In the terms of this compromise the success of the emperor and the pope seemed pretty equally balanced; but from subsequent effects it is apparent to which party the intrinsic advantages of victory belonged: the events which followed, or “the wonders it was given him to work, in the presence of the beast,” after the settlement of this great and sanguinary controversy about investitures, evinced beyond all dispute, that the See of Rome had conquered; or in other words, that the creation of the Image, or likeness to the Constantinian Sixth Head of the Beast, revived in the dominion founded by Charlemagne, was completed in the establishment of the absolute monarchy of papal Rome. Gregory VII, is universally regarded as the founder of this unlimited imperiality. “He may be called,” says Hallam, “the common enemy of all sovereigns, whose dignity as well as independence mortified his infatuated pride.” He conveniently exhibited St. Peter as a great feudal suzerain, or legitimate lord of all the countries and kingdoms of the earth. The gross and universal superstition of the Latin world admitted that the fullness of Christ’s lordship in heaven and earth had been by Christ himself transferred to Peter, and therefore to the incarnate daemons, the popes, who blasphemously style themselves the Vicars of Christ, and successors of that apostle. Admitting this monstrous and illogical falsehood, it was not difficult for such “dwellers upon the earth” to assent to the ambitious claims of the Roman Pontiff. The liberties of the national churches of the diademed horns of the Beast of the Sea, were as completely destroyed by papal arrogance, as those of the churches of the Lamb-Horned dominion, whose emperors had sustained the principal brunt of the war. By a papal constitution inspired by Hildebrand, no bishop in the Latin church was permitted to “buy and sell,” or exercise his functions, until he had received the confirmation of the Roman See; “a provision,” says Hallam, “of vast importance, through which, beyond perhaps any other means, Rome has sustained, and still sustains, her temporal influence, as well as her ecclesiastical supremacy.” The National Churches now found themselves subject to an undisguised and irresistible despotism, whose favorite policy it became to harass all prelates with citations to Rome. Gregory VII. obliged the metropolitans to attend in person for the pallium, or holy lambskin, in which the wolves of that Episcopal order are officially clothed; and bishops were summoned even from England and the northern kingdoms to receive the commands of their spiritual monarch, the Papal Mouth of the Dragon-Image.

From the time of Gregory VII., no pontiff of the Image-monarchy thought of awaiting the confirmation of the emperor of Germany, as in earlier ages, before he was installed in “the throne of St. Peter.” On the contrary, it was claimed that the emperor himself was to be confirmed by the pope. When Frederick Barbarossa came to receive the imperial crown at Rome, he omitted to hold the stirrup of Adrian IV., who, in his turn, refused to give him the usual kiss of peace; nor was the contest ended but by the emperor’s acquiescence, who was content to follow the precedents of his predecessors. This same Adrian in a letter reminded Frederick that he had conferred upon him the imperial crown, and was willing to bestow, if possible, greater benefits. This letter excited a great ferment among the German princes, in a congress of whom it was delivered. “From whom, then,” one of the papal legates, or ambassadors, rashly inquired, “does the emperor hold his crown, except from the pope?” This so irritated a prince of Wittelsbach, that he was with difficulty prevented from cleaving the priest’s head with his sabre. It was Adrian IV. who bestowed the kingdom of Ireland upon Henry II., King of England; and in the grant declared that all islands were the exclusive property of St. Peter, which was only an indirect assertion, that they all belonged to the Image of the Beast, of which the popes are the absolute, omnipotent, and oracular chiefs.

But the epoch when the arrogant and usurping spirit of the Papal Image of the Beast was most strikingly displayed was the pontificate of Innocent III. In each of the three leading objects pursued by Rome, namely, independent sovereignty, supremacy over the Latin church, and control over the princes of the

earth, it was the fortune of this pontiff to conquer. This is the testimony of history. He completed the iconic, or image, fabric, founded by Gregory VII., and promoted steadily by his successors. He realized that fond hope of so many of his predecessors, *a dominion over Rome and the central parts of Italy*—the territory of the Image of the Beast; given to the Roman See by the countess Matilda, and yielded after long dispute by the emperor Otho IV. on his coronation at Rome by Innocent III., who bore the keys from A.D. 1198 to A.D. 1216. “This,” says Hallam, “is the proper era of that temporal sovereignty which the Bishops of Rome possess over their own city, though still prevented by various causes, for nearly three centuries, from becoming unquestioned and unlimited.”

The maxims of Gregory VII. were now matured by more than a hundred years, and the right of trampling upon the necks of kings had been received, at least among ecclesiastics, as an inherent attribute of the Image of the Beast; or the system of power based upon forgery, murder, and wonderful deceit, commonly styled THE PAPACY. “As the sun and the moon are placed in the firmament,” said Innocent III., “the greater as the light of the day, and the lesser of the night; thus are there *two powers in the church*; the pontifical, which as having the charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are intrusted.” Intoxicated with these ideas which he succeeded in establishing, he deemed no quarrels of princes beyond the sphere of his jurisdiction. His foremost gratification was the display of unbounded power. His letters, especially to ecclesiastics, are full of unprovoked rudeness. As impetuous as Gregory VII., he is unwilling to owe anything to favor; he seems to anticipate denial, heats himself into anger as he proceeds, and where he commences with solicitation, seldom concludes without a menace. With such a temper and with such advantages, he was formidable beyond all his predecessors, and well qualified for the time “to speak” as the official incumbent of the Image-Mouth which “spake as a dragon;” and caused on every side the lightning of the Roman Heaven to thunder over the heads of princes. He claimed the right to confirm the election of the emperors of the Lamb-Horned dominion; and in a decretal epistle, declares the pope’s authority to examine, confirm, anoint, crown, and consecrate the emperor elect, provided he shall be worthy; or to reject him if rendered unfit by great crimes, such as sacrilege, heresy, perjury, or persecution of the Roman church; in default of election, to supply the vacancy; or, in the event of equal suffrages, to bestow the empire upon any person at his discretion.

“The noonday of Papal dominion,” says Hallam, “extends from the pontificate of Innocent III., inclusively to that of Boniface VIII., or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals.” Such was the Image of the Imperial Head of the Ten-Horned Beast healed of its death-plague by Charlemagne, created by “the false Prophet,” or Roman Hierarchical constituent of the healed head, “that wrought the wonders in the presence of the Beast of the Earth, with which he deceived them who received the mark of the beast, and them who worshipped his image” (Apoc. 19:20). This Image-Monarchy is styled “the Kingdom of the Beast” in ch. 16:10; and was obnoxious to the vial-wrath of the fifth angel, by which it was filled with darkness. The judgments of this vial and those who have thus far transpired under the sixth, had reduced the image to very limited territorial and temporal dimensions. They are so inconsiderable that the Image may be said to be in the article of death; for beyond the very narrow limits of the little territory yet remaining to the pope, the papal government, however loud and fiercely it may roar, can no longer “cause as many as will not worship the image of the beast to be put to death;” nor can it cause all, both small and great, rich and poor, free and bond, to receive a mark upon their right hand, or upon their foreheads; nor can it prevent men buying and selling any sort of spiritual or temporal merchandize they please. This is the condition of the Image in the latter half of the nineteenth century, which may be styled the dying hour of the life imparted to it by the wonder-working Pseudoprophet of the Lamb-Horned Beast. But while the Temporal Image is at death’s

door, there is considerable vitality in the Pseudoprophet, or Roman Hierarchy, itself. This has been evinced in the concourse of bishops at Rome under pretence of celebrating the martyrdom of Peter in that city of fraud and abomination; or, as it is termed by the Spirit in ch. 18:2, “the habitation of daemons, and the hold of every foul spirit, and cage of every unclean and hateful bird.” Of this Pseudoprophetic power, Pius IX, is officially, in 1867, the distressed and wailing mouth. How different his utterances from those of Gregory VII and Innocent III! When they roared princes and nations trembled; when he tries to roar, his roar becomes a wail of “heart-rending griefs,” and they laugh, having no longer any fear of papal interdicts and curses; and continue their “machinations the most implacable” for the subversion of the authority of what he styles “the Apostolic See.” But the Pseudoprophet Hierarchy, with all the vitality that lingers in its constitution, will never be able to galvanize the old shattered image into its ancient vigor. If it continue to exist in dilapidation, it is only tolerated until “the Hour of Judgment” be fully come to execute the sentence written concerning the Beast and its wonder-working deceiver that created the Image, saying, “These both were cast alive into a lake of fire burning with brimstone” (ch. 19:20; 20:10).

Thus, in conclusion of this section, we have seen that after a conflict of more than four hundred years from Charlemagne to Innocent III., the ecclesiastics of all the hierarchies of Europe were united in one vast organization with the Bishop of Rome as their supreme legislative and judicial head, and a single ecclesiastical government established over the whole Roman church after the model of that of the Woman’s Man-Child of Sin, developed in the person and power of Constantine the Great. This development of the Man-Child into the fulness of the age and stature of THE MAN, or image of the beast, is denominated by Romanists themselves a monarchy. “All catholic doctors agree in this,” says Bellarmine, “that the ecclesiastical government committed to men by God is a monarchy.” “If the monarchial is the best form of government,” says another, “as we have shown, and it is certain that the church of God instituted by Christ its head, who is supremely wise, ought to be governed in the best manner, who can deny that its rule ought to be monarchial?”

Accordingly, the canonists, or skilled interpreters and practitioners of ecclesiastical law, are accustomed to style the Bishop of Rome a king. “The pope,” say they, “may be called a king. He is the Prince of princes, and Lord of lords. He is, as it were, a God on earth. He is above right, superior to law, superior to the canons. He can do all things against right and without right. He is greater than all the saints except Peter. Some say he is greater than an apostle, and not bound by the commands either of Peter or Paul. His sentence prevails against the judgment of the whole world. His sole will is instead of reason in the bestowment of ecclesiastical offices. He does not commit simony in selling benefices. He may deprive any one of his office without any cause. He is able to free from obligation in matters of positive right, without any cause, and they who are so released are safe in respect to God. He can take away a possession from one church and give it to another, even without a cause; and no one can say unto him, Why doest thou so? He is not bound by treaties. The Pope and Christ make one consistory. He can make justice of injustice. He can change the substance of things, and make a thing out of nothing. He can change squares into circles”—*Febronii de Statu Eccl. lib i. c. ix. p. 527.*

Such was the ICONIC MAN in the noonday of his existence, the number of whose name is 666. Is not this the Antichrist? Could any power arise in the world more deserving of the name? Is not this Image-power, *Anomos*, THE LAWLESS ONE, whose coming Paul predicted would be “after the working of the Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish?” It can be no other than “the Man of Sin, the Son of Perdition; who opposeth and exalteth himself above all that is called god, or *Sebasma*, an object of veneration; so that he in the temple of the god sits as a god, publicly exhibiting himself that he is a god.” And yet in view of all the record extant concerning this ICONIC MAN OF SIN, there are protestors who affirm that the papal dynasty

is not the Antichrist, and that his revelation is still in the future! Can blindness be more complete than that which cannot see the Lawless One in him whose worshippers declare to be superior to law and above right? If the Antichrist have not been in full manifestation before the world for the past six hundred years, there need be no apprehension of his future advent. But, as we have seen elsewhere, *Antichrist* and *vicar of Christ, or Vice-Christ*, are synonymous expressions; so that in this vainglorious title of the papal power it stands confessed as Antichrist, the Image Man of Sin, for the worship or reprobation of mankind.

32. The Utterances of the Speaking Image

“And it was given to it to give spirit to the Image of the Beast, that the Image of the Beast might both speak, and cause as many as would not worship the Image of the Beast, that they should be put to death”—Verse 15.

To have power to *speak*, and to cause to put to death; or to decree and to enforce its decrees, was the result of *spirit, pneuma*, being imparted to the Image. A monarch, or pontiff king, who made laws and issued decrees, but could not enforce them, or cause them to be executed, would be an image *without spirit*. That which is necessary to a monarchy for the execution of its laws and ordinances is its spirit or power; and when a king can no longer cause his will to be respected; when he decrees and threatens, and his utterances are laughed at or despised, he is a *vox et prætera nihil*, a mere voice, his spirit has departed; and he ceases to be a power in the world of powers, which respect nothing which cannot itself be respected.

Such is the present condition of what remains of the Sixth, or Imperial Head of the Beast. It can order all Heretics to be roasted and exterminated, who defiantly refuse to abandon their heresy, and to worship or honor and obey it. But in none of its “catholic provinces” can its episcopal officials execute its commands. Neither they, nor the secular authorities, dare venture upon the experiment; because, like the rulers of old, “*they fear the people.*” All it dare attempt now is the canonization of murderers, who used to roast Jews, burn heretics, and try to exterminate protestants. This has been ostentatiously done in Rome by Pius IX. and his bishops in 1867. Their transformation of these bloodhounds of the Papacy into Romish Saint-Protectors, or *Mahuzzim*, demonstrates what the Image of the Beast would do even now, if its spirit or power to do or practise, had not departed; and shows that the mind of the Romish Hierarchy is to-day as hateful, stagnant and unclean as ever. But happily for mankind in the fairest countries of the earth, they can only typify their disposition towards robbery and murder by canonizing thieves and sanguinary wretches of a former age. By thus gnashing their teeth at the living, they give expression to their “heart-rending griefs” that they can no longer “cause as many as will not worship the Image of the Beast to be put to death.”

But in the days of Innocent III., the great things and blasphemies spoken of by the Image, or Iconic Lion-Mouth, were something more than sound and fury signifying nothing harmful. They were terrific roarings that made all the beasts of the Roman wilderness to tremble. Lucius III. and Innocent III., by formal decrees, required heretics to be seized, condemned, and delivered by the bishops to the civil magistrates, to be *capitally punished*, and enjoined the princes and magistrates to execute on them the sentences denounced by the canon and civil laws. “Supported,” says the Iconic Mouth, “by the presence and energy of our beloved son Frederick, the illustrious Emperor of the Romans, by the council of our brethren, other patriarchs, archbishops also, and numerous princes, who have assembled from different parts of the world, we rise by this decree against all heretics, and by apostolical authority condemn every sect, by whatever name it is designated

“In the first place, therefore, we subject the Cathari, the Paterini, the Poor Men of Lyons, the Passagini, and the Arnaldists (Witnesses clothed in sackcloth—ch. 11:3), to a perpetual anathema; and as some claim authority to preach (*“buy and sell”* without money or price, the Divine mission of the Saints—ch. 13:7), although the apostle saith, ‘How can they preach except they be sent?’ all who venture to preach, either publicly or privately, *without authority from the Apostolic See, or the bishop of the place*, and all who dare to think and teach otherwise in respect to the sacrament of the body and blood of our Lord Jesus Christ, or baptism, or the remission of sins, or matrimony, or the other sacraments of the church than the Holy Roman Church preaches and practices; and generally, all whom the Roman Church, or individual bishops in their dioceses, or the clergy themselves, when the seat is vacant, with the concurrence, if necessary, of the neighboring bishops, shall judge to be heretics, shall be bound with the same bond of perpetual anathema. All their harborers, and defenders, and all who yield them any patronage or favor, we consign to the same sentence.

“And as it sometimes happens that the severity of ecclesiastical discipline is condemned by those who do not understand its virtue, we ordain that clergymen who are clearly convicted of the aforesaid errors, shall be divested of the prerogatives of their order, deprived of their benefices, and delivered to the secular power to be appropriately punished, unless, immediately on the detection of their error, they voluntarily return to the Catholic faith, and consent publicly, at the will of the bishop of the diocese, to abjure their heresy, and make a proper satisfaction. But a layman, who is infected with that pest, unless abjuring the heresy and making satisfaction, he instantly flies to the orthodox faith, is to be *left to the will of the secular power to suffer a vengeance* in correspondence with his crime. They, moreover, who shall be found marked by *the mere suspicion* of the church, unless they demonstrate their innocence in a manner suited to the nature of the suspicion, and to their rank, shall be subjected to the same sentence. But they who, after having abjured their error, or cleared themselves in a trial by their bishop, shall be convicted of relapsing to the heresy they have abjured, we order to be *left to the severest sentence* without further hearing, and their goods appropriated to the churches which they served, according to the canons.

“We add, moreover, by the advice of the bishops, and the suggestion of the emperor and his princes, that each archbishop and bishop shall himself, or by his archdeacon, or other honest and suitable persons, once or twice a year, go through the parish in which it is reported that Heretics reside, and compel three or more men there of good reputation, or the whole population if it seem expedient, to swear that should any one know persons who are heretics, or any who hold secret assemblies, or differ in life or manners from the usage of the faithful, he will endeavor to point them out to the bishop or archdeacon. And the bishop or archdeacon shall call the accused before him, and unless they clear themselves to his satisfaction, or should they, after having cleared themselves, relapse to their former heresy, they are to be punished according to his judgment.

“If from a superstitious objection to oaths, any of them should refuse to swear, they are on that account to be adjudged heretics, and smitten with the punishment which has been mentioned.

“We enact, moreover, that counts, barons, prefects, and consuls of cities and other places, at the admonition of the archbishops and bishops, promise under oath, that whenever they shall be required by them, they will boldly and efficiently aid the church against heretics and their accomplices, and study in good faith, according to their duty and power, *to execute* in the cases of which we have spoken, *the ecclesiastical in the same manner as the imperial laws*. And should they refuse to observe their oath, they shall be divested of their offices which they enjoy and become ineligible to others. They shall, moreover, be excommunicated, and their lands put under an interdict of the church. A city that excites resistance to these decrees, or neglects at the admonition of the bishop to punish those who resist, shall be *deprived of the commerce of other cities*, and divested of its episcopal rank.

“All favorers also of heretics, as condemned to perpetual infamy, we order to be debarred from the office of advocates, from giving testimony, and from all civil employments.”

Similar canons were enacted A.D. 1215, by the fourth Lateran council under Innocent III., the most famous general council of the middle ages, at which over 1000 bishops and abbots attended, and ambassadors also from most of the kingdoms, in which the Lion Mouth decrees, that should a civil lord, on being required and admonished by the church, neglect to clear his territory of this heretical nuisance, let them be bound by the metropolitan and other bishops of the province with the bond of excommunication; and should he refuse to make satisfaction within a year, let it be signified to the supreme pontiff, that he may declare his vassals to be freed from allegiance to him, expose his land to be seized by Catholics, who, *exterminating the Heretics*, may possess it without opposition, and preserve it in the purity of the faith

Catholic ascendancy has witnessed many years of religious warfare during which the Church has persecuted those who have dared to oppose its pretensions. The above medals were struck in France, 1685. The one of the left has the caption: *Heresies Extinguished*. The one on the right has the caption: *Religious victorious*: and beneath the *Temple of Calvin overthrown*.

“Catholics who assume *the sign of the cross* (‘the Mark of the Beast’) shall gird themselves to the extermination of the Heretics, shall enjoy the indulgence, and be fortified by the sacred privilege, which are conceded to those who go to the relief of the Holy Land.”

These enactments were incorporated in the decretals of Gregory IX., and became the law of the Image-State. Thus the Latin Hierarchy decreed the ruin and sanguinary extermination of all who dissented from its superstition, and refused to pay it the honor and obedience it required.

In the epoch of the full manifestation of this ferocious power the Two Witnesses, styled in the above decrees “heretics,” had become by their influence and doctrine very formidable antagonists to the pope and his clergy. At the beginning of the thirteenth century, the provinces of Languedoc, Provence, Catalonia, and all the surrounding countries, comprising the whole of the South of France, with the Pyrenees and a part of Spain, were peopled with an industrious and intelligent race of men, addicted to commerce and the arts, but generally fostering religious views exceedingly hostile to “the great things and blasphemies” of the Leo-Dragon Mouth of the Image, or Imperio-Babylonish Hierarchy of Rome. They were styled Albigenses from the province of Albi, in the south of France, in which they flourished in considerable numbers. In the whole of this southern district, they not only dissented, but bore a lively testimony against Romish superstition and idolatry, and the vicious lives of the clergy. The author of the Belgian Chronicle, from Cæsarius, A.D. 1208, says: “The error of the Albigenses prevailed to that degree, that it had infected as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe.”

David Hume, though regarding them as enthusiasts, bears witness to their moral excellence. “Pope Innocent III.,” says he, “published a crusade against the Albigenses, a species of enthusiasts in the south of France, whom he denominated Heretics, because like all other enthusiasts, they neglected the rites of the church, and opposed the power and influence of the clergy. And these sectaries, though *the most innocent and inoffensive of mankind*, were exterminated with all the circumstances of extreme violence and barbarity.”

Ebrard of Bethune, who wrote A.D. 1212, says, “they call themselves Vallenses, because they ‘abide in the Valley of Tears,’” alluding to their situation as witnessing in sackcloth, in the Valleys of Piedmont. Their opinions are thus recited from an old manuscript by the Centuriators of Magdeburg:

“In articles of faith, the authority of the holy scripture is the highest, and for that reason it is the rule of judging: so that whatsoever agreeth not with the word of God, is deservedly to be rejected and avoided.

“The decrees of fathers and councils are so far to be approved, as they agree with the word of God.

“The reading and knowledge of the holy scriptures is free and necessary for all men, the laity as well as the clergy; yea, and the writings of the apostles and prophets are to be read rather than the comments of men.

“The sacraments of the Church of Christ are two, baptism and the supper of the Lord.

“The receiving in both kinds for priests and people was instituted by Christ.

“Masses are impious; and it is insanity to say masses for the dead.

“Purgatory is an invention of men; for they who believe, come into eternal life; and they who believe not, into eternal condemnation—(credentes enim, invitam æternam venire—*come*, not *go*, as generally translated—*Author*).

The Vale of Tears. It was in the Waldensian Valleys, chiefly of Savoy and Piedmont, depicted above, that the anti-Catholic protesting communities mainly took refuge. Their opposition was maintained despite the most savage of persecutions by adherents of the Roman Catholic Church: persecutions by adherents of the Roman Catholic Church: persecutions that continued for several centuries—*Publishers*.

“The invoking and worshipping of dead saints is idolatry.

“The Church of Rome is the Babylonian Harlot.

“We must not obey the Pope and the Bishops; because they are the wolves of the Church of Christ.

“The pope hath not the primacy over all the churches of Christ, neither hath he the power of both swords.

“That is the Ecclesia of Christ which heareth the sincere word of Christ, and useth the sacraments instituted by him, in what place soever it exist.

“Vows of celibacy are inventions of men, and occasions of sodomy.

“So many orders are so many characters of the Beast.

“Monkery is a stinking carcass.

“So many superstitious dedications of temples, commemorations of the dead, benedictions of animals, pilgrimages, so many forced fastings, so many superfluous festivals, those perpetual bellowings of unlearned men, and the observations of the other ceremonies, manifestly hindering the teaching and learning of the word, are diabolical inventions.

“The marriage of priests is lawful and necessary.”

The following testimonies concerning the holders of the foregoing truths, the Romanists will allow to be unexceptionable. They are the testimonies of Reinerius and Thuanus. Reinerius flourished about A.D. 1254; and his testimony is the more remarkable as he was a Dominican, and Inquisitor-General.

“Among all the sects,” says he, “which still are or have been, there is not any more pernicious to the Church than that of the Leonists. And this for three reasons. The first is because it is older; for some say that it hath endured from the time of Pope Sylvester; others from the time of the apostles (doubtless, ‘*the Saints*’ of ch. 13:7). The second reason, because it is more general; for there is scarce any country wherein the sect is not. The third, because when all other sects beget horror in the hearers by the outrageousness of their blasphemies against God (‘the Earth that helps the Woman’ in her hostility to Rome) this of the Leonists hath a great show of piety; because they live justly before men, and believe

all things rightly concerning God, and all the articles which are contained in the creed; only they blaspheme the church of Rome and the clergy, whom the multitude of the laity is easy to believe.”

The candid and impartial historian, Thuanus, says, “Peter Waldo, a wealthy citizen of Lyons, about the year of Christ, 1170, gave name to the Waldenses. He, leaving his house and goods, devoted himself wholly to the profession of the gospel, and took care to have the writings of the prophets and apostles translated into the vulgar tongue. When now in a little time he had many followers about him, he sent them forth as his disciples into all parts to propagate the gospel. Their fixed opinions were said to be these: that the Church of Rome, because she hath renounced the true faith of Christ, is the Babylonian Harlot (*Babyloniam meretricem esse*) and that Barren Tree which Christ himself hath cursed, and commanded to be rooted up; therefore we must by no means obey the pope, and the bishops who cherish his errors; that the monastic life is the sink of the church, and a hellish institution; its vows are vain, and subservient only to the filthy love of boys: the orders of the presbytery are the marks of the great beast which is commemorated in the Apocalypse; the fire of purgatory, the sacrifice of the mass, the feast of the dedications of temples, the worship of saints, and propitiations for the dead, are inventions of Satan. To these, the principal and certain heads of their doctrine others are affixed concerning marriage, the resurrection, the state of the soul after death, and concerning meats.”

From these testimonies it will be easy for the reader to discern the issue formed in the thirteenth century between the Lamb-Horned Beast and his Image, of the one part, and the Two Witnesses and the Saints of the Holy City, of the other. The spread of “Heresy” so alarmed the Ecclesiastical Power, that it determined to “cause all both small and great, rich and poor, free and bond, to receive a mark” in token of their subjection, or be exterminated by fire and sword. Hence these decrees already cited. To carry these into effect, the first crusade was proclaimed of papal idolators against what they called Heretics, and the murderous Inquisition was first erected, the one to subdue their bodies, the other to enslave their minds. “It is enough to make the blood run cold,” says one, whose episcopal succession from the apostles had come to him through those mendacious and sanguinary thieves and robbers, the popes, “to read of the horrid murders and devastation of this time, how many of these poor innocent Christians were sacrificed to the blind fury and malice of their enemies. It is computed, that in France alone were slain a million. The consequences of these atrocious barbarities are thus narrated by Thuanus, himself a Romanist. “Against the Waldenses,” saith he, “when exquisite punishment availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length *complete armies were raised*; and a war of no less weight (ch. 11:7, and 13:7) than what our people had before waged against the Saracens, was decreed against them: the event of which was, that they were rather slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented. So that they who at first had defended themselves by arms (ch. 11:5, 6) at last overcome by arms (ch. 11:7) fled into Provence and the neighbouring Alps of the French territory, and found a shelter for their life and doctrine in those places. Part withdrew into Calabria, and continued there a long while, even to the pontificate of Pius IV. Part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia. Others turning to the west, obtained refuge in Britain.” In short, for the details are too copious to be narrated here, the Iconic Man-Power at length succeeded in its work of carnage and death. It overcame and put to death all opposition to its authority. By the co-operation of the imperial and regal horns of Egyptian and Sodomite Europe, styled “the secular arm,” it trampled the saints of the Holy City under its impious and lawless feet; and prostrated the two sackcloth witnessing prophets in political death. But their *anastasis* in 1789–’92, when, exactly 1,260 years from Justinian’s decree imparting spiritual supremacy to the pope, they again *stood upon their feet* (*estesan epi tous podas auton*) was the death knell of the terrific Image throughout the world. Since that reign of terror the ICONIC MAN became incurably sick. The

facies Hippocratica pervades his senile and idiotic countenance; and like his brother of Constantinople is tottering on the verge of an abyss; into which when he falls, he will receive a measure, heaped up and shaken down, even “double” at the hands of his innocent and unoffending victims, such as in the day of his power, he meted out to them (ch. 13:10; 17:14; 18:6, 20; 15:2). “Here is the patience of the Saints”—this is what all true and genuine saints believe and are waiting for; and such are they who keep the commandments of the Deity, and the faith of Jesus (ch. 13:10; 14:12).

33. The Sign of the Beast

“And he caused all, the small and the great, and the rich and the poor, and the free and the enslaved, that a sign should be given to them upon their right hand, and upon their foreheads”—Verse 16

There was no class of European society unsubjected to the authority of the Lamb-Horned, or episcopal constituent of the Beast of the Earth; hence, what Ecclesiastical Power did with the concurrence of “the Secular Arm,” the Beast is said to do. “*He causes*” is therefore to be understood of the Lamb-Horned Beast, or Daniel’s Little Horn with Eyes and Mouth. No general imposition of a *charagma*, impressed sign, stamp, or mark, was enjoined upon Europeans by the authority of any of the Ten Horns. Their subjects received it; but it was in obedience to the decrees of a foreign ecclesiastical power. This *charagma* was a characteristic sign; so that wherever it was observed, it would be known that the bearer was claimed by the Beast as his vassal. The *charagma* is styled in ch. 19:20, *to charagma tou theriou, the beast’s sign* or mark; because it was characteristically employed by the Latin Hierarchy before the Image was set up as an independent monarchy.

At the time the Apocalypse was given, and long both before and after, it was a common practice for slaves, soldiers, and devotees, to bear the imprint of those who claimed, or were supposed to claim, absolute control over them. The impression was generally on the *forehead* or the *hand*, in token of servitude. Speaking of the custom for slaves, an old author says, “*literarum notis inuri, branded with marks of letters*”; so that the slaves was styled “*litteratus*,” or “*lettered*.” Ambrose says, “*character domini inscribuntur servuli*,” “*slaves are inscribed with the mark of the master*,” and Petronius notes the “forehead” as the place of the sign. Soldiers were marked in “the hand” by the name of the emperor. In Lev. 19:28, the Israelites were forbidden to imprint any marks upon themselves; for it was an idolatrous practice: and continued to the present time by the Hindoos, who mark themselves on the forehead with the “*charagma*,” or characteristic emblem, of the god they are devoted to.

Now, the spirit, in allusion to this ancient custom and practice, predicted, that the Beast of the Earth would distinguish itself by a certain character, sign, or mark, as the symbol of its faith and power which it would impose, under the severest pains and penalties upon all recusants, upon every soul without exception under its dominion. What the characteristic symbol would be is not revealed. It was to be a sign of its own selection; and for the universal adoption of which, it was to be terrifically zealous. Commentators have thought that this emblematic mark consists of the three Greek letters, $\chi\xi\theta$, of the last verse of his chapter, which stands for 666; and that the phrase, in verse 17, “the mark, or the name of the beast, or the number of his name,” is equivalent to the intimation, that the mark, name, and number, are all the same. I have no objection to the idea, that the trilateral sign $\chi\xi\theta$, is a representative number symbolical of “the name of the beast,” and of the numerals contained in the name; but I do object to the notion, that this trilateral is emblematic of “the sign” imposed by the legislative enactments of the Beast upon all its subjects without exception. The sign of the Beast is not apocalyptically signified; but is simply styled *to charagma*, the sign or mark, and is left to history and public notoriety for its identification.

The “*charagma*,” then, is to be considered as something apart, and distinct from the name and

number of the name of the Beast. History and public notoriety show, that all the worshippers of the Clerical Hierarchy are impressed with a sign emblematic of their spiritual profession and operation, as soldiers to their emperor, slaves to their master, and devotees to their god. The fulfilment of this stands out palpably in the ecclesiastical institutions of the west. Boniface VIII., who ascended the throne of the Pontifical Image, A.D. 1294, declared in the decree “Unam Sanctam,” that “it is essential to the salvation of every human being that he be ‘subject’ to the Roman Pontiff;” and prefixing thereto the words, “whosoever obeys not as the scripture declares, let him die the death.” In accordance with this, both the secular priests and those of the monastic orders, took on themselves the vow of obedience, and received the Romish Sign upon their hands, in public token thereof. This is evident from the “Pontificale Romanum” p. 49, (A.D. 1627) on the Ordination of Priests. “Tum Pontifex cum oleo catechumenorum inungit unicuique ambas manus, simul junctas, in formam crucis;” that is, then the Bishop anoints both the hands of each of the catechumens, joined together “in the form of a cross:” and before handing them the cup and paten, or plate, “Producit manu dextra signum crucis super manus illius quem ordinat;” that is, he makes with the right hand “the sign of the cross upon the hand” of him whom he ordains. The soldiers of the papacy enrolled for the murder and extermination of “Heretics,” were to wear upon their vesture the Papal Cross, from which sign they acquired the name of “crusaders.” In the words of the fourth Lateran Council, “crucis assumpto caractere,” the mark of the cross being assumed, the Pontiff-king, through his anointed priests, imposed the sign of his order upon all other classes of his subjects. All these without exception were compelled to receive it through episcopal confirmation and the clerical ordinance of infant sprinkling, or “rhantism,” which the worshippers of the beast, absurdly enough, term “baptism!”—in which ordinances of the Apostasy, the sign of the cross is impressed upon the “forehead.” This was to be the “*charagma*” imposed according to Canon 9, Sess. 7, of the Council of Trent, entitled “De Caractere;” that is, “Concerning the Mark;” which states the doctrine thus: “Si quis dixerit in tribus Sacramentis, baptismo, scilicet, confirmatione, et ordine, non imprimi ‘characterem’ in anima, hoc est signum quoddam spirituale et indelebile unde ea iterari non possunt, anathema sit:” that is, if any one shall speak against the three sacraments, to wit, baptism, confirmation, and ordination, that the “Mark” should not be impressed upon a soul (this is a certain spiritual and indelible sign, whence they cannot be repeated) let him be accursed.” “Character,” in ecclesiastical Latin, is the equivalent of “*charagma*” in the text. On this Canon, Chemnitz, in his Ex. Dec. Cone. Trid., observes, “And perhaps God permits that they should contend so pertinaciously in defending the opinion of ‘the mark’ in confirmation and orders (he ought to have added ‘in baptismo’) that it may be manifested among whom that mark may be, and is found, of which much may be said.” “Their chrism,” says Junius, “by which in the sacrament of confirmation (as they call it,) they make servile unto themselves the persons and doings of men, ‘signing them in their foreheads and hands:’ and as for the sign left by Christ, and of the holy sacrament of baptism, ‘they make it void.’ For whom Christ joined to himself by ‘baptism,’ this Beast maketh challenge unto them by her greasy chrism; which he doubteth not to perfer before baptism both in authority and efficacy.”

The Crusaders fought on behalf of the Catholic Church and displayed the “mark of the beast” in the form of a cross. The above Crusaders represent the Orders of the Hospitallers, the Teutonics, and the Templars. The armies of these Orders were answerable only to the Pope—*Publishers*.

Besides the reception of the *charagma* from the clergy, there was to be a repetition of the Sign of the Cross by the people themselves, as appears from Bellarmine’s “Dottrina Christiana Breve,” in which a master asks his disciple, “In che consiste principalmente la Fede di Christo?” that is, In what principally consists the faith of Christ? To which he is made to reply, “In due misteri principali, che sono rinchiuisi

nel Segno della Santa Croce;” that is, In two principal mysteries, which are included in *the Sign of the Holy Cross*,” adding, “Il segno della Santa Croce si fa mettendo primo la mano destra al *capo*, dicendo, in nome del Padre; poi sotto al petto, dicendo, e del Figliuolo: finalmente alia spada sinistra, ed alia destra, dicendo e dallo Spirito Santo;” that is, The Sign of the Holy Cross is made by putting first, the right hand to *the head*, saying, “In the name of the Father;” then under the heart, saying, “and of the Son;” finally on the left shoulder, and on the right, saying, “and of the Holy Spirit.” In this way the devotees of the superstition were to sign themselves with the Beast’s Sign in token of their bondage to him. These slaves of sin have great confidence in the efficacy of this sign as a defense against all sorts of invisible demoniacal influences. The sign of the cross, with the hand dipped in “holy water,” is a great terror to the Devil, who is said to hate it exceedingly! They call it “the Sign of the Holy Cross;” as if that which brought the curse of the law upon Jesus for hanging upon it, could be *holy*. It would be as reasonable to say *Holy Gallows*, on which murderers are hanged, as *Holy Cross*. There is nothing holy pertaining to the Beast. Hence, its sign is like itself accursed, and significant of the perdition that awaits all who glory in it.

But the Ecclesiastical Power was not satisfied with imposing its “*sign*” and “*character*” upon its willing devotees, as a spiritual and indelible impression imparting holiness to the crossed; it used the mark as a token of disgrace to heretics who had renounced their convictions to save their lives. It obliged them to wear upon their breasts two crosses of a different color from their clothes, to quit places suspected of heresy, and to establish themselves in cities zealous for their Romish idolatry, where the eyes of all would be fixed upon them by the cruciferous costume they were condemned to wear.

The *Sign of the Cross* is the universal *character* of the Apostasy, both in its Romish and Protestant manifestations. It is erected upon their temples, or spiritual bazaars, and upon the flags of Protestant and Papal nations, as well as upon the hands and foreheads of individuals. The Papists impress the sign on these with water and “greasy chrism” in rhanism, confirmation, and orders, as already shown; while Protestants, or anti-papal rebels, still retaining the character, less frequently parade the sign in the practice of their superstition. They pertinaciously hold on to *their institutions* of the sign, rhanism, confirmation, and orders; though they do not sketch the *character*, *charagma* or *mark*, upon the hands or forehead in the observance of each. Millions of them think that, if the Sign received from their Roman Mother is impressed on the forehead rhanismally, it need not be repeated in confirmation or ordination; because none are admitted to these Papistical ordinances who have not been previously signed with the Sign of the Cross in what they call “baptism,” but which is no baptism at all. The correctness of this statement may be verified by reference to the Mass Book of the “Harlots” of Britain and the United States, styled “The Book of Common Prayer.” Thus, when the priest pours, or sprinkles, water upon the upturned face of an infant, he falsely affirms that he baptizes it in the name of the Father, etc., and then proceeds to say, “We receive this child into the congregation of Christ’s flock, and do *Sign him with the Sign of the Cross*.” In the book authorized by the Protestant Episcopal Harlot of America, is a marginal appendix to this, saying, “Here the minister shall *make a Cross* upon the child’s *forehead*.” I do not know if the Maternal Harlot of England, “as by law established,” would permit the sign of the cross to be omitted in rhanism on any consideration; if she would not, then we are bound to admit, that her American Daughter is more accommodating than she: or as politicians would say, “more liberal;” for she has inserted a note to the effect that, “if those who present the infant shall desire the Sign of the Cross to be omitted, *although the Church knows no worthy cause of scruple concerning the same*, yet, in that case, the minister may omit that part.” The omission then of the betokening *charagma* does not impair the supposed efficacy of the sprinkling or pouring. The sprinkling and Signing of the Cross are two actions pertaining to one and the same ecclesiastical ordinance. The old Roman Mother will not permit either action to be omitted. Her disobedient grand-daughter in America thinks the sign might in

some cases be dispensed with, seeing that the thing signified *may* be obtained by the sprinkling alone. She thinks it, however, safer to hold on to the sanctifying use of both actions; she therefore orders this “*charagma*” of the Beast be observed.

But, certain of the Babylonian Harlot’s progeny, born after her British Daughter, and styled apocalyptically, “Names of Blasphemy and the Abominations of the Earth;” but, historically and currently, “Protestant Dissenters”—do not see why the Sign of the Cross may not be permanently omitted in rhanthism, as their Episcopalian relations have dispensed with it in Confirmation and Ordination without their supposed virtue being impaired. Hence, therefore, the more to spite their Babylonian Mother, they have suppressed the cross-signing, and retain the sprinkling “as its equivalent.” This, however, does not alter their spiritual relations to the Beast; for though they omit a constituent of the outward sign, they pertinaciously adhere to the “sign-ordinance” invented for them, and delivered to them by their acknowledged mother, the Babylonian Harlot; of whose golden wine cup they have imbibed copious and intoxicating draughts. The Nonconformist Sign-ordinance is the Romish “baptism,” undecorated by the movement of the operator’s finger crosswise upon the forehead. Dissenting “sorcery” contents itself with applying “holy water” to the *forehead* of an unconscious babe in the form of drops, and leaving them to assume what shape, or *charagma*, regenerating, sanctifying or dedicating, grace, may give them! It is the “grace” in aqueous suspension that produces the magical effects attributed to the rhanthistmal ordinance of the beast by his worshippers. Some of them style it “*subvenient*,” others “*prevenient*,” and perhaps others again may regard it as *postvenient*, and some not venient at all. Upon this matter they are not agreed. They are all, however pretty well agreed that the “grace” is what they call “Holy Ghost,” or an invisible regenerating and sanctifying afflation from the object of their adoration, which they say is “without body or parts,” dwelling beyond the bounds of space!” This spiritual essence, it is pretended, “sanctifies the water to the mystical washing away of sin;” that is, makes the water holy; so that, in whatever form applied to the new born Hindoo, Mohammedan, Greek, Latin, Protestant, or Jewish, babe, the grace in aqueous solution, or suspension, “spiritually,” or mystically, “regenerates” it; so that it is “born again, and made an heir of everlasting salvation,” and “released from sin!” This is the theory of “subvenient grace,” as taught by the Romish and Protestant Episcopal Churches of England and America, to which also Episcopal Methodism claims relation as mother and sister; and which all rhanthist names and denominations recognize as Christians, though not of such an advanced type as themselves. In 1848, or thereabouts, an heretical opposition to this theory was started within the pale of the English Harlot by a Mr. Gorham. He was shocked at the conclusion to which this theory led. Christ said to Nicodemus, “Except a man be born of water and spirit, he cannot enter the kingdom of God;” which was equivalent to saying, he cannot be saved. The idea that water in any form was essential to salvation was intolerable to this episcopal priest. He had no objection to admit that “grace” was essential; but he could not brook the notion that it was conveyed to a babe only through the sanctified water. But, if not, why make the water holy by the infusion of “grace”? He contended that the “mystical washing” or “spiritual regeneration,” ensued through the “grace” operating or *coming* upon the babe *before* the water in the drops and sign of the cross were impressed upon the *forehead*. Hence, the term *prevenient*, a coming before. The ridiculous issue between subvenient and prevenient grace greatly agitated the whole Protestant kingdom. Though the courts and council of the nation were appealed to, nothing could be determined in solution of the difficulty. If grace came before, it might also *come after*, the use of water; so that “saved by grace,” in the mouth of the Beast’s worshippers, might supersede the Beast’s rhanthism, miscalled by them “baptism,” altogether. And at this conclusion the quakers have long since arrived. They make no use of water in any form; but pretend that they have been mystically washed and regenerated by grace, styled by them “the light within!” “If the light within you be darkness,” said Christ, “how great is that darkness?” This great darkness is common to them and all

baby-sprinklers; for the operation of their traditions is to leave them all without grace and salvation in verity and truth.

Well might Junius say, “as for the sign left by Christ and of the holy sacrament of baptism, they make it void.” In order that the uninitiated may know what the Beast’s Hierarchy means by the word “sacrament” and the connection therewith of “sign,” or “*charagma*,” I will quote from the catechism of the American Episcopal Harlot. In this it is asked, “What meanest thou by this word ‘sacrament?’” Answer; I mean ‘an outward and visible sign’ of an inward and spiritual grace given unto us; ordained by Christ himself; as a means whereby we receive the same, and a pledge to assure us thereof. *Question*; How many parts are there in a sacrament? *Answer*; Two; ‘the outward visible sign,’ and the inward spiritual grace. *Question*; What is the outward visible sign or form in Baptism? *Answer*; Water; wherein the person is baptized, In the name of the Father,” and so forth. This is the dogma of the Babylonian Mother, also from whom her harlot progeny receive it. The Mother and her Protestant Daughters are not all of one mind exactly concerning “the outward sign.” They all agree that the proper *subject* to be “*charagmatized*” is an unconscious babe, Hindoo, Mohammedan, Greek, Latin, Protestant, or Jew. In other words, that intelligence, belief, and repentance are unnecessary for the subject of the Sign of the Beast, or the outward part of what the Beast’s Hierarchy styles “baptism.” They all agree that the outward sign, or “*charagma*,” is to be made “visible” by the use of water; and that the water is to be “rhantized,” or sprinkled, on the *forehead*; but they do not all agree that the spiritual wizard who performs the legerdemain should figure a cross with his dripping finger. Many of them say, that the Holy Water sprinkled is “sign” or “form” enough without the cross-figuration. In this opinion they differ from their Babylonian Mother who with tridentine indignation, pronounces them to be “accursed;” which no doubt they are. As already quoted, “if any one shall say,” said she, “that in baptism the character (or sign of the cross) should not be impressed upon a soul, let him be accursed.” This little difference excepted, they furthermore agree in the general, that this rhantismal ordinance of the Beast was “ordained by Christ himself.” A greater lie was never uttered by the children of the Devil (John 8:44). The Babylonian Mother herself denies this. The late Archbishop Hughes, in his controversy with Breckenridge, the Presbyterian, in 1833, I think it was, candidly confessed, that Infant Rhantism was not taught in the New Testament, as Protestants stupidly and ignorantly affirm; but was decreed by the authority of the Latin Church, from which all baby-sprinklers have received it. This is true. It is emphatically the Beast’s outward and visible sign; which, as Junius saith, “has made void the sign left by Christ.”

If what the Beast’s hierarchy teaches those that wonder after it as “the inward and spiritual grace” conveyed to the sprinkled baby be true, there can be no use for “the sign left by Christ.” The clergy teach that the babe in the work performed, *in opere operato*, receives the “Holy Ghost;” by which it is washed, sanctified, regenerated, released from sin, made a living member of Christ’s holy church, and an heir of everlasting salvation in the kingdom of heaven! Is not that parsonic aqueous manipulation of a baby’s forehead a wonderful piece of sorcery or conjuration? Are not the spiritual performances of those clerical jugglers well styled “*sorceries*” in Apoc. 9:21; 18:23, and they themselves “*sorcerers*” in ch. 22:15? Yea, verily; they are those without the city “who love and invent a lie.” In view of this “inward and spiritual grace” thus magically acquired by a babe, what possible use can there be in “the Sign left by Christ?” It can do no more for believing adults of the most Scriptural intelligence and Abrahamic disposition, than the Sign of the Beast is said to do for its worshippers. Even supposing a babe were a proper subject of baptism (the reader, not drunk with Babylonian Wine, will excuse the supposition by way of argument) the “reverend” sorcerers ignore both faith and repentance. It will not do to say that these are in the god-parents or sponsors, who answer for the babe. The doctrine of Christ knows nothing of such substitutional representatives in baptism. The “one faith,” the “one hope” and the “one baptism,”

are a personal affair; no one can believe, or hope, or be baptized, for another; for “without faith it is impossible to please God; for *he that cometh* to God (and they say, “*he*,” the babe, “*coming to thy holy Baptism*,” and, therefore, in baptism, to God) must believe that he is, and that he is a rewarder of them who *diligently seek him*.” A babe cannot do this, and, therefore, no operation of which a babe is the passive automaton can be anything but disgusting and blasphemous before God. Besides, it is notorious that under the shadow of the archiepiscopal palace at Lambeth, god-fathers and sponsors are often hired from the neighboring cabstand at a shilling a head, to make “baptismal vows” for baby candidates they never expect or wish to see again, after returning to their cab from the clerical bazaar! These profane Jehus, as “sureties,” undertake that the babe shall “renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that he shall not follow, nor be led by them!” But this blasphemous farce is not played only by these sons of the whip; it is substantially played off by all orders and degrees of the Beast’s worshippers. All the royal family, nobility, gentry and clergy of England, have, by proxy in rhanism and personally in confirmation, vowed to do the same things. Yet all the world knows that their vows are unheeded and unperformed; for what else are these orders than the embodied “pomp and glory of the world” revelling in “the sinful desires of the flesh” by which they are led! They are the blind misleaders of the blind; for like priests, parson and minister, or by whatever name the public sorcerer may be known, who administers or performs the rhanismal conjuration, so are the people led. By proxy they promise to “constantly believe God’s holy word, and obediently to keep his commandments,” while they are as ignorant of what He requires them to believe and do, as if He had never spoken since He placed man upon the earth. The effect of all this upon papist, protestant and dissenter, is the inwrought supposition that they are baptized members of Christ’s church, and heirs of everlasting life! This is what Paul terms a strong delusion and believing a lie (2 Thess. 2:11). They have substituted “the Sign of the Beast” for “the Sign of Christ”—or Rhanism of Babes for the Baptism of Adults, enlightened by “the truth as it is in Jesus;” so that the whole rhanized world is unbaptized and “alienated from the life of God through the ignorance that is in them, because of the blindness of their heart” (Eph. 4:18).

There is one remarkable absurdity not to be pretermitted in this exposition of the Sign of Beast. Its “reverend” sorcerers say that the water they use is sanctified by the Holy Ghost to the mystical washing away of sin, and that the babe, sprinkled on the forehead with this sanctified water, is *released from sin*, and sanctified with the Holy Ghost! Now, the question is, *what sin* is this ghostly sanctified babe *released from*? The apostle saith “sin is the transgression of law;” what law has a babe transgressed who is without speech and without volition? Every one not drunk or insane knows that a babe is not an actual transgressor; and, therefore, has no *sins* to be released from. But, as they refer to the fact, that “all men are conceived and born in sin,” it is to be inferred that this is the sin to be released from—“original sin,” as causing the flesh to be what it is. There is no other sort of sin a babe can be released from. To be released from sin is to be released from subjection to it, and from the penalty thereby incurred. Does such a release result from the subjection of a babe to the “outward visible sign?” Is it released from sin’s flesh and its “emotions?” If so, how does it come to be sick or to die? The punishment of sin is death, a sentence passed upon all the descendants of Adam, *eph’ ho pantes hemarton, in whom all sinned*—Rom 5:12. Upon this federal principle, the babe sinned in Adam, and, therefore, falls sick and dies, although it has committed no sins. What a monstrous absurdity in the face of these stubborn facts, to say that sanctified water (supposing it were really sanctified) or the essence of holiness supposed to be in it, releases a babe from the only sin that can be imputed to it, seeing that it is released from none of the evils that sin entails! If the inward spiritual grace said to be contained in the outward visible sign released the babe from sin, it would be freed from “all the ills that flesh is heir to,” and live forever. In such an event the Sign of the Beast would be a wonderful institution; but as it accomplishes nothing

claimed for it by the “reverend divines” who practise it, there is no other conclusion that can be arrived at than that it is a sign characteristic only of those who obey and worship the Beast, “of whom there has not been written the names in the book of life of the Lamb from the foundation of the world”—ch. 13:8; 17:8.

But, before closing this section it will be proper to make a brief statement of the sign left by Christ and made void by the Sign of the Beast. For the information, then, of sincere and candid inquirers after the truth, it may be remarked that the

SIGN LEFT BY CHRIST

is the “One Baptism.” It is the institution to which all must subject themselves as evidential of their obedience to the faith; for as Rhantism is the Sign of obedience to the Beast, so Baptism is the Sign of obedience to Christ.

Its constituents are a proper subject, sufficient water, and the action indicated in the word. A *proper subject* is one who has been “taught of God” (John 6:44, 45). God’s teaching finds access to a man’s mind by the study of the Scriptures, which are sufficient for instruction in righteousness, and the development of a man of God (2 Tim. 3:16). A man thus taught believes “the things concerning the kingdom of God and the name of Jesus Christ” (Acts 8:12); and, in acquiring this faith, finds himself possessed of an enlightened mind, a love for the truth he believes, and a disposition such as Abraham possessed; in other words, he is a subject of a “faith that works by love,” and “purifies the heart” (Gal. 4:6; Acts 15:9). Such an one as this, having the “one faith” and the “one hope” is the only proper subject of the “one baptism.”

Baptism being the institution that affords scope for the obedience of faith, and obedience to the faith, can only be Scripturally and rightly observed by a true believer—a believer of “the truth as it is in Jesus.” The religious use of water is of no efficacy to any other kind of subject. No invention can supply the lack of an intelligent belief of the gospel of the kingdom in the person to be baptized. He must be “dead to sin,” that he may be “baptized into Christ’s death,” who “died for sin once;” for it is only the dead, in this sense, who are released or freed from sin (Rom. 6:1, 3, 10, 7).

The quantity of water is not sufficient if the subject cannot be buried therein. In whatever place there are persons “ordained for eternal life,” sufficient water will always be found. The quantity required is indicated by the word *immersion*, which is the English synonym for the Greek word *baptisma*. “We are buried with Christ,” says Paul, “through the baptism into the death” of Christ. The action of baptism is, therefore, *a burial in water* as a sign of burial with Christ; which signified burial no one can be the subject of who does not believe “the things of the name of Jesus Christ.” The phrase used by Christ in his conversation with Nicodemus, indicates the quantity of water, and the action inseparable from baptism—“Except a man be *born of water* and spirit he cannot enter the kingdom of God.” To be born of anything is to emerge from that thing in which the subject of birth had been previously concealed. Hence, no one can be “born of water” unless he had been covered with, or put out of sight, in water. The action of baptism is, therefore, clearly a burying in water, or immersion, and an emergence from it. This is a *sign* based upon the burial of Christ crucified for our offences, and his resurrection for our justification (Rom. 4:25); and *signifies* that the subject, having Christ in him by faith (Eph. 3:17), is crucified, dead, *buried and risen* together with him, to walk in newness of life.

Such is the sign left by Christ for the mystical washing away of sins. If there were no literal or actional washing, as in the Sign of the Beast, there could be no mystical washing away. In the Beast’s sign there is no faith in the subject, no literal washing, and, consequently, no basis for a mystical or emblematic washing. The absence of faith in the subject is substituted by the bungling conceit of putting “holy ghost” in the water, and apply it homeopathically for an emblematic washing, where there is no sign-washing at all! Look now, gentle reader, upon this picture, then upon that. Contrast the Sign of the Beast

with the Sign left by Christ, and you will easily perceive that the one is a mere invention of the drunken Sorceress of Babylon, authoritatively delivered to, and reverently received by, the worshippers of the Beast; while the other has the Scriptural impress of Christ's image and superscription evincing its Divine authority; and has been recognized by the faithful in all the ages and generations since it was delivered, as the only true sign, betokening "the Father's name written in the foreheads of the redeemed" (Apoc. 14:1, 3, 4).

34. Buy or Sell

"And (causes) that no one be able to buy or sell, save he that hath the sign, or the name of the beast, or the number of his name—(verse 17).

In commenting upon this, bishop Newton remarks, "If any dissent from the stated and authorized forms, they are condemned and executed as heretics; and in consequence of that they are no longer suffered 'to buy or sell;' they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the pope that 'he would not permit any one in his power to 'buy or sell' anything, whom he found disobedient to the Apostolic Throne.' So the canon of the council of Lateran under the pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that 'no man presume to entertain or cherish them in his house or land, or exercise traffic with them.' The synod of Tours in France, under the same pope, orders under the like intermination, that 'no man should presume to receive or assist them, no, not so much as to hold any communion with them in 'selling or buying,' that being deprived of the comfort of humanity, they may be compelled to repent of the error of their way.' Pope Martin V., in his bull set out after the council of Constance, commands in like manner, that 'they permit not the heretics to have houses in their districts, or enter into contracts, or carry on commerce, or enjoy the comforts of humanity with Christians.' 'In this request,' as Mede observes, 'the False Prophet 'spake as a dragon'." For the Dragon Diocletian published a like edict, that no one should sell or administer anything to the Christians, unless they had first burnt incense to the gods, as Bede also rehearseth in the hymn of Justin Martyr:

on illis emendi quidquam
Aut vendendi copia:
Nec ipsam haurire aquam
Dabatur licentia,
Antequam thurificarent
Detestandis idolis.

That is, 'they had not the power of buying or selling anything, nor were they allowed the liberty of drawing water itself, before they had offered incense to detestable idols.' Popish excommunications are therefore, like heathen persecutions; and how large a share the corrupted clergy, and especially the monks of former, and the Jesuits of latter times, have had in framing and enforcing such cruel interdicts, and in reducing all orders and degrees to so servile a state of subjection, no man of the least reading can want to be informed."

Now, this is all true and satisfactory as far as it goes; but it does not bring out all the truth contained in the prohibition of the text. The Scriptural use of the phrase "buy or sell" is not restricted to dealing in dry goods, groceries, and other kinds of secular daily traffic among the people. Spiritual wares are merchandise as well as silks, linen, tea and sugar. The Spirit deals in the choicest kinds of merchandise, which He offers to the public upon the most advantageous terms. His business advertisement is

conceived in the most liberal spirit, and runs thus: “Ho! every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money and without price.” He then proceeds to expostulate with people for wasting their means in buying mere sawdust of dishonest bakers, who sell it to them for bread. “Wherefore,” saith he, “do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye good (bread), and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will cut off to you the covenant of the hidden period (or future age), the sure mercies of David” (Isa. 55:1–3). In this advertisement, the article offered for sale is *the truth*—the good things covenanted to David; concerning which He saith to men, “Buy the truth and sell it not; also wisdom, and instruction, and understanding” (Prov. 23:23): that is, buy these four things; but when you have acquired them, see that you do not part with them for any consideration.

The truth, then, is the spiritual merchandise to be bought and sold without money or price. The Spirit and His agents, “faithful men who are able to teach others” (2 Tim. 2:2), are *the sellers*, and those who seek to understand it, are *the buyers*. The commodities they offer for sale, under the Divine commission contained in Apoc. 22:17, are tried gold, white raiment and eye-salve, with many gifts thrown in to induce purchase. The Apocalyptic advertisement is found in ch. 3:18, thus: “I counsel thee,” saith the Spirit and the Bride, “to *buy* of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” All this is valuable merchandise that has been freely offered to them who dwell upon the habitable now occupied by the Dragon, the two Beasts, and the Image of the Sixth Head of the Beast.

I say, it has been liberally offered for sale in these dominions, and extensively purchased; but it is not so now. A rival establishment has been opened, professedly to sell the same goods; but instead of selling “wines on the lees well refined” (Isa. 25:6); that “cheereth *Elohim* and men” (Judges 9:13); they introduced a poisonous and intoxicating substitute, which stole away the brains of all who purchased it. This noxious compound, which causes *ramollissement du cerveau*, or softening of the brain, and rottenness of the bones, is Apocalyptically styled, Babylonian wine of fornication (ch. 17:2–5). Under the influence of this “imported liquor,” they refused the cheering and strengthening, but not intoxicating, wines of the Spirit; and gave all their custom to the False Prophet, whose “Mouth” speaks from the Seven Hills, and who distinguishes himself with the skin and horns of a lamb. This principal of the rival establishment, who enriches himself “with all deceivableness,” knowing that his success in business depended upon the continued intoxication and infatuation of his customers, secured for himself, by good words and fair speeches, which deceive the hearts of the simple, an exclusive license to sell spiritual merchandise. The original firm, however, protested against the fraud, and would not submit to the exclusion; but continued to sell the true and genuine bread, wine, and precious things, to the few who wished to buy. But, in process of time, the fraudulent traders had so thoroughly established themselves, and so perverted the tastes of the people, “*both rich and poor, small and great, free and enslaved,*” that nothing genuine was in demand. Their monopoly was sustained by the corrupt governments of the world; by which they were authorized to maintain it by any measures they deemed most effectual. They were not slow to avail themselves of this permit. They accordingly decreed, that “*no one should buy or sell, save he that had the sign*” of their establishment. He alone was “*ordained*” to sell the merchandise of the Lamb-Horned Prophet; and the worshippers of the Beast, who, by christening, were known as recognized customers, were alone permitted to buy of the ordained, or appointed, agents, what they were taught to esteem as “dainty and goodly things” (ch. 18:14). In other words, it was decreed, that no one should preach and administer ordinances unless licensed or ordained so to do, by the recognized spiritual authority; which saith, “as some claim authority to preach,” or sell dainty and goodly things by auction,

“all who venture so to do, either publicly or privately, without authority from the Apostolic Throne, or Bishop of the place, shall be bound with the bond of a perpetual curse.”

Preaching and administering ordinances constitute the Apocalyptic *selling* of the text. Hence to *sell* canonically is “to perform every act of sacerdotal function among the people” who *buy*. No one has power to do this among the rhanitized, or “christened” worshippers of the False Prophet ecclesiastical power, save he who is “canonically ordered to dispense the word of God and his holy sacraments, within the rails of the Altar, as a minister of the Apostolic succession.” Hence, also, it is decreed in Article XXIII. of the superstition of the Anglo-American daughter of the Babylonian Mother, that “it is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same:” or Apocalyptically, “*no one shall sell, save he that hath the sign;*” that is, the christening sign, which the Pseudoprophet-Corporation styles “baptism;” and in its Article XXVII., declares to be, “not only a *Sign* of profession, and *Mark* of difference, whereby christian men are discerned from others that be not christened; but is also a sign of regeneration whereby they are *visibly signed* and sealed.” No one is to sell, or buy, bread and wine at communion, who is not thus visibly signed and sealed; nor can he sell, or dispense, though he hath this sign, unless he be also canonically, or “lawfully, chosen and called to this work by men who have public authority, given unto them in the congregation, to call and send ministers into,” what they term, “the Lord’s vineyard.” So that, it may be clearly perceived, that there can be no selling of the dainty and goodly things of the Latin section of the Apostasy, in any of its Romish and Protestant subdivisions, by any one, unless he be the subject of three Babylonish ordinances, namely, Rhantismal Christening, Episcopal Confirmation, and the Ordering of Priests. The confirmation is not ceremonially observed by all the Beast’s Names of Blasphemy (ch. 17:3); though in effect it is: for the Dissenting Administrator of Ordinances is the *episkopos*, overseer or bishop, of his flock; and it is part of his duty to catechise the lambs he has *marked* into the *status quo* they are supposed to be put, by the manipulation of bishops of greater dignity. An “ordained minister” is the nonconformist equivalent for an “ordered priest.” A worshipper of the Pseudo-prophet-Corporation of the Gentile Court, acquires the right to sell by “ordination;” though as a tradesman, he is distinguished by different terms, according to the taste of the buyers among whom he is most popular. By different classes of customers he is styled priest, bishop, minister, parson, pastor, elder, evangelist, and so forth; all of whom, though generally envious and jealous rivals, for the most part claim to be ambassadors and ministers of Jesus Christ, and successors of the apostles. To this dignity the grace of ordination is supposed to elevate them! Before the operation of ordering and consecrating (inferiors are “ordered,” not consecrated; and ordered inferior when “consecrated,” or made holy, is called a Bishop!) these were *laymen*, or *laics*, mere people; but *ex opere operato*, from the work performed, they are instantly transformed, by the mighty magic of the conjuration, into Christ’s ministers, and ambassadors to the world; and are empowered to pardon sinners, and to accompany murderers to the gallows with “the consolations of religion!!” For, say they, pointing to the thief upon the cross,

“While the lamp holds out to burn,
The vilest sinner may return!”

And, to show how instantaneous the operation is, they sing,

“Between the stirrup and the ground,
He pardon sought and pardon found!”

A horseman would not be many seconds in falling from the stirrup to the ground; but this is deemed long enough by a pretended seller of the truth, or dispenser of the word, to atone for a life of crime;

though that word declares, that if men live after the flesh they shall die; and that no murderer hath eternal life abiding in him (1 John 3:15; Rom. 8:13).

In this matter of selling spiritual dainties and goodly things, seeing that it is a mere mock auction fraud, the Peter Funk operators aim to pass off their worthless merchandise with as much as possible of the glitter and polish as can be derived from the letter of Scripture, which, in their blasphemous use of it, is truly, as they say, killing. Assuming to be the legitimate successors of the apostles, whom the Spirit appointed to sell the truth, or bread, wine, and milk, without money and without price, they appropriate the words addressed exclusively to them; and think, by a like formula and action, to be endued with their authority! By this process, a “consecrated” craftsman undertakes to transform a “made” deacon into an “ordered” priest of great official excellency and high dignity. The formula and action of the conjuration are exhibited in the Protestant “Ordering of Priests.” The deacon humbly kneels before his lord the bishop, who laying his “consecrated” hands upon him, says, “Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands: whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained”. From this the reader will perceive, that the salaried sin-pardoners are not confined to the parent establishment. Article XXXVI. of the Anglo-American Harlot, which all babysprinklers recognize as a Christian church and orthodox, says, that this ordering hath nothing in it superstitious and ungodly! But the enlightened believer taught of God knows that it is nothing else than ungodly and blasphemous superstition. Here are men, who eight times confess in their Litany, that they are “miserable sinners,” which is no doubt literally true, meet together in sanctimonious convention to consecrate and ordain one another “to the Order and Ministry of Priesthood,” which they declare is done “by the will of our Lord Jesus Christ.” This is one of the lies of ignorance or something worse. Neither Christ nor his apostles ever commanded “miserable sinners” to do any other thing in the name of the Father, and of the Son, and of the Holy Spirit, than to believe the gospel of the kingdom and be immersed into that name. “Miserable sinners,” nor any other kind of sinners, can do anything else according to the will of Christ. They can only defile and blaspheme; God does not hear sinners (John 9:31), and their most sanctimonious demonstrations are to Him mere “abominations of the earth” (Apoc. 17:5): but “the eyes of the Lord are upon the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil” (1 Pet. 3:12; Prov. 15:8, 9, 26, 29): and who are greater evil-doers than the clergy of all orders and degrees, who, in the name of the Lord, filch from their customers their hard earnings for that which is not bread, and their labor for that which satisfieth not? No evil can be greater in his sight than to sell lies, and to palm them off upon ignorant buyers as the truth of God. Their dainties and goodliest things exposed for sale in their bazaars, dedicated to *Mahuzzim*, or Guardian Saints Protectors, which they term churches, and houses of God, are mere trash and trumpery; and the crisis rapidly approaches, when “these merchants of the earth shall weep and mourn; *for no man buyeth their merchandise any more*” (Apoc. 18:11).

35. The Name of the Beast and Number of His Name

“Here is wisdom. Let him that hath the understanding compute the number of the beast; for it is a man’s number, and the number of it is, χξϞ, or Six Hundred and Sixty Six.”

Upon the Seven Heads of the Beast of the Sea is “A NAME OF BLASPHEMY” (ch. 13:1). “This is the Name of the Beast” enthroned upon *the Seven Hills*, which is the topographic signification of the Seven Heads (ch. 17:9). This name belongs to the Beast and is represented by a man’s number; and a man’s number is significant of the man’s name to which the number belongs. In other words, the name is indicative of the Man himself—the Image of the Sixth Head of the Beast, adored by the Pseudoprophet Hierarchy, by

which he was created—*quem creant adorant*.

The name to be ascertained, then, is the Name of “the Man of Sin, the Son of Perdition, who opposeth and exalts himself over every one called a god, or *sebasma*, worshipped; so that he sitteth in the temple of the god as a god, publicly showing himself that he is a god.” This Man of Sin is not a single person; but an order of men, ruling imperiously, and imperially, in Rome—the Man-Image set up for worship there. All things have their names, and this Man-Image is no exception to the rule. What then is his Name?—the name of the power represented by the Image? It is evidently not literally revealed, or we should be able to read it plainly in the prophecy. It is like every thing else in this wonderful book. It is revealed in an enigma.

An enigma is a dark saying in which a known thing is obscurely expressed. Wise men in all ages have found satisfaction in presenting some of their choicest ideas in the form of enigma. This was characteristic of the teaching of Solomon, and of Jesus, who was wiser than he. The teaching of the Spirit has also been distinguished from the beginning by the presentation of “wisdom” in this form, which is characteristic of the Apocalypse throughout. How easy it would have been for the Spirit to have told the servants of the Deity plainly the Name of the Man of Sin. But no: “It is the glory of God to conceal a thing: but the honor of kings to search out a matter:” He has therefore chosen to adapt himself to the genius of the Greek tongue in which He spoke, and to the customs prevalent in society when the Apocalypse was signified to John.

The particular custom in the premises was that of indicating the names of *sevasmata*, or objects of veneration, reverence, or worship, such as gods, emperors, masters, and so forth, by the numbers of their names; that is by *the numerical values of the letters constituting the name*, enigmatically represented by *the sum total* expressed in the ordinary way. This statement will be unintelligible to a mere English reader, seeing that the letters of the English alphabet of which our names are composed are destitute of numerical values. We represent numbers by Arabic figures, not by letters; while these were the common numerical signs of the Greek. Thus, a man’s name, or a god’s name, written in Greek, would not only indicate the man, or the god, but would represent a *sum total* when added up, which, when specified in letters, would not be the name itself, but the symbolic number, or enigma, of the name. Thus, the mystics of Egypt spoke of “the messenger of the gods,” or *Thouth*, under the number 1218 because the Greek letters composing the name Thouth, computed according to their numerical value, when added up made that total. The following example will make the matter plain, and easy to understand:

Name of the God

Numerical Value of each Letter.

Th—Θ

9

—ω

800

u—μ

400 The Number of

th—θ

9 the god’s Name.

—

—
Θων—θα, β, ιη or

In this instance, the enigma would be to give the number of the god, α, β, ιη, and to require from this total, his name.

Now, in the text before us the Number of the Man's Name is given as χξϞ . This is the total, and expressed in our figures is equal to 666. In this case the riddle is, the sum total, or Number of the Name, being given, what is the Name of the Man of Sin; or of the Beast's Name of Blasphemy upon the Seven Heads, or Hills?

There need be no doubt about the correctness of χξϞ , 666; for Irenæus, who became overseer of the ecclesia in Lyons about 70 years after John received the Apocalypse, testifies to its correctness in the most positive manner; and also says, that the number of the name is according to the cipher of the Greeks through whose letters it is expressed; that is, it is a name in a Greek form, and as such the enigma must be explained.

What then is the solution of the riddle? Irenæus was of opinion that *Lateinos*, was the name. He says, that "the name *Lateinos* contains the number of 666; and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory." From this it is evident, that he regarded the subject of the name as a royalty, not a person—the *Latin Kingdom*. Irenæus living so near the time when the Apocalypse was given, may have received the name through his friend Polycarp from John himself. Irenæus used to attend the expositions of Polycarp, whom he styles "that blessed apostolical presbyter." He says, "Polycarp related to us his converse with John, and with the rest of those who had seen the Lord;" and in respect to what he told his hearers, Irenæus says, "I wrote them not on paper, but on my heart; and ever since, through the grace of God, I retain a genuine remembrance of them." It is hardly probable that Polycarp, a member and presbyter of the ecclesia in Smyrna, would converse with John, and not seek to learn from him the probable solution of this enigma of the name of the Antichrist. If John told him *Lateinos*, it is easy to see how Irenæus came by it. Hippolytus, a brother member and successor to Irenæus in Lyons, urges the probability of the same name *Lateinos* in his writing concerning the Antichrist, more distinctly and decidedly than he. "The plague of the first beast," says he, "was healed, and he shall cause the Image to speak, that is, to be powerful: and it is manifest to all, that the rulers are now Latins, *Lateinoi*: transmuted therefore into the name of one man, it becomes *Lateinos*." Hence, Hippolytus plainly regarded *Lateinos* as the name of the speaking Image made powerful by the *Lateinoi*, or Latins; which image he regards as "one man," and that man the Antichrist of whom he was treating.

But an objection has been raised to this name, that the orthography of the Greek word is *Latinos*, not *Lateinos*; giving the number 661, χξαα, , not 666, χξϞ . But this is an objection of no weight; for both Irenæus and Hippolytus spell the word with the diphthong *ei* pronounced *i* long in Latin words; in which the long *i* at length superseded the *ei*, as it used to be written in the oldest Latin authors, as appears from the sentence quoted by commentators from Ennius—"Quam primum cascei populei tenuere Lateinei"—At first the ancient people were Latins. It is of no consequence what "fathers" after Irenæus and Hippolytus thought of the word and of other solutions deemed admissible by the worshippers of the Beast. We are better able to judge correctly than they. The two writers upon the subject nearest to John raised no question about the spelling of the word; but adopted *Lateinos*, in word and orthography, as the least objectionable that could be supposed; and yet more worthy of acceptance by us by its appropriateness to what we have traced out as the Image of the Sixth *Latin* Head of the Beast, and the Man of Sin. All speculations based upon the Hebrew (though the Jews used their letters for numerals as well as the Greeks) in the solution of the enigma are excluded, because the text is Greek, not Hebrew. If

the Hebrew had had anything to do with the solution there would doubtless have been an intimation to that effect, saying, “the number of his name, which in the Hebrew tongue is מֶסֶר

and in the Greek tongue he hath his number χξϞ,” after the formula in ch. 9:11. But in the absence of such intimation we need not trouble ourselves about the Hebrew names suggested by commentators whose display of “ripe scholarship,” has embarrassed, without throwing a ray of light upon the subject.

At the time when the Apocalypse was given, the Sixth or Imperial form of government obtained in Rome. This was established by Augustus Cæsar, whose native tongue was Latin. All the affairs of state were conducted in Latin; so that, until this language was superseded legislatively and executively by the Greek, it might truly be said in the words of Irenæus, “*Latini sunt qui nunc regnant*”—*the Latins are they who now reign*. But in process of time, the supreme power passed from those of the Latin tongue to those whose vernacular was the Greek. Had Irenæus lived in the days of Justinian, he would have said, “*Græci sunt qui nunc Romanis imperant*”—*the Greeks are they who now rule over the Romans*. The question would not have been of race, but of language. Was the Antichrist, or Man of Sin, to be a Greek or a Latin? Or, was the Image, endowed with the faculty of speech by the Pseudoprophet constituent of the Beast, to speak in Latin or Greek? In other words, was the Image-Man to legislate and promulgate his decrees and blasphemies in the Latin or Greek, as the language of the state? If the language of the Image-monarchy were Greek, then *Lateinos* could not be the name of the Iconic-power. Its name would then be *Hellen*, and its enigmatical number ρκγ, or 123. Thus,

Name of the Power

Numerical Value of Letters

He—E

5

l—λ

30

l—λ

30

e—η

8

n—ν

50

—

—

123

Hellen Ελλην

or ρκγ, Number of the Name.

It is evident, then, that the Man of Sin was not to be a Greek Power. Now, we have seen in the course of

this exposition, that the Latin Imperial Executive became extinct, when the Western Roman Empire was superseded by the Seventh Head and the Ten Gothic Horns, A.D. 493. Three hundred and six years after, A.D. 799, it was revived by Charlemagne, when the Latin language, which by decree of Pope Vitalian, A.D. 666, was made the religious tongue, began again to assert its supremacy in the state. Vitalian's was an early move towards the ecclesiastical development of the Latinity of the Name. The Centuri ator Bale says, "Vitalian sent monk-orators into England about A.D. 666, which from Christ's birth is the number of the beast, that they might confirm waverers in receiving the papistic faith, and that they might sign their own faithful with the mark of Antichrist. He commanded Latin hours, Latin songs, Latin idolatrous and devotional ceremonies, and other frivolous trumpery, rites, &c., all to be performed in the temples in the Latin tongue, according to the Greek word *Lateinos*, which by numeral letters fulfills the predicted number of th

About four hundred years after Charlemagne, the Latin had become fully established as the language of the Pontifical kingdom and empire of the Man of Sin; or Image of the Imperial Latin Head, revived in the Beast of the Earth. When the empire of the Caesars came to assume the form of Eastern and Western Limbs, as symbolized in Nebuchadnezzar's Image; and after the Gothic kingdoms had appeared, the Greeks appropriated to themselves the name of *Romans*: and bestowed upon all the kingdoms, in ecclesiastical fellowship with the See of Rome, the name of *Latins*. These Western Romans were not averse to the appellation; so that thenceforward it became the recognized name of the second universal monarchy—"a new species of despotism," says Dr. Geo Campbell truly, "never heard of, or imagined before, whose means of conquest and defence were neither swords nor spears, fortifications nor warlike engines, but definitions and canons, sophisms and imprecations; and that by such weapons, as by a kind of magic, there should actually be reared a second universal monarchy, the most formidable the world ever knew,—will, to latest ages, afford a matter of astonishment to every judicious inquirer." This universal monarchy of the west pervaded all its kingdoms; and though they legislate in the modern languages of the nations, the officials of the Pontifical despotism, in whatever kingdom or republic they may have established themselves, use not the languages of the worshippers of the Beast; but Transact all their swindling traffic in the language of Pagan Rome: and as Dr. Henry More expresses it, they Latinize in every thing. "Mass, prayers, hymns, litanies, canons, decretals, bulls are conceived in Latin. The papal councils speak in Latin. Women themselves pray in Latin. Nor is scripture read in any other language, under popery, than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Not do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short, all things are Latin; the pope having communicated his language to the people under his dominion, as the *mark and character* of his empire." If Dr. More, who himself wrote in Latin, instead of saying "as the mark and character," had written "as *the name* of his empire," he would have been correct.

Thus, no power upon the earth has so exclusive a claim to the name of *Lateinos* as the Iconic Power of the Seven Hills. All that pertains to it is Latin, and names are invented and conferred upon things in view of that most striking characteristic. The names of many modern powers are the names of the languages of their executives and dominant races; as the French power, the Spanish power, the Greek Power, the English power, and, as in the case before us, *the Latin Power*. Their several languages are characteristic of each; no wonder then that the Latin, the tongue in which the Image speaks, should be selected by the Eternal Spirit as the basis of its name.

But, in conclusion of this chapter, does *Lateinos* solve the enigma χξϞ , or 666? Let us see:

Name of the Power

Numerical Value of the Letters

L
Λ
30

a
α
1

t
τ
300

e
ε
5

i
ι
10

n
ν
50

o
ο
70

s
ς
200

—
—
—

Lateinos

= Λατεινος

equal to 666 = χξς the Number of the Name.

Another name, or title, has been suggested by Mr. Clarke, which is equivalent to *Lateinos*. This is *He Lative basileia*, or *The Latin Kingdom*. Thus:

Name of the Power

Numerical Value of the Letters

The

$\tilde{H}e$
 \hat{H}
8

L
L
 Λ
30

a
a
 α
1

t
t
 τ
300

i
i
 ι
10

n
n
 ν
50

e
e
 η
8

K
B
 β
2

i
a
 α
1

n
s
o
200

g
i
ι
10

d
l
λ
30

o
e
ε
5

m
i
ι
10

a
α
1

—
—
—
—

Ḥe Latīne Basileia
666=χξ

On this suggestion of Clarke's, Mr. Elliott remarks, "it is indeed so remarkable that, were it but *the name of a man*, I should have thought that the Divine spirit had it also in view, as an alternative solution involving the word *Latin* in its more usual, though not the mystical orthography. But that which alone completely answers to *every* requirement of the sacred enigma, and which I therefore fully believe to be the one intended by the Spirit is Irenæus' solution *Lateinos*." Mr. Elliott and others have searched for the name of the Beast among the names of individuals, supposing that the name was to be some name previously borne by some distinguished man. Hence they have pitched upon Romulus, who is supposed to have founded Rome, the capital of the Latin kingdom. But *Romulus* is neither *Romanus* nor *Lateinos*. They have been thus misled by the words "the number of the beast is the number of a man;" upon which one of them remarks, "the number of his name, *or the number of a man*, being a Latin name derived from that of Romulus, a man who founded Rome *pagan*, and so peculiar to a man, viz. the pope, who is the foundation of Rome *papal*. Hence, their reading in exposition is, "the number of the beast is the number of *Romulus*!" But the number of Romulus, or *Romulos*, is αϰμϞ or 1446, not 666. ΧξϞ not the enigmatical number of *Romulos*; and therefore, if the man referred to were a distinguished individual of antiquity, Romulus cannot be the man. But the reference in the text is not to a man existing anterior to

the Beast; but one contemporary with the dominion founded by Charlemagne, which still exists in a dilapidated condition. The expository reading of the passage is, "the number of the name of the Image of the Sixth, or Imperial Latin Head, of the healed, or revived, dominion of the West, is the number of the name of the Man-of-Sin power; and that number is six hundred and sixty-six."

Such is the wisdom enigmatically set forth by the Spirit for the computation of those of his servants, who have the understanding. No other solution of the enigma is so in harmony with historical and still existing facts. There was no Pontiff king reigning in Rome over a kingdom professing Christianity in the days of John, Polycarp, Irenæus, and Hippolytus. But they all expected that there would be such an one; and that a dynasty would rule it, whose name in Greek would be numerically 666. They judged that its most obvious character would cause it to be styled Latin. This they expected as the Antichrist Power, to be revealed when that which hindered its manifestation in their day was taken out of the way. What they expected, we behold—a Latin Pontifical Kingdom, whose Pontiff-King claims to be Christ's Substitute on earth, and Successor to the Apostle of the Circumcision; the Name of Blasphemy whose pontifical throne has been for ages established on the Seven Hills; and though reigning in a country whose vernacular is *the Italian*, ignoring this language, and "speaking" only in that of his pagan fathers to whom he was unknown (Dan. 11:38): could any name be more appropriate to such a power than *Latin*, in the sense of the Latin Power, or the Antichrist? No other, I believe.

Volume 5

The conquests of Napoleon as predicted in Revelation 16:1–11 changed the national face of Europe and provided the basis upon which the political trends of the Sixth Seal have since developed. He brought to an end the Holy Roman Empire, and laid the foundation for the termination of the temporal power of the Papacy (since restored by Mussolini of Italy) in 1870. To demonstrate his power, on December 2, 1804, in the cathedral of Notre Dame at Paris, Napoleon took the imperial crown from the hands of Pope Pius VII, whom he had summoned from Rome, and placed it on his head. This was to illustrate his supremacy over both political and religious authorities. This drawing by contemporary artist Jacques Louis David depicts Napoleon crowning himself emperor. Jacques David became court painter to Napoleon.

FOREWORD TO VOLUME FIVE

The original Edition of *Eureka* was divided into three volumes, so that the Author's Preface in what we have published as Volume Four should also be read in conjunction with the present Volume.

Since *Eureka* was first published, and since the death of its Author, world events have followed the pattern of prophecy as laid down in the Word, and expounded by him in *Elpis Israel*, *Eureka* and other

works. For example, the Middle East was wrested from Turkish power during the course of World War I, and the Empire as such terminated shortly afterwards. In these events the political Euphrates has continued to “dry up” in accordance with Rev. 16:12, and the “way of the Kings out of the sun’s rising” has been in course of “preparation”. The Balfour Declaration inviting the Jewish people to return to their ancient homeland, and establish therein a national home, opened the way for prophecies of the restoration to commence. And in other, equally dramatic events, the expositions of the Author have been remarkably vindicated. World War II saw the emergence of Soviet Russia as a world power, followed by the demand for the establishment of the Jewish State of Israel. The post-war world has witnessed the consolidation of these developments, including the division of Europe into two parts through which can be seen the formation of the two feet of the Image seen by Nebuchadnezzar in his dream. Coinciding with that, the world has witnessed a tremendous advancement in the invention and manufacture of weapons of war of such destructive potentiality as to threaten the future of civilisation, answering to the requirements of the demoniac agitation indicated by Revelation 16:14. It is surely of the highest significance that mankind today has in its hands such forces of destruction as could render the earth uninhabitable if ever they were used to the fullest extent possible. For this is the very condition anticipated by *The Apocalypse* in Chapter 11:15: “And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and *shouldest destroy them which destroy the earth*”.

Never before have these words the significance that they have today!

Elsewhere the Lord told his Apostles: “Men’s hearts will fail them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken ... And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:26–28).

How important it is, in these closing days of the Gentiles, that *The Apocalypse* should be studied, in order that a better appreciation of things to come should be developed. *Eureka* is outstanding in providing a help to that end; and we esteem it an honour to be associated with the issuance of a new Edition of what must rate as the outstanding exposition of *The Apocalypse* available—particularly in view of the blessings pronounced by Christ upon those who read it with understanding (Rev. 1:3). As the Author of *Eureka* wrote: “*The Apocalypse* was given to the end that the servants of Deity who are keeping their garments might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of this world; because he would see them in all their native deformity and sin”.

It will be noticed by the discerning Reader, that the mammoth task that engaged the Author of *Eureka*, particularly in view of his limited resources, resulted in some of the last chapters of *The Apocalypse* being treated more scantily than the earlier ones. Where we have deemed it helpful we have added comments of our own in the form of footnotes to supplement those of the Author, and further information on these chapters (Chapter 17 onwards) can be obtained from the verse by verse exposition of the Book of Revelation in *The Christadelphian Expositor*.

In his preface to the final volume of *Eureka*, the Author declared that it was only with the help of Yahweh that he was able to complete the task he set himself. We feel somewhat similar in regard to the publication of this new Edition. We have been plagued with problems in producing it, but gradually these have been overcome, and it is with great relief, profound thankfulness to Yahweh, and deep appreciation to those who have assisted us, that we are enabled at last to place this final Volume in the hands of the Reader. We trust that he derives the pleasure from reading it that it has been ours in re-

THE APOCALYPSE

Genesis is the Book of Beginnings; Revelation is the Book of Endings. Genesis tells us how it began; Revelation explains how it will end. *The Apocalypse*, as with all of Christ's teaching, is rooted in the Law, the Prophets, and the Psalms. Its character is Hebrew. It has been assessed that Matthew, the Hebrew Gospel contains ninety-two quotations from and references to the Old Testament; the Epistle to the Hebrews has one hundred and two; but *The Apocalypse* has two hundred and eighty five. Christ thus endorsed the writings of Moses. He said to the Jews by the mouth of Abraham in parable: "They have Moses and the prophets, let them hear them; if they believe not Moses and the prophets neither will they believe though one rose from the dead" (Luke 16:29–31). Further, he declared: "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his words, how shall ye believe my words?" (John 5:47). Christ thus endorsed both Genesis and Revelation as Divinely inspired. An equal warning is given in the Law as in *The Apocalypse*, against those whose teaching weakens the point or significance of either. See Deut. 4:2; 12:32; Prov. 30:6; Rev. 22:19—*Publishers*.

CHAPTER 14

THIRD GENERAL DIVISION

Vol. 2 p. 111

The Little Open Scroll

The Seventh Seal, Seventh Trumpet, Seventh Vial, and Seven Thunders, from the manifestation of Christ and his Brethren under the going forth of the Frog-like Unclean Spirit out of the Mouth of the False Prophet, in the third and last section of the Frog Sign, and third part of the Sixth Vial:—from this the initiation of "the manifestation of the Sons of the Deity" as the Lamb in the midst of the 144,000 redeemed from the earth; to the full establishment of the Millennial Throne and Kingdom of David, coeval with, and consequent upon, the utter destruction of Daniel's "dreadful and terrible" Fourth Beast, which comprehends as its constituents the Apocalyptic Beast of the Sea, Beast of the Earth, Image of the Beast, False Prophet, Scarlet-colored Beast, and the Drunken Babylonian Harlot, with all her Daughters

and Abominations, “the Names and Denominations of Christendom:” and the subjection, but not extermination, of his first three, the Lion, the Bear, and the Leopard, answering to the Apocalyptic Dragon, bound, and shut up in the abyss for a thousand years.

Apoc. 4:5; 5:5–14; 7:9–17; 10; 11:15–19; 13:10; 14; 15; 16:15–21; 17:14; 18; 19; 20:1–6, 11–15; 21:8.

TIME OF EVENTS

“THE TIME OF THE END,” (DAN. 8:17; 11:40; 12:1–4) WHICH COMMENCES FROM THE QUADRENNIAL EPOCH, A.D. 1860–’4, AND TERMINATES A.D. 1904–’8

The Sixth Special Division of the Seventh Trumpet

ACT VI—SIXTH VIAL

PART 3

Apocalypse 16:15

While the Frog-like Spirits are working, “the Lord the Spirit” (2 Cor. 3:17, 18) comes into the world “as a thief.” He descends from heaven having great power—the key of the abyss and a great chain (Apoc. 18:1; 20:1)—for the work of killing with the sword them who destroy the earth; and of enlightening it with his glory (Apoc. 13:10; 11:18; 18:1). Having been clothed with a cloud (Apoc. 10:1; Heb. 12:1) of witnesses, he stands on Mount Zion in the midst of 144,000—his companions and co-workers—the Mystical Son of Man, whose voice is as the voice of a multitude (Apoc. 14:1; Dan. 10:6)—as the sound of many waters (Apoc. 1:15). His head is encircled with the rainbow of the covenant; his face is as the sun, and his goings forth as pillars of fire. Thus prepared, he stands ready for action with his right foot upon the Sea-beast, and his left upon the Earth-beast, and a LITTLE OPEN SCROLL in his hand, upon which are inscribed, “the lightnings, and voices, and thunderings, and earthquakes, and great hail”—the Seven Thunders proceeding from the throne—to be ministered by those who are honored to take the Scroll, and to eat it up (Apoc. 10:9; 11:19; 4:5). Now is the judgment of the nations—“the hour of judgment,” in which they are invited to fear the Deity, and to give glory to him (Apoc. 14:6, 7). Proclamation is made by the “One Body,” now anointed and glorified, and of which the Lord Jesus is the Head, that “time shall be no longer.” Daniel’s 1260 time shall then terminate—and the finishing of the mystery of the Deity be apocalysed (Apoc. 10:6, 7). The glorified members of this Body sing a new song before the throne; and confidently aver, as the result of the events prefigured in the ensuing fourteenth chapter, that they shall reign as the kings and priests of Deity upon the earth (Apoc. 14:3; 5:9, 10).

Fourth Part of Sixth Vial

Apocalypse 16:16

The Advent, or “Manifestation of the Sons of the Deity” (Rom. 8:19; 1 John 3:1, 2) having transpired, the Angel of the Sixth Vial gathers the kings, or rulers, of the Earth-beast, and of the whole habitable, or Sea-beast, into the place styled in Hebrew, ARMAGEDDON. This gathering effected the events of the Seventh Vial (which are the Seven Thunders hurled by the Second and Third Angels against Babylon and the worshippers of the Beast and his Image; and the Harvest and Vintage of the Son of Man and the three angels exhibited in the fourteenth chapter)—finish the mystery, and the wrath of the Deity against mankind is stayed.

CHAPTER 14

DISSOLUTION OF THE LAODICEAN STATE

Translation

1. “And I looked, and behold a Lamb stood upon the Mount Sion, and with him a hundred forty-four thousands, having the name of his Father, which had been written upon their foreheads.

2. And I heard a sound from the heaven as a sound of many waters, and as a sound of loud thunder.

And I heard a voice of harpers harping with their harps. 3. And they sing as it were a new song in the presence of the throne, and in the presence of the four living ones, and of the elders: and no one was able to learn the song, except the hundred forty-four thousands, who had been redeemed from the earth.

4. These are they who had not been contaminated with women; for they are virgins. These are the attendants upon the Lamb whithersoever he goeth. These had been redeemed from among men, an offering of first fruits for the Deity and for the Lamb. 5. And in their mouth had been found no guile; for they are faultless in the presence of the throne of the Deity.

6. And I saw another angel flying in midheaven, having aionian news to proclaim to them who dwell upon the earth, even every nation and tribe and tongue and people; 7. Saying with a loud voice, Fear the Deity, and give to him glory, for the hour of his judgment hath arrived; and do homage to him who hath made the heaven and the earth and sea and fountains of waters.

8. And another angel followed, saying, Fallen, fallen hath Babylon the great city; because she hath made all nations drink of the wine of the raging of her fornication.

9. And a third angel followed them, saying, with a loud voice, If any one worship the Beast and his Image, and receive a sign upon his forehead, or upon his hand, 10. He also shall drink of the wine of the wrath of the Deity, which hath been prepared without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb.

11. And the smoke of their torment ascendeth until the æons of æons: and they have no respite day and night, who worship the Beast and his Image, and whosoever receiveth the sign of his name.

12. Here is the patience of the saints; here they who keep the commandments of the Deity and the faith of Jesus.

13. And I heard a voice from the heaven, saying to me, Write! Blessed the dead dying in the Lord from this time. Yea, saith the Spirit, in order that they may take rest from their labors; and their work he goes in aid of with them.

14. And I looked, and behold a white cloud, and upon the cloud one sitting like to a son of man, having upon his head a golden stephan, and in his hand a sharp sickle.

15. And another angel came out of the Nave, vociferating with a loud voice to him sitting upon the cloud, Thrust in thy sickle, and reap, because for thee hath arrived the hour of the reaping, for the harvest of the earth hath been ripened.

16. And he that is sitting upon the cloud cast his sickle upon the earth, and the earth was reaped.

17. And another angel came out from the Nave which is in the heaven, he having also a sharp sickle.

18. And another angel came out from the altar, having power over the fire, and he shouted with a great outcry to him having the sharp sickle, saying, Thrust in thy sharp sickle, and cut off the clusters of the earth, for her grapes are fully ripe.

19. And the angel cast his sickle into the earth, and cut off the vine of the earth, and cast it into the

great winepress of the wrath of the Deity.

20. And the winepress was trodden without the city, and blood came out from the winepress unto the bridles of the horses, for a thousand six hundred furlongs.

Remarks on the Translation

By comparing the above with the Common Version the reader will see the difference for himself. I have found no benefit in the labors of the “recent editors” who have undertaken to mend the Greek text. They seem to think nothing of “taking away from the words of the book of this prophecy;” and of “adding” thereto—Ch. 22:18, 19. We have examples of this editorial recklessness in the chapter before us. The first occurs in a note upon *to onoma*, “the name” in verse 1. “All the recent editors for *to anoma*, have *to anoma autou kai to onoma*. I recommend”, says the revising editor of the Baptist New Version, “that this reading be followed and translated: *his name and the name*.” But I have not followed the recommendation, because the proposed alteration is superfluous, and implies *two names*, the name of the Father and the name of the Lamb. But the name of the Father is also the name of the Lamb; and therefore the phrase, “the name,” is doubtless correct, and certainly all sufficient.

Again, in Verse 2, on the words, “*I heard the voice of harpers,*” etc., a note runs thus, “instead of *phonen ekousa*, all the recent editions have *he phone hen ekousa hos*. I recommend that this reading be adopted and translated: *the voice which I heard (was) as*.” Now this would imply that the voice of the harpers was as “the sound of great thunder”—a noise not very creditable to their music! The recent editors err in supposing that *phonen*, used four times in the second verse, refers to the same voice or sound. This is not the fact. The sound of many waters, and the sound of loud thunder, are the sounds of acclamation and war; while the voice of harpers is the song of personal redemption, and future glory, when the war is over. I have therefore disregarded the decision of “the recent editors;” and maintained the distinction between the thundering and the harping, by dividing the second verse, and translating the *phone* of thunder “sound,” and the *phone* of the singing harpers, “voice,” in the sense of music and song.

Again, “the recent editors” do not like the word *dolos*, “guile”, in verse 5, but substitute the word *pseuthos*, “lie”. A man that is guileless does not lie; but a man may not lie, and yet be full of deceit. The change may be more favorable to their morality; but I doubt not altogether unnecessary.

Again, “all the recent editors” cancel the words, *enopion tou thronou tou Theou*. “I recommend,” says the reviser, “that this reading be adopted, and that the words, ‘before the throne of God,’ be omitted” from the fifth verse, so that with this editorial mutilation it would read, “and in their mouth was found no lie; for they are faultless.” But, where do they stand in this faultless condition? The recent editors have cancelled the answer; I therefore restore it, and insert it in my translation; as, before, or “in the presence of the throne of the Deity,” as represented in ch. 4:4.

In the sixth verse, I have left the word *aionion* untranslated. I have transferred it merely. The “aionian good news” will be the subject of exposition, when it will be seen that “everlasting” is not the word best suited to express its quality. We may find a better word when we see distinctly what the thing is; or “aionian” being understood in its true sense may be suffered to remain.

Again, in verse 15, it reads, *hoti elthe soi he hora tou therisai* “because for thee hath arrived the hour of the reaping.” The “recent editors” omit the word *soi*, for thee, though the order is addressed to a certain party. The hour of the reaping hath arrived. But by whom? Their recencies have struck out the answer in suppressing the words “for thee”. I have restored them; and the answer is “for thee, upon the cloud.” And here we may dismiss “all the recent editors” as more of a pest than a blessing to the original Greek text of the revealing Spirit.

1. The Lamb upon Mount Zion

“And I looked, and behold, a Lamb stood upon the Mount Zion, and with him 144,000, having the Name of his Father, which had been written upon their foreheads”—Verse 1.

All the events represented in this fourteenth chapter are in the future; for nothing having the least resemblance to them has ever been transacted upon the earth since the Deity gave the Apocalypse to Jesus Christ, who sent and signified it by his angel to John in Patmos. But, though all in that which is hereafter to become history, it is not unconnected with the things treated of in previous parts of the Apocalypse.

Thus, the Lamb and his 144,000 virgin-companions (Psa. 45:14), are represented in the first chapter by the Son of Man clothed with a garment of linen (Dan. 10:5) whose voice is as the sound of many waters, or the voice of a multitude (Dan. 10:6). They are the One sitting upon the throne, the New Throne in the opened heavens; and the four and twenty Elders in white raiment and golden stephans; and the Four Living Ones full of eyes, in the midst of the throne, and around it, exhibited in the fourth chapter. The 144,000 are exegetical of the symbolic Lamb whose personal chieftain, or Head, is Jesus Christ, “the Captain of their salvation,” or the Deity manifested in flesh, justified by spirit (1 Tim. 3:16). He is the Lamb slain, and they are *in him*; and therefore constituents of the symbolic and mystical Lamb; an idea emblematically signified by the phrase, “*with him 144,000*”. In other words, JESUS AND HIS BRETHREN “*glorified together*” (Rom. 8:17), are the Seven Lamps of Fire burning before the throne, or the Seven Spirits of the Deity sent forth into all the earth, represented by a Lamb with Seven Horns and Seven Eyes; that is, they are the Omnipotent and Omniscient Power in substantial and glorious manifestation, styled YAHWEH AIL-SHADDAI, “He who shall be the strength of the Mighty Ones, who was, and is, and is to come,” and is superlatively holy—Ch. 4:5, 8; 5:6; Psa. 50:1–6.

The wool with which the Lamb is clothed is of snowy whiteness—Isa. 1:18; Apoc. 1:14. Standing in the midst of 144,000, invested with “fine linen, clean and white,” he is clothed with a pure and faultless multitude; which is his snowy fleece, washed and made white in the blood of the individual Lamb, Jesus—ch. 1:5; 7:14. This Seven Horned and Seven Eyed Lamb-Multitude is the Mighty Angel descended from the heaven, clothed with a cloud; and holding in his hand a LITTLE OPEN SCROLL—ch. 10:1. One thing, however, is particularly to be observed here, namely, that, though this cloud-invested angel, and the Lamb with the 144,000, symbolize the same multitude, they represent this multitude in different positions and stages of its career. In this fourteenth chapter, while on Mount Zion, the multitude is “*in the heaven*,” having opened the door, entered therein, and set up the throne (ch. 4:1, 2; Psa. 24:7; Dan. 2:44): but, in the tenth chapter (though without abandoning the seat of government) the almighty, cloud-invested, angel-Lamb and his companions, “come down from the heaven,” and take up a position upon the earth and sea—verses 1, 2, 5, 8. In other words, war has been declared against the Beast of the Earth, the Beast of the Sea, the Image of the Beast, and the False Prophet; that is, against all Europe, for the utter destruction of all its institutions, civil and ecclesiastical; and the subjugation of all its peoples, nations, tongues, and rulers, to the absolute sovereignty of David’s Son and Lord (Psa. 110:1). The Lamb and his 144,000, “who follow him whithersoever he goes,” engaged in this, “the war of that great day of the all-powerful Deity” (ch. 16:14), are the cloud-invested angel in the territories of the enemy which they have invaded, and in which they are progressing *as pillars of fire*.” In this warfare they are giving practical expression to the unwritten utterances of the Seven Thunders—unwritten in the tenth chapter; but illustrated in the fourteenth, from the eighth verse to the end.

The Lamb and 144,000 are the Nave of the Deity opened in the heaven in which is seen the Ark of his testimony (ch. 11:19). “Yahweh Ail-Shaddai is the Nave, even the Lamb—

ho Kurios ho Theos ho pantokrator, naos autes esti, kai to arnion (ch. 21:22). YAHWEH-AIL, or *Kurios* and SHADDAI, or *Theos*, constitute the Lamb. In other words, the Multitudinous Unity, indicated by Jesus in his prayer, that believers into him through the Apostolic word “may be one, as thou, Father, art in me, and I in thee, that they also may be ONE IN US” (John 17:21). This unity is many individuals in One Body. This body when deified is the Nave, or Most Holy, as represented by the thrice uttered exclamation of the Four Living Ones, “Holy, holy, holy!!!” The Ark of the testimony is in this body when manifested in glory—“Christ the Head over all for the ecclesia, which is his body” (Eph. 1:22, 23).

John saw the Lamb and his virgin companions, or Bride, standing upon Mount Zion. This is the platform, or standing-place, of their Body Politic, both as the Holy, and the Most Holy community. In the state previous to the advent of Christ, the Saints are the 144,000 in great tribulation, being subject to hunger and thirst, sun-stroke, and scorching heat—ch. 7:4, 14, 16. In this state of things they are subjected to the “much tribulation,” through which, Paul testifies, “we must enter into the kingdom of the Deity” (Acts 14:22). They are an election taken out from the nations, by obedience of faith, for His Name (Acts 15:14; Rom. 1:5): by which faith in “the things concerning the kingdom of the Deity, and the name of Jesus Christ,” “they walk,” and “are come to Mount Zion, and unto the City of the living God, the Heavenly Jerusalem” (2 Cor. 5:7; Acts 8:12; Heb. 12:22). Though scattered and dispersed, and natives of divers remote places, when *viewed* collectively they are regarded as being born in Zion; and constituting the Holy City, the heavenly Jerusalem; for the time being trodden under foot by the worshippers of the Beast. “Glorious things are spoken concerning Zion, *the city of the Elohim*”—*ir hah-Elohim*. Those who believe these glorious things, and are born of water, become citizens of Zion; so that when Yahweh writeth up the people, He will count that they were born there; for all His springs are in Zion, and He Himself will establish her (Psa. 87; Gal. 4:26; Apoc. 11:2).

But the time approaches when in a literal or unfigurative sense, “our feet shall stand within thy gates, O Jerusalem.” This standing was represented to John in the standing of the Lamb and the 144,000 on Mount Zion, where are then “set thrones of judgment, the thrones of the house of David” (Psa. 122:2–5). These “thrones of the House of David” belong to Zion, and nowhere else. They do not belong to the Seven Mountains, or Rome; but to the Holy Hill of Zion, which the Father styles His, in Psa. 2:6. These are the thrones in the heaven which John saw there after the door was opened—the twenty-four thrones circling about the central rainbowed throne, occupied by the Jasper and Sardine Stone, the twenty-four elders, and the four living ones (Apoc. 4:3, 4, 6: an emblematic illustration of the promise, “to him that overcometh I will give to sit with me on my throne, even as I overcame and sit with my Father on his throne (ch. 3:21). These thrones of the House of David belonging to Mount Zion are the thrones John refers to in ch. 20:4. “I saw thrones,” says he, “and they sat upon them, and judgment was given to them. And *I saw* the souls of them who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who did no homage to the beast, nor to his image, and received not the sign upon their foreheads and upon their hands”. These are the 144,000 on Mount Zion, who, having been raised from among the dead, and quickened, and had judgment given to them, occupy “thrones of judgment,” and thenceforth “reign with Christ a thousand years.” Among them are the twelve apostles, to whom the Lord Jesus in the days of his flesh, promised a joint possession with himself of thrones of the House of David. In answer to Peter who said, “Behold, we have forsaken all, and followed thee: *what therefore shall there be for us?*” Jesus replied, “Ye who have followed me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel” (Matt. 19:27, 28). Among these also will be Abraham, Isaac, and Jacob, and all the prophets; and worthies from the east, and west, and north, and south; a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues—all these stand before the throne

and the Lamb, as the glorified 144,000, clothed with white robes; and when they rest from their labors, “with palms,” instead of a two-edged sword, “in their hands” (Luke 13:28, 29; Apoc. 7:9; Psa. 149:6). The symbolic Lamb and 144,000 on Mount Zion are YAHWEH TZ’VAOTH, *He who shall be hosts*, of whom Isaiah prophesies in ch. 6, “I saw,” saith he, “*Adonai* (the Spirit in plural manifestation—*Lords*) sitting upon a throne, high and lifted up, and his robe-skirts filled the temple. Above it stood the Seraphim; each one had six wings; and one cried to another, and said, Holy, holy, holy, *Yahweh Tz’vaoth*; the whole earth is full of his glory”. *Adonai* with robe-skirts filling the temple is the Spirit as the Lamb and the 144,000. These thousands are the skirts of the investing robe of “*the King*” YAHWEH TZ’VAOTH; and symbolized by the six-winged Seraphim, or four living ones full of eyes, described by John in ch. 4:6, 7, 8. That *Adonai* is One in plural manifestation, appears from the eighth verse. “I heard,” saith Isaiah, the voice of *Adonai*, saying, Whom shall I send? and who will go for US?” In other words, Whom shall I, the Spirit, or the Father, send? Who will go for us, the plurality symbolized by the Seraph-skirts of the investing robe? The Spirit of Christ in the prophet answers, “Here am I; send me!” And He said “Go!” In the ninth and tenth verses is the message to be delivered to Israel. The delivery is noted in Matt. 13:13–15, and the Messenger is there found to be Jesus. He came, and was slain. He was “delivered for our offences, and raised again for our justification” (Rom. 4:25). Unto him, then, “the faithful witness, the first begotten of the dead, and the Prince of the Kings of the Earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests for the Deity and his Father; to him be glory and dominion, for the æns of the æons, Amen” (Apoc. 1:5–6). This is the ascription of Isaiah’s Seraphim, of Ezekiel’s Cherubim, and of John’s four Living Ones, and therefore of the 144,000, to the Lamb for what he has done for them. The question, “Who will go for us?” has been graciously responded to by the loving self-sacrifice of Christ for the ungodly (Rom. 5:6–8). But for this voluntary and disinterested sacrifice, there would be no redemption; and therefore no Seraphic 144,000 hereafter on Mount Zion, or anywhere else. But, the redemption price has been paid, and all the Seals will be thoroughly unloosed. As certainly as the Lamb was slain, so surely will he appear on the Mount Zion, with the 144,000; when the moon of the political firmament shall be confounded, and the sun ashamed, when “He who shall be hosts” (*Yahweh Tz’vaoth*) shall reign on Mount Zion, and in Jerusalem, and before his Ancients gloriously (Isa. 24:23).

Much that ought to be said about the 144,000 has already appeared in Vol. II ch. 7 § 5, 6, to which the reader is referred. They are the “holy nation” the root of whose square is 12. The Name of the Lamb’s Father is theirs; for they are said to have it. The Father’s Name is representative of what He is—of His power, glory, substance, and character. The Anointed Jesus is now the *apaugasma*, or *reflected splendor*, of the glory of the Father; and the *karakter*, or *exact likeness*, of his *hupostasis*, or *substance* (Heb. 1:3). He is, therefore, “the Image of the Invisible Deity;” and occupies the rank of “first-born,” or Chief, of “every creature” (Col. 1:15). Because of this, he is the impersonation, or embodiment, of the Father’s Name. Isaiah speaks of him as this Name, in ch. 30:27: “the Name of *Yahweh*,” saith he, “cometh from far, His anger burning, and the burden heavy; His lips are full of indignation, and His tongue as a devouring fire: and His breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity.” Moses styles it, “the glorious and fearful name, *aith Yahweh Elohekah*—He who shall be thine Elohim, or Mighty Ones” (Deut. 28:58). Such is the Name that was written upon Jesus, when the Father “made him both Lord and Christ” (Acts 2:36). In flashing, or photographing, the power, glory, character, and very substance, of the Deity upon a body taken from among the dead, the Father’s Name was written upon it; and the resurrected Jesus can now say, in every sense of the words, “I and the Father are One”—*ego kai ho pater hen esmen* (John 10:30). This could not have been affirmed of him while dead. But the dead body was made to live again. It was thus *restored* to its former life; brought back to what it was before; and so fulfilling the word, saying,

“Yahweh restoreth my soul” (Psa. 23:3). Being thus *restored*, he came into the position of those Paul styles, “the living who are left for the presence of the Lord;” that is, the remnant keeping the commandment of the Deity and the faith of Jesus, who are living when he comes as a thief. These, he says, “shall not sleep,” or die. They are living persons such as Jesus was when restored to life; and like him, waiting for the same things to be wrought in them. The risen Jesus waited to be changed, or transformed, into what he was not on emerging from the tomb. The true believers, who hope not to die, knowing that flesh and blood cannot inherit the kingdom, are also waiting to be changed or transformed into what they are not. The position of Jesus and this remnant is identical. He had not long to wait for his change. When it did come, it was “in a moment, in the twinkling of an eye”—quick as a flash of lightning. This was his reviving after he rose, and by which he was made Lord and Christ.

Such was the time of his transformation into “a quickening spirit;” and the operation by which the Father’s Name was written, impressed, or flashed, upon him. It was his “NEW NAME,” and identical with the Father’s: not another name distinct from His. When this was flashed upon him, he became “The Blessed and Only Potentate, the King of kings and Lord of lords.” It is “a name which no man knows, but he himself;” that is, it declares what cannot be affirmed of any other man; namely, that He is the Invisible Eternal Power, in incorruptible and deathless manifestation, having absolute dominion in heaven and upon the earth—The Father’s Image (1 Tim. 6:15; Apoc. 19:12, 16; Matt. 28:18).

But the Eternal Spirit hath invited others to a participation with Jesus in the Father’s Name. “He that hath an ear,” saith he, “let him hear what the Spirit saith to the ecclesias; to him that overcometh, I will write upon him the Name of my Deity, and the Name of the city of my Deity, New Jerusalem, which descended out of the heaven from my Deity, and my New Name; which no one knows saving he that receives it” (Apoc. 2:17; 3:12). This has been explained in the first volume. I quote it here to remind the reader that saints, who walk in the truth, have the promise, that this “glorious and fearful name” shall be written upon them, as it hath been already written upon their Elder Brother, the Great Captain of their salvation.

The Name that shall be written has certain novelties connected with it, that entitle it to be called “New”. The Name is now doctrinally sealed in the foreheads of the Deity’s servants, who are also immersed into His name. As the result of the sealing they believe “the things of the kingdom of the Deity and of the Name of Jesus Christ.” They have now “no more conscience of sins;” but “the answer of a good conscience towards the Deity,” and the hope of a resurrection for eternal life in the kingdom. But, though they have put on the New Man, and are predestined to be conformed to the image of the Son, whatever their present spiritual conformity, they are not yet “*like him*” in power, glory, and substance. This is their hope, the realization of which will endow them with *new qualities*. Instead of being corruptible, ignominious, and weak of body, this will be changed, or transfigured, into a like form with the body of Christ’s glory. In the operation of this instantaneous transfiguration, the New Name of the Spirit is written upon them; so that that which in the state of tribulation is doctrinally written in their foreheads, is incorporated into their very substance by the Divine energy that subdues everything to itself (Phil. 3:21).

With this New Name of the Spirit, styled the Father’s Name, the 144,000 will stand on Mount Zion. It is written upon them before they appear there. This is evident from the word *gegrammenon*, *having been written*. When was it written? *Doctrinally*, when sealed in their foreheads (ch. 7:3) in the great tribulation (verse 14); and *corporeally*, when “the dead, small and great,” stand in the presence of the Deity, and are judged by what has been written, according to their works. Those who are found written in the Book of Life, receive their reward in the inscription of the New Name, which makes them like what Jesus Christ now is. All others are “cast into the lake of fire” with the Beast and False Prophet (ch. 11:18; 20:12–15; 14:9, 10). Hence the standing before the Judgment Seat of Christ (Rom. 14:10–12; 2

Cor. 5:10; Gal. 6:7, 8) precedes the standing with the Lamb on Mount Zion. The judgment of the household of Christ intervenes between the resurrection, and the ascending of Yahweh's Hill. This is evident from Psa. 24; where, in answer to the question, "Who shall go up into the Mountain of Yahweh? And who shall 'rise into' the place of his holiness?"—it says, "The innocent of hands and the pure of heart; who hath not lifted up his soul to vanity and hath not sworn to deceit". This implies previous scrutiny. All saints who rise, but whose moral qualities, on examination, are not found in accordance with the above, shall not "rise into the place of his holiness"—"yahkum binkom kodsho;" which is Mount Zion. They shall not be permitted to stand there as constituents of the 144,000, who are the pure of heart, and in whose mouth no guile "had been found," *heurethe*.

2. The Sound of Many Waters

"And I heard a sound from the heaven as a sound of many waters, and as a sound of loud thunder."

"Many waters" are Apocalyptically defined as signifying "peoples, and multitudes, and nations, and tongues." But of these there are two classes; the one class consisting of those upon which the Great Harlot sitteth; and whose body politic is symbolized by a Scarlet-colored Beast, full of Names of Blasphemy, having seven heads and ten horns (ch. 17:1, 15, 3): and the other class, of the "great multitude" in the heaven, "which no man could number, out of, *ek*, all nations, and kindreds, and peoples, and tongues, standing before the throne, and in the presence of the Lamb, having been clothed with white robes, and palms in their hands" (ch. 7:9). The sound of the many waters cannot proceed from the heaven, unless they be first in the heaven. The many waters of the heaven are the 144,000, giving utterance to their joy. Standing on Mount Zion with the Lamb, they are "in the place of Yahweh's holiness," which is "the heaven." John does not record, in this verse, what the many waters said. It was not necessary; for he had already made the record in ch. 7:10–12. The white robed multitude, having exchanged the sword of judgment for the palm of victory, shouted with a loud voice, saying, "The salvation be ascribed to him that sitteth upon the throne of our Deity, and to the Lamb! And all the angels stood in the circle of the throne (*kuklo tou thronou*) and of the elders, and of the four living ones, and they fell before the throne upon their face, and worshipped the Deity, saying, Amen! The blessing and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our Deity for the æons of the æons. Amen!"

The sound from the heaven was the voice of the 144,000 after they had got the victory over "the Beast," and over his "Image," and over his "sign," and over the "Number" of his Name; in other words, after they had conquered all Greek, Papal, and Protestant, Antichristendom. Their victorious attitude is indicated by their being palm-bearers—"they had palms in their hands". "Branches of palm-trees," says Daubuz, "are the symbol of joy after victory, attended with antecedent sufferings. By the Mosaical law, Lev. 23:40, they were used as a token of joy at the Feast of Tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance." In John 12:13, we have an illustration of the use of palm-branches on joyous occasions. The action of the multitude then, was, unconsciously to themselves, typical of the voice of the 144,000 on Mount Zion; when they shall greet the King of Israel, in their celebration of the great Feast of Tabernacles in the kingdom of the Deity, with the hosannas of victory. In their joy, "they sing the song of Moses the servant of the Deity and the song of the Lamb, saying, 'Great and marvellous are thy works, YAHWEH AIL-SHADDAI; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name? for it only is holy: for all nations shall come and worship before thee; for thy judgments are made manifest'" (ch. 15:2–4). All nations shall come unto Jerusalem and worship before the King, Yahweh Tz'vaoth, and keep the Feast of

Tabernacles; for Yahweh shall then be King over all the earth; in that day, there shall be One Yahweh and his Name one (Zech. 14:16, 9).

“*Palmam qui meruit ferat*”—let him who is worthy bear the palm. This is the principle upon which the palms are put into the hands of the white-robed multitude represented by the symbolic number 144,000. Having gained the victory over themselves “by the power of God through faith,” and over the world’s corruptions, they are accounted worthy of standing with the Lamb on Zion; and of following him in all his warlike enterprises whithersoever he may will to go, in the great work of slaying the dreadful and terrible, and blasphemous, Fourth Beast, and of destroying his Body Politic, and giving it to the burning flame (Dan. 7:11). They co-operate in this work with great zeal and rejoicing. Having fallen by thousands in the streets of Babylon, where their blood has been drunk to intoxication by her “pious,” “venerable,” and “reverend,” monster of iniquity, when “judgment is given to them,” they reward her even as she rewarded them, and double unto her twofold according to her works; in the cup which she hath filled, they fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow they retributively inflict upon her (Apoc. 18:6, 7). And when the work is accomplished, and done so thoroughly, that Babylon can be found no more at all, they “rejoice over her,” saying, “Praise ye Yah! Salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are his judgments for he hath judged the Great Harlot, who did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Praise ye Yah! And the four and twenty elders, and the four living ones fell down and worshipped the Deity who sat on the throne, saying, Amen! Praise ye Yah!” Then, an approving voice responsive to this, issued from the throne occupied by David’s Son and Lord, saying, “Praise our Deity, all ye his servants, and ye that fear him, both small and great.” Nor does this exhortation fall upon ears “dull of hearing” what the Spirit says: for John saith, “I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Praise ye Yah! for the Lord God the omnipotent hath prevailed. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb hath come, and his wife hath made herself ready” (Apoc. 19:1–7). I have here rendered the word *ebasileuse*, “prevailed,” instead of “reigned.” He reigns because *enikese*, “he has conquered;” and it is his conquest of Babylon the great multitude is celebrating. He reigns over Europe as the consequence of her destruction, in the consummation of which, “the Lion of the tribe of Judah, the Root of David conquers” to the complete opening of the Scroll, and the loosing of its Seven Seals (ch. 5:5).

The sound John heard from heaven, was not only as proceeding from a great multitude; but also “as a sound of loud thunder.” Thunder is the symbol of war. The “many waters” could not bear palms, and utter shouts of victory, unless previously engaged in war. Hence, their acclamations are styled “the sound of mighty thunderings;” or, as in the text, “as a sound of loud thunder.” Before they could thunder forth, “Babylon hath fallen, hath fallen!” they will have to do the work of the second angel. Their shouts and acclamations are the echoes and reverberations of the thunder by which she is overthrown. The mighty thunderings of the 144,000, are not the impotent and meaningless “thundering applause” of a political meeting—the bellows of the ignorant and fickle multitude. They are the potent utterances those who have proved themselves almighty in battle; and to whom are committed the Seven Thunders which proceed out of the throne; that by these effective wars, the nations may be compelled to “wait for His law” (Isa. 42:4) who sits upon the throne. The thunder is styled “loud,” because it consists of more than a single clap. It is a series of booming and crashing thunderstorms, which, with the sound of the roaring hurricane, prostrate all the towering dominions of the earth. This “loud thunder” overthrows Babylon, torments the worshippers of the Beast with fire and brimstone, cuts down the harvest of the earth, and lops off the clusters of its vine. When all this is accomplished, the Dragon bound, the kingdom restored to Israel, and Jerusalem made a praise in the earth, the thronal lightnings

will cease to flash, and the thunder to roll. The time will have then arrived, and not till then, for the going forth from heaven of “the sound as the sound of many waters, and as a sound of loud thunder.”

3. The Harpers Harping With Their Harps

“And I heard a voice of harpers harping with their harps; and they sing as it were a New Song in the presence of the throne, and in the presence of the four living ones, and of the elders; and no one was able to learn the song except the 144,000 who had been redeemed from the earth”—Ver. 2, 3.

Mount Zion is still the scene of the vision. Instrumental and vocal music gladdens the hearts and ears of the performers. As the Spirit predicted in Psa. 87:7, so it comes to pass; for “as well the singers as the players upon instruments are there.” “Every one of them” has his harp; for he is himself a “harp of the Deity,” and therefore an instrument of joy (Apoc. 5:8; 15:2). The harp is an instrument used in giving thanks, in rejoicing, and in praising. To “hang the harp upon the willows,” indicates great tribulation and distress; as in the present state of Israel, whose “harp is turned to mourning, and their organ into the voice of them that weep.” So when torment and sorrow come upon Babylon, and she is found no more, “the voice of harpers, and musicians, and of pipers and trumpeters shall be heard no more at all in her.” The absence of music shows that all joy has departed from a people; while its presence indicates the reverse.

A harper harping with his harp is a saint, who has been judged according to what is written, and rewarded according to his works, and thereby admitted into the glorious company of the redeemed. The first thing he does when he finds himself on the mount of Yahweh’s holiness, is not to celebrate battles *to be* fought, and victories *to be* won; but to show forth the praises, the worthiness, and loving kindness of Him, who called him out from among the worshippers of the Beast, and placed him within “the Circle of the Throne.” The Four Living Ones, and twenty four stephaned Elders, are all harpers who harp with their harps. This is positively affirmed in ch. 5:8. In symbolic style, put harps, and golden vials full of odors, into men’s hands, and say, that “the odours are the prayers of the saints;” and it is equivalent to saying that the harps and golden vials are representative of the saints themselves. The Angels within the Circle of the Throne, although they prostrate themselves upon their faces, and in obedience to the decree in Psa. 97:7, worship David’s Son and Lord; yet are they not harpers. They join with the harpers in myriads in the ascription of “worthiness to the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing” (ch. 5:12): but they could take no part in singing the harpers’ new song which they accompanied with their harps; for they have never learned it, and were they to study it ten thousand years, could never sing it truthfully. They are the angelic audience that listens with ravished ears to the Divine melody of the new oratorio. Never will such an extraordinary choir have delighted so magnificent and dignified an assembly on the earth before. The birth of David’s son was celebrated by the acclamation of a multitude of the heavenly host praising the Deity, and saying, “Glory to the Deity in the highest, over the earth peace, and good will towards men”. Glorious, however, as this announcement was, the listeners to it were only a few simple shepherds; but in the approaching musical festival on Mount Zion, the performers will be not less than 144,000, immortals; who, like the Imperial President of the Festival, were once dead, but then are living for the æons; while the listening and delighted audience, marshalled and convened by the King of glory, themselves illustrious and immortal, number “ten thousand times ten thousand and thousands of thousands” (ch. 5:11). How gratified they will be in beholding the Royal Child, whose birth they celebrated over eighteen centuries before, enthroned by the Eternal Power, according to the words of Gabriel, in his father David’s seat; and instead of a vile clamor for his crucifixion, in the very place where he was condemned and put to death, songs of thanksgiving and praise, ascending in immortal strains to the Deity, from the innumerable multitude of the redeemed.

4. The New Song

“No one was able to learn the song except the 144,000 who had been redeemed from the earth”.

The personal redemption of these thousands had been completed before they appeared on Mount Zion. They had recently emerged from the dust of death; and had passed through the ordeal of judgment; and being afterwards transformed, and made like to the King of Glory by the quickening energy of his power, they were prepared truthfully to describe themselves in a song, which no one could possibly sing, who had not been the subject of the like condition.

The song they will sing on Zion is recorded in ch. 5:9. In this place, it says, “They sung a new song, saying, Thou art worthy to take the scroll, and to open the seals thereof: for thou wast slain; and hast redeemed us for the Deity by thy blood out of every kindred, and tongue, and people, and nation; and hast made us (the Four Living Ones full of eyes, and the twenty four elders) for our Deity kings and priests: and we shall reign on the earth.” The Angels cannot sing this song. How could they address Jesus, and say to him, “thou hast redeemed us?” Neither can they sing, that they shall “reign upon the earth,” for they assuredly never will. Nor can any of the worshippers of the Beast sing this song; for they do not belong to the whiterobed multitude, whose garments are whitened in the blood of the Lamb: on the contrary, they are those whose names are not written in his scroll of life from the foundation of the world; and are robed in a scarlet colored vesture, dyed red in the blood of the saints. None such can *“learn that song.”* They have not been taught it by the Father, who hath given them over to their strong delusions. “No man cometh unto Me,” saith Jesus, “except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they shall be all taught of the Deity.* Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (John 6:44). These can learn the song; for the Father teaches it to all His true disciples, when He writes His new name upon them; and they sing it, when He plays upon them as His harps. “The dead know not any thing; and there is no knowledge in the grave” (Ecc. 9:5, 10). Whence, then, can the 144,000 harps give forth the melody and sentiment of the song, but from the Eternal Spirit who “brings all things to their remembrance;” and this he does in writing the Father’s Name in their foreheads. After he has developed them corporeally from the dust, he flashes upon them the knowledge of a previous state, together with the knowledge of what shall be hereafter. Thus they are taught and made conscious of a previous existence. But for the operation of the Eternal Spirit in writing his name upon their new cerebral organization, they would have no more consciousness of the past, or of any antecedents therein, than Adam when he first opened his eyes upon the light. Unless the Spirit impress upon them the knowledge, they would be conscious only of what present sensation could impart—of this, and no more. Take, for example, a man, and call him Paul. Let him be the same Paul of whom we read in the Acts. Let him die, and become what he is (if we may say “he is,” of one who has no existence). Of what was once called Paul there remains a few pounds of dust. And this is all that remains of the 144,000 not at present alive upon the earth. Hence, individually or personally they are all nonentities. Dust, though once a component of intelligent beings, retains no knowledge. “Can the dust praise thee can it declare thy truth?” There is no profit in dust for praise or truth, apart from the operation of the Eternal Spirit. It retains no trace of former personal identity. From the few pounds of dust left to Paul the Creator could form a Lion. When he had given the creature life, would it have the consciousness of the apostle? Would it be able to sing the song of redemption? If personal identity resided in the dust as dust, it might; but the supposition is absurd: Of men, it is said, “the Deity remembereth that they are but flesh, a wind that passeth away, and COMETH NOT AGAIN”. Where is the personal identity when flesh has thus passed away? All personality is dissolved. The mere natural man perceives the difficulty; and has therefore invented the clumsy theory

of inherent immortality for the perpetuation of personal identity in a future state. He differs from the Spirit, and believes, that the dead know more than the living; and that they are now singing the song of redemption before the throne! But the Scripture shows clearly, that man has no immortal consciousness; and that if he do not understand the truth, he is as the beasts that perish (Psa. 49:12, 20). What provision, then, has been provided by the Creator for the reproduction of the non-existent Paul and his companions in nothingness? The creation of 144,000 (not less, but numberless more) living bodies from the dust; and stamping upon their foreheads, as with a seal, what is already on record, not in the memory of disembodied souls, but in the mind of the Eternal Father. This is where the personal consciousness of the past comes from, the Father's Name written in the forehead, not with ink, but with the Spirit of the living God in fleshy tables of the heart (2 Cor. 3:3): so that whosoever is so written upon after creation from dust, is, in the creative operation, taught to sing the song of redemption by inspiration. The apostles who listened to the discourses of Jesus remembered little, and understood less; but the Eternal Spirit, who discoursed through Jesus, remedied this defect by afterwards bringing all things to their remembrance, opening their understandings and guiding them into all the truth (Luke 24:45; John 14:26; 16:13). In this operation, their consciousness of what Jesus really taught, was stamped or written upon the fleshy tablets of their hearts. What they had forgotten and did not understand, was not lost. It was retained in the Spirit's, in the Father's own mind, Who afterwards photographed in their foreheads what he had said. Suppose the apostles had all died with Jesus, and, like him, while dead, came to know nothing; and suppose after being dead, they were brought to life on the third day, where was their remembrance of all things to come from? When people fall into a trance they forget every thing, even the letters of the alphabet; and have to recover knowledge by the slow process of ordinary tuition. How total and complete, then, must be the oblivion of death; and how impossible the consciousness of the past, unless He who restores to life, also restamp or rewrite the "New Man," or "New Creature," formed by the Word in the old body of the present state, upon the new body of the future. And this He does; not by causing the newly created being to pass through the experience of the past again; but, by an instantaneous transfer of what exists in His own mind to theirs.

Eighteen hundred years ago, the Father-Spirit said, I am the way, the truth, the resurrection, and the life. He affirms this of Himself. The truth in a man by faith, is Christ in him. When the man dies the truth and its personal developments remain with the Father, while the man, as flesh, is "a wind that passeth away, and cometh not again". But, though it cometh not again, the truth in its particular personal identity, whether called by the name Paul, or any other name, does come again. The Father being the resurrection as well as the truth, reproduces from Himself the personally developed truth, named Paul in a former state. He reproduces it in a newly created body. In view of the statement affirmed by John the Baptizer, it is immaterial whether that body be made of the dust to which Paul is reduced, or of some other crude matter; for, if of stones the Deity can raise up children to Abraham (Matt. 3:9) He can as easily reproduce Paul from one kind of material as another. Paul sleeps "in God the Father and in the Lord Jesus Christ". In this sense, he may be said to be "with Christ" even now. He sleeps in Christ the Resurrection—in Christ the Sun of Righteousness. When this Sun shines forth with healing in his beams, Paul and the 144,000 will be the embodied emanations of these beams. They will be *hoi basileis ton apo anatolon heliou*—the Kings which (are) risings from a Sun (Apoc. 16:12). They no longer sleep. Every individual is a rising—the reproduction of a former character in a new body; the *character*, and not the body, constituting the personal identity. The body is of the earth, the writing upon it, from heaven. In the finishing of this, the body is transfigured in the twinkling of an eye; and from an earthy body, it is changed into the likeness of the Quickening Spirit, by which the redemption celebrated in the song is made complete.

Here is the acquisition of knowledge in the same way as the apostles acquired the power, or faculty,

of setting forth the wonderful works of Deity in languages they knew nothing about. It will be a Pentecostian display of omnipotence—144,000 “first fruits unto the Deity and the Lamb” newly created from the dust, singing the song of their redemption from the earth. They sing the song thus “learned” before their conflict with the Beast and his Image. This is intimated by the prophetic declaration “We shall reign on the earth.” This they cannot do so long as the Beast of the Earth is unsubdued. Their reign as “kings and priests” is incompatible with the existence or ascendancy of the Latin Kingdom. If in the song they sing, they said, *we do reign upon the earth*, we should know that the scene on Mount Zion was not Pentecostian, and inaugural; but palm-bearing and victorious. As conquerors of the nations, they stand upon the crystal-sea before the throne, and sing the song of Moses and the Lamb (ch. 4:6; 15:2). They will then have subdued their enemies. But, on Mount Zion is their induction into office with fight royal solemnity, preparatory to their executing the judgments assigned to the second and third angels, the reaping of the harvest and the treading of the wine-press.

5. The Character of the 144,000 Firstfruits

“These are they who had not been contaminated with women; for they are virgins. These are the attendants upon the Lamb whithersoever he goeth. These had been redeemed from among men, an offering of firstfruits for the Deity and for the Lamb. And in their mouth had been found no guile; for they are faultless in the presence of the throne of the Deity”.

With what class of women had they not been defiled or contaminated? It must be remembered that amongst these 144,000 will be many women, perhaps one half the number of the redeemed. It cannot be, therefore, in a natural sense, that they were not so defiled. The whole company of the redeemed, men and women, are “virgins”; for they constitute the Lamb’s *gune*, woman, or wife; whom Paul was solicitous, as far as he had to do with the presentation, to “present as a chaste virgin to Christ” (2 Cor. 11:2; Eph. 5:27). In what sense, then, is this chaste virgin company undefiled with women? Who are these women?

The only answer that can be given to this question is that they are *the women of the Apocalypse*. The worst kind of women—the Harlot daughters and Harlot Abominations of the Great Drunken Murderess, whom they style “the Mother of All Churches.” The “Holy Apostolic Catholic Church”, is the Harlot in chief; “with whom the kings of the earth,” the Secular Rulers of European and American Antichristendom, “have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication”. This is the Mother of the Harlot Family. Her daughters are the Churches of Europe “by law established;” such as, the Lutheran Harlot, the Anglo-Hibernian Harlot, the Caledonian Harlot, and the Helvetian Harlot; all of them, bearing “the Sign of the Beast,” indicating their utter destitution of the faith and its obedience. Besides these principal harlots, is an innumerable fry of Harlot abominations, all of them distinguished as the relations of the Roman Mother by the livery they wear. The sign of the Beast is upon them all. In the aggregate, they are an unbaptized ecclesiastical community, distinguished in its subdivisions by various “names,” Apocalyptically styled, “Names of Blasphemy,” of which the Scarlet-colored dominion is said to be “full”. These are styled by the sprinkled worshippers of the Beast, “the Names and Denominations of Christendom;” but the Apocalyptic title is the true one—“All the Abominations of the Earth,” of which the Roman Harlot is the Mother. For what is Lutheranism, but German Latinism diluted with the unscriptural speculations of an Augustinian monk? Or Calvinism, but Swiss, French, Dutch, English and Scotch Latinism, diluted with the traditions of the man who caused Servetus to be burned? These dilutions of the Latin superstition have been very useful in crippling the absolutism of the Romish Hierarchy. The world has been greatly benefited by the Protestant Rebellion; and by the multiplication and rivalries of the sects. But, though promotive of civil and religious liberty, their dogmas are God-dishonoring and gospel-nullifying

blasphemies. Added to these are other “names,” which, though repudiating baby-sprinkling and practising immersion, are as much worshippers of the Beast as the rest. These immersed sects recognize the sprinkled sects as denominations of christians, showing that they do not know, or do not believe, what the Scriptures teach as the one faith and one hope of the calling.

Now, in prophetic style, all these sects of the Court of the Gentiles are termed “women,” whose favors lead to death. They are strange women, who flatter with their words; whose houses incline unto death, and their paths unto the dead. Their lips drop as a honeycomb, and their mouths are smoother than oil; but their end is bitter as wormwood, sharp as a two-edged sword. Their feet go down to death; and their steps take hold on Sheol. The 144,000 have no fellowship with these unchaste women. Having come to the understanding and belief of “the things concerning the kingdom of the Deity, and the name of Jesus Christ,” they have obeyed the invitation. “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues”. Having faith to be healed, they obey the Apostolic command, “repent and be every one of you immersed for the name of Jesus Christ into remission of sins” (Acts 2:38). By this process, they are separated from the worshippers of the Beast, and washed, sanctified, and justified from all the defilement contracted in their days of ignorance and unbelief (1 Cor. 6:9–11). Thenceforth, they are no more to be found dangling and toying with these disreputable Mistresses of the Clergy. Being espoused to Christ, they have no more spiritual association with the impure; but, as wise virgins, keep their lamps trimmed, and their lights burning, that when the Bridegroom appears, they may be admitted to “the marriage supper of the Lamb.”

When seen on Mount Zion their redemption had been perfected. “These had been redeemed, *egorasthesan*, from among men”. If the redemption had not been complete, they could not have sung the song of redemption. The price paid for their redemption was the blood of the Lamb, by which they are constituted *aparche*, “an offering of firstfruits” for Deity and for the Lamb. Under the Law of Moses, the firstfruits were the New Fruits of the harvest of the land, offered in the form of Two Loaves, called “the Bread of the Firstfruits,” fifty days after the waving of a single sheaf of the firstfruits on the third day after the Passover. In the antitype, Jesus risen from among the dead, is “the wave-sheaf of the firstfruits; and the New Converts to the faith preached by the apostles, “The Bread of the Firstfruits”. Of this there is evidence in 1 Cor. 15:20, where Paul says, “Christ is risen from among the dead, and become the firstfruits of them who have been sleeping;” and in James 1:18, addressing the true believers of his day, he says, “Of his own will the Father of Lights begat us *by the word of truth*, that we should be a kind of Firstfruits of his creatures.” By this we are informed, that all who are truly begotten by the Word of Truth are designed to be what Jesus became in being waved before the Father after leaving the house of the dead. The Word of Truth, or the Gospel, illuminates the understanding; so that when the enlightened are immersed into “Christ the Firstfruits,” they are planted in the likeness of his death, in hope that they shall also be planted in the likeness of his resurrection; or become “firstfruits for the Deity and the Lamb”—“the Bread of the Firstfruits,” which can only be offered in the land promised to the Fathers, as indicated in the type (Lev. 23:9–21); and symbolically represented in this chapter of the Apocalypse.

In the type, the Pentecostian Firstfruits were waved in the form of Two Loaves, made from the fine flour of the new grain, and baked with leaven. This represented that the firstfruits would be taken from two classes leavened with the Truth—a loaf of the circumcision and a loaf of the uncircumcision; two loaves, but only one bread. This work began on the day of Pentecost, fifty days after the resurrection of Jesus, on “the morrow of the Sabbath,” which he spent in the tomb. Three thousand were then leavened with the Gospel of the Kingdom, to which they became obedient. These were of the circumcision. After this many more thousand Jews became obedient to the faith. The invitation to God’s Kingdom and Glory was then extended to people of other nations, beginning at the household of Cornelius. Since then, a people for the Father’s Name has been collecting, as they sing, “out of every kindred, and tongue, and

people and nation.” The work is still progressing, but after such a manner as to show that there is little more can be done. The Jewish and Gentile Loaves are almost complete; and little remains, but for the High Priest after the order of Melchizedec to come, and make a Pentecostian wave-offering of them before the Father on the mountain of his holiness. When this is accomplished, a company of undefiled ones will have been developed, all of them like himself—Firstfruits, in whose mouth exists no guile, being faultless before the throne of God.

Thus qualified and thus prepared, the honor and glory are conferred upon them of being “the attendants upon the Lamb whithersoever he goes”. And here it must be remembered, that the Lamb is a symbol “having Seven Horns and Seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth”—the symbol of almighty and omniscient power, which goes in aid of the operations of the 144,000. In judgment being given to Jesus and his Brethren, “the Saints of the Most High” (Dan. 7:22) almighty power is given to them to execute it. In ch. 14:13, this power is styled “the Spirit”. Whithersoever the Spirit goes in all the earth to “execute the judgments written,” they are *hoi akolouthountes, the attendants upon him*, as soldiers attend upon the Commander-in-Chief. The Spirit energizing the 144,000 makes them almighty. Whither the Spirit is to go in taking the kingdom and dominion, and the greatness of the kingdom under the whole heaven, they go; and turn not when they go: and when they go the noise of their wings is like the noise of great waters, as the Voice of the Almighty, the voice of speech, as the noise of a host (Ezek. 1:12, 20–24; Dan. 7:27). The mission of the Spirit is not confined to Europe; but extends “to every nation, and kindred, and tongue, and people;” to all of whom judgment is to go forth, that they may be taught to “Fear the Deity, and to give glory to Him”. No power but that of the Spirit in terrible judicial manifestation can do this. “When the judgments of Yahweh are in the earth, the inhabitants of the world will learn righteousness”. This is the only argument man can comprehend. The world attributes mild measures to weakness and fear; and so long as it thinks principles and precepts cannot be enforced it treats them only with contempt: for “let favor be showed to the wicked yet will he not learn righteousness”. Hence, the necessity of the Divine arrangement which gives omnipotence to the righteous, and sends them forth to subdue all things to the will of Him who makes them invincible (Isa. 26:9, 10).

The Lamb-Power invades the territories of the Beast and his Image: for their worshippers are said to be tormented in the presence of the holy angels, and in the presence of the Lamb; hence, as the 144,000 are his attendants, they are there also (verse 9, 10). This is, if possible, still more evident from ch. 17:14, 12; and 19:19; where the Beast and kings of the earth and their armies gather together to make war against the Lamb, and against his army, which is marshalled by “the called, the chosen, and faithful” 144,000, with him. The conflict, however terrible, is not doubtful. The Seven-Horned Lamb overcomes them in spite of all their improvements in artillery and the art of war; for he is the Almighty King of kings and Lord of lords, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They can drive three hundred pound shot through iron armor-plates several inches thick; and discharge with great rapidity breech-loading rifles; but this outside force is not almighty. The shadow of the Spirit’s power has greater resistance than armor plates of the greatest thickness. Cannon balls and rifle shot cannot penetrate it; while he can crumble into dust without a blow defences of the hardest steel. The 144,000 firstfruits are themselves “spirit”, on the principle laid down by Jesus, that that is spirit which is born of the Spirit. Being spirit, they are in the shadow of the Spirit’s power—a polished shaft in His quiver, like the great Captain of their salvation. No projectile can reach them to hurt them. A storm of rifle bullets will fall before them like paper pellets from walls of granite. The artillery of the Beast’s armies being thus rendered powerless, they have no defence against the tormenting fire and brimstone of the 144,000 of the Lamb. The Beast and deceiving False Prophet become captives; and those who sustained them by the sword, are made a sacrifice of with great slaughter (ch. 13:10) in the great Day of

Retribution, when the Seven-Horned Lamb, with his invincible attendants, shall go forth into all the earth.

6. The Angel-Proclamation in Midheaven

“And I saw another angel flying in midheaven, having aionian good news to proclaim to those who dwell upon the earth, even every nation, and tribe, and tongue, and people, saying with a loud voice, Fear the Deity, and give to him glory; for the Hour of his judgment hath arrived; and do homage to him who made the heaven, and the earth and sea and fountains of waters”.

Under the Mosaic Law, which is “the pattern of the things in the heavens,” the Pentecostian Feast of Firstfruits of the third month was succeeded in the first day of the seventh month by the Memorial of the blowing of trumpets, a Sabbath of holy convocation—inviting to a holy rest and assembly. Between this Memorial and the offering of “an offering made by fire unto Yahweh,” was an interval of ten days. This tenth day of the seventh month was *yom hakkippurim*, a Day of Coverings—a day on which the sins of the past were being covered over by fiery expiation. In the English Version this is styled the Day of Atonement. But before this day of affliction, in which all who did not afflict themselves on account of their transgressions, were to be cut off from Yahweh’s people, the trumpets blew a memorial blast, to remind the people that the hour, or month, of the annual judgment and covering of sins had arrived.

The Sons of Aaron, the priests, were appointed to blow the trumpets in the day of their gladness, in their solemn days, over their burnt offerings, and over the sacrifices of their peace offerings (Lev. 23:24; Num. 10:8, 10).

The antitype of this arrangement is found in this fourteenth chapter—the Pentecost is celebrated in the inauguration of the Deity’s kings and priests on Mount Zion—the Bread of the Firstfruits. Then comes the memorial proclamation through midheaven by these priests of the Deity, reminding the world that the hour of judicial retribution so long threatened has arrived; and inviting men to afflict their souls, in turning from their iniquities, to the reverential fear and worship of Him who made all things. When this proclamation has been made to the end of the world, the Jubilee Blast of the Day of Coverings, on the tenth day of the seventh month, is then blown—a Jubilee to Israel, proclaiming their return to their country, and consequent avengement upon all their enemies, who worship the Beast and his Image, and receive his sign in their foreheads, or in their hands. This is “the Day of Vengeance in the heart” of the Lamb, contemporary with “the Year of his redeemed” (Isa. 63:4); the works of which are detailed in Apoc. 14:8–11, 14–20; 16:16–21; 17:14; 18; 19:1–3, 11–21; 20:1–4, 14.

The Angel who makes the memorial proclamation is symbolical of the royal priests of the Melchizedec Household. The Mosaic type required that the silver trumpets be blown by priests of the High Priest’s family. But the priesthood being changed the Aaronic priests are ineligible for the sounding of this proclamation in midheaven. Hence, the priestly trumpeters have to be provided from another source; and there is no other source of supply but the saints and faithful in Christ Jesus, whom he has made kings and priests for the Deity. The proclamation is therefore made by as many of the 144,000 as the work to be performed may demand. Among these will be the apostle John, *as the representative of a class*. In the tenth chapter he tells us that after he had digested the little scroll of judgment, the Spirit told him that he “must prophesy again before many peoples and nations and tongues, and kings”. To do this he must rise from the dead, be judged, and quickened, when he will be fitted for the work. But it is too much for one man to accomplish in the short space allotted for the proclamation. Others of like qualifications will therefore be associated with him in the work; so that it may be carded on in different countries at the same time. The apostles had their colaboring attendants

and subordinates when they sounded the gospel trumpet in old time. In the new proclamation the same condition may obtain. Be this as it may, it is “those that escape,” or the saved remnant, that are sent, as sounders of the Truth, to the nations that have not heard the fame nor seen the glory of Yahweh; and *they* shall declare His glory to the Gentiles (Isa. 66:19). This is the plurality represented by the Angel—one messenger emblematic of a multitude; as it is written in Psa. 68:11, “Adonai will give the word; those who bear the tidings are a great host.”

The proclamation is to be made through “midheaven.” This is “the Air” into which the judgments of the Seventh Vial are to be poured after the proclamation of the message, or word given, is finished. It is the political aerial of Babylon the Great, which, instead of being as now the highest heaven of the political world, will occupy *a middle station* between the worshippers of the Beast, and the new throne established on Mount Zion. The Midheaven is the political firmament occupied by all the ranks, orders, and degrees, of the world rulers—the supreme and subordinate governors of those “many people, nations, and tongues” before whom John is to prophesy again. This will be an exceedingly interesting time when the clergy of all orders, “the spirituals of wickedness in the heavenlies,” shall be confronted by the apostles and saints, and proved to be liars and impostors before the world. And richly do they deserve to be exposed to this “shame and contempt”. They will no longer be permitted to deceive the hearts of the simple with good words and fair speeches with impunity. The sheep’s clothing will be stripped off them, and the wolf undisguised will be revealed. High and pompous ecclesiastical titles will then be at a discount; and regarded only by those who come to obey the proclamation, as the tinsel bespanglement of vain and foolish men. The occupation of the clerical False Prophet of the world will be gone; for the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Yahweh alone will come to be exalted in that day (Isaiah 2:17).

The situation is illustrated by 1 Chron. 21:16, where it is stated that David saw the Angel of Yahweh standing between the earth and the heaven—in midheaven, having a drawn sword in his hand stretched out, as he was just going to afflict Jerusalem with an impending judicial visitation. His position there was exhibited to David, that he might have time and occasion for obtaining the deliverance of the city from the wrath to come; so that the hovering of the Angel was to show, that there was room for escape on terms to be proposed, just as the Deity was going to inflict the punishment. So with the great host in midheaven on their proclamation of the good news. The destruction of Babylon, and the overthrow of the governments of the world, are decreed. Nothing can save them from abrogation and obliteration. The proclamation invites mankind to abandon these spiritual and temporal institutions, in commanding them to “Fear the Deity, and give glory to Him”. It affords them time and opportunity for saving themselves from the impending calamities of the Hour of Divine judgment. If any transfer their allegiance from their clerical and civil rulers to the Lamb-Power, they will doubtless be exempted from the fire and brimstone torment, which is to destroy the Beast and his False Prophet (ch. 19:20; 14:9, 10); but if they refuse to abjure these authorities, the plagues written in this prophecy for their destruction will assuredly consume the rebellious.

The reader will not confound this angel flying through midheaven with that said also to fly through midheaven in ch. 8:13. The difference in their proclamations indicates a difference in the time, agents, and circumstances of the two. The proclamation of ch. 8 preceded the sounding of the fifth trumpet; and was made by those who were able to discern the signs of the times in which they lived; while that in the fourteenth is made by agents represented by John after their resurrection and inauguration as kings and priests for the Deity. There was only superlative “woe” proclaimed in the first; but in this remembrance of the Hour of Judgment, there is also an announcement of good news.

This good news is styled *aionion*, a word which I have not translated but only transferred. The Angel-Host has “*aionian* good news to proclaim”. It is styled *aionian*, I conceive, because it announces

“things not seen” pertaining to the *aion*, or COURSE, during which all nations will be “blessed in Abraham and his Seed.” This course is not to last for ever, but for a thousand years, styled in Dan. 7:12, “a season and a time”. At the end of this *Course of Centuries*, the nations revolt, and judgment comes upon them to extermination (ch. 20:9). For this reason I do not translate the word in this text “everlasting,” as in the English Version. The proclamation is the announcement of MILLENNIAL GOOD NEWS; namely, that the resurrection, immortalization, and inauguration, of the called, and chosen, and faithful firstfruits, have been accomplished by Jesus Christ; who, having returned in power and great glory, has set up the ancient throne of his father David on Mount Zion: that being established there, he invites the allegiance of all nations to himself, as King of the whole earth by the grace of his Eternal Father; who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness: that he is prepared to destroy the powers that corrupt and oppress the nations; and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. That his purpose is to change the face of the world; and to enlighten mankind with the true knowledge from the rising to the setting sun. That, as mankind have been for a long series of ages in the bottomless abyss of ignorance and superstition, in commiseration of their helplessness, he invites them to hearken diligently unto him; and to come and buy wine and milk of him, without money and without price. That, if they will accept this invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-trees in peace, and none shall make them afraid. But if on the contrary, they determine still to worship the Beast and his Image, and to receive the Sign in their foreheads, or in their hands, then they shall be made to drink of the wine of the wrath of the Deity which hath been prepared without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.

A proclamation of this kind, made by such “ambassadors of Jesus Christ,” and attested by signs and wonders of a character to establish their claims to the confidence and respect of the nations and their rulers, cannot fail of arresting attention as the all-absorbing topic of the day. The message itself, and the reception it meets with by the world-rulers of church and state, will doubtless eclipse and supersede all other news. The “leading journals” of Europe and America will be confounded; and seeing that the editorial staff of the world, like, “the spirituals” of the clerical kingdom, have no oil in their vessels, their leading articles upon this wonderful topic can only be the reflex of the darkness that covers the earth, and the gross darkness of the people. As folly and falsehood are their stock in trade, they will doubtless counsel rejection of the message, and hostility to all claims emanating from such questionable authority. As they live by trying to please the majority, they will trim their sails to catch the popular breeze. Their counsel will be a bridle in the jaws of the people causing them to err. The editors, the clergy, and the civil rulers, of the midheaven will be the ruin of society: so that under the guidance of their policy the armies of the nations will go forth as a whirlwind to scatter him (Hab. 3:14). It is not in human nature, much less in its political organization, to surrender power, wealth, and honor, at discretion. It does not part with these things without a struggle to retain them. On such a proclamation coming to the pope and “crowned heads” of Europe, from a Jew on Mount Zion, claiming to be Jesus of Nazareth King of the Jews, are they like to acknowledge him, to place their kingdoms at his disposal, and cast their crowns at his feet? We know certainly that they will not; for it is testified that all nations shall compass him about like bees; but they shall be quenched as the fire of thorns; for in the name of Yahweh he will destroy them (Psa. 118:10–12; Apoc. 19:19–21).

Seeing that it is the purpose of the Deity to give the nations to Jesus and his Brethren for an inheritance, and the uttermost parts of the earth for their possession (Psa. 2:6–8; Apoc. 2:26) the proclamation, or prophesying again, to kings and nations, in the words, “Fear the Deity, and give honor to him,” implies the surrender of all wealth, dominion, honor, and power under the whole heaven to them. Will the

peoples of the American Continent be willing to do this; especially in view of the fact, that no unrighteous man will be permitted to hold the meanest office under their supremacy? What will they do with “the Monroe doctrine” then? Is the King of Israel to be interdicted from annexing Canada, Mexico, and the so-called United States to his dominions? Will he regard the screams of the American Eagle, or the roar of the British Lion? Not a whit. What are these powers to him before whom a fire goes, and burns up his enemies: whose lightnings enlighten the world! At whose presence the earth trembles, and the hills thereof melt like wax!

Now as to the *precise* time after Christ’s advent, and the justification of his household by Spirit, in which this proclamation through midheaven shall be made, it may be remarked, that it is immediately consequent upon the smiting of the Assyro-Gogian image upon the feet by the Stone-Power, and *before* the grinding of its metallic and clay fragments to powder (Dan. 2:34, 35; Matt. 21:44). It will therefore be in the interval between the Armageddon overthrow of the Sixth Vial, and the outpouring of Divine wrath upon “the Air” of the Seventh. This interval will be the period of this remarkable angel-proclamation. The Armageddon discomfiture of the belligerents in the land of Israel; that is, of the Lion-power of Sheba, Dedan and Tarshish, and of its antagonist the Assyro-Gogian confederacy of the North, at Bozrah and elsewhere (Ezek. 38:13, 18–23; Isa. 63:1; Dan. 11:41–45)—will put Yahweh Tz’vaoth in possession of Jerusalem the Holy City, which he occupies as the Lamb with the 144,000. Standing thus upon Mount Zion, the Eternal Spirit, in multitudinous manifestation, is “in His dwelling place without fear, as dry heat impending lightning, as a cloud of dew in the heat of harvest” (Isa. 18:4). He is “still” as the calm and sultry atmosphere which precedes the tempest; and stands as the uplifted ensign upon the mountains (Isa. 11:10, 12); ready for the manifestation of those terrible judgments in the earth under the outpouring of which “the inhabitants of the world will learn righteousness” (Isa. 26:9). In this still dry heat of impending vengeance, the Pentecostian proclamation of liberty and return is made; after which “the great trumpet is blown” by Yahweh Tz’vaoth (Isa. 18:3; 27:13; Zech. 9:14); the Jubilee Trumpet of the judgment of the great day. The angel-proclamation in midheaven is this Pentecostian proclamation briefly preceding the Jubilee Trumpet of “the Day of Atonement,” when the Eternal Spirit casts up accounts with the nations, and exacts from them the settlement that is due. The proclamation in midheaven is Pentecostian, not judicial and vengeful. It announces the approach of judgment as impending, not in actual manifestation; and therefore invites return to God as the condition of liberty, or escape from the wrath to come.

As to how long the period of proclamation will continue, it is not possible to speak with certainty. The work to be done indicates that it will not be an instantaneous operation. It is a work of “prophesying before many peoples and nations, and tongues, and kings.” This will take time, and possibly years. The Deity is never in a hurry, but deliberate, effective, sure. We need not be surprised if ten years were consumed in the proclamation and the development of its results. Between the “memorial of blowing of trumpets” on the first day of the seventh month, and the Day of Atonement, there was an interval of ten days; after this pattern it may, therefore, be, that between the beginning of the proclamation in midheaven and the commencement of the Second Angel judgment upon Babylon (ch. 14:3), there will be an interval of ten years. This would leave an “Hour,” or month of years, that is, thirty years, for the judgment to sit in slaying the fourth beast of Daniel, and destroying his body-politic in the burning flame (ch. 7:11). These forty years after the manifestation of the Son of David and his mighty ones on Mount Zion, are the period of “the building again of the tabernacle of David, and of the setting up of its ruins, as it was in the days of old (Acts 15:16; Amos 9:11) the exodal period of the gathering together under one king of all the tribes of the House of Jacob (Mic. 7:15).

These forty years will be the most important and terrible of the world’s history. They are the period of the world’s transition from what it calls “self-government,” to the government of Christ and his

Brethren. The most noteworthy developments of this transition period are depicted in the fourteenth, part of the sixteenth and seventeenth, the eighteenth, nineteenth, and part of the twentieth chapters of the Apocalypse. They exhibit the setting up of the Kingdom of David by the Eloahh of the Heavens (Dan. 2:44): by which the kingdom is restored again to Israel (Acts 1:6). The work of these forty years was foreshadowed in the reign of David. His forty years' reign was to that of Solomon's peaceful administration over Israel and the Gentiles, as a judicial preparation; for before he could "reign over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt," these kingdoms had to be subdued by his father David. After the same pattern it will be with the greater than Solomon. Forty years of judgment are consumed in preparing the millennial reign of peace and righteousness; which, as the chapters indicated show, will not be introduced and established by clerical preaching, nor by "the benevolent institutions of the day," but by "judgment and fiery indignation, which shall devour the adversaries".

Solomon reigned over the whole twelve tribes from the decease of his father and predecessor. This, however, was not the case with David from the death of Saul. Solomon and David were types of the Christ, who was to descend from them after the flesh, in respect of his career as a hero and conqueror, and the Prince of Peace. "Yahweh", says Moses, "is a Man of war; Yahweh is His name" (Exod. 15:3). David's career was illustrative of that of the Man Yahweh, styled by Paul, "the Man Christ Jesus," as the founder of the reign of peace. Hence, as David reigned several years over Judah before he became the recognized sovereign of the whole nation; it behoves that his Son and Lord reign as King of Judah before he become monarch of all the tribes of Israel and kingdoms of the earth. This typical indication is sustained by the testimony in Zech. 12:7, that "Yahweh shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." The victory of Bozrah will be fatal to Gentile supremacy in the land of Israel. In the day of this discomfiture its invaders will be beaten off by Yahweh from the channel of the river (Euphrates) unto the stream of Egypt (the Nile); after which he will gather them one by one from Assyria and Egypt to worship him in Jerusalem (Isa. 27:12, 13).

This gathering of Israelites of the tribe of Judah, "one of a city and two of a family" (Jer. 3:14) to Zion, will result from the angel-proclamation in midheaven. Being fed by pastors according to Yahweh's own heart with knowledge and understanding, the veil will be removed from the minds of many, who will become willing (Psa. 110:3) to emigrate from among the nations and return to their fatherland. Yahweh, the Man of War, will bring them there—"I will bring you," saith He, "to Zion". He will do this by the influence of his victorious power. Having expelled the Anglo-Indian Lion from the land, that power will probably receive with reverence the angel-proclamation, and consent to place its marine at the disposal of "the Man Christ Jesus," styled in the English Version "the Lord of hosts". This, indeed, will certainly be the case. He will command the ships of Tarshish, and they will obey; for what is testified they do, is done in obedience to his will. The last chapter of Isaiah and the nineteenth verse, testifies of the angel-proclamation to Tarshish, and the next verse records the result. The "sounders of the truth" are effective bowmen. Their words move the nations of Tarshish, Pul, Lud, Tubal and Javan, to do the will of Yahweh, and to bring His people as an offering to Him in Jerusalem. Thus they "fly as a cloud, and as doves to their windows," in the fleet ships of Tarshish, which convey the sons of Zion from far with their silver and gold, to the place where the Name of Yahweh is enthroned (Isa. 60:8, 9; 18; Jer. 3:17).

Thus the Angel-proclamation recruits the population of the little kingdom of Judah, which, in its beginning, is smaller than the little kingdom of Greece (Matt. 13:31, 32). During this decade, the settlers in the midst of the land are "at rest, dwelling safely without walls, and having neither bars nor gates" (Ezek. 38:11, 12); and are in league with the wide-shadowing land beyond the rivers of Khush—"Sheba,

Dedan, and the Merchants of Tarshish”—which holds a similar relation to the kingdom of Judah under the “greater than Solomon,” that Tyre did in the days of Hiram to the kingdom of David’s Son. The peoples of the British Isles afar off from Jerusalem, having accepted the proclamation, the government will have been transferred from the hands of sinners such as now possess it, to the Saints; so that the constitution of the United Kingdom will be no longer the old British, but “the law which goes forth from Zion” (Isa. 2:3). This will account for the harmony and concert of action between Israel and Britain in the latter days.

But a like result does not obtain in relation to all the powers to which the proclamation is addressed. Matthew 25:32 shows the separation of the nations into two classes in the day when the Son of Man shall come in his glory. This separation results from the conclusions at which they arrive with respect to the subject-matter of the proclamation. One class rejects the Aionian Good News, and refuses to fear Him who claims to be the God, or “Elohim of the whole earth” (Isa. 54:5), to give glory to him, and to do him homage. The other class of nations comes to an opposite decision, and without further controversy “wait for His law” (Isa. 42:4). Thus the proclamation in midheaven becomes the occasion of the division of the nations into sheep-nations and goat-nations. Of the latter class will certainly be those comprehended in the bodies politic symbolized by the Ten Horns, the Beast, the False Prophet, and the Dragon. I say certainly, for they are all represented Apocalyptically in actual warfare with the Lamb-Power. Thus, in ch. 17:14, the ten horns are said to make war with the Lamb; and in ch. 19:19–21, the Beast and the Kings of the Earth and their armies, oppose themselves in sanguinary conflict against him and his forces; the False Prophet goes into perdition with the Beast; and the Dragon is chained in the abyss (ch. 20:2, 3). These are symbolical of the goat-nations of Belgium, France, Spain, Portugal, Italy, Greece, Switzerland, Hungary, Austria, Germany, and Russia. Ere this, Turkey will have been “dried up,” and Holland, Denmark and Sweden, probably annexed to Germany or Russia, as part of the confederacy of Gog. The sheep-nations will be separated from all these as the allies of the Shepherd of Israel. These he sets on his right hand with the lost sheep of the flock of Judah, which, as a repentant prodigal, will be returning to “the Great Shepherd of the Sheep.” All of this fold he feeds, and gathers, and carries, and gently leads (Isa. 40:2), because they have become joined to him by faith, and are blessed in and with Abraham, his friend (Zech. 2:11; Gal. 3:8, 9).

But the Holy One of Israel is not the Shepherd of the Goats. Their shepherd is the False Prophet of the Catholic world, who claims to be “the God of the Earth”, successor of St. Peter, and Vicar of Jesus Christ. This *Shepherd of the Goats* is the lawless antagonist of the GREAT SHEPHERD OF THE SHEEP; and will be found stirring the goats up to the rejection of the angel-proclamation and to the declaration of war against the Chief of the flock, the house of Judah. The issue, however, will not be doubtful. The rejection of his proclamation by the goats and their shepherds, and their preparations for war, will arouse his indignation; as it is written in Zech. 10:3, “Mine anger was kindled against the shepherds, and I punished the goats”. The *when* and the *how*, are expounded in the succeeding sentences, saying, “For Yahweh Tz’vaoth (He who shall be hosts—the Eternal Power) hath visited his flock, the House of Judah, and hath made them as his goodly horse in the battle. And they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle: and they shall fight, because Yahweh is with them;” “and shall be seen over them”.

The acceptance of the angel-proclamation by the British Isles will plant the Lamb-Power in all their dependencies. Sheba, Dedan, the Hindoo Tarshish, Australia, New Zealand, the Cape, British North America, and the West Indies, will be “ends of the earth” and “isles afar off,” from which the Gentiles shall come to the Great Shepherd and to whom they shall say, “Surely, our fathers have inherited lies, vanities, and things in which there is no profit” (Jer. 16:4, 9). This honest renunciation of “the wisdom of our ancestors,” then, by angel-proclaimers of the Truth, proved to be folly, will prepare them for a

hearty co-operation with Judah, in slaying the Beast, and giving his body politic to the burning flame. The day of eternal doom will then have arrived for republics throughout the world. The fate of the United States, so-called, will depend upon the response they may return to the proclamation, which is sure to be announced throughout the Western Hemisphere. If they reject it, Judah and his allies in British America, as the forces of the Rainbowed Angel standing upon the earth and sea, whose progress is as pillars of fire, will be at hand to enforce obedience with the two-edged sword of Divine indignation. The only alternative in this unparalleled “time of trouble” for North and South America, will be submission or desolation. Annexation to the little kingdom of Judah, in accordance with the law proceeding from Zion, will be an indispensable condition, without which neither this, nor any other country, can obtain exemption from war, pestilence, famine, and desolation. We can hardly expect that the United States will transfer themselves to the dominion of Judah’s Lion peaceably. If wise men were in place and power, they would doubtless be prompt to “serve Yahweh with fear, to rejoice with trembling, and to kiss the Son, lest he be angry, and they perish from the way, when his wrath is kindled but a little” (Psa. 2:11–12). But experience teaches, that wise and prudent men do not find their way into office, and where fools reign the people perish. The prospects of the country are dark and threatening; and it is much to be feared that model-republicans will not be disposed to accept their destiny until they have been broken with weeping, and wailing, and gnashing of teeth.

The judgment which succeeds the Pentecostian proclamation in mid-heaven is “national,” and executed by Christ and the Saints. But before the proclamation begins there is also judgment. This, however, is not national, but “individual”—a judgment having relation to the ancient Apostolical proclamation. The Son of Man presides judicially at both these gatherings before him; and in each sitting there is his right hand, and his left. The right hand is synonymous with friendship, favor, alliance, peace, and reward; while the left is indicative of their opposites. *Nations* on the Son of Man’s right hand are “joined to Yahweh as his people”—the subjects of his empire; while *individuals* on the King’s right hand, are associates with him in the glory, honor, and power, of his dominion. They share with him in the throne, as exhibited in Apoc. 4.

But in the judgment of the King’s household some will have to pass to the left, where “shame and contempt” await them. They arrive at this left hand after being “cast out” from the Divine presence “into the outer darkness, where are wailing and gnashing of teeth”. This left hand is in the country occupied by the Goat nations, which, as the embodiment of all that is hostile to the kingdom prepared for the blessed of the Father, are styled by Jesus, “the Devil and his Angels”. These are the same as Daniel’s fourth Beast, which is styled Apocalyptically, “the Dragon, the Old Serpent, which is the Devil and Satan”. The fourteenth chapter, from the eighth verse to the eleventh inclusive, treats of the *kolasin aionion*, the aion-torment, decreed for the Devil and his adherents; and into which they are commanded to “depart”, who are adjudged unfit to appear among the 144,000 with the Lamb on Mount Zion. Thus the future national judgment of the great day affords scope for the “sorcer punishment” of those “wicked and slothful servants,” who are unprofitable for the Master’s use. Such is the fate of those who “come forth to a resurrection of condemnation”, for neglecting to improve the talents entrusted to their care. The reader can avail himself of these hints concerning the right and left hands of the Great Shepherd, in aid of a “spiritual understanding” of the twenty-fifth of Matthew; and of the relative position of the two classes indicated in the parable of the Rich Man and Lazarus.

In conclusion of this section it may be added, that the acceptance of the proclamation by the British “Isles afar off”—“the Mart of Nations”—places all the wealth of the British Empire at the disposal of the Lamb and his 144,000. These are the subject of the forty-fifth psalm, where they are treated of prophetically as a Divine and mighty king rejoicing with his bride and her companions. In the first chapter of Hebrews, Paul identifies this king with Christ Jesus, who has not yet been manifested in the

circumstances set forth in the psalm. When the time arrives for the scene exhibited in Apoc. 19:11, he will, in the words of David, “Gird his sword upon his thigh with his glory and his majesty. And in his majesty he will ride prosperously because of truth and meekness, and righteousness: and his right hand will teach him terrible things. His arrows will be sharp in the heart of the King’s enemies (the Goat-nations), whereby the people fall under him”. When the union predicted between Christ and his Brethren hath ensued, and their throne established on Mount Zion, it is declared in the twelfth verse of the psalm, that “the Daughter of Tyre shall be there with a gift”. This shows that in the day when Christ shall make “the blessed of the Father” princes in all the earth (v. 16), there will be a Merchant-Power among “the powers that be,” to which the prophetic title of “the Daughter of Tyre” will be applicable. This can be no other than Britain, the mart of modern nations, which inherits the wealth and commerce of her ancient mother; who, after being forgotten seventy years, revived and sang as a harlot; and like her British Daughter, “committed fornication with all the kingdoms of the world upon the face of the earth”. The merchandise and revenue of the revived Tyrian Mother passed from her to Alexandria, Venice, Lisbon, and at length to Britannia; who holds on to them as her own peculiar and especial inheritance. She hopes to monopolize them as long as the sun and moon endure. Though this is objected to by other nations, and among these the United States, they have not the ability, and never will have, to divert them to their own ports and coffers. The decree of heaven is against them; for “the abundance of the sea shall be turned unto Zion, and the wealth of the nations shall come to her:” “for the nation and kingdom that will not serve the city of Yahweh, the Zion of the Holy One of Israel, shall perish, and be utterly wasted” (Isa. 60:5, 11, 12, 14). Thus the commerce and riches of the world, instead of migrating westward, are to return to the Holy Land, where Tyre of old used to rejoice with Israel, when Solomon and Hiram were in league. And this will come to pass when Britain shall have exchanged her present rulers for “those who dwell before Yahweh”—when the nations of the British Empire are ruled by the Lamb and his 144,000 on Mount Zion—by the Eternal Power incarnate in Jesus and his Brethren “glorified together” (Rom. 8:17). Then, in the words of the prophet, “The merchandise and hire of Tyre shall be holiness to Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing” (Isa. 23:18). Thus, “the wealth of the sinner is laid up for the just;” “for to the sinner God giveth travail, to gather and to heap up, that He may give to him that is good before God” (Prov. 13:22; Ecc. 2:26). How vast has been the travail through which the Daughter of Tyre has passed in hewing her way to her present greatness! What oceans of blood she has shed, what tears and groans she has extorted from her laboring and ill-fed millions devoted to the creation of wealth! It is gathered from all the face of the earth, and heaped up in store; but not for the capitalists, who pride themselves in its possession; nor for the impoverished multitudes, who as mere beasts of burden toil without cheer in its accumulation. No, it is for none of these; it is “for the just who dwell before Yahweh”—“the poor in this world, *rich in faith*,” then in possession of the kingdom promised to the obedient—James 2:5.

7. The Second Angel

“And another angel followed, saying, Fallen, fallen hath Babylon, the Great City, because she hath made all nations drink of the wine of the raging of her fornication”—Verse 8.

I have styled this angel “the Second,” because the one that succeeds it is called “a third”. The first angel, which must, of course, precede the second, is the messengerhood engaged in “drawing the bow,” or sounding the good news of the æon (*aion*) in mid-heaven, after the manifestation of the Son of Deity upon Mount Zion. The second angel is constituted of the party of action by which the Roman Question

can alone be solved. The purpose of their mission is the overthrow of Babylon, whose fall is proclaimed in the aorist, or indefinite tense, *epesen, epese*, which declares the event without specifying the exact time. This, however, is certain, that the Roman Babylon will not fall until the proclamation in mid-heaven shall have been announced, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached until the heaven (*achri tou ouranou*), and the Deity remembers her iniquities" (ch. 18:5). The people here addressed are the eight thousand Jews in Rome, and the tens of thousands in the kingdoms of the Beast; who, if they remain in her, are warned, that they will be treated as the enemies of the Great Shepherd of the Sheep. The initiation of the second angel judgment is synchronous with the Seventh Vial, in the outpouring of which "great Babylon comes in remembrance before the Deity, to give unto her the cup of the wine of the fierceness of his wrath" (ch. 16:19). The effect of this is the fall from which she never recovers; and which is proclaimed by the second angel.

I have said, that the second angelhood is constituted of the party of action. This party solves all questions beyond the ability of human governments to settle. It consists of the Spirit in co-operation with the Saints, who in ch. 18:8, is styled "the Lord God," or Yahweh Elohim; in ver. 20, "the Heaven," or "holy apostles and prophets;" and in ver. 4, 6, 7, "my people". The Saints, to whom judgment is given under the whole heaven, in command of the hosts of Judah and their allies, are the constituents of the second angel power. It is their mission to give torment and sorrow to Babylon in a double proportion to the cruelties she has inflicted upon them; and not to withdraw their hand until they have destroyed her from the earth.

The Babylon whose fall is proclaimed by the second angel, is the city consisting of ten parts, or kingdoms (ch. 11:13); whose Queen, as yet unwidowed, is the Mother of Harlots enthroned in Rome (ch. 17:5, 18). This ch. 14:8, is the first place where the name occurs in the Apocalypse; but, as we have seen, not the first place where it is alluded to. In ch. 11:8, it is "styled spiritually Sodom and Egypt;" because its wickedness is equal to theirs; and the judgments decreed against it, as terrible and disastrous. She is as Sodom, for her fornication is raging; and as Egypt, for she has made all nations drink of its wine. Hence the plagues of the second angel in all the fierceness of the wrath of God.

The initiation of the second angel tormentation of the worshippers of the Beast and his Image is the inauguration of the day of revenges, when Yahweh whets his glittering sword, and His hand takes hold of judgment. It is the opening of the Hour of Judgment upon the rebellious Goats in which Yahweh, the Man of War, will render vengeance to His enemies, and reward them that hate Him. Some idea may be formed of this vengeful recompense from Deut. 32:42, in which He saith, "I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy". This will be "a time of trouble such as never was since there was a nation to that same time" (Dan. 12:1)—the antitype of the great Pentecostian Day of Atonement, in which the Trumpet of the Jubilee shall sound (Lev. 25:9). The second and third angels of this fourteenth chapter are the executors of "the judgment written" in this "great day of God Almighty" (ch. 16:14): a day in which an offering shall be made by fire to Yahweh unto the total and complete consumption of the Apocalyptic Beasts, which as the sin of the political world, shall be destroyed by fire and sword.

The Whole Burnt Offering of these Beasts is a grand condemnation in the flesh of the sin-powers. They are to be put to death by being slain with Yahweh's sword; and tormented with fire and brimstone in the burning lake, in the presence of the holy angels, or messengers, and in the presence of the Lamb, who kill and offer the sacrifice to the Eternal Power of the universe (ch. 14:10; 19:20, 21).

But this "day of vengeance" in which the Great Shepherd who is a priest upon his throne (Zech. 6:13) punishes the Goats, is also "the year of his redeemed" (Isa. 63:4). He is the redeemer of the two

classes of mankind; these are first, “his brethren” whom he has taken out from the nations for his name (Acts 15:14): and secondly, the many nations who shall be joined to Him as his people (Zech. 2:11). Of this second class are the twelve tribes of the house of Jacob. The nation of Israel is to be the first-born, or chief son of the national family, being the beloved nation for the fathers’ sake (Rom. 11:28). The first class are redeemed from the earth, and stand with the Lamb on Mount Zion, and follow him in all his wars and enterprises “whithersoever he goeth”. The redemption of the second class is the work of the Eternal Power through Christ and his brethren. “He saves the tents of Judah first,” and strengthens Judah’s house (Zech. 12:7; 10:7); and then saves the house of Joseph, or the ten tribes of the kingdom of Ephraim. This salvation or redemption of Jacob is developed in the Jubilee, when “the Great Trumpet is blown” against the Goats; and all Israelites are invited to “return every man to his possession.” The day of the second and third angels is “a time of trouble” to all nations—to Israel as well as the rest; but there is this difference with respect to them, expressed in the declaration to Daniel that “at that time *thy people shall be delivered* every one that shall be found written in the book”. Daniel was an Israelite and a saint. Hence *his* people are Israelites and saints, both of which classes are delivered in “the time of the end;” “when Yahweh shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning” (Isa. 4:4). It is the day in which the captivity of Israel and Judah is to be brought against their own land, consequent upon the breaking of the yoke of the House of Esau from off their neck, that foreigners may no more serve themselves of them; but that they may serve Yahweh their Elohim, and David their king, whom the Eternal Power hath already raised up for them in raising up the crucified “King of the Jews” from the dead.

But this great national redemption is only arrived at through a terribly severe refining process. It is styled in Joel, “the day of Yahweh, great and very terrible; and who can abide it?” (ch. 2:11). The Goatnations will be unable to abide it; and all the dross of Jacob will be consumed. All the rebels will be purged out of the great army of resurrected dry bones, now scattered and “very dry” in all the countries of their dispersion where they are politically entombed; but in the time of the second and third angels, passing under the rod of discipline in the Wilderness of the people (Ezek. 20:33–38; 37:1–14). The prophet Malachi asks the same question as Joel. “Who may abide,” saith he, “the day of his coming? And who shall stand when he (the Messenger of the Covenant) appeareth? For he is like a refiner’s fire, and like fuller’s soap; and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto Yahweh an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Yahweh, as in the days of old, and as in former years” (ch. 3:1–4).

This day so great and very terrible, is “the Hour of his Judgment” proclaimed by the first angel in midheaven. The judgments or plagues inflicted are styled “torment with fire and brimstone;” and those who are tormented, “them who worship the beast and his image, and whosoever receiveth the sign of his name”. They are the plagues which cause Babylon the great city to fall. She falls, because of her wickedness in church and state; and of her sanguinary and merciless oppression of the saints and witnesses of Jesus, and of all the Jews and others she has slain upon the earth (ch. 17:6; 18:24). Jeremiah contemplating the terribleness of these “latter days” says, “Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; *but he shall be saved out of it*. For it shall come to pass in that day, saith Yahweh Tz’vaoth, that I will break his yoke (the yoke of Esau’s house) from off thy neck, and will burst thy bonds, and *strangers shall no more serve themselves of Jacob*. But they shall serve Yahweh their Elohim, and David their king whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith Yahweh; neither be dismayed O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none

shall make him afraid. For I am with thee, saith Yahweh, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee, in measure, and will not leave thee altogether unpunished”.

Nations are political organizations of men: to make a full end of such is to dissolve and abolish all national bodies founded and built up by the violence and craftiness of the wicked. A full end is to be made of all the nations whither Yahweh has scattered the Jews. This declaration is fatal to the independence and political existence of the United States, as well as that of all nationalities. The Second and Third Angels, which are identical with the Rainbow Angel of the tenth chapter, in the great and terrible Day of Atonement, execute this Divine purpose of reducing mankind to a common and universal brotherhood; and of subjecting them to the imperial and regal sovereignty of Jesus and his Brethren. The Israelitish Nationality, however, is not destroyed. In this day of judgment, Israelites are “corrected in measure,” and the rebellious among them destroyed: but a remnant will survive the refining process of this terrible day, and its constituents will every man return to his possessions in the land of the Holy One of Israel. Because, therefore, for the sake of his name, “all they that devour Jacob shall be devoured; and all his adversaries, every one of them, shall go into captivity (ch. 13:10); and they that spoil him shall be a spoil, and all that prey upon him will I give for a prey. For I will restore health unto Jacob, and I will heal him of his wounds; because they call Zion an Outcast, saying, This is Zion, whom no man seeketh after. In the latter days Israel shall consider it” (Jer. 30).

Now the Lamb-Power, as the Man of war, Yahweh, will do all this after the example of Joshua in his war upon the Canaanites; which illustrates the manner in which Yahweh fought in the day of battle (Zech. 14:3). Christ Jesus, the King of the Jews, with the 144,000, as the commanders of the armies of Israel, are “the Holy Angels” and “the Lamb” in whose presence the worshippers of the Beast and his Image are tormented in the lake of fire burning with brimstone. As the prophet like unto Moses, he will serve these as the great law-giver served Sihon, king of the Amorites, and Og, king of Bashan, whose story is narrated in Deut. 3, 4. When He opens his eyes upon the house of Judah, “he will make the governors of Judah (the Saints) like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about, on the right hand and on the left”. Judah will then be the sword, and the bow, in the hand of the Lamb; and the house of Joseph, the ten tribes of the old Ephraim kingdom, His arrow which shall go forth as the lightning. When this bow is drawn, its arrows will be sharp in the heart of the king’s enemies; as it is written, “to-day do I declare that I will render double for thee; when I have *bent* Judah for me, filled the *bow* with Ephraim, and *raised up* thy sons, O Zion, against thy sons, O Greece (the Goats), and made thee (the Lamb Power in Zion) as the *sword* of a mighty man. And Yahweh shall be seen over them, and His *arrow* (Ephraim) shall go forth as the lightning: and Adonai Yahweh shall blow with a trumpet, and shall go forth with the whirlwinds of the south. And Yahweh Tz’va’oth shall defend them. And Yahweh their Elohim shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon His land”. “And they shall be as mighty men who tread down their enemies in the mire of the streets in the battle: and they shall fight because Yahweh is with them: and they shall be as though I had not cast them off. And they of Ephraim shall be as a mighty man: yea, their children shall see it, and be glad. And I will hiss for them and gather them. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and room shall not be found for them” (Zech. 9, 10).

Thus, on returning home from their dispersion after they stand upon their feet as a great army, they will have to fight their way through all the countries of the house of Esau. In this Jubilee return, under the Second and Third Angels “the house of Jacob,” says Obadiah, “shall be *a fire*, and the house of

Joseph a flame, and the House of Esau for stubble, and they shall *kindle in them*, and devour them; and there shall not be any remaining of the house of Esau. For Saviours shall come up on Mount Zion (the Lamb with the 144,000) to judge the Mount of Esau; and the kingdom shall be Yahweh's".

In this way, Babylon and the Goat-nations are "made to drink of the wine of the wrath of the Deity, prepared without mixture in the cup of his indignation." Esau will have had the dominion over Jacob long enough; and the time will now have arrived to prove to mankind "that there is a God that judgeth in the earth". Esau has lived by his sword, but not righteously. He crucified the king of Israel, persecuted and killed his brethren, corrupted the faith, trod under foot the Holy City forty and two months, and poured out the blood of Jacob like water upon the ground. But they who war against Zion and her sons "shall be as nothing, as a thing of nought". Therefore, "fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith Yahweh, and thy redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains (or empires) and beat them small, and shalt make the hills (or smaller states) as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel" (Isa. 41:11–16). This has never come to pass since it was recorded by the prophet; for hitherto Jacob has been under the heel of Esau, whose metallic Image stands unbroken upon its feet of iron and miry clay. The work of the Second and Third Angels is to grind to powder the various metals of which it is composed; and to do the work so effectually that no place be found for the things they represent (Dan. 2:35).

8. The Third Angel

"And a third angel followed them, saying with a loud voice, If any one worship the Beast and his Image, and receive a sign upon his forehead, and upon his hand: 10. He also shall drink of the wine of the wrath of the Deity, which hath been prepared without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb.

11. "And the smoke of their torment ascendeth until the æons of æons: and they have no respite day and night, who worship the Beast and his Image, and whosoever receiveth the sign of his name".

"And a third angel followed them;" that is, the two angels treated of in the sixth and seventh sections. His following them indicates, that Babylon the great city has fallen before the third angel-power proceeds to finish the plagues of the last stage of "the Hour of Judgment". In other words, the terrible overthrow predicted in the eighteenth chapter will be complete. Rome will be where Sodom and Gomorrah are, and for a like reason—because of the filthy conversation and unlawful deeds of the spirituals of wickedness in the heavenlies, who are reserved unto a day of judgment to be punished (2 Pet. 2:6–9). There will then be no "Name of Blasphemy" or Papal Dynasty, enthroned upon the Seven Heads or mountains. Popes, cardinals, bishops, priests and deacons; St. Peter, basilicas, and churches, and monastic "dens of foul spirits and all unclean and hateful birds;" with all "the dainty and goodly things lusted after" by the beastly soul of the drunken harlot of the earth—all these abominations—will have departed; and, "as a great millstone cast into the sea", will all have subsided into the volcanic abyss to "be found no more at all". This glorious and complete destruction of the temporal and spiritual papal power will have been consummated by the Second Angel which proclaims the fall of Babylon. But something more is necessary than the destruction of the Papacy to the complete enlightening of the earth with the glory of the angel, who descends out of the heaven having great power (ch. 18:1). There still remain "the kings of the earth, who have committed fornication and lived deliciously with her;" and "the merchants of the earth," who trade in the dainty and goodly things peculiar to the bazaars, dedicated by

them to guardian saints, and which they call “churches”. These kings and priests survive the Sodom overthrow of “the Eternal City”. They still occupy their position “afar off” in the ten streets of the Great City; for after Rome has been “utterly burned with fire” by the power of the Lord God who judgeth her, they are said to stand afar off for fear of her torment, and to bewail and lament for her. “Alas, alas,” they exclaim, “that great city Babylon, that mighty city! for in one hour is thy judgment come” (v. 4, 10, 11–19). But the lamentations of her ecclesiastics are the most mournful and grievous, because the fall of the Papacy by the power of the Lamb, ruins their imposture and thievery throughout the world—“the merchants, or great men, of the earth, by whose sorceries all the nations are deceived, shall weep and mourn over her; for no man buyeth their merchandise any more” (v. 11, 23).

Rome: Centre of Babylon the Great—to descend into the abyss (Rev. 18:21). The return of Christ will be accompanied by unprecedented upheavals of nature, among which will be devastating earthquakes. The political “earthquake” that will occur is described as “a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great” (Rev. 16:18) It will cause “the cities of the nations to fall”. The literal earthquakes to take place will have similar results (see Zech. 14:4–10; Ezek. 38:20 Isa. 30:25). The intention of Yahweh is to “shake terribly the earth”, and to induce such fear and consternation in the hearts of all, as to humble men to seek His protection (Isa. 2:19–22). The reverberations of an earthquake of such magnitude as is prophetically described, will be felt in every part of the earth. Whilst Jerusalem shall be elevated (Zech. 14:10), Rome will be swallowed up. Those two cities are incompatible. The elevation of one is inevitable at the expense of the other. Rome in ascendancy means Jerusalem in decline, and vice versa. The Scriptures are clear as to the destinies of both remarkable cities. “They shall prosper” who love the dust of Jerusalem (Psa. 102:14; 122:6). The illustration depicts a Papal gathering assembled to bow down to “the god of the earth” (Rev. 11:4)—*Publishers*.

This class of traffickers in the bodies and souls of men (and the sympathizers with the Papacy and “the Eternal City” are not the only class of traffickers in such wares) in the text under consideration, are the men “who worship the beast and his image, and receive a sign in their forehead, or upon their hand;” termed in verse 11, “the sign of his name”. The calamity which befalls their “holy city” evidently fails to transfer their love and worship to the Lamb Power, or Stone of her destruction. They “weep and mourn over her,” because her fall ruins their vested interests. Their mourning is not so much their love of the city and its body ecclesiastic, as of themselves. “Brother,” said one priest to another, “what a profitable thing this fable of Jesus Christ has been to us!” This is the spirit of the craft—they weep and mourn, not because they discover that the Catholic superstition is a bald and wicked humbug; but because they can no longer utilize it to their own aggrandizement in wealth and power—“for no man buyeth *their* merchandise any more”. This is the secret of their grief!

A common danger cements the union of the kings and princes of the late Babylon’s dominion. The Drunken Harlot priesthood, the Eighth Head of the scarlet-colored Beast, and the Ten Horns, “have one mind, and give their power and strength unto the beast” in aid of the common cause. The Eighth Head is the Dictator of the confederacy, styled in ch. 20:2, “the Dragon, that old Serpent, which is the Devil and Satan”. The Harlot Priesthood is the False Prophet of the situation, that works miracles before the Beast, and deceives them that had received the sign of the Beast, and them that worshipped his Image before it was destroyed by the judgments of the Second Angel (ch. 19:20). When “christian nations” go to war, the clergy are always there to prophesy success; and to assure the combatants that the God of battles, who gives the victory, is on their side. True to their calling and character they will be the chaplains of

the military establishments of the Beast in the field; and praying to their god of battles, and prophesying victory from their “sacred desks” and “altars” over the Israelitish Antichrist! As usual, they deceive the governments, and all who trust them. By their prophesying they deceive the worshippers of the Beast, and harden their hearts for the capture and destruction to be inflicted on them by the Third Angel-power. The Beast and kings of the Goat-nations determine to make war against the King of the Jews, and to meet his forces in the field. It is not likely that they will attribute the recent overthrow of “the Eternal City” to power exerted by his will. They will no doubt consider it accidental, and but another phenomenon to be added to the overthrow of Pompeii and Herculaneum. The terrible catastrophe only inflames their wrath, and causes them to “make war upon the Lamb”. The Napoleons, the Victor Emmanuels, the Francis Josephs, and the Alexanders, of the day, gather together their armies like swarms of bees, intending to scatter his troops with the whirlwind of their host—“they came out as a whirlwind to scatter me; their rejoicing is as to devour the poor secretly” (Hab. 3:14). They will think to take him by surprise. But the Eternal Father is on his side; there will therefore be to him no cause of fear. Let the reader study Psa. 118, which treats of “the Stone which the builders refused”, and he will find the nature of the situation under the third angel manifestation. “All nations compassed me about like bees;” but, as he inquires in the sixth verse, “what can man do unto me?” These armies will rush like the rushing of mighty waters, but “the Lamb shall overcome them” (Apoc. 17:14). “They shall be quenched as the fire of thorns; for *by the name of Yahweh* will I destroy them.” By this Name they are “rebuked, and chased as the chaff of the mountains” before the wind, and like thistle-down before the whirlwind—by this Name, “the King of kings and Lord of lords,” the ten horns are overcome. They are conquered by the Lamb with Seven Horns and Seven Eyes; because he is the King Almighty; “and they that are with him are called, and chosen, and faithful”. Such disaster as this, saith the prophet, “is the portion of them that spoil us, and the lot of them that scatter us” (Isa. 17:12–14).

Thus in “the great day of God Almighty,” by the invincible troops of the King of Israel, is the Beast and False-Prophet polity “taken and cast alive into a lake of fire”. This third angel judgment, which, like the second, belongs to the plagues of the Seventh Vial, slays Daniel’s fourth Beast, destroys its body politic, and gives him to the burning flame (ch. 7:11). By this process the Latin Catholic superstition is eradicated from the kingdoms of Western Europe, which by conquest “become the kingdoms of Yahweh, and of his Christ” (ch. 11:15). The third angel judgments, however, are not expended with this result. Their smoke continues to ascend *eis aionas aionon, to cycles of cycles*, or courses of time which constitute what is commonly styled “the Millennium,” because it is a period of a thousand years’ duration. The smoke of third angel “torment” continues to ascend to the “establishment of the economy of the fulness of the times”, by which time there will be no more Latin and Greek Catholics, Protestants, and Moslems to be subdued. This will be a glorious and blessed consummation of “the war of the great day of God Almighty” in which Israel will have done valiantly (Num. 24:18); chasing their enemies who fall before them by the sword—five chasing a hundred, and a hundred of them putting ten thousand to flight (Lev. 26:8).

The purpose of the second and third angel-judgments is fourfold; *first*, to avenge the blood of the saints and witnesses of Jesus shed by the spiritual and temporal rulers of the Graeco-Latin nations; *secondly*, to render vengeance to the rebellious who refuse to obey the gospel announced in the First Angel-proclamation; *thirdly*, to develop the mercy decreed for Yahweh’s land and the twelve tribes of Israel; and, *fourthly*, that all adversaries being subdued, the surviving population of the earth may rejoice as the reconciled people of the Holy One of Israel, in whom, and in his father Abraham, all the families of the earth are blessed. This fourfold purpose is indicated in Deut. 32, in the words, “To me belongeth vengeance and recompense. Yahweh shall judge his people, and repent himself for his servants, when he seeth that their power is gone. See now that I, even I am He (the Promised Seed), and that there are none

of elohim (*Ahyim Elohim*) with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to the heavens (Apoc. 10:5, 6), and say, I am the Living One of the Olahm (or Millennium). If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and I will reward them that hate me. I will make mine arrows (the Ten Tribes) drunk with blood, and my sword (Judah) shall devour flesh with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy". Therefore, "O ye nations, his people, cause ye to rejoice; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his Land and to his people".

When these judgments of the Second and Third Angels are all exhausted, and the smoke of them consequently ceases to ascend, mankind will then come to know that "there is none like the AIL of *Yeshurun* (the Strength of Israel) tiding the heavens in thy help, and with his majesty the clouds. The Elohim of the East *elohai kedem*, (Apoc. 16:12), a refuge, and underneath the Powers of Olahm (the Lamb with the 144,000). He shall thrust out the enemy from before thee, and shall say, Destroy! Then Israel shall dwell in safety alone. The Fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." Then it may be truly said, "Happy art thou, O Israel; who is like unto thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thine exaltation! Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places" (Deut. 33:26–29).

The "smoke" of verse 11 which ascends, is the symbol of the glory and power of Deity in burning operation against the worshippers of the Beast. In ch. 15:8, it is styled "smoke from the glory of Deity, and from His power". In this place, "the temple" is said to be "filled with" this smoke. The Lord God Almighty and the Lamb are the temple (ch. 21:22). The smoke is, therefore, His wrath; and while it flames, "no one is able to enter into the nave;" for the nave is the Most Holy Heavenly State, in which the nations hang the trumpet in the hall, and practise war no more.

9. The Patience of the Saints

"Here is the patience of the saints; here, they who keep the commandments of the Deity and the faith of Jesus"—Verse 12.

This is parallel with ch. 13:10, in a certain degree. In this text the words have reference to the subject-matter of "the patience and the faith;" while in verse 12, it indicates the persons themselves who are specially related to this patience and faith.

The word *hode*, rendered "here" is as if one should say *en tode*, that is, *topo*, in this place: *ta hode*, signifies *the things here*, that is, the things transacted in this place.

"He that leadeth into captivity shall go into captivity." Hence, in the third angel-judgment, "the Beast is taken, and with him the Pseudo prophet" (ch. 19:20). The things represented by these symbols constitute a power that has led the saints and witnesses captive, and killed them with the sword. Therefore, the power "that killeth with the sword, by the sword must be killed;" and that, too, by the sword wielded by the saints (Psa. 149:6–9). Hence, also, in that section of the third angel-judgment represented in the eleventh verse, and further illustrated in the sickle scenes from the fourteenth to the twentieth verses inclusive, the remnant of the hostile power of the blasphemers (ch. 16:21) is slain with the sword of the "Faithful and True One," the Commander-in-Chief, "who judges and makes war in righteousness" (ch. 19:11).

What, then, are the saints waiting for, and what do they believe in? In other words, what is their patience and faith as the Brethren of Christ? The answer is, that they believe in and are waiting for the slaying of

Daniel's fourth Beast, the destruction of his body politic, and the giving of it to the burning flame; and for the giving of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, to the people consisting of the saints of the Most High Ones (Dan. 7:11, 27); and Apocalyptically exhibited in chs. 14, 15.

In the twelfth verse, the "here" leaves the reader without question as to who these saints are. They are those who have the faith of Jesus. True, "The Mother of Harlots and of all the Abominations of the earth," the Harlots and Abominations themselves—Latins, Greeks, State-Church and Dissenting Protestants of every name and denomination of blasphemy in the Court of the Gentiles—all of them claim to have "the faith of Jesus!" Of this there is no doubt. It is easy to make claims, but not so easy to establish them. The text before us, however, determines the question against them all. They who keep the faith of Jesus are there declared to be those who "keep the commandments of the Deity"—the obedient. They are all of them the reverse of this. The spirit of obedience to the Divine laws is not in them. The only spirit that is their familiar spirit, is "the spirit that works in the children of disobedience", who "are by nature the children of wrath" (Eph. 2:2, 3). The "christians of every name and denomination of Christendom," as the phrase is, are not the saints; for they neither "keep the commandments of the Deity", nor "the faith of Jesus". They are piously alien from them all. Their own published confession of themselves is true—they are, as they say, "miserable offenders, who have erred and strayed from the Almighty's ways; and have too much followed the devices and desires of their own hearts, and offended against His holy laws; having left undone those things which they ought to have done; and done those things which they ought not to have done; and there is no health in them." This is a "general confession" made every Sunday morning by the whole congregation of the Anglican State superstition throughout the British Isles, North America and the Indies; everywhere, in short, where Episcopalianism is found. The miserable offenders who thus stigmatize themselves as being utterly destitute of spiritual health, are recognized as good and orthodox christians by all their pious contemporaries, though somewhat too aristocratic and overbearing. In thus recognizing them they are partakers with them. Listen to the individual outpourings of State-Harlot adherents and Dissenting Earth-Abomination members, and the same vein of self-condemnation will be found to run through them all. They all place themselves in the category of miserable offenders in whom is no health. This being their own testimony concerning their "inward man," we have no right to dispute it. We accept it as the truth, and nothing but the truth. This confession, however, is utterly incompatible with the claim of being the "keepers of the commandments of the Deity and the faith of Jesus". The keepers of these do not err and stray from the Father's ways like lost sheep, but they walk in His ways because they keep His commandments and the faith of Jesus; and being his sheep, "they know his voice, and a stranger they will not follow". No, "miserable offenders" have no identity with these; but are of them who worship the Beast and his Image, and receive the sign of his name—the unhappy subjects of the judgments of third angel power.

That crucial rhantists (besprinkled infant sprinklers) are in no way related to "the saints," is clear from their total ignorance of the signification of the things symbolized in ch. 13:1–10; 14:1–20. Their greatest luminary Rev. Mr. Elliott, gives nearly the whole of this fourteenth chapter the go by, and the little he does speculate upon, from ver. 1 to 5, he expounds as finding its accomplishment in the time and events of the Lutheran Rebellion! The saints are waiting for the things represented in the first eleven verses of this chapter; the besprinkled subjects of the sign of the Beast's name are not. Hence, "the patience" symbolized *en hode topo*, *in this place*, is not their patience. They are waiting to "go to heaven" in Transkyania, where there is neither time nor space! It takes the credulity of the Beast's worshippers to believe in a *place* of such ample dimensions as "heaven," where there is no space! But nothing is too absurd for the "patience" of them who keep not the faith of Jesus. But in this vision of the first, second and third angels are brought to light the saints themselves. "Here,"

or in this place of the Apocalypse, are seen the saints in the execution of “the judgment written”. This is equivalent to declaring that “the Holy Angels and the Lamb,” of verse 10, are symbolical of Jesus and his brethren, and identical with the Lamb and 144,000 of the first verse. These at the head of their forces are the power symbolized by the second and third angels. They begin their career in “prophesying again before many peoples, and nations, and tongues, and kings,” as the first angel making proclamation in midheaven; and they finish it in binding the Dragon, and celebrating their victory over the Beast, and over his Image, and over the sign and number of his name, standing upon the sea of glass, having the harps of the Deity (Apoc. 15:2). In all their career “the nations rage, and the kingdoms are moved; but He uttered his voice, and the earth melted”. When their work of judgment is in progress, it will be said, “Come, behold the works of Yahweh, who hath set desolations in the earth. He is making wars to cease to the end of the earth; he will break the bow, and will cut the spear in sunder; and will burn the chariots in the fire. Be still, and know that I am Elohim. I will be exalted among the nations, and I will be exalted in the earth. Yahweh Tz’vaoth (He who shall be hosts) is with us; a strong place for us is the Elohim of Jacob” (Psa. 46:6–11).

10. A Voice From the Heaven

“And I heard a voice from the heaven, saying to me, Write! Blessed the dead dying in the Lord from this time. Yea, saith the Spirit, in order that they may take rest from their labors; and their works he goeth in aid of with them”—Verse 13.

The principal emendation of this verse is the rendering of the word *akolouthei*, which in the common version is incorrectly translated in the plural, as if “their works” were the nominative to the verb. The “Bible Union” Version, and all its “authorities,” have fallen into the same grammatical error. In their attempted exposition of the words “*their works follow with them*” they add, “as an attendant train; so speedy is their recognition and reward”. They then call Milton’s poetry to their aid, saying:

“Thy works and alms, and all thy good endeavor,
Stay’d not behind, nor in the grave were trod,”

or as it originally stood in MS.:

“Straight followed thee the path that saints have trod
But, as Faith pointed with her golden rod,
Follow’d thee up to joy and bliss for ever.”

This is the heathen fiction, poetically expressed, of “immortal souls” going up at corporeal death to joy and bliss; and their works and alms, and good endeavour, as an attendant train of witnesses, bespeaking for them a glorious welcome in the skies.

The Anglo-American Harlot in the United States, has omitted the words, “and their works do follow them,” in its service for the burial of the dead; and it makes the blessedness of these to consist in resting from their labors in the grave! This idea is expressed by the word “for” instead of “that”—Blessed are the dead; *for* they rest from their labors. Hence, as the grave was the horizon of their imagination, her bishops saw the impropriety of sending their “works and alms, and all their good endeavour” after them into the grave: they therefore cut the knot of difficulty by ignoring the words altogether!

The error in the translation is not for want of a grammatical knowledge of Greek; but because the translators when they render it correctly, can see no sense in it. In order, therefore, to make what they regarded sense, they repudiated the grammar, and gave to the verb in the singular, a noun plural for its

nominative: by which process they are enabled to transmute it, as by the philosopher's stone, into "divinity" more sound and precious than the gold that perishes!

But, let us turn from this theological trickery, and examine the difficulty by the light of the original. This is faithfully rendered in the words at the head of this section, to the exposition of which we shall now proceed in the order it suggests.

John, who was contemplating the smoking torment, which had now reached the period of its extinction at the commencement of *the aions of aions*, commonly called "the Millennium"—"heard a voice from the heaven". We must bear in mind this particular time in connection with its events, when he heard the voice; for the hearing of it at this crisis was indicative of the time when the subjects referred to in the voice shall be blessed and rest from their labors.

It was a voice from the heaven; and considering that it respects the blessed of the Father, it is doubtless the voice of the Son of Man, sitting upon the throne of his glory after he had punished the Goats, and established the kingdom upon the ruin of theirs—"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom which has been prepared for you from the foundation of the State" (Matt. 25:34). When they do this, they rest from their judicial labors, and enjoy the blessing promised to the Saints.

John says, that this voice from the heaven was addressed to him—"saying unto me". This does not please "the recent editors," nor the Bible Union annotators. They advise the omission. We would do better in rejecting the advice. For myself, I prefer to retain it; for John being by the voice told to write, and what to write, the voice *said to him* what he has written. And it was spoken to him as the representative of the "blessed"—of "them dying in the Lord;" for what is said to John is said also to his brethren in "the patience and faith of the Saints".

It was said to him, "Write!" He obeyed the command, and we have before us what he was told to write. "Blessed the dead dying in the Lord". These words specify a particular class of dead ones—a class of people, who while living believed the gospel of the kingdom of God and the name of Jesus Christ; and having been immersed into the Lord, were "in the Lord;" and thenceforth continued to walk in him until death. When death overshadowed them, they fell asleep in Jesus, or "died in the Lord". Hence, "the dead dying in the Lord" are the saints of all the ages and generations preceding the future advent of the Ancient of Days. The "justified by faith" before "the faith" came, are included among these (Luke 13:28). These are all "blessed" in inheriting the kingdom and glory to which they are called, or invited, by the gospel of their salvation.

But, when is Yahweh's body of dead ones "blessed?" Is it, as "theologians" teach, when they are deposited in graves?—when the worm is feeding upon them, and they are seeing corruption? Is this the time of blessedness? It may be to the worshippers of the Beast and his Image, but certainly not to the Saints. John, dramatically contemporary with the end of the third angel's mission, gives us a different reply. Referring to that crisis, he writes, *aparti*, "from now," or "from this time". It is the time indicated by Jesus in Matt. 16:27, saying, "The Son of Man shall come in the glory of his Father with his angels; and then (*topte*, that is, *afterwards*) he shall reward every man according to his works". The time of blessedness is when the smoke has all cleared out of the temple; and the Saints have fully executed the judgment committed to them. The wrath of the Deity being all "filled up", "all the families of the earth are blessed in Abraham and his Seed" (Gen. 12:3; 22:18; Gal. 3:8). "*From this time*", the resurrected brethren of Jesus are blessed in the possession of the kingdom in abundant peace. The "war of the great day of God Almighty," with all its lightnings and "Seven Thunders" proceeding from the throne (ch. 4:5) will be hushed in millennial peace, when

*"No strife shall rage, nor hostile feuds
Disturb those peaceful years;*

*To ploughshares men shall beat their swords,
 To pruning-hooks their spears.
 No longer hosts encount'ring hosts,
 Shall crowds of slain deplore;
 They hang the trumpet in the hall,
 And practise war no more".*

"Yea, saith the Spirit." These words are an endorsement of what "the voice from the heaven" said to John; as if the Spirit had said, "Yea; the First fruits unto the Deity and the Lamb, in whose mouth was found no guile, and who had died in the Lord in ages and generations passed, are 'blessed from this time,' when the Seventh Vial of wrath shall have been completely emptied, and the smoke of its judgments entirely cleared away". But, why is the Spirit thus specially introduced in this place? In the first place, to inform the reader what will result to the saints in their blessedness at this time—"in order that they may take rest from their labors;" and in the second place, to explain to him how it comes to pass, that these who come forth from among the dead "in the nether parts of the earth," where all are weak (Isa. 14:10) should prove so omnipotent in all their operations—"and their works He goeth in aid of with them".

The saints are blessed at the time indicated, not simply because they rest, but to the end that they may take rest (*hina anapausontai*) from their labors. They are blessed in the inscription of the Father's Name upon their foreheads, by which they were "clothed upon by their house from heaven". This makes the earthy bodies with which they emerged from the nether parts of the earth, incorruptible, immortal, almighty, and spiritual. They are blessed in the possession of this "New Name" or Divine nature; and in having conferred upon them the honor and glory of "following the Lamb (or Spirit) whithersoever he goeth" in the evolution of all the works exhibited in this fourteenth chapter. They are thus "the blessed of the Father," being like what Jesus is now, and as the angels (1 John 3:2; Luke 20:36). They are thus made omnipotent, and like him, imbued with "an energy whereby they are able to subdue all things". They are blessed with these attributes of omnipotence that they may be able to create the sabbatism, and to take rest in "the sabbatism, that remains for the people of the Deity" (Heb. 4:9). This is the end set before them who are blessed; an end to the development of which vast and mighty "labors" will be required.

The labors of the Saints are world-wide. Mankind has no conception of them. They are labors whereby "*every island shall flee away, and the mountains shall not be found*" (Apoc. 16:20). These are the islands and mountains of the political earth—the kingdoms and empires of the world. All these are to become the kingdoms of the Eternal Spirit, and of his Anointed Body consisting of Jesus and his Brethren (ch. 11:15). Let the reader figure out for himself the work to be performed in rendering them powerless, and bringing them into absolute subjection to "the King of the Jews," and he will be enabled to form a faint, idea of "the works and labors of the Saints," to be performed before they take rest in the kingdom of the Deity. These islands and mountains, of which Great Britain, Russia, France, and such like, are examples, are maintained in political existence by vast naval and military power and resources; and the Continental Powers are so constituted, that they can conscript "the last man" for conflict in "the last ditch," before they will yield to temporal and spiritual annihilation. But the decree has gone forth, and is here Apocalyptically recorded against them. They must succumb, and "wait for his law". Their fleets must be surrendered, and their armies routed, slaughtered, and dispersed. Their hearts will be hardened like the heart of Pharaoh. "Yahweh hath made all things for Himself; yea, even the wicked for the Day of Evil" (Prov. 16:4). Hence, He hath made the Powers that be for the day of evil, as "vessels of wrath fitted to destruction", in which He will make His power known (Rom. 9:22). Their hardened hearts will cause them to stand and resist, till they are broken to shivers as the vessels of a potter (Apoc.

2:27). It is Jesus and his brethren who have the glory of giving them this terrific overthrow, in the execution of their judicial labors upon Babylon, and the world-wide worshippers of the Beast and his Image. To reduce these islands and mountains to a submarine level—to overflow them with an unruffled and glassy sea; to make them as “a plain before Zerubbabel,” and to develop “a great mountain thereon that shall fill the whole earth” (Dan. 2:35), these are the labors of the Saints, which will leave their mark upon the world for a thousand years; nor will they ever be forgotten, as long as the sun and moon shall shine upon the earth.

But their prowess is not exclusively of themselves. “The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise,” “The Father that dwelleth in me, He doeth the works” (John 5:19; 14:10). Upon this principle “their works” are performed likewise. The Saints can do nothing of themselves; for it is “not by might nor by power,” originating from men; “but by My Spirit, saith Yahweh Tz’vaoth”. The prowess of the saints is all attributable to the Spirit, which they will have become in being “justified by Spirit” after their appearance at “the tribunal of Christ”—“that which hath been born of spirit is spirit” (John 3:6). The antithesis in Zech. 6:6, is between flesh and spirit. The “great mountain,” which before Zerubbabel is to “become a plain,” is the power of the old Adam, organized and concentrated in the powers represented in Nebuchadnezzar’s Image. This is to be broken to pieces, and scattered as chaff, “not by the might and power” of mortal men, however effectively armed and disciplined; but by the Spirit incorporate in the Saints; and energizing the armies of Israel under their command; so that five Israelites, as so many Samsons, may chase a hundred, and a hundred put ten thousand to flight (Lev. 26:8).

In this exposition the reader will see in what sense it is said, “their works He goeth in aid of with them;” and he will also perceive, who it is that goeth in aid with them, and what noun likewise is the singular nominative to the verb *akolouthei*, in the third person singular of the present indicative. The Spirit goeth with them in aid of their works. Without the Spirit they could do nothing; but aided by the Spirit, there is nothing too difficult for them to accomplish. The Spirit is their *akolouthos* or “attendant”, in whatever capacity the circumstances of the situation may require them to act. “He goeth with them,” *akolouthei met’ auton*, so that, as Ezekiel saw in his visions of the Elohim, “whithersoever the Spirit was to go, they went” without being turned aside from the execution of their purpose (ch. 1:12, 20). Thus, it is not the works of piety and “supererogation” performed by “professors of religion,” and the charitable of no profession, which “follow them up to joy and bliss for ever,” and obtain for them “a speedy recognition and reward”. This is a vain conceit of the carnal mind, which, in all its thinkings, is at variance with the truth. Nor does it mean, that they who die in the Lord in the Millennium are blessed in an especial sense, as compared with those who die in the Lord in the times of the Gentiles. Such is not the fact. More blessed are they who die in the Lord during his absence from earth; for though their tribulations are greater while living, the glory and honor will be greater in the kingdom; when their post-resurrectional labors, aided by the Spirit, shall have conquered for them therein, “the rest that remaineth for the people of God.”

11. The Reaping of the Earth’s Harvest

14. “And I looked, and behold a white cloud, and upon the cloud one sitting like to a Son of Man, having upon his head a golden stephan, and in his hand a sharp sickle.
 15. “And another angel came out of the nave, vociferating with a loud voice to him sitting upon the cloud, Thrust in thy sickle, and reap, because for thee hath arrived the hour of the reaping; for the harvest of the earth hath been ripened. 16. And he that is sitting upon the cloud, cast his sickle upon the earth, and the earth was reaped”.
- “And I looked,” saith John. Previous to this his ears, not his eyes, had been addressed. He had just been

listening to the “voice from the heaven,” and the comment of the Spirit upon it. Having finished the writing of it in the book before him, he very naturally looked up, and thereupon perceived, that the scene had been changed. When he last wrote the words “*I looked, and, behold,*” he introduced us to a scene upon Mount Zion, where the Lamb with the 144,000 are seen standing. This is a Pentecostian scene, an exhibition of First fruit. But, before Pentecost, comes the Passover in its fulfilment in the kingdom of the Deity (Luke 22:15–18). We had not been informed whether the Lamb and the 144,000 had entered Zion without a conflict, or as the result of a great disaster inflicted upon the enemy. The reader will perceive a remarkable transition from the subject treated of in the latter half of the thirteenth chapter to that of the beginning of the fourteenth. They are altogether different and unconnected. The former treats of the Name of the Beast, and the manner of its establishment in the earth; the latter, of the Name of the Father, and what it effects after its Apocalypse; but as to how it established itself in Zion, this fourteenth chapter has hitherto afforded us no information.

Before the Lamb can enter Zion with the 144,000, it will be necessary for him to expel the enemy. He comes to redeem Zion from the power of the foreigners, who have “come in like a flood”, and afflicted her with “desolation and destruction, and the famine, and the sword”. At this crisis of Zion’s history, coeval with “darkness covering the earth, and gross darkness the people,” Yahweh inquires through the prophet, “What have I here that My people is taken away for naught? They who rule over them make them to howl, saith Yahweh; and My Name continually every day is blasphemed”. “They have scattered Israel among the nations, and they have parted My land;” and “the king of the north hath planted the tents of his entrenched camp between the seas to the mountain of the glory of the Holy One” (Isa. 59:19; 52:5; Joel 3:2; Dan. 11:45).

Such are Zion’s relations, domestic and foreign, social, civil, and spiritual, at the crisis immediately preceding the appearance of the Lamb and his company within her walls. Being assembled in the Valley of Jehoshaphat, and having laid successful siege to Jerusalem, they rifle its houses, ravish its women, and send half of its population into captivity, many of whom they sell to the Greeks for slaves at the vilest prices (Zech. 14:2; Joel 3:3). This prostrates Jerusalem in the dust, and fastens bands around the neck of the captive daughter of Zion. The uncircumcised and the unclean, then in possession of Tyre and Sidon and the coasts of Palestine, are in high feather over their success. This will be truly the day of Jacob’s trouble, in which there will be none to help, nor any to uphold (Isa. 63:5; Jer. 30:7). But, Zion’s extremity is her Redeemer’s opportunity. “When,” saith Moses, “he seeth that their power is gone, he will repent himself for his servants;” and saith Joel, “He will then be jealous for his land, and pity his people, who shall no more be made a reproach among the nations” (ch. 2:18, 19; Deut. 32:36).

Jerusalem is to be the site of the outpouring of the Judgment of Armageddon; and for that purpose the nations are to be “gathered” there to battle (Zechariah 14:1–2). The Gogian forces will first attack Egypt by land, sea and air, and from there will be drawn north to lay siege to Jerusalem (Dan. 11:40–45). Meanwhile, the judgment of the Household having been completed, Christ’s forces will first subdue the Arabs, (Isa. 21:13–15; Hab. 3:7) then deliver Egypt from the occupying force left by the Russian Gog (Isa. 19:1, 4, 20–22; Hab. 3:8–12) and afterwards proceed north to Jerusalem to complete his destruction (Dan. 11:45; Zech. 14:3–14; Hab. 3:12–14)—*Publishers*.

“The Harvest of the Earth,” according to Joel, and John’s angel that comes out of the nave, hath been ripened; “for their wickedness is great”. The harvest is composed of vast multitudes of ripened wickedness in the plain, or valley of judgment, unconsciously awaiting a terrible overthrow. Joel in vision saw them all assembled there, as expressed in the words, “Multitudes, multitudes (*hamonim, hamonim*) in the valley of the judgment; for the Day of Yahweh is near in the valley of the judgment” (ch. 3:14). These *hamonim* are the *hamon-gog* of Ezekiel 39:11—the multitude of Gog, which is buried in the valley of the judgment executed; and gives name to an adjacent city, called

Hamonah, that is, *Multitude*. This and the preceding chapter of Ezekiel are parallel with Joel 3, and John's vision of the reaping. The prophet is indignant at their wickedness. He does not pray for their conversion, nor for their salvation; but for their sudden and complete overthrow, in the words, "Thither cause to come down with violence thy mighty ones, O Yahweh!" Nor will Joel's prayer be in vain; for, referring to the same crisis, Zechariah says, "Yahweh Elohim shall come in, and all the Saints with thee" (ch. 14:5). This coming in to Jerusalem will be with violence, and a terrific outpouring of wrath upon the multitudes in arms. In the words of Ezek. 38:18, "Adonai Yahweh saith, my fury shall come up in My face: for in my jealousy and in the fire of My wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel ... and all the men that are upon the face of the land shall shake AT MY PRESENCE, and the mountains shall be thrown down, and the towers shall fall, and wall shall fall to the ground. And I will call for a sword against Gog throughout all my mountains saith Adonai Yahweh: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire and brimstone". Thus, Yahweh goes forth and fights against these multitudes, as in the days of old (Zech. 14:3).

Showing the possible site of Hamonah, the City of the Dead, in contrast to the Temple, the City of the Living (Ezek. 39:11, 16).

Such is the Harvest of the Earth, and its reaping. John looked, and beheld it in symbol. He saw "*a white cloud*"—a cloud of mighty ones habited in fine linen, white and clean, which represents the righteousness of them who are clothed with it (ch. 19:8, 14). *A cloud* indicates a multitude; and such a cloud, when looked upon in reference to its intrinsic excellence, would look *white* to the eye of faith. "All the Saints with Yahweh Elohim" are "Yahweh's mighty ones," numerically represented by 144,000; these are the white cloud, or Cherub, upon which the Spirit rides (Psa. 18:10); or, in the language of the Apocalypse, "upon which one like to a Son of Man is sitting". Here the Spirit sits upon the white cloud; while, in ch. 10, he is "clothed with a cloud". This tenth chapter is introductory to the fourteenth. The Ancient of Days must descend from heaven before he can be "clothed with a cloud," or ride upon a cloud, of Saints, now sleeping in the dust. Hence, the scene beheld represents events subsequent to the descent of Christ Jesus, and the resurrection and immortalization of the 144,000; and before they obtain possession of the Holy City. This is the epoch of the vision; and synchronizes with the concluding period of the Sixth Vial, and coeval with the gathering of the kings of the earth and their armies "into the place called in the Hebrew tongue Armageddon" (ch. 16:16).

The "one like the Son of Man" sits upon the cloud, "having upon his head a golden *stephanos*," rendered *crown*, but not a *diadem*. This indicates that he is the Generalissimo of the cloud of mighty ones; but not yet in possession of David's *diadem*, removed from David's house, when Zedekiah, the profane, wicked prince of Israel, was abased by Nebuchadnezzar (Ezek. 21:26). The *stephan* indicates that he is going to compete for a prize, which he has not as yet acquired. If he had been seen with a diadem upon his head, it would have implied that he was the ruling monarch of one kingdom at least; or that such was his destiny. On the contrary, the scene before us exhibits him in the outset of his military career, whose course will be that of a strong man to run and win a race (Psa. 19:5). The prize set before him is, not one, but *diademata polla*, *many diadems* (ch. 19:12): and these he acquires by "the energy whereby he is able to subdue all things to himself". He transfers the diadem from the ten horns to his own head, when their kingdoms have become his by right of conquest. He is then seen sitting no longer on a cloud, but "upon a throne set in the heaven," the throne of his father David, which Yahweh Elohim

hath given him (ch. 4:2; Luke 1:31–33).

The sharp sickle in his hand is symbolical of his power to reap down the multitudes which have assembled on the valley or plain of their destruction. The sword called for throughout the mountains of Israel, their mutual slaughter, the pestilence, overflowing rain of hailstones, fire, and brimstone, the panic and blindness of the horses, and the madness of their riders (Zech. 12:4; 14:12–15)—all illustrate the sharp sickle cast upon the earth for its reaping at the appointed hour.

“And the earth was reaped”—the “Little Horn of the Goat; the King of Fierce Countenance is broken without hand; the Image of Nebuchadnezzar is smitten by the stone; the Gog Multitude is prostrate upon the mountains of Israel; the King of the North hath come to his end without anyone to help him; and Judah is delivered from the Assyrian by the Bethlehem-born Ruler of Israel, whose goings forth are from of old, from everlasting (Micah 5:2–7; Dan. 11:45; 8:9, 23, 25; 2:34). This confederacy against the East is shivered to pieces as a potter’s vessel, and Jerusalem is delivered. From henceforth she will be no more trodden under-foot of the Gentiles; nor will the uncircumcised and unclean be permitted to enter. Zion hath now put on her strength; and Jerusalem her beautiful garments. She is no longer rebellious against her King, but blesses him as her Redeemer who hath come in the name of Yahweh. She had thrown open wide her gates, that the King of Glory, Yahweh Tz’vaoth, strong and mighty in battle, might enter in. Standing with his feet upon the Mount of Olives, he beholds the *Passover fulfilled in the kingdom*—the Assyrian is slain, Zion is redeemed, and the Lamb with the 144,000 stand upon her holy mount: “Henceforth Jerusalem shall be holy, and no strangers shall pass through her any more” (Joel 3:17).

12. The Vintage of the Earth

17. *“And another angel came out from the Nave, which is in the heaven, he having also a sharp sickle. 18. And another angel came out from the Altar, having power over the fire, and he shouted with a great outcry to him having the sharp sickle, saying, Thrust in thy sharp sickle, and cut off the clusters of the earth, for her grapes are fully ripe.*
19. *“And the angel cast his sickle into the earth, and cut off the vine of the earth, and cast it into the great winepress of the wrath of the Deity.*
20. *“And the winepress was trodden without the city, and blood came out from the winepress unto the bridles of the horses for a thousand six hundred furlongs”.*

“And another angel came out of the Nave.” This is the same form of expression as in the fifteenth verse. The word “another” in verse 15 implies, that the one sitting upon the cloud was an angel, or Messenger-Power, also. The angel of the seventeenth verse is, doubtless, identical with the symbolic Son of Man. This is to be inferred from the fact, that they both have possession, or command, of a sharp sickle. The power of the sickle is vested in the Commander-in-Chief, who executes, through his officers and brigades, the behests of the Supreme Power. In verse 17, the holder of the sickle is styled an angel; and “another” in relation to the one on the cloud, who reaps the harvest, because the situation of the sickling executive is changed.

Thus the symbolic Son of Man, “whose voice is as the sound of many waters” (ch. 1:13–16), sickled the harvest for the purpose of “opening a door,” through which the mighty ones of the Spirit, the Elohim of Israel, might enter in the heaven, and set up a throne therein—ch. 4:1–2. In this work, or labor, they succeeded gloriously. They opened a door, entered amid the acclamations of the people, planted themselves on Mount Zion, and established the throne of the Deity, before and around which they circle in faultless myriads (ch. 14:1, 5). But, the other angel that sickles the vine of the earth comes out of the Nave “*which is in the heaven*”. The angel power of the harvest and vintage belongs to the Nave, or

temple, in most holy manifestation; but between the advent and the harvest, it is the Nave “*which is not in the heaven*,” while after the harvest and before the vintage it is “the Nave which is in the heaven”, or “Air,” where it will continue evermore.

The reaping of the harvest of the earth, which puts the saints in possession of “the City of the Great King,” is only the beginning of national judgment. It is the smiting of the Babylonian Image upon its Russo-Gogian clayey feet by the stone-power. This shatters its homogeneity as a political organization under one imperial ruler. But though the continuity of its political elements is broken, the dynasties represented by the gold and the silver, the brass, the iron and the clay, of the image, do still exist; so that the work remaining for the mighty ones of the Spirit is that of reducing the broken fragments of the Image to the condition represented by the chaff of the summer threshing floors, which the wind carries away into nonentity (Dan. 2:35). This is the work of the vintage in its simplest illustration.

The harvest and the vintage of the earth are still further distinguished in Daniel’s vision of the Four Beasts of the Great Sea, in ch. 7. First, there is the slaying of the Fourth Beast; a process, the beginning of which is the harvest; then, there is the destroying of his body in the burning flame; and the taking away of the dominion of the other three Beasts; which consummates “the judgments written”, and constitutes the Vintage of the Earth, which the angel Son of Man with the sharp sickle is to gather and to tread without the city.

But, before this angel issues forth from the heaven, the proclamation of the aionian gospel is made through midheaven—verse 7. It announces, that “the Hour of the Judgment,” or the time of the treading of the winepress by the angel is come. When these causes and its result are manifested, it is found that the political organization symbolized by “the Beast and the False Prophet,” “the King of the Earth,” and “the Ten Horns,” making in the aggregate the Powers “within” and “without” the great city Babylon—refuse to comply with the demands; in evidence of which, “the Beast and the kings of the earth and their armies, gather together to make war with the Lamb and them that are with him” (ch. 19:19; 17:14).

Affairs having arrived at this crisis, the Deity determines to exercise forbearance no longer. This decision is evinced by another angel coming out of the temple from the altar, having power over fire (verse 18). The angel is said to come out “*from the altar*”. He issues thence as the avenger of those whose blood had been poured out beneath it. Hence, the altar is symbolical of the apostles, prophets, and saints, and of all slain upon the earth, for the witness of Jesus, and the word of the Deity (ch. 17:6; 18:20, 24; 6:9, 10; 20:4). All of these, accepted at the tribunal, are constituents of the avenging minister. They live again; and judgment being given unto them, they have “*power over fire*”—over that fire with which Babylon is utterly burned (ch. 18:8); that, into which the Beast and the False Prophet are cast alive (ch. 19:20); that, with which the worshippers of the Beast and his Image are tormented (ch. 14:10); that, which is mingled with the crystal sea; and that, the smoke of which ascendeth to the end of the “*sixteen hundred furlongs*”. This is the “fire,” or “wrath of the Deity poured out unmixed in the cup of His indignation,” at their command. Their tribulations, sufferings and down-treading, have continued and accumulated for ages and generations; so that the cry for vengeance in the day when the Deity avenges his elect, is truthfully represented as the shout of a great outcry. The cry of Abel’s blood, though faint as that of one man, was loud enough to reach the ear of Deity; hence the loudness of the cry proceeding from the angel of the altar, is not because the avenger is hard of hearing, but symbolical of the multitudes to be avenged—“a great multitude which no man can number,” “a great cloud of witnesses,” of whom the world is not worthy (ch. 7:9; Heb. 12:1; 11:38).

But the Angelhood of the Altar, though possessing power over the fire, does not apply it to judicial purposes of its own accord. It appeals to the Angel of the Sickle, the Head of which is Christ the Lord. He being the Commander-in-Chief, all things await his mandate. Hence, the loud outcry must be understood, not as a command, but as an entreaty, that he would now “thrust in his sharp sickle, and

gather the clusters of the vine of the earth”. Remembering their former sufferings in the flesh, which they endured without retaliation; and seeing that the day of vengeance has come, and that they are now in power, they long to begin the work of vindicating the truth, which cost many of them their lives, by overthrowing Babylon, destroying the Beast, and grinding to powder the broken fragments of the Image, so that these evil and accursed powers being abolished, they may enter upon “the rest that remaineth for the people of God”, in which there is abundant peace so long as the sun and moon endure.

“*The Vine of the Earth*” is a phrase representative of the civil, military, and ecclesiastical, constitution of what is called “Christendom”. The grapes of this vine are the nations *clustered* together into empires and kingdoms upon it. To gather the clusters of the vine is to cause the armies of the nations to assemble together for war, so that they may be cut off and trodden down. Wherever the trampling of them occurs, there is the winepress into which they are cast—“the great winepress of the wrath of the Deity”.

The great outcry shouted forth by the Angel of the Altar is promptly responded to by the Angel of the Sickle, who puts his forces into motion against the enemy. The sickle he handles in the sanguinary vintage of the earth, is “the Remnant of Jacob” who are then “among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both *treadeth down*, and teareth in pieces, and none can deliver. And I will execute vengeance in anger and fury upon the nations such as they have not heard” (Micah 5:8, 15). Such is the instrumentality of the Spirit in the down-treading of the wine press. Judah and Israel in their dispersion are handled by the King of the Jews as his sword, bow, arrow, battle-axe, sickle, fan, and so forth. “Behold,” saith the Spirit in Isaiah 41:15, “I will make thee a new sharp threshing instrument having teeth; thou, worm Jacob, shalt thresh the mountains (empires), and beat them small, and shalt make the hills (lesser states) as chaff. And thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel”. This has never come to pass since it was written. It will, however, assuredly be fulfilled, when He who hath been raised up “shall come upon princes as upon mortar, and as the potter treadeth clay” (v. 25). And in Psa. 44 they say, “Thou art He, O Elohim, my King: command thou deliverances for Jacob. Through thee will we push down our enemies: through thy Name will *we tread them under* that rise up against us”. Then “the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked: so that a man shall say, Verily, there is a reward for the righteous: verily there is Elohim judging the earth” (Psa. 58:10, 11). Jesus and his Brethren in command of the twelve tribes of Israel, are the Sickle of the Spirit by which he cuts off the vine of the earth, and treads its clusters in the great winepress of Divine wrath. Behold them all in battle array in ch. 19:11–16! There is the Faithful and True One, the Commander of the forces, who makes war in righteousness; His brethren in arms, who are “the called, and chosen and faithful;” and their hosts, the horses they ride, and the sharp sword of their warfare. These constitute the instrumentality symbolized in ch. 14 by the Angel of the Sickle who treads the winepress. This is evident from the fact that his mission is the same as theirs, which the reader may see by comparing verse 19 of this chapter with verse 15 of the former, where it is written “He treadeth the winepress of the fierceness of Almighty God”. Thus, those who “go forth, and grow up as calves of the stall, *tread down* the wicked: for they shall be ashes under the soles of their feet in the day that I shall do, saith Yahweh Tz’vaoth ”.

13. *The Bridles of the Horses*

The winepress of Divine wrath is trodden “without the City.” That is, the fearful judgments to be manifested will not be confined to the Ten-Streeted Babylon, which is geographically bounded by the Rhine, the Danube, and the Euphrates, the English Channel, and the Atlantic. There are extensive

regions beyond, or “without,” these limits, equally obnoxious to the “fierceness and wrath of Almighty God”. “Without the City” there is Germany, in its largest sense, styled by Ezekiel “*Magog*”, upon which, saith Adonai Yahweh, “I will send a fire”. This *Magog*, or land of Gog, will include Prussia, Holland, Denmark, Sweden, Norway, Russia, and Poland. “Without the City” also are “them that dwell carelessly in the isles”, among whom the fire is to be sent also. These isles will include the dominions of Great Britain, that may not obey the proclamation in midheaven commanding obedience to the King of Israel. “Without the City” also there are Canada and its sister provinces the United States, Mexico, all South America, the Chinese Empire, Central Asia, Persia, Arabia, Abyssinia, and Egypt. All these countries, which include what Daniel styles, “the Rest of the Beasts,” in ch. 7:12, the Lion, the Bear, and the Leopard, are all to be visited with “the fierceness and wrath of Almighty God;” which results in “taking away their dominion,” though not in extinguishing their political existence, which continues “for a season and a time,” or 1000 years. All these are “cast into the great winepress of the wrath of God,” when, having destroyed the Great City of Ten Kingdoms, in its threefold dominion of the Seventh Vial, they are trodden in the judgments of the winepress “without the City”.

The reader may easily conceive what an immense shedding of blood is implied by such a vintage as this. It is “the supper of the great God” prepared for the fowls of the heaven, who fill themselves with “the flesh of horses, and of them that sit upon them”. The phrase “oceans of blood;” as expressive of the quantity shed in these extensive warlike operations of the Saints, or Angel of the Sickle, would hardly be an exaggeration. The blood which flows from the down-trodden armies of the nations, is represented as ascending to “*the bridles of the horses for a thousand six hundred furlongs*”. This taken literally, would be about five feet deep, and two hundred miles long; but how broad we are left to imagine. But, as the literal is only symbolical of the real in this most ingeniously-devised prophecy, we need only inquire, what is signified by the phrase “came out of the winepress even unto the bridles of their horses”. The winepress judgments being identical with “the Supper of the Great God,” which consummates the binding of the Dragon in the abyss, the terms of the one are expletive of the terms of the other. Hence, the more concise phrase, “the bridles of the horses,” is interpreted by the words in ch. 19:18, “the flesh of horses, and of them that sit on them”—of them that hold the bridle. Thus the word bridle comes to represent the rider of the horse. Blood does not flow from the horses only; but the fierceness of the wrath falls also upon the *bridle-men*, or “bridles,” who govern and manoeuvre them in battle; it comes even unto them.

The armies within and “without the city” have large cavalry contingents, in which the kings and mighty of the nations pride themselves greatly. The governments, however, “without the city” can bring more cavalry into the field than those within it. In the constitution of the Asiatic armies it so preponderates as to be a characteristic. This is illustrated in ch. 9:16. But “a horse is a vain thing for safety; neither shall he deliver any by his great strength” (Psa. 33:17). This will be found to be true in the time of this terrible vintage. When Judah and Israel, as the Angel’s Sickle, shall tread down their enemies in the mire of the streets in the battle, because Yahweh is with them, the riders on horses, the bridles, shall be ashamed (Zech. 10:5). “In that day, saith Yahweh, I will smite every horse with terror, *and his rider with madness*, ... and every horse of the peoples with blindness” (ch. 12:4). “With thee, O Israel, I will break in pieces the horse *and his rider*” (Jer. 51:21): “*and the horses and their riders* shall come down, every one by the sword of his brother” (Hag. 2:22). What a terrible visitation will this be upon a cavalry force—the horses all terror-stricken, and therefore wild and utterly unmanageable; rushing against and kicking each other in fury and blindness! This alone would be fearful; but the horror is increased by the multitude of mounted and dismounted *bridlemen* in the *melee*, being all smitten with madness; so that “the bridles of the horses” are useless in their hands. In this way, the fierceness and wrath of the Deity comes out even to the bridles of the horses. What is not consummated by this

mutually destructive mass of infuriate flesh, Israel will be on hand to finish. As the fowls of the heaven, they will devour them; and their sword will be filled with their flesh.

14. Sixteen Hundred Furlongs

This “thousand six hundred furlongs” is a great Apocalyptic puzzle. Is it a measure of territorial surface, a measure of length without breadth and depth; or is it such a measure of length, representative of a measure of time? It cannot be taken in the sense of territorial measurement, because this would require a continuous line of cavalry two hundred miles long; and whether in single file, or broadly massed, cannot be told. Such an exposition would not be reasonable; nor is there anything in the prophets to justify it. The winepress is not a locality sixteen hundred furlongs in length; but the aggregate of the wrath of the Deity, affecting all the nations “without the city”. Wherever there is a nation, kingdom, or republic, beyond the limits of “the Great Babylon,” to be trodden down, there is the winepress, though it may be ten thousand furlongs from Jerusalem.

The question, then, in relation to the treading of the winepress is not *where*, but *how long*? How long is the smoke of the torment “from the glory of the Deity, and from his power” to ascend? In the eleventh verse the answer is *eis aionas aionon*, unto æons of æons. This reminds one, that “it is the glory of the Deity to conceal a thing; but the honor of kings is to search out a matter”. This answer, it is true, reveals the how long. It is to continue till the commencement of “the Economy of the fullness of times,” commonly styled the Millennium: but still the question remains to be solved, How long from the reaping of the harvest of the earth by the Son of Man upon the white cloud, which puts the saints in possession of Mount Zion, and the end of the judgments when the Millennial Economy begins? The answer before us is “a thousand six hundred furlongs” off, that is, a time of this length is *the square of the time* to be occupied in the execution of the judgment given, or committed, to the saints.

This principle of the square, traditionally incorporated in Masonry, is a specialty of revelation, from the Aaronic breastplate of judgment, to “the city that lieth foursquare”. The measure of its wall, which is 144 cubits is the square of 12, obtained by multiplying 12 by itself— $12 \times 12 = 144$. The like treatment applied to the sixteen hundred furlongs will show that they are the square of forty. Thus, the division of 1600 without a remainder gives 40; and 40 multiplied by 40 gives 1600— $40 \times 40 = 1600$. Here, then, is the answer in figures. The treading of the winepress by the saints in command of the armies of Israel will continue by the space of forty years, at the end of which will be reached the fulfilment of the Jubilee in the kingdom of the Deity, when every Israelite shall return to his possession and to his family (Lev. 25:9, 10).

This forty years is the period of Israel’s Second Exodus, in which “it shall come to pass that the Adon (Lord) shall add his hand to redeem a second time the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. They shall fly (as a bird of prey) upon the shoulders of the Philistines toward the west; and they shall spoil them of the east (“without the city”) together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And there shall be a highway for the remnant of his people which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. 11:11, 14, 16).

It is clear from this testimony, that the restoration of the twelve tribes of Israel in our future is to be after the example of their ancient migration from Egypt under Moses; when “Yahweh led them through the deep, as a horse in the wilderness, to make Himself an everlasting and a glorious name (Isa. 63:12–14). Ezekiel testifies to the same thing, and cites the Exodus from Egypt, as the similitude of the manner of their deliverance from the long dispersion of the past. “As I live, saith Adonai Yahweh, I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded

with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith Adonai Yahweh” (chapter 20:33–36).

But, do the prophets testify to the *how long*, as well as to the manner, of Israel’s second exodus, or returning from the lands of their enemies to their own possession? Let us see. The spirit of Christ in Micah caused him to place on record in ch. 7:14, the supplication following: “Feed Thy people with Thy rod, the flock of Thine heritage, which dwell solitarily in the wood (or forest of nations), in the midst of Carmel; let them feed in Bashan and Gilead, *as in the days of old*”. This is a petition praying, in effect, for the restoration of the kingdom to Israel; for their return from their present long dispersion in “the land of the enemy;” for their re-establishment as a powerful and independent nation in the holy land; for the subjugation of all kingdoms and nations to the laws and ordinances of their king. To perform this great work will require considerable time, and a great manifestation of almighty power. It consumed forty years of days “in the days of old,” or “a thousand six hundred furlongs” of time, from the institution of the Passover in Egypt to its celebration in the Valley of Achor under Joshua; which was its typical fulfilment in the kingdom of God (Josh. 5:6, 10). These were “the days of the coming out of the land of Egypt” into the land of Canaan; in which Yahweh fed His people with the rod, and purged out the rebels among them, whose carcasses fell in the wilderness—the days of the coming out, in which He made use of the twelve tribes as His soldiery in His wars against the Amalekites, Amorites, and so forth, as recorded in the earliest records of the nation.

Understanding these things, the reader will perceive the meaning of the words of the oracle delivered to the prophet in answer to his petition. The Eternal Spirit replied, saying to him as the petitioner for Israel, “According to the days of thy coming out of the land of Egypt will I show unto him marvellous things”. That is, as the coming out of Egypt consumed *forty years*; so, in causing Israel to feed in Bashan and Gilead, I will consume *forty years* in the marvellous works whereby it shall be effected. Thus it is that Micah testifies to the length of the period Apocalyptically represented by the sixteen hundred furlongs. These are the square of forty; and this is the number of years during which the saints will be executing the judgment written, as symbolized, not only in this fourteenth chapter, but also in the sixteenth, from the seventeenth verse to the end; in the whole of the eighteenth and nineteenth, and the twentieth to the fourth verse inclusive. These forty years are included in Daniel’s “Time of the End,” which is the period of transformation and transition, styled by Jesus “the Regeneration” (Matt. 19:28); and by Peter, “the times of the Restitution of all things, which the Deity hath spoken by the mouth of all his holy prophets *ap’ aionos*, from the aion”; or beginning of the course of things instituted through Moses (Acts 3:21). In these forty years the present constitution of the world is abolished. At the end of them there will be no armies and navies. These destructive agents will cease to exist. The vintage will have cut them off, and disbanded them as useless and demoralizing incumbrances upon society. War will be studied no more; and a general disarmament, which is now impossible, will be enforced by the all-conquering “King of the Jews,” then become “the Light of the Gentiles, and the salvation of the Father to the ends of the earth” (Isa. 49:6). Babylon will have fallen with its Papacy and all the powers, temporal and spiritual, which now sustain it. They will all have “licked the dust like a serpent;” and the Deity will have performed the truth to Jacob and the mercy to Abraham which he swore to the fathers from the days of old (Mic. 7:20).

DIVISION OF THE TIME PERIOD FROM CHRIST’S RETURN TO THE MILLENNIUM

* Christ returns in a Jubilee year (see Heb. 11:3; Lev. 25:8–11; Isa. 61:1–3).

* The Millennium commences—50 years later (Ezek. 40:1; cp. Lev. 25:8–11).

* This period divided into:

1. 10 years' personal and national judgment culminating at Armageddon.

(Based on the ten days from the sounding of the trumpet on the 1st of the 7th month to the Day of Atonement—See Lev. 23:23–32; 1 Thess. 4:16; Rev. 15:8).

2. 40 Years' restoration and rebuilding of Israel (Mic. 7:15–20).

This period divided into the Conversion of Judah (Zech. 12:7–14), and the ultimatum to the nations (Psa. 2:10–12; Isa. 14:32; Rev. 10:11; 14:7–10); a suggested period of 10 years.

3. Thirty years subjection of Catholic countries (Rev. 14:8–10; 17:12–14) and restoration of all the tribes.

THE MILLENNIUM comprises one thousand years of peace (Rev. 20:6). It will commence when all nations have been brought into subjection to Christ, and Israel has been completely restored. The Temple in Jerusalem will then be opened for worship for the first time (Ezekiel 43).

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CHAPTER 15

III. THE LITTLE OPEN SCROLL DIVISION

The Seventh Seal, Seventh Trumpet, Seventh Vial, and Seven Thunders from the manifestation of Christ and his Brethren as the Lamb in the midst of the 144,000 redeemed from the earth, to the full establishment of the Millennial Throne and Kingdom of David upon the utter destruction of Daniel's dreadful and terrible Fourth Beast; and the subjection of the first three, or the Lion, the Bear, and the Leopard.

TIME OF EVENTS

THE LITTLE OPEN SCROLL BELONGS TO THE DAYS OF THE VOICE OF THE SEVENTH TRUMPET, WHICH ARE INCLUSIVE OF "THE TIME OF THE END". FROM A.D. 1792 TO THE END OF THE "THOUSAND AND SIX HUNDRED FURLONGS", OR 40 YEARS; A.D. 1908, OR THEREABOUTS. THE EVENTS OF THIS CHAPTER ARE PARALLEL WITH THE SEVENTH TRUMPET

Translation

1. And I saw another sign in the heaven, great and marvellous, Seven Angels having the Seven Last Plagues, for in them is filled up the wrath of the Deity.

2. And I saw as it were a glassy sea which had been mingled with fire; and the conquerors of the beast, and of his image, and of his sign, and of the number of his name, standing upon the glassy sea, having harps of the Deity.

3. And they sing the song of Moses, the servant of the Deity, and the song of the Lamb, saying, Great and marvellous *are* thy works, O Lord the Omnipotent Deity; just and true thy ways O King of the Saints! 4. Who shall not fear thee, O Lord, and glorify thy name? For *thou only art* absolutely pure (*hosios*;) for all the nations shall come, and do homage before thee; because thy righteous judgments (*dikaionata*) have been made manifest.

5. And after all these things I saw and behold, the Nave of the Tabernacle of the Testimony had been opened in the heaven.

6. And the Seven Angels having the Seven Plagues came out from the Nave, having been clothed in linen, pure and bright, and girded around the breasts with golden girdles.

7. And one of the four living ones gave to the seven angels seven golden vials full of the wrath of the Deity who lives for the aions of the aions.

8. And the Nave was full of smoke from the glory of the Deity and from his power: and no one was able to enter into the Nave until the seven plagues of the seven angels were fulfilled.

1. The Sign in Heaven

“I saw another sign in the heaven, great and marvellous, Seven Angels having the Seven Last Plagues; for in them is filled up the wrath of the Deity”—Verse 1.

This fifteenth chapter is introductory to the sixteenth and following chapters to the twentieth in part inclusive. It treats of the beginning and the ending of the Seventh Trumpet, which is “the last trumpet”, the complete sounding of which finishes “the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets” (ch. 10:7).

The chapter begins with the announcement of “another sign in the heaven”. The former sign in the heaven was that of the “angel who came out of the Nave which is in the heaven, having a sharp sickle”. The latter was seen first, but was not therefore first in execution. The mission of the Angel of the Sickle is the concluding scene of the Seventh Vial, which is itself a part of this “great and marvellous” sign. The first verse of this fifteenth chapter carries us back to events, which began to transpire at the expiration of “the Second Woe” (ch. 11:14): in other words, to the epoch of the First French Revolution, which broke out 1260 years after the Justinian Epoch, A.D. 529–’33: and signalized the termination of that long and sanguinary period.

The sign John saw was a sevenfold wonder, having a beginning and an ending, with “great and marvellous” intermediate developments. It was a sign that signified nothing but wrath to them who were the subjects of its plagues. These, as appears from the second verse, and from the whole of the sixteenth chapter, and so forth, are the worshippers of the Beast and his Image, and the people of the sign and number of his name, with the Mohammedans of the Dragon territory—the Catholic, Mohammedan, and Protestant peoples of Continental Europe.

John saw the sign “*in the heaven*”—in the heaven of Antichristendom: for a portion of its wrath was poured out upon “the Sun,” and a portion upon “the throne of the Beast,” and a portion upon “the Air” (ch. 16:8, 10, 17). The governments of the world and their armies were to be primarily the subjects of its seven-fold sanguinary visitation; which, of course, would inflict much misery and oppression upon the peoples who had to bear the burdens of the wars.

The sevenfold apportionment of the judicial wrath of the sign, is symbolized by “Seven Angels”—“the Seven Spirits of the Deity *sent forth* into all the earth”; and therefore *angels*: and operating through human agents in the execution of the purpose of Him by whom they are sent forth and employed. Hence, the armies of a power inflicting wrath upon peoples are Yahweh’s sword, or “angel”—a messenger for

evil to those who are tormented by it. Thus the French armies under the first Napoleon, were an angel-power of this “sign in the heavens”—a vial out of which Divine wrath was poured upon “the earth,” “the rivers and fountains of waters,” “the sun,” and upon “the throne of the beast,” while the saints, when they appear upon the scene to execute their mission, are also angels pouring out their vial, the Seventh; but Apocalyptically contradistinguished from the others, as “the Holy Angels” (ch. 14:10).

The seven angels of this great and marvellous sign—“great and marvellous” because of the magnitude, and extraordinary character of the events it prefigures—are said to have “the seven last plagues”. The “plagues” are a series of calamities and disasters affecting those who are the enemies of Israel and the Saints, and Witnesses, with whose blood they have intoxicated themselves. The plagues are great, but they are not reformatory; for the operation of them causes them to blaspheme the Name of the Deity, which hath power over them (ch. 16:9, 21).

They are styled the *last* plagues, and the reason why they are so called is given in the words, “for in them is filled up the wrath of the Deity”. This testimony shows us, that His wrath is not infinite, or endless. It has its limits, and beyond them it will not pass. As far as premillennial peoples are concerned, it will not transcend the limit of the “thousand six hundred furlongs”, the Aion of Judgment, or the end of Micah’s forty years. This is the period of the wrath in its great and marvellous manifestation. It begins with the House of Jacob, and ends with the deliverance of Israel, and the destruction of the House of Esau, of which no remnant is left (Obad. 17, 18, 21). The House of Jacob is the House of the Deity; of which the Saints, whose head is Christ, are the imperial and sovereign order. In all the “times of the Gentiles” the saints are a mixed community, in which are found fish of all sorts, good, bad, and indifferent. The good are answerable to the “few who are chosen,” and find eternal life (Matt. 20:16; 7:14): while the bad and indifferent are those who “begin in the Spirit” and end in the flesh—those who at the outset of their career seemed to “run well,” but were hindered from a “patient continuance in well-doing,” or “obeying the truth,” in being “bewitched” by the sorcery of designing knaves, who “by good words and fair speeches deceive the hearts of the simple” (Gal. 3:1, 3, 7; Rom. 16:18). In our generation, as in that of the apostles, the ecclesia, or general assembly of the many, who are called, is composed of these heterogeneous materials. It has been thus in all generations before and since Satan, in the days of Job, mingled with the Sons of the Deity, when they presented themselves in the Divine presence (Job 1:6). The satanic element has ever been among them with its “depths as they speak” (ch. 2:24), corrupting and perverting the weak. In the wisdom of the Deity, Satan has been permitted to practise, and to deceive the hearts of the simple, who are “ever learning, and never able to come to the knowledge of the truth” (2 Tim. 3:7), without judicial interference. The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, “deceiving, and being deceived”, are its characteristics. While inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet “the Judge of the living and the dead” is profoundly silent save in the word of his law and testimony. There are reasons for this. The truth as it is in Jesus is entrusted to the ecclesia, or House of the Deity, which is “the Pillar and foundation support of the truth”. The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honor and some to dishonor, the truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the Word. If men speak or write upon the things of the Spirit, they are commanded to do so “as the oracles of the Deity;” and if they disobey this injunction, it is because “there is no light in them”. Nevertheless, they will give utterance to their folly. This cannot be helped.

Fools will be fools come what may. From these premises it is inevitable that, as Paul says, “there must be heresies among you”. They are permitted to exist, though not approved. Their existence arouses the flagging energies of sterling and faithful men, “who are able to teach others” (2 Tim. 2:2). It sets them to contending more earnestly for the faith once delivered to the saints (Jude 2), which manifests them as the approved, who are grounded and settled in the faith, and not moved away from the hope of the gospel (1 Cor. 11:19; Col. 1:23).

This manifestation of the approved after this process is one reason why Yahweh keeps silence, and permits Satan to continue their operations among the Sons of the Deity, without any present judicial interference. There is also another very good reason for present non-intervention, and this is, because He has appointed a set time, styled by that infallible and incomparable exponent of the truth the Lord Jesus, “a Day of Judgment,” *hemera kriseos* (Matt. 12:36); and by the no less accurate Paul, “THE DAY when the Deity shall judge the secrets of men by Jesus Christ according to the gospel” Paul preached: “therefore,” saith he, “judge nothing before *the time*, until the Lord come; who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts;” and “who will judge the living and the dead at his appearing and kingdom” (Rom. 2:16; 1 Cor. 4:5; 2 Tim. 4:1) and styled by the earnest and faithful Peter, “the Day of Inspection”, *hemera episkopes* (1 Pet. 2:12) “the time that the judgment begins at the house of the Deity” (ch. 4:17); when, as James testifies, the saints shall be judged by the law of liberty (ch. 2:12).

These are two all-sufficient reasons why the Satan should be Providentially tolerated among the sons of the Deity, until the Ancient of Days come. “Now is the day of salvation,” says Paul; but this, in effect, the Satan denies. He turns it into a day of judgment, saying, that there is no other day of judgment for the saints than this. Satan, of course, exceedingly dislikes the idea of being judged, and rewarded according to his works. He does not approve of the doctrine of eternal life based upon an inspection of faith and practice after resurrection. He demands resurrection *with* immortality, not resurrection *unto* eternal life. He wants to spring out of the dust immortal, and no questions asked; for he knows very well, that neither his faith nor his practice will bear the light. Be this, however, as it may, his pleasure and satisfaction will not be consulted. Inspection and its consequences begin at the house of the Christ: and Satan, who had received the one talent, and was afraid of the truth, and hid it in the earth, is purged out as a wicked and slothful servant from among the sons of the Deity; and cast into the darkness of the outer world, where weeping and gnashing of teeth are the order of both day and night (Matt. 25:14–30; Apoc. 14:11).

This day of inspection is “the day of wrath and revelation of the righteous judgment of the Deity; who will render to every one according to his deeds” (Rom. 2:5, 6). It is a day in which He will separate the satanic goats from the sheep who have heard his voice, and done the Father’s will. Those slothful, unprofitable, and wicked professors are “cast into the lake of fire burning with brimstone,” in which are destroyed the beast and the false prophet, by that portion of *the last plagues* which is executed by the Second and Third Angels, who have power over fire. In other words, the judgment given to the approved, who enter into the joy of their Lord, affords scope in the execution of it upon the Diabolos and Satan of the world, for the punishment also of the unprofitable servants of the house of the Deity; who are “condemned with the world” to the calamities of the last plagues, which to them will be “a sorer punishment” than to the adversaries at large (Heb. 10:26–30).

The judgment predetermined for the Diabolos and his angels, or for the slaying and destroying of Daniel’s Fourth Beast, is all comprehended in the Seven Last Plagues, styled in the seventh verse of this chapter, “seven golden vials full of the wrath of the Deity.” The territory of the Fourth Beast’s dominion, upon which is developed the “fiery indignation which devours the adversaries,” is the symbolical “lake of fire;” and when an actual wrathful conflagration, burning with the Divine anger, it is

to pur to aionion, the Aion-Fire, “prepared for the Diabolos and his angels,” into which the unprofitable and slothful of the Ecclesia, or One Body, are ordered to depart, and into which, therefore, they “go away” to suffer Aion-torments in the symbolic period of “a thousand six hundred furlongs”. By the end of these forty years, “the tormentors” will have exacted all that is due (Matt. 18:34; Apoc. 14:10). In paying this their carcasses will have fallen in the wilderness, the victims of *death a second time*. “This is the Second Death: and whosoever” upon inspection, is “not found written in the Book of Life is cast into the lake of fire” (Apoc. 20:14, 15): and thus “his name is blotted out” and unconfessed before the Father and the angels” (Apoc. 3:5).

Thus the satanic element of the One Body is purged out, or separated and destroyed. Its separation precedes the reaping of the harvest of the earth; and its tormentation and destruction are synchronous with the infliction of “torment and sorrow” upon Babylon the Great, and the treading of the winepress in the vintage of the earth. Their torment is *eis aionas aionon*, and therefore *aionian*. It does not transcend this limit, because the wrath of the Deity is then all exhausted. Nevertheless, its effects abide upon them—“they shall not see life; but the wrath of the Deity abideth on them” (John 3:36).

2. The Glassy Sea

“And I saw as it were a glassy sea, which had been mingled with fire”—Verse 2.

The Apocalyptic sea is that aggregation of “many waters” out of which the Beast having seven heads and ten horns arose (ch. 13:1); and upon which the Drunken Harlot-Mother of all the Gentile “Churches” sits (ch. 17:1, 5, 15). This sea of nations encircling the Mediterranean, or “Great Sea,” is Apocalyptically exhibited in two states—in a state of storm; and in a state of transparent calm. When John stood upon its shore, and saw the Beast arise, it was in an uproarious and tempestuous agitation (Dan. 7:2). The dominions of the House of Esau, who lives by his sword (Gen. 27:40), do not arise in times of tranquillity and calm; these times ensue only when the tumult and tempest of war are hushed; and then the conqueror can stand upon it, and sing the song of victory. Dominions, in a world like this, can only be founded, and maintained by “fire and brimstone”. In the days of old, they were established by the sword, the spear, the battle-axe, and bow; but in modern times, victory is said to be on the side of the heaviest artillery; that is, where “the fire burning with brimstone” rages with the greatest intensity. Yahweh Tz’vaoth, in the days of Joshua, established His kingdom in the Holy Land, by the sword of Israel, strengthened by His judgments poured out upon the helpless inhabitants of the country: so also it is to be in the day of Jesus, called “the Day of his power,” the kingdom is to be established in the same country by “fire burning with brimstone” in the hands of Israel, commanded by the Saints; and strengthened with the Eternal Power, “who rideth upon the heaven in their help” (Deut. 33:26).

In the English Version, the text before us reads, “a sea of glass mingled with fire”. In the original it is not a substantive, but an adjective, as *hyalinen*, glassy, that is, smooth and transparent; from *hyalos*, a transparent stone, soft kind of crystal; also glass. “*Mingled with fire*” is also objectionable. This rendering represents the conquerors as standing upon it, and singing the song of victory, while the fire is flashing in consuming flames from the sea. This would be to sing the song of victory before the victory is won! The Saints do not perpetrate such an anachronism as this. Flames of fire burning with brimstone were not flashing like lightning and with the roar of “the Seven Thunders,” when John looked, and saw the Divine harpists standing victorious upon the sea. All this had passed away, and the sea which had been thus convulsed, and commingled with the lightnings and thunderings proceeding from the throne (ch. 4:5), was now “glassy like to crystal” (ch. 4:6). This is clearly indicated in the word *memigmenen* agreeing with *thalassan*, sea. *Memigmenen*, is the perfect participle passive, and signifies an action past:

as, *having been mingled*, or which had been mingled. A sea lashed into fury by the four winds of the heaven, and the bursting flames of the Seven Lamps of fire, which are the Seven Spirits of the Deity sent forth from the throne into all the earth (ch. 4:5; 5:6), is not a “glassy sea”. A sea of Mediterranean nations, commingled with armies of valiant and lionlike Israelites, one of whom, like Samson of old, shall chase a thousand, and two put ten thousand to flight (Deut. 32:30), commanded by the 144,000, and executing the tormenting judgments of the Second and Third Angels, upon Babylon and its Beast, and Image, and Mark, and number of its Name; and upon the dominions outlying, or “without the city,” until the end of the Sixteen Hundred Furlongs of time—is a sea commingled with fire burning with brimstone; in other words, it is a “Lake of Fire”; in which, while “the war of that great day of the Almighty Deity” is in continuance, the Beast and his False Prophet, and the ejected wicked, slothful, and unprofitable servants of the One-Talent class of saints, are all being scorched and tormented in the presence of the Holy Angels, and in the presence of the Lamb: who shall tread these wicked as ashes under the soles of their feet (Mal. 4:3), which are then “as pillars of fire” “burning in a furnace” (Apoc. 10:1; 1:15). This is vengeance in the day of vengeance, affording a practical illustration of Paul’s saying, that “the Deity is a consuming fire”; and that “it is a fearful thing to fall into the hands of the living God” (Heb. 10:31; 12:29). But, how different the condition of the called, and chosen, and faithful saints of the two-and-five-talent class at this time! In the day of His vengeance there are among the nations wailing, blaspheming, and gnashing of teeth; but, on the other hand, “the righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily there is Elohim judging in the earth” (Psa. 58:10–11). The sea had been mingled with fire, by the Angel from the altar that had power over fire; but the wrath had now ceased to burn. The smoke from the glory of the Deity, and from his power, no longer filled the Nave; so that now the conquerors were able to enter into the peaceable possession and enjoyment of the kingdom, to stand upon the glassy sea, and to “rest from their labours”. There was now, at the end of the forty years, “before the throne a glassy sea like unto crystal”. Henceforth, the sea remains at rest, perfectly calm, and smooth as glass. “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt” (Isa. 57:20). Such a sea as this is neither “glassy,” nor “like to crystal”. There is no transparency about it. Its waters are dark and muddy; and no light can penetrate below its stormy surface. But, when the lightnings, and thunderings, and voices, which proceed from the throne on Mount Zion, where stand the Lamb and the 144,000, shall have done their work, the wicked, whom Yahweh hath made for the day of evil (Prov. 16:4), in all their temporal and spiritual organisations, as symbolised by the Beast, his Image, his Sign, and the number of his Name, will all have been purged from its waters; the mire and dirt will all have subsided in the abyss, and its surface will be unruffled and crystalline for a thousand years.

3. *The Conquerors on the Glassy Sea*

“And I saw the conquerors of the beast, and of his image, and of his sign, and of the number of his name, standing upon the glassy sea, having harps of the Deity”.

The seven last plagues, in which has been filled up the wrath of the Deity, having by the end of the one thousand six hundred furlongs, or forty years of Micah, clarified the sea, and taught the inhabitants of the world righteousness (Isa. 26:9), the time will have arrived for the celebration of the FEAST OF TABERNACLES in the kingdom of the Deity. The present constitution of Antichristendom in church and state, with all blasphemous dissenting “abominations,” in the time of this great feast will have no existence. They will all have been previously abolished as “lies, vanity, and things in which there is no profit” (Jer. 16:19), by the victorious saints, who in the time of the feast possess “the kingdom, and

dominion, and the greatness of the kingdom *under the whole heaven*” (Dan. 7:27). Not one rival dominion exists to dispute with them the sovereignty of the world; which henceforth is ruled in righteousness by them who had learned righteousness in faith and practice, in a previous state of tribulation and reproach. These are now the victors, standing triumphantly upon the arena of their conquests. In the days of their “patience,” they kept the works of the Spirit to the end; in reward for which, they now receive authority over the nations, and power to rule them with a rod of iron (Apoc. 2:26, 27). The sea, no longer mingled with fire, upon which they stand victorious, is a sea of peaceful nations, which have “beat their swords into ploughshares and their spears into pruning hooks;” and abandoned forever the study of the most effectual means by which they can ruin and destroy one another. “Glory to the Deity in the highest heavens, over the earth peace, and goodwill among men,” is now the order of the day. The glassy sea of nations is now irradiated with the glory of Yahweh, which shines through its translucent waters to its utmost bounds and lowest depths. Its nations are now “blessed in Abraham and his Seed,” having been previously “justified by faith;” and “joined to Yahweh for a people to Him” (Gal. 3:8; Zech. 2:11). The twelve tribes of Jacob are no longer dispersed in the lands of their enemies. Not one of them is left a wanderer among the nations (Deut. 30:4); but all have returned to their possessions and rejoice before Yahweh their Elohim (Lev. 23:40). The nations, now enlightened, also rejoice with them; because their engraftment into their own olive tree has proved to be life from the dead to the world (Deut. 32:43; Rom. 11:15).

“The stone which the builders refused hath become the Head of the Corner”. He stands with his brethren on this glassy sea, which extends, as an immense plain, from before the throne on Mount Zion. “This is the day which Yahweh hath made; we will rejoice, and be glad in it;” “from now will His Name be blessed, even for the Olahm; from the rising of the sun to his going down the Name of Yahweh be praised: for He is exalted above all the nations; and His glory above the heavens” (Psa. 113; 117); Jesus and his Brethren “glorified together” (Rom. 8:17), are the conquerors, who, by the Spirit’s aid and co-operation, have subdued the world, and possess it as their own. They are “a multitude which no man can number, clothed with white robes and palms in their hands” (Apoc. 7:9–17). Their square is 144,000. The “palms,” the symbol of victory, connect them with the Feast of Tabernacles, in the celebration of which they rejoice, and are glad, as the harps of the Deity. What a glorious orchestra they will be, when established over the nations as their immortal and sovereign rulers, they shall celebrate their triumph in the songs of Moses and the Lamb! In that day, they will say, “Praise ye Yahweh, proclaim His Name, declare His doings among the people, make mention that His Name is exalted. Sing unto Yahweh; for He hath done excellent things: this is known in all the earth. Cry out, and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee” (Isa. 12:4–6).

4. *The Song of Moses*

“And they sing the song of Moses, the servant of the Deity”.

The following is the song of Moses, which was sung by Moses and the Israelites, standing by the Red Sea, through which they had just passed; and which they now surveyed with feelings of triumph, as the tomb of Pharaoh’s host. It is a *memorial* of the nation’s deliverance from the Egyptians, and *prophetic* of its future salvation under the lead of the prophet like unto Moses, and the Saints.

The translation of king James’ bishops, I have “diligently compared” with the original, and “revised;” it will be found, I think, an improvement upon the Common Version. I have transferred the titles of the ETERNAL POWER; and translated them in the bracketed spaces following. Thus they sang, saying:

1. "I will sing to YAHWEH, (He who shall be) for He is greatly exalted:
The horse and His rider he hath cast into the sea.
2. YAH (*an abbreviated form of Yahweh*) is my strength and my song
And He hath become my salvation!
He is my AIL (*Strength, or Power*), and Him will I extol;
My fathers' ELOHIM (MIGHTY ONES), and Him will I exalt.
3. YAHWEH is a Man of war; YAHWEH is His name.
 4. Pharaoh's chariots and hosts He cast into the sea;
His chosen captains also He drowned in the Red Sea.
 5. The roaring billows covered them;
They went down to the bottom as a stone.
 6. Thy right hand, O YAHWEH, is glorious in power;
Thy right hand, O YAHWEH, hath crushed the foe.
 7. And in the greatness of Thine excellency,
Thou hast overthrown Thine adversaries!
Thou sentest forth Thy burning anger,
It shall consume them as stubble.
 8. And by the blast of Thy nostrils the waters were heaped up
The floods stood erect as a heap;
The depths congealed in the midst of the sea.
 9. The enemy said, I will pursue; I will overtake;
I will divide the spoil;
My lust shall be satisfied upon them:
I will draw my sword; my hand shall destroy them.
 10. Thou didst blow with Thy spirit, the sea covered them;
They sank like lead in the mighty waters.
 11. Who is like unto Thee among the mighty ones (*Ailim*), YAHWEH!
Who like Thee glorious in holiness,
Terrible, worthy of praises, doing wonders?
 12. Thou stretchedst out Thy right hand,
The earth swallowed them up.
 13. Thou hast led forth in Thy goodness the people whom Thou hast redeemed;
Thou hast conducted in Thy might to the habitation of Thy holiness.
 14. Peoples shall hear; and they shall tremble;
Terror seized the inhabitants of Palestina.
 15. Then the Dukes of Edom shall be affrighted;
Trembling shall seize the mighty ones of Moab;
All the inhabitants of Canaan shall be dissolved.

16. There shall fall upon them terror and dread;
By the greatness of Thy power they shall be still as a stone;
Until, O YAHWEH, Thy people pass over;
Until the people whom Thou hast purchased pass over.

17. Thou wilt bring them in, and plant them,
In the mountain of Thy inheritance;
The place, O YAHWEH, Thou hast made for thee to dwell in;
The holy place, O ADONAI (noun plural, Lords) Thy hands have established.

18. YAHWEH shall reign for the *Olahm* (the Hidden Period) and beyond.

And Miriam the Prophetess, Aaron's sister with a chorus of women, answered Moses and the Israelites, saying,

21. "Sing ye to YAHWEH, for He is grandly exalted;
The horse and his rider He hath cast into the sea" (Exod. 15:1–8, 21).

Such is the song of Moses, admirable for the boldness of its imagery, the sublimity of its sentiments, and the dignity of its style, which was sung by the Hebrew people standing upon the shore of Edom's sea. They were now a people saved by Yahweh—a national salvation, coeval with the signal overthrow of their enemies, and the destruction of their power. They had just put on Moses, having been all baptized into him in the cloud and in the sea (1 Cor. 10:2). They now constituted the One Body of Moses, and the Firstborn Son of Yahweh (Exod. 4:22; Zech. 3:2; Jude 9): and when they arrived at Sinai, fifty days after the institution of the Passover, they became the kingdom of the Deity (Exod. 19:5, 6, 8). These events signalize the *katabole tou kosmou*, or "*foundation of the world*;" to which frequent reference is made in the New Testament, in connection with the prepositions *pro*, *before*, and *apo*, *from*, *since*, etc. (Matt. 25:34; 13:35; Luke 11:50; Jhn. 17:24). They also signalize the beginning of the *Aion*, or *Olahm*, or COURSE OF TIME, the duration of which was *hidden* from all but the Father, who reserved the precise year of its termination as a secret with Himself (Mark 13:32; Matt. 24:36). The MOSAIC AION was a *Course of Time* identical with the continuance of the MOSAIC KOSMOS, or *Order of Things*. The beginning of the one was the beginning of the other, and synchronical with the singing of this beautiful prophetic ode.

But, at that stage of their history the Israelites could only sing the song of Moses. They could sing it commemoratively and prophetically—commemoratively, of their deliverance, and the destruction of the Egyptian army; and prophetically, of that still future and greater deliverance awaiting them in the time of Jacob's trouble; and of that grander and more marvellous overthrow of Babylon and the Beast, by the Lamb and those who accompany him whithersoever he goes. The song celebrative of these victories over the system of nations "spiritually called Sodom and Egypt"—"the song of the Lamb"—they could not sing. No man can sing the song of Moses, who is not a member of the Mosaic Body; nor can any one sing the song of the Lamb, unless he be a citizen of the Commonwealth of Israel, is one of the conquerors of the Beast, his Image, his Sign, and the Number of his name, and these have been already vanquished and destroyed. True, he can repeat the words; but he cannot sing the words as expressive of the agents and the events that have come to pass; and this is the sense in which songs are Apocalyptically sung. This song celebrates the *Name* bestowed upon himself by the ETERNAL FATHER in his interview by his angel with Moses at the bush. *Ehyeh asher Ehyeh*, said he, on that occasion, *I will be who I will be*; EHYEH *I will be*; and in the third person, *Yah*, or *Yahweh*, *He shall be*. "Thou shalt say to the children of Israel, YAHWEH *Elohim* of your fathers, etc., hath sent me to you: this is my *Name* for the *Olahm*, and this my *Memorial* for a generation of the race" (Exod. 3:14, 15). "Extol him that rideth

upon the heavens,” said David, “by his name YAH” (Psa. 68:4). This Moses has done in this ode, saying, “YAH is my strength and my song, and He hath become my salvation! He is my AIL, and Him will I extol; my father’s ELOHIM, and Him will I exalt. YAHWEH is a Man of War; YAHWEH is His Name”. The great prophetic subject of this song is YAHWEH as a Man of War that Man of War to be manifested, who shall stand a conqueror upon “the glassy sea like to crystal;” when as the Spirit of Christ in Zech. 14:9, testifies, “YAHWEH shall be for King over all the earth; in that day there shall be ONE YAHWEH, and his *Name* one”. This Man of War is that symbolic Son of Man seen by John, in Apoc. 1:13–16; and that Mighty Angel he speaks of in ch. 10:1; and the Son of Man upon the white cloud, in ch. 14:14; and the Word of the Deity and his celestial brethren in arms, in ch. 19:13, 14; and the Lamb with the 144,000, who constitute the bride. In other words, He is the One Body glorified, the head of which is Christ Jesus, whose head is the Eternal Father (1 Cor. 11:3). This personification of Jesus and his brethren as constituting ONE MAN is illustrated in Exod. 4:22, where the whole multitude of Israel, of which the adults were estimated at 600,000 (Exod. 12:37) is styled the Son and First-born of Yahweh. The “*He who shall be*” promised to Abraham 430 years “before the foundation of the world;” and prophesied of to Moses in the “Memorial” apocalypsed at the bush, is the Eternal, by his power, incorporate and manifest, *first* in Jesus of Nazareth, and *hereafter* in his resurrected, accepted, and quickened brethren, “glorified together with him”. “These all as one glorified body are the “ONE YAHWEH” manifested in “*One Name*,” which, enthroned in Jerusalem, is “king over all the earth” (Jer. 3:17).

“YAH is my AIL, and my father’s ELOHIM,” says Moses and the Israelites: that is, the ETERNAL INVISIBLE SPIRIT (Jhn. 4:24), who made all things *by His power* (Gen. 1:2), even YAH is “*the strength of Israel*” (1 Sam. 15:29); manifested in the ELOHIM, or incorruptible and immortal angels, who made themselves *visible* to Abraham and Jacob, “and who do his commandments;” “his ministers who do his pleasure” (Psa. 103:20, 21), whether that pleasure be to fit up the earth for the indwelling of mankind, as related in Genesis; or to execute judgment upon Egypt, and the cities of the plain—the *invisible* YAH-SPIRIT working everything by His power through oft-times *visible* ELOHISTIC SPIRITS. The Invisible One, “whom no man hath seen,” *visibly manifested in them* to Adam in Eden’s Garden; to Lot in Sodom; to Abraham, Isaac, and Jacob; to Moses, Joshua, Aaron, Hur, and seventy of the Elders of Israel (Exod. 24:10, 11, 13, 17); to David; to Mary, the mother of Jesus; and in many other instances not necessary to mention here. This is the doctrine of GOD-MANIFESTATION expressed by Moses in his song—a manifestation of ONE through MANY. But Moses did not confine himself simply to what existed. His words were prophetic of a FUTURE SPIRIT-MANIFESTATION; for he adds, “Yahweh is a Man of War.” But Samuel says, that “the strength of Israel is not a man”. Moses and Samuel, however, are not at variance; but were contemplating the YAH-SPIRIT in different periods of manifestation. The strength of Israel was “not a man” until “manifested in the flesh” in the days of Jesus. The Man Christ Jesus was the YAH-SPIRIT manifested Adamically; that is, in our nature; but he has not yet been manifested as “*a Man of War*”. These facts indicate that Moses in his song was referring to YAH’S manifestation, as Apocalyptically exhibited in the scene of ch. 19:11–16, where he appears as a Man of War in the midst of His “called, and chosen, and faithful” brethren in arms; who, with their invincible chief, are the *Yahweh-Spirit Conquerors*, standing victorious upon the glassy sea.

This song of Moses will be sung by the victorious saints, when the Spirit’s omnipotence aiding them shall have led forth in His goodness the people whom He hath redeemed; and shall have conducted them in His might to the habitation of His holiness. He will then have brought them in, and planted them in the mountain of His inheritance; the place He will have made to dwell in: the holy place for His ADONIM (Lords), which He will then have established. The Beast and his Image being destroyed in the marvellous work of “the restitution of all things” pertaining to the Kingdom and Throne of David; the

Twelve Tribes of Israel being all restored, and grafted into their own Olive Tree, and established as the mightiest and most glorious of the nations, by the military prowess of Christ and his brethren; the regenerated nation and its immortal rulers will then be able, in the full prophetic import of the song, to sing it as marvellously accomplished in the then established constitution of the world. Therefore, YAHWEH gloriously incorporate in his newly-developed and glorified ELOHISTIC FAMILY shall reign for the Millennial Olahm and beyond (ch. 5:9, 10; 20:4–6; 21:23–27).

5. *The Song of the Lamb*

“And they sing the song of the Lamb”

When the Anointing Spirit in the mystical body of Moses gave the song celebrative of the destruction of Pharaoh’s host it was only in connexion with the typical Lamb of the Passover they had so recently eaten, and whose blood was upon the door-posts and lintels of the houses they had left in Egypt. But when the same song comes to be sung by the saints in connexion with the song of the Lamb, the Lamb of the Deity himself, who beareth the sin of the world, is a conspicuous personage of the choir. It is the song of “the seven spirits of the Deity,” incorporate in Jesus and his brethren “glorified together,” and which had been “sent forth into all the earth” (ch. 5:6). The Anointing Spirit omnipotently manifested in the One Body, or “Man of War,” sanctified by the sprinkled blood of the true paschal Lamb “*Yahweh Elohim Almighty*” (ch. 21:22) stands the conqueror upon the glassy sea, and sings the song of Moses, the servant of the Deity (“faithful in all his house”—Heb. 3:5), and the song of the Lamb, saying,

Great and marvellous Thy works, O YAHWEH *Elohim* almighty
Just and true Thy ways, O King of the Saints;
Who shall not fear Thee, O Yahweh, and glorify Thy NAME?
For *Thou* only *art* absolutely pure:

For all the nations shall come, and do homage before Thee;
Because Thy righteous judgments have been made manifest.

Yea verily; the works of YAHWEH *Elohim* in that great day of his wrath will be grand and marvellous. The kingdoms and empires of Europe and Asia will have been swept from the arena, as the chaff of the summer threshing floor. The popular sovereignties and universal suffrages of the Western Hemisphere will have reached a “destiny” so “manifest” that none will fail to see, that they are the mere devices of Satan for the perpetuation of his rule. “The kingdoms of this world will have become the kingdoms of YAHWEH and of *His Christ*,” personal and mystical; and as Moses sang, “YAHWEH shall reign for the Olahm and beyond;” or as the same is rendered in Apoc. 11:15, “He shall reign for the Aions of the Aions”—in the common version “for ever and ever”. He will have judged “among the nations, which will have been filled with corpses” (Psa. 110:6); and in so doing, “marvellous deeds will have been shown to Israel; by whose prowess the nations will have been confounded, and caused to lick the dust like a serpent” (Mic. 7:15–17). Then, when the newly-developed and glorified ELOHIM stand victorious upon the glassy sea, all the earth “blessed in Abraham and his Seed” will make a joyful noise to the ELOHIM, sing forth the honor of YAHWEH’S *Name*, and make His praise glorious. Having by terrible deeds in righteousness, styled in the song of the Lamb, *dikaionata*, “righteous judgments,” stilled the noise of the seas, the roar of their waves, “the tumult of the peoples,” this glorious NAME will have become the confidence of all the ends of the earth, and of them that are far off from Zion beyond the sea. These will all then fear YAHWEH, the strength of Israel, and “the glory in the midst of

Jerusalem,” and glorify His NAME. His works will have been terrible for the manifestation of the greatness of His power, by which His enemies will confess themselves subdued. Therefore “all the earth,” enlightened by His glory (Apoc. 18:1) shall do homage to Him, shall sing to Him and to His NAME; for He will judge the people righteously and govern the nations upon earth (Psa. 65; 66, 67).

6. “After these Things”

“And after these things I saw, and behold the Nave of the Tabernacle of the Testimony had been opened in the heaven”—Verse 5.

“*These things*” is a phrase directing attention to the subject most recently treated of; “*those things*” to something more remote. Had the phrase *those things* been used, it would have referred us to the “Seven Angels having the Seven Last Plagues” mentioned in the first verse. *After those things* would have led to the conclusion, that the Nave of the Tabernacle was not opened until after all the wrath of the Deity contained in the Seven Vials was exhausted. This would have been equivalent to saying, that the Christ will not come, and the saints will not be raised, until the end of the outpouring of the Seventh Vial; and if neither of these events transpire until then, it is manifest that judgment will not be given to the saints at all; and that the destruction of the Beast and his Image must be looked for, if at all, by some other means! But opposed to this is the revelation that Christ comes in the Sixth Vial period; and that when he comes the 144,000 are seen with him on Mount Zion; so that they must have lived again (ch. 20:4), and been judged, and “clothed upon” in the interval between his coming and his appearance there. After they are manifested as “*the approved*,” then judgment is given to them, that they may execute it upon the Beast and his Image; in the last portion of the Sixth, and in the whole of the period of the Seventh Vial.

“After these things,” then, does not signify after the end of the Seventh and last Vial. He does not tell us in these words, the exact time of the opening of the Nave of the Tabernacle of the Testimony in the heaven. He simply affirms that, after the music of the harps and voices of the glorious choir upon the glassy sea, had ceased its ravishing harmony, his attention was diverted from sound to sight; and that he perceived that the Nave, or MOST HOLY “had been opened,” or manifested. The tense of the word *enoige* leaves the precise time of the opening indefinite. This fifth verse is an Apocalyptic annunciation, that the long-expected and much-desired ANCIENT OF DAYS had made his appearance in the heaven. The event of this verse is parallel with the Lamb and the 144,000 standing on Mount Zion, and with the epoch of Ch. 16:15. It announces that the manifestation of the Most Holy of the Tabernacle is during the period of the “great and marvellous sign in the heaven;” but at what precise moment of the Sign-Period he appears in the midst of his holy brethren, no data are given in this chapter to determine.

The “Tabernacle” is one thing; the “Nave of the Tabernacle” is another: they are both, however, significative of a society of people, and a state of things to them pertaining. The Tabernacle, styled “His Tabernacle” in ch. 13:6 is *the Holy*, consisting of the saints in their present mixed and imperfect condition, blasphemed, and trodden under foot of the Gentiles. They are in their generations, “the Tabernacle of *the Testimony*,” because they bear witness by the Word for Jesus and the faith. The Nave of the Tabernacle is the MOST HOLY. It consists of the One Body freed from every thing that defiles. The head of it is in the MOST HOLY AND ETERNAL FATHER, manifested in flesh, justified by Spirit, and styled JESUS CHRIST; and the members of it are his brethren “glorified together” with him. The Most Holy Nave consists only of “the approved,” styled in ch. 17:14, “the called, chosen, and faithful,” whose angelmeasure is 144 cubits (ch. 21:17). No man that defileth can in any wise enter into it; but they only whose names have been written in the book of the life of the Lamb (ch. 21:27).

This important *moral* difference between the Tabernacle and the Nave is based upon the scrutiny of character which obtains, when “the dead are judged out of the things written in the books, according to their works” (ch. 20:12). This judicial scrutiny and award is in “the time of the dead” (ch. 11:18) which

intervenes between the advent of the Ancient of Days and the appearance of the Lamb on Mount Zion with the 144,000. Those members of the Tabernacle, “who walk after the flesh,” and who work lies, are purged out, as unworthy of being “clothed in pure and white linen, and girded with golden girdles”; for the Nave, or Most Holy Heavenly, is composed only of those “in whose mouth is found no guile; and who are faultless before the throne of the Deity”. The judicial scrutiny finds them guileless; and they are accounted worthy to obtain the Resurrection-Aion, and equality with the Angel-Elohim, who have preceded them (Luke 20:33–36). Thus, their moral excellence as Christians is made the basis of their promotion to honor and glory; and to material or substantial identity with the Holiest of All. When we arrive at the next chapter we shall be particularly informed what the things are, that must successively transpire in the development of this great and marvellous sign in the heaven, before the Nave is opened, or manifested therein.

7. The Seven Angels of the Nave

“And the Seven Angels having the Seven Plagues came out from the Nave, having been clothed in linen pure and bright, and girded around the breasts with golden girdles”—Verse 6.

The Seven Angels coming out from the Nave indicates that they are the Seven Elohist constituents of the Nave “sent forth into all the earth”. Before they issue forth thence as the Elohim, they are said to *have been* clothed and girded. The English Version omits to specify the tense or time of the verb: *enthethumenoi*, is the perfect participle passive; and so is *periezomenoi*, the former signifying, *having been clothed in*; and the latter, *having been girded about*. This implies, that there was a time in which they neither clothed, nor girded the Elohim. The unclothed and ungirded condition is characteristic of the dead; and also of those who come from the grave, and are condemned by “the Judge of the living and the dead”, to *walk naked*, and be exposed to shame (ch. 16:15). These Seven Angels when clothed and girded, represent the two-and five-talent classes of the saints to whom will have been adjudged an entrance into the joy of their Lord (Matt. 25:21, 23). Sentence of approval having been pronounced upon them, they are then “clothed upon with their house which is from heaven;” that “*the mortal*,” or that which came forth from the grave, “might be swallowed up of life” (2 Cor. 5:2–4). Now, the Spirit gives this life that swallows up mortality, because of righteousness. It is an element of “the reward” bestowed in “the time of the dead” in recompense for that righteousness, which is fulfilled in them who walk after the Spirit, or in the Truth. The apostle assures such, that He who raised up the Christ will also quicken their “*mortal bodies*” by His spirit (Rom. 8:4, 10, 11). Righteousness rewarded with incorruptibility and life is symbolized by “fine linen pure and bright”, “white robes”, and “walking with the Spirit in white, because worthy” (ch. 3:4, 18; 4:4; 7:9, 13, 14; 19:8, 14). This being the raiment with which the Seven Angels had been specially clothed, it is indicated, that they came to represent the approved saints, to whom authority and power were afterwards given, that they might go forth from the Nave, and “execute the judgment written” in all the earth.

The approved saints of the Nave are constituted *aggeloi*, or “angels,” by being “SENT FORTH;” *angelos* signifying “one sent, a messenger,” etc. The saints of the Nave have a mission to perform, which the powers that be cannot be made to accomplish; and they go forth into all the earth, clothed, girded, and accompanied by the Spirit, to execute it. Hence, whatever is done by them, or their presence, is said to be transacted “in the presence of the Holy Angels, and in the presence of the Lamb,” or Spirit (ch. 14:10). Symbolically, they are *seven* in number. This represents the omnipotence of the Spirit, and the unknown, but complete number of the agents employed in the execution of “the judgment written”—a definite being put for an unrevealed, and therefore not defined, number; a “great multitude which no man can number” (ch. 7:9).

“Having been girded around the breasts with golden girdles”. On becoming constituents of the Nave by being “quickened,” the Saints, or Elohist elements of the Seven Angels are not only “clothed in linen pure and bright” by which their *mortality* is swallowed up of life; but, before they go forth to enter upon *“their labors,”* they are perizonized, or girded about, with golden zones, or girths. This girding transpires at the instant of their clothing. It is an element of their quickening. Like Daniel, after speech and consciousness had been restored to him, the imperation salutes their ears, *“be strong, yea, be strong;”* that is, be girded with great strength. Daniel tells us, that on hearing this, the effect immediately followed the word; upon which he said, “Let my *Adon* (lord) speak; for thou hast *strengthened me*” (Dan. 10:19).

It is evident, that something more is necessary for men, who go forth to plague, and conquer such a strong world of nations, as that by which the earth is now grasped, than an indestructible nature. They need to be girded with almighty power; and with righteousness and faithfulness: that being faithful and true, they may be enabled “in righteousness to judge and make war” (ch. 19:11). To gird is to make strong; and in the case of these Seven Angels, to strengthen them with all things necessary for the consummation of their mission. Included in the angelic seven is JESUS, “the Angel of the Covenant,” and the CHIEF of these angel-lords and kings (ch. 17:14). Hence, as they are made *“like him”* (1 Jhn. 3:2), what is testified of him is, all things being equal, applicable also to his brethren. Hence, the Spirit of Christ in David saith to the Father, “Thou hast girded me with strength for the war” (Psa. 18:39) for “the war of that great day of the *almighty DEITY*” (ch. 16:14) which is especially the war of the Seven Angels against “the kings of the earth, and of the whole habitable”. They are the Deity-Manifestation; hence, the strength or power with which they are girded is almighty. Jesus and his brethren of the Nave, therefore, are the Apocalyptic YAH-ELOHISTIC element of the Seven Angels girded with almighty power.

But further, the almightiness with which they are girded in being quickened, is not the only quality of their girdles. Their mission is, in the execution of judgment, to teach the inhabitants of the world righteousness; that they may be induced to abandon the lies, and unprofitable vanities, by which the blind leaders of the Roman, Protestant, and other forms of “strong delusion,” now hold them in superstitious bondage. Mere deathless almightiness cannot effect such moral results. It might destroy without limit; but could neither enlighten, nor regenerate. Hence, it behooves the Seven Angel Elohist constituents to be girded with more qualities than incorruptibility, life, and almighty power. The Spirit of Christ in Isaiah 11:5, informs us, what else the Chief they are like shall be girded with, saying, “righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins;” so that “with righteousness he shall judge the poor, and contend with equity for the oppressed of the earth”. These admirable qualities of righteousness and faithfulness, superadded to their immortality and omnipotence, will make them incomparable men of war; and competent not only for the conquest, but the regeneration of mankind.

We may see now why the zones with which they are girded are styled *golden*. All the gold of the Apocalyptic temple and City of holiness, is symbolical of excellent and glorious qualities. “The Almighty,” said Eliphaz to Job, “shall be thy gold”. Whatever, therefore, possesses almighty characteristics is golden. The Seven Angels being symbolical Elohist sub-divisions of the Son of Man similitude, they are like him, “girt about the breast with a golden girdle”. They who become constituents of the Most Holy, are they who have bought gold of the Spirit, “gold tried in the fire,” by which they have become rich; and are adorned with golden stephans, and golden girdles. Their intellectual, moral, and physical qualities, are manifestations of the Eternal Father’s; Who thus equips them with infallible and invincible ability, to cause mankind to do His will upon earth, as it is done in heaven.

8. The Seven Golden Vials

“And One of the Four Living Ones gave to the Seven Angels, Seven Golden Vials full of the wrath of the Deity, who lives for the Aions of the Aions”—Verse 7

The Four Living Ones full of eyes are representative of the Spirit manifestly encamped in the saints, as when they were anointed therewith in the Apostolic age, and the time immediately succeeding it. So long as the Stars of the Seven Golden Lightstands continued to shine, the Four Living Ones, as the encampment of the Spirit, occupy a place among the Apocalyptic symbols; but so soon as the lightstands of the Spirit are “removed out of their place” in the midst of the saints, the Symbolic Four Living Ones disappear from the scene. The last place they are observed in the history of the past, is in the period of the fourth seal (ch. 6:7). They are seen in ch. 7:11; but that is in a scene chronologically parallel with their appearance in this fifteenth chapter. They are not introduced into chapters eight, nine, ten, eleven, twelve, and thirteen. There are reasons for this which need not detain us here; but there is a reason for their reappearance in this chapter, which it is my business to produce.

Of course, I shall not be expected to point out, which of the four living ones it was, that presented the Seven Golden Vials to the Seven Angels, seeing that it was not revealed to John. The Spirit has deemed it sufficient to inform us, that it was “one of the four”. Its reappearance indicates, that in the period of the “great and marvellous sign in the heaven,” without defining the exact time of the period, the Spirit is found again encamping on earth in the midst of the saints, as the Lion of the tribe of Judah (the Lamb slain) in the midst of the 144,000. When the war of the great day of the almighty Deity is fought out, the Four Living Ones appear no more in the prophecy. They join in the celebration of the praise of the Deity, YAHWEH ELOHIM, “who liveth for the Aions of the Aions,” being “He who was to come”—ch. 19:4; but after this, peace being gloriously established, their military organization is dispensed with.

The only potentate that can effectually empower angels to pour out exhaustingly the wrath of the Deity upon mankind, is the Deity himself. The Living One, incorporate in the saints, gives judgment to the Seven Angels; which, to show their relation to the saints in judicial operation, are represented as receiving the golden vials of wrath from “ONE of the Four Living Ones,” which indubitably represent the saints (ch. 5:8–10).

The wrath of the Seven Golden Vials is not poured out in all its details by the Saints. The sixteenth chapter shows this. It shows that five vials are entirely exhausted, and much of the sixth, before the “One of the Four Living Ones,” Christ and the Kings of the East, appear upon the scene.

The word of Yahweh to Zerubbabel, was “Not by might, nor by power, but by my Spirit” (Zech. 4:6). The Spirit is the girder, or strengthener, whether it be Cyrus (Isa. 45:5), Alexander, Constantine, Alaric, Attila, Genseric, the British power, Napoleon, or the Saints. The British upon the sea, and the French upon the land, were girded in their operations against the worshippers of the Beast and his Image in the first five vial-periods, on the same principle that Cyrus was girded by the Spirit for the overthrow of the dominion of Babylon; and for the punishment of the worshippers of Bel. The Four Living Ones, and the Seven Angels, apart from the Spirit who energizes them, are as nothing. The wrathful power of the “great and marvellous sign in the heaven,” is “golden,” because just, and true, and faithful. This is supreme and righteous; its agents are subordinate, and not necessarily pure and holy. The *power* being the same seven-spirit power, though the *agents* employed are diverse, in the outpouring of all the seven vials, these are all said to be given to the Seven Angels; although the saints do not come upon the arena till toward the close of the sixth vial-period. The saints and the Twelve Tribes of Israel at this crisis, become the agents by whom the Spirit consummates the fullness of the Divine wrath upon the world.

Their operations are limited to the “*thousand six hundred furlongs*”, or last forty years of the “great and marvellous sign in the heaven;” that is, to the concluding portion of the sixth, and the whole of the seventh, vial; which includes the Seven thunders, whose utterances were not written (ch. 10:4).

In the events of the first four seals, the Spirit may be said to have been a party personally engaged in the contest with the pagan Roman power. Hence, the Four Living Ones, the symbols of His presence with the Saints, militant against Rome, are seen in the prophecy of those seals. But, when His presence was withdrawn from the holy encampment because of apostasy, the symbols are withdrawn likewise; and the developments of the Apocalypse are evolved through ordinary agents in the absence of the supernatural. But, the time arrives toward the end of the “great and marvellous sign in the heaven,” for the conflict to be renewed, and determined, in the presence of the Spirit; it is therefore for this reason that “one of the Four Living Ones” is reproduced upon the arena; and is represented as giving the seven golden vials to the Seven Angels.

9. The Nave Filled with Smoke

“And the Nave was full of smoke from the glory of the Deity, and from his power”.

The Nave, or Most Holy Place, of the Mosaic Tabernacle, which was “the figure of the true,” “which the Lord pitches, and not man” (Heb. 9:24; 8:2), was the enclosure containing the Ark of the Testimony, the Cherubim, and the smoking and flaming Glory of the Deity. In the true Holies which the Lord pitches, similar arrangements obtain. The tabernacle Moses erected was built of wood, curtains, gold, and so forth; but the building the Lord erects is raised up of living and enlightened beings, created in his own image, and after his own intellectual and moral likeness (1 Cor. 3:9, 16; Eph. 2:20, 22; Heb. 3:2). These are *the heavenlies in Christ*” (Eph. 1:3)). The first is the heavenly, or the holy body, consisting of “the faithful in Christ Jesus,” in the times preceding the advent of the Ancient of Days. The second is the most holy heavenly body, constituted of all who shall be accounted worthy to pass through the Vail, into incorruptibility and deathlessness; by being clothed upon with the “fine linen pure and bright;” and girded around the breast with the “golden girdle”. Thus, we have the ONE BODY in two states—as *it is* before the Ancient of Days comes; and *as it will be* after that appearing.

In the One Body as it will be are the Four Cherubic Living Ones, and the glory and power of the Deity. The body in its Nave, or Most Holy, constitution, is the Deity in Manifestation; “the Living One for the Aions of the Aions”—verse 7; from whom the wrath of the seven vials issues forth to its consummation. This Divine and glorified body is “*full of smoke*”, because it is full of burning anger and indignation; and its breath like a stream of brimstone in fiery conflagration (Isaiah 30:27, 33). Its feet are as “pillars of fire;” its wrath smokes unappeasably until everything is destroyed that would obstruct, or hinder the development of the purpose of the Eternal Power; which is, “to gather together under one head,” the Christ, all “principalities, authorities, powers, and lordships,” “the things in the heavens;” and all peoples and nations and languages, “things upon the earth” (Eph. 1:9, 10; Dan. 7:14, 27). Where smoke is, there is fire; and in the case before us, the fire that burns with indignation is in the Seven Spirits, or glory and almighty power of the Deity, with which the One Body is girded around the breast with a golden girdle (ch. 1:13). The Nave is full of smoke till the wrath of the Seven Vials is all exhausted. The Nave at the present time is invisible. The Eternal Father, the Seven Spirits of Deity and the Anointed Jesus, are the present known constituents of the Most Holy. When the veil of the flesh, which now obtains between the Nave, and the Tabernacle of faithful mortals, shall be done away, “the approved” will enter into the Most Holy, and be incorporated with it. By this its bulk, but not its power or glory, will be increased. The agents will be multiplied, through whom the burning wrath will be made to

smoke. But, until the admission of “the approved” to incorporation with the Most Holy Nave, its smoke is made to fume through other agents.

The language of him who was anointed the Holy of Holies (Dan. 9:24) is, “All power in heaven and upon earth hath been given to me” (Matt. 28:18); and, referring to his departure from the earth, he said to his apostles and disciples, “I go to prepare a place for you; and if I go and prepare a place for you, I will come again” (John 14:2, 3). Some seventy years after this declaration, the ETERNAL FATHER, who had bestowed upon him universal power, revealed to him the scheme of its progressive development whereby the “*place*” promised should be “*prepared*”. This scheme is THE APOCALYPSE (ch. 1:1), the developments of which, till the Holy of Holies comes again, are all *manifestations of Divine power through “the Powers that be”*. The supervisor, director and developer of this power is the Lord Jesus Christ, “he that liveth and was dead, and is living for the Aions of the Aions”—and is therefore now “the Lord the Spirit”. He stirred up Alaric, Attila, Genseric, and Odoacer; and girded them for their mission against the earth, the sea, the rivers, and fountains of waters, and the sun, moon, and stars, of the western Roman Catholic world. He caused the Byzantine, or Eastern Roman dominion, to pass from the degenerate Greeks to the more vigorous, and less superstitious and blasphemous, Ottomans. He raised his witnesses from political death, and placed them in the heaven, where they demolished the Bourbon kingdom; and, *as the earnest* of what is coming upon a grander scale, abolished the superstition and dominion of the Papacy in France. Having punished the royal family, nobility, priests and people of France by the Terrorists, for putting his witnesses to death, he commenced the outpouring of the Seven Golden Vials of Divine wrath. He girded the French with power to give the worshippers of the beast “blood to drink,” to “scorch them with fire”, and to fill the Papal Kingdom with darkness; and so manifest was this, that the first Napoleon could say, “*the hand of God leads my armies*”. None could successfully withstand them till their mission was accomplished. While they were in full career upon the Continent of Europe, he made the British power invincible upon the sea; so that “it became as the blood of a corpse”. All these things did the Lord Jesus Christ by his subordinate powers; so that, upon the principle that what one doth by his agents he doth by himself, he being the Most Holy or Nave, the Seven Angels or Spirits went forth from him “to pour out the vials of the wrath of Deity upon the earth”. This they continue to do through “the powers that be,” until the time arrives for him to reap in person; and to visit all the powers with a retribution that shall abolish them from the earth. His personal executive intervention changes the situation. The powers that be, instead of being executors of wrath upon one another in their wars, are all equally exposed to judgment by a new and Divine power marvellously set up in their midst. The Nave will then have been transferred from the heavens in which it has long been concealed from human ken, to Mount Zion, where it appears as the “Perfect Man,” having attained to “the measure of the Angel” (ch. 21:17; Eph. 4:13). Henceforth, the Seven Spirits go forth with this Man who has been clothed and girded goldenly by them. His voice is then as the sound of many waters, his eyes as a flame of fire, and his feet like brass glowing in a furnace. Such is the almighty power that smokes with indignation unappeasable, to the end of the “thousand six hundred furlongs;” which marks the end of the Seven-Vial period, and of the “great and marvellous sign in the heaven”. When the indignation ceases in the annihilation of the temporal and spiritual “powers that be,” and in the submission of the peoples and languages, and nations to Christ and his Brethren, the Seven Angels will have accomplished their mission; and the smoke from the glory and power of the Deity will cease to ascend. The tormenting exercise of power by the Holy Angels and the Lamb will no longer maintain the combustion of the fiery lake; and the tumult of the world will subside into the undisturbed tranquillity of the Aions of the Aions—the Day of Christ, in which the *place prepared* will be inherited by the “*blessed*”.

10. No Entrance into the Nave till the End

“No one was able to enter into the Nave until the Seven Plagues of the Seven Angels were fulfilled”—Verse 8. I have already remarked, that the Nave not only consists of the ONE BODY “clothed” and “girded” with the Seven Spirits of the Deity in “the time of the dead” at Christ’s appearing; but, that it represents the Most Holy *Kosmos*, or Constitution of Things, upon earth, styled by the apostle, “*oikonomia tou pleromatos ton kairon*,” the “Economy of the fulness of the times” (Eph. 1:10).

An economy, or dispensation, the former being compounded of two words signifying *house* and *law*, signifies the management of a community, whether it be a household, a kingdom, or an empire; hence, in general, administration, management, government—the public economy of the State. The State to be founded by the ELOAHH of the Heavens, who clothes the Saints with fine linen pure and bright, and girds them around the breasts with golden girdles, for their co-operative performance of the work, is “the kingdom which is to come to the daughter of Jerusalem”—“the first dominion which comes to Zion;” in the setting up and establishment of which, halting, and exiled, and afflicted, Israel, in all her tribes, is being gathered, and made a strong nation, for Yahweh to reign over thenceforth even during the Olahm (Mic. 4:7, 8). This kingdom, with its secondary dominion, which is coextensive with “the whole heaven” (Dan. 7:27), must first be established before it can be entered upon administratively by any one. “The end of the matter” was declared to Daniel, as consisting in all dominions, or rulers, serving and obeying the Most High. This universal submission of nations and dominions to the King of Israel, is the result of the entire exhaustion of the Seven Plagues of the Seven Angels; or the conclusion of the judgment given to the Saints to execute under the whole heaven. The Saints themselves cannot “enter into rest from their labors” (ch. 14:13) until “their labors” are finished; and as to the world of nations while those labors are in progress, “they have no rest day nor night” from the operation of the smoking plagues, whereby they are being tormented.

But when the judgment is over; when the wrath of the Deity is all filled up; when the great and marvellous sign has passed away from the heaven; when the end of the “thousand six hundred furlongs” “time of the end” hath been reached; when smoke no longer fills the Nave from the glory and power of the Deity—after the forty years of Micah are all in the past; and the kingdom hath been restored to Israel; what will then obtain, and be the economy of this fullness of the times? The Millennial Day of Christ will have come; the strong nations, recently so terribly rebuked, will be awaiting their conqueror’s law; and the Saints resting from their judicial military labors, are henceforth blessed with the peaceable and glorious possession of the kingdom, without a disturbing element within or from without, to ruffle the glassy sea, over which is extended, for a thousand years, their righteous and almighty rule. Then their wars shall have ceased to the ends of the earth (Psa. 46 and 47), and they are exalted over the subject nations; then the new law will be proclaimed from Zion and the word of Yahweh from Jerusalem (Mic. 4:2). By this law, “a New Heaven and a New Earth” is created, in which Jerusalem is created a rejoicing, and her people a joy. Israel is admitted into the bond of the covenant, the truth and the mercy sworn to their fathers Abraham and Jacob from the days of old. Henceforth the voice of weeping will be heard no more in Jerusalem, nor the voice of crying. Longevity will bless her citizens, whose lives shall be enduring as a tree; and they shall long enjoy the work of their hands. Peace will be extended to her like a river, and the glory of the nations like a flowing stream. The Bride the Lamb’s wife will be there, as the Queen arrayed in the gold of Ophir, whose beauty will be greatly desired by the King, and her favor entreated by the rich among the peoples (Mic. 7:20; Isa. 65:17–24; Psa. 46).

Such will be the blessedness of the Firstborn of the nations. The brilliant and precious living stones of fair colors, the immortal constituents of the Bride, will be kings and priests in all the earth. The nations, freed from the dominion of thieves and robbers, and enlightened in the truth, which they will

heartily believe, will be permitted to enter into the covenant of the Most Holy; and thus to be joined to Yahweh, and to become his people in fellowship with Israel. One economy, or administration, will rule the world in righteousness, all of whose nations, being justified by faith, will be blessed in and with faithful Abraham, as the gospel of the kingdom preached to him has long declared. There will then exist a world of enlightened nations, ruled by the ONE BODY in perfect harmony with the truth, or word then proclaimed from Jerusalem. This is “the world to come;” the future constitution of things upon the habitable, which no one is able to enter into until the Seven Plagues of the Seven Angels are fulfilled” (Isa. 54:11–13; Zech. 2:11; Gal. 3:7–9).

Jerusalem of the Millennium will comprise a Temple-city the House of prayer for all nations situated in the Holy Oblation (Ezek. 48:10). This will comprise the centre of Christ’s theocratic rule. However, the Temple will not be opened for service until the Millennium commences, and Ezekiel 40:1–2 implies that this will be fifty years (a Jubilee) after the Lord’s return. Until then, it would appear, the conditions outlined in Rev. 22:11 will remain (see Rev. 15:8). Further exposition relating to the House of Prayer for all nations of the Age to come, and the form of worship to be conducted therein can be obtained from consulting *The Temple of Ezekiel’s Prophecy* by H. Sulley; and *Divine Worship In The Age to Come*, both of which are available from *Logos Publications*, 9 West Beach Rd., West Beach, South Australia 5024—*Publishers*.

CHAPTER 16

THIRD AND FOURTH SECTIONS OF THE SEVENTH SEAL

The Seventh Trumpet, or Third Woe, comprehending the Seven Vials, or Last Plagues, in which is filled up the wrath of the Deity.

Act III. Seventh Ttrumpet or Third Woe

Apoc. 11:14; 8:13; 16; 18; 19; 20:1, 3.

The judgments of this last woe extend to the end of the Seventh Seal, or victory of the Saints over the Beast, his Image, his Mark, and Number of his Name (Apoc. 15:2). In the days of the voice of this woe when its calamities shall be complete, the Mystery of the Deity will be finished, as He hath declared the glad tidings to His servants the prophets (Apoc. 10:7). The Eloah of the heavens will then have set up the kingdom (Dan. 2:44) promised to them that obey him (Jam. 2:5); so that the kingdoms of this world will all have become Yahweh’s and His Anointed’s (Apoc. 11:15), who reigns for the Aions of the Aions.

But before this glorious and blessed consummation, Yahweh Ail Shaddai, the Ancient of Days, comes in (Zech. 14:5) upon the world as a thief in the night (Apoc. 16:15). This is indispensable, because it is his personal mission to accomplish it (Isa. 40:10). At his coming the nations will be in a state of anger among themselves, with distress and perplexity; men’s hearts failing them for fear, and for looking after those things which are coming upon the habitable (Luke 21:25).

In the midst of this the saints are raised from among the dead to their own judicial scrutiny; after which all of them who are approved and chosen are recognized by the Lamb as constituents of the 144,000, and follow him whithersoever he goes (Apoc. 14:1–4). Being approved, judgment is given to them for execution upon many peoples, nations, tongues, and kings (Apoc. 10:11; Psalms 149:6–9; Apoc.

14:10) in rendering of which there issue from them lightnings, and voices, and thunderings, and an earthquake, and great hail, every stone being about the weight of a talent (Apoc. 11:19; 16:21).
ARENA—The whole habitable of Daniel's four beasts.

Translation of Chapter 16

1. And I heard a great voice from the Nave, saying to the Seven Angels, Go forth and pour out the vials of the wrath of the Deity into the earth.

2. And the first went forth, and poured out his vial upon the earth; and there ensued a grievous and malignant ulcer upon the men who have the sign of the Beast, and who do homage to his Image.

3. And the second angel poured out his vial into the sea; and it became blood as of a corpse, and every living soul died in the sea.

4. And the third angel poured out his vial into the rivers, and into the fountains of the waters; and there was blood. 5. And I heard from the Angel of the waters saying, Righteous, O Lord, art thou, who art, and who wast and who art coming, because thou hast decreed these things; 6. For they have poured out the blood of saints and prophets, and to them thou hast given blood to drink; for they are worthy. 7. And I heard from another out of the Altar, saying, Yea, O Lord, the almighty Deity, true and righteous *are* thy judgments.

8. And the fourth angel poured out his vial upon the sun; and it was given to him to scorch the men with fire. 9. And the men were scorched with great heat, and blasphemed the Name of the Deity who hath power over these plagues, and they repented not to give glory to him.

10. And the fifth angel poured out his vial upon the throne of the Beast; and it was his kingdom which had been darkened; and they did gnaw their tongues from the anguish, and blasphemed the Deity of the heaven because of their pains, and because of their ulcers; and they repented not of their works.

12. And the sixth angel poured out his vial upon the great river the Euphrates; and the water thereof was dried up that the way of the kings who *are* from a sun's risings, might be prepared.

13. And I saw out of the Mouth of the Dragon, and out of the Mouth of the Beast and out of the Mouth of the False Prophet, three Unclean Spirits like to Frogs; (for they are Spirits of Dæmons working wonders) go forth unto the kings of the earth and of the whole habitable, to gather them together for the war of that great day of the Deity who is almighty.

15. BEHOLD, I COME AS A THIEF. Blessed is he who is watching, and keeping his garments, that he may not walk naked, and they may see his shame. 16. And he gathered them together into the place which is called Hebraistically, Armageddon.

17. And the seventh angel poured out his vial upon the Air; and there came forth a great voice from the Nave of the 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, such an earthquake so great.

19. And the Great City came into three parts; and the cities of the nations fell; and Babylon the Great was called to mind before the Deity, to give to 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 a great hail as of a talent's weight descended out of the heaven upon the men; and the men blasphemed the Deity, because of the plague of the hail: for the plague thereof is exceedingly great.

Introductory Remarks

The events of this sixteenth chapter are participants with those of the thirteenth verse of chapter eleven. The woeful calamity last noted there is the Reign of Terror in which “the remnant were affrighted, and gave glory to the Deity of the heaven”. The terror was preceded by the abolition of all titles of distinction; and by the conversion of the tenth kingdom of Babylon into the FRENCH DEMOCRATIC AND SOCIAL REPUBLIC. This was the “great earthquake,” or political revolution, which made the earth to tremble 1260 years after the giving of the Saints into the hand of the ecclesiastical element of the Little Horn (Dan. 7:25), and the shocks and vibrations of which continued to be felt from A.D. 1790 to 1820, an “hour” of thirty years, reaching to the end of Daniel’s 1290 years; and to the beginning of the Sixth Vial, which contains “that determined” to be poured out upon the desolator of the Holy Land (Dan. 9:27).

“The second woe hath passed away, behold the third woe comes quickly”. It is not necessary to wait for the entire exhaustion of a period, or series of events, before we may hope to find the commencement of a new period and another series. Thus, the second vial begins about the same time as the first, but in different sections of the habitable; and continues pouting out parallel or concurrently, with the third, fourth, and fifth vials. So also it may be with the termination of the second woe, and the beginning of the third, if ch. 11:14 is to be read as the sequence of verse 13. But, I rather understand, that this thirteenth verse of the eleventh chapter is the opening of the third woe; and not the conclusion of the second. This is my most recent conviction. Hence, I should read ch. 11:12 and 14 in succession; as, “And they ascended into the heaven in the cloud, and their enemies beheld them. The second woe hath passed away; behold, the third woe comes quickly. And in that hour there was a great earthquake,” and so forth. This order of exposition based upon this arrangement of verses affords space for the synchronous beginning of the third woe and first vial; and the previous development of the “*Great Voice*,” by which they were introduced.

The Seventh Trumpet, or Third Woe

1. The Great Voice

“And I heard a great voice from the Nave, saying to the Seven Angels, Go forth, and pour out the vials of the wrath of the Deity into the earth”—verse 1.

The Seven Angels previous to the appearing of the Ancient of Days, as already shown, are the Seven Spirits of the Deity operating instrumentally through “*the Powers that be*”. Now, what John sees and hears in vision, is a dramatic representation of what is to be transacted in the moves of the pieces upon the board by the HAND that manipulates them. The Powers are so many chessmen upon the great Babylonian chessboard, whose policy and movements do not originate from themselves, but “*from the Nave*;” whence issue the impulses which cause them to utter great voices, and to make moves, which are often disastrous, and even fatal to themselves; but which in no wise disturbs or impedes, but judiciously secures the final success of the incomparable Player in the Nave, who manipulates the game. Hence, when John “heard a great voice from the Nave” seventeen centuries before the beginning of the third woe, he heard an utterance symbolically prophetic of a declaration, proclamation, or manifesto, which should lead to the development of the events of the seven vials. The great voice he heard was evidently symbolical of this, because the words of the great voice were a command to the Seven Angels, and therefore to the Powers, to go forth and begin the work of pouting out the wrath of the Deity into the earth.

That which was represented to John as issuing from the Nave, the Most Holy Lord Jesus Christ caused to issue from the Powers, and therefore from himself, in that great voice they unitedly

proclaimed, and sent forth from PILLNITZ, July 27th, 1790. This was coeval with the earliest shocks of the “great earthquake”. The famous treaty of this date prepared for the invasion of France. The Powers regarded the cause of the French king, then threatened by the revolution, as their own. In the declaration of Pillnitz, they required that he should be free to go wherever he pleased, that is, to join their standard; that he should be replaced on his throne, that the Assembly should be dissolved, and that the princes of the Holy Roman empire having possessions in Alsace, should be reestablished in their feudal rights. In case of refusal they menaced France with war, in which all the Powers would concur who had guaranteed the French monarchy.

This great voice only irritated the Assembly and people of France. They demanded by what right the princes of Europe combined to interfere in their government; by what right they gave orders to a great people, and imposed conditions upon it; and since the sovereigns appealed from them to force, *they prepared themselves for resistance*. The frontiers were put in a state of defence, 100,000 of the national guards were levied, and they waited with assurance the attacks of the kings, well convinced that the French people, animated by the Spirit of the Revolution, “the Spirit of life from the Deity,” and within their own frontiers, would be invincible.

Under the patronage of the Pillnitz Coalition, “the Emigration” was making alarming progress. The two brothers of Louis XVI, the prince of Conde and the Duke of Bourbon, had protested against the king’s acceptance of the Constitution, as he had no power to alienate the rights of the ancient monarchy. This protest soon circulated through France, and produced a great effect upon their partisans. The officers left the army, the nobles abandoned their chateaux, and whole companies deserted, to enroll themselves in the anti-revolutionary regiments on the frontiers. Those who refused to emigrate were threatened with being degraded to the class of the people, when the nobility should return victorious. The Emigration was styled “*External France*,” and was formed in the Austrian Low Countries, and in the neighboring electorates. The Counter-Revolution was openly prepared at Brussels, at Worms, and at Coblenz, not only under the protection of Foreign Courts, but even with their assistance. This fact identifies “the emigration” with the operation of the “Great Voice;” through the emissaries of which in the interior of France, it was enabled to combat the Revolution in its camp, and to foment civil war. In preparing the situation for the outpouring of the First Vial, there were the European Coalition of the diademed horns, the Kings of the Earth, and the Image of the Beast; together with the Emigrant Nobility and non-juring Priests beyond the frontiers: also the Revolution, with its priestly and royalist enemies within the country. The refractory ecclesiastics lost no opportunity of exciting a diversion which might prove useful to the emigrants. “The priests, and more especially the bishops,” says the Marquis de Ferrieres, “employed all the resources of fanaticism, to rouse the lower classes, both in town and country, against the civil constitution of the clergy,” which was fatal to the dominion of the Pope in France. The bishops commanded the priests no longer to celebrate what they call “divine service” in the same churches with the constitutional clergy, lest the people should confound the two modes of worship, and the two orders of priesthood. “Independently,” he adds, “of the circular letters addressed to the curates, instructions designed for the people were distributed through the country. In these it was stated that it was not allowable for any one to receive the sacraments from the hands of the constitutional priests, who were designated as intruders; that all who participated in them became guilty, by their mere presence, of mortal sin; that those who were married by the intruder should not be regarded as married; that they would draw down a curse upon themselves and their children; that no one was to hold communication with them, nor with those who had separated themselves from the church; that the municipal officers who installed them became apostates like themselves; that even at the moment of installation, the ringers of the bells and the sacristans were to abandon their duty. These fanatical addresses produced the effect expected by the bishops, and religious dissensions broke out in all

quarters”.

The revolt of the disaffected popish faction occurred chiefly in the departments of Calvados, or Gevaudan, and of La Vendee. These provinces were not much disposed to welcome the Revolution, because the middle and more intelligent class was far from numerous there; and the populace, or ignorant multitude, were blindly devoted to the clergy and nobility, upon whom they depended. Such a population as this had to be prepared, therefore, for a severe visitation of the wrath of the first vial. This preparation was effected by the opposing forces brought to bear upon them. The Emigration without, and the refractory ecclesiastics within, operating upon a brutal and superstitious multitude, was perceived by the Legislative Assembly to be a danger for the Revolution, which required to be crushed out by the most vigorous appliances. It decreed, that all Frenchmen assembled beyond the frontiers found to be embodied on Jan. 1, 1792, should be treated as conspirators, and become liable to the punishment of death, and confiscation of property for the benefit of the nation: while the refractory priests were commanded to take the oath of citizenship, under pain of being deprived of their pensions, and of being declared suspected of revolt against the law.

But Louis XVI was unwilling to sanction any measures taken against the Emigrant Noblesse, protected by the Powers; and the seditious priests, their allies, throughout the land. He therefore, vetoed the decrees against them. By this use of his prerogative in their favor, he came to be regarded by the people as the accomplice of the enemies of the Revolution. The rejected decrees were not replaced by others. The Assembly, however, despatched a message to the king by Vaublanc, saying, “Sire, scarcely had the Assembly cast its eyes on the situation of the realm, when it perceived that the troubles which still agitate it have their source in the criminal attempts of the French Emigrants. Their audacity is supported by the German Princes. These hostile preparations, these threats of invasion, require armaments which absorb immense sums, which the nation would have poured with joy into the hands of its creditors.

“It is for you, Sire, to put an end to them, it is for you to hold, in addressing foreign powers, the language which becomes the sovereign of the French people! Tell them, that every country that continues preparations against France, must be numbered among her enemies; that we will religiously regard our oath of attempting no conquests; that we offer to live with them in brotherly neighborhood, and to grant them the inviolable friendship of a free and powerful people; that we will respect their laws, their customs, and their constitutions; but that we require in return that ours should be respected! Tell them, lastly, that if the princes of Germany continue to countenance preparations directed against the French, the French will carry into their country, not fire and sword, but liberty! It is for them to calculate what may be the consequence of this awakening of the nations!”

In consequence of this message, the king yielded to the general wish. He notified the German princes to cause all hostile meetings and dispositions of the French emigrants to cease in their States, or he would regard them as enemies; and wrote to the emperor of Germany to interpose his authority, as head of the empire, to avert the evils which any longer obstinacy on the part of some of the Germanic Body might occasion.

The steps taken by Louis XVI relative to the princes of the empire, were supported by military preparations. Three armies were formed under the command of Rochambeau, of Luckner, and of La Fayette. On the other hand, Austria gave orders to marshal Bender to defend the Elector of Treves if he were attacked, and ratified the conclusions of the Diet of Ratisbon. These demanded the restoration of the *possessionary princes*; the Diet refused to allow that they should be indemnified in money for the loss of their rights; and left to France the choice only of the re-establishment of feudality in Alsace, or war. These two resolutions of the cabinet of Vienna were of a very hostile nature. Her troops marched upon the French frontiers, and proved clearly that France was not to trust to her inaction. Fifty thousand men were stationed in the Low Countries; six thousand were posted in the Brisgaw, and thirty thousand

were despatched from Bohemia. This formidable army of observation could at a moment's notice, be rendered an army of attack.

The Assembly felt that there was an urgent necessity of compelling the Emperor to decide. They regarded the emigrants as his instruments. They were desirous of anticipating this dangerous league of sovereigns, and of preventing it from having time to prepare itself. They therefore required the emperor to explain before Feb. 10, 1792, in a clear and precise manner, his real intentions with regard to France, whose situation was daily becoming more and more dangerous. The answers of prince Kaunitz to the explanations demanded were by no means satisfactory. He even refused to treat directly, and the baron of Cobentzel was charged with replying that Austria refused to depart from the conditions she had imposed. The re-establishment of the monarchy on the basis of the royal sitting of June 23, the restoration of the property of the clergy, of the lands of Alsace with all their rights to the German princes, and of Avignon and the Venaissin territory to the Pope, such was the *ultimatum*, or among the last echoes of the "Great Voice," which brought about the outpouring of the first of the Seven Vials. All possibility of agreement was at an end, and the maintenance of peace was no longer to be expected. All that now remained to be decided on was whether to wait for or commence the war.

This question was determined April 20, 1792. Louis XVI, attended by all his ministers, presented himself before the Assembly on that day, and caused General Dumourier, then minister of war, to make report on the political situation of France. He concluded his recital of grievances by advising war against Austria. The king then proposed a declaration of war, which was received by the National Assembly with a deep and silent emotion. After the king had retired, they determined to meet in the evening, when the war was resolved on almost unanimously. Thus was begun with the chief of the confederate powers, that war which lasted a quarter of a century, which confirmed the Revolution triumphantly, and which changed the whole face of Europe.

By this historial sketch, the reader enlightened in the knowledge of the Deity with spiritual understanding, will be enabled to perceive the working of the Seven Spirits on all the agents of the situation, on the Powers, the emigrants, the refractory priests, the French king, political parties in the Assembly, the clubs, and the populace, to bring on a crisis in which there would be found scope for the outpouring of wrath upon the worshippers of the Beast's Image, and upon the men who had the Beast's Sign. The sketch illustrates, not only the "*great voice*", or note of preparation for war, but what the Seven Angel-Spirits did in obedience to the command, "*Go forth!*" They issued "from the Nave," July 27, 1790; and reached the crisis predetermined, April 20, 1792, a period of twenty-one months. This was a short period, but pregnant with events, which after seventy-five years, are still in process of development.

Louis XVI announces the declaration of war against the coalition to the acclaim of the deputies.

2. Act I—The First Vial

"And the first angel went forth, and poured out his vial upon the earth: and there ensued a grievous and malignant ulcer upon the men who have the sign of the beast, and who do homage to his image"—Verse 2.

This first angel is the only one of the seven of whom it is individually testified that "*he went forth*". They all went forth together, and formed the situation. They did not successively go forth from the Nave, when the time came for each to pour out. If they had, a distinct situation would have required to be created for each; whereas all seven being represented as going forth together, it was only necessary to

say of the first “he went forth”, as the co-operative work of the twenty-one months laid a foundation, broad and deep, for the combined operation of the first five; and the successive outpouring of the sixth and seventh.

The first angel poured out the wrath committed to him “*upon the earth*”. This arena of Divine indignation is expounded in the text by the words, “upon the men who have the sign of the beast, and who do homage to his image”; that is, upon the papal populations of Europe; and upon those of the same section of the Continent, who, although not constitutionally papal, are signed with the papal institutions of infant rhanism, which in violation of Scripture, reason, and philology, they blasphemously style, “christian baptism!” As the first angel sounded his trumpet against the earth before it was planted with the modern kingdoms of Europe, or Ten Horns, to bring them into position as elements of the new papal constitution of the West (ch. 8:7); so the angel of the first vial pours out his portion of wrath upon the same arena considerably extended. He begins with France, the Tenth of the Great City, as the most murderous of the horns in their co-operation with the Papacy in its wars against the witnesses and saints of Jesus. His visitations descended grievously upon all the departments of that country; but with the greatest intensity upon those sections of it, where their blood had been most abundantly shed. France became an altar of sacrifice to which beasts were brought for slaughter that had devoured and oppressed the saints. The “great voice” brought them thither from all parts of “the Holy Roman Empire,” and from Naples, Piedmont, Spain, Russia, and Prussia; in short, there remained no other states neutral than Switzerland, Sweden, Denmark, and Turkey. All these peoples, on hearing of the ignominious decapitation of Louis XVI., by the republicans, proceeded to the invasion of France with forces amounting to 355,000 horse and foot; by which they flattered themselves they would sweep the Revolution from “the earth;” and re-establish the old regime.

In the words of an orator of the Convention, “the Republic was nothing more than a great city besieged; France was nothing more than one vast camp”. It soon had forty armies, and twelve hundred thousand soldiers; with which to combat the invading hosts, and to suppress the almost general rising of the departments, sixty of which were in open insurrection. But, having completely organized their immense armies, and planned their new system of tactics, their forces were rendered tremendously formidable. They subdued the insurrection, and in the memorable campaign of 1793–’4, carried the war into the territories of their invaders. At the end of this, they had been victorious in twenty-nine battles, and in more than one hundred less decisive engagements. They had taken a hundred and fifty-two cities and towns, and 3,800 pieces of cannon; ninety standards, and 70,000 muskets; they had killed 80,000 of their enemies, and taken 90,000 prisoners: and at length annexed Belgium and Holland to France.

The execution of the King on the Place de la Revolution on 21 January 1793.

“And there ensued a grievous and malignant ulcer upon the men who have the sign of the beast, and who do homage to his image”. In the natural body, an ulcer is an open, running sore, resulting from local inflammation, or constitutional irritation, more or less intense. In its formation, it is attended with heat, redness, pain, and swelling, which result in a solution of the continuity of the part, or an open sore; which often, if malignant, eats away the flesh, and lays bare the bones.

Such is the figure used in the text illustrative of the effect of the hot, fiery, painful, and swelling indignation of the Deity poured out from the vial of the first angel upon the men of the Body Politic, to which the Sign and Image of the Beast belong. In the first epoch of the French Revolution, it became the subject of a high degree of irritation, which progressed rapidly into an intense and burning inflammation, which ulcerously destroyed the organic constitution of the State. No great popular

revolution has ever been accomplished, nor ever will be, without the infliction of misery, and the commission of excess which makes humanity shudder. This misery and excess in all their ramifications and operations in relation primarily to the French people, and secondarily, to those other people whom they invaded, and among whom they introduced their disorganizing, and sanguinary revolutionary policy, is represented by the “grievous and malignant ulcer” of our text. The history of the period from May 5, 1789, to the August 4, of the same year, a short period of three months, is full of the most important transactions; and showing that had the Revolution not been opposed by the French Court, nobility, and clergy, all interested in maintaining abuses in church and state, it would have been less prompt and less complete. Each refusal by these to yield to the demands of the Revolution, became for it the occasion of new successes, it overthrew intrigue, resisted authority, triumphed over force, and by August 4, the whole edifice of absolute monarchy in “the Tenth of the Great City” had been *shaken* by the mismanagement of its supporters. The 17th of June, by a memorable decree of the Commons, annihilated the three orders, and changed the States General into the National Assembly. The royal sitting of the 23rd of June, at which Louis XVI. quashed all its resolutions and imperiously, but ineffectually, commanded the Orders to resume their original position, the moral influence of the crown was lost. The 14th of July, the date of the destruction of the Bastille, terminated its material power; the Assembly inherited the one, and the people the other; finally, the 4th of August, when all privileges were abolished by “a Saint Bartholomew of abuses,” the first epoch of the Revolution was completed; an epoch conspicuously detached from the others, in which the seat of power was displaced, and all the *preliminary* changes were effected.

The epoch which followed is that in which the new order of things is discussed and established, and in which the Assembly, after having been destructive, became constituent. This assembly terminated its own existence, September 29, 1791. It accomplished in two years “the greatest revolution which a single generation of mankind ever witnessed”. In the midst of its labors it put down despotism and anarchy, by defeating the intrigues of the court, the high clergy, and nobility, and maintaining the subordination of the people. But its successors, the National Legislative Assembly, did not apply itself in the consolidation of the work already done; and the Revolution, which was Divinely commissioned to subvert the monarchy under its auspices entered upon its republican phase, in which the “grievous and malignant ulcer” broke forth in all the hideousness of carnage and corruption.

Under the National Constituent Assembly, the shocks of the “great earthquake” had abolished all privileged orders; declared the possessions of the Catholic Church national property, and sold it for the use of the State: abolished tithes; ordained the civil constitution of the clergy, by which they were made independent of the Pope, and dependent upon the State; and abolished all titles, armorial bearings, liveries, and orders of chivalry; so that vanity lost its privileges as power had already done. These radical organic changes caused the high clergy to declare war against the Revolution; the nobility to emigrate; and foreign powers to abandon the struggle of kings against each other, and to begin, in alliance with the emigrant priests and nobility without, and the refractory ecclesiastics within, the struggle of kings with the awakening peoples of the world. Thus it was, that during this epoch, the parties separated more and more, and that the two classes, the noblesse and clergy, the enemies of the Revolution, prepared the elements of civil and foreign war, which when in operation were “*a grievous and malignant ulcer*” upon all who suffered from them.

Louis XVI had attempted to escape to the frontiers, but was recaptured and brought back to Paris; and provisionally suspended by the Assembly. The terrible republican party now began to appear upon the stage. Their agency was necessary to the fall of “*the Tenth of the City*,” Babylon the Great. The Court, the aristocrats, and the constitutionalists, were all in favor of monarchy, absolute or limited; therefore, to effect the fall decreed, it was necessary that a party should be developed, whose

irrepressible passion should be a levelling hatred to everything savoring of the craft of kings. This party was the republican, which until the flight of the king, had no substantive existence, or no pretext for manifesting itself. It now began to struggle for itself under its own banner. Its strength was in the clubs of the Jacobins and Cordeliers, and in the mob. The republicans considered Louis XVI. as a private citizen, since he fled, and demanded a substitute for him. They were, however, the minority in the Constituent Assembly, and therefore failed; but when this was superseded by the Legislative Assembly, they found themselves in the majority. Among them were Danton, Marat, Camille Desmoulins, Favre d'Eglantine, St. Just, and the Robespierres, names suggestive of the malignancy of the ulcer about through them to break out upon the men who worship the Image of the Beast and have his Sign. As previously stated, France declared war against Austria, April 20, 1792. It was determined to invade Belgium. Scarcely had the French met the enemy than a panic terror seized the troops. The cry through all the ranks was, *Sauve qui peut!* The Jacobins accused the counter-revolutionists, who did not attempt to conceal their joy, of having occasioned the rout by raising the cry. It was thought that the Court was acting in concert with the Austrians and their emigrant allies; and that there was a secret committee which maintained a treasonable correspondence with the enemy. Public distrust was therefore now at its height. The state of the Constitution was acquiring daily more and more a revolutionary aspect. The king counted no longer upon anything but on the state of Europe, he therefore dispatched an emissary on a secret mission to the Coalition.

The influence of the Jacobins now became enormous. The populace was in the greatest agitation. Eight thousand armed petitioners waited upon the Assembly. They complained of the inactivity of their armies, and insisted upon the cause being discovered; and that if it proceeded from the executive power, they required that it should be annihilated.

From the Assembly, their numbers having increased to thirty thousand, they marched to the king's palace. As they were demolishing the doors with axes, Louis XVI. ordered them to be opened. The stormy wave rushed in, and demanded his sanction to certain decrees he had vetoed, and the appointment of new ministers. But he refused their petitions; and for this time, they were persuaded to retire.

Soon after this, the Assembly proclaimed that the country was in danger. The indispensable measures of defence it decreed carried to its height the excitation of the revolutionary frenzy. On July 25, 1792, the Duke of Brunswick put the army of Europe in motion for the invasion of France, the suppression of the Revolution, and the punishment of the republicans. He published "a great voice," or manifesto in the name of the emperor of Germany and king of Prussia. Russia and England, though they secretly approved the attacks of the European Coalition, had not yet co-operated in them. The duke reproached *those who had usurped the reins of administration in France* with having troubled its good order, and overthrown its legitimate government. He declared that the Allied Sovereigns had taken up arms in order to put an end to anarchy in France, to arrest the attacks upon the altar and the throne, to render to the king the security and the liberty of which he had been deprived, and to put him in a situation for exercising his legitimate authority. In consequence, he declared the national guards and authorities responsible for all these disorders, until the arrival of the troops of the coalition. He summoned them to return to their ancient fidelity. He said that the inhabitants of the towns *which ventured to defend themselves* should be punished immediately as rebels, according to the rigor of war, and their houses demolished or burnt: that if the city of Paris did not restore the king to his full liberty, or refused to render him the respect due to him, the Allied Princes rendered personally responsible for such failure on their heads, to be judged by military law, without hope of pardon, all the members of the National Legislative Assembly, of the department, of the district, of the municipality, and of the national guard; that if the palace were forced, or insulted, the Allied Potentates would take an exemplary and memorable

vengeance, by giving up Paris to plunder, and to total destruction. He promised, on the contrary, that he would engage to employ the good offices of the confederate princes with Louis XVI., in favor of the inhabitants of Paris, and obtain for them the pardon of their errors and offences, if they promptly obeyed the orders of the coalition.

This “great voice” roused the spirit of the whole nation; and more than anything else hastened the fall of the throne, and opposed the success of the coalition. There was but one wish, one cry of resistance from one end of France to the other. The popular party, which was thus forced, as it were, to triumph, saw no other means than that of annulling the monarchy, and in order to annul it, to depose the king. His dethronement was discussed in the clubs. Forty-seven sections of Paris declared that if the resolution of dethronement were not pronounced by the Assembly that very day, the tocsin should be sounded at midnight, the drums should beat the *generale*, and the palace should be attacked on the 10th of August. The Court had put itself into a state of defence, and the king hoped to re-establish himself entirely. The palace was defended in the best manner. But the king was very melancholy; and upon a review of the troops, found by the cries, *Vive la nation! Down with the Veto! Down with the Traitor!* that disaffection was widely diffused among them. While the review was in progress, the insurgents were advancing in several columns upon the Tuileries. They demanded the dethronement of the king. He was informed that they were everywhere successful; that the national guards were not to be trusted, and that the royal family would expose itself to infallible ruin, if its members did not place themselves in the midst of the Legislative Assembly. This they reluctantly consented to do; and after much difficulty arrived there unharmed amid the abuse, threats, and vociferations of the multitude.

After the king’s departure the palace was forced, and the Swiss guards massacred. Shouts of victory reached the Assembly; and the fate of the monarchy was decided. The multitude and its chiefs had the entire power, and were determined to exert it. The Assembly found itself constrained to yield. It was ordered to convoke a National Convention, to dismiss the ministers, and to suspend the authority of the king, who was transferred to the Temple as a prisoner, by the all-powerful commune, under the pretext that it was impossible otherwise to be sure of his person. The party now ordered the demolition of all the statues of its kings, and of all the emblems of royalty. The 10th of August divided France into two parties, of which the one was attached to monarchy, while the other desired a republic. Danton was at the head of the republicans; and his advice in the present danger of the country, was to “*frighten the royalists*”. He wished to repress his enemies by means of terror. A great number of persons were imprisoned on the ground of their rank, their opinions, or their conduct. These were mainly selected from the clergy and the nobility. The capture of Verdun by the enemy caused Paris to fancy him at its gates. The Commune seized this moment of alarm to execute its terrible design. The cannon was fired, the tocsin sounded, the barriers were closed, and the massacres of the 2nd of September began.

The prisoners shut up at the Carmelites, at the Abbey, at La Force, the Conciergerie, etc., were butchered during three days, by a band of about three hundred murderers, under the orders and in the pay of the Commune. These men, inspired by a silent fanaticism, seemed less the ministers of vengeance, than the performers of a labour to be done; they massacred without fury, but without remorse—with all the confidence of fanatics, and the obedience of hangmen. The Assembly wished to put a stop to this operation of the “*grievous and malignant ulcer*” upon the worshippers of the Beast’s Image, but could not. The ministry was as impotent as the Assembly. The terrible Commune alone was all-powerful, and directed everything. The soldiers who guarded the prisoners durst not resist the Avengers, and suffered them to do their work of death; the populace looked on as indifferent spectators or accomplices; and the rest of the citizens dared not even venture to discover their horror. The National Convention met Sept. 24, 1792. In its first sitting it abolished royalty, and proclaimed the Republic, by acclamation; and on the following day it was ordered that all public acts should be dated

from “the first year of the French Republic”. Such were the salutary effects of the transient successes of the Austrian and Prussian armies, and of the ill-judged manifestoes, or “Great Voice,” by which they were preceded. They only exasperated a people they were intended to intimidate. They hastened the fall of that throne which they came to support, and consolidated that power which they intended to crush. Their object was to reestablish a monarchy—their efforts gave birth to a republic.

From the moment of the fall of this Tenth Monarchy of the Great City, two powerful parties entered the arena, namely, the Girondists and the Mountainists; and these parties divided the Convention, and by their violent and sanguinary struggles for the ascendancy, aggravated the “grievous and malignant ulcer” which was consuming the quivering flesh of the Image-Body in France. They attacked each other with the utmost inveteracy. None, however, of the measures of the Girondists succeeded. The Mountainists profited ably by their want of the most ordinary prudence; and extended their views to the destruction of the Gironde, as well as to that of Louis XVI., whose condemnation to the guillotine was demanded as a security for liberty. The latter was decreed by the Convention, and executed January 21, 1793; two months nearly before the termination of the 1260 years, from Justinian’s institution of the Bishop of Rome, ecclesiastical lord paramount of the Great City. The consequences of this tragical event intensified the malignancy of the ulcer in regard to France, and scarcely less so to all Europe, being manifested in a fierce and devouring tyranny, and an almost universal war.

The despotism of the multitude under Danton, Robespierre, and Marat, under the name of the Republic of “Liberty, Equality, and Fraternity”—was now the sovereign authority. An inevitable result of their access to power was the civil war in La Vendee. This country, backed by the sea and the Loire, traversed by few roads, and covered with villages, hamlets, and castlewards, had maintained its ancient state of feudal existence. In La Vendee there was neither education nor civilization. The peasantry had acquired no other ideas than those communicated to it by the priests, or “men having the sign of the beast,” and understood nothing of a revolution which was the result of opinions and wants altogether unknown to their situation. The nobles and priests, finding themselves a strong party in La Vendee, did not emigrate. This region and the new France that had arisen, had nothing in common but their language. It was certain, therefore, that the “grievous and malignant ulcer” would break out with terrible effect upon its priest-ridden population; which revolted, and brought upon their country the terrible visitation of the merciless revolutionary tribunal.

After the 2nd of June, the Girondists, who had not yet been guillotined, extended the flame of civil war; so that sixty out of the eighty-three departments of France, were in insurrection against the Convention. The situation of the Republic could not now be worse. It had to put an end to civil wars, to repair the disasters of the army, and to repel the whole of Europe; yet the bold men at the head of it were not intimidated at their situation. At the suggestion of Danton, they took their great and last oath, that they would die or annihilate the tyrants. After this the tide of events began to turn in favor of the Convention, which soon became everywhere victorious. The Committee of Public Safety, thinking, not without cause, that its enemies, although subdued, were not disposed to submission, adopted a terrible system of extermination, to prevent their recovering themselves. They sent twelve columns, known by the name of the *Infernal Columns*, to scour the country with fire and sword, to explore the woods, to carry off those who were collected together, and to spread terror throughout the Vendean country of the Image-worshippers of the Beast. The Committee, now the great power in the republic, abandoned itself to the most terrible executions. Armies destroy only on the field of battle: it is a different thing with parties who, in violent situations, fearing that the struggle may be renewed even after victory, fortify themselves against new attempts by the most inexorable rigor. By this they increased the grievousness and malignancy of the ulcer, from which the hæmorrhage was copious and incessant. They established an entirely NEW ERA as compared with that founded on the legislation of Justinian. In place of the

Catholic calendar they substituted that of the republican, for the week of seven days, the decade of ten, making every tenth day the day of rest, instead of Sunday. The New Era was dated from Sept. 22, 1792, the epoch of the foundation of the Republic. The Catholic worship of the Beast's Image was abolished in 1793. Gobet, constitutional bishop of Paris, proceeded in full procession to the Convention, and declared that the religion he had taught so long was, in every respect, a piece of priest-craft, which had no foundation either in history or sacred truth. The gold and silver plate of the Romish bazaars was seized; and the bazaars themselves, in most districts of France, were closed against priests and worshippers; the bells were broken and cast into cannon, and the whole ecclesiastical establishment worthily destroyed. Thus was righteously avenged upon "the men who had the sign of the beast, and the worshippers of his image," the terrible cruelties and massacres of St. Bartholomew's and of the Revocation of the Edict of Nantes, inflicted by the kings of the House of Bourbon, and the priests of Rome. The "grievous and malignant ulcer" was the Deity's way of doing justice to the slain. It was the first instalment of wrath to be poured out upon the blasphemers of "his name, and tabernacle,—them who dwell in the heaven". It was a signal inception of the Third Woe, which awaits its consummation, when the Seventh Angel shall have ceased to sound.

3. Act II—The Second Vial

"And the Second Angel poured out his vial into the sea; and it became blood as it were of a corpse; and every living soul died in the sea"—Verse 3.

The Seven Spirits of the Deity had all gone forth from the Nave on a mission of Divine wrath upon the inhabitants of the Apocalyptic earth (ch. 8:13). While the first angel was operating in France, the other six were not idle spectators of the flesh-devouring phenomena of the "grievous and malignant ulcer". Had the six been inoperative elsewhere, the other powers of the Great City would have left France to perish of the ulcer, while they maintained a strict neutrality, and confined themselves exclusively to their own internal affairs. But this, the Lord Jesus Christ, who, in harmony with the Apocalyptic programme, is preparing things for their appointed and predetermined end, would not allow. They had to adopt a policy that would implicate them in the dire and woeful calamities of the time. All the powers of antichristendom were guilty before Heaven—they had all, in the 1260 years of the Papacy that had passed since its institution by Justinian, "committed fornication with her;" and their populations had all "been made drunk with the wine of her fornication" (ch. 17:2; 18:3): why, then, should they not be made to "drink the wine of the wrath of the Deity poured unmixed in the cup of his indignation", as well as the same class of worshippers of the Beast's Image in the Gallic Tenth of the Great City? No reason to the contrary can be adduced: and therefore, the Seven Spirits of the Deity were all engaged with the several powers of the earth and habitable in preparing a situation, which in due time and order, would bring them all under the operation of the wrath decreed against them.

The French Revolution advanced British domination of the seas as its navy successfully waged war with France and Spain. The British blockade of Napoleonic Europe caused international shipping to stagnate as required by the Second Vial. This penny, issued 1797 commemorates that "Britain rules the waves"—Publishers.

While the wrath of the first angel-period of the third woe, or seventh trumpet, was generating and developing the grievous and malignant ulcer in the body politic of the Great City, the Seven Spirits were

operating upon the British Power, and preparing it for the work of wrath upon the Apocalyptic sea; which, in this place, is representative of all the countries of “Babylon the Great” accessible to ships of war.

The pouring out of the vial into the sea, indicates that a maritime war would commence with the outpouring; and that, as the sea was to “become blood as it were of a corpse,” the war would be of unparalleled severity. To *become blood as it were of a corpse*, was also indicative that no hostile navies could ride the waves, except the ships of the power used as the agent of the Seven Spirits: That all naval life and activity would become stagnant, as the blood of a corpse, which is incapable of circulating, as during life, through the arterial and venous channels of the body. All the war ships of the Great City found at sea would be destroyed by the potential minister of wrath; or compelled to take refuge beyond his reach, or to shut themselves up and not to venture out to sea. The ocean being thus cleared of the war ships belonging to the Powers of Babylon the Great every sea-faring living soul was, to all intents and purposes of war, dead. When “Britannia ruled the waves” there was no living soul afloat to fire a gun to her dismay. The French upon the land, and the British upon the sea, were the contemporary agents of the Seven Spirits for the tormentation of the worshippers of the Beast’s Image in the second, third, fourth, and fifth vials of the sanguinary and scorching wrath of the avenger.

The battle of Trafalgar over, the damaged *Victory*, Nelson’s Flagship is towed towards Gibraltar. His defeat of the combined French and Spanish fleets was the decisive event in the long naval war that secured the supremacy of the British navy for over one hundred years, though Nelson was mortally wounded on the eve of victory. The British victories on the sea made the French Navy fearful of engaging the British in battle. Napoleon made preparation to invade England and assembled his army at Calais to do so. However, the Admirals of the French fleet invariably reported that the wind was against their ships successfully engaging the British. However, Robert Fulton of America proposed to Napoleon the construction of a submarine and of a steam warship which would not be dependent upon the wind; but his proposal was turned down by the French naval officials. By the irony of fate, when General Bonaparte was being conveyed by the British warship H.M.S *Northumberland* as a captive to the island of St. Helena, a long trail of dense smoke was seen to be pouring from an approaching vessel which appeared to be provided with “a sort of chimney”. The Emperor asked an attendant British naval lieutenant what it was and was told that it was “The *Fulton* of thirty-eight tons, the world’s first Steam warship!” Humanly speaking, if Napoleon had listened to Fulton, he may have been able to successfully invade Britain, but the design of prophecy did not permit it—*Publishers*.

The portion of wrath committed to the Angel of the Sea began to be poured out in Holland on the landing of the British there, Feb. 26, 1793. It continued to pour concurrently with the third fourth and fifth vials, for twenty years, with no intermission save the brief and deceptive peace of Amiens in 1802. The author of *Modern Europe* in writing of this period says, “In the grand drama that was at this time acting on the theatre of the world, all the powers of Europe were unhappily called to sustain a part: but France was unquestionably the prime actor, and her history must therefore be allowed to take the precedence of that of every other country. We may now be allowed to say, that it had been happy for England, and for the Continental States also, *had she stood aloof at this awful crisis*, as a mere spectator of the horrid tragedy, occupying an attitude of self-defence. Secure in her insulated situation and garrisoned by her wooden walls, she might have bid defiance to the volcano, and remained secure amid the tempest. It was her policy also to remain at peace; but unhappily at this time, the sympathies of the different parties in England were so powerfully excited by the state of things upon the Continent, that the dictates of sound reason could no longer be heard; and the wickedness of the ruling party in France was certainly calculated to awaken the horror of men in an extraordinary degree: the consequence was that the original friends of the Revolution became mute; the once sacred name of liberty itself became

offensive; the alarmists rose suddenly in number and force; clamors and indignation sprang up in every quarter: and amid the wild uproar of false terrors and of virtuous sympathy, the nation was plunged headlong into a state of war”.

Thus the Seven Spirits of the Deity, ordinarily styled “Providence,” operated upon parties in France and England for the development of the predetermined wrath of the Second Vial. No doubt England and the Continental States would have escaped the awful castigation of the vials, if she had stood aloof; for without her subsidies of many millions sterling, they could not have equipped and brought their armies into the field, to have fought the battles of the third, fourth, and fifth vials, through which they were to drink blood, be terribly scorched with fire, and to gnaw their tongues for pain. If she had stood aloof, the war and mercantile navies of Denmark, Holland, France, and Spain would not have been annihilated; she would not have lost her hundreds of thousands in the continental wars against the French and their allies; and she would not now be groaning under taxation, and a national debt that will never be paid. But she could not stand aloof. Her inevitable destiny was to play the part in the terrible tragedy of the vials which the wisdom of Deity had assigned her, and for which she had been prepared. Nations cannot do what they please, any more than individuals. The great manager of the world’s theatre is the Lord Jesus Christ, whose dramatic programme is the Apocalypse or Revelation given to him by the Father; the nations and powers are mere performers played off by him against one another for the *denouement* of the plot Divinely conceived. He creates war and makes peace; and without his permission “the powers that be” can do neither. He would not allow his judgments upon the men of the Beast’s Sign, and the worshippers of his Image to be stopped, or interrupted even, for the comfort and commercial prosperity of England, and her Harlot Church, and nation of sectarian abominations. He paid no regard to their stereotyped petition of “Give peace in our time, O Lord!” He paid no respect to the twenty-six episcopal hypocrites in the upper house of Parliament, who prayed for peace, and voted for war. Such a nation had to be punished, as well as their brother-hypocrites and blasphemers upon the Continent. England, therefore could not stand aloof; but was compelled by inexorable necessity to send her children to the shambles, and to share in their miseries she was instrumental in inflicting upon the world.

The words, “the sea became blood as it were of a corpse; and every living soul in the sea died,” are amplified and somewhat expounded in the language of the Second Trumpet prophecy. In this, the sea became blood; the creatures that were in the sea, and had life, died; and the ships were destroyed. All this resulted from the great Genseric Mountain burning with fire, being cast into the same sea as the contents of the Second Vial. The consequences were similar, but upon a grander scale. The Vandal power destroyed the power and commerce of Rome from the sea; and afflicted its maritime provinces with sanguinary incursions. A like result ensued through the agency of Britain, which annihilated the maritime power, commerce, and colonies of the countries of “Babylon the Great”. The following summary will be suggestive to the reader of the extent and severity of the wrath of this vial. In 1793, the greater part of the French fleet at Toulon was destroyed by Lord Hood; in June, 1794, followed Lord Howe’s great victory over the French off Ushant; then the taking of Corsica, and nearly all the smaller Spanish and French West Indian Islands; after this, in 1795, Lord Bridport’s naval victory, and the capture of the Cape of Good Hope from the Dutch; likewise, soon after, the capture of a French and Dutch fleet sent to retake it; then, in 1797, the victory over the Spanish fleet off Cape St. Vincent, and that off Camperdown over the Dutch; then, in succession, Lord Nelson’s three great victories of the Nile in 1798, of Copenhagen in 1801, and of Trafalgar in 1805. In this long naval war, extending from 1793 to 1815, it appears from James’ Naval History that there were destroyed altogether near 200 ships of the line, between 300 and 400 frigates, and an almost incalculable number of smaller vessels of war and ships of commerce. As Dr. Keith remarks, the whole history of the world does not present such a period of naval war, destruction, and bloodshed. In the figurative language of the prophecy “the sea became

blood as it were of a corpse”.

It will be unnecessary for me to follow the British in their descents upon Holland, the maritime provinces of France and Italy; and their campaigns in Portugal, Spain, Belgium, and so forth. These all belong to the wrath of the second vial, consummated by the famous battle of Waterloo. The reader can consult the copious histories extant of these things, as illustrations of our subject, and of the meaning of the words, “our God is a consuming fire”.

4. Act III. The Third Vial

“And the Third Angel poured out his vial into the rivers, and into the fountains of the waters: and there was blood.

“And I heard from the Angel of the Waters, saying, Righteous, O Lord, art thou, who art, and who wast, and who art coming, because thou hast decreed these things! For they have poured out the blood of saints and prophets, and thou hast given to them blood to drink; for they are worthy. And I heard from another out of the Altar, saying, Yea, O Lord, the Almighty Deity, true and righteous are thy judgments”—Verses 4–7.

Next in order of commencement was this third vial. The arena of conflict was a country of mountains and rivers, inhabited by the posterity of thieves and murderers, whose crimes nothing could expiate but draughts of human gore. The judgments of this vial upon the Great City are parallel with those of the third trumpet upon the Catholic world, before the constitutional institution of the Papacy by Justinian. The first four trumpets punished the Catholic west for its apostasy and crimes; the first five vials, the same region, for the sanguinary cruelty of its populations and rulers in their wars upon the saints and prophets of the Deity. Hence the parallel in the order and similitude of the judgments.

The 10th of April, 1796, is the date of the commencement of the outpouring of the wrath upon the fountains of waters. It is celebrated by the battle of Monte Notte, the first of the victories of Napoleon Buonaparte. When he joined the army of Italy before the battle, he addressed it, saying, “Soldiers, you are hungry and naked. The republic owes you much, but she has not the means to acquit herself of her debts. The patience with which you support your hardships among these barren rocks is admirable, but it cannot procure you glory. I am come to lead you into the most fertile plains that the sun beholds. Rich provinces, opulent towns, all shall be at your disposal. Soldiers! with such a prospect before you, can you fail in courage and constancy?”

In consequence of this success, the French were placed on that side of the Alps which slopes towards Lombardy, and where the rivers from these mountains flow down to join the Po. Napoleon, who soon convinced the world that he was a *Man of Destiny*, by the victory of Monte Notte and its immediate consequences, opened a highway from France, through the kingdom of Sardinia, into the Austrian possessions in Italy. The Austrian power was at that time the pillar and support of the temporal and spiritual power of the Pope in Italy—the strong defence of the Papal States against the overwhelming inundation of the revolution, which in France had plucked up the Latin superstition by the roots. The decree of the French Directory was on record for the total ruin of the Pope and of his power, both spiritual and temporal; but this feat could not be executed while the British ruled the sea; and her allies, the Austrians, occupied Lombardy; and their confederates the Italian Duchies, Venice and Naples. These image-worshipping powers had therefore to be laid low in the dust, ere the Sans Culottes could reach the Pope to give him a foretaste of what awaits him in the current epoch. Hence the reason why the third vial judgments occupy their position in the prophecy. The fifth vial could not be reached until the work to be done in the third and fourth was thoroughly performed. Napoleon Buonaparte, a youth of twenty-six, and a small and ill-appointed army of hungry Sans Culottes, constituted the contemptible force with which the Seven Spirits of Deity commenced the enterprise of cutting up the formidable, well-disciplined, numerous, and ably-commanded armies of the Beast; of scattering them like chaff before the

tempest; and of rolling off his Image-protecting power beyond the passes of the Tyrol.

Man of Destiny—

Napoleon the General.

Napoleon the Emperor.

In the course of a brief campaign of scarcely a month, what history terms “fortune” placed “her favorite” in full possession of the desired road to Italy. He had gained three battles over vastly superior forces, who lost 25,000 men in killed, wounded, and prisoners; he had taken eighty pieces of cannon, and twenty-one stand of colors; reduced the Austrian army to inaction; and almost annihilated that of Sardinia; whose Savoyard King, one of the most distinguished in Europe, found himself at the feet of one, who for a time had power, in the emphatic phrase of Scripture, “to bind kings with chains, and nobles with fetters of iron”.

Though the passage of great rivers is one of the most critical in modern warfare, Napoleon “subtly outwitted the Austrian commander; and with great secrecy and celerity, enabled him safely to transport the French army across the Po, fifty miles below Valeggio, where he had induced Beaulieu to believe he would attempt the passage. He pushed on from thence, and encountered the Austrians at Lodi, a town of twelve thousand inhabitants, through which flows the Adda. Having effected “the terrible passage of the bridge of Lodi,” the Austrians gave way before the victorious republicans; and without any further attempt to protect Milan, the ancient capital of Lombardy, retreated to the strong fortress of Mantua, till he could effect a junction with 80,000 reinforcements under Wurmser, who had been ordered from the Rhine to his assistance.

While the rivers and lakes became blood by sanguinary conflicts in the field, the measures resorted to by the archducal government to turn the tide of battle in favor of the Two-Horned Beast, were of a character befitting the worshippers of his Image. Processions were made, relics of the dead were exposed for popular veneration, and ceremonies resorted to, which the Latin superstition prescribed as an appeal to heaven in great national calamities. But the saints and saintesses of the Image-Aerial were both deaf and impotent shadows, from whom, of course, no succor could come for the deliverance of the fools that worshipped them. The Beast’s Italian archducal government found that its guardian saints were no defence in time of trouble; it determined, therefore, to retreat, and leave Milan to its fate. Neither joy nor sorrow signalized its departure—all thoughts being pre-occupied upon what was to happen next.

The French occupied Milan, which received them with great show of republican joy. This did not disarm the purpose of Buonaparte, who imposed a requisition of twenty millions of livres. All the public funds were turned into the French military chest; and the church plate experienced the same fate. While Lombardy suffered much, the neighbouring countries were not spared. Writing of this crisis, the historian remarks of these, “the Italian states stood like a brotherhood of old trees, decayed at heart and root, but still making some show of branches and leaves, until the French invasion rushed down, like the whirlwind which lays them prostrate”. Before Buonaparte released his hold upon them he despoiled them all.

His headquarters, May 24, were at Lodi. He was soon informed that Pavia, with all the surrounding districts, in his rear, were in full insurrection. The Italians were disgusted at the spoliations of money and works of art, they had been subjected to; and with the open indignities thrown upon the places and

objects of their superstition, as well as on the persons and character of their priests. About thirty thousand insurgents were in arms. Buonaparte lost no time in giving them blood to drink. The village of Benasco was taken by storm, the inhabitants put to the sword, and the place plundered and burned. He blew open the gates of Pavia with his cannon, dispersed the insurgents, and put their leaders to death. He menaced with fire and sword, all who in future should become insurgent; a threat which he made good soon after upon the inhabitants of Lago, which was taken by storm, pillaged, burned, and the men put to the sword.

Having suppressed the insurrection by these severities, he proceeded still further to weaken the Austrians, before he executed the threatened vengeance of the Republic on the Pope. The only places held by them in Italy were the citadel of Milan, and the fortress of Mantua; Beaulieu having been compelled to retire within the frontiers of Tyrol. The defection of the king of Naples, who drew off sixty thousand troops, still further dispirited the Austrians. Fresh bodies of Germans, however, were arriving, and blackening the mountains of the Tyrol with their threatening masses. But before they were ready to discharge their thunderbolts, the storm was thickening around the devoted head of the Pontiff. Being located among the rivers and fountains of waters, it was not possible for him to escape the outpouring wrath of the third vial. His waters had to become blood. Ferrara and Bologna, which belonged to him, were occupied by the French. Four hundred papalians and a cardinal were made prisoners. Alarmed at the approaching danger, the government of the False Prophet authorised the Spanish ambassador to treat for an armistice. Rome, it was true, was an enemy whom the rulers of France both hated and despised, but with Wurmser collecting his hosts in the Tyrol, the moment was then inopportune for the prosecution of their well-merited resentment. Nevertheless, the “Name of Blasphemy upon the Seven Heads” was compelled to purchase the armistice at a severe rate. Twenty one million of francs in specie, with large contributions in forage and military stores, the cession of Ancona, Bologna, and Ferrara, not forgetting one hundred of the finest pictures, statues, and similar objects of art, were the price of a respite which was not of long duration.

The plan of the French Directory for the campaign of 1796, was of a gigantic character, and menaced Austria with nothing short of total destruction. Moreau and Jourdan, with seventy-five thousand men each, were to press forward from the Rhine, and from the Sambre and Meuse, until they should be in a position to communicate with Buonaparte through the Tyrol. The part entrusted to Napoleon was completely executed. Moreau almost touched with his right flank the passes of the Tyrol; but the defeat of Jourdan compelled Moreau to retire. The fate of Austria was postponed, till the outpouring of the fourth vial; and the conflict was now renewed for the recovery of Lombardy.

Wurmser with eighty thousand men, at length began his march from Trent to the relief of Mantua, invested by the French, whose forces, dispersed in towns and villages on the Adige and Chiese, did not amount to half that number. He ordered his right wing under Quasdonowich to direct its march for Brescia; and his left under Melas to descend on both banks of the Adige at once, and manoeuvre on Verona; while he marched southward by the left bank of Lago di Garda with the centre to relieve Mantua. The acuteness of Buonaparte soon perceived Wurmser’s error on this disposition and dislocation of his forces. The march assigned to Quasdonowich’s division made it impossible for the centre and left wing to afford it any support, or even to have intelligence of its motions or fate. Napoleon determined to overpower it. To do this he raised the siege of Mantua at a great sacrifice of material, and rushed with a superior force against Quasdonowich. In all his combinations he succeeded to admiration. Wurmser was defeated at all points, and nearly made prisoner. With great difficulty he reached Trent, from which he had so lately sallied forth with such confidence of victory. He had lost one-half of his fine army among “*the rivers and fountains of waters,*” with the only consolation that he had thrown supplies into the city of Virgil. Thus “*Destiny*” gave them blood to drink; and, in their courses, fought

against them on every side.

Wurmser was reinforced by twenty thousand men, by which he was enabled to resume the offensive, but with no better success. He stationed twenty thousand with Davidowich at Roveredo; while he pushed on towards Mantua with thirty thousand. Buonaparte waited until the distance between Wurmser and Davidowich was sufficiently increased to prevent mutual support. On September 4 he poured down his thunder upon Davidowich in the battle of Roveredo. The impetuosity of the French shattered him to shivers as a potter's vessel; and drove the wrecks of his host through one of the chief defiles of the Tyrol, whither they were not pursued.

The Rivers And Fountains of Waters

"The third angel poured out his vial upon the rivers and fountains of waters, and they became blood" (Rev. 16:4). The great rivers of Europe: the Rhone, Rhine, Danube, Po etc., rise in Switzerland and North Italy and are fed by the melting snows of the Alps. This became the region of the Napoleonic wars turning the area into blood, fulfilling the typology of the third vial. The sketch above is from *Apocalypse and History*.—Publishers.

Having disposed of Davidowich and his army, he began operations upon Wurmser himself, still further weakened by a detachment sent against Kilmaine. Buonaparte left Trent, and by rapid marches, over twenty leagues in two days, precipitated his host upon the astonished Austrian, who imagined him to be in the far-off recesses of the Tyrol. Wurmser, and the military chest, nearly fell into the hands of the French. An almost general dispersion of his troops ensued. Wurmser fled to Vicenza, where he collected about sixteen thousand men, out of the sixty thousand, with whom, scarce a week before, he had commenced the campaign. With this remnant constantly decreasing through severe combats, he got into Mantua, within the walls of which he was finally blockaded on September 15, with a garrison increased by twenty-six thousand men; among whom the woes of the third vial appeared in a more hideous form than when inflicted by the sword alone. Early in October, nine thousand of these were in hospital. In the six months' siege, the garrison lost twenty-seven thousand men by disease and the numerous and bloody sallies which took place.

But before the surrender, which put an end to the Austrian war in Italy, Buonaparte had yet to combat, for the fourth time, on the same ground, with new forces sent by the Two-Horned Beast of the Earth for the recovery of his Italian territories. By order of its Aulic Council two armies were assembled under Quasdonowich and Alvinzi. They commenced operations the beginning of October 1796. "Destiny" allowed the Austrians some encouraging opportunities at first; but, not being sufficiently acquainted with the value of time in military movements, and of connexion and co-operation between their separate divisions, they failed to secure a favourable issue to the campaign. Hence, their opening prospects only deceived them, and lured them on to the ensanguined plains, where more copious draughts of blood were prepared for them to drink.

Secrecy and celerity are the soul of enterprise. Buonaparte combined them in his slaughterous struggles with Alvinzi, who lost eight thousand men in the three sanguinary battles of Arcola. On *ho esomenos* found, which reading has piuli and the Tyrol; but retaining Bassano and Trent, the French were removed from "*the fountains of waters*," the mountains, through which access is gained to the hereditary dominions of Austria. The failure of Alvinzi to relieve Mantua, compelled Wurmser to surrender to the French, with his garrison of twenty thousand men. This decisive event put an end to the Beast's operations in Italy, and afforded leisure to Buonaparte to turn his arms against his Image.

As we have seen, an armistice was purchased by the Pope, through the Spanish minister. He afterwards sent two plenipotentiaries to Paris to treat of a definitive peace. The conditions were destructive, degrading, and, in his opinion, impious; and he declared them totally inadmissible; and in prospect of Alvinzi's invasion, resolved to make common cause with the House of Austria, and have

recourse to military force, which the Roman See had disused for so many years. The arming of the Pope's government, whose military force had long been the subject of ridicule, was the opposition of age and decrepitude to the youthful vigor of the unrivalled conqueror of five Austrian armies. Yet the measures of the Image-Power indicated no little energy. Pope Sextus brought back to Rome an instalment of sixteen millions of stipulated tribute on its way to Buonaparte's military chest; he took every measure to increase his army, and by the voluntary exertions of the Roman nobles, actually raised it to forty thousand men. The utmost pains were taken by the clergy to give the expected war the character of a crusade, and to excite the fierce spirit of the peasantry of the Appennine "*fountains of waters*", who were doubly disposed to hate the French, as foreigners and as heretics. He also endeavoured to form a close alliance with the King of Naples, who promised in secret to cover Rome with an army of thirty thousand men. Little reliance was, indeed, to be placed in the good faith of the Court of Naples; but the Pope was compared, by the French envoy, to a man who, in the act of falling, would grasp for support at a hook of red-hot iron.

Having ruined the hosts of Alvinzi, Napoleon was now at leisure to execute the Directory's purpose of crushing the power, such as it was, of the Beast's Image, commonly termed, "the Holy See". To this end he sent his forces into the territories of the Church. Multitudes of fanatical peasants obeyed the sound of the clerical tocsin. The Pope's army being taken in the rear, fled in every direction after a short resistance. A few hundreds were killed, among whom were several monks, who, holding the crucifix, or "sign of the beast," in their hand, had placed themselves in the ranks to encourage the soldiers. Faenza was taken by storm; and next day, three thousand of the Papalians in front of Ancona, commanded by the Pope's general-in-chief, Colli, were made prisoners without firing a shot.

Resistance was unavailing. The False Prophet in vain solicited his subjects to rise against the second Alaric, who was approaching "the holy city". They remained as deaf to his exhortations as "the blessed virgin, and apostles Peter and Paul," who had of old been the fabled protectors of the Mother City of the Latin World in a like emergency. All was dismay and confusion in Peter's patrimony, so called; and nothing less was expected by the French priests hiding in the city from Jacobin vengeance, than to be slain by the republican troops between the horns of the altar at which they had taken refuge. But, though this fate would only have been rewarding them according to their works, policy caused Buonaparte not only to restrain his soldiers, but to direct the Italian convents to afford them board and lodging at twelve shillings and sixpence sterling a month per priest: for which they were to receive masses *ad valorem!* thus assigning the convents' payment for their hospitality in the same coin with which they themselves compensated the deluded people for their hard-earned contributions to the spiritual treasury.

The Neapolitan Court made no movement in defence of the Image of the Beast. The Pope therefore abandoned the proposed flight to Naples, which he judged equally unavailing with resistance; and decided on the humiliating alternative of unqualified submission to the will of the conqueror. From considerations of policy, Buonaparte admitted the Pope to a treaty, by which he purchased such a political existence as was left him, at the highest rate which he had the least chance of discharging. He was compelled to cede Avignon and its territories; to resign the legations of Bologna, Ferrara, and Romagna; the occupation of Ancona; and to pay thirty millions of livres in specie or valuable effects, such as paintings, manuscripts, and objects of art. Thus Rome was, for the present, completely subjugated, and made to drink the wrath of the third vial, because she was richly deserving of the visitation.

But "*the Angel of the Waters*" had not yet exhausted the wrath of the third vial upon the Two-Horned Beast of the Earth, in giving its populations of "*the rivers and fountains of waters*" blood to drink. The Aulic Council sent a sixth Austrian army under the Archduke Charles to renew the contest on the Italo-German frontier. Buonaparte took the field in March, 1797. The stars in their courses still

fought against the Austrians. Pushed in every direction, they sustained every day additional and more severe losses. In a space of scarce twenty days, he had defeated the Austrians in ten combats, in which Prince Charles had lost a fourth of his army; and now found himself incapable of covering Vienna from the attack of the invincible Napoleon. He retreated with hasty marches towards the capital of the Beast, to fight for the existence, it might be, of his brother's throne, under its walls. But the terror, grief, and confusion of the Court and people, opposed this daring resolution. *The wrath against the throne of Vienna was reserved for the fourth vial.* The alternative of treaty was adopted by the Beast; and granted by Buonaparte, to the great disgust of the Directory, who argued, that it would have cost him but another victory to have blotted the most constant and powerful enemy of the French Republic from the map of Europe; or at least to confine her to her hereditary states in Germany. Napoleon's policy prevailed, and the treaty of Leoben definitively altered in that of Campo Formio, established peace between France and Austria for a time.

The day of judgment had now arrived for the Republic of Venice. While Napoleon was driving back the archduke towards the throne of the Beast, an insurrection was secretly organized by the Venetians, which broke out against the French in blood and massacre. By the appearance of an Austrian force from the Tyrol, they supposed that the fortunes of Buonaparte had at length found a check. But the awakening from this pleasing dream was equally sudden and terrible. News arrived of peaceful preliminaries between France and Austria. The Venetian Senate was lost in stupor and consternation. It despatched agents to deprecate the wrath of Buonaparte, who declared he would "prove an Attila to Venice". When he heard of the massacres, his indignation rose to the highest pitch; and on May 3, 1797, he declared war against Venice, which sealed forever the fate of the winged lion of Saint Mark.

But, notwithstanding these judicial "plagues," the terrible wrath of the third vial was still unexhausted. The second vial was concurrently developing the blood as of a corpse; and the time had now come for the Man of Destiny to contribute his agency in aggravating its intensity upon the sea. Under pretence of invading England, immense preparations were made, the real purpose of which was a descent upon Egypt, the first object of which was the destruction of the power of the Mamelukes; and then, by establishing the French power there, and in Palestine, to subvert the dominion of the Turks in Constantinople, and of the British in India. The power of the Mamelukes, who styled their destroyer "the king of fire," was completely broken; upper and lower Egypt were conquered; fire and sword were carried into the Holy Land; an army of eighteen thousand Turks, landed by the British in Egypt, was annihilated; but Buonaparte, after all this success, instead of being in India or Constantinople, had lost his fleet by the battle of Aboukir, and was shut up with the wreck of his army in Egypt, unable to receive reinforcements because of the ships of Britain; and, for the same cause, unable to withdraw the remnant from its critical and desperate situation.

While the countries of the sea were thus becoming "blood as it were of a corpse," the third angel was still pouring out wrath upon "the rivers and fountains of waters," whereby blood was given them to drink. During the time Buonaparte was shut up in Egypt by the British fleet, war had broken out again between the French Republic and its enemies. The English had taken possession of the Dutch fleet, and landed an army of Russians and British in Holland; Austria had renewed the conflict on the sources of the Rhine, the Danube, and the Po; and had undertaken, with the aid of sixty thousand Russians under Suwarrow, to reconquer Italy, and to deliver the Pope. All this caused terrible carnage of the worshippers of the Beast's Image in Switzerland and in all the North of Italy. The kingdom of Naples had been turned into the Parthenopean Republic; and the kings of Naples and Piedmont reduced to the islands of Sicily and Sardinia for their respective territories. But the renewal of the war infused hope into the hearts of all the adherents of the old order of things; and no little apprehension into them who had committed themselves in the support of the new. Blood flowed in torrents upon the rivers of Italy, and

the fountains of Switzerland, of the Alps and Apennines. This field of battle was immense; and an erroneous idea then prevalent, that the key to the plain was in the mountain; and that, because heights are important on a field of battle of a few leagues, it was concluded that the power which was master of the Alps must be master of the Continent—this mistaken opinion determined the blind instruments of Divine wrath upon one another, to select for their shambles the locality indicated in the phrase “rivers and fountains of waters”. The six campaigns of Napoleon had shed blood immensely; but sufficient had not been poured out proportionate to the crimes of the hosts and populations subject to the judgments. The terrible campaign of “the invincible Suwarrow,” as far as the issue of the war was concerned, was a useless destruction of multitudes; a destruction, however, that answered its judicial end. Austria recovered Italy for a few months; and Suwarrow’s host was miserably wasted among inaccessible rocks. The work of Buonaparte in Italy was undone; and the old despotism of the Two-Horned Beast seemed to have re-established itself beyond the power of the French to shake it.

But the worshippers of the Beast’s Image had not even yet drank sufficiently of the cup of Divine indignation. A file of newspapers transmitted to Buonaparte by Sir Sydney Smith, informed him of all the disasters that had befallen the French in Italy. He resolved, therefore, to risk capture by the British cruisers, and to leave Egypt for Paris. He left his army with Kleber and Dessaix, which was afterwards obliged to surrender to the British, and by them relanded in France, where Napoleon had safely arrived some time before. Soon after his return to Paris, a Cromwellian turn of the revolutionary wheel made him First Consul, by which he became “the head and the sword” of the Republic, Nov. 19th 1799.

Disappointed in the hope of peace with England, he proceeded to renewed efforts against Austria in Italy. This second was one of the most important campaigns of his life. With the strictest secrecy he made preparation of the renewal of the fortune of France, now united to his own. Though he assembled his forces with great publicity at Dijon as an army of reserve, which he reviewed on the 7th of May, 1800, its real destination was successfully concealed from the Austrians, whom it was intended to surprise; and attack in the rear. He set forward from Geneva on the 8th, to cross the Alps by St. Bernard, with sixty thousand men; while twenty thousand more were detached from General Moreau’s force, by way of St. Gothard, as his left wing. The route was pronounced to be “barely possible”. But the boundless and desolate scope of snow and sky had no terrors for the first consul and his army. Each soldier carried his sixty or seventy pounds weight; the artillery was dragged by a hundred men to each gun; and the carriages, in pieces, lashed upon the backs of mules. All difficulties were overcome; and on the 16th, the vanguard took possession of Aosta, a village of Piedmont. Having passed fort Bard by strategem, and rested his army at Ivrea; and having deceived the Austrians as to his route, he pushed on to Milan unmolested, and entered that city June 2. He now issued a proclamation to his troops in which he declared, that the result he expected from their efforts was “cloudless glory and solid peace”.

The sanguinary battle of Montebello being fought, and the Austrians defeated, that of MARENGO soon followed, between thirty thousand French and forty thousand Austrians. The immediate stake was the possession of Italy; and destruction to the party which should sustain defeat. After several hours fighting, the day seemed entirely against the French; but when the victory appeared within the grasp of the Austrian commander, Melas, then eighty years of age, his strength failed entirely, and he was obliged to leave the field. General Zach was left to complete it. At this critical moment, Dessaix, who had just returned from Egypt, rushed forward, and charged the enemy, wearied with fighting the whole day; Dessaix was killed; Zach was made prisoner, and his troops forced back at all points with immense loss. Their disaster was complete. Melas capitulated to Buonaparte, who permitted him to retire behind Mantua; being satisfied with the glory of having regained in the affairs of Montebello and of Marengo, almost all the loss sustained by the French in the disastrous campaign of 1799. After an absence of two

months he returned to Paris, where he was regarded as “the Sun of France;” where all was gloom when he was hid from her—when he appeared, light and serenity were restored.

Vanquished at Marengo, and then defeated in Germany by Moreau, the Austrians sued for peace. On Jan. 8, 1801, the French Republic, and the Aulic Council of the Beast at Vienna, concluded the treaty of Luneville. This marks the termination of the third vial. Those readers who have not access to history, will, in this sketch, find such an outline as will enable them to discern the verification of the prophecy in the awful calamities of the recent past. But, intensely calamitous as they were, there was not a judgment of them all that was not richly merited by all upon which it fell. Pope, kaiser, kings, and peoples are the representatives of a system of power, dyed red with the blood of men, of whom the world is not worthy. The third vial “*gave them blood to drink*,” which they could in no wise evade. “Thou art righteous, O Lord,” said the Angel of the Waters in the hearing of John, “because thou hast decreed these things”—plagues, or judgments. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil”. They forget the day of recompense. But the Lord God Almighty does not forget. The sentence of the third vial was on record seventeen hundred years before its execution; and in the hands of all who had a copy of the Scriptures. Those who shed the blood of Christ’s Brethren, and oppress them in any way, must sooner or later be brought to judgment for the crime. “Whoso,” said he, “shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea”. Illustrative of this is the cause assigned for the judgments of the third vial. “The rivers and fountains of waters” had offended the little ones who believed, in shedding “the blood of saints and prophets;” not the prophets of the Old Testament; these were slain by the Jews, who atoned for the crime in the destruction of their State (Matt. 23:34–39); but “the two prophets,” “who had power over the waters to turn them into blood, and to smite the earth with all plagues as often as they willed;” and who were hurt by their enemies in all the 1260 years of their days of the prophecy; and at length conquered and killed by the Beast of the Sea, at the instigation of its Name of Blasphemy enthroned as the Beast’s Image upon the Seven Hills. For slaying these, who flourished contemporarily with the fiercest days of the Lion-Mouth of the Apocalyptic Babylon, the carnage of the third vial befell the countries where they mostly dwelt. The approval expressed by the Angel of the Waters, is responded to by another voice heard by John, proceeding from “the Altar”. The words of the seventh verse are represented as issuing thence, for the same reason that the Angel of ch. 14:18, is seen coming out from the altar, having power over fire. It is, because all slain for the witness of Jesus, being in him, the Altar, are regarded Apocalyptically as partakers with the altar, and under the altar; and as all the judgments upon the worshippers of the Beast’s Image are on their account, the words, “Even so, Lord God almighty, true and righteous are thy judgments”, are represented as proceeding thence.

In conclusion, it may be noted in passing from the exposition of the prophecy of the third vial, that the fifth verse of this chapter reproduces the formula of the Divine manifestation, previously announced in ch. 1:4, 8; and 11:17—*ho hon kai ho hen kai ho erchomenos*. But the “recent editors” of the original text tell us that, in the text before us, *ho erchoreenos*, *He who is coming*, is superseded in some manuscripts, by *ho osios*, *the Holy One*, which some of them prefer. Beza reads *ho esomenos*, *He who shall be*; which is followed in the English Version. Upon this reading, Wordsworth says, “In no codex that I know is *ho esomenos* found, which reading has passed into the English Version from Beza’s recension”. It may be true, that there is no such reading extant; and that there never was such a reading as Beza’s: the correctness, however, of *ho erchomenos*, in ch. 1:4, 8; and 11:17, is not disputed. “*He who is coming*” and “*He who shall be*,” are equivalent phrases; which “*the Holy One*” is not. No good reason can be adduced why “*the Holy One*” should be substituted for the prophetic announcement, that YAHWEH the almighty *Elohim*, who is and who was, *is coming, or shall be, here again*. In my translation, I have

restored the *ho erchomenos* to what, I conceive to be, its proper place. “*He who is coming*” is exceedingly appropriate in this fifth verse; inasmuch as the third vial, in the outpouring of its wrath, was a sign to those who witnessed its terrible judgments, that *the coming*, announced in the fifteenth verse, was steadily and surely approaching. The reader can therefore adopt my rendering, or that of the Common Version, which is essentially the same.

It may be further remarked here, that in regard to ch. 11:17, all the recent editors cancel the words, *kai ho erchomenos*, on the authority of A.B.C., certain manuscripts of the fifth and seventh centuries; their omission is therefore recommended by the annotator of the new Baptist Version. I have no other objection to this, than that the Apocalypse when given, was a prophecy of things afterwards to transpire, preparatory to, and introductory of, the thief like and glorious manifestation of Him “*who is coming*”. The Divine formula, therefore, where introduced, as much required the words “*and who is coming*,” as the words “*who is and who was*,” in order to keep constantly before the minds of “the servants of the Deity” in all intermediate ages and generations, the great truth, until it shall be verified in the visible apocalypse of *ho erchomenos*, THE COMING ONE. In the times of the A.B.C. manuscripts, the appearing of the Lord and Saviour Jesus Christ, was deemed a pestilent heresy by the party in place and power; who had no scruples about altering and omitting words and phrases, if it suited their purpose. This being the fact, the testimony of their manuscripts is questionable. It is true, that in ch. 11:17, the omission would seem warranted by the reason given for thanksgiving—“because thou hast taken thy great power and reigned;” which implies, that the almighty Elohim *had come*, and that therefore, after this event, to affirm that *he is coming*, would be anachronistic and inappropriate. This is true, still, for the reason given, I conclude, that the words were a part of the prophecy originally delivered to John, and ought not therefore to be omitted.

5. Act IV—The Fourth Vial

“And the Fourth Angel poured out his vial upon the SUN; and it was given to him to scorch the men with fire. And the men were scorched with great heat, and blasphemed the Name of the Deity who hath power over these plagues, and they repented not to give glory to him”—verses 8, 9.

The judgments or plagues of the Fourth Trumpet smote so as to darken a third part of the sun, moon and stars; so that for a third part of the day, and of the night, there was no light. This has been expounded in my second volume, and needs only to be referred to by way of reminding the reader, that the sun, moon and stars were there interpreted of the Imperial Catholic Constitution of the Western Third of the Roman Empire; which was superseded in Rome, by the Seventh Head, or Gothic kingly form of government; after the fall of which, Rome’s political day and night continued darkened two hundred and forty years, when it again shone forth imperially, as the capital of “THE HOLY ROMAN EMPIRE,” founded by Charlemagne. The crowning of this conqueror by the Pope in Rome “*emperor of the West*,” terminated the Sun’s ternary eclipse; dark spots have since crossed its disc, but with the exception of these, the Imperial Sun of the Two-Horned Beast’s Image empire, has been subjected to no darkening, worthy of Apocalyptic notice, till the epoch of the fourth and fifth vials, which have special reference thereto.

The Sun, then, of the fourth vial is the Imperial and Regal Sovereignty of European Antichristendom. The Pope, the Emperor, and the Kings, are the official terms indicative of the Sun in its shining forth upon the nations. To pour out wrath upon this sun, so that the out-pourer should scorch with fire the men who have the sign of the Beast, and who worship his Image, is to develop terrible disasters specially affecting in their consequences the power of these potentates.

“It was given to him to scorch the men with fire”. I doubt not, that this form of words was intended to indicate, that there would be a remarkable and distinguished personage concerned in the terrible operation of scorching “the men,” who are characterized as blasphemers of the Deity’s Name, “with

fire,” whose heat was predicted to be “great”. We shall find that this scorcher of men, was the same whom the Egyptian Mamelukes termed “the King of Fire”. His theory was, that Providence was on the side of the heaviest artillery: this, however, depends upon its being “*given to him*” who scorches with it, to handle it judiciously. It was so given to Napoleon Buonaparte, who, until his mission was performed, surpassed all his contemporaries in the use of it. He was truly a scorcher of blasphemers with great heat.

6. *Historical Exposition*

Though the pacification of the European Continent in 1802, drove England into a momentary peace, the wrath of the Second vial still continued pouring out upon the sea. During the war with England, the navy of France was almost entirely ruined. Three hundred and forty vessels had been taken or destroyed, and almost all her colonies had fallen into the hands of the English. Nevertheless, during the short peace with England, Napoleon fitted out an expedition of forty thousand men, which he embarked for St. Domingo to reduce the island to submission. The enterprise was disastrous in the extreme. Unable to conquer in fair and open fight, the French had recourse to barbarities worse then ever before stained the annals of any people pretending to be civilized. After a doubtful and desperate struggle the French were expelled; and the expedition “became blood as of a corpse,” terminating, as it deserved, in defeat and disgrace.

War was renewed between France and England May 18, 1803, by which the wrath upon the sea was continued and increased.

On the 18th of May, 1804, Napoleon was proclaimed Emperor; and, as he had restored popery to liberty in France, the Sovereign Pontiff, Pius VII., took a journey to Paris for the purpose of placing the crown of Charlemagne upon the head of one, whom the old blasphemer styled, “our dearest son in Christ, Napoleon, the emperor of the French”. This was practically an insult of the most galling character to the House of Austria; which, as Imperial Secular Chief of the Sun of Europe, claimed to be the legitimate successor of Charlemagne.

On the 26th May, 1805, he received the iron crown of Italy, of which therefore he was now king, greatly also to the disgust of Austria.

While these things were transacting, Napoleon had resumed with much zeal the preparation of a maritime expedition against England. At the opening of the year 1805, a flotilla of two thousand small vessels, manned by sixteen thousand sailors, capable of carrying an army of a hundred and sixty thousand men, nine thousand horse, and a numerous artillery, was assembled in the ports of Boulogne, Etaples, Vimereux, Ambleteuse and Calais. It was at this portentous moment, when the vulture was ready to pounce upon his prey, that Napoleon was roused from his revery by the startling announcement that all the forces of the Austrian monarchy to the number of two hundred and twenty thousand men, were in motion; and that a treaty had been signed on the 11th of April between Russia and England, in which they bound themselves to use their utmost exertions for forming a general league of the States of Europe, for the purpose of putting a stop to the encroachments of the French government, and the securing of the independence of the different states. Two Russian armies were also preparing to join the Austrians, consequent upon this third coalition organized by England against France.

The wrath of the fourth vial now began to descend upon the Sun. Napoleon, to whom it was given to scorch with fire, abandoned the invasion of England, and marched for the Rhine, which he crossed on the 1st of October with an army of a hundred and sixty thousand men. By a series of bold manoeuvres and successful actions, ninety thousand men under General Mack were cut off from the Austrian territories so completely, that by the middle of October he was entirely surrounded in Ulm with thirty thousand men. Being summoned to capitulate, he thought it best to comply; and his whole force, with all

his artillery, magazines, etc., surrendered themselves prisoners of war.

Vienna, the place of the Mouth of the Two Horned Beast (ch. 16:13), was now the object before Napoleon. The Austrians had been joined by the Russians; but they were not strong enough to retard his advance. The alarm at Vienna was extreme. The emperor Francis retired with all his court into Moravia, while the greater part of the nobility sought an asylum in Hungary. The inhabitants in general patiently awaited the conqueror, who entered the city on the 13th of November.

The French, with trifling loss to themselves, captured sixty thousand prisoners on their victorious march to Vienna. Without halting, the advance-guard crossed the Danube, and pushed on to encounter the Russians in Moravia, where the main body consisted of about fifty thousand, under the emperor Alexander, and twenty-five thousand Austrians, under the emperor Francis. The French under the emperor Napoleon, who was his own general-in-chief, amounted to between seventy and eighty thousand. This battle of the three emperors was fought Dec. 2, 1805, on the plain of AUSTERLITZ, on the direct road from Vienna to Olmutz. The engagement began at sunrise and continued with the most scorching effect, “full of variety and sanguinary in the extreme,” until evening. On the following day the French advanced; when the Austrian emperor proposed an armistice, the terms of which being so humiliating, the emperor of Russia refused to become a party to it; and commenced a retreat in his own way. In addressing his soldiers on the day after the battle, Napoleon said, “An army of a hundred thousand, commanded by the emperors of Russia and Austria, has been in less than four hours cut to pieces and dispersed: they who have escaped your swords have perished in the lakes. Forty stand of colors, the standards of the imperial Russian guards, a hundred and twenty pieces of cannon, twenty generals, and more than thirty thousand prisoners, are the result of this for ever glorious day. Their infantry so vaunted, and so superior in numbers, has been unable to resist your onset; and henceforth you have no rivals to dread. Thus, in two months, this third coalition has been vanquished and dispersed.” This was truly “*scorching the men with great heat*”;

The peace of Presburg followed the victories of Ulm and Austerlitz, and was signed Dec. 26. The House of Austria, which had lost its foreign possessions, Belgium and the Milanese, was now further curtailed of some of its German territories. Among its alienations, it ceded part of the territory of Passau, and all its possessions in Swabia, Bregau, and Ortenau, to the electorates of Bavaria and Wurtemberg, which were transformed into kingdoms. The treaty of Presburg completed the humiliation of the Austrian dynasty of the Two-Horned Beast of the Earth—an abasement began by the treaty of Campo Formio, and continued by that of Luneville, under the third vial; all of which was preparatory to the consummation under the fifth. On his return to Paris, Napoleon, “the King of Fire” and “Man of Destiny,” became the object of such universal admiration, that he was himself stunned by the general enthusiasm and intoxicated by his fortunes. He was now Napoleon “THE GREAT,” and the Senate decreed him a triumphal monument.

Such was the notable commencement of the outpouring of the wrath of Deity from the fourth vial “*upon the sun*” of the so-called “HOLY ROMAN EMPIRE”. The efforts of Napoleon were henceforth directed to extend his dominions over the Continent of Europe. He invaded the kingdom of Naples, and on March 30, 1806, established his brother Joseph there, as King of the Two Sicilies. Shortly after he transformed the United Provinces of Holland into a kingdom, and filled its throne with his brother Louis. All republics were abolished, save that of Switzerland, of which he declared himself the *Mediator*, and he finished the organization of his new military empire, by placing the Germanic Body dependent on himself. On July 12, 1806, fourteen provinces on the south and west of Germany were united in “the Confederation of the Rhine,” and Napoleon was recognized as their Protector. On Aug. 1st, they notified to the Diet of Ratisbon their separation from the Germanic Body; the Germano-Roman empire itself ceased to exist; and Francis II., abdicating the title, now adopted that of “EMPEROR OF AUSTRIA”.

Man of destiny. He was given a commission to ravage Catholic Europe (Rev. 16:4–11), and so long as he limited his conquests to that area amazing successes attended his arms, but as soon as he moved outside of that area (his campaigns in Egypt, the Middle East and in Russia) disaster and defeat plagued him. He surrendered himself to the English, and is depicted above on the *Bellerophon* being conveyed to Torbay to await the decision of the British Government. He was banished to Elba—*Publishers*.

The march of Napoleonic rapacity, and encroachment upon the rights and liberties of the worshippers of the Beast's Image, gave rise to a fourth coalition, by which the wrath of the fourth vial continued to be "*poured out upon the sun*".

While Austria and Russia were engaged in confronting the power of France, Prussia maintained a cautious neutrality. But alarmed now by the increase of the French empire, and encouraged by the fine condition of her troops, Prussia joined in a league with Russia to expel the French from Germany. Apocalyptically speaking, "every living soul in the sea" was now dead. The British arms had little employment. The number of ships and vessels of war in commission was truly enormous, being no less than seven hundred and twenty. The marine of France was almost annihilated, and the shattered remains of its fleets were shut up in its harbors, not daring to venture beyond the jurisdiction of the batteries. The British navy was employed in blockading the hostile ports, and nothing of importance took place on the ocean.

Europe Before Napoleon—The Germanic Empire constituted the Holy Roman Empire. It lasted for almost 1000 years (a Millennium of trouble) and was terminated by Napoleon in 1806 this area was ravaged by war. The Temporal power of the Papacy was taken from it in 1870—*Publishers*.

The state of public affairs throughout the Continent of Europe at this eventful crisis was "without a parallel in history". The submission and creation of kingdoms were become simple operations with which the world was beginning to become familiarized. An edict from Parris was all that was necessary to create a king, and furnish him with a kingdom. The promise of the annexation of Swedish Pomerania, Weigmar, and Hanover to his dominions, had tempted Frederick William III of Prussia to desert "the Cause of Sovereigns," and to lend himself to the imperial kingmaking projects of this terrible "king of Fire". But when his Prussian Majesty learned authentically the projected infraction of the existing engagements of France with Prussia, Frederick William's resentment became extreme. The tide of opinion at Berlin ran strongly in favor of war. On the 1st of October, the Prussian ambassador demanded that the French army without delay repass the Rhine; that the northern Germanic Confederation be established; and that certain places be separated from the Confederation of the Rhine. But to these requisitions Napoleon did not deign to reply, but advanced at the head of his troops with rapid steps, and approached the frontier of Upper Saxony before Prussia could possibly receive any aid from her ally the emperor of Russia.

At this moment of rashness and passion Prussia seemed almost to exult in the idea of entering alone into a contest with France; of whose mission to "scorch the men" of the Two-Horned Beast "with fire," she was not yet able to perceive. Early in October, 1806, the whole collected force of the Prussians exceeded a hundred and twenty thousand men. The French were nearly of equal strength, but under very superior command. The two armies seemed to assume an attitude of mutual defiance. Napoleon by his manoeuvres succeeded in turning the left of the Prussians, and in cutting off all communication with their magazines, by which he was enabled to occupy in force the heights of JENA which had been deemed impracticable for artillery.

On the 13th of October, the action commenced, two hours after day break, and quickly became general, exhibiting for some time equal skill and bravery; but a fierce cavalry assault under Murat, at once

decided the fortune of this memorable day. Universal consternation ensued; and in the rout multitudes were slaughtered, and a still greater number made prisoners. The entire loss did not fall short of sixty thousand men, of whom twenty thousand were killed and wounded; while that of the French was below five thousand. The rapid successes of the French, and the accumulated and scorching misfortunes of the Prussians, are without precedent in military history. Napoleon immediately took possession of Potsdam and Berlin, where he levied vast contributions, and sent the sword of Frederick the Great as a trophy to Paris. One after another, the different corps of the Prussian army were obliged to surrender; so that in little more than a month, the French had taken no less than one hundred and forty thousand prisoners, two hundred and fifty standards, and about forty-eight hundred pieces of cannon, of which eight hundred were taken in the field, and about four thousand were found in Berlin, and the fortresses which had capitulated.

After this dreadful scorching defeat at Jena, the king retired to Konigsburg, where he employed himself actively in collecting the scattered and feeble remains of his once formidable force. The French having made themselves masters of Silesia, the immense barrier which seemed to have wholly separated France from Russia, was now broken down; and the emperor Alexander resolved to make a grand effort to protect his own dominions, as well as to support the throne of Prussia and the independence of Europe. This resolution guaranteed the continuance of the outpouring of the scorching wrath of the fourth vial upon the sun, until the “King of Fire” should have run his course. In pursuance of this determination, an immense force was being collected in different parts of the Russian empire, and began to move towards the frontier.

The respective strength of France and Russia was now to be put to a scorching and decisive trial. The battle of Eylau on February 7, 1807, and that of Friedland, on June 14, removed the mysterious veil with which the operation on the Vistula had been covered by the contradictory assertions of the hostile parties. The battle of Eylau, though very sanguinary, was indecisive; while that of FRIEDLAND equaled those of Austerlitz and Jena; nor were its consequences less hostile to the independence of the potentates of Europe. The Russians were “*scorched with great heat*”. The fire of thirty pieces of cannon inflicted upon them dreadful loss; thousands were driven by bayonet-charges into the river Alle, where they found their death; and the streets of Friedland were covered with the dead. The defeat was total, and the carnage terrible, from fifteen to eighteen thousand being left dead upon the battle-field. This was wrath upon the Sovereign Sun, which scorched all under it with fire. The Russians recrossed the Niemen with a loss of forty thousand men, having in the space of eleven days, lost no less than twenty-seven generals and eighteen hundred and forty-eight officers killed or wounded. In their disastrous retreat they lost a great part of their artillery, and almost all their magazines and ammunition on a line of one hundred and twenty miles in extent.

These fiery results caused the Czar and the king of Prussia to seek an interview with Napoleon to treat of peace, which was consequently concluded at Tilsit, July 7, 1807. By this fatal war, the Prussian monarchy lost nearly the half of its territory and of its subjects, with more than half of its revenues; and Russia saw herself deprived of her extensive barrier against the dangerous and domineering power of France.

Freed by the peace of Tilsit from all apprehensions in the north, Napoleon was now at leisure to prepare, by his operations upon the Sun of the European Peninsula, for the scorching with fire of the worshippers of the Beast’s Image, subject to the kingdoms of Spain and Portugal. The Portuguese Court voluntarily migrated to Rio Janeiro, in Brazil, in consequence of Napoleon’s declaration, endorsed by a French army marching on Lisbon, that “the House of Braganza should cease to reign.”

A treaty had been concluded between the “*egregious*” king-maker, Napoleon, and Charles IV. of Spain, the object of which was a partition of the kingdom of Portugal. By a secret convention, French

troops were to be admitted into Spain, and others assembled at Bayonne, to assist in the conquest of Portugal. Thus it was given under this fourth vial for Spain to be placed at the disposal of him, who was to “scorch with fire the men” who worshipped the Beast’s Image, both in Portugal and Spain.

Under the pretext, therefore, of invading Portugal, attacking Gibraltar, and sharing the spoil with “His Most Catholic Majesty,” the Corsican *king-breaker*, as well as king-maker, ingeniously contrived to introduce into the strong places, and most commanding positions of Spain, a hundred thousand men; and into Portugal, twenty thousand. In this manner, the revolutionary volcano had secretly and silently collected its convulsing and destructive forces; which began to pour forth its scorching streams of fire in March 1808. A report of the intended emigration of the royal family to Mexico, was the immediate occasion of the insurrection of the people. In the midst of this effervescence, Charles IV. abdicated the throne in favor of his son, the prince of Asturias, who succeeded him as Ferdinand VII. His friends and allies for the spoliation of Portugal, entered Madrid in support of his authority; by which friendly intervention, they found themselves to the number of sixty thousand, in full possession of the capital. But the most extraordinary instance of political infatuation on record, had yet to be developed. The two kings of Spain, with the whole of the royal family, and some of the principal grandees, were allured by pretexts full of illusions to migrate to Bayonne; the station which the PROTECTOR of Germany and the MEDIATOR of Switzerland had fixed upon for the more convenient accomplishment of his designs upon the Sun of the Peninsula. This rash and indiscreet step was followed by terrible commotions throughout the country, and particularly in Madrid, where the most terrible disorders, excited by the priests and monks, prevailed. Everything indicated a dreadful explosion, which ensued on the 2nd of May. Volleys of grapeshot and charges of cavalry “*scorched*” the populace “*with great heat*,” who, though cleared from the streets, continued their attack upon the French from the windows of the houses; the doors were then broken open, and all who were found in arms were put to the sword.

The crisis had now arrived when “the king of fire” deemed it no longer necessary to dissemble his designs “*upon the Sun*”. At first he pretended a wish to restore Charles IV. to the throne; but perceiving Madrid to be in a ferment, and having the two kings in his power, he obliged them both to sign a formal abdication, and the infants Don Carlos and Don Antonio renounced all claim to the succession. This self-sacrifice effected, Napoleon proceeded to fill the vacant throne with a king that should do all his will. On the 25th of May, therefore, he issued a decree, declaring the throne of Spain vacant by the voluntary abdication of the reigning family, and ordering an assembly of prelates, grandees, etc., to be held at Bayonne, for the purpose of fixing the basis of a new government. A commission was also established for secularizing the lands of the church; which, as it vitally affected the covetousness of the priests of the Virgin Goddess, stirred up the exasperation of the public they controlled, indescribably. The result of the convention at Bayonne was, that, on the 6th of June, 1808, Napoleon conferred the crown of Spain upon his brother Joseph, who abdicated his kingdom of Naples in favor of Joachim Murat, who had married the sister of the wonderful man!

Such was the state of affairs in Spain, preparatory to his operations “to whom it was given to scorch the” Spaniards and Portuguese “with fire”. The renunciation of the crown in favor of Napoleon was the signal for a general insurrection. The patriotic flame burst forth in Asturia, whence it spread into Galicia, and into several districts of Leon. A declaration of war was formally published by the assembly at Oviedo, which also sent deputies to request the assistance of heretical England against the infidel French! The request was immediately acceded to, and every possible assistance in arms, munitions, and men, were lavished in support of the adherents of the Inquisition, and worship of the Image of the Beast! The scorching operation now began in all the intensity of “great heat”. The success of the insurgent Spaniards during June and July were important and “brilliant;” while the losses of the French were greater than they had ever been in so short a period since the accession of Napoleon to the imperial

throne. They now considered themselves to be fully adequate to their expulsion; which a little time, however, convinced them was a fatal delusion. They seemed to decline the aid of the British forces in the north; and recommended in preference an expedition to Portugal, a suggestion to which England acceded.

The French, in the two months under generals Murat, Dupont, Moncey, and La Febvre, had lost about fifty thousand men; and by the victory of Vimeira, and the convention of Cintra, they were expelled by the British from Portugal; who also captured the Russian fleet in the Tagus.

The new king Joseph, after a brief residence of seven days in Madrid, found it necessary to retire precipitately towards France, not forgetting to carry off with him the crown jewels, and other valuables of the palace. This state of affairs determined Napoleon to enter Spain, and to conduct the war in person. On the 2nd of December, after defeating three native armies, he reached Madrid; which was now a horrible scene of confusion, being in the power of an ungovernable rabble. The city was surrendered on the 4th; and having reduced its affairs to order, he hastened to try to cut off the retreat of the English army under Sir John Moore, who was falling back upon Corunna. On arriving at Astorga, he found that the expected prey had eluded his grasp; he therefore turned over to his generals the further operations against it, and soon after returned to France.

Though I shall now proceed to the exposition of the fifth vial, the reader must bear in mind, that the wrath of the fourth vial is not exhausted. Like that of the second, the fourth continues its concurrent operation, until that “powerful and extraordinary mortal, Napoleon,” is securely caged upon the rock of St. Helena.

Europe at the height of Napoleon’s power. The Holy Roman Empire has been brought to an end after a millennium of misrule; the map of Europe re-drawn, and the Emperor’s nominees set in power. Napoleon remarkably fulfilled the prophecies of the first five vials (Rev. 16)—*Publishers*.

7. Act V—The Fifth Vial

“And the Fifth Angel poured out his vial upon the THRONE OF THE BEAST; and it was his kingdom which had been darkened; and they did gnaw their tongues with the anguish, and blasphemed the Deity of the heaven because of their pains, and because of their ulcers; and they repented not of their works”—Verse 10.

The subject of the outpouring of the fifth angel’s vial of wrath, was “*the Throne of the Beast.*” After giving the reader this information, it is added, that “*it was his kingdom which had been darkened*”—*egeneto he basileia autou eskotomene*: which was in effect saying, that the work of the preceding vials consummated in the fifth, had darkened *the kingdom of the Beast*.

The kingdom of the Beast was coextensive with the “Holy Roman Empire,” and the countries of the Apocalyptic Babylon, as symbolized by the Beast of the Earth, and the Beast of the Sea; whose populations all worshipped the Image of the Beast, enthroned upon the Seven Mountains. The spiritual authority is superior to the temporal in dignity, if not in material power; but, where the spiritual and temporal are united, and its decrees obeyed by all peoples and rulers, ecclesiastical and secular, the throne it occupies is emphatically “*the throne*” of such a dominion. The kingdom of the Beast had many thrones occupied by secular potentates, none of whom had any legitimate spiritual jurisdiction. Spain, Portugal, Sardinia, Naples, and so forth, had no authority in Rome and the Papal States; while in all these countries, the Old Man of the Seven Hills made kings and peoples tremble at his frown.

At the crisis of the fifth vial, only one thing remained, for the complete darkening of the political organization of which this throne was the chief, and that was, the obliteration of it from among the kingdoms of the world. When this should be accomplished, there would then be no throne to shed forth the sunlight of its glory upon the kingdom of the Beast. The Bourbon kings of France, and Spain; the kings of Portugal, of Naples, of Sardinia, of Italy, were all wiped out; and the Holy Romano-German empire dissolved. All these old things had passed away; and all things had become new; in relation to which, the Pontifical Throne was a deformity and a curse. While therefore, the new things flourished in glory and power, this relic of an effete barbarism was decreed of Heaven to be wrathfully precipitated into darkness; and there to remain, until the reaction of unrepentant wickedness should cause its emergence from the shadow of death, in preparation for a second and final catastrophe at the hand of Christ and the Saints.

8. Historical Exposition

The peace of Tilsit had completely extended the new Frank domination over the Continent of Europe. By the judgments of the fourth vial thus far developed, Prussia was reduced by one-half; the two kingdoms of Bavaria and Wurtemberg were erected as a barrier against Austria; and the two feudatory kingdoms of Saxony and Westphalia, as a counterpoise to Prussia. Russia remained the only power untouched, though scathed. The Man of Destiny followed more and more the steps of Charlemagne. He had caused on the day of his coronation, the crown, the sword, and the sceptre of Charlemagne to be carried before him. But unlike Charlemagne, who went to Rome to be crowned by the Pope, he caused the Pope to come to him in Paris, not to crown, but to consecrate his dynasty in the estimation of the worshippers of the Beast's Image; and modelled his new states upon the vast empire of that conqueror. The object of the resurrected and ascended witnesses of the Revolution of 1789, had been to destroy the Beast and his Image, in the re-establishment of the liberty of peoples; it had made citizens, and changed Europe into republics—a state of things in no way typical of the future permanent results of the postresurrectional labors of the Saints, when under the command of “the Prince of princes,” they shall have finished and rested from their labors. The work of the Revolution was simply transitional. The subversion of the ancient political order by a republican policy, prepared the way for what followed. Napoleon established a new military hierarchy, turned citizens into vassals, and transferred republics into fiefs. Potent and energetic as he was, and appearing upon the stage after a shock that had shaken the world to its centre and perfectly paralyzed it, he was enabled for a season to arrange it as he pleased. Thus the “great empire” grew up, with a civil discipline at home, which rendered France as obsequious as an army; and abroad, with its secondary kingdoms, its confederate states, its grand fiefs, and its supreme chief, “emperor,” “mediator,” “protector,” and “king;” a perfect *type* of that greater and more glorious empire to be established by the Lord Jesus and his Brethren, as the result of “the war of the great day of the almighty Deity,” which pervades the period of the seventh vial. Napoleon no longer experienced any resistance, and his commands were obeyed from one extremity of the European Continent to the other. The imperial power was at this moment at its maximum; and England, which had then eleven hundred vessels of war, was the only power that resisted his will.

Europe after Napoleon. The Congress of Vienna (1814–15) re-drew the map of Europe once again. The defunct Holy Roman Empire was superseded by the German Confederation, and Austria received territories in N. Italy. Minor adjustments took place until the Great War of 1818–19—*Publishers*.

At this crisis, as if to manifest his contempt, and to mark his defiance of all the potentates of Europe, Napoleon gave an extraordinary proof of confidence in the plenitude of his power, in the publication of the following decree, which signalized the approaching outpouring of the Fifth Vial, dated May 1808. "Whereas the temporal sovereign of Rome has refused to make war against England, and the interest of the two kingdoms of Italy and Naples ought not to be intercepted by a hostile power; and whereas the donation of Charlemagne, *our illustrious predecessor*, of the countries which form the Holy See, was for the good of Christianity, and not for that of the enemies of our holy religion: We therefore decree, that the *uchies of Urbino, Ancona, Macerata and Camerino*, be forever united to the kingdom of Italy: to which kingdom all cardinal prelates and natives of these districts are commanded to return by the 5th of June, on pain of confiscation of goods". This singular and salutary exercise of despotic power called forth a declaration from the Pope in which he maintained the rights of his See, and earnestly protested against the intended spoliation. This, however, did not prevent the entry of a French army, which took possession of all the strong places in the ecclesiastical territories. And this was followed by the annexation of *Parma, Placentia, and Tuscany* to the French empire; so that the kingdom of Italy was now guarded on every side by the empire.

After the lapse of some months, the Pope's protest was enforced by a sentence of excommunication against the authors and instruments of the act of spoliation. This was productive of new violence on the part of Napoleon, his "most dear son in Christ!" In 1809, the wrath of the fifth vial at length descended upon "the throne" itself. Its pontifical occupant, the Name of Blasphemy upon the Seven Heads of the Beast-Dominion, was arrested by his order, and brought as a captive to Avignon, in fulfilment of the saying, "He that leadeth into captivity shall go into captivity" (ch. 13:10). But this was not all. A provisional government was established in the ecclesiastical states; the Inquisition was abolished; many temporal and spiritual abuses were abrogated; and various civil and judicial reforms were introduced. Rome itself, wonderfully improved and embellished in the hands of the Great Emperor, was degraded by decree from a sovereign to a subject rank. It was declared to be the second city of the New Empire; and empowered to send seven members to the Legislative Body; and a deputation, arriving from thence at Paris, presented an address of homage, to which Napoleon replied in style and language of an emperor of the West.

We have seen already that in the outpouring of the wrath of the third vial its plagues reached even to Rome; and that the papal states were transformed into the Roman Republic, in February 1798, when the Pope's temporal reign was declared to be at an end. On that occasion, the French ambassador wrote to general Buonaparte, "the payment of thirty millions (of francs) stipulated by the Treaty of Tolentino, has totally exhausted this old carcass; we are making it consume by a slow fire". It was on the 15th of February, while seated on his throne, and receiving the congratulatory worship of his cardinals, that the Pope was arrested by the French military, the ring of his marriage with the Romish Church torn from his finger; his palace rifled, and himself carried prisoner into France, where he died in August, 1799. All the territorial possessions of the church and monasteries were confiscated; all the sacerdotal vestments of the Pope and Cardinals were burnt; and the Pope's library, museum, furniture, and jewels, pillaged. This was a making of the Mother City "desolate and naked, eating her flesh, and burning her with fire;" not by the ten horns, however, but by the Revolution, as an earnest of what is yet to follow, at the hands of the Saints. But Rome was still the sovereign city of a Roman State, though it had lost its imperialism. But even this was soon after restored to her. Buonaparte's absence in Egypt, and the temporary success of the allies under the "invincible Suwarrow," enabled the worshippers of the Beast's Image to elect a new pope, Pius VII., March 13, 1800; and to repair for a time, the ruin of the papal throne. Buonaparte's usurpation, and his restoration of Romanism in France, excited the hopes of the Pope, with whom he made a concordat in 1801. But they proved quickly delusive. "The designs of Napoleon," says Ranke,

“were now (in 1805) revealed. The Constituent Assembly had endeavored to emancipate it-self entirely from the pope. The Directory wished to annihilate his authority. Buonaparte’s notion was to retain him, but in a state of absolute subjection; to make him a tool of his own boundless ambition”. After a while he was permitted to return to Rome. But, on his resistance to Napoleon’s views, there followed in 1809, the outpouring of the wrath of the fifth vial upon the throne, originally given to him by the Dragon (ch. 13:3), in consequence of which the Roman State was abolished, and there was neither republic nor kingdom upon the Seven Hills.

The occasion of this disaster to the Pope was his sympathy with heretical England, then campaigning against the French in Spain, a diversion to their arms, which afforded Austria another opportunity of trying to restore the shattered fortunes of the Beast’s kingdom. This obstinate and determined champion of the Image, seized the opportunity of Napoleon’s absence and that of his army in Spain, and determined to make one more powerful effort for the re-establishment of the old order of the European world. A hundred and fifty thousand worshippers of the Beast’s Image were marched into the field of blood and fire, and began the campaign in the spring of 1809. The Tyrolese rose in rebellion; king Jerome Buonaparte was expelled by the Westphalians; Italy was wavering, and Prussia was only waiting a reverse in the fortunes of the Great Emperor once more to take up arms. The campaign of the fifth vial commenced on the 18th of April. On the 22nd, the French and Austrians met in long and obstinate conflict at Eckmuhl. The slaughter was great, and the darkness of night alone rescued the Austro-Beast’s forces from ruin. After this, Napoleon advanced rapidly upon Vienna, the city of the Beast’s Dragonic Mouth (ch. 13:11; 16:13), the Imperial Aulic Council—into which, on the 10th May, he once more entered as a conqueror. As Napoleon used to say, “*the hand of God leads my armies*”. This was true; they were so led, until the mission marked out for him Apocalyptically was accomplished. On the 5th of July, the Austrians stationed at WAGRAM, were surprised and disconcerted by the appearance of the whole French army in order of battle. Next day at sunrise, the contest began, and continued till night. The result of the renewal of the battle was the dispersion and almost ruin of the Austrian armies, and the reduction of the Pope’s Protector to a forlorn and hopeless condition. Austria sued for peace, which was granted, and signed at the palace of Schoenbrunn, the headquarters of Napoleon.

This notable opening of the campaign of the fifth vial by the conquest of the fifth coalition, was the military occasion of the issuing of his decrees from Schoenbrunn and Vienna for the humbling and spoliation of the Romish Mother and her Pope; which he had been threatening to do from the time of his triumphant entry into Berlin, in November, 1806. At this crisis he had an interview with the Papal Nuncio at Dresden in the Cabinet of Frederick the Great; and alluding to the refusal of Pius VII to exclude the English from the Papal States, and to declare war against them, in spite of flattery, coaxing, intimidation, and the most fearful threats, he said, as related in M.D’Hausonville’s work, *L’Eglise Romaine et le Premier Empire*:

“The Pope is a holy man, who is made to believe all that they (Napoleon’s enemies) think fit to tell him. They have presented to him my demands under a false light, just as Cardinal Gonsalvi did; and thus the good Pope gets angry, and says he will let himself be killed rather than yield. Who wants to kill him? good Heavens! But if he does not do as I would have him, most assuredly I shall take from him the temporal domain of Rome, but I shall always respect him as Head of the Church. There is no necessity for the Pope to be the Sovereign of Rome. The holiest Popes were not so. I shall make him an excellent allowance 3,000,000f. a year—that he may suitably represent his office. I shall place at Rome a King or a senator, and I shall cut up his states into so many duchies. What I want is that the Pope shall accede to the Confederation, and that he shall be the friend of my friend and the enemy of my enemies. I am the protector of the Church, and the Pope must be with me if he wishes to remain a sovereign; and certainly he may continue to be so if he acts as I wish him, because I have never intended, as he has been told, to

take away from him the sovereignty of Rome. To come to the point, I have sent for you to tell you to quit Dresden in three days, and to signify peremptorily to the Pope that he must enter into the Confederation”.

The Bishop replied:

“Your Majesty will permit me to repeat what I have already said, that the Pope being the common Father of the Faithful, cannot separate from some to attach himself to others; and that his ministry being a ministry of peace, he cannot make war on anybody, nor declare himself the enemy of anyone whatever without failing in his duties and compromising his sacred character”.

The Emperor said:

“But I do not want him to make war on any one. I want him to shut his ports against the English, and to exclude them from his States, and that, as he is not able to defend his ports and his fortresses, he shall give them to me to defend. People have lost their heads at Rome. There are no longer any great men there, as in the time of Leo X. Ganganelli would not have acted so. How can the Pope imagine that I will consent to have between my Kingdom of Italy and that of Naples ports and fortresses which, in time of war, may be occupied by the English, and may endanger the security of my States and my people? I want to be secure in my own house, for the whole of Italy belongs to me by right of conquest. The Pope has not crowned me as King, but as Emperor of France, and I succeed, not to the rights of Kings, but to those of Charlemagne. If I allow Sovereigns to be in Italy, it is not that they should favour my enemies and give me cause of disquiet. I want you to tell all that to the Pope, and explain to him his real interests. I had better intentions with regard to the Pope. I should have carried them out, and may yet do so; but he prefers being miserable and obstinate. If you are fortunate enough to persuade him, you do him a great service. I warn you, however, that all must be settled by the 1st of January, (it was then the 12th of November). Either the Pope will consent, and in that case will lose nothing, or he will refuse, and in this case I shall take his States from him. Excommunications are no longer in fashion, and my soldiers will not refuse to march whithersoever I bid them. Remember Charles V., who kept the Pope prisoner, and had prayers said for him at Madrid. I will do the same if I am driven to it. The Pope should not forget that I have raised up the altars in France; that I have restored religion; that I protect it in Germany, and that I shall continue to do so. Almost the whole of Catholicity is under my sceptre. *The hand of God leads my armies*, and this apparently is what displeases the Pope. He wants to cross me in every way. In Italy, in France, I have done much for the bishops and the priests. Everybody is content; but Rome is angry. It is not the Pope’s fault; it is Antonelli’s, and that other Cardinal he brought with him to Paris—how do you call him? Oh, aye!—Di Pietro. Di Pietro is an obstinate theologian who has no political views. The Pope complains of his poverty, and that he has not wherewith to go on. It is his own fault. I have paid (and more than I ought) the expenses of the first passage of my troops. I would have paid the second, the third—all the rest; but he wants to quarrel. Well, then, let them do so. I shall pay nothing more. Let the Pope only do as I would have him, and he shall be paid for the past and for the future”.

Yes, Rome was angry, and the Pope persisted in his refusal. It is true, that excommunications were out of fashion; but angry and imbecile Rome, upon whom all experience is lost, still had faith in folly. Pius VII. hurled his mimic thunder against the emperor on June 10, 1809: but the Papal Jupiter had lost all his thunderbolts, so that the only party injured was his lying and blaspheming self. It was received with ridicule, and an order for his arrest. He was carried off prisoner to Savona, where he was detained nearly two years. While there he conceded the main point required by Napoleon, as stated in a Brief, bearing date Aug. 5, 1811, the preliminary condition of which was his separation for ever from Rome. On the approach of a British fleet, he was removed from Savona, Jan. 1812, to Fontainebleau. The Archiepiscopal palace of Paris had been repaired for his reception: for it was Napoleon’s policy and intention to fix him and the Papal See in that abode: so that he could have “the False Prophet” (ch.

16:13; 19:20) then no longer the Image of the Beast, under his own eye and restraint in the New Capital of Catholicity. But, the sudden and wonderful overthrow of Napoleon's power prevented the establishment of his purpose. In 1814, "Catholicity having deserted him," says *De Pradt*, "four heretical kings (Russia, Prussia, England, and Sweden) bore the Pope back to Rome".

Thus as the result of the terrible plagues of these vials the kingdom of the Beast was darkened, but not destroyed. The power of Napoleon, the Scorcher of the Beast, began to wane after he had executed the divine purpose of blotting out his Roman throne. He had divorced Josephine, and allied himself to the sanguinary and heaven-cursed pope-protecting house of Austria, by marriage with Maria Louisa, in March, 1810; and now, in 1812, with the Anglo-Spanish war upon his hands, he proceeded to precipitate the armies of Europe upon the Magogian empire of Rosh, Meshech and Tobl. In alliance with Prussia and Austria, which engaged to assist him with very considerable forces, he began the fatal invasion of Gog's dominion with a mighty host of six hundred thousand men. On the 17th of August, after a furious contest at Smolensko, the Russians retired from the city, which they left to the French burning and in ruins. On the 7th of September the two armies, the Russian of two hundred and twenty thousand, and the French of a hundred thousand, met at Borodino. Seventy thousand Russians, and forty thousand French, killed and wounded, lay upon the field. Moscow, the capital of Meshech, was evacuated by order of its governor, Rostopchin; and two hundred thousand human beings, of both sexes; and of every age, became wanderers, preparatory to its conflagration. Napoleon arrived at the Kremlin, and was now at the zenith of his fortune. Fire burst forth in every direction. In speaking of it, he said, "this terrible conflagration ruined every thing. I was prepared for all but this: it was unforeseen; for who would have thought that a nation would have set its capital on fire? It was a spectacle of a sea and billows of fire, a sky and clouds of flame; mountains of red rolling flames, like immense waves of the sea, alternately bursting forth, and elevating themselves to skies of fire, and then sinking into the ocean of flame below. Oh, it was the most grand, the most sublime, and most terrific sight the world ever beheld!"

His retreat from Moscow was most disastrous. The wrath of the fourth and fifth vials descended upon the hosts drawn from the nations worshipping the Beast's Image with terrible effect. They perished by thousands from cold, famine, pestilence, and war; so that, according to Segur, only a sixth part re-crossed the Russian frontier. He had lost an army, the most formidable, perhaps, that any nation had ever brought into the field. The wars of modern Europe had furnished no instance of so extensive and complete a destruction; nor ever will again until Gog himself shall fall upon the mountains of Israel under the outpouring of the wrath of the sixth vial: nor does history record any event like it since Xerxes' invasion of Greece, B.C. 481.

This terrible destruction of the hosts led by Napoleon, was followed by the invasion of France by the British, Who had expelled his armies from Portugal and Spain: and by the Russians, Prussians, and Swedes forming a sixth coalition for the restoration of the ancient order of things. The die was now cast; and the tide of events was turned. The priests, the men having "the sign of the Beast in their right hand" (ch. 13:16) secretly conspired against him since his rupture with the Blasphemer of the Seven Hills; and the humiliated dynasties aspired to restore themselves. Negotiation had been tried, but failed; so that nothing but the outpouring of more wrath could determine the result. Deprived of the support of the people, who, in 1814, were mere spectators of the last act of the drama, Napoleon stood alone against the world, with a handful of veteran soldiers, aided by his genuis, which had lost nothing of its audacity and vigor. He had to contend with the grand allied army of three hundred and eighty thousand men, marching from the north and east under Schwartzenberg by way of Switzerland; Blucher, by way of Frankfort; and Bernadotte, by way of Belgium—all aiming to concentrate upon Paris. Napoleon dexterously placed himself between Blucher and Schwartzenberg; he flew from one army to another, and beat them both in succession. His combinations were so powerful, his activity so great, and his

manoeuvres so certain, that he appeared on the point of entirely disorganizing these formidable armies, and by the annihilation of them to put an end to the coalition.

But if he conquered wherever he was present himself, the enemy gained ground wherever he was absent. He was badly and treacherously supported by his generals. At length Paris, the only capital of the Continent which had not been invaded during the awful outpouring of these terrible vials, now beheld the hosts of all Europe entering upon its plains, and on the point of undergoing the common humiliation. It capitulated in the absence of Napoleon, March 31st, 1814, just 1260 years after the settlement of Italy by Justinian's Pragmatic Sanction, A.D. 554. Eleven days after, perceiving that further resistance was fruitless, he surrendered, and he renounced for himself and his children the thrones of France and Italy; and on the 20th of April, withdrew from the Continent to his little principality of Elba.

But, the worshippers of the Beast's Image, assembled in congress at Vienna, soon found, that between this minister of heaven's wrath upon blasphemers, and them, there could be neither truce nor peace. The astounding fact was communicated to them by Talleyrand, that the Exile of Elba had returned to France; that the Bourbon they had set up for king had fled; and that Napoleon was reinstated on the throne! They roared every one with the laughter of dæmons at the news; their merriment, however, did not last long—the event was too pregnant of mischief to be sported with. They threatened him with public vengeance as the enemy and disturber of the tranquillity of the world. All Europe now rang with preparations for war. Napoleon offered them peace, and to abide by the treaty of Paris; but his offers were disregarded; the Seven Spirits of the Deity had not energized him for peace; but to scorch the men of the Beast with fire: they had not yet had enough of this; therefore their hearts were hardened, and Britain, Austria, Prussia, and Russia, in a *seventh* and last coalition, decided again to try the arbitrament of fire and sword.

Map showing the chief places of importance in Napoleon's life and the routes he followed in the course of his campaigns. Remarkable success attended his arms so long as he limited his depredations to Roman Catholic countries, and chiefly those of the Holy Roman Empire (Central Europe), but disaster befell him outside those areas. He failed in the Middle East and in Russia. In 1812 he invaded Russia, but although he reached Moscow he was forced to retreat in midwinter through devastated countryside, and only one-sixth of his Grand army survived. His forces thus depleted he was compelled to capitulate when France was invaded by a European coalition in 1814. He was banished to Elba, but the following year, encouraged by news of French discontent under the restored Bourbon monarchy, he secretly left the island, and was received with jubilation throughout France. This led to war, and to Waterloo where he was decisively defeated. He was detained on the remote Atlantic island of St. Helena, where he died on 5th May 1821—
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The result of this appeal was the victory of Waterloo, June 18, 1815. The loss on both sides was immense; and all concerned "were scorched with great heat". It was the last battle of him to whom "it was given to scorch the men" obnoxious to Divine wrath for their blasphemies and evil deeds, "with fire". Perceiving that he was no longer the object of public confidence, he declared his conviction that his political life was terminated, and again abdicated the imperial crown on the 22nd of June. Having issued a farewell addressed to the army, he left Paris on the 29th for Rochefort, intending to embark for the United States; but being unable to elude the vigilance of the English cruisers, and apprehensive of falling into the hands of the Russians, Prussians, and Austrians, whom he had so dreadfully "scorched", he surrendered to the British on the 15th of July, and claimed their protection. The island of St. Helena in the South Atlantic was assigned to him as his future residence by the Allied Powers. This was the

sinking of “the sun of France” into the darkness of the shadow of death. His energetic protest against it was unheeded. He arrived there in safety in the fall of 1815; and, after a rest, from his thundering and scathing labors, of over five years, he expired on the 5th of May, 1821.

9. Napoleon “the Great” a Type of Christ the Man of War: or the Events of the Hour, a Type of the Hour of Judgment

“And the same hour there was a great earthquake” (ch. 11:13). This “same hour” is characterized as that in which the Two Tormenting Prophets, having risen from three lunar days and a half of years of political death, ascended to the possession of terrific power in the government, or heaven, in the sight of their enemies. The three days and a half, and the 1260 days of their sackcloth prophesying, styled in ch. 11:6, *hen hemera is auton tes propheteias in their days of the prophecy*, both ended together. The common terminus of these two periods was A.D. 1789–’90; and signalized the commencement of the “same hour,” or twelfth part of “a time,” equal to thirty years. These ended with the beginning of the outpouring of the sixth vial, and the death of the “Man of Destiny,” who had figured so gigantically in the ministration of the wrath of the third, fourth and fifth vials. As the Hour began with the ending of one prophetic period, so it ended with the termination of another—the 1290 days of Dan. 12:11. It was *an* hour of judgment upon the Beast, to “slay it, and to give its body” politic to “the burning flame;” but not *the* hour. Between “a” or “an,” and “the,” there is all the difference existing between type and antitype, shadow and substance. Napoleon, “the most gigantic being of modern times,” was *a* man of destiny, but not *the* Man of Destiny; who is indeed yet to appear, and before whose almightiness the gigantic proportions of Napoleon’s glory and renown will shrink into the dwarfish insignificance of a babe. Still, as compared with other mortals, “this extraordinary man, whose name for twice seven years had filled the world with wonder and amazement,” was a giant of immense proportions, contending for universal monarchy, which, for a moment, in the Beast’s territory, he may be said to have realized. He was *the man of the hour*, whose tormenting pains and ulcers caused their victims to “gnaw their tongues,” as the earnest, or instalment, of that more terrible torment that awaits them in “the Hour of Judgment,” in the presence of the Lamb (ch. 14:10, 11).

The Hour of Judgment, in which “the Man of War” celebrated by Moses in his song, develops himself as the Man of Destiny, is characterized in its incipency, by the preparation of a people to whom judgment may be given. This preparation, which is antitypical of that in 1789–’90, and at the termination also of a symbolic period of 1260 days, consists in a resurrection and ascension process. This resurrection and ascension are greater than the resurrection and ascension of the two tormenting prophets; for the antitype and substance are always grander and more intrinsically important than type and shadow. The earth is to be made to cast out, or bring forth, literally, the feeble; but poetically, the dead—*aretz repheim tapil* (Isa. 26:19). These feeble ones all appear before the *bema*, or tribunal of justice; not before the *thronos*, *throne* or seat of dominion: and there, having been previously made capable of so doing, by the impressment of their identity, they every one give account of themselves to Christ, “the Judge of the living and dead”. The approved among them being accepted as “holy, and unblameable and unprovable in his sight,” are arrayed in the symbolical “fine linen pure and bright”—that is, what Paul terms in Rom. 8:11; 1 Cor. 15:54 and 2 Cor. 5:4, *to thneton*, “the mortal” is quickened in the twinkling of an eye; and in this momentary operation, raised from corruption to incorruption; from dishonor to glory; from weakness or feebleness to power; from earthiness to spirituality: so that, being clothed upon with the house from heaven, “THE MORTAL” is “*swallowed up of the life*”—*hina katapothē to thneton hupo tes zoes*. The life-power which descends upon it, permeates it in all its

substance; so that “the corruptible” becomes incorruptible, and “the mortal” becomes immortal; and the raising of the “building from the Deity, the house not made with hands,” is complete.

The people thus prepared, the Firstfruits redeemed from among men for the Deity and the Lamb, in whose mourn was found no guile, stand faultless before the throne of dominion, and become sharers in it. They ascend to power, and in the prophetic vision are seen standing upon Mount Zion with the Father’s Name impressed upon their foreheads (ch. 14:1–5). As for the rest of the feeble earthborns, they are deemed unworthy to be raised to “glory, honor, incorruptibility, and life”. Their record is unclean. They are convicted liars, hypocrites, deceivers, and seducers, who have “held the truth in unrighteousness,” and walked faithlessly in the prejudices and conceits of their corrupt nature. Having thus, and in many other ways, proved themselves enemies of the cross of Christ, and sowers to their flesh, they are sentenced to reap according to their sowing. They are repudiated by the Man of Destiny, who indignantly expels them from his presence as unworthy to share with him in the throne of his glory.

Having thus separated the wheat from the chaff, and gathered the former into his barn, he confers upon his accepted brethren the honor of co-operating with him in the execution of “*the judgment written*,” and of accompanying him whithersoever he goes in the work, not merely of casting a dark shadow over the kingdom and throne of the Beast, as under the fifth vial; but of effectually and finally slaying the Beast, and destroying his body, and giving it to the burning flame (Dan. 7:11). Napoleon’s work in his hour, assisted by his talented generals, was the type, or shadow cast before, of the work yet to be performed by Christ, the Man of War, and his brethren in arms, upon the same Beast, under the Seventh Vial, and in the terrible hour of his judgments. Napoleon and his marshals at the head of the French, was the shadowy representation in real life of the scene exhibited in ch. 19 of this prophecy, where Christ, the Faithful and True Warrior, is seen with his Brethren at the head of the Jewish white horse (Zech. 10:3), making righteous judicial war *upon the same enemies*, the worshippers of the Beast and his Image, that Napoleon scorched so effectively. And further, when his work was consummated, where among the Powers was the Papacy? It was nowhere. For about six years, the Papacy had no place in the Napoleonic Empire; neither in the antitypical dominion of Jesus and his Brethren will such a curse and blasphemy be tolerated. Napoleon effected a temporary abolition of it, and deprived Rome of its sovereignty for a while; but Christ Jesus, the king-breaker and king-maker of the future judicial hour, will abolish it forever, and sink Rome in the unfathomable abyss of fire, to be “found no more at all”. Seven thunders, styled “*Coalitions*,” were organized against the French by the Powers of the world. These, however, were not *the* Seven Thunders whose utterances John was commanded not to write. The former were only the shadows of the future coalitions that will be formed against the King of the Jews, for the like purpose for which they were formed against the Emperor of the French, as being “the enemy and disturber of the tranquillity of the world, and hostile to its civil and social relations”. Napoleon and Jesus Christ are both chargeable with this hostility. The tranquillity of the Beast and his Image, and the perpetuity of their dynastic, civil, and social, institutions and relations, are doubtless highly desirable to all who profit by them. But, it is contrary to the Divine purpose that the wicked be at peace. The Deity hath decreed that there is no peace for them. It is only to the righteous that abundance of peace is promised. He therefore raised up Napoleon, and strengthened him by His power; and hath raised and exalted Jesus, and made him strong; and will send him again into the world under the sixth vial, to take peace far away from the worshippers of the Beast’s Image; and to destroy them and their institutions, by “the energy whereby he is able to subdue all things to himself”. Coalition after coalition will, doubtless, be formed against him; but, they will only serve, as under the third, fourth and fifth, vials, to bring their hosts up to the field of slaughter; that they may be “tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”.

I cannot suppose, that these resemblances between Napoleon’s Hour, and Christ’s Hour, of

judgment, can be accidental. I am persuaded rather, that they are designed, and that the one series is prefigurative of the other. Cyrus, in his conquest of Babylon, restoration of Judah, and laying the foundation of the temple, was a type of Christ in future and similar undertakings: Constantine “the Great” in the conquest of the “great red dragon,” whom he ejected from the heaven; and in his deliverance of the church from his sanguinary power, was also a type of Christ in his yet future work of slaying the Scarlet-colored Bbeast, delivering his downtrodden people, binding the Dragon, and shutting him in the abyss: and I am satisfied, that Napoleon “the Great” should be associated with them in their typical relation to him. The parallel between Napoleon and Christ is still further remarkable in this, that they both were plebeian and poor in their beginning; and commanded by their wonderful works the attention and admiration of mankind. They were both friends of Israel, and enemies of their oppressors; Christ was born to be a king, and therefore a military commander, which Napoleon became by extraordinary ability and success. They both entered upon their career in youth, to the confusion of the wise and prudent. Christ is the *Mediator* of the Commonwealth of Israel; Napoleon was the legally constituted *Mediator* of the Helvetic Commonwealth. Napoleon was king of Italy, emperor of Europe, and “Protector of the Church;” Christ is King of Israel, the destined Emperor of the world, and Protector of the Faithful in all future time. Napoleon abolished the ancient dynasties, gave their thrones to his brothers and relations, and darkened the kingdom and throne of the Beast; Christ will abolish all dynasties, will give their thrones to his Brethren, and destroy finally the same kingdom and throne: Napoleon suppressed the Papacy; Christ will destroy it, and leave not a wreck behind. In fine, I know not how the reader may view these things, but for myself, I see in the transformation of Europe under the first, third, fourth, and fifth vials; and in the military development, constitution, and triumph of the Napoleonic empire, a shadowy representation in real life of the approaching transformation of the world; and of the military development, dynastic constitution, and victorious establishment of the kingdom and empire of Christ and his Brethren, by the concluding judgments of the sixth, and all the plagues of the seventh, vials. There is an universal monarchy in these vials, whose judgments are not only destructive, but formative; and whose sovereignty will command and compel the obedience of all peoples, nations, languages, and rulers, to earth’s utmost bounds (Dan. 7:14, 27; Psa. 2:8, 9). “Hitherto is the end of the matter:” and a glorious consummation it will be.

10. The Papal Image-Worshippers Blasphemous and Unrepentant

“And they gnawed their tongues for the pain; and blasphemed the Name of the Deity, who hath power over these plagues, and they repented not to give glory to him, And they blasphemed the Deity of the heaven because of their pains, and because of their ulcers; and they repented not of their works”—Verses 8, 11.

The intense sufferings of the Beast’s Image-worshippers under the outpouring of the wrath of the fourth and fifth vials, is forcibly expressed by the saying, “they gnawed their tongues for the pain”. Illustrative of their great misery, Sir Walter Scott’s account is appropriate. “The French army,” says he, “was poured into some foreign country by forced marches; without any previous arrangement of stores or magazines for their maintenance; and with the purpose of maintaining them solely at the expense of the inhabitants. This species of war was carried on at the least possible expense to his (Napoleon’s) treasury; but at the greatest possible expenditure of human life, and the incalculable increase of human misery”. “The officers gave the soldiers authority to secure supplies by what was called *la maraude*, or plunder. When marching through a thinly peopled country, or when the natives and peasants offered resistance, then the soldiers became irritated at the danger they sometimes incurred in collecting provisions. Relentless and reckless, besides indulging in every species of violence, they increased their

own distresses by destroying what they could not use. Famine and sickness were not long in visiting an army which traversed by forced marches a country exhausted of provisions. These stern attendants followed the French columns as they straggled on. Without hospitals and without magazines, every straggler who could not regain his ranks fell a victim to hunger, to weather, to weariness, or the vengeance of an incensed peasantry. In this manner the French army suffered woes, which till these tremendous wars had never been the lot of troops in hostilities carried on between civilized nations”.

As a specimen of the sufferings of non-combatant inhabitants of the Beast’s territory on the actual scene of hostilities, the following extracts, borrowed by certain writers from official Reports, published by a committee in London, descriptive of the calamities consequent upon the campaign of Leipsic in 1813, may suffice. In a letter from the city of Leipsic, dated Nov. 1813, and addressed to the British Nation, the writers say:

“We have before our eyes many thousands of the adjacent villages and hamlets—landed proprietors, farmers, ecclesiastics, schoolmasters, and artisans of every description—who were some weeks since in circumstances more or less easy, but now without a home, stripped of their all, and with their families perishing of hunger. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes”.

Again;—“The destruction and distress which marked the countries through which the French army fled from the bloody fields of Leipsic were altogether indescribable. Dead bodies covered the roads. Half consumed French soldiers were found in the ruins of the villages destroyed by the flames. Whole districts were depopulated by disease. For a month after the retreat no human being, no domestic animal, no poultry, nay, not even a sparrow was to be met with: only ravens in abundance were to be seen, feeding on corpses”.

And again:—“On the borders of Silesia seventy villages have been almost entirely destroyed”. “In Upper Lusatia the whole tract between Bautzen and Galitz, which has been repeatedly traversed by the marches and countermarches of the armies, is reduced to a desert”.

“At Hamburg 50,000 inhabitants, or perhaps, even 70,000, have left, and in part been driven from their homes; destitute of all means, and literally starving for want of the common necessities of life. From the hospitals and infirmaries old and weak persons were driven in herds out of the Altona gate. Some having been long unaccustomed to the air, and exposed half naked to a cold of 19°F, turned mad”.

Such were the “*pains*” and “*ulcers*” which tormented the inhabitants of all the countries of Papal and Protestant Europe, as they became in turn the scene of warfare. They were certainly terrific, and calculated to make the subjects of them “gnaw their tongues for the pain;” and, contemplated from a humanitarian standpoint, greatly to be deplored. But, when it is remembered, that they were worshippers of an imaginary ghost of a dead woman, they called “the Virgin Mary, and Holy Mother of God;” were Protestant Blasphemers of the Deity’s Name; and the representatives of those who hunted from their homes their “heretical” friends and neighbors whom they burned to death, or drove from the haunts of men, to perish in the woods by hundreds, yea, by thousands, of hunger, nakedness, and cold—when we remember this, we can but say, that they were rightly served; and respond with the voice from the Altar, “Even so, O Lord the almighty Deity, true and righteous are thy judgments!”

“It was the kingdom of the Beast which was darkened”—egeneto he basileia autou eskotomene.

Darkened, but not destroyed; for it still exists, and awaits the manifestation of the Ancient of Days to destroy it with “the brightness of his presence” (2 Thess. 2:8). The darkness which had overshadowed the Beast’s kingdom was dispelled by the events of 1814. The treaty of Pads, which deprived Napoleon of the throne; and that of Vienna of 1815, which reconstituted Europe—afforded “the Holy Alliance” and its sympathizers, an opportunity of showing whether they had learned wisdom and true holiness, by the scorching experience they had passed through. But they soon showed that they had learned nothing

in that direction. Wise powers would have argued from the past, that “the Deity of the heaven, who had power over these plagues”, must be highly incensed, incensed in the ratio of the severity of the plagues, against Greeks, Latins, and Protestants, represented in the Holy Alliance, by Russia, Austria, and Prussia; and that it behooved them to reform from that system of error so signally condemned by the plagues they had been subjected to. But their legislation evinced that they were as great fools as ever, and as much devoted to the lies and unprofitable vanities of their ancestors, as they were before the calamities and disasters of the past twenty-five years were inaugurated by the resurrection and ascension of the two tormenting prophets, whose scorching representative they had recently dethroned.

“They blasphemed the Name of the Deity of the heaven”. They gave expression to their blasphemy in their deeds. They committed the most blasphemous act against his Name in their power, in re-establishing upon the Seven Heads, or Mountains, “the Name of Blasphemy.” They delivered the Pope from captivity; and restored to him his pontifical throne and kingdom, which had cost so much human blood and misery to darken. He had learned nothing, and forgotten nothing of his blasphemy. In his proclamation from Cezena, May 5, 1814, a little before reentering Rome, he characterized himself and his office by the papal title of *“the Vicar of the Deity upon earth”*. The acts following this re-assertion of the old impiety were in blasphemous harmony with it. A few days after the proclamation, he crowned at Ancona, with all the sanctimoniousness of superstition, a “miraculous image of the Virgin,” the duplicate of that at Rome, as the guardian and saviour of Ancona; and decreed its festival, and connected a plenary indulgence with its worship. The Name of the Deity for salvation was superseded as of old, by the merits of the saints of the Romish calendar, and of the phantasm, styled by the worshippers of the image, “the Blessed Mary always a Virgin”. Bible Societies were special objects of papal wrath. They were declared to be tares in the midst of wheat, and wolves in the guise of lambs; while the scriptures themselves circulated by them, unaccompanied by Romish explanations, were denounced by Leo XII in 1824, as poisonous pastures, and the gospel rather of the devil than of the Deity. And in 1825, he published a *Bull of Jubilee*, promising to exhibit Christ’s cradle, as an attraction to the pilgrimage; and with authoritative instructions to the pilgrims to call upon the Virgin Mary, as the great advocate for sinners, on that day of grace and mercy.

“And they repented not of their works”—*hou metanoesan*, they changed not their old mode of thinking, feeling, and acting in regard to the worship and institutions of the Beast’s Image. The judgments of the Deity are intended to alienate men from their iniquities, and to incline them to better things; and when they come to be executed by the saints, the world will learn righteousness (Isa. 26:9): in the absence, however, of such righteous executors of wrath, there is no hope of the world’s repentance, but it will go on to transgress more and more, till the cup of its iniquity overflows.

We have seen in the ninth chapter of this work, that the first and second woes, executed by the Saracens and Euphrateans upon the Greek division of the Apostasy, though they were of intense severity, worked no repentance in the Latins. They beheld Mohammedanism enthroned in the City of the Great Constantine; and the Trinitarian Superstition he had vindicated by the sword in conflict with the Dragon, trampled in the dust by the Moslem; yet in all this, they did not perceive the Deity’s repudiation of Catholicism; or, if they did, they would not be instructed and corrected by it. Thus, “the rest of the men who were not killed by these plagues,” the Latin Catholics of the West, “repented not of the works of their hands” (ch. 9:20, 21).

THE MEETING OF BLUCHER (PRUSSIA) AND WELLINGTON (BRITAIN) AT WATERLOO, 1815

At Waterloo the Prussians did not arrive until Napoleon at the head of the French and

Wellington in charge of the British had been engaged for more than five hours. Their appearance, however, settled Napoleon's doom, for, as fresh troops, they were able to continue an unrelenting pursuit when Wellington's forces were too exhausted to advance further. The famous meeting of the Allied commanders occurred near the farm of La Belle Alliance on the road to Charleroi, whither the French hosts fled in utter disorder. This sealed Napoleon's fate. He was banished to the island of St. Helene, where he died—*Publishers*.

SUMMARY OF NAPOLEON'S WARFARE

Napoleon's policies were anti-papal, and in many ways he sought to embarrass the Pope. In 1814, however, Napoleon was defeated, and in April of that year, banished to Elba, whilst Louis XVIII was placed on the throne of France. Meanwhile, in March of that year, the Pope was liberated and again entered Rome (from where he had been previously banished), and "paid his humble thanks to St. Peter". On 1st March 1815, Napoleon, having escaped, landed in France, and was enthusiastically received by the French. He again organised an army against the European coalition, but was ultimately defeated at Waterloo on 18th June. The Congress of Vienna met to redraw the map of Europe. The victors—Britain, Russia, Prussia and Austria—together with defeated France, balanced power and territory in Europe with the aim of preventing war, but often at the expense of the national affinities of the peoples affected. The main territorial adjustments were: France lost little, except the Rhineland to Prussia, which also gained some of Saxony; the defunct Holy Roman Empire (destroyed by Napoleon) was superseded by the German Confederation, headed by Austria; and Austria received territories in north Italy. Poland was divided between Austria, Russia and Prussia; and the Papal States were restored in Italy. An important change took place in 1870 with the termination of the Papal temporal power, and the establishment of the Second Reich by Germany. Nevertheless, the essential provisions of the treaty lasted for almost a century, until disturbed by World War I—*Publishers*.

From the killing of the Eastern Third by the capture of Constantinople, to the resettlement of Europe by the Congress of Vienna in 1815, three hundred and sixty-two years had elapsed; and notwithstanding the terrible plagues of the past twenty-five years, the Latins, both Romish and Protestant, showed themselves to be as unrepentant of their "works" as ever. These works and deeds are recited in ch. 9:20, 21; such as idols or images of gold, silver, brass, stone, and wood, which their hands had made, as representatives of the demons, *ta daimonia*, the "*disembodied spirits*," they worshipped as guardians, intercessors, ministers of grace, and mediators between Christ and men. The deeds of "the men who had the sign of the beast in their right hand, and in their foreheads," and who served as priests of these idols, vulgarly styled "the clergy", and of which they repented not, were murders, sorceries, fornication, thefts. And the people were like their priests. They continued to uphold and sanction all these abominations with the blindest veneration and devotion, till the exhausted patience of the Deity gave place, in 1796, to the terrible outpouring of the third vial, at the hand of his servant Napoleon, who, as "his servant Nebuchadnezzar" on a former occasion, gave the worshippers of images "blood to drink", and "scorched them with great heat". But, the events of the third, fourth and fifth vials have not brought the idolators to repentance; so as to cast their idols which they have made to worship, to the moles and to the bats (Isa. 2:20); and to abandon their murders, and their sorceries, and their fornication, and their thefts. We have seen how that the restored Pontiff evinced his incurable stupidity and idolatry in "solemnly crowning" a Madonna at Ancona, for incorrigible fools to worship. Demons and their images again became the fashionable objects of adoration. They repented not from these; but, in the words of Ranke, "the restored governments of Southern Europe *repented of their former insubordination to Rome*. They thought they had thus unchained the tempest by which themselves had been overthrown; and beheld in the Pope their natural ally." Thus, they failed to see the truth; that, instead of this, it was their fellowship with Rome in its villanies, superstitions, and blasphemies, that brought upon them all the evil by which they had been so dreadfully scorched. In France, the infatuated and demented Bourbons, after their restoration, dedicated their kingdom most especially to the disembodied nonentity, or *dæmon*, they call the Virgin Mary, as its patroness; they introduced those thieves and murderers, the Jesuits, whose society Pope

Clement XIV declared to be a public nuisance; and in his Bull dissolving it, says, that “he who endeavoured to let it loose upon society would be chargeable with high treason against the common interests and happiness of his species”. Of this treason the Bourbons were guilty; and by their oppression of antipapalists, showed that the murderous spirit of their ancestor Charles IX, of St. Bartholomew renown, was not yet extinct in them. But, the seed of evil doers is doomed to confusion and contempt. The indignation of the Deity descended upon their incorrigible dynasty, in 1830, and in 1848. The revolution of the former year abolished the elder branch; and the more remarkable one of the latter date, the younger branch of the Capets; to make room for the developments of the Second Napoleonic Empire, whose mission is, not like Napoleon “the Great’s”, to darken the kingdom of the Beast and his Image, but to create by its policy such a situation as is prefigured in ch. 16:13, 14, preparatory to the thieflike coming of the great Napoleon’s antitype, YAHWEH TZ’VAOTH, who will resume his work, and refuse peace to the world until the Beast is slain, and his body destroyed; and, with his False Prophet whom he upholds, is given to the burning flame, never more to insult the habitable with their accursed presence.

In Spain, also, “*they repented not of their works*”. Ferdinand, when restored to the throne, re-established both the Jesuits, and the popish “*Hell*”, styled the Inquisition; and “*heretics*” were again murdered at the burning stake. The subsequent civil wars, and continually recurring insurrections there, sufficiently indicate the indignation of heaven; and, as an earnest of what is to come, is measurably retributive of the blood of the innocent shed by the “reverend” assassins and thieves of Rome. In Sardinia the King, to whose tender mercies the Waldenses were made over by the treaty of Vienna, for no other reason than because they were Antipapists, revoked their privileges, and multiplied vexations and oppressions upon them. In after years, the king of Sardinia was defeated at Novara, and died an exile in a foreign land; and his son, Victor Emmanuel, now reigns king of Italy, a confederate of the Revolution, and a terror to the Pope.

In Austria, so terribly “*scorched with fire*,” they repented not. By concordat with Rome, they assumed their former relationship to the “Name of Blasphemy” on the Seven Hills. The Austrian kingdom of Lombardo-Venetia, being adjacent to the Pope’s temporal kingdom, the Austrian Government became the pillar and support of the papal throne—an alliance always fatal, and full of misfortune, to the power so connected. In Austria, the Jesuits became as active as ever in propagating popery, with all its lies and blasphemies. Thus, when the Jesuit Sorcerers in Hungary made any proselytes from Protestantism, they made them say that “the Pope cannot err; and that he has full power to forgive or retain sins, and to cast men into hell; that all he that he has established, whether out of the Bible or not, is true; that he ought to be honored with similar reverence to that paid to Christ himself; that those who oppose his authority ought to be burned at the stake, and to perish body and soul in hell; that the reading of the scriptures is the origin of all factions and blasphemy; that each priest is greater than the Virgin Mary because she was the parent of Christ but once, but the priest creates him anew again and again”. Such was the “sorcery” sanctioned by Austria in 1828. Her misfortunes had failed to make her rational and the fruit of her folly and idiocy has been reaped in the wrath that has revisited her, and the False Prophet, her ally, upon the Seven Hills, under the judgments concomitant with the outpouring of the Sixth Vial, by which she has been dried up, and her protectorate of the Pope virtually dissolved.

Lastly, in Naples and Tuscany, in short everywhere throughout Roman Antichristendom, the “lying miracles” which had ceased during French ascendancy, were renewed. Such is the testimony of the author of “*Rome in the Nineteenth Century*”. He remarks that “not one miracle happened during the whole reign of the French. It was not until the streets were purified with lustrations of holy water, on the return of the Pontiff, that they began to operate again”. When he reappeared in the city, miracles

revived. “Within this little month” (April, 1817), says he, “three great miracles have happened in Rome. The last took place yesterday (April 20); when all Rome crowded to the Capitol to see an image of the Virgin open her eyes”. And where is Naples now whose guardian dæmon is a nonentity they style “St. Januarius?” And where is Tuscany and its kindred duchies? All swallowed up in the revolutionary kingdom of Italy; and their former demented rulers refugee exiles in foreign lands. Yet have they not eyes to see, that the Hand that smites them is Divine.

11. Act VI The Sixth Vial

12. *“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 who are out of a Sun’s risings might be prepared.”*
13. *“And I saw out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three Unclean Spirits like to Frogs (for they are Spirits of Demons working wonders) go forth unto the kings of the earth, and of the whole habitable, to gather them together for the war of that great day of the Deity who is almighty.”*
15. *“BEHOLD I COME AS A THIEF. Blessed he who is watching, and keeping his garments that he may not walk naked, and they see his shame.”*
16. *“And he gathered them together into a place called Hebraistically ARMAGEDDON”.*

Such is the prophecy of the Sixth Vial. The reader will perceive that it divides itself into four sections. *First*, into the prophecy concerning “the Great River Euphrates;” *second*, into that concerning the Frogs; *third*, concerning the Advent and those specially related to it; and *fourth*, respecting the place into which the Powers that be are gathered for the conflict. This being the order in which its parts are presented in the text, I shall proceed in the exposition, to expound it, in what may be termed, its natural order, and distinguishing its divisions by separate “*Parts*”.

Part I

1. The Outpouring of Wrath Upon Euphrates

“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, who are out of a Sun’s risings, might be prepared”.

In these words, “*the Great River Euphrates*” is indicated as the subject of the wrath. Wrath is not poured out upon rivers as such; but upon people in some way related to them. In the figurative prophecy before us, “*the Euphrates*” is *a sign* representative of some thing analogous to “the flood”, or “the fiver”, of the name, well known in the geography of the East. In the days of Isaiah, the Euphrates was the principal fiver of Assyria; and is therefore used by the prophet, in ch. 8:7, as a sign, or symbol, of the many and strong peoples of the Assyrian empire. Because the Ten Tribes of Israel rejoiced in Retzin and Remaliah’s son, instead of rejoicing in Yahweh. He therefore threatened both Damascus and Samaria with an Euphratean invasion and inundation, predicted in these words—“Behold Yahweh bringeth up upon them *the waters of the river*, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah: he shall overflow and go over; he shall reach to the neck; and the stretching out of his wings (the wings of his armies) shall fill the breadth of thy land, O Immanuel”.

We see, then, that in Scripture there are two Euphratean rivers analogically related to each other—the one, the *natural*; the other, the *political* Euphrates, The waters of the natural, are representative of the peoples of the empire to which the natural river belongs. This, in the rainy season, overflows its banks; which, by analogy, represents the armies of Assyria crossing the river for the invasion of adjacent

countries.

GROUND PLAN OF BABYLON

The symbolism of the 6th and 7th vials is based upon the historical conquest of Babylon by Cyrus and his army (significantly, the elite of the Persian army was given the title of *The Immortals* because when one was slain in battle, his place was instantly filled by another). The River Euphrates ran under the protective walls of the city and through its centre, and its fortifications were considered to be of such strength as to defy the might of any conqueror (Dan. 4:30). However, Cyrus diverted the water of the river which dried up the channel that flowed through the city, and along the dry bed his forces were led to dramatically occupy and overthrow it. The fall of Babylon was unexpected, and its citizens were engaged in “a night of pleasure” which, however, turned “into fear” (Isa. 21:4). The circumstances are described in Daniel 5. The latter-day “drying Euphrates”, or receding empire of Turkey is a most significant sign of the times. World War I witnessed the King of the South (Britain in occupation of Egypt—Dan. 11:40) “push” at the Turkish power so successfully as to drive it out of the Middle East. This enabled the Balfour Declaration in support of a National Home for the Jews to be implemented, and ultimately the nation of Israel to be established. This was in fulfilment of Bible prophecy and was a complete vindication of the prognostication made in *Elpis Israel* pp. 441, 442 (14th Edition). As anticipated by him, the British power at first assisted the restoration of the Jewish people but subsequently “proved to be inefficient” (*Elpis Israel* p. 444). Meanwhile, the “drying up” of the political Euphrates in the Middle East, has permitted the “way to be prepared” that the resurrected and glorified saints will take in their attack upon Babylon the Great (see Rev. 16:19), for Israel will be the channel of their conquests. That “preparation” is taking place in the latter-day revival of Israel—*Publishers*.

When the Ninevite Dynasty was abolished, Assyria was annexed to Babylon. The Euphrates then became a river of Babylon. It flowed into and through this great city and province. For this reason, as Babylon is introduced into the Apocalypse as symbolical of the Fourth Beast, whose dominion migrated from Babylon to Rome and Constantinople, so the Euphrates is also introduced there; for a figurative Babylon without a figurative Euphrates, would be in violation of the analogy and fitness of things. Babylon of old was a city and empire, with the Euphrates flowing through the latter into the former; so, Apocalyptically, the Great City of Babylon is OLD ROME and its Ten Kingdoms, with its political Euphrates flowing up to the Danube, and confining upon Hungary, the Austrian empire, the Adriatic and Greece; with “NEW ROME”, or Constantinople, also built on Seven Hills, for the centre of its population, the great majority of which, though Antipapal, is “*Catholic*”. Thus, the political Euphrates flows right into the city; and, at the opening of this sixth vial, in addition to the populations inhabiting the countries through which the natural Euphrates meanders its way to the Persian Gulf, there were reckoned among its waters, the peoples of Egypt, Algiers, Asia Minor, Greece, Roumelia, Albania, Bosnia, Servia, Bulgaria, Wallachia, Moldavia, and certain islands of the sea.

The Ottoman Power being “the Great River Euphrates” of the symbolical Babylon, we have a subject before us capable of receiving, and as its sanguinary and earth-destroying history proves, well deserving, the indignation and wrath of Deity. As the fourth of the Euphratean Angels (ch. 9:15) loosed against the Greek Catholic division of the Babylonian Apostasy, it has judicially and terrifically executed its mission. In performing the part allotted to it, it has repaid justice the debt incurred by the dæmon-worshipping and idolatrous Greek Catholics, who, when they reigned in Constantinople, were more wicked, and less tolerant of truly good men, than the Turks. The Osmanlis are not idolators. Their zeal was great against all such; hence their Contempt of Catholics, both Greek and Latin, and their

greater tolerance of Protestants. Still, the Euphratean is only a Sin-Power, well and heavily laden with its own peculiar offences. One of its greatest offences consists in the treatment Yahweh's land, and people Israel, have experienced at its hand. As the modern representative of the Little-Horn-of-the-Goat power, it has "*parted his land*" "*for gain*" (Joel 3:2; Dan. 11:39); and ruling over Israel, has made them to howl; so that His name continually every day is blasphemed (Isa. 52:5). No man likes his property to be laid waste, and his slaves to be abused. Of both these counts the Constantinopolitan Little Horn has been so intensely guilty in regard to Yahweh's inheritance, that it has acquired the Scriptural epithet of *Shomaim*, THE DESOLATOR (Dan. 9:27). It is true that appearances would seem to justify the conclusion of some, that the Deity has ceased to take any interest in the land of Palestine, and in the natural Israel. But let such remember the words of Christ, who says, "Judge not according to the appearance, but judge true judgment". The appearance of things is not their real nature. It is the testimony of the prophets, that "Yahweh will be jealous for His land, and pity his people; ... and will *no more make them a reproach among the nations*" (Joel 2:18, 19). But they still are a reproach among the nations: it is therefore evident that the Divine jealousy for the land, and pity for the people in reproach are things pertaining to a future situation of the world's affairs. Hence, the political Euphrates standing in this antagonism to Deity, it is for this, and not because of its severity upon the Greeks, that the wasting wrath of the sixth vial is poured out upon it.

"*And the waters thereof were dried up*"—The effect of the outpouring of the vial is to dry up "*the water*" of the political Euphrates. The Euphrates being a political channel, the water flowing therein must be political also. *Waters* Apocalyptically signify "peoples, and multitudes, and nations, and tongues" (ch. 17:15); but, in the text before us, it is not *waters* but "water", in the singular. The prophecy, then, doth not signify a drying up of population. The Euphrates represents a power of the Apocalyptic Babylon; and as the name is indicative of water flowing in a certain channel, "*water* must signify *the power* of the Euphratean empire, expressed, as governments ordinarily express it, *by force and arms*."

There is one other place, and one only, in the Apocalypse, where *water* is used in the singular; as, in ch. 12:15, in the words, "the Serpent cast out of his mouth *water* as a flood after the Woman, that he might cause her to be carried away of the flood". In this place "*water*" signifies power incorporated in armies, sent forth from government to sweep away, as by a flood, the objects of its displeasure. Hence, the water of the Great River Euphrates, in like manner, represents *the military power* of the Ottoman empire; which is dissipated by a process of evaporation, a drying up; a gradual exhaustion, so as at last to leave the channel of the river in the heart of the Great City, empty; and devoid of all power to impede, or interfere with operations developing in the southeastern recesses of the empire.

"*That the way of the Kings who are out of a Sun's rising, might be prepared*". This is the exact rendering of *hena hetoimasthe he hothos ton basileon ton apo anatolon heliou*—which is the received text; and, though objected to by some commentators, who can see nothing in it but the natural sunrising, is no doubt perfectly correct. The military and political power of the Ottoman empire was to be dried up by the wrath of the Sixth Vial, that the way for a certain class of kings might be cleared of all hindrances and impediments to their enterprize in its beginning.

The reader will note, that in this sixteenth chapter there are two suns introduced into the prophecy; and that both of them are symbolic, but of different things. The first is the Sun of Europe, upon which was poured out the wrath of the fourth vial: the other Sun, on the contrary, is not the subject of wrath; but one which rises above the world's horizon, some time during the period of the sixth vial. During the five preceding vials and much even of the sixth, He is below that horizon concealed from view, and we know, that before the sun rises it is dark—"darkness covers the earth" (Isa. 60:2)—and that it is *while he is rising* that the darkness is receding; and the objects upon the earth gradually become visible.

Further, it may be remarked, that the Sun of this twelfth verse, is the illustrious personage of the fifteenth, who says, "*Behold, I come as a thief*". No one, I believe, doubts, that the subject of this thief-like manifestation is THE ANCIENT OF DAYS—He whom the ETERNAL FATHER by his power, "made both Lord and Christ", when he transformed the risen, earthborn, body of Gethsemane, into a life-engendering Spirit. This being beyond dispute, we have next to consider certain testimonies concerning him.

In the sixtieth chapter of Isaiah, we are informed, that at a time when darkness covers the earth, and gross darkness the peoples, Yahweh shall *arise* upon Zion; that His glory shall be seen upon her; and that kings shall come to the brightness of *her rising*. Here, Yahweh is the Light arising who sheds forth brightness, which, among other objects previously enveloped in gross darkness, brings Zion into view. She is seen "rising" before it can be said she *is risen*. Her coming into view is progressive, as objects come into view in the dawn. Hence she *is a rising* of this Rising Light, which shines her out of darkness, the gross darkness of Mohammedan, or other Gentile, down-treading, into his marvellous brightness, as by his rising it becomes developed.

"*His glory shall be seen upon Zion*". Whose glory? The glory of the Redeemer, who comes to Zion, to turn away ungodliness from Jacob (Isa. 59:20; Rom. 11:26). The glory which shall be seen there, is figuratively exhibited in Apoc. 14:1, as "the Lamb on Mount Zion with 144,000" Sons of his Father, whom He had "redeemed from the earth"—from among all peoples; and from the very dust thereof.

In the period of Zion's rising out of present darkness into future light and glory, she is manifested as the metropolis, or Mother City, of a rising world, styled in the English Version, "*the world to come*;" but in the original, *he oikoumene he mellousa, the future inhabited* (earth) or, *habitable*. This New Constitution of Things, which was the great burden of Paul's discourse, (Heb. 2:5) will comprise the "NEW HEAVENS AND NEW EARTH" to be created by the Eternal Spirit, through Christ Jesus and his Brethren, in the development of which, He will "create Jerusalem a rejoicing, and her people a joy" (Isa. 65:17)—a New Government, and a New civil, ecclesiastical, and social organization of the nations of the earth. Concerning this new government, or "Economy of the fullness of the times (Eph. 1:10), it is written in Psa. 19:1–6, "The heavens declare the glory of AIL (the Invisible Power), and the work of his hands the firmament shews. Day unto day will utter speech; and night unto night will shew knowledge. There is no language, nor any words, where their voice is not heard. Their line hath gone out in all the earth; and their words to the ends of the world. *In them he hath set a tabernacle for the Sun*; who as a Bridegroom coming out of his covering (or place where he was hid from view), will rejoice as a mighty man to run a course. His going forth is from the end of the heavens, and his circuit unto the ends thereof; and there is nothing hidden from his heat".

This Sun is the great illuminator, who "enlightens the earth with his glory" (Apoc. 10:1; 18:1; 21:23); and who, in the days of his flesh, said, "As long as I am in the world, I am the Light (or Sun) of the world"—a Light which shone into the darkness, but was not comprehended by it (John 9:5; 1:5). It is this "Great Light;" once seen by them "who sat in the region and shadow of death", which is styled in Mal. 4:2, "THE SUN OF RIGHTEOUSNESS," who arises with genial influences upon all who fear the Name of Yahweh Elohim; but with intensely scorching effect also upon the wicked who serve him not. But who are "*the Kings out of a Sun's risings*?" Some say, they are the Jews returning from the East; others, eastern potentates in general; others change *kings* to "king," and explain it of Christ, as "King from the East;" others expound it as kings coming from the East to take part, as actors and *sufferers*, in the slaughters of the great day of slaughter; and lastly, it is said, that the Kings from the East signify "Christian Preachers," or the Clergy commissioned from Christ the Sun of Righteousness, for whose missionary operations an opening is made by drying up the power of Babylon for opposing the truth; and who are called *kings*, from their zeal in ruling both themselves and the church!

But none of these “orthodox” replies to the question throw any light upon the subject. Time and space are too precious to be occupied in stating objections to them, or in arguing against them. The shorter and more satisfactory course will be to ignore them altogether; and to present an answer that cannot be Scripturally gainsaid.

If we understand what “*the risings of a sun*” are, we shall perceive who are “*the Kings*” that proceed therefrom. The word *anatole* rendered “rising”, is derived from the verb *anatello*, “to rise, to cause to rise, to spring up”. All that springs up out of the earth is caused to rise by the power of the sun acting upon the seeds therein. Every thing therefore brought up from beneath, or from darkness, into view is “a rising of the sun”. Hence, “as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so Adonai Yahweh will cause righteousness and praise to spring forth before all nations” (Isa. 61:11). The earth brings forth, and the garden causes to spring forth, as the result of the sun’s power so that the earthborn products of the garden, are the sun’s risings. After this analogy, the Sun of Righteousness, who rises only once to set no more, causes righteousness to spring forth from the earth, in causing righteous men to spring forth from the grave; who, when “clothed upon with their house from heaven,” will praise him before all the nations. The righteousness first pours down from heaven, then the earth opens, salvation is brought forth, and salvation and righteousness spring up together (Isa. 45:8): thus “truth shall spring out of the earth; and righteousness shall look down from heaven” (Psa. 85:11).

The wings of the sun are his rays or beams. It is with these potent radiations that he causes things to spring forth from the earth. But, all he causes to spring forth are not good risings. Some are very noxious, poisonous weeds, which are not healed of their evil qualities by the brightness of his shining. Hence, his natural risings are some good and some bad, according to the seeds *in embryo*. Nor do the best and choicest of his risings spring forth in their perfection. They spring forth with bodies altogether unlike the bodies they will be, when clothed in the brilliance of their flowering glories. When they spring forth, these risings of the sun are only distinguishable from weeds by a well practised observer. As Paul indicates, they spring forth “not that body that shall be ... but the Deity giveth a body that pleaseth him, and to every seed his own body”.

So, after this analogy, are the risings of the Sun of Righteousness out of, or from which proceed “the Kings,” whose way is prepared by the drying up of the political and military power of the Ottoman empire. The rays of his power shine forth with creating and formative energy. Men and women are created in the earth, and projected from it. At this stage of the wondrous operation, they have “not the bodies that shall be;” but “come forth” (John 6:29), with bodies corruptible, without honor, weak, soulish, and earthy; for, that which is, “out of the earth, is earthy,” *ek ges choikos*. Each one is the Sun’s rising, because the Sun of Righteousness is “the resurrection” (John 11:25); and so long as he is below the horizon, there can be no springing forth. But those people who have sprung forth into existence, “must all,” both good and bad, “be made manifest before the judgment seat of Christ, that every one may receive the things through the body, according to what he hath done, whether good or bad” (2 Cor. 5:10). That which makes manifest is light (Eph. 5:13). The light thrown upon the case of each individual is his account of himself to the Deity; “for we shall” not only “all stand before the judgment seat of Christ;” but “every one of us shall give account of himself to the Deity” (Rom. 14:10, 12). This self-rendered account manifests the character of the reporter, and determines his case for better or worse. If he be approved by “the Judge of the living and the dead,” he is recognized as “the blessed of his Father,” and being quickened, is authorized to “inherit the kingdom prepared for” such as he; to sit with him in his throne; and to exercise power over the nations (Matt. 25:34; Apoc. 2:26; 3:21). Now, he that inherits a kingdom, sits upon a throne, and rules nations, is “a king;” and such a king, who was once dead, and sprung forth from the earth by the power of the Sun of Righteousness; and was selected from a crowd of

people newly born of the earth, is “a king from, or out of, a Sun’s risings”.

But, though there is “healing in the wings of the Sun of Righteousness,” all are not healed who spring forth from earth, by the potency of his formative and life-imparting beams. “Many,” saith Daniel, “dust of the ground, shall awake from sleeping; some for living ones of the *Olahm* (the Millennium) and some for the objects of reproach and contempt of the *Olahm*” (ch. 12:2): an arrangement in the resurrection-state endorsed by Christ, who, in John 5:28, saith, “the hour is coming in which all who are in the tombs (*mnemeios* ‘retained in memory’ there) shall hear the voice of the Son of Man, and shall come forth; they who have done the good things, for a resurrection of life; but they who have practised the evil, for a resurrection of condemnation.” All these whose destinies are so diverse, are “risings of the Sun;” but, we see, that they do not all attain to the kingdom; for none can possess this, who, having “come forth,” are condemned. The condemnation leaves them corruptible, without honor, weak, soulish, and earthy; and such, Paul testifies, in 1 Cor. 15:50, “cannot inherit the kingdom of the Deity”. They are repudiated by the Judge; and consigned to a common fate with the Beast and the False Prophet; who are subjected to the sword and burning flame by “the Kings” “chosen” “out of the risings of the Sun;” to prepare whose way, the wrath of the sixth vial is drying up the power of the Euphratean Ottoman Dynasty of the Goat’s Little Horn.

“The Kings,” then, are the sanctified ones, “the called and chosen and faithful,” of whom Christ Jesus is the Imperial Chief, and therefore styled, “KING of kings” (Apoc. 17:14; 19:16; 1 Tim. 6:15). They are the same, who, at the outset of their arduous, glorious, and ultimately victorious, career, sing the new song in which, addressing the Great Captain of their redemption who leads them to glory (Heb. 2:10), they say, “thou hast made us for our Deity kings and priests; and we shall reign as kings (*basileusomen*) upon the earth” (ch. 5:10). They begin their career under this sixth vial, and “turn not” from “the way,” *he hothos*, (Ezek. 1:9, 12, 17) opened to them by the drying up of the Euphratean Power, until they have taken the Great City Babylon; and possessed themselves of all its thrones (Apoc. 20:4; 11:15; Dan. 7:9, 18, 27). The consummation of their “way” will be, that “the kingdoms of the world become our Lord’s and his Christ’s; and he shall reign king (*basileusei*) for the Aions of the Aions”.

Whither the Spirit is to go they go, and they turn not when they go. These kings go their way, every one straight forward; for “their feet are straight feet,” and consequently there is no deviousness in their way. “They accompany the Lamb whithersoever he goeth;” and his purpose is not crooked. His way is into the midst of the Great City, where, after the example of Cyrus, his prototype in the capture of Babylon, and the deliverance of the Jews, he hurls the Papal Belshatzar from his throne, and seizes upon his dominion for himself.

Cyrus, and the “*sanctified ones*,” his Medes and Persians, were typical of Christ and his Kings in “*the way prepared*,” through the drying up of “the Great River Euphrates” by the sixth vial. Cyrus was named by Deity, and mentioned by name, about one hundred and sixty years before the capture of Babylon. His name and office are both representative as well as his mission. The name given was *Coresh*, which some interpret by the word *sun*; on the ground that the Greek writers affirm that the name in Persian signified *the sun*. Gesenius says, they were correct. But, should we go to pagan Greeks and Persians to learn the meaning of a Hebrew name conferred upon a man whom the God of Israel intended to raise up to accomplish a work upon Babylon, which was to find its antitype over 2400 years after? My answer is, no. *Coresh* in Hebrew does not signify *the sun*, which is there represented by *shemesh*. *Coresh* is a proper name compounded of *caph*, like, and *yoraish*, the participle of *yarash*, which signifies, *to seize*, *to take possession of*, *to occupy*, mostly by force. Hence, *Yoraish* comes to signify *one who takes possession of his inheritance by conquest*. This definition of Cyrus’ Hebrew name accords with the facts of his history. The Deity had predetermined, that he should inherit the Babylonish Empire,

which included the Holy Land; and that he should take possession of it by conquest. He therefore made *Yoraish* a part of his name; and, as he intended his career to be typical of His own Son's, whom he hath constituted "*the Heir of all things*" terrestrial; and who is also to acquire possession of his inheritance by conquest; he added the letter *caph*, and condensing the three syllables into two, named him *Coresh*, or *Koraish*, signifying *Like the Heir*.

Now, let the reader note what occurred before Cyrus and Darius, with their "sanctified ones" (Isa. 13:3), the kings of the north, could take possession of Babylon. It was necessary, that "the Great River Euphrates," which flowed into and through the city, "should be dried up; that the way of Yahweh's Anointed Shepherd and his flock, might be prepared" (Isa. 44:25; 45:1). "A drought is upon her waters, and they shall be dried up;" "I will dry up her great river *eth-yammah*; and make her springs dry" (Jer. 50:38; 51:36). This was literally accomplished by Cyrus, who turned the Euphrates from its course; left the channel of the river dry; marched his troops along the dried way in the night into the very heart of Babylon; and, coming upon the king and nobles "as a thief," put them without discrimination, or mercy, to the sword.

Such was the practical representation of the entrance into the Apocalyptic Babylon by Yahweh's Anointed Shepherd, the all-conquering Heir of the World, and the Kings, whom he will have raised to consubstantiality with himself (1 John 3:2), and constituted his cooperators, and companions in arms. He has been, so to speak, besieging Babylon, and inflicting upon her all the miseries of a besieged city, by the forces engaged in the execution of the plagues of the first five vials; but, as in the typical operations of Cyrus, "the sanctified ones" of the Eternal Spirit have not come into the possession of the Apocalyptic Babylon by direct assaults. The Divine purpose required that the European Babylon should be entered by a *coup de main*, or unexpected attack. Cyrus entered thus. Since the commencement of the sixth vial, Christ Jesus has been, by his agents, drying up the Great River of Babylon, the Ottoman power; which, *undried*, would have been an inconvenience, and an embarrassment, in the development of those *judicial* household arrangements, which must precede the manifestation of "the kings of the Sun's risings", to the world. Before the outpour of this vial, the Ottoman was a power, overshadowing Egypt, Syria, Palestine, and Syria, in great force. It could have concentrated its armies upon any of these provinces in great numbers; and with powerful and embarrassing effect, upon any unwarlike crowd that might be convened for the purposes of judgment, organization, and legislation, the necessary preparation for all great enterprizes in a world like this. It is true, that the Deity could destroy them all, however numerous and powerful, as He did the army of Sennacherib, in the reign of Hezekiah: there is here no question about what He could do; He can do what He pleases: but it is not according to His revealed plan of operations in the work of manifesting His sons, to have that judicial and preparatory work interrupted by battle, and the burial of a host of corpses. To prevent this embarrassing inconvenience, He deemed it necessary to *dry up* from those countries the overflowing power of "*the Desolator*"—to diminish it, and hold it in check by other jealous powers whose mutual distrust should reduce "*the Sick Man*" to a nullity.

But, shall it be said, that the wrath of the sixth vial was designed to dry up the great Turkish power, in order to put in its place a stronger and greater power, the Muscovite, *before* the coming of Christ and the manifestation of his Kings? The sixth vial is in part to remove Gentile Power to a convenient distance—to diminish, not to increase it, in the region of Sinai, and Teman, and Mount Paran (Hab. 3:3; Deut. 33:2): but, to substitute the Russian in Constantinople for the Turk; and to give the Czar dominion over the Ottoman empire *before* Christ comes; would render nugatory the drying up process of the past forty-eight years. My present conviction therefore, is, that the gathering together of the national armies against Jerusalem (Zech. 14:2) is *after* the appearance of Christ in the South; that is, in Teman; where he begins his career as "THE KING OF THE SOUTH"(Dan. 11:40); and *before* he appears upon Mount Zion.

Hence, we have not to wait the advance of the Russian Gog against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Ottoman Power is not dried up to prepare the way of the greater power of Gog; but, “that the way of the Kings out of the Sun’s rising might be prepared”.

2. *The Commencement of the Sixth Vial*

It is written in Dan. 9:27, “and because of an overspreading of abominations (there shall be) a desolating, even to destruction; and that determined shall be poured out upon the DESOLATOR”. The subject of this desolation by successive abominations, begun by the old Roman power, is the Holy Land. It is to continue under the tramp of the Desolator to the consummation; and “until that determined” against the desolating power, by whatever name it may be known at the consummation, shall be “poured out upon” him.

The Desolator is unquestionably the Little Horn of the Goat, which, in the days of Constantine, transferred its residence and Court to Constantinople, while its Senate continued to hold its sittings in Rome. In the days of Jesus and the apostles, Rome was the residence of Cæsar and his Court, as well as of the Senate. It was then the exclusive capital of the Little Horn of the Goat; but, in the subsequent division of the Roman empire into the Greek and Latin empires, Rome became in the days of Charlemagne, the capital of the Little Horn, having “Eyes like the eyes of a man, and a Mouth speaking very great things” (Dan. 7:8, 20); while Constantinople continued the sole capital of the Little Horn of the Goat (Dan. 8:9).

Of this Little Horn of the Goat while its empire was as yet undivided, and the seat of its government not yet transferred from Rome, it was predicted, that he would “magnify himself against the Prince of the Host” of Israel; this he did in condemning and crucifying the Lord of Glory; and furthermore, “by him the Daily should be taken away, and the place of his sanctuary cast down;” and that he should “destroy wonderfully, and prosper, and practise, and should destroy mighty ones, and the people of the Holy ones”. It is this power that Daniel refers to when he says, in ch. 9:26, “and the people of the Prince that shall come shall destroy the city (Jerusalem), and the holy” or temple. The people was “the host given against the Daily” (ch. 8:12) by the *Nahgid*, or prince, who sent them to destroy the city of the murderers of the Son of God (Matt. 22:7). When this people encompassed Jerusalem, and “cast a trench about her, and kept her in on every side,” it was given to that generation as a sign, that her destruction was imminent; and in warning his disciples of what was predetermined against Judah’s commonwealth, Jesus referred to this prophecy of Daniel, saying, as it stands in Matt. 24:15, “when ye therefore shall see *the abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place (“where it ought not”—Mark 13:14) whoso readeth, let him understand—then let them that be in Judea flee into the mountains”, and so forth, “for then shall be great tribulation, such as was not from the beginning of the State to this time, no, nor ever shall be;” that is, upon Judah. This prediction was fulfilled about A.D. 70.

This was the first of the series of abominations of desolation that overspread the Holy Land. Its existence there was signaled by the abolition of the Jewish State; the taking away or suppression of the Daily Sacrifice; the ruin of the city; the burning of the temple to the ground; and the scattering of the power of the people of the Holy Ones. The Daily, or continual, evening and morning sacrifice, was taken away to make room for this series of abominations, of which the principal have been the pagan Roman, the Greek Catholic, and the Mohammedan; all of them constituents of the Little Horn of the Goat; so long as these abominations overspread the land of Israel in power, the power of the people of the Holy Ones will be in a scattered state: that is, they will prevail until the consummation, “and that

determined shall be poured out upon the DESOLATOR.”

But, what marks *the consummation*? That which is expressed in the words, “when he shall have accomplished to scatter the power of the people of the Holy Ones” (Dan. 12:7). At the time of this writing, February, 1868, this “consummation devoutly to be wished,” has not arrived. How many weeks, or months, or years beyond the current year of the time appointed, yet remain to be consumed in waiting I know not; but, it would seem impossible that it can be long. Of this, however, we may be certain, that the consummation, as signalized by the coming of Christ, will transpire under the outpouring of the wrath of this sixth vial. This is plainly and clearly revealed in this sixteenth chapter. The consummation is also indicated by the phrase, “that determined shall be poured out upon the Desolator”. This would seem to declare, that the consummation will be when all determined against the Desolator shall have been poured out. But, how long is this outpouring to last? Who can tell? When did the outpouring begin? This is the question to be determined now.

It is written in Dan. 12:11, “and when the Daily hath been removed, even for to set up an abomination of desolation (there shall be) a thousand two hundred and ninety days”. Here is a long period without any other beginning indicated than that of its *setting up*. Its continuance is stated at 1290 years. This is the whole length of time during which the abomination was to prevail upon the land of Israel without beginning to dry up; in other words, when the 1290 ended, the drying up process would commence; but, as to the exact number of years that would be consumed in the progressive outpouring of “*that determined*” before the consummation would be reached, we are not informed; of this, however, we may be assured, that the outpouring of “*that determined*” upon the Desolator of the Holy Land, will not have reached its consummation, until Gog falls upon the mountains of Israel in the war of ARMAGEDDON; which is the great climacteric of the sixth vial.

The period of the sixth vial, the wrathful contents of which are “*that determined upon the Desolator*”, is not included in the 1290 years of the last desolating abomination of the series. The end of these terrible years connects with the beginning of the sixth vial; because there was to be a desolating by the ascendant abomination, until that determined should come to be “poured out upon the Desolator”. Now, what is the fact in regard to the abomination in the ascendant? It is, that *the power* enthroned in Constantinople, the Little Horn of the Goat, in the spasmodic grasp of Greek, Saracen, Latin, and Turk, summarily expressed in the terms Catholic and Mohammedan, has been the Desolating Abomination of the Holy Land for 1290 years, ending in 1820–’3. The condition of the country between the reign of Adrian, A.D. 137, and the beginning of the reign of Justinian, A.D. 527, was as prosperous as any other province of the Roman empire; but, a change of fortune ensued in the epoch of his reign, A.D. 529–’33, which was signalized by a desolating war between the empires of Persia and Constantinople, in which the Euphratean countries, including Palestine, were the seat of conflict. A peace was made in 533, which proved only a suspension of arms. The war was renewed in 540, and thenceforth continued its destructive course for twenty years. For 1290 years, wasting and desolation progressed with ruinous effect; especially since the adherents of Mohammed made Syria and Palestine (both included in the land promised to Abraham and his Seed) their battle-ground with the Greeks and Latins. The Ottoman Turks possessed themselves of Constantinople under the sixth trumpet, in 1453; and they will be expelled from it under the sixth vial, when “that determined” shall have had its full effect upon them. They were, as Mohammedans, identified with the 1290 years of desolating abomination for a long series of ages and generations; hence, being found in occupation of the Holy Land, and filling the throne of the Little Horn of the Goat, or Dragon, at the end of the 1290 years, they have become obnoxious to the wrath, which has reduced their power to the nullity we behold in 1868. If, then, we have correctly located the beginning of the 1290 years, in the epoch 529–’33, the termination of the period will be 1820–’23, which is signalized by the commencement of the sixth vial, or of “that determined upon the Desolator”.

In concluding this section, I may add, that Dan. 12:11, has given the commentators much trouble. The Daily Sacrifice was taken away A.D. 70. As the passage stands in the English Version, it would seem that the 1290 should begin there. This would bring the end of the period in 1360, the very midnight of abominations making desolate. Not being able to work out the arithmetic in that line they have turned “the Daily” into a figure of the Romish Apostasy, or sanctuary to be cleansed, and so forth. We need not, however, trace out their theories, and consume time and space in arguments against them. It may suffice to remark, that the obscurity of the text is referable to the loose rendering of the word *maiaith*, and the tense of the verb *husar*. The former is translated “from the time;” but Gesenius, without particular reference to this text, gives “more than in the time when”, as a good rendering. In our text, *more than from the time* would be the exact signification, in the sense of *when* or *after*. The other word *husar* is in the perfect, not the future sense, as in the C.V.—*maiaith husar hathtamid*, *after the Daily has been removed*. It was removed to make way for the over-spreading of abominations of desolation; but how long after its removal to the beginning of the particular abomination that was to continue 1290, it gives no information. The beginning of the period would be known by those who should be able to perceive the opening of the sixth vial at its termination, and from thence reckoning back 1290 years. It had a contemporary beginning with the 1260, ending in the fall of “the tenth of the great city,” and resurrection of the Witnesses, 1790–’93; and with the 1335 of Dan. 12:12, ending 1868. If the Justinian epoch 529–’33, be not the correct beginning of these periods, I know not what other historical epochs can have any reasonable claims to be true.

3. *Historical Summary of the Drying Up of the “Great River Euphrates”*

Tillinghast, a commentator who wrote over 200 years ago, and quoted in Elliott’s notes, in exposition of this vial says, “By the river Euphrates we are to understand the Ottoman or Turkish empire. It is called *the great river* because of the multitude of people and nations therein. The people who at the present time are of all others accounted the greatest are the Turks; who therefore, and no other, are here to be understood; especially as the Euphrates in Apoc. 9, under the sounding of the sixth trumpet, by general consent of expositors, has reference to the Turkish power”.

The revolutionary wars of Europe, which had darkened the kingdom of the Beast, and scorched the worshippers of his Image with great heat, had passed away without seriously injuring the power of the Turks. It is true, that under the operation of the second vial, the French had conquered Egypt in 1798; but they were expelled by the British in 1801, who gave up the country to the Sultan; so that the political state of the Little Horn of the Goat’s dominion became as before. This was so manifest that a Protestant writer in the year after, in speculating upon this vial, expressed his wonder how the prophecy was to be fulfilled; and a dominion, still so mighty in arms and population, could be wasted and dried up. “By what means,” says he, “the Turkish empire shall be reduced to this helpless state (an empire formerly distinguished for its enthusiastic loyalty, ferocity and valor; and which is even at this day—1802—as populous as any other upon earth, the Chinese excepted), is not intimated in this verse; and will perhaps remain concealed until the events themselves shall remove the veil. However, this is certain, from the evident purport of the text, that a very extraordinary indifference or *disaffection in the people to the government* must take place to fulfil this part of the prophecy”.

Affairs continued generally prosperous with the Turks till the commencement of 1820. “That year”, it has been remarked, “the Ottoman empire, by unwonted good fortune, found itself freed at once from foreign war and domestic rebellion”. But before the year was closed, the scene was wonderfully

changed; and causes of exhaustion and distress were then introduced, which have continued their incessant operation, until at length the mighty empire of the Osmanlis, which used to make the heart of Babylon to faint, and her knees to tremble, has passed into a proverb as “the Sick Man,” soon to give up the ghost, and to leave the fragments of his estate to others.

The first cause that operated thus, was, as had been surmised, internal revolt and insurrection. The terminal epoch of the 1290 was now on hand. In the summer of 1820, Ali Pasha of Yanina asserted his independence; and by his revolt, the Greek insurrection, which had been for some time silently progressing, was precipitated. The inhabitants of the Greek islands called in their merchant ships; and in November, the Suliote Greeks returned to their country from the Ionian islands, and raised the standard of revolt against the Sultan, in alliance with Ali Pasha, their former oppressor. In February, 1821, Chourshid Pasha of Tripolizza, having marched from thence against Yanina, leaving the Morea almost destitute of Turkish troops, the Moreote Greeks broke out into insurrection, which quickly extended to the Ægean Isles and districts of Northern Greece, Epirus, and Thessaly; while, at the same time, the standard of revolt was raised also in the trans-Danubian provinces of Wallachia and Moldavia.

The progress and successful issue of the Greek insurrection is well known. This result was favored by an eruption of the Persians into the Asiatic provinces of Turkey in 1821 and 1822, when the Turks were subjected to heavy loss. The Greeks held the country in the Morea, while the Turks were shut up in the fortresses; and a Turkoman army of 30,000, that entered to reconquer it, having been destroyed in detail in 1823, the freedom of the Peninsula was nearly completed by the insurgents. The insular Greeks were attended by almost uniform success in their maritime encounters with superior Turkish and Egyptian fleets, especially in their victorious engagements of September, 1824, in which the Turks lost twelve frigates, twenty brigs, and more than eighty transports. At length the sympathies of the European Babylon were awakened in their behalf, by the dreadful massacres perpetrated by the Turks, who spared neither men, women, nor children, in their terrible and remorseless warfare. In the Morea, Ibrahim Pasha being successful in reaching Patras, indulged in the indiscriminate slaughter of the inhabitants, and in the commission of irreparable and wanton devastation, by destroying the olive-trees and vineyards, and other productions of the soil. At this crisis, the tide of success seemed to be turned in favor of the Turks by Ibrahim’s Egyptian government, which had almost completed the reconquest of the Morea. But, the decree of Heaven was against the Euphratean power; and the prophecy which the Greeks could not accomplish singlehanded, England, France, and Russia, in contravention of all their principles of policy, interposed to fulfil. Their friendly mediation between the belligerents being obstinately and persistently rejected by the Sultan, they determined to put a stop to his butcheries by force. They sent a fleet of twenty-six sail to Navarino, where they found the Turco-Egyptian armament of seventy sail drawn up in order of battle to receive them. The allies sought to avoid a conflict by friendly conference with the Turkish admiral; but the messenger was wantonly put to death, and a shot of defiance sent booming at the *Asia*, an English ship of the line. The salutation was promptly returned, and in a little time the action became general. The bloody and destructive battle raged for four hours, and the scene of wreck and devastation was such as has been rarely witnessed. Sixty-two of the seventy Turkish vessels were burnt, sunk, or driven on shore complete wrecks. On board of the two line of battle ships, each with a crew of 850 men, there were killed, in one ship, 650, and in the other 400. The loss of the English and French was 118 killed and 341 wounded. Thus, in 1827, Greece was saved, and erected into a kingdom under the protection of the Allies; and by the destruction of the Turkish fleet, the way was prepared for other disasters, which quickly followed upon the devoted empire.

General Allenby walking through the Jaffa Gate, Jerusalem after taking possession of the city

in 1917.

THE DRYING EUPHRATES

The Author of *Eureka* died March 5th 1871, and so did not live to see the fulfilment of many of his prognostications based on Bible prophecy. The continued “drying” of the political Euphrates has been even more dramatic and significant since his days. At the height of its power, the Turkish Empire extended deep into Europe, occupied part of southern Russia, dominated the Middle East, ruled over Egypt and extended into North Africa. But gradually the Empire receded. In 1820 Greece rebelled, and in 1827 obtained its independence. In 1828, war with Russia was followed by granting autonomy to Moldavia, Wallachia and Serbia. In 1829 France occupied Algiers in North Africa. In 1832 Egypt revolted under Mehemet Ali, and would have obtained its independence but for the intervention of Britain, Russia, Austria and Prussia as outlined above. In 1842 Algiers was annexed by France. In 1853 the Crimean war between Turkey and Russia seriously weakened the former. A peace was patched up, but war again broke out between these two powers in 1871. In 1881 France annexed Tunis. In 1882 Britain was reluctantly compelled to occupy Egypt having purchased a controlling interest in the Suez Canal (opened in 1869). In 1897 Turkey was further weakened by the Greco-Turkish war. In 1908, Austria-Hungary annexed Bosnia and Herzegovina, and Bulgaria claimed her independence. In 1911, Italy occupied Tripoli. In 1912–13, the Balkan War reduced Turkish territorial interests in Europe to a limited zone around Constantinople and Adrianople. In the Great War of 1914–18 Turkey unexpectedly declared war on Britain. The Allied forces attacked Turkey through Gallipoli, but on the eve of success were compelled to withdraw. They regrouped in Egypt, and under General Allenby attacked Turkey through the Middle East. Jerusalem was taken without a shot being fired, and as a consequence of its defeat, Turkey lost Arabia, Palestine, Syria, Lebanon etc. and had her European territory further reduced to Constantinople. The proclamation of the Balfour Declaration by Britain opened the doors of Israel’s ancient territory to Jewish exiles, and so “the way” began to be prepared for the “Kings out of a Sun’s rising” to move against Babylon the Great when the time is ripe. The anticipations of the Author of *Eureka* as outlined therein, and in *Elpis Israel* were remarkably being fulfilled and Bible prophecy leading to the return of Christ, and the establishment of the Kingdom of God was vindicated in the events taking place. Particularly in the return of Jews to the land and the revival of the nation of Israel (see Psa. 102:13, 16, 18; Ezek. 37:21–22).

Following World War I, Mustapha Kemal Pasha, known better as Kemal Ataturk, instituted a military reform in Turkey. Constantinople was renamed Istanbul; and the capital transferred to Ankara. In 1923 the Empire was terminated, and Turkey became a Republic. In 1924 the Caliphate was abolished, and in a series of laws over the next few years, the nation was Westernised. Today, the might of Soviet Russia rests heavily upon the borders of Turkey, and its demise, according to Bible prophecy, is only a matter of time—*Publishers*.

TURKEY AT THE HEIGHT OF ITS POWER

TURKEY TODAY—limited to Asia Minor & Istanbul (Constantinople).

The Drying Euphrates (Turkey)

One of the most significant signs of the times heralding the return of Christ is the receding power of the Turkish Empire, symbolically represented as the “River Euphrates” whose waters “dry up” that the way of the Kings of the East might be prepared. When Russia “makes its grand move for the building up of its image empire” (Preface to *Elpis Israel*) even that independence will go—*Publishers*.

But, the Greek insurrection and foreign intervention simply would have still left the Ottoman empire

a great and strong current of water. Its evaporation was to be expedited by the fatuous and suicidal policy of its Sultan, Mahmoud. This imperial reformer of the state perceiving that his haughty, tumultuous Janizaries, once the terror of the nations, were incapable any longer of contending with the order, discipline, and weapons of modern tactics, determined to subject them to a new military system. But to such an innovation they resolved not to submit. Finding, therefore, the hope of reforming, and thereby rescuscitating the Turkish military power, vain, the Sultan determined to destroy those troops whose ancestors had been to the Porte its chief arm of victory. While the Greek insurrection was in progress, he assembled 30,000 of them in Constantinople; and, on July 15, 1826, caused them to be surrounded in the square of the Etmeidan, and massacred by discharges of grapeshot; and on their retreating to their barracks, the barracks were set on fire, and the cannonading was continued against them the whole night following, until there remained no more victims or fuel for the one and the other. "The morning," says Mr. Walsh, "presented a frightful scene of burning ruins slaked in blood;—a huge mass of mangled flesh and smoking ashes".

To this destruction of its own power was added a most disastrous foreign war excited by its own infatuation; so true is it, *Quem Deus vult perdere prius dementat*—"whom the Deity wills to perish he first infatuates". The Sultan appealed to the fanaticism of the Mohammedan population against Russia; and, in April, 1828, Russian "orthodoxy" being thus insulted, appealed to arms in vindication of its honor. Prince Paskewitch pressed on from the Caucasian frontier to Erzeroum; while Count Diebitch, with varied success, in the campaign of 1829 took the entrenched camp of Schumla on the Danube; crossed the Balkan; entered Adrianople; and, in spite of the unfurling of the Prophet's Banner against him, threatened the immediate investment of Constantinople. But, the time, if ever, had not come for the transfer of the Little Horn of the Goat's capital, to the Autocrat of all the Russias. The diplomatic "Dæmons" therefore of the other powers interposed their "good", but really jealous, offices, and peace was made. It was a peace, however, by the articles of which "the drying up of the Great River Euphrates" was greatly advanced. The treaty secured emancipation from the Ottoman yoke to the Catholic principalities of Wallachia and Moldavia under the *guardianship* mishmar, of the Russian Gog (Ezek. 38:7). The independence of Servia was also assured, and no Turk permitted to reside north of the Danube. But, this was not all the drying up of Turkish power at this period. In this same year, 1829, the French government landed an army of 40,000 on the African coast, and having defeated an equal force of Turks and Arabs, captured Algiers; and converted the Turkish province into a colony of France; thus, another of the sources of "the water of the Great River Euphrates" was "dried up".

Again, very soon after the termination of the war against Russia, Mehemet Ali, the Pasha of the Egyptian province of the Little Horn of the Goat, asserted his independence of the Sultan. He attacked and conquered the Turks in Syria and the Holy Land, in the three great battles of Hems, of Nezib, and of Iconium, in 1832 and 1833. He now aspired to the throne of the Sultan, and in 1838 advanced as far as Smyrna on his march to Constantinople. "Man proposes, but God disposes". The wrath of the sixth vial was to *dry up*, not to invigorate and renovate, "the water" or power, of "the Great River Euphrates". Had Mehemet Ali been allowed to depose the Sultan, and to set himself upon his throne, the Ottoman empire would have been vastly strengthened: Providence, therefore, caused the diplomatic "Dæmons" of the Great City Babylon to interfere, that they might unconsciously "establish the vision". Russia, Austria, Prussia and England, weary of the war between the Pasha and the Sultan, interfered, and ordered Mehemet Ali to return to Egypt. They then proceeded to regulate the affairs of the East in accordance with their own policy. They ordered the Pasha to surrender Syria and the Holy Land to the Sultan, and to restore to him the Turkish fleet which had revolted during the war. Mehemet Ali refused to do either, contending that these countries were his by right of conquest for ever, and the fleet as the spoils of war. The four powers, however, (France was not consulted in this affair), were not to be trifled with. They

were willing that the Egyptian Pashalic should be hereditary in his family; but resolved that he should only be Pasha of Syria for life. But even this was contrary to the Divine arrangement; his heart was therefore hardened against such an accommodation, and he refused to yield. The result was that the Allied Fleet bombarded the cities of the Syrian sea-board, and took possession of St. Jean d'Acre. They again offered him "all that part of Syria, extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre for life," if he would restore the Turkish fleet. But this offer did not suit the Deity; he was therefore still hardened to refuse, and to maintain what he considered his rights. Seeing that negotiation availed nothing, they proceeded in the autumn of 1840, to compel the Egyptians to evacuate the Promised Land, and determined that he should not have it at all; and threatened furthermore, that if he did not restore the fleet in ten days, they would make Alexandria too hot for his continuance there. Such a conclusion being in harmony with the Divine purpose, he was led to comply. He evacuated the country, and surrendered the ships within the time; thus he was forced back within the limits of his Turco-Egyptian Pashalic, which he was allowed to retain as the hereditary inheritance of his family under the suzerainty of the Porte; while Syria and the Holy Land to the shores of the Red Sea, were restored to the Constantinopolitan jurisdiction, which is more nominal than real in all the land.

To the operation of political and military causes in the drying up of the Great River, may be noted in addition, the depopulating judgments of the Deity himself. In the great Syrian *earthquake* of 1822, the walls of Aleppo, the capital, were thrown down, and 14,000 buried in the ruins; and at Antioch, and other towns and villages in the province, the sufferings and loss of life were in proportion. In 1821 the cholera broke out at Bussora, and carried off some 16,000 persons—near a fourth of its population: then ascending the Tigris to Bagdad, swept away a third of its inhabitants: and then, in 1822, advanced into Asia Minor, Syria, and Egypt, with a like fearful mortality everywhere attending it. At the same time, the plague was in its usual way wasting the Turkish population; and besides it, other extraordinary and mysterious epidemics. The cities of Mecca and Bagdad, more especially, were fearfully desolated. In the Bombay Gazette, of August, 1831, the report is given that Mecca and Medina had been completely depopulated by a dreadful disease, the nature of which was unknown. It broke out among the Mohammedan pilgrims, 50,000 of whom it carried off, including the governor of the Holy City of the Mussulmans. In Bagdad also, the ancient capital of the Caliphs, 50,000 of the inhabitants perished by the plague. To the horrors of disease were here added the desolation of the flood and of the sword. The missionaries stationed there thus narrate the terrible story: "The plague prevailing to a fearful extent among the inhabitants, part of them attempted to escape into the country: but they were arrested by a sudden inundation of the Tigris, by which numbers perished; and the rest were driven back into the city. When at length it pleased God to stay the hand of the destroying angel, it was found that out of 80,000 human beings not more than 25,000 survived". The judgment of the sword then followed. "The plague had scarce ceased, and the waters subsided, when troops arrived in the name of the Sultan to depose the Pasha; and fierce and bloody contests succeeded". In another letter bearing date, Bagdad, April 23, 1831, they say, "Surely every principle of desolation is operating in the midst of the Ottoman empire; plagues, earthquakes, and civil wars. The Pasha's palace is left open, without a soul to take care of anything. His stud of beautiful Arab horses are running about the streets. Enquire what you will, the answer is, The City is desolate". With regard even to Constantinople, the chaplain of the British Embassy resident there from 1821 to 1831, thus writes, "Within the last twenty years Constantinople has lost more than half its population. Two conflagrations happened while I was there, and destroyed 15,000 houses. The Russian and Greek wars were a constant drain upon the Janizaries of the capital. The silent operation of the plague is continually active, though not always alarming. It will be no exaggeration to say that, within the period mentioned, from 300,000 to 400,000 have been prematurely swept away in this one city in Europe, by causes which were not operating in any other—conflagration, pestilence, and

civil commotion”.

Admitting, then, that “the Great River Euphrates” is the symbol of the Ottoman Power to whose empire it belongs, who can doubt that its water has been drying up during all the past forty-eight years; and that therefore we are assuredly contemporary with the outpouring of the sixth vial, in the course of which Christ reappears upon the earth? It is evident, that nothing supports the feeble remains of the once mighty power of Turkey, figuratively and proverbially styled “the Sick Man,” but the Policy of the Antichristian Powers, founded upon their mutual jealousies and ambitions. The declared intention of France and England to maintain the integrity and independence of the Ottoman empire is evidence of its inability to defend itself against the strong. Its recent conflict in the little island of Candia illustrates its feebleness, and the shrivelled condition of its power. The judgments of the sixth vial have made it the weakest of all the powers, except, perhaps, the other Sick Man of Rome. These two sick men, the representatives of the Two Little Horns, have both fallen upon evil times together; and both bid fair to “give up the ghost” in the same epoch. They have both in times past made the world to tremble; and now, in the righteous retributions of the Deity, they are made to tremble before the world. They have both been made sick, and made to lie at the gates of death, in the interest of the Saints, who are to supersede them in all the earth. The power of the Sick Man of Constantinople is to the power of the Sick Man of Rome, and his family of kings, as the Great River Euphrates to the Great City of Babylon. Christ and his Brethren, the Cyrus and Sanctified Ones of the 19th century, are the Divinely predetermined captors of this city. They are to enter it “as a thief”, and to seize upon its thrones; but to enable them to do this with all the facility the situation may require, the Great River Euphrates has been dried up, and the way of the kings of the Resurrection-Sun duly prepared in all the region of “THE SOUTH”.

Part II

1. The Three Unclean Spirits

“And I saw out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three unclean spirits like to Frogs (for they are spirits of Demons working wonders) go forth unto the kings of the earth, and of the whole habitable, to gather them together for the war of that great day of the Deity who is almighty”.

A *mouth* is Apocalyptically a symbol of *government*, through which the political organization of which it is the executive, gives *expression* to its policy. In this remarkable text, three such mouths are indicated, as first, the Mouth of the Dragon Polity; second, the Mouth of the Beast Polity; and third, the Mouth of the False Prophet Polity. THE MOUTH OF THE DRAGON is termed in ch. 12:15, the mouth of the Serpent; and in v. 16, the mouth of the Dragon: one and the same mouth, because the Serpent and Dragon indicate the same polity—sin *imperially* manifested in the flesh: the symbolical Devil and Satan; and enthroned in CONSTANTINOPLE.

THE MOUTH OF THE BEAST is identical with the mouth of the Beast of the Earth, which speaks as a dragon (ch. 13:11); and which appears in ch. 17, as the imperial scarlet-colored supporter of the Mother of Harlots, having an Eighth Head. This mouth has been for a long time enthroned in VIENNA; but in the days of Charlemagne, who founded the dominion, the seat of its secular dominion was *Aix-le-Chapelle* at present included in Prussian territory.

THE MOUTH OF THE FALSE PROPHET is identical with the Lion Mouth of ch. 13:2, 5, 6. This is the Mouth which speaks “great things and blasphemies”. It is the Mouth also of the Image (ch. 13:15) the Two-Horned Ecclesiastical element of the European Polity, headed up in the Papal Dynasty, and enthroned in ROME.

Out of these three several political centres, three unclean spirits go forth whose resemblance is like to Frogs. There were not three unclean spirits out of each mouth; but only one out of each, making three in all. The unclean spirits are “spirits of Dæmons”. Of the number of the *dæmons*, no hint is given whether they are many or few. Half a dozen or more dæmons operating upon the Dragon, Beast, and False Prophet, only excite the outflow of an unclean spirit from each, which is characterized by a symbol, representative of the power whose wonder-working demon causes the mouth to speak. The Spirit of the Dragon, the Spirit of the Beast, and the Spirit of the False Prophet are “unclean”, or unholy; and in their operation after the advent, directed against that which is holy and true, even against “the Deity who is Almighty”. They are the spirits which cause the Beast and the kings of the Earth and their armies to gather together to make war against him that then sits on the white horse, and against his army (ch. 19:11, 19; 17:14). The spirits themselves are sanguinary and warlike *policies*, through which the governments indicated breathe out threatenings and slaughters against their adversaries. These policies are generated in the minds of cabinets by the diplomatic influences therein developed. The influence that gains the ascendant affirms the policy that rules, and becomes the spirit of the executive or mouth. When it speaks it proclaims war, and puts in operation all the machinery necessary to carry it into effect.

In the English Version these spirits are termed “the spirits of devils”. This is inaccurate, and arises from the translators erroneously supposing that *dæmons* and “devils” were the same things. The phrase is *pneumata daimonon*, *spirits of dæmons*. These Apocalyptic entities are political dæmons; that have to do with politics, civil and ecclesiastical. It is true, they may be *diaboloï*, *devils*, as Judas was (John 6:70) but all devils are not demons. The dæmons of this prophecy are official personages engaged in doing or working out, signs, wonders, or remarkable events, *poiounta semeia*; all tending, in their combined operation, to the development of the situation termed “the war of that great day of the Deity who is Almighty”.

The Greeks, in their system of superstition, made a distinction between *theoi*, *gods* and *daimones*, *dæmons*. Over all there was *Zeus*, their king and father. The dæmons were gods of an inferior order, yet an aerial race, occupying the third rank in their heavens. They were regarded as possessing wonderful intelligence; and in consequence of their middle position in the air, acting as interpreters and mediators between the superior gods and men. “The whole dæmonial race”, says Socrates, “is between God and mortals, acting as interpreters or messengers to both. Through this race passes all divination, and the art of the priests; for God mingles not directly with the human race, but through these dæmons is ever carried on the intercourse between the gods and men, both when awake and when asleep”. Plato says, that in the reign of Saturn the dæmons were the political governors of mankind, ruling men as man rules the inferior animals. “Saturn knowing,” said he “how that human nature, in the absolute self-control of human affairs, can never avoid being filled with violence and unrighteousness, appointed as rulers and magistrates to our cities, not men, but beings of a divine and nobler race, namely, the Dæmons. We do not constitute oxen as rulers over oxen, nor goats over goats, but we ourselves retain the dominion; the same thing did the Deity, because he was a lover of men. He appointed over us a better race than ourselves, namely, the Dæmons”.

This exhibition of dæmons excludes all idea of their being devils. But this teaching of Socrates and Plato, styled by Paul “the wisdom of the world”, is made foolish by the Gospel; nevertheless, its fiction was convenient for symbolical representation of political analogies. Thus, the governments of the world and their high agents and officials, are a system of power, ordered, or arranged, by the Deity. They occupy a position in “*the Air*” (ch. 16:17), or political firmament, intermediate between Him and mankind in general. They are therefore Dæmons, a superior order of agents to the common herd; though often intellectually and morally inferior to many among the humblest of mankind. In unfigurative language, kings, cabinets, councils, conferences, ambassadors, ministers of state, and such like, are the

Dæmons of the prophecy in hand. They are not to be confounded with *ta daimonia*, the *dæmonia* of ch. 9:20. The fictitious ghosts of the Virgin-goddess, and of all the other saint-gods and saint-goddesses of the Romish superstition, are the dæmonials, answering to the dæmons of the pagan Greeks; but the dæmons of ch. 16:14, are real official men, such as the Sultan, the Austrian and French emperors, the pope, and their political representatives.

2. “Like to Frogs”

This is the only place in the Apocalypse where “*frogs*” are introduced. They are produced here by way of illustrating the character of the spirits that, in the period of the sixth vial, would issue forth from the Dragon, Beast, and False Prophet, governments to all the rulers of the earth and habitable; and in a parallel series with the series of events by which the power of the Euphratean Ottoman empire is drying up. There can be no doubt that the wrath of the sixth vial is and has been for the past forty-eight years drying up this power. This is not to be gainsaid. It is an event, *a sign-event*, too notorious and palpable to be disputed. On the supposition that the reader is not one of “the hypocrites, who cannot discern the signs of the times” (Matt. 16:3); but is an intelligent observer and reader of current history—I would ask him, what power has been the most officious, suggestive, active, intriguing, and meddlesome, in all the political questions that have agitated the world, during the past twenty years; and amid the greatest professions of peace and progress, has, in that period, caused the most wars, and the greatest apprehensions of more? To this inquiry, but one answer can be given; and that is, *the imperialized French democratic*, termed “the Second Empire”. This is a remarkable and leading feature of the times. French imperial policy is the moving and formative spirit of the situation; and when brought to bear upon Constantinople, Vienna, and Rome, political results are developed, or “unclean spirits go forth,” in which the hand of French diplomacy is plainly to be seen—the spirits exhibit *froggy* characteristics.

Such is the great and undeniable political fact, which is as much the subject of the prophecy of the sixth vial, as the drying up of the Ottoman power, and the coming of Christ. It was shown to John, that in the sixth vial period there would be a power of no little influence, whose symbol was the Frog. If then it can be established that the Frogs are armorially representative of the French power, we shall have a harmony between historical and present facts and the prophecy as one of the great signs of the times, which no sane and candid observer will venture to neglect or dispute. The testimony to establish this is as follows:

1. Montfaucon, in his *Monumens de la Monarchie Francaise*, p. 4, plate 6, gives a Frog as one of the monuments of the French king, Childeric; thus writing respecting it, “3. Another medal representing a *frog*, which was also an Egyptian symbol”. This was found A.D. 1623, at St. Brice, near Tournay, with other things belonging to Childeric. He reigned A.D. 456. That is, before the Franks acknowledged the Roman Bishop.

2. In the “*Monde Primitif, compare avec le Monde Moderne*,” par M. Court de Gebelin, Paris, 1781, the author thus writes, p. 181, “Nous venons de voir que les Armoiries de la Guyenne sont un *leopard*, celles de Celts (surtout les Beligiques) etoient un *lion*, et celles des Francs un *crapaud*, le crapaud designe les marais dont sortirent les Francs”. And again, on p. 195, “La Cosmographie de Munster (50.2) nous a transmit un fait tres remarquable dans ce genre. Marcomir, Roi des Francs, ayant penetre de la Westphalie dans le Tongre, vit en songe une figure a trois tetes, l’ une de *lion*, l’autre d’*aigle*, la troisieme de *crapaud*. Il consulta la dessus, ajoute on, un celebre druide de la contree, appelle Al Runus; et celuici l’assura que cette figure designoit les trois puissances qui auroient regne successivement sur les Gauls; les Celts dont le symbole etoit le lion, les Romains designes par l’*aigle*, et les *Francs* par le *crapaud*, a cause de leur marais”.

*Medal of Frog found
in the tomb of Childeric I.*

3. In the sixth century, 46 of the prophecies of Nostra Damus (p. 251) translated by Garencieres of London, 1672, occur the following lines:

*Unjuste sera un exile envoye
Par pestilence aux confins de non seigle;
Response au rouge le fera desvoye,
Roi retirant ala Rane et a l'aigle.*

On which, Garencieres observes: “by the eagle he meaneth the emperor; and by the frog, the king of France; for, before he took the fleur de luce, the French bore *three frogs*”.

4. In Pynson’s edition of *Fabyan’s Chronicle*, at the beginning of the account of Pharamond—the first king of the Franks who reigned at Treves about A.D. 420—there is a shield of arms bearing *three frogs*, (p. 37, Ellis’ edit.); with the words beneath,

(This is the Olde Arrays of France).

The banner underneath, having upon it the *three frogs*, is from ancient tapestry in the cathedral of Rheims, representing battle scenes of Clovis, who is said to have been baptized there after his conversion to Romanism.

The Banner of Clovis.

The next engraving is from the Franciscan church at Innsbruck; where is a row of tall bronze figures, twenty-three in number, representing principally the most distinguished personages of the House of Austria; the armor and costumes being those chiefly of the 16th century, and the workmanship excellent. Among them is Clovis, king of France, and on his shield *three fleur de lis* and *three frogs*, with the words underneath, “*Clodou#us der i Christenlich kunig von Frankreich;*” that is, Clovis the first Christian king of France.

Armorial Shield of Clovis

1. Uptonus de Militari Officio, p. 155, states that three frogs were the old arms of France, without specifying what race of kings.

2. Professor Schott supposes the three frogs to have been distinctly the original arms of the Bourbons; *bourbe* signifying *mud*. This may have been the case. When their family became the dynasty of France, they probably assumed the frogs as their arms, being kings of the Franks, whose symbol it had been so long. The Bourbons arose out of the mud which is natural to frogs, and by the revolution of 1848 are deep in the mud again!

3. Typoticus, p. 75, gives as the device on a coin of Louis VI, the last French king before Hugh Capet, the first of the Bourbons, *a frog* with the inscription *Mihi terra lacusque*, land and water are

mine, *i.e. I am amphibious*.

4. In the *Encyclop#dia Metropolitana*, on Heraldry, it is stated that “Paulus Emilius blazons the arms of France, argent three diadems gules;” others say, they bear ‘three toads,’ sable in a field vert-ap. Gwillim, c. 1.—which, if ever they did, it must have been before the existence of the present rules”.

Such is the testimony I have to offer in the case before us. The conviction produced on my mind is, that the Frogs in the prophecy are the symbol of the French democratic power. It will be seen from the armorial shield of Clovis, that the frogs and the lilies were both used as symbols. They are both indigenous to wet, or marshy, lands, and therefore very fit emblems of the French, who came originally from the marshes of Westphalia. But on the shield of Pharamond, so far back as A.D. 420, the frogs without the lilies appear in the armorial bearings of the Franks; and in the medal of Childeric I. there is no lily, but the frog only. It would therefore seem from this, that the lilies were not the original arms, but superadded many years after; and at length adopted by the Bourbons as the symbol of their race in its dominion over the frogs. These, then, represent the nation, and the lilies, or *fleur de lis*, the ruling dynasty. Now, if the apostle had said, “I saw three unclean spirits ‘like lilies’ come out of the Mouths,” he would have intimated by such a similitude that the French Bourbons were the cause of the “unclean spirits” issuing forth from the Sultan, the Emperor, and the Roman Prophet. But he does not say this; he says they were *like frogs*. The truth, then, is obvious. In A.D. 96, when John was an exile in Patmos, the Franks were savages in an untamed country, living by hunting and fishing like American Indians. But the Holy Spirit revealed to him that this people would play a conspicuous part in the affairs of nations; and, foreseeing by what symbol they would represent themselves, He symbolized their nation by it, and styled them “*Frogs*”. He informed him, that under the sixth vial their influence would be remarkably apparent. That the Frog-nation would have much to do with the Dragon, Beast, and False Prophet; in fact, that so intimate and direct would their dealings be with them, that its effect would be perceived in the warlike tendency and influence of the measures proceeding from the Sultan, the Emperor, and the Pope; who, being so completely entangled in the complications created by the policy of the Frog-power, would in their endeavours to extricate themselves, involve the whole habitable in war, which would end in the destruction of the Two-horned Beast, and the False Prophet, and in the subjugation of the surviving horns to the new Imperial dominion of the kings of the Sun’s risings, whose way is prepared by the drying up of the Great River Euphrates.

3. *The Going Forth of the Frog-Spirits*

The restoration of the Bourbons by foreign bayonets, in 1815, was a heavy blow and great discouragement, but not destructive, of the revolutionary spirit of 1789. A power had organized itself under the title of “the Holy Alliance,” consisting of Russia, Austria, and Prussia, who bound themselves by a treaty at Paris, the real object of which was to maintain despotic and arbitrary power, in church and state, and to support each other against any revolutionary movement among their own subjects. They regarded themselves as delegated by Providence to govern three branches of one and the same Christian nation, of which the Divine Being, under His three characters, was the sole real Sovereign. This was a sort of anticipatory division of the great city into three parts—Greek Catholic under Russia; Latin Catholic under Austria and the Pope; and Protestant under Prussia. Having made this arrangement, they declared their readiness to receive into their holy alliance all the powers (the Ten Horns of the Beast) who should solemnly avow what they styled, “the sacred principles” that had dictated it.

All this was very discouraging to The Revolution, which was not dead, though dethroned, but slumbering; and gathering new explosive force for another effort against the enemy. It made itself heard and felt again in Spain and Portugal, to the great disgust of the French Bourbons. In Naples also, through

the intrigues of the Carbonari, it was giving effect to constitutional principles. This alarmed the Austrian, who dreaded the propagation of revolutionary ideas which threatened to undermine the stability of his power in Italy. In 1821, the "Holy Alliance" held a consultation upon Naples at Troppau, whence in the arrogance of power, they summoned its king to meet them at Laybach, as if he had been one of their vassals or subjects. He obeyed. They dictated the invasion of his kingdom by Austrian troops. He consented. The revolutionary parliament was dissolved, the old despotism restored, and Ferdinand became a mere satrap to execute the orders issued from the Viennese Mouth of the Beast. The revolutionary condition of things in Spain and Portugal was beheld by the Russian Autocrat with disgust and indignation, and caused him to convene a congress at Verona, in which it was determined to use the French Bourbons for the restoration of the old regime in Spain. In 1832, duc d'Angouleme invaded the country with 70,000 men, who took possession of Madrid, garrisoned all its principal fortresses, and virtually reduced Ferdinand to vassalage under the "Holy Alliance".

But the artful policy of these powerful confederates against constitutional freedom, and the happiness of mankind was doomed to a rude and potent shock in 1830. In the words of *Journal des Debats*, "it seemed that the volcano which closed in 1815 was beginning to emit flames again". The first Napoleon spoke truly when he said that the princes of the House of Bourbon were all *imbécilles*. Their subserviency to the "Holy Alliance," and the decline of French influence in Europe, disgusted all parties with their rule. The revolution rose against the government, and routed it at the barricades. Charles X, the representative of the Elder Branch of the Bourbons, fled to England, and Louis Philippe was accepted as the "*Citizen King of the French*", in his stead. But, though there was more of the principles of '89 in this dynasty, it was still Bourbon. The *fleur de lis* was still the master of the situation; and, as time has proved, not the power to execute the mission of the Frogs. The younger branch of the Bourbons reigned eighteen years, in which various revolutionary attempts were made to destroy its citizen representative. In all this period the French had as much constitutional liberty, perhaps more, than they knew how to enjoy. Property was protected, life was safe, and ample scope afforded for money making, and profitable investment of capital; all of which, in all countries, affords much satisfaction to the middle classes, the *bourgeoisie*, who imagine that the world was made for their especial profit and convenience. This, however, is a great mistake. The Bourbon kings had helped to dry up the Great River Euphrates; and the time had come in 1848 to direct French influence and power towards other objects. To elaborate these, it was necessary to remove the Bourbon Lilies, and to bring a more revolutionary agency upon the stage. The Bourbons forgot nothing and learned nothing. Their sympathies were all with the stagnant past, by the malaria of which they had become "imbecile". The spirit of the age is "the Spirit of life from the Deity that entered into the two unburied dead prophets" (ch. 11:9-11—in 1789). This is a restless, revolutionary, progressive, spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them. This spirit was widely diffused among the people of Europe in 1848; but intensely active in France, Italy, and Germany. In France especially, the volcanic fires broke out for the third time with a fury, which all the strength and policy of half a dozen forms of government during a period of sixty years, had failed to quench. In this "*wonderful year*," the throne of the "Citizen King," which had been set up by a *ruse* played off by Lafayette upon the revolutionists of 1830, was leveled to the ground; and the *fleur de lis* indignantly trampled in the dust. There was a general rising of the people throughout Europe against the governments which oppressed them; and every throne tottered to its foundation. In France, the kingly form of government was utterly repudiated; and the DEMOCRATIC AND SOCIAL REPUBLIC upon the basis of "*Liberty, Fraternity, and Equality*," established in its stead. Here was a revival of the Republic of 1793, founded upon the fall of the Bourbons, and subverted, or perverted, by Napoleon I. The battle was fought by the workmen in the streets of Paris; the victory was theirs: it was the victory of THE FROGS over the FLEUR DE LIS. The dynasty represented by this flower

was abolished; and the marsh people resumed their original Westphalian right of choosing the most notable frog among them for their ruler. But for four months their government and National Assembly were only provisional. During this time, it was practically the parliament and executive of the democracy throughout Europe. Under the influence of their favor Germany, Italy, and Hungary, become insurgent. The earth shook on every side. Urged on by its democracy, Sardinia attacked the Austro-Italian element of the Little Horn; and provoked by the treachery of its Papal Eyes and Mouth, the democracy of Rome became insurrectionary, and so alarmed him, that he fled for safety to the kingdom of Naples. But Sardinia was not successful. By the defeat at Novara, the Austrian became paramount in Italy. This alarmed the Parisian Frogs, who did not wish the False Prophet to be reinstated in Rome under Austrian protection. They determined, therefore, although Rome was in possession of a sister *Democratic and Social Republic*, to seize upon the Seven Hills and to get the pope into their own keeping. Hence, they drove out Mazzini and Garibaldi with their adherents; abolished the Roman Republic; and reestablished the Pope. By this move, they got possession of Rome, and the Frog-power became an element in the policy of the Beast of the Earth and his Prophet; so that any *spirit going forth from their Mouths* would have resemblance to the Frogs, whose policy might originate, or give it shape.

Thus began the French occupation of Rome in 1849. They occupied it, not out of love to the Pope, but as a check upon Austria and Italy. Austria and the Papacy, by concordat, are *one horn with two capitals*. The spiritual authority of the Pope is above the authority of the emperor in all the Austrian empire, until the concordat is repealed; and the natural ally and protector of the Pope is his Austrian “Apostolic Majesty”. The Frog-power in Rome is a nuisance, tolerated there because it cannot be expelled. If the Frog-power had not intervened in 1849, Rome and Italy would have been subject to the Little Horn with Eyes; and the current of events tamed into a different channel. The Austro-Papal dominion would have been strong in 1867; and not as it is now, almost ready to give up the ghost. It has been the working of the Frog-power for nearly twenty years past, that has developed what we know to exist in Italy and the Roman States. The “unclean spirit going forth” from the Viennese Mouth, and the “unclean spirit going forth” from the Roman Mouth, in all that period, have been spirits in political shape “*like to Frogs*”.

Suppression of the Revolutionaries in Vienna, October 1848. Cobbles have been used to make the barricades. Useful because they enabled revolutionaries to create instant defences. Similar risings were suppressed in Paris, Berlin, Milan, Mantua and other prominent centres throughout Catholic Europe.

By a vote of six millions, the plebiscite of the Frogs, the nephew of their great emperor was elected PRESIDENT of the Democratic and Social Republic. Having nearly served out his time, President Louis Napoleon determined to “*save society*” by slaying some two thousand people in the streets of Paris, sending numbers into exile, and making himself EMPEROR OF THE FROGS. Having accomplished this feat, he appealed to universal suffrage to sanctify this usurpation, and copious bloodshedding for the good of the social constitution. By aid of the machinery employed, and the prestige of his uncle’s name, the Frogs accepted him as their emperor; and he now sits among the powers, in spite of the “Holy Alliance”, and in defiance of the treaty of Vienna, as the “*Mysterious Man of Destiny*,” the arbiter of Europe; the smiles of whose countenance is peace, and his frowns the thundercloud of war.

In regard to the Sultan, the revolution that placed the Frogs in power was more to his advantage than otherwise. Under Charles X and Louis Phillippe, the French had assisted in drying him up; but since the fall of the Bourbons, the Frogs, in concert with England, had assured him of their support in case of

attack from Russia; and had declared their policy in the Eastern Question to be, the integrity and independence of the Ottoman empire. In 1850, I remarked, that “this assurance was certain, sooner or later, to bring on a war between the Porte and the Autocrat. If the Sultan had been left to himself, being weak, he would have yielded, and so have avoided the chance of war; but being energized by France and England, two strong military and naval powers, the Sultan feels himself a match for Russia, and prepared to assume a bold and warlike attitude”. And so it came to pass in 1854; when, inspired by the policy of the Frog-power, the “unclean spirit issued from” the Sultan-Mouth of the Constantinopolitan Dragon, in a declaration of war against Russia, and an attack upon Sevastopol by the French and English forces.

Thus, by the revolution began in February, 1848, the Frogs were developed, and assumed the position marked out for them in the prophecy of the Sixth Vial. They were not to stand alone. If they had been destined to operate by themselves the prophecy would probably have read, “I saw three unclean spirits like to Frogs go forth unto the kings of the earth,” and so forth. Had it read thus, our observation would have been confined to Paris, where the Frogs are imperially enthroned; and we should have watched for the going forth of the three unclean spirits from that city. Or, had the words, “*like to Frogs*”, been omitted altogether, we should then have had no evidence to show, that the French were any more related to the “unclean spirits” than the Swedes or Hindoos. But, there the words are most ingeniously inserted; so that it may be perceived, that in the thirteenth verse, four leading political organizations, the French, the Constantinopolitan, the Viennese, and the Roman, are made the principal co-operating agencies in the work of developing the situation of the fourteenth verse. The working of these four powers, the French, Ottoman, Austrian, and Papal, in their political transactions with “*the kings of the earth, and of the whole habitable,*” contemporaneously with the “*dried up*” condition of the Turkish power, is the GREAT SIGN MANIFESTED IN THE HEAVEN, that the Son of man is about stealthily to come in; and to resume the mission interrupted by his assumption to the right hand of Power (Matt. 24:30; Isa. 49:4–6). It is a sign of the times so manifest, that all who take interest in current events, not only can, but do see it. They see that the Ottoman Power is a Sick Man, with only two strong friends, France and England, who stand guard at the door of his house to prevent assassins from breaking in, and plundering him of all that remains of his estate. They see also, that, for the past twenty years, there has been no great political question mooted among the powers, whether in regard to Italy, the “Holy Places,” Austria, the Poles, Mexico, Rome, Denmark, or Luxenbourg, but that the French emperor has been the great agitator of the situation. All this they see, and wonder at. They term him a mysterious man, the arbiter of Europe, a man of destiny; and some regard him, ridiculously enough, as the Antichrist. Nevertheless, they fail to see the great signification of the great sign they observe; or indeed, to comprehend that it is a sign at all.

This Diagram is from *The Apocalypse and History* obtainable from the office of *The Christadelphian*, 404 Shaftmoor Lane, Birmingham, U.K. See also *The World Atlas of Revolutions*, p. 48.—*Publishers*.

Observation and reflection during the twenty years of the development of this remarkable Frog-Sign, have confirmed me in the conviction, that the exposition I originated in my lectures in Britain in 1848–50, and afterwards in Elpis Israel, was substantially correct. It could not then be proved that the sign was to spread itself over twenty years; though it might have been conjectured, that it would continue in manifestation until the thieflike coming of the Ancient of Days. We are now at this writing, in the spring of 1868, near the last months of 1260 years, during which the saints were sentenced to involuntary subjection to the Little Horn with Eyes and Mouth; and the Frog Sign is still in manifestation. My present conviction is, that the Frogs will continue to work even after the Ancient of Days comes, and

until the gathering into Armageddon; and that their working is a Providential element of the means to be employed, in bringing the armies of the Dragon, the Beast, the Ten Horns and their False Prophets, into collision with the King of the Jews, and the kings of His rising. But this being in the near future, we shall not have long to wait to know the truth of the matter.

The Frog-Sign, interpreted by events, divides itself into sectional developments; *first*, the operation of the Frogs upon the Constantinopolitan Dragon; *then*, their operation upon the Austrian Beast; and *third*, their operation upon the Roman Prophet. These operations began at successive periods in the order they occupy in the prophecy; but though commencing at different times, the first operation is not finished when the second begins; but the first and second in their effects continue in contemporaneous operation with the third; so that when the Ancient of Days comes, the whole three will be brought to bear against him with all their accumulated force.

4. The First Phase of the Frog-Sign

The most notable illustration of the working of the Frogs in their developing of the unclean spirit from the Mouth of the Dragon, is seen in the *semeia*, signs, wonders, or events, they originated and worked out, in regard to the "Holy Places of Jerusalem," as against the rival pretensions of Russia. Their policy in respect of these, brought the Autocrat into a threatening attitude against the Sultan to whom they belong; or rather, who has present possession of them; for they belong exclusively to the King of the Jews, who is coming to set aside all claimants by appropriating them himself. But in advance of this decision, the Frog-Emperor, ignoring the secular supremacy of the Austrian Apostolic Majesty of Vienna in things pertaining to Latinism in the East, as "the Eldest Son of the Church," claimed supremacy over the "Holy Places," and to have the right, therefore, of putting them in repair. Against this unwarrantable pretension the Russian Tzar, as the Orthodox Head of the Greek Catholic Church, protested; and threatened the Sultan with war, if he yielded to the claims of France. As the Frogs or the Russians prevailed at Constantinople, a firman was granted, revoked, and granted again, endowing the Frog-Power with preferential rights in ecclesiastical affairs connected with the Holy Shrines. Having carried its point in Constantinople, the Frog-Power endeavored to maintain the advantage gained there by negotiating at St. Petersburg; but its instructions to the French minister were not of a nature to facilitate a settlement. The effect of Frog-diplomacy there is seen in the fact, that when the Prince-Bishop Daniel returned from St. Petersburg to Montenegro, he descended, without previous notice, from his mountains upon the Turkish garrison at Zabljak, and in the night slaughtered all he found there. Thus the war that followed was a Russo-Montenegrin experiment against Turkey, remotely and unintentionally excited by the Frogs. The fire thus kindled excited the wrathfulness of Austria against the Sultan. Count Leiningen was sent from Vienna in great haste as the bearer of a threatening message, demanding the termination of hostilities against Montenegro. The Sultan obeyed orders and things were replaced as before, to the chagrin of Russia who had excited it. The Autocrat had hoped that a general war would ensue between the Turkish government and the provinces of the empire. His Bessarabian troops were ready to enter the Moldo-Wallachian provinces, and the Sevastopol fleet was equipped for Constantinople. The pacific termination, therefore, of the struggle greatly annoyed Russia, which then demanded the independence of Montenegro, which, if granted, would have been equivalent to a transfer of its mountain fastnesses from Turkey to Russia, as there can be no real independence for a horde. Scarcely had the Sultan yielded obedience to Austria in the affair of Montenegro, than quite an avalanche of insolence descended from Russia upon the unfortunate Sick Man of Constantinople. Prince-Admiral Mentschikoff, Minister of Marine, Governor of Finland, and a relative of the Autocrat arrived at Constantinople unexpectedly to the Sultan and his Divan, but not to the Greek population of

the city. He appeared there as the *alter ego*, or other self, of the Autocrat. He was surrounded by a brilliant escort of rear-admirals, generals, aides-de-camp, and many other distinguished persons. He was met at Topana by all the officers of the embassy on horseback, by all Russian subjects and *proteges*. Men in full uniform, loaded with orders, gold and diamonds, the ambassador in an open carriage, and surrounded by his staff, advanced toward the palace of the embassy, which he reached with difficulty, owing to the dense crowd of Greeks. This show of popularity was obtained by promises and money. The promises had reference to their obtaining the mosque of St. Sophia, built by Justinian, for the Greek Catholic worship, while whispers were adroitly circulated in their ears about the restoration of the Byzantine empire.

The sudden apparition of *quasi* Russian Majesty in the City of Constantinople excited the surprise of “the Great Powers”. The object of Mentschikoff’s mission was to check Turkey, and to humiliate and bind her to Russia. To effect this, demands were made directly antagonistic and subversive of the firman granted to the Frog-Power in favor of the jurisdiction of the Papal Church, and of French influence in the Holy Land. Ultimatum after ultimatum followed in quick succession; at length the Russians crossed the Pruth with the intention of locating in Constantinople, if nothing untoward prevented. This brought things to the crisis in the prophecy; and the “*unclean spirit*,” in unmistakeable verisimilitude to the anti-Russian policy of the Frogs, “*went forth from the Mouth of the Dragon*,” in a declaration of war against Russia; and an endeavor, sustained by France and England, to gather other powers into the conflict for the preservation of the integrity and independence of the Ottoman empire, and the limitation of Russian ambition. Thus commenced the Crimean war in 1854. Sardinia joined England, France, and Turkey, through the influence of the Frogs; but Austria and Prussia refused to depart from their position of “armed neutrality”. Sevastopol and the Russian fleet were destroyed. The Tzar Nicholas suddenly died; soon after which the Frog-Power proposed a treaty of peace, which was discussed, and agreed to at Paris in 1856. Thus ended the Crimean war, which had threatened to become wide as the great city itself. The Frogs excited it by their policy in regard to Latinism and the “Holy Shrines;” and they quenched it when they found its continuance inconvenient. Turkey lost no territory, and “independence” she had none to lose.

From the foregoing illustration of the Frog-Sign in relation to the Mouth of the Dragon, it will hardly be regarded as presumption to say that the exposition I have given is the only true one that can be given. No other writer on the Apocalypse ever caught a glimpse of its signification. Mr. Elliott, who revised his State Church Exposition of the Apocalypse. in the time of the origination of the Frog-Sign, and therein devoted forty-one octavo pages to “the Three Frogs;” although he admits that the Frogs were the original symbol of the French power; and republishes from French, German, and English sources, the heraldic illustrations I have transferred to these pages; yet he sees nothing particular in it. He says he hopes that it may “not be England’s sad fate to act the part of *the chief secular power* employed by the three spirits to head their gathering of the world’s powers to the last great anti-gospel war of Armageddon. Rather perhaps France, ‘the eldest son of the church,’ may be the country called to that bad pre-eminence. Signs have not been wanting ever since the peace of Paris (in 1814) of the strong unvarying tendencies of France towards such a position in its foreign policy and proceedings ... Much more may such be the anticipation of reflective men, after the extraordinary expedition of the French army in 1849, under the republican regime of Louis Napoleon, and re-establishment of the Pope at Rome. There is a curious heraldic fact accordant with this view, which (considering how frequently such national emblems have been had in view in the Apocalyptic figurations) I cannot permit myself to pass over in silence, *though I wish by no means to insist much on it*; namely, that, as *the three spirits* do each and all most assuredly energize in the French nation and priesthood, so their Apocalyptic symbol, *the three frogs*, are *the old arms of France*”. He regards the spirits as “three unclean, or unholy principles, characteristic of the

Dragon, Beast, and False Prophet, directed and speeded by spirits of hell; and resembling *frogs*, the well-known type of vain loquacious talkers and agitators, deluding and seducing the minds of men". The spirit from the Dragon's Mouth, he says, is "the principle of pagan-like infidelity and scepticism, with its proper accompaniment of blasphemy; and perhaps, too, of rebelliousness of spirit against rightful authority, alike human and divine, 'by which sin fell the angels'." The spirit from the Beast's Mouth he terms, "the pure direct principle of Popery, based on its fundamental antichristian dogma of the Roman Pope being Christ's Vicegerent upon earth". The spirit from the False Prophet's Mouth, he styles "the spirit of an apostate priesthood". These three spirits he regards as the unclean spirits of dæmons like frogs; and considers that the precise period marked out in the prophecy is to be regarded as the twenty years *ending in* 1850. Having laid these premises, he occupies about thirty-seven pages with the retrospective sketch of irrelevant matters, as foreign to the prophecy as if *a frog* had never passed before the mind of John.

Mr. Lord very properly rejects Mr. Elliott's speculation; but, instead of throwing light upon the subject, only substitutes another, if not equally absurd, only less so, because he has very little to say about it at all. "Unclean demon spirits", says he, "are demons or devils, which enter into human beings and excite them to lawless appetites and passions. But these spirits are clothed in forms, as appears from their being compared to FROGS; —hideous, grovelling, noisy, and amphibious". This is all he sees in the Frogs—mere symbols of *qualities*. Mr. Lord wrote in 1847. Mr. Cunninghame regarded the frog-like spirits, as atheism, despotism, and popery. These are specimens of the ideas of what are regarded as the best writers of the day upon Apocalyptic themes. If these are the best, what must the worst be! Being "wells without water," then, it is useless to linger longer on the brink. We shall therefore take up our bucket and proceed.

5. *The Second Phase of the Frog-Sign*

The evolution of the Frog-Sign is continuous with the existence of the Dragon, the Beast, and the False Prophet; and covers the whole period from 1848, till the gathering of the Powers in war with the Ancient of Days. When this result is consummated, "the Sign" will no longer be seen "in the heaven". When writing upon the subject in 1854, I remarked, that "manifestations from Austria and the Pope are yet wanting to complete the sign. Austria must come into collision with France at last". Five years after this the Frog-Sign entered upon the second phase in the going forth of the frog-excited unclean spirit from the Austrian Mouth of the Beast. Ever since the occupation of Rome by the French in 1849, Austria had also occupied Bologna and Ancona, important cities in the Papal States. However agreeable this might be to the Pope, it was exceedingly annoying to the Emperor of the Frogs, who desired the evacuation of the Roman States by the Austrian forces. It being a part of the mission of the Frogs, as time has shown, to deprive the False Prophet of the support of the Beast of the Earth, the Frogemperor became restless and excited, and intolerant of the Austrians in Italy. On January 1, 1859, he said to the Austrian ambassador, "I regret that our relations with your Government are not so good as they were; but I request you to tell the Emperor that my personal feelings for him are not changed". A high functionary of the French government remarked, that this conduct of the Emperor was incomprehensible. The abrupt proceedings was so extraordinary and uncalled for, that people seek for its cause in regions remote from politics. They cannot conceive that mere diplomatic disagreements would induce such an outburst of ill-temper, and so complete an absence of courtesy. The emperor of the Frogs not only required the withdrawal of the Austrians from the Roman States, but that His Apostolic Majesty should join with him in causing certain reforms in the administration of the government. The Austrian mouth expressed its readiness to recommend administrative reforms to the

Papal Government, but it would never, even if a war should result from its refusal, co-operate in an attempt to enforce the execution of such reforms. In regard to the occupation of the Roman States, the Imperial Mouth declared that it would withdraw its troops from Bologna and Ancona at the same moment that the French should quit Rome and Civita Vecchia; but that the right of garrison in Commachio, Ferrara, and Piacenza, which was sacred to Austria by treaty, should be maintained.

These conditions were by no means acceptable to the Emperor of the Frogs, between whom and the Emperor of the Beast there was now considerable jealousy and ill feeling. Francis Joseph was resolved not to bear any part of the yoke which it was thought Louis Napoleon was trying to impose on his brother sovereigns. A perfectly well-informed person remarked, that “for the sake of peace, the Emperor of Austria is ready and willing to make any concessions which are consistent with his honor and dignity, but he will not recognize the claim of the Emperor of the French to be considered the sole arbiter of all European questions of importance. His Majesty is of the opinion that one power has no right to put a constraint upon the will of another, and he therefore declines to make those reforms which are considered necessary”.

This brings me to remark in further illustration of the Frog-Sign in entering upon its second phase, that at the Conference of Paris in 1856, the wrongs of Italy, as represented by the Sardinian plenipotentiary, had a hearing. The western allies sympathized, and remonstrated with Austria. But Austria would reform nothing, would promise nothing; and during the three years that afterwards elapsed, instead of ameliorating, she only aggravated, her despotic sway over Lombardy and Venetia. Italy was all the while growing more restless, and Sardinia, which assumed to be its champion, in like manner grew the more impatient to take up arms against the oppressor. The Frog-emperor, constitutionally jealous of the overshadowing Austrian influence in Italy, encouraged Sardinia in its hostile attitude; and through his cousin, Prince Jerome, formed a matrimonial conjunction with the House of Savoy. Thus the Frogs allied themselves with Italian liberty, and prepared the situation for the going forth of the unclean dæmon spirit from the Mouth of the Two-Horned Beast of the Earth; who, so long as he ruled in Italy, maintained the Image of the Beast in life, “that it should both speak, and cause that so many as would not worship the Image of the Beast should be killed” (Apoc. 13:15). The 1260 years allotted to this constitution of things was hastening to a conclusion; and to the Frogs was committed the working of the political machinery whereby the speaking and power of the Image would cease to be fatal to those who refused to worship it. We have lived to see this accomplished in all the kingdom of the Beast. Even in Rome the Image ceases to cause men to be put to death who refuse to worship it. The Frogs are there, and will not permit it. They have worked Austria out of Italy and, as it were, placed the Pope under arrest upon the Seven Hills.

In the *Herald* of 1859, I remarked, “we are now waiting to see the Second Unclean Spirit of the Frog-Sign proceed out of the Mouth of the Beast in a declaration of war by Austria against Sardinia, and therefore against France. France has created the present crisis as she did the first under the inspiration of various collateral influences; but we do not expect the declaration of war from Paris. And it is extremely probable that, before this June number is received, war will be renewed”. And so it came to pass. War was proclaimed by the Imperial Austrian Mouth of the Beast against Sardinia. On this occasion, the following words found utterance from this Mouth: “The second French empire,” it said, “is about to realise its long-cherished ideas; for the Throned Power in Paris has informed the astonished world, that political wisdom will replace those treaties which have so longed formed the basis of European international law. The traditions of the first Napoleon have been resuscitated, and Europe is not ignorant of the importance of the struggle which is about to begin”.

Again, the Two-Horned Beast-emperor, said, “the overthrow of the things that be is not only aimed at by factions, but by *thrones*,” that is, by France, Sardinia and Russia. But he continued, “the sword

which I have been forced to draw is sanctified;” and suiting the action to the word while discussing the proposition of the Frogs, laid his hand upon his sword, and exclaimed, “Let the Emperor Louis Napoleon be told that I am too young to abdicate; he wants to pluck the Austrian Eagle: better to try and cut its throat. One thing let him remember in the coming struggle, that the game is far from equal between us. I risk a province; he stakes his empire on the issue of the war. Our struggle, is a just one, and we begin it with courage and confidence. We hope, however, that we shall not stand alone in it. The soil on which we have to do battle was made fruitful by the blood lost by our German brethren when they won those bulwarks which they have maintained up to the present day. There the crafty enemies of Germany have generally begun their game when they have wished to break her internal power. The feeling that such a danger is now imminent prevails in all parts of Germany, from the cottage to the throne—from one frontier to the other. I speak as a sovereign member of the Germanic Confederation, when I call attention to the common danger, and recall to memory the glorious times in which Europe had to thank the general and fervent enthusiasm of Germany for its liberation. God and Fatherland! FRANCIS JOSEPH.”

Thus spake the Mouth of the Beast, whose heavy tramp upon the populations of Central Italy, extorted “a cry of anguish”, which, reaching the ears of the king of Sardinia, caused him to unsheath the sword; and in concert with his “generous ally,” the Frog-emperor, to flesh it in the vitals of the oppressors; whom he proposed to expel, and so free the country from the Alps to the Adriatic.

The Frog-emperor informed the world, that “the object of the war was to restore Italy to herself”. He said, that “the national and traditional policy of France is to maintain civilization;” and that although she had passed through a severe and bloody career of seventy years, “France had not, for all that, abdicated her task of civilization. Her natural allies had always been those who desired the improvement of the human race; and when she drew the sword it was not to dominate, but to liberate”. Such a declaration as this was calculated to excite the liveliest expressions of good in the hearts of the downtrodden millions of Italy; and at the same time, the most dismal apprehensions of the False Prophet and his carrion birds of Rome. Therefore to keep their worshippers in France quiet, he declared that “he did not enter Italy to disturb the power of the Holy Father, whom France replaced upon the throne in 1849; but to remove from him the Austrian pressure, which weighed upon the whole peninsula, and to help to establish there order based upon legitimate satisfied interests”.

All parties having thus declared themselves, the battle cry was raised of “*An united Italy from the Alps to the Adriatic, and Rome for the capital*”. Soon after the opening of the campaign, the battles of Magenta and Solferino were fought, and won by the Franco-Sardinian forces. The Austrians were compelled to evacuate Lombardy; but they were still in possession of Venetia and the Quadrilateral, and the fortune of war might still favor the recovery of lost ground. But whatever might be the cause “the dark and mysterious man” to the astonishment of all the world, without consulting his allies, made overtures to Francis Joseph, proclaimed an armistice, and signed the preliminaries of peace at Villafranca. The campaign had lasted only two months, had cost the combatants about a hundred thousand lives, not less than a hundred millions sterling, and disappointed all expectations. The king of Sardinia hoped to be king of Italy, but had only obtained the annexation of Lombardy to Piedmont; the Frog-emperor promised to dry up the power of the Beast from the mountains to the Adriatic Sea, but had expelled its forces from Lombardy alone; the Garibaldini promised themselves the expulsion of the Austrians from the whole country, the downfall of the Pope, and a free and united Italy; but realized none of their hopes. The Roman False Prophet and his priestly adherents, trembling for their worthless carcasses, were astonished to find their apprehensions unfulfilled, and the “Holy Father” the “honorary president” of a paper confederation!

For the past ten years the pope had been a kind of captive in his own little kingdom, guarded by

French troops, and nominal sovereign of rather more than three millions of unwilling subjects, by the favor of the Frog-emperor. During this disgraceful period, both France and Austria had made vast efforts to sustain the moral power of the Papacy for the sake of its influence in their respective dominions in behalf of the atrocious tyranny in the one, and the suspension of liberty in the other. The Concordat between Austria and the Pope surrendered powers to the latter which Hildebrand might have sought in vain, and every despotic ruler felt the necessity of paying an apparent homage to the most conspicuous symbol of moral slavery and intellectual darkness extant upon the earth. Pius IX had commenced his reign as a reforming pope; but the effort failed from the inherent impossibility of the thing; which, it has been truly said, “was like attempting to have a useful cholera, or a pleasurable small-pox”.

The *Garibaldini* was the name given to the red-shirted followers of revolutionary Giuseppe Garibaldi (1807–82). Garibaldi was a native of Sardinia, and an Italian soldier and patriot. In 1848 his successful defence of the Roman Republic against the French made him a national hero. In 1860 he victoriously led his 1,070 red-shirts against the trained armies of Sicily and Naples, and added the conquered kingdom to King Victor Emmanuel II of Sardinia-Piedmont, whom he acknowledged king of Italy. Garibaldi laid the foundation of a united Italy. Previously, central Italy was divided into Papal States under the rule of the Popes, dating back to the times of Pepin and Charlemagne. These states gave temporal power to the Papacy. They were annexed by France between 1798 and 1809, but restored to the Papacy in 1815; only to be annexed by Italian forces in the unification movement of Garibaldi. In 1870, Rome fell to the revolutionaries military forces of the new united Italy, and the temporal power of the Papacy was brought to an end. It was restored when the Vatican was given its present status by agreement with Mussolini by the Lateran Treaty in 1929—*Publishers*.

The recent war left Pius Nono, in 1860, still in the hands of his troublesome nurses, Louis Napoleon and Francis Joseph, who made him both miserable and contemptible. The dominion of Austria, by its Venetian province, was still contiguous to the States of the Church; and could therefore at any convenient time, cross the Po in succor of the Papal Image of the Beast, should any unforeseen event turn up in Paris to give a quietus to the wonder-working of the meddling Frogs. These contented themselves with doing garrison duty in Rome, and in parleying with Austria at Zurich; leaving the Pope to do the best he could for himself with the aid of Naples, the Grand Dukes, and the disbanded soldiers sent to Austria as volunteers, and the raggamuffins he could recruit in Ireland, against the *Garibaldini* and Sardinians. At this crisis, Louis Napoleon confined himself to giving advice, being really not displeased at the renewed activity of the Revolution. On his visit to Bordeaux, he said to the Bishop of that city, “that the Government that was the means of restoring the Holy Father to the Pontifical Throne, would only give utterance to such respectful counsels as were dictated by sincere devotedness to the interests of his Holiness”.

As Garibaldi told his little army in the papal town of Bologna, “the hour of a new struggle approaches. The enemy is threatening, and perhaps will attack us before many days are over”. Austria seemed to be delaying the Zurich settlement in hope of something turning up. The Pope was very desirous to recover the Romagna; and the kings of the Two Sicilies, and the Duke of Modena, and other foolish princes, “seemed resolved on a pleasant excursion to meet ruin half way”. But, about the middle of the year, a change came over the dream of Austria, weakened by poverty and held in check by the discontent of Hungary and the Tyrol. She determined therefore to postpone the renewal of the struggle in Italy. Advices were sent to the Pope from Vienna, which entirely cooled his ardour for the fray. The Austrian cabinet discouraged his contemplated attack upon the Romagnas, as, owing to their internal dissensions, they could not profit thereby. Nor could the young king of Naples aid him in a war; for his forces had more than they could do to uphold his authority in his own kingdom. This was being shaken to its foundation. Garibaldi had landed in Sicily, and co-operating with the insurgents, had driven the

Neapolitan troops out of the island. Thence, he crossed the Strait into the Peninsula. He defeated the king's troops, took possession of Naples, and caused the king to shut himself up for safety in the fortress of Gaeta; which, after sustaining a siege by the Piedmontese for a while, he surrendered to the king of Italy.

Such was the course of events, the miracles worked by the unclean Froglike dæmon-spirit that issued forth from the mouth of the Beast, 2400 years after the first year of the sole reign of Cyrus, the anointed Shepherd of Yahweh (Isa. 44:28; 45:1; Dan. 8:14); and, in things connected with Babylon, and his people therein, as his Divinely given-name imports, so "*Like the Heir*". The first unclean dæmon-spirit from the mouth of the Dragon, had prepared the way in the Conference of Paris of 1856, for the going forth of the second one from the Mouth of the Beast in 1859, which in its wonder-working evolved the situation of 1860. And what do we see at this crisis? We see the Image of the Beast, the Modern Belshatzar and his cardinals, hemmed in by the Revolution; and his nominal dominion reduced to about 750,000 unwilling and disaffected subjects. Tuscany and the Romagna on the north, lying between the Roman territory and his constitutional protector, the Austrian Beast; and Naples and Sicily on the south, all in the hands of the excommunicated Victor Emmanuel: and the Great political Euphrates on the east, lying between the Papal Capital in the hands of the Frogs, and Mount Sinai in Arabia, to which the Destroyer of the Roman Antichrist comes, "*dried up*:" is not this a situation of affairs remarkably significative of the nearness of the manifestation of the Son of Man, the antitypical Cyrus; and of the fall of Babylon the Great, the abolition of the Papal Dynasty, and the establishment of the Kingdom of the Heavens?

But, the Frog-Sign in 1860 was not as yet perfected in its second phase. The Beast was still a menace for Italy, and an element of hope to the Roman Prophet: in other words, the military power of Austria had not been sufficiently rolled back for the safety of Italy, and for the reduction of the Sick Man of Rome to the hopelessness of despair. So long as he had hope of cure from Austria, he would not take the physic prescribed by the Frogs. All he wanted of these was that they would drive out the forces of Italy and the Revolution from the Patrimony of St. Peter; restore their estates to his friends, the king of Naples, and the Italian Dukes; and, having taken themselves off to Paris, never to return, leave himself and the aforesaid princes, a happy Italian family, to the constitutional protection of His Apostolic Majesty of Austria. This was all the favor he asked of these dirty Frogs, who, with their revolutionary *idees Napolioniennes*, and fantastic "civilization based upon legitimate satisfied interests," came into his house, and into the house of his servants, and upon all the people of his estate—his earnest entreaty to the Virgin, whom he decreed to be immaculate, was, "O Queen of heaven, take away the Frogs from me, and from my people" (Exod. 8:2–15).

But, it is impossible for this petition to be granted. The plague of the Frogs will cleave to "the great city spiritually called Sodom and Egypt," until their policy has brought ruin upon it, from which there will be no redemption nor escape.

The *quadrennial epoch* signaling the inauguration of "THE TIME OF THE END," having been completed, the crisis was at length formed for expelling the Beast from Venetia and the Quadrilateral; and thereby relieving Italy of the Austrian menace, and reducing the Pope to still deeper misery and distress. Austria and Prussia had broken into their neighbour Denmark's house, and stolen a portion of his goods, and like many other robbers, they quarrelled over the division of the spoils. Prussia and Italy being both desirous of aggrandizement at the expense of Austria, entered into an alliance to attack her in Germany and Venetia, in June, 1866. This necessarily divided the forces of Austria, and weakened her on both points. She was signally and grievously defeated by the Prussians at Sadowa; and compelled to draw off her troops from Venetia to reinforce her discomfited hosts in Germany. Not being able to retain her hold upon this province, she ceded it with the Quadrilateral to the Frogs, who had taken no part in

the war. These made a virtue of necessity, and promoting the civilization of legitimate satisfied interests, turned them all over to their ally the king of Italy; with whom the Frog-emperor had nearly two years before entered into convention, for the evacuation of Rome by the French troops in September, 1866. This arrangement was duly executed, and this remarkable year saw Italy delivered from both French and Austrians; the Pope left to his own resources in the midst of a disaffected people, and face to face with the Revolution and Italian government; and the “legitimate interests” of the Italians unsatisfied. “*Rome the capital of Italy*” is now the popular cry. It remained to be seen now that the way thither was open and unobstructed by the foreigner, whether the provisions of a convention of doubtful interpretation would restrain the new nation from marching in and taking possession of their own. And here ends the Second Phase of the Frog-Sign, in the year of the cycle allotted to the Image to practise in treading underfoot, 1259.

Before the advent of Garibaldi, Italy was divided into different political segments, including the Papal States. Those possessions of the Papacy give it temporal power. The success of Garibaldi’s revolt, and the consequent unification of Italy terminated the Papal Temporal Power in 1870. It was restored by agreement with Mussolini in 1929.

6. The Third Phase of the Frog-Sign

The third and last phase of the great “sign of the Son of Man in the heaven” is that in which the unclean Frog-like dæmon-spirit goes forth out of the Mouth of the False Prophet. It is worthy of note, that this is the first place in the Apocalypse where the phrase “False Prophet” occurs. It is found in two other texts after this, namely, in ch. 19:20; and 20:10. In the first of these, his perdition and the manner of it, are predicted; and in the last, it is a mere reference to his fate.

A *prophet*, in the New Testament use of the word, is not confined to the idea of one foretelling future events. In the larger sense of the word, a prophet is a *spiritual allocutionist*; or one who *speaks to* others with authority upon spiritual subjects. It is therefore equivalent to a teacher who speaks to men to edification, and exhortation, and comfort (1 Cor. 14:3). But of teachers or prophets, there are two kinds; the one *true*; and the other, *false*. True and false teachers are styled *spirits* in 1 John 4:1, who saith, “Beloved, believe not every spirit; but try the spirits whether they be of the Deity; because many *false prophets* are gone out into the world;” and Peter refers to these in 2 Peter 2:1, saying, “there were *false prophets* among the people, even as there will be *false teachers* among you, who will privily bring in damnable heresies”. “Beware,” said Jesus, “of false prophets, who come to you *in sheep’s clothing*, but inwardly they are ravening wolves. Ye shall know them by their fruits” (Matt. 7:15): “and many false prophets shall arise and *deceive* many” (ch. 24:11). The rule laid down by John whereby the kind of teacher may be known by his fruits, is thus expressed in 1 John 4:6, “we are of God;” that is, the apostles are the teachers he authorized: “He that knoweth the Deity,” he continues, “heareth us; he that is not of the Deity doth not hear us. Hereby know we the spirit of truth, and the spirit of error”.

Tried then by this rule, we know that the whole clerical hierarchy of “Christendom” so called, are *false prophets in the clothing of sheep, animated by the spirit of error, and deceivers of the people*. They speak to the edification, exhortation, and comfort of all men, who, through ignorance of the Word, are unable to discern between good and evil, the false and the true. But, to those of knowledge, wisdom, and spiritual understanding in the Truth, they are an “abomination of the earth;” more especially that section of clerical false prophets, having “the sign of the Beast’s Name in their right hand, or in their foreheads” (Apoc. 13:16; 14:11), and who minister before the worshippers in the Latin service of the Dæmonials.

The Chief of this Pseudoprophet Body is the Spiritual Allocutionist, commonly styled the Pope. He is the Mouthpiece of the Beast's false prophets; the "Holy Father" of their Latinity.

The False Prophet Body is located in all the kingdoms of the Great City, where they make merchandise of the peoples with their sorceries, in pretence of curing their souls. The *Mouth* of this Body has been, for many dark and gloomy centuries, established in Rome. It is the executive and legislative authority there, which despotically and absolutely administers or controls the spiritual affairs of two hundred millions of worshippers of the two-Lamb-horned Beast of the earth, and of the Ten Horns. When the first vial began to be poured out, it wielded a temporal power of formidable proportions. The Roman Mouth counted three millions of subjects in its own Church-States; this was its primary dominion—the elective monarchy of the Pope-king. But, besides this *first dominion*, *he had great political authority in all the popish kingdoms of Europe; so that he ruled in Rome like one of the emperors of old. In these high times of tyrannical superstition, the Papal Constitution of things was "the Image" of the Beast's Sixth Head, that had the wound of the sword, and lived.* It was a terrible image of imperial power, sustained by the despotisms of the world, the ignorance of the people, and the internal Inquisition. But, how is it with this Image in the spring of 1868? What is it now after passing through the scorching, ulcerating, darkening, and tormenting plagues of the vials thus far poured out? It has lost its temporal dominion, which has passed to the Frogs; and the Papacy is a mere "False Prophet", or spiritual power, with its Mouth in Rome.

But, such a Frog-"civilisation" is not based upon "satisfied" Italian "interests," which they deemed perfectly "legitimate," the Convention of September 1864 to the contrary notwithstanding. Since the evacuation of Rome by the Frog-troops, affairs had continued provokingly quiet; and there seemed to be no prospect of the throne of the Italian kingdom being transferred from Florence to the Seven Hills. "Rome the Capital of Italy" was still nothing more than a national cry, which the Convention forbade to be made effectual. The city was garrisoned by several thousands of mercenaries, called the Antibes Legion, made up principally of volunteers from the French army, who had been permitted to serve the Pope, but, at the same time, ordered to remember that they were French soldiers. This was what the Frogs called "evacuation"—a mere substitution of a volunteer for the national force to be paid by the Papal instead of by the French, government. This arrangement made a show of temporal independence and power; and evinced that the Image still breathed the breath of political life, and could still speak, and cause that as many as would not worship it in its little territory, should be killed (Apoc. 13:15). Patriots within the walls did not rise; and false prophets by thousands came from far and near, to celebrate the martyrdom of the popish St. Peter, to witness the creation of new saints, and to pour into the papal treasury the contributions of its strong deluded worshippers. This was in 1866.

But, glorify themselves as they may, peace will not abide with the wicked. In 1867, the Revolution became impatient. Events did not progress fast enough for the Garibaldini and the Italian Government. Signor Ratazzi chief minister of State, colleague with Garibaldi's friends for an attack upon Rome. These invaded the Roman territory, defeated the Pope's mercenaries, who retired within the walls, and put the "Holy Father" in great fear. The Frog-Emperor seeing *that his power was gone*; and that he could no longer defend himself; and that the Italian Government did not protect him, with the greatest dispatch sent a strong force to rescue him from impending ruin. It reached Rome in time to prevent it falling into the hands of the Garibaldini, who were in force at Mentana. Having encamped, they assumed the political and military direction of the city. They then proceeded to empty the prisons choked with the victims of papal tyranny, and to renew the war in the provinces. Six thousand papal mercenaries and French regulars, armed with the newly invented Chassepot rifle, encountered the Garibaldini at Mentana, whom they outnumbered two to one. The unequal conflict was decided against the revolutionists. The French conquered, and the Temporal Power passed into their hands.

The following extracts from Parisian journals show this. "Our Chassepot rifles have done wonders," says *L'Opinion National*, quoting the words of General Failly in his report of the fight. "It is, therefore, to the Chassepot rifle that the honor of the day at Mentana is due". Now we know the victor, but who was the vanquished? *The vanquished was* THE TEMPORAL POWER. The intervention of the French troops at the moment when the victory wavered between the Garibaldians the Papalians, has proved once more that the Pope-king was incapable of defending himself by his own strength. As the *Journal des Debats* says, by "sending our troops to the help of that power in distress, we have only furnished its adversaries with fresh arguments to show *how impossible it is to restore life to it*. Is it not strange, that in order to safeguard him whose anathemas formerly made Europe tremble, it was necessary for modern invention to discover, just in time, the most murderous instrument? This is what the Papacy is now reduced to; it subsists because a rifle has been made which makes wounds larger, and more incurable than the old projectiles".

"What do we see in Rome?" says the *Journal des Debats*. "It is no longer the Holy Father or his Ministers, it would appear, who exercise authority there, but a French general". "For the sake of truth," says *Il Diritto*, "we must confirm the fact, that scarcely had the French arrived than the spirit of terrorism ceased, which the Papal Government had created in the country. The prisons in which three thousand suspected persons groaned are being emptied by order of the French, who have taken the political and military direction of Rome. We took up arms to put the Sovereign Pontiff in a state of command in his States, and yet it seems IT IS WE ALONE who exercise authority there".

It is then no longer a question of the Pope's temporal power. He is the SPIRITUAL HEAD of the worshippers of the Beast; and will so continue to be until he sinks into the volcanic abyss to come forth no more. His temporal power seems to have gone forever, and, true to its murderous antecedents, in its sanguinary departure, has signalized the last year of the "forty-two months," or 1260 years, Divinely allotted to it to practise and prevail against its enemies. The revolutionary Frogs are in the very "Mouth," or government, "of the False Prophet," so that any spirit henceforth proceeding thence, must be, not only an unclean dæmon-spirit, but also "like to a Frog". Doubt, then, is at length removed. We may now know that A.D. 607, is the true date of the confirmation of the papal institution by Phocas. The issue is now no longer between Italy and the Temporal Power; but between Italy and the Frogs. Shall Rome and its territory be, as now, a mere fief, or dependency of the French empire; or shall they become part of an united Italy? This is a question pregnant with great trouble to all concerned. M. Rouher, minister of state, has declared that *the French government will not allow Rome to become the capital of Italy*. This determination they are preparing to support by arms. They are at present engaged in making Civita Vecchia an impregnable fortress for permanent occupation; and in storing up there abundant warlike *materiel* for whatever troops may choose to diverge thence upon Italian territory. A letter from Rome in the *Correspondence Italienne*, says: "Cardinal Antonelli, in his private conversations, expresses firm belief in approaching war. He says, that the great works which the French are executing are by no means intended to shelter Rome from a *coup de main* of Garibaldi, but to guarantee it against an attack of the regular Italian army. In the war which is preparing, he recently said, the French army will fight alone against Italy, and we shall keep our troops to hold in respect the Roman population. The Cardinal Secretary of State is also said to have remarked, that 'the Emperor Napoleon has lost all sympathy for Italian Unity ever since the discovery of the secret between Signor Ratazzi and Herr Bismark'."

My maturest conviction is that "Rome the Capital of Italy," is a vain cry. Eight recognized forms of government have reigned there since the foundation of the city. The Papacy is the ecclesiastical element of the Eighth Head, which is the last, and goes into perdition with the city. We read of no Ninth Head upon the Seven Mountains. If Italy gained Rome, and removed the throne from Florence thither, it

would be the capital of a new form of government, and therefore the Ninth. There may be a struggle between France and Italy to decide the point. The unclean dæmon-spirit about ere long to issue from the Mouth of the False Prophet will enlighten us still further in relation to it. Were the Italians to get the city, they could not retain it long; for apart from the reason, that no ninth form can be constitutionally recognized, is the fact that there is one standing at the door, whose mission it is to destroy the city that it may “be found no more at all” (Apoc. 18:21). This will effectually settle all controversy about Rome, and put a quietus upon the Roman Question forevermore.

Such is the manifestation of the third phase of the Frog-Sign as far as it has been displayed to this February, 1868. In a short time the last of the 1260 and 1335 years will have expired; at all events, these numbers of years will have elapsed since the issue of Justinian, the Dragonemperor’s, Decretal Epistle to the Bishop of Rome, A.D. 533, constituting him the Chief Seer, or Prophet, or Spiritual Head of the Ecclesiastical Body of the Roman world: and since the confirmation of this appointment by Phocas, A.D. 607, respectively. As we have seen, the three phases of the Frog-Sign have had three successive beginnings, each signalized by a war; the first began in 1853, resulting in the Crimean war; the second, in 1859, in the Italian war; and the third, in 1867, in the invasion of the Roman States. But the Frog-Sign is not yet complete. The prophecy seems to require “a simultaneous going forth” of all the three dæmon-spirits to the kings of the earth and of the whole habitable: to convene them contemporaneously to encounter some great and urgent danger, that threatens, if not overcome, to subvert and destroy all their “legitimate interests”. Among the influences brought into exceedingly prominent activity will doubtless be the Franco-Papal, or the unclean froglike dæmon-spirit that issues from the Mouth of the False Prophet. When the crisis is formed, the Prophet of the Great City will be in high feather, exerting himself in the presence of the Beast, with all the spiritual influence he possesses over the millions of Antichristendom, to induce them to join in the crusade preached, as the grand rally of “the earth and the whole habitable” against the great and pressing terror of the situation.

The “*kings of the earth*” are the rulers of middle, eastern, and northern Europe; and those of “*the whole habitable*”, western and southern Europe, with other outlying regions, whose powers are Apocalyptically symbolized. But, what is the Great Terror that throws the Dragon, the Beast, and the False Prophet, into such tumultuous alarm, that their several governments should seek to excite the whole world simultaneously to war? The answer to this important question will form the subject of the third part of the prophecy of this Sixth Vial.

Part III.

1. The Thieflike Advent

“Behold, I come as a thief”—Verse 15.

The position of this announcement of the thieflike advent in the prophecy, is remarkable. It stands between the going forth of the Froglike Spirits, and the gathering of the kings into Armageddon. This indicates, that the Advent takes place before the gathering into that place or country.

But, who is it that comes as a thief? This must be answered Apocalyptically. This prophecy is introduced by directing the reader’s attention to ch. 1:4, 8, to him, “who is, and who was, and who is coming”. In this latter text, this august personage styles himself, *ho pantokrator*, the Almighty One: and in verse 13, “one like to a Son of Man,” “he that liveth, and was dead, and is living for the aions of the aions” (verse 18). The Son-of-Man similitude, whose “voice is as the sound of many waters,” or “the voice of a multitude,” the ONE BODY of which the anointed Jesus is the Head, is the Omega and the End,

“who is to come”.

The Coming One, who makes his entrance stealthily, is not merely a single individual; but a body of individuals, consisting of the kings of the earth and their Prince (ch. 1:5) to prepare whose way, the Great River Euphrates has been dried up. It is the body of Earth's future kings, who will all be conformed to the Christ Image (Rom. 8:29; 1 John 3:2). They constitute the Mighty Angel, heaven-descended, who had been clothed with cloud (ch. 10:1); and from whose glory the earth is illuminated (ch. 18:1). This angel-body of kings is constitutively exhibited ch. 19:11–16. In this place, it is shown to be constituted of the hosts in the heaven accompanying their Commander in war. He and they together illustrate the name, “King of kings and Lord of lords”—the Seven Spirits of the Deity manifested in the Saints.

Such is “the Man who is the Angel” (ch. 21:17) who comes as a thief—the Man whose measure is 144 cubits. But, to whom is he to come as a thief? Certainly not to the constituents of his own body, which would be coming to himself. No; he comes upon the Dragon, the Beast, and the False Prophet, as a thief. He breaks in unexpectedly into the Great City by way of the dried up channel of the great Ottoman Euphrates. He plants himself in the limits of the Turkish territory, where he makes all necessary preparations for *“the war of the great day of the Deity who is almighty”*. The exhausted condition of the Ottoman Power is favorable to this preparation of the way. It was dried up for this very purpose, namely, that after the drying up was sufficiently advanced, the way might be prepared to carry into effect what is to follow. This glorious and terrible man can make no progress until he is prepared. When he is created and perfected, he is the way prepared. “I am” said Jesus, “the way;” and this man with a mission, and therefore, man and angel, must be conformed to him as the model. But, if he be a man not yet created, who was that, who eighteen hundred years ago said in the text, “Behold, I come as a thief”? Who is indicated by the personal pronoun “I”? The answer to this is the ETERNAL SPIRIT, figuratively represented in ch. 5:6, by “a Lamb as it had been slain, having Seven Horns and Seven Eyes”—the Eternal Spirit, manifested in the glorified Jesus, who is to the One Body as the acorn to the oak. The Alpha, the First, the Beginning, is the Deity manifested in flesh justified by spirit, and called Jesus Christ; the Omega, the End, and the Last, is also the Deity manifested in flesh, justified by spirit, and styled, in Eph. 4:13, *“the PERFECT MAN, the measure of the stature of the fulness of the Christ”*. This Perfect man comes into Babylon the Great *as a thief*. A thief gets into the house as quietly and noiselessly as possible; and chooses a time when he supposes all the inmates are fast asleep, and consequently off their guard. Having opened a door, or effected an entrance of some sort, he prepares to carry off the spoil. All his preparations for this are done with great caution and carefulness, so as not to awake the sleepers; from whom, the little light he employs is averted, lest its stimulus should disturb their slumbers. This is as a thief comes, and exactly illustrates the coming of the “One like to a Son of Man”. He does not come into Babylon like a descending balloon from the clouds, with all eyes fixed upon him, and wondering where he is going to alight! A thief does not come after this fashion.

Thus, “the day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety; then sudden destruction cometh upon them ... and they shall not escape. But ye, brethren,” continues Paul in 1 Thess. 5:3, 4, “are not in darkness, that that day should overtake you as a thief”. We see from this, the class upon whom the coming is as a thief—it is upon them who are in darkness. While the Perfect Man is being developed, the Dragon, the Beast, and the Roman Prophet, will be saying, “Peace and safety;” and the last especially, as the organ of Catholicity, in heart saying, “I sit queen and no widow, and shall see no sorrow”. These are all in the dark, doting upon speculations none of which will be realized, but only the reverse.

But, *when, where, and how*, is the Perfect Man apocalypsed, or revealed? As to the *when*, the answer is, in the interval between the arrival of the Lord Jesus, and the coming in upon the Dragon, the Beast,

and the False Prophet as a thief, after the type of Cyrus and his companion kings. In this interval, the real Sons of the Deity are manifested, and separated from mere pretenders to Sonship. It is the interval termed in ch. 11:18, “*the time of the dead* that they should be judged”; and, in ch. 20:12, 13, also referred to in the words, “I saw the dead, small and great, who had stood, *hestotas*, before the Deity; and the books had been opened; and another book had been opened, which is that of the life: and the dead had been judged by the things which had been written in the books, according to their works”—*hekastos*, “every one:” parallel with which likewise is ch. 22:12, in which it is written, “Behold, I come quickly: and my reward is with me to give back (*apothounai*) to every one *as his work shall be*”—as his work shall on inspection be found to be. It is in this time, styled by Peter, in 1 Peter 2:12, “THE DAY OF INSPECTION,” *hemera episkopes*, that the Rainbowed Angel, or Perfect Man, is to be made manifest, and developed into being. “The apocalypse of the Sons of Deity” (Rom. 8:19), which is “the adoption” or “redemption of our body” (v. 23), cannot occur in the absence of our Lord Jesus Christ, because he is “the resurrection and the life”; and till he revisits the earth, there can be neither. He is no longer simply the earthborn body that was crucified and buried. After he came forth from the tomb, which of itself under the law was defiling to the party buried, and to any living person who should *touch* him, Jesus was also upon the third day “justified by spirit,” or “made perfect,” in ascending by the power of the Spirit from the earthborn nature, to consubstantiality of substance with the Father, “who is spirit” (John 4:24). Thus freed from all earthiness, he became spirit, upon the principle he had laid down in his discourse to Nicodemus, that “that which has been born out of the Spirit is spirit” (John 3:6). Hence, the perfected Jesus is the Spirit-Nucleus of the Perfect Man to be revealed, or apocalypsed. The Lord Jesus comes not as a thief to them that are watching. He is “the Lord the Spirit” for whom they are waiting and earnestly looking; knowing that he comes when the 1335 years are expired, “in the Time of the End”, and before the gathering of the hosts of the nations in the field of Armageddon.

Such is in brief the answer to the inquiry *when* is the mighty angelman to be apocalypsed, or developed into visible existence? The next question is *where* is his development to ensue? And here I may refer the reader to what I have already written in Vol. 3 pp. 178–187. It would not be right to reproduce these eight pages in this place. It will be enough to refer to them, and to remark that the development of the Rainbowed Angel is the same thing as the development of the Perfect Man, whose constituents are “the kings from a Sun’s risings”. I would, however, remind the reader, that Habakkuk informs us, that “Eloah shall come in from Teman, and the Holy One from Mount Paran; and that while he is in Teman, he will also be in Sinai, in the holy” (Psa. 68:17). “Yahweh, says Moses, “came in from Sinai, and rose up from Seir unto them; he caused to shine forth from Mount Paran, and he came with ten thousands of the holy“. These localities are in the north-western corner of Arabia, and south of the Palestinian pachalik of the Little Horn of the Goat’s Euphratean empire. Further to the northwest is Egypt, also a province of the Great River Euphrates. In this wilderness region of the South, bounded by the Suez Canal, the Mediterranean, and the Red Sea from the Gulf of Suez to the Gulf of Akaba, the Arabian Desert, and Palestine; situate and being in the land promised to Abraham and his Seed—it appears to me, from the testimony already in the hands of the reader, the KING OF THE JEWS will first manifest his presence, not to the world at large; which will not know of his being there, or, if told the fact, would not believe it; but to those, whom “the blood of the covenant” brings before his tribunal. This southern region of which as King of the Jews he is king, therefore, “King of the South,” is the locality of that tribunal, or judgment seat (*bema*, not *thronos*), before which we must all stand that we may be made manifest. The locality of the Throne (*thronos*) is Jerusalem, about 280 miles in a straight line from Sinai. Mount Zion is the place of “THE GREAT WHITE THRONE” (ch. 20:11; 4:2). This is not ascended until the victorious King of the Jews and his Perfect Man of 144 cubits, or thousands, have wrested the city out of the hands of the Little Horn of the Goat (Dan. 8:9, 11, 23, 25. We have not now

to do with this; but with the *bema*, or Supreme Court, the judicial bench, styled in Rom. 14:10, and 2 Cor. 5:10, “the Judgment Seat of Christ”. All who have made a covenant with Yahweh by sacrifice, and in any way related to “the Covenants of Promise,” will be gathered (Psa. 50:5) and stand before this; but it will only be the chosen few, “the called, and chosen, and faithful,” who will be admitted to share in the honor, dignities, and glory of the name of Yahweh in Jerusalem enthroned (Jer. 3:17). Let the reader note well this distinction between the Throne and the Judgment Seat, their different localities, and the different times of their establishment. The transactions connected with each are different series of events; which, if mixed up together create inextricable confusion. The third question is, *how* is the Perfect Man, who is to descend upon Babylon’s powers and populations “as a thief,” to be apocalysped, or brought into existence? By the power of the Eternal Spirit, or Father, operating through the Lord Jesus Christ, according to the principles laid down in Paul’s epistles. With a very few exceptions now existing among the living, *the future* constituents of the Perfect Man are nothing but *incorporeal dust and ashes*—dust without form or body. When living in the present state they were men and women, who understood, believed, obeyed, and walked, in the Truth, and thereby obtained registry in the Lamb’s Book of Life (Mal. 3:16, 17; Dan. 12:1; Exod. 32:32, 33; Apoc. 20:15). In the resurrection epoch, dust is formed into bodies. They are then “the dead who are in the graves”. The next thing is, they are caused “to hear the voice of the Son, who has the life in himself”. On hearing this they then “*come forth*” from the graves by the momentum communicated to them by the earth which “casts them out”. After this, their consciousness of a previously developed character being impressed upon them, the angels employed in the service, gather them together from the four winds, from one end of the heaven to the other, unto the Lord Jesus Christ; so that, if I have correctly expounded the testimony of Moses, David, and Habakkuk, the angels will gather them “*unto him*” in the South—in the wilderness of Sinai. At this point the reader will please refer to the following texts (John 5:26–29; Isa. 26:19; Matt. 24:31; 2 Thess. 2:1).

This coming forth of the future constituents of the Perfect Man from the graves, *restores* them to an equality with the few among the living, who may attain perfection with them. In this co-equality they are intellectually, morally, and materially alike. That which is *out of the earth, ek ges*, is, and can only be, *earthy, choikos*. These coequals, who have all come from the earth directly or indirectly, are therefore “earthy;” and therefore also, until subjected to a further operation of Spirit, unfit to enter the kingdom of the Deity.

Furthermore, the grave is regarded in the Divine law as an unclean place, and defiling. Under Moses’ law, if a man touched a grave, or a bone, or a corpse, he contracted a defilement, from which he could not be cleansed under a week. This was styled “filth of the flesh” (1 Pet. 3:21) and typified the real nature of all bodies coming forth from the grave. The “flesh” of these is that peculiar constitution of their substance which forms its *earthiness*. The subject of such a *nature*, however excellent a *character* he may be, or may have been, is materially defiled, or unclean. Therefore, nothing born of a woman is clean, even though it have been begotten in her substance by the power of the Spirit (Job 14:4; 25:4). Now, this is a principle of the knowledge revealed to us, and is of universal application. It obtains in relation to Jesus himself. In Gal. 4:4, Paul says, the Son of the Deity sent forth, “was made of a woman, made under the law”. The body so made and born was therefore unclean materially and Mosaically; and could no more “enter heaven itself to appear in the presence of Deity for us” (Heb. 9:24) in that nature, than that flesh and blood should inherit his kingdom (1 Cor. 15:50). Would any one intelligent in the Word affirm that an unclean body, made yet more unclean by becoming a corpse, and therefore defiling to every one who touched it, becomes clean by being put into an unclean place, and lying there for three days, less or more? Would the simple fact of that corpse coming to life in a tomb which its presence had Mosaically defiled, and walking out of it, make it a clean body, or nature? If it be replied that it would,

why then was not Lazarus, whom Jesus raised, clean of nature? If it be replied, “he was”; then Jesus was not the “first out of a resurrection of dead ones” (Acts 26:23).

But, passing through the grave cleanses no one. They who emerge thence, “come forth” with the same nature they carried into it; and therefore their coming forth is *Resurrection*. If the same kind of body did not come forth that was buried, it would not be *Resurrection*, but only *surrection*, as in the case of the first man. Jesus “*rose AGAIN*” (1 Cor. 15:4); his coming forth was therefore *resurrection*. He rose again the same Jesus that was buried, only that instead of being dead, he was alive again. He was buried under the curse of the law, which “made him a curse for” our benefit (Gal. 3:13): he came forth while that same law was in force and operation. His coming forth upon the arena of his execution did not relieve him from the curse of that law, which sentenced him to continuous and everlasting death; so that, if they could have recaptured him, the Mosaic authorities would doubtless have returned him into death. That law regarded him as dead, and its authorities refused credence to the report, that he had come to life. After he had come forth he saw Mary, a Jewess, who mistook him for the gardener, so like other men did he appear. Having convinced her of her error, he checked the impulse of her affection by saying to her, “Touch me not!” It was defiling for Jews to touch a thing declared to be unclean by the law. Any thing from the grave was enacted to be unclean, in reference to him who should come out of the tomb, until that he should be ‘revived’ (Rom. 14:9) or “made a quickening spirit” (1 Cor. 15:45). Christ was “the end of the law,” the substance or body of the shadow (Rom. 10:4; Col. 2:17); its lines concentrated in the things pertaining to his body. The interdict forbidding it to be touched was indicative of its not then having been changed into spirit; and that it was still *earthy* and inferior to the substance of the Father. He gave the reason why he forbade his body to be touched; “for,” he said, “I have not yet ascended to my Father”. No one might touch him until that ascent had taken place. It did not occur till after Mary left him; but it had doubtless taken place before his walk with Cleopas and another to Emmaus; for they appear to have travelled very sociably together. The swallowing up of every particle of the earthiness of an earthy body, is an instantaneous operation; the work of “a moment, or the twinkling of an eye” (1 Cor. 15:51, 52). It was one of the events that transpired in relation to Jesus on the third day. He “rose and revived” on the third day (Rom. 14:9). He not *only* rose on the third day, but he *revived* on the same day. *Rising* is one thing, *reviving* is another; and two different words are used by the apostle to express the different ideas. The Father who is Spirit, had “forsaken” Jesus upon the cross, and left him to die there. Having become a corpse and been laid in a tomb, that corpse was like all other corpses, utterly without intelligence and power; for “the dead know not anything” (Ecc. 9:5, 10); and “the Lord (YAHWEH) is not the Deity (AIL, or *Power*) of dead, but of living ones, for they all live by him” (Luke 20:38). When this corpse, named Jesus, opened its eyes, stood upon its feet and came forth from the tomb, it “rose”. At this point of time it was neither Lord nor Christ. The Father, who had forsaken him and left him to die, had not yet returned to him; for if he had returned to the corpse while in the tomb in causing it to stand and walk, that risen body after coming forth would not have said, “I have not yet ascended to my Father”. This was equivalent to saying, I am an earthy, or natural, body just come forth from the unclean place; and have not yet been “made perfect,” “justified by the spirit,” or “made a quickening spirit”. The Father hath not yet clothed me with my house which is from heaven; so that that which constitutes me earthy and mortal is not yet “swallowed up of life;” therefore, “Touch me not” until I have been “constituted Son of Deity in power, through Spirit of holiness, out of a resurrection of dead ones” (Rom. 1:4). I am now simply Jesus born of the tomb, “of the earth earthy;” but when my earthiness of body is instantaneously “swallowed up of life,” I shall be Spirit; I shall be of equal and identical substance with the Father; and by this *anointing*, I shall become Christ, or the Anointed One, and “the Lord from heaven” (1 Cor. 15:47).

This anointing with Spirit and Power was the *revival* in a greater degree of the former relations

subsisting between the Father and the Son. He had been “anointed with holy spirit and power” after he had been born of water. This did not change his body into Spirit; it only invested the body born of unclean flesh, or “made of a woman,” with the wisdom and power of the Father in heaven, who discoursed and worked through it (John 5:19, 30; 6:38, 63; 8:42, 58; 10:30; 14:10, 28). But when the body was anointed again with holy spirit and power, or “spirit of holiness,” after it was born of the second unclean place, the tomb, it was not only endued and imbued with wisdom and power as before, but it was itself transformed into an *embodiment of eternal power*, in which there is no weakness, or corruption, or principle of death at all. It was then “revived,” *anezese*, as well as *risen again*, *aneste*. It became “the body of his glory,” *soma tes doxes autou* (Phil. 3:21), “raised in glory” from the earthy body which is “without honor,” *en atimia* (1 Cor. 15:43); and forty days after, “taken up in glory” (1 Tim. 3:16).

Such was the model, or “Heavenly Man,” whose image, intellectual, moral, and material, all must bear who may become the future constituents of the Perfect Man, who comes upon the world as a thief. I have been rather particular in the exposition of the things connected with the body of Jesus, which being made subjectively to know *orach chayim*, “the way of lives,” became “the Way” (John 14:6) illustrative of the manner in which all his brethren will experimentally pass from the humiliation of death to the exaltation of eternal life and glory. They, as he, come forth from the unclean house of death earthy, and, therefore, unclean bodies. As such, they are gathered together by angelic agency into the presence of the Judge, who awaits them in the wilderness of the South. There they pass their examination as candidates for companionship with him in the kingdom and glory about to be established and developed by the Eternal Spirit through the Perfect Man. The examination is *the scrutiny of character made flesh*. If the characters of the candidates for Divine honors be approved, then their “mortal flesh” as Paul terms it in 2 Cor. 4:11, becomes the subject of a spiritual operation, which, “in the twinkling of an eye,” justifies, or perfects it, and thereby causes it to ascend from flesh to Spirit, which is equivalent to ascending from the low origin and level of an earthborn, to the Heavenly Father who is Spirit.

These transactions being finished whereby “they who have done good” are “made manifest,” and separated from the refuse and the vile, like their model was, are “made higher than the heavens” (Heb. 7:26). They are the Perfect Man, whose constituents are all kings and priests—the Yahweh Elohim omnipotent; the Wife of the Lamb with Seven Horns and Seven Eyes, married, or inseparably united, to the Spirit. Being Spirit, whatsoever they do the Spirit doth; so that all their great and glorious deeds in the subjugation and regeneration of the world, will be wrought in Deity.

Such, then, is the Spirit who saith, “Behold, I come as a thief”. He comes from the far country, “the right hand of the Majesty in the heavens,” *in the time of the end*, *veaith kaitz*; that is, after the ending of the 2400 years, or, as the English Version has it, though I believe erroneously, 2300. Whichever number may be adopted, it is a satisfaction to be assured on good evidence, that the longer and the shorter periods are both in the past. The Time of the End consists of the years occupied in justifying or vindicating all that constitutes “the holy”—rectifying, or making it all right and straight, after so long a period of injury and violence *wenitzdak kodesh*, “then the holy shall be justified” vindicated or avenged (Dan. 8:14).

The Eternal Spirit incorporate in the Saints, to whom judgment is given, is the justifier, rectifier, vindicator, and redeemer of the holy land and nation. Habakkuk, in his vision of this time, saith in ch. 3:13, “thou wentest forth for the salvation of thy people, for salvation with thine Anointed”. This Anointed One is *the Christ in fulness*—the One Body consisting of the Lord Jesus and his brethren “glorified together”. Developed in the South as a *a body of kings*, laying special claim to the land of Israel, and to the world in general, and commencing their enterprize for the conquest of their rights from Teman, they constitute a power, styled in Dan. 11:40 *melech hannegev*, “king of the south”. Zechariah

says in ch. 9:14, “*Adonai Yahweh* shall blow with trumpet, and shall go forth with whirlwinds of Teman”. He goes forth thence for the salvation of his people “in the time of the end”. In going forth thus, he “pushes at him,” the Little Horn of the Goat, or power of Constantinople, “which distributes the land for a price” (Dan. 11:39). It is immaterial whether that power be then Turko-Greek, or Russo-Greek: the raised up Sons of Zion, as the sword of a mighty man, will operate against the Sons of Greece (Zech. 9:13). This sudden and unexpected attack of a hitherto unheard of power, will come upon the Dragon, the Beast, the False Prophet, the Kings of the Earth, and of the whole habitable “as a thief”. The situation will be an astounding novelty in the “balance of power”. The Christ in fulness in the Great City Babylon, and none suspecting even that the Lord Jesus had individually descended from heaven! Could any surprise be more complete! Here then is the Eastern Question in a phase not dreamt of in the philosophy of the worshippers of the Beast.

2. “*Blessed He Who Watcheth*”

“Blessed he who watcheth and keepeth his garments, that he walk not naked, and they see his shame”.

The Apocalyptic *benedictions* are not mere ornamental figures of speech, thrown in, as it were, for the ventilation of pious feeling. They are substantial and joyous realities, promising present and future benefits. Thus,

“Blessed he that readeth and they that understand the words of this prophecy, and keep those things which are written therein: for the time is near” (ch. 1:3). He that reads, understands, and keeps “the sayings of the prophecy of this book,” thereby places himself in the blessed companionship of the apostle John, and of his brethren the prophets, one of whom (whether Enoch, Moses, or Elijah, we know not) was the bearer of the Apocalypse to him (ch. 1:1; 22:7–10). The knowledge herein revealed, understood and kept, is an infallible preservative against all the wiles of the adversary, and all the delusions by which the worshippers of the Beast’s Image are deceived, and made meet only for capture and destruction.

Again, blessedness is pronounced upon them who die in the Lord, in ch. 14:13. These are the same as they who keep the sayings of the prophecy. This text informs us when they are blessed—at the time, namely, when, as constituents of the Perfect Man, they rest from their arduous judicial labors.

But they are greeted with benediction as candidates for the high honor and glory of which he is the subject. This candidature is predicated upon “watching and keeping the garments”; not upon watching, or looking, only, but upon keeping the garments, as well. In this sense it is that the Christ personal shall appear with out sin to them who are looking for him for salvation (Heb. 9:28). They must first put on the garments, and then keep them from being soiled by the corruptions of the flesh and world. None can watch Scripturally, who do not “keep the sayings of the prophecy of this book;” for, without an understanding of them, it is impossible to know the signs of the advent, and whether it is near or afar off. All the world sees the facts in regard to the Ottoman, Papal, Austrian, and French, powers; but it knows not what is indicated thereby, or whether anything is signified at all. This is the case also with many who profess that they are not of the world, but whose practice belies their profession. They talk glibly about the advent, but they are neither in the faith, nor do they know what it is. Such are “naked,” and have no garments to keep; and all their professed looking for Jesus is not the “watching” of the text before us. But they who are truly “watching and keeping their garments” are blessed in that they see “the Sign of the Son of Man in the heaven,” by which they are warned to trim their lamps with “the knowledge of the Deity’s will, in all wisdom and spiritual understanding,” that, when his arrival is announced, they may go forth to meet him with all confidence and joy. They are “blessed” in being able thus to stand before

the Judgment Seat of Christ, in the wilderness of Teman; but more blessed still will they be when the account they are able truthfully to render of themselves is accepted and approved; and they are pronounced by the Judge to be the blessed of his Father (Matt. 25:34); and are exalted to be sharers with him in his joy (Matt. 25:21). In this exaltation they will have attained to that perfected blessedness to which they were called in the gospel of invitation to “the marriage supper of the Lamb” (ch. 19:9). Being adopted, by the transforming power of the Spirit, as constituents of the Perfect Man, they are “blessed and holy:” not blessed only, but *holy* likewise. “Be ye holy in all manner of conduct: because it is written, Be ye holy, for I am holy”. This was their character in the days of their flesh; but, being now participants of the Perfect Man, they are the holy, in the sense of the incorruptible and immortal “Firstfruits” of the resurrection. On them, the Second Death will have no power; but they shall be priests of the Deity and the Christ, and shall reign with him a thousand years (ch. 20:6).

Such is the blessedness which results from doing the commandments of “the Alpha and the Omega, the Beginning and the End, the First and the Last”. By obedience to his institutions, they obtain “the right,” which, not being forfeited by misconduct, is realized in “the adoption, to wit, the redemption of the body of us,” “who are kept by the power of the Deity through faith for salvation, ready to be apocalypsed in the last time”. As the blessed constituents of the Perfect Man, they are the Tree of Life, and the Great City, the holy Jerusalem, into which they have entered, and whose name is written upon each (ch. 3:12). The door is yet open to all who aspire to so great and exalted a destiny; as it is written in ch. 22:14, “Blessed they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city”.

The penalty incurred by neglecting to watch and keep the garments, is expressed in the words, “that he walk not naked, and they see his shame”. When a body comes out of the dust of the ground, and there is impressed or written upon its organization a character previously developed in a former state, if that character be bad, such a person is said to “walk naked”, even though he might be abundantly supplied with clothes. He is morally naked, and certain to be put to shame. Being morally naked, he will continue to walk naked, in the sense of not being “clothed upon with the house which is from heaven;” that is, his earthy body will not be transformed into an identity with the spirit-body of the Lord Jesus. He will be dealt with judicially after the example of the first man, who, after receiving sentence of death, was “driven” with shame from the Divine Presence, to live awhile in sorrow and pain, and then to die and rot in the dust from whence he came (Gen. 3:24). Such is the unhappy future of those “who profess to know God, but in works deny him;” and who, being “in Christ Jesus, walk after the flesh”. After this order, “they come forth into a resurrection of condemnation,” in which they reap of the flesh the corruption due to what they have thereunto sown.

But, the first man of the earth was put to shame before a *plurality* of Divine Personages. This is evident from the narrative, which records the saying of the Judge, who remarked, “Behold the man is as *one of us*, knowing good and evil”. The “us” is indicative of the associates of the speaker, styled by MOSES YAHWEH ELOHIM. These it was who, in the language of our text, “Saw his shame”. This Court of Assize in Eden, which condemned the man of the earth to remain earthy unto death because of one offence, is the type, or example, of the future Court of Assize in Teman, where his earthy representatives, who come forth from the dust as he, will be tried, or scrutinized, and justified or condemned, “according to their works”. As in the case of the first human pair, this justification and condemnation will be pronounced and carded into effect before a *plurality* of dignitaries. In relation to the condemned, this is indicated in the word *bleposi* “THEY see” his shame. If it be inquired, who are the “they,” it must be admitted, that the words of ch. 16:15, do not inform us. The exposition, however, I have given, will supply this lack. The man of the earth condemned to walk naked in his shame, will stand in the presence of the Lord Jesus, of the angels of his power, and of the justified constituents of the

Perfect Man, all of whom will be embodiments of the power or spirit of the Eternal Father. This “I” who comes “as a thief” upon the sons of night, is the “they” who see the shame of the earthborns, who are sentenced to condemnation with the world. And this interpretation is in harmony with the words of Jesus, who saith in Luke 12:8, “whosoever shall confess me before men, him shall the Son of Man also confess *before the angels of the Deity*, and *before my Father* who is in heaven;” and “whosoever shall be ashamed of me, *and of my words*, of him shall the Son of Man be ashamed when he shall come in his own glory, and the Father’s, and of the Holy Angels” (Luke 9:26): “*I will deny him before my Father*” (Matt. 10:33). So that what we confess, or deny, and do in the present state, will define our moral standing at the bar of the Divine Court of Teman; where “they who have been accounted worthy to obtain of that aion (the Resurrection-Aion) and of the resurrection from among the dead (which gives entrance into it) are equal to the angels:” all else are repudiated, or denied, and put to shame before all “his servants, both small and great,” whether angels, or constituents of the Perfect Man.

Part IV

The Gathering into Armageddon

“And he gathered them together into the place called Hebraistically, ARMAGEDDON”—Verse 16

Let it be noted by the reader, that a gathering of the Powers is the subject of the prophecy in the fourteenth and fifteenth verses. In the former, the dæmon Froglike spirits are represented as the agencies so operating upon the kings of the earth and of the whole habitable, as to cause a gathering of them for the war of that great day of the Almighty Deity: but, from the sixteenth verse it would appear, that the dæmon-spirits did not of themselves alone consummate the gathering; for it is here written “He gathered them”. The case then appears to be this, that the Froglike Spirits begin a work in 1848, which they carry on for twenty or more years, during which, by their policy, they bring the powers of the world into such a situation regarding “the Dragon,” or Eastern Question, and “the Beast and False Prophet,” or Roman Question, as to prepare them for a general move against any power, come from whence it may, that may intervene in the settlement of those questions contrary to their interests, and such a distribution and balance of power as they may approve. Every one may see that this is the present situation of affairs. The Powers are all “armed to the teeth,” with their hands upon their swords, and in a highly irritable or inflammable frame of mind, upon the Roman and Eastern Questions, and ready to do battle against any who might venture athwart the path of their policy or ambition. They are conscripting the cultivators of the soil to a vast extent, and preparing them for war; as though war, and not agriculture, were the normal condition of mankind. Thus, they are beating their plough-shares into swords, and their scythes into spears; and the weak say they are strong; as an indispensable preliminary to the great conflict which is to follow (Joel 3:10).

But, the unclean dæmon-spirits like Frogs having prepared the situation; and the great river Euphrates being sufficiently dried up; who is He that gathers them into Armageddon? The Apocalyptic answer is, the “One Angel standing in the Sun”—ch. 19:17—the One Angel-Body, invested with omnipotence and glory; the Perfect Man, constituted of “the kings of a Sun’s rising;” to prepare whose way “the water,” or power, of the great Ottoman river has been dried up. This “One Angel,” *hena aggelon*, whose “countenance is as the sun shining in his strength” (ch. 1:16; 10:1), has then command of the situation. He cries with a loud voice, “a voice as the sound of many waters;” or, “as when a lion roareth,” making proclamation, and saying to all the fowls flying in midheaven, to whom judgment is given, “Come and gather yourselves together unto the supper of the great Deity”. The gathering of the birds of prey which lodge in the branches of the kingdom (Luke 13:19), implies the

previous gathering of the hosts to be devoured; and also the presence of a power potent enough to give their carcasses to the birds. This is the power that “comes as a thief;” which, having clothed himself with a cloud of brethren, next proceeds to gather by the policy he develops, the armies of the Beast and Kings of the Earth for a conflict with the New Power of Teman (ch. 19:19).

Such is the Apocalyptic answer to the question, who is He that gathers them? And the testimony of the prophets is in harmony with it. In Isaiah 66:18, the Spirit saith, “It shall come that I will gather all nations and tongues; and they shall come and see my glory;” and in Mic. 4:12, “Yahweh shall gather many nations as the sheaves into the floor” for threshing: “therefore wait ye upon me, saith Yahweh, until the day that I RISE UP *to the prey*; for my determination is to gather the nations, that I may assemble the kingdoms, to pour out upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy” (Zeph. 3:8). The Spirit of Christ also informs us of the place to which he will gather them. In Zech. 14:2, he says, “I will gather all nations against Jerusalem to battle; and the city shall be taken” and in Joel 3:2, 14, “I will gather all nations, and will bring them down into the Valley of Jehoshaphat—the Valley of Threshing”. These are sufficient to show that it is the Spirit in Apocalyptic manifestation who is the gatherer.

But these passages in context also show, that the Spirit in Son of Man, or One Angel, apocalypse, will not be in Jerusalem during the siege and capture of the city: for when it is in the hands of the enemy, he then “*goes forth* and fights against the assembled nations, as when he fought in the day of battle”—he *goes forth* from Teman, and having been victorious at Botzra, “he stands upon the Mount of Olives, which is before Jerusalem on the east,” and also before and above the Valley of Jehoshaphat.

Here then is a manifest interval of time and space; of space, between Teman and the Mount of Olives; and of time, between the completion of the development of the One Yahweh-Elohim Angel-Man ready for action and his arrival at the Mount of Olives. How does he occupy his time in this interval; and what means does he employ to cause “the kings of the earth and of the whole habitable” to “come out as a whirlwind to scatter him” (Hab. 3:14)? In other words, how doth he put hooks into Gog’s jaws, by which he brings him forth, and all his army, horses, and horsemen, against the mountains of Israel (Ezek. 38:4, 8)?

It may be remarked here, that there will have been a considerable gathering of Israelites upon the mountains of Israel before the invasion of the country by Gog, and his capture of Jerusalem. This appears from the Spirit’s address to Gog in the eighth verse of this chapter. In this place he says, “In the latter years thou shalt come into *the land brought back from the sword, and gathered out of many people*, against the mountains of Israel, which have been continually waste; but *it is brought forth out of the nations*, and they shall dwell safely all of them”. Gog also is represented in the eleventh verse as admitting that it is a land of unwallled villages, whose inhabitants are at rest and in safety; for an evil thought comes into his mind, and he says, “I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell confidently, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land”.

It is evident from these last words, that “the land brought back from the sword” is not the land according to the original Abrahamic grant; but only that “tenth part” of it which Isaiah was informed in ch. 6:13, “shall return and be grazed”. This tenth in the midst of the land is the locality of Armageddon; and not at all connected with Teman, which lies considerably to the south of it. The return of security and prosperity to this tenth of the land, must either precede the development of the “One Yahweh” man; or be concurrent with the operation in the recesses of Teman: or it may be in progress both then and before. It seems to me that the movement of the Anglo-Indian Merchants of Tarshish upon Abyssinia,

and the formation of the Suez Canal, are preliminary to the return of the tenth. How long a time may elapse from the arrival of the Lord Jesus at Sinai, to the perfected development of the *Echad Yahweh* "ONE YAHWEH" *Name* (Zech. 14:9; Deut. 6:4) does not appear from the record: the interval however, will I conceive, afford time enough for the development of the Divine purpose with respect to the tenth of the land. From the present occupation of Abyssinia to the finished preparation of the Lamb's Bride, whose perfected readiness for action is the subject of the "Hallelu-YAH" of her great constituent multitude (ch. 19:6–9) will afford all the time so facile an international arrangement, in these days of political and scientific miracles, may require. Sardinia became the kingdom of Italy in two months: the kingdom of Naples was annexed in less time; Austria was expelled from Venetia and the Quadrilateral in a few days: how soon, then, could a convention between England, Turkey, France, Russia, Austria and Prussia, for the sake of advancing a step in the peaceful solution of the Eastern Question, give population, security and prosperity to the tenth of the land.

Bearing upon some arrangement of this kind, is a remarkable passage in Isa. 43:3, 4. The reader can take it as it stands in the English Version, or according to my rendering as follows: "I have given Egypt, Cush, and Seba, thy covering in return for thee; since that thou hast been precious in my eyes; thou shalt become renowned: and I have loved thee; I will therefore give men in return for thee, even to peoples in return for thy life". Here is the Giver, who, being the proprietor of the earth, and distributor of the nations upon it according to certain bounds (Acts 17:26), establishes a new relation of things in the East, in consideration of Israel's return under cover, or protection, of some particular power. Israel is, as it were, transferred to the Divine Purchaser, that is, to the midst of His land, by a power, whose sway is Providentially extended over Egypt, Cush, and Seba, or Abyssinia, Nubia, and Egypt; so that it obtains command of the Red Sea, from the Straits of Babelmandel to Suez; and from thence to the Mediterranean. Having thus command of both sides of the Straits, being already settled at Aden in Sheba, and possessed of Perim, the highway to India is controlled, and assured to the covering or protecting power.

The building of the Suez Canal was a joint undertaking by the French and Egypt, then under control of Turkey. It was officially opened at the close of 1869, but did not immediately prove to be the financial success anticipated, and which it afterwards became. The project was strongly opposed by Britain as she saw it as a threat to her then commercial supremacy. The Khedive (Turkey) forced by financial stress, offered its shares for sale, and they were purchased on behalf of Britain by Prime Minister Disraeli (of Jewish descent). In 1882, circumstances again forced Britain to reluctantly intervene in the Middle East, and to occupy Egypt, bringing Turkish domination to an end. In 1914–17 war, Turkey joined the Central Powers (Germany, Austria etc.) and Britain saw the desirability of a power friendly to its interests on the north-eastern side of Egypt and the Canal, and this, contributed to the proclamation of the Balfour Declaration inviting Jews to establish a national home in Palestine. So world politics and intrigue played their part in fulfilling the Divine purpose.

But what country doth the Scripture indicate will extend the shadow of its political protection over the tenth, in the midst of the land of Israel? Whatever land is therein indicated will, I conceive, obtain supremacy in the Abyssinian Ethiopian or Cush; Seba, or Nubia; and Mitzraim, or Egypt; whereby it will find it to be promotive of its commercial and political interests to obtain the resettlement of the central tenth of the Holy Land under the guarantee, perhaps, by the great powers, of neutrality. This would be in the sense of the text, receiving Egypt, Cush, and Seba, in return for the resettlement of the

tenth.

The answer to the question proposed is revealed in Isa. 18:1, 2, 7, which I translate thus: “Ho! land of widely o’ershadowing wings extending from beyond to rivers of Cush; which sendeth by sea whirling things even upon vessels of fleetness on the surface of waters! Go swiftly, ye fleet messengers, to a nation carried away and oppressed; to a people terrible from this and onward; a nation prostrate and trodden down, whose land rivers have spoiled ... to the dwelling-place of the Name of Yahweh T’zvaoth, Mount Zion”—*Herald, Vol. III., p. 103.*

A land of widely o’ershadowing wings is representative of a government of widely extended colonial dominion. It is hailed in the prophecy, which was delivered in Jerusalem, as a power located east of the rivers of Cush, or “*extending from beyond;*” and in its amplest Asiatic development, extending “*to the rivers of Cush*”. The reader must bear in mind, that there are two separate and distinct regions known in Scripture by the name of Cush; the one, in Asia and now called Cushistan: the other, in Africa, styled Abyssinia and Ethiopia. The latter is at the southwest extremity of the Red Sea; while the Cush of our text is at the north end of the Persian Gulf, where it is watered by the Tigris and Euphrates, and now lying partly in Persia, and partly in Turkey.

The overshadowing power is “from beyond” these rivers. By sea, the communication is direct from Hindostan to Cush, where there is well known to be a power, of widely extended dominion, whose navy is largely composed of fleet, or swift vessels propelled by “whirling things”. Ezekiel styles this power “Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof” (ch. 38:13). This is the power to which Egypt, Cush, and Seba, the country of the Sabæans, “men of stature” (Isa. 45:14) are given as the price for the resettlement of the tenth in the midst of the land. It is the British Indian Lion of Tarshish, which even now commands the Persian Gulf and Red Sea, and is prepared for any advance northward towards Syria or Egypt, deemed necessary by the home government for the satisfying of its interests.

Today the Arabian Peninsula is mostly arid desert. Christ will bring fertility to this area, so that “the desert shall blossom as the rose” and “water in the desert shall spring forth”. Arabia will then be a land of forests and verdure, and the bedouin will dwell in settled habitations (Isa. 21:13). Whilst the Land of Promise will be reserved for Israel, Abraham’s other descendants will be sent “eastward” into Arabia proper (Gen. 25:6)—*Publishers.*

How then doth “Yahweh, the Man of War,” so styled by Moses in Exod. 15:3, occupy his time after his development as the “One Angel” is complete? Let the following testimonies enlighten us. “Behold,” saith the Spirit of Christ in Isa. 43:19, “I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a *way in the wilderness*, and rivers in the desert. The living things of the plain shall glorify me, swirl things and the daughters of voracious ones (the wild Arabs, figuratively “dragons” and “ostriches”): because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people I have created for myself: they shall show forth my praise”. This implies the subjugation of the freebooters of the Arabian desert, and its fertilization, which will make its people glorify the conqueror, and sing for joy.

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon (the cedar) shall be given unto it, the excellency of Carmel and Sharon, they shall be the glory of YAHWEH, and the excellency of our Elohim” (Isa. 35:1, 2). And again in ch. 41:18–20, “I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and

know, and consider, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it". And "Let the wilderness and the cities thereof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petræa) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare his praise in the habitable lands" (ch. 42:11).

Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petræa, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous, trees and shrubs! And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah's accession to David's throne, declares it to be "a day of Midian". His words are "thou hast broken the yoke of his (the Assyrian's) burden, and the staff of his shoulder, the rod of the oppressor upon him, as a day of Midian: for every battle of the warrior is with confused noise, and garments rolled in blood: but she shall be for a burning fuel of fire"—the Bride shall be (ch. 9:4, 5).

The original and appropriate district of the Midianites was on the east side of the Elanitic Bay of the Red Sea. They spread themselves northward along the desert east of Mount Seir, to the vicinity of the Moabites; and on the other side also, they covered a territory extending to the neighbourhood of Mount Sinai. Midianites and Ishmaelites are different names of the same people. They are separated from "the tents of Cushan" by the northern extremity of the Arabian Desert.

Midian had a terrible day when, by a panic from Yahweh, they destroyed themselves in the presence of Gideon and his three hundred torch-bearing trumpeters. Another similar day is in reserve for Midian and Cushan, when "Eloahh shall come in from Teman and the Holy One from Mount Paran". "From before him shall go the pestilence, and flaming fire shall go forth from his feet. He stood, and shall shake the earth: he beheld, and shall cause the nations to tremble; and the mountains of antiquity shall be dispersed; the ancient hills were humbled; the ways of Olahm are for him". In consequence of this terrible manifestation of supernatural power, Habakkuk informs the reader, saying, "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble". The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King who begins his conquering career in Teman. Like his father David, he executes judgment upon the inhabitants of the South, before he obtains the sovereignty over the house of Judah in the midst of the land.

But, it cannot be supposed that, in our time of this, or the rising generation, when that ubiquitous personage "our own correspondent" is peering and prying into all corners and by-ways of the inhabited earth, so extraordinary an Elohistic Power can have been developed; rejected candidates for constituency therein, cast forth and driven away into exile with shame and contempt into the countries ruled by the Devil and his Angels, to be there tormented with the world, until they have paid justice all it may demand (Matt. 18:34, 35; 22:13; 25:41, 46; 1 Cor. 11:32); so wonderful a transformation of the wilderness and desert section of the land promised to Abraham into a well-watered umbrageous paradise, can have been created; and the hitherto untamed and ferocious tribes of Midian, Kedar, Cushan and the Rocky Arabia, have become its enlightened, docile, and joyous, inhabitants: it cannot, I say, be supposed, that all this can have been developed in sight almost of that grand and important work, the Suez Canal, and not have become the great and absorbing theme of speculative wonder in all the newspapers and Cabinets of the world. Among the latter, the Anglo-Indian Lion of Tarshish, as lord paramount of Abyssinia, Nubia, Egypt, Cushistan, Sheba, Dedan, the Persian Gulf and the Red Sea, and

protector of the Tenth in the midst of the land, must be the first of the great powers to be directly affected by the epiphany of the Davidian Power in Arabia. The presence of this power would be, if in hostile activity, a very disturbing element of the situation; and eminently destructive of British interests in India and the East. It is impossible to speak with certainty of details not revealed. When we touch upon them, we speak only of what may probably be the course of things leading to a specified result. With this understanding, I may say, that the alternative before the British Government, consequent upon its maritime disasters visited upon it in the Red Sea (Psa. 48:7) will be that of peace, or war, with the New Arabian Power. If the British Sheba Cabinet have acquired accurate knowledge of its Divine Elohist character, there is sufficient Millenarianism in high places, to counsel and to cause it to seek as a suppliant, the favor of the “greater than Solomon;” so that, as protector of the Tenth in the midst of the land, including the ancient territory of Tyre, it might be accepted, after the examples of Hiram of Tyre and the Queen of Sheba, as the humble servant and ally of “the Great King”. This arrangement, of course only temporary, would fulfil Psa. 45:12, “the daughter of Tyre with an offering, even the rich of the people, shall entreat thy favor”—the offering, *minchah*, being the tenth in the midst of the land (Isa. 6:12, 13); as the earnest, or instalment, of that greater ingathering after the Armageddon overthrow. And again, in Psa. 72:10, “the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts”—offer the countries over which they rule. “Yea, all kings shall bow down to him; all the nations shall serve him”. Thus, “the merchandise of Tyre will be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing” (Isa. 23:18).

Now, alliances between powers are often entered into and kept profoundly secret. The alliance between the Son of Solomon and the Anglo-Tyrian, may be unknown to the Mouth of the Dragon, the Mouth of the Beast, and to the Mouth of the False Prophet; that is, to “the kings of the earth and of the whole habitable”. Not knowing the true character of the power in Teman; nor the real nature of the relations subsisting between it and Britain; they will act blindly in their policy respecting it. They will doubtless hear of its making great demonstrations in the East; and of its setting up a New Religion, in its principles and institutions, intolerant and subversive of all other faiths. That it had cut off all communication with Mecca, to which it would allow no more pilgrimages; that the Anglo-Tyrian protector of Palestine seemed to favor its views; and had abolished the exercise of all Greek, Latin, and Mohammedan, religious rites in Jerusalem upon pain of death. It may be supposed, that the British government would not venture upon such a course as this, if it was not assured that there was an Almighty power prepared to sustain it. To abolish the Greek and Latin superstitions in Jerusalem, would set the Frogs into violent activity, inflame the two hundred millions of European papists with burning fanaticism, and throw the Autocrat of all the Russias into fierce and furious paroxysms of wrath. The reader will not forget, that the question, “what power shall repair the Holy Shrines in Jerusalem,” involved Britain, France, Turkey, Sardinia, and Russia, in war for three years; if such a mighty calamity resulted from so light a cause, what might not be expected from the expulsion by protestant England of every thing from Jerusalem not agreeable to the terrible power of Teman? Would not the False Prophet of Rome make proclamation, that Antichrist had come at last; and that he was aiming like another Mohammed, to destroy the Catholic church, and to propagate a new religion by the sword! There is a tradition among papists, that within two years or so, Antichrist will appear, and try to destroy their church. When the true Christ comes, his mission is in part to destroy the Papacy and the Roman Prophet at the head of it. All, therefore, who acknowledge that the Pope is the real Vicar of the true Christ, will be sure to regard the Arabian of Teman as the Antichrist; being assured that the true Christ would not seek to destroy his own Vicar. The Frog power, which has taken the Papacy into its special keeping, and has set itself up as the champion of Latinism in the East, would doubtless in its working upon the Dragon, Beast, and False Prophet, urge upon them all, the necessity of providing, by a concerted action,

for their common interest; and against a danger that threatens all the states and institutions of Europe. Persuaded of this, an unclean dæmon spirit would go forth from the Mouth, or government of each to all the kings of the earth, and of the whole habitable, to gather them together for a general crusade against the Arabian Antichrist; and for the deliverance of Jerusalem and the Holy Shrines out of the hands of the infidels. By this time, probably, Russia will have made a movement against Constantinople; and being in the forefront of the line of march from Europe, and extending its dominion far into the north and east, it would be prepared to take the lead in the great movement of the west. As the Gog of the land of Magog, the Autocrat of nations will be prepared to marshal under his banner the forces of Persia, Cushistan, Phut, Gomer, and Togarmah of the north quarters, in addition to those of his hereditary domain of “all the Russias”.

Today, the might of Russia presents an ominous threat to the modern world—*Publishers*.

Such will be the formidable coalition developed through the agency of the unclean spirits like Frogs. “Tidings out of the East,” from Jerusalem, Arabia, and Hindostan; “and out of the north,” or, Britain; “shall trouble him” (Dan. 11:44): “things that come into his mind and cause him to conceive a mischievous purpose: saying, I will go up to the land of unwallled villages; to take a spoil and to take a prey; to turn my hand upon the desolate places now inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land” (Ezek. 38:10–12). This will not be an idle threat. “They came out,” saith the Spirit, “like a whirlwind to scatter ME; their rejoicing was as to devour the poor secretly” (Hab. 3:14).

But Gog does not go forth with the consent of the power under the shadow of whose wings the Tenth in the midst of the land has flourished in security and comfort. It sends forth its forces to meet the invader, who “goes forth with great fury to destroy, and utterly to make away many:” for “Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof, shall say to him, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?” These inquiries are equivalent to a declaration from the protecting power, that such a spoliation would not be permitted. It occupies Edom, Moab, and part of Ammon, and Egypt; and we may suppose Jerusalem in strong force. But, the forces of the East are compelled to fall back, and evacuate Egypt; for “he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt”. He now pours in upon the land of Israel like a flood; or, as Ezekiel expresses it, “he ascends and comes like a storm, like a cloud to cover the land;” with the exception of Edom, Moab and the chief of Ammon, which escape the storm. The headquarters of this storm cloud invasion from the north are between the Sea of Sodom and the Jordan on the east side, and the Mediterranean on the west; and surrounding Jerusalem; as indicated in Dan. 11:45, to wit, “he shall pitch the tents of his entrenched camp between the seas in the mountain of the glory of the Holy”. In other words, he shall besiege Jerusalem; and to do this, he must occupy the Valley of Jehoshaphat, a narrow glen which runs from north to south, between the Mount of Olives, which is before Jerusalem on the east, and Mount Moriah, and through which flows the Kidron. Of this valley, it is said in Joel 3:2, 12, “Yahweh will gather all the nations (that is, the forces of the nations) into the Valley of Jehoshaphat, and will plead with them there”. *Yehoshaphat*, in Hebrew, signifies *the judgment of Yah*. Joel also styles the glen, the Valley of Threshing: “Multitudes, multitudes,” says he, “in the Valley of Threshing: for the Day of Yahweh is near in the Valley of Threshing”. Apocalyptically, the same locality is styled ARMAGEDDON—“And he gathered them together in a place called Hebraistically, Armageddon”. Yahweh gathered them together without their perceiving the Hand that led them on to the slaughter—“I

will,” saith he, “gather all the nations against Jerusalem to battle”. Various derivations have been given of this mystical name; for such it is, inasmuch as there is no such name of a place in the land of Israel. Micah says, “Yahweh shall gather many nations as sheaves into the floor, that the Daughter of Zion may arise and thresh them” (ch. 4:11–13). The floor of threshing of which they are to be made the chaff (Dan. 2:35) is this Valley of Jehoshaphat. Under this aspect of things, they are *a heap of sheaves, upon the threshing floor*; and this idea is represented by the word, *Armah*, the first two syllables of the name: the third indicates where this *heap* is to be, namely, in the *gai, valley*; and the last syllable, for what purpose the heap is there, namely, for *duwn judgment*—*Armagai-don*, which in a Greek dress, is, *Armageddon*. The reason why the text states, that the place, or valley, is “Hebraistically” called, is to give us to understand in what country the place is situated—in the country, to wit, the native language of which is the Hebrew tongue.

In conclusion of this exposition of the Sixth Vial, it may be remarked, that the crowning events of the series are the capture of the Holy City; the establishment therein of the Little Horn of the Goat, who thus “stands up against the Prince of princes” (Dan. 8:25; 11:45), as the representative of Nebuchadnezzar’s Imperial Image (Dan. 2:31–35); and its being broken by the Stone not in hands; and no help for him (Dan. 2:45; 11:45). Of the capture of the city there is no doubt. “The city shall be taken,” saith Zechariah, “and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city”. Such is the situation; the City of the Great King in the hands of the Greek and Latin Catholic crusaders, who cover the land like a cloud; and no safety for any but in Edom, Moab, and Ammon, on the east and south of the Dead Sea.

The career of the Rainbow Angel already set forth in Vol. 2 ch. 10, illustrates the crisis at which we have now arrived. “Yahweh shall go forth and fight against those nations, as when he fought in the day of battle.” “He shall go forth with whirlwinds of Teman”. “He will march through the land in indignation;” and “tread down the people in his anger at Botzrah, and make them drunk in his fury, and bring down their strength to the earth”. “All the men that are upon the face of the land shall shake at his presence”. “And his feet shall stand upon the Mount of Olives, which shall cleave in twain”. “And he will plead against Gog with pestilence and with blood; and rain upon him and upon his bands, and upon the many people with him, an overflowing rain, and great hailstones, fire, and brimstone”. Thus shall Jerusalem and the Holy Land be delivered from “the kings of the earth and of the whole habitable” confederate with Gog. They will fall upon the mountains of Israel, and upon the open field, and a sixth part of them only will escape. Thus all the Catholic and Protestant, and Mohammedan heathen will see the judgments executed upon them; and “the house of Israel will know that Yahweh is their Elohim from that day forward”. Therefore “sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Yahweh hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, Yahweh, is in the midst of thee: thou shalt not see evil any more” (Zeph. 3:14): “then shall Jerusalem be holy, and there shall no strangers pass through her any more” (Joel 3:17).

Jerusalem: site of Christ’s crucifixion—and future manifestation of power. The scene of his humiliation will become the place of his glory (Zech. 14:1–2; Rev. 16:16–18)—*Publishers*.

The Author of *Eureka* did not live to see this vindication of his statement on the basis of Bible Prophecy, prognosticating the revival of Israel as a necessary prelude to the coming of Christ (see *Elpis Israel* p. 441–442). The illustrations depict General Allenby entering Jerusalem without a shot being fired in 1917; the Balfour Declaration of the same year; and Ben Gurion proclaiming

the Declaration of Independence on 14th May, 1948—*Publishers*.

12. Act VII—The Seventh Vial

17. *“And the Seventh Angel poured out his vial into the AIR: and there came forth a great voice from the Nave of the 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 that men were upon the earth, so mighty an earthquake, and so great.*
19. *“And the Great City came into three parts; and the cities of the nations fell: and Babylon the Great came into remembrance before the Deity, to give to 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 great hail as of a talent weight descended out of the heaven upon the men: and the men blasphemed the Deity, because of the plague of the hail; for the plague of it is exceedingly great”.*

The Seventh Vial is the concluding period of the Seventh Seal, and of the Seventh Trumpet; in other words, the vial, the trumpet, and the seal, all terminate at the same time. The seal began with “the silence in the heaven about the space of half an hour” (ch. 8:1), A.D. 323; the trumpet, which is called in 1 Cor. 15:52, “*the last trump*,” began to sound with the issue of the Great Voice, A.D. 1790; but when, or at what date, the seventh and last vial shall begin to pour out its wrath, I am unable to say. This, however, may be assuredly affirmed, that it will not begin until after the resurrection period, or “time of the dead;” and the capture of Jerusalem by Gog’s forces; and its recovery by YAHWEH ELOHIM, “the Great King”. The casting out of the enemy from Jerusalem is followed by the establishment of the Nave, or Most Holy, and the Throne of David, therein. This must precede the outpouring of the wrath into the Air; because “a great voice” goes forth from the Nave-Throne, saying, “It is done;” which could not be if the throne had not already been set up.

The crowning events of the Sixth Vial put the Lamb with the 144,000 in possession of the Holy City. Their throne is “the great white throne” of the Yahweh Name, “from whose face, the earth and the heaven,” by the judgments of the Seventh Vial, will be caused to “flee away;” for when the white throne receives its full dominion, no place, or room, “will be found for them” (ch. 20:11; Jer. 3:17) the Gentile “heaven and earth” will be made to give place to the “New Heavens and New Earth” in which Jerusalem will be a rejoicing, and her people a joy (Isa. 65:17).

The Seventh Angel is the ETERNAL SPIRIT clothed with the white linen and golden-girdle company of splendid ones, Jesus and his Brethren; who, though incorruptible and deathless, do not let themselves out in their brightness, until they have accomplished the work of this seventh vial upon “the Air”. I am led to affirm this upon the authority of the Spirit of Christ in Zech. 14:5, 6, 7, as follows in the original; “And Yahweh my Elohim shall come in; all the saints with thee. And it shall be in that day there shall be no brightness, the splendid ones drawing in; and it shall be one day that shall be known to Yahweh, neither day nor night; but it shall be at the time of evening there shall be brightness”. At the time of evening the day of glory begins. When the judgments of the seventh vial are all exhausted the time of evening will have come. All “the smoke from the glory of the Deity, and from his power” will have cleared away; and then the Saints who have been executing “the judgments written”, will rest from the labors of the war of the great and terrible day; and no longer drawing themselves in, will “shine forth as the sun in the kingdom of their Father” (Matt. 13:43); or, as Daniel expresses it, “as the brightness of the firmament; and as the stars for the olahm and beyond” (ch. 12:3).

The judgments of the Seventh Vial are all in the future. They are the voices uttered by the Seven Thunders, which succeed the lion-roar of the Rainbow Angel (ch. 10:3, 4), and which issue from the

throne (ch. 4:5). John was commanded not to write their utterances, but to seal them up. Apocalyptically, *thunders* are significant of *wars*. Hence, seven thunders are seven wars, which collectively make up “the war of that great day of the omnipotent Deity”. The details of the seven thunders are not given; but the general results are specified in the prophecy of the seventh vial. The ecclesiastical and secular constitution of Antichristendom is the obnoxious subject of Divine vengeance. The Powers that be having answered the purpose of their permitted existence, the time has arrived under this vial for their abolition. This can only be accomplished by Divine power; hence the war of the Deity, by which Babylon the Great, or the ecclesiastical constitution of the world; and “the Cities of the Nations,” “the islands,” and “the mountains,” or kingdoms, empires, and states of all sorts, are transferred to the Saints; so that the wicked who now sit in the heavenlies, are hurled from their thrones, and sent empty away (Luke 1:51–53).

1. The Air

“He poured out his vial into the Air”.

The Air is the political firmament, or heaven, of the world. That *air* and *heaven* are regarded as synonymous, appears from Matt. 13:32, which speaks of “the birds of *the air*,” as equivalent for what both Matthew and Luke style the birds, or fowls, of “*the heaven*”. But better authority than James’ Version informs us, that “the firmament” between the clouds and the earth’s waters, which is the air, or atmosphere, Elohim called “Heaven” (Gen. 1:6–8). When we look into this expanse we see the sun, moon, stars, and constellations, which, though far beyond it, appear to be in the air or heaven. Now, the political world has its air as well as the natural. Like this, the political air, or firmament, “divides the waters,” or peoples who rule, “from the waters,” or peoples who are ruled; and whatever constitutes this division is the air or heaven. The governments of the world are in this air, and constitute the sun, moon, stars, and constellations of the air or heaven. If there were no air in the natural world, there would be no clouds, or “waters above the firmament;” but simply “darkness upon the face of the deep”—all waters would be commingled without order or distinction. Such would also be the case in the political world, if there were no political air or aerial. This air divides the ruling class from the common people or “waters,” called also “the sea”, and sometimes “the earth”. The air, or heaven, is therefore *that which divides*; or in modern phrase, the constitution, or constituted order of things among the nations. When the Saracens made their irruption into the Dragon, or Græco-Roman Constantinopolitan empire in the seventh century “the Sun and the Air were darkened” (ch. 9:2) in all the countries they subdued. In other words, the political authority and constitution which placed them in subjection to the Byzantine Dynasty in Constantinople were eclipsed; as the kingdom of the Beast was “darkened” by the judgments of the Fifth Vial, but which afterwards became light again when the darkening power passed away.

Paul refers to the Air or Heaven of the Gentile world, or constitution of things, in Eph. 2:2, where he says, “ye who were dead in trespasses and in sins, in time past walked according to *the aion of this kosmos*”, or course of this order of things, “according to the chief of the authority of the Air, (which is) the Spirit which now worketh in the children of disobedience”. The spirit that works in the disobedient is *the spirit of flesh*, or King Sin. He is the chief, the ruler, or prince, of “the authority of the Air”. The constituted authority of an empire, kingdom or republic, is “the authority of the Air” in those several dominions or states. The Powers that be are the Sin-Powers of the Air, styled by the apostle in Eph. 6:12, “principalities and authorities, the world-rulers of the darkness of the course of things (*aion*) the spirituals of the wickedness in the heavenlies”. These all belong to “the authority of the Air”. The spirituals of the wickedness in his day were the civil, or secular, and the ecclesiastical, world-rulers, who

were either Jewish or Pagan; but in our day, they are emperors, kings, magistrates, popes, priests, and parsons, called “the clergy”, of all orders and degrees, of imposture and blasphemy, pretending to be Christian. These spirituals of wickedness all, as the dæmons, foul spirits, and unclean and hateful birds (ch. 18:2), are the ephemera which roost in the branches of the widespreading upas which poisons the air of the Great City in which it grows.

This Air of the Seventh Vial is the air or heaven of Daniel’s Four Beasts, or dominions. In his seventh chapter it is styled, *kol shemayah*, “all the heavens” (ver. 27) under which the kingdom, dominion, and greatness, exist, which are to be given to the chosen people of the saints. The Air of this vial comprehends all these heavens or aerals. It is the same air or heaven, in which a door is opened, and a new throne established (ch. 4:1, 2). This door will be opened, and the throne set therein, when the Armageddon victory shall have cast out the enemy from Jerusalem, and have planted the Lamb and 144,000 on Mount Zion. The *denouement* of the Sixth Vial opens the door and sets up the throne. There is then a throne in the Air which the air or heaven does not contain at the present time. All other thrones will continue to exist in the air contemporaneously with this new throne, which is the Throne of David restored, until they shall all be taken possession of by the saints of the Most High; when “the kingdoms of the world become our Lord’s and his Christ’s” (ch. 11:15).

The Air of this Seventh Vial is “the Heaven” of ch. 20:11, which, in consequence of the wrath poured out into it, “flies away” with “the earth” that stands related to it. Both earth and heaven, as now constituted in church, state, and general society, will all be broken up and abolished; and a New Air, or firmament, constituted, in which will shine only “the Splendid Ones,” the Sun of Righteousness and the kings of his rising, who obtain “the victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name” (ch. 15:2). These will all meet together with the Lord in the Air, as the “New Heaven,” styled also “the Heaven,” in ch. 18:20, which rejoices over Babylon in the disaster of her fall. This New Air, I remark again, is the air in which, and for which, the chosen saints are convened. Paul tells us in 1 Thess. 4, that when “the time of the dead that they should be judged” arrives, the living saints will not anticipate the dead. That is, they will not be gathered together into the presence of Christ before them. When Christ comes, the living will have to wait, until the reproduction of the dead saints is complete. Be the time of this reproduction long or short, the how long is not revealed; this, however, is certain, that “*the dead in Christ shall be restored (anastesontai) FIRST*”. He then tells us what is to happen next. “After that, we the living who remain, *together with them* shall be hurried away in clouds for a convention of the Lord in an air (*eis haera*), and so (in that Air) we shall be always with the Lord”. Thus the dead are the subjects of *anastasis*, or “restoration” to what they once were; and then, in company with their fellow earthborns in Christ of the generation contemporary with this great anastasis, they go to report themselves for better or worse at the Judgment Seat in Teman. All of them who are approved, or “accounted worthy to obtain that *aion*” (*aion*, course of things, or Air), are “clothed with the house from heaven;” and henceforth, appointed to be with the Lord always in the Air.

2. “It Is Done”

“And there came forth a Great Voice from the Nave of the heaven, from the throne, saying It is done!”

The Nave of the Heaven is “the Bride, the Lamb’s Wife”. The Most Holy Community, the One Body, of which the Anointed Jesus is the Head, in the sense that the Head of Christ is the Deity”. The Nave is the Spirit’s Bride purified from every thing that defiles (ch. 21:9, 27). She is represented in ch. 4:4–11, by four-and-twenty elders and four living ones full of eyes within, before, and behind. These are before the throne, and round about the throne, occupied by the Lord Jesus Christ, who is likened to a

jasper and a sardine stone. Hence, what proceeds from the Nave of the Air or Heaven, proceeds also from the throne established on Mount Zion, “the place of the Name of Yahweh Tz’vaoth,” who reigns there and in Jerusalem, before his Ancients gloriously (Isa. 18:7; 24:23).

A voice proceeding from this throne in the midst of the Nave of the Heaven must needs be a great voice. And what voice can give utterance to a more important announcement than that all that had been predicted by the prophets *is done*, is all fulfilled. It reminds us of the words in Ezek. 39:8, “Behold, it is come, and IT IS DONE, saith Adonai Yahweh; this is the Day whereof I have spoken”. That is, the day of the outpouring of the Seventh Vial is “the Great and Terrible Day of Yahweh”. It is the day in which, after the fall of Gog upon the mountains of Israel, Adonai Yahweh will “send a fire on Magog, and among them who dwell confidently in the isles;” and which shall cause them to know that He is Yahweh. “So,” saith he, “will I make my Holy Name known in the midst of my people Israel; and I will not let them pollute my Holy Name any more; and the nations shall know that I, Yahweh, am the HOLY ONE in Israel”.

During “the great and terrible day,” the Nave smokes with indignation against Gog’s land, or Magog, and against Babylon the Great, and other more distant lands. In the Nave is embodied the glory and power of the Deity; so that His fiery indignation smokes from the Nave; and while, therefore, this is in a state of activity—while “the day of trouble” continues, in which “they have no rest day nor night who worship the Beast and his Image, and whosoever receives the sign of his name”—no one engaged in the work of the Seventh Vial can rest from his labors; nor can the nations walk in the light of it (ch. 21:24). The smoke of torment must cease to ascend before the nations can be blessed in Abraham and his Seed, the Nave; and go up from year to year to worship the King, Yahweh Tz’vaoth, and to keep the Feast of Tabernacles at Jerusalem (Zech. 14:17). This is the worship of the Nave-State, into which “no man can enter till the seven plagues of the seven angels are fulfilled”—till the Seventh Vial, therefore, is all poured out; and *the wrath of the Deity* IS DONE. But, after “it is done,” the Nave-Body will shine forth as the Sun in the kingdom of the Father, the Alpha and the Omega, the Beginning and the End; and mankind will be permitted to enjoy the light of it in peace; and to attain to a salvation with eternal glory, upon the conditions that then may be prescribed.

“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars,” who have been brought forth from Death’s charnel house, the grave, and have been driven with shame and contempt from the Judgment Seat of Christ; together with all like characters among the living, “shall have their part in the lake which burneth with fire and brimstone:” in other words, shall be subjected to the plague of the Seventh Vial, which will bring him with torment to a termination of his existence: “which is the Second Death” (ch. 21:8). Thus, those who have held the truth in unrighteousness, and so walked after the flesh, “go away into aionian punishment,” in suffering which, they are punished with the goatnations that “make war with the Lamb” (ch. 17:14; Matt. 25). They suffer this in the fiery indignation poured out of the Seventh Vial. They are scrutinized and condemned under the Sixth Vial, and executed under the Seventh. And when the tares among the saints are separated, and commanded to “depart into the aion-fire”—to set out upon the hard road appointed for them to travel, towards the country of their penal servitude and death; the saints who are accounted worthy of the aion, are sentenced to enter into “the house from heaven” from which they shall “go out no more” (ch. 3:12; 21:7). The sentence is executed in a moment, in the twinkling of an eye, in “the mortal” being “swallowed up of life;” or what is equivalent, “the life of Jesus being made manifest in their mortal flesh” (2 Cor. 4:11; 5:4).

3. The Great Earthquake

“And there was a Great Earthquake, such as was not since that men were upon the earth so mighty an earthquake and so great”

When this earthquake shall occur, Yahweh Elohim will be enthroned in Jerusalem. This appears from Joel 3:16, where it is written, “Yahweh shall roar out of Zion, and utter his voice from Jerusalem”—the Great Voice of this vial: “and the heavens and *the earth shall shake*: but Yahweh shall be the hope of his people, and the strength of the children of Israel”.

This may be called the epoch of *earthquakes*; for the conclusion of the Sixth Vial is signalized by an earthquake that divides the Mount of Olives, and projects one half of the mount towards the north, and the other towards the south, and leaves a very great valley between. This shakes the earth while Gog is in the land, and accompanies the presence of Yahweh there, Who says, “all the men upon the face of the land shall shake at my presence, and the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains”, and so forth (Ezek. 38:19, 20, 21; Isa. 30:25). This will be an earthquake in the most literal sense; but it may also be accepted as the earnest of that more terrible and extensive political earthquake of the Seventh Vial, of which the Spirit speaks in Haggai 2:6, 21, saying, “Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the *khemdath* of all nations *uvahu*, they shall come; and I will fill this house with glory, saith Yahweh Tz’vaoth”. In the English Version, *khemdath* is rendered *the Desire of*; and some Lexicons tell us that the word has no plural. But if this be true, by what rule is it made the nominative of the plural verb *vahu*, “they shall come”? The Messiah is supposed to be the person desired by all the nations at his coming. But in what sense can he be said to be the Desire of the nations, when they are all to compass him about, and in the Name of Yahweh he will destroy them? Psal. 118:10; Apoc. 17:14. It seems to me that a letter has been dropped in transcription, and that the word should read *khemdoth* in the plural; as, “and the excellencies of all the nations shall come;” but if *khemdath* in the singular be correct, then the construction is to be accounted for upon the same principle that Elohim, plural, is so often construed with a verb in the singular—“the Excellency of all the nations they shall come,” or as *Zechariah* expresses the same thing, “Yahweh Elohim he shall come in, all the Saints with thee”—he and all the saints being the Excellency of all the nations.

“I will shake all nations”. This is a nationquake whose shocks are world-wide and affecting the earth, the sea, and the dry land, of the whole political community of the globe. But the heavens are to be shaken likewise. Even the heavens and the earth of the Commonwealth of Israel were not to escape. Paul who wrote the epistle to the Hebrews while the temple was yet standing in Jerusalem, adduced this prophecy in Haggai, in evidence that the Mosaic Heavens, which had waxed old, were to be so shaken as to vanish away (Heb. 8:13; 12:26–29). Look then into the land of Israel, and “behold trouble and darkness, dimness and anguish; and all driven to darkness” (Isa. 8:22). This state of things has obtained for a long series of ages. There is no Mosaic Heavens and Earth there. All the institutions of Moses have vanished away; and Israel’s Sun and Moon are darkened, and their stars have withdrawn their shining, as the result of the fire and pillars of smoke, the wonders shown in the heavens and the earth when they were shaken; and all this came to pass “before the great and terrible day of Yahweh,” which is not yet quite “come” (Joel 2:30, 31; 3:15).

What has thus befallen the kingdom of Israel is a striking illustration of what awaits the kingdoms of all the nations of the earth when they come to be shaken by the great earthquake of the Seventh Vial in “the great and terrible day of Yahweh”. “I will shake the heavens and the earth”; and now behold the consequences of it in the following words: “and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots and those who ride

in them; and the horses and their riders shall come down, every one by the sword of his fellow". This is a decree against Gog, the Two-Horned Beast, the False Prophet, and the Ten Horns, with all their armies. Into their heaven the vial is to be poured, and its effect will be to shake them and their nations so terribly that there will be no more left of their dynasties, governments, and institutions in church and state, than there now is of Israel's in the land.

As a consequence of this shaking of all the nations, the Great City is resolved into thirds, and *hai poleis*, the cities, or states of the nations fall. They fall, because in the shaking, the Lamb and his staff with their army cast them down. The idea is expressed by Daniel in the words, "the thrones were cast down" (ch. 8:9). In other words, the Lamb and they that were with him conquered the Ten Horns, and took possession of their kingdoms. The kingdoms of the world became Yahweh's, and His Christ's. As to the "three parts" into which the Great City Babylon is divided by the shocks of this great earthquake of nations, we are left without positive information. From the subsequent parts of the prophecy, however, it would seem that the Dragon might be reckoned as one third; the Beast, the Ten Horns, and the False Prophet, the second third; and Egypt, Syria, Palestine, and the East, the third third. This eastern third would be the first to fall under the dominion of the throne in Zion: "unto the daughter of Zion shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem". And the Ruler come forth from Bethlehem shall be the peace, when the Assyrian (Gog) shall come into the land. Then the anointed ones shall waste Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall He deliver Israel when the Assyrian invades their land (Micah. 4:7, 8; 5:2–6). Then, after the conquest of Assyria and Egypt by the Saints, "there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land: whom Yahweh Tz'vaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:23–25).

After this settlement of affairs in the Eastern Third, "Babylon the Great comes into remembrance before the Deity, to give to her the cup of the wine of the fierceness of his wrath". This is the series of events which succeeds the proclamation of the Aion-Gospel in mid-heaven—in the Air—announcing that the Hour of Judgment upon Babylon had arrived, and which precedes the Second Angel's announcement that "Babylon is fallen" (ch. 14:8). As the result of this remembrance, the ecclesiastical system of Europe, in its Greek, Latin, and Protestant divisions of spiritual wickedness is abolished; and its ecclesiastical capital, ROME, destroyed from the earth, as fearfully and graphically exhibited in ch. 18.

The next result of the "very great earthquake" is the obliteration of all "*islands*" and "*mountains*" of the political world. A natural island is land entirely surrounded by water; a political island is analogous thereto inasmuch as it is a kingdom, or state, insulated from all other "waters," or peoples, by which it is surrounded. Belgium, Holland, Spain, Portugal, Greece, and so forth are political islands, insulated from each other, and from all other peoples by the political constitution peculiar to each.

In Jer. 51:25, the Chaldean emperor of Babylon is styled a "destroying mountain which destroyeth all the earth;" whose destiny was to be rolled down from the rocks, and to be made "a burnt mountain". The little Stone, or kingdom of Christ, "the Shepherd, the Stone of Israel" (Gen. 49:24) is to become "a Great Mountain," or empire, after it has smitten "the destroying mountain," in its latter day manifestation, and to "fill the whole earth", (Dan. 2:34, 35). A mountain filling the whole earth will leave no room for any other mountains. To declare, consequently, that "the mountains were not found," is equivalent to saying that the empires of Turkey, Russia, Austria, Prussia, Britain and the United States, were all superseded and abolished, by the New Empire of Israel's King, then become "the King and Elohim of the whole earth" (Zech. 14:9; Isa. 54:5). The world to come, or future habitable, of which

Paul spoke (Heb. 2:5), will admit of only one mountain, “the mountain of Yahweh’s House, to be established on the top of the mountains, and exalted above the hills; that all” the regenerated “nations may flow into it” (Isa. 2:2). No rival empires will be permitted to exist; for in that “economy of the fulness of the times,” all things in the heavens or the air, and upon the earth, or the nations, will be gathered together under One Head (Eph. 1:10). The judgments of the Seventh Vial, executed by the Saints as the omnipotent ministers of the Spirit, will bring to pass this Divine Determination. They will chase away the fugitive islands, and hurl into the abyss the lofty mountains, that now so proudly and defiantly tower above the political earth and sea. They will accomplish this by tormenting with fire and brimstone “the Devil and his Angels;” in other words, by encountering in war the Beast, and kings of the Earth, and their armies (ch. 14:9–11; 19:19; 17:14). No island or mountain powers will be able successfully to withstand them. Their armies will be in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of goats: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver (Mic. 5:8). Thus, “the nations shall see, and be confounded at all their might: they shall lay the hand upon the mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of Yahweh Elohim, and fear because of thee” (Ibid. 7.16, 17).

4. The Great Hail

“And Great Hail as of a talent-weight descended out of the heaven and upon the men; and the men blasphemed the Deity, because of the plague of the hail; for the plague of it is exceedingly great”.

It is the Deity in the heaven from whom the hail-plague proceeds. In the heaven into which He introduced Himself, when He opened a door therein, and set up His throne. From the political heaven, into which the Seventh Vial is poured, and in which the throne of David is one among many, upon all of which it makes war, the great hail descends upon the men, who worship the Beast and his Image. Hail from a political heaven would not be literally frozen waters; but rather something injurious set in motion against the enemies of the hailing power. When a government sends forth its armies to lay waste its adversaries and their countries with fire and sword, its troops are a storm, or plague, of hail; and every individual trooper is a hailstone of a certain weight.

Speaking of the Power that should destroy the kingdom of the Ten Tribes, Isaiah says, “Behold, Yahweh hath a mighty and strong one, which *as a tempest of hail, a destroying storm*, as a flood of mighty waters overflowing, shall cast down to the earth with the hand” (ch. 28:2). And again, speaking of the time when “Yahweh Tz’vaoth shall come down and fight for Mount Zion,” he says, “And Yahweh shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, *and hailstones*”. The hailstones are an element of the lighting down of the arm of Deity. In Ezek. 13:11, we read, “there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend the wall, daubed with untempered mortar”. Sirach, commenting upon this, says, “Ezekiel made mention of the enemies under the figure of the rain”. A hail-shower is the enemy of the men upon whom it descends. When the Saints, in the execution of their Third Angel mission (ch. 14:9–11), descend like a tempest upon the men who worship the Beast and his Image, they become an exceedingly great hail, whose average weight is respectively, according to tables in Calmet, “*a talent*” of one hundred and twenty-five pounds troy. It is evident from Matt. 25:24, that a talent and an individual are relative things; and that the one is as fitly represented by the other, as a passenger by rail is by the ticket he bears. After the hail of talent-weights ceases the wrath of the Seventh Vial burns no more. The Beast and the False Prophet

are destroyed, the Dragon is bound and shut down in the abyss, the Ten Horns are conquered, and nothing remains but the NEW JERUSALEM GOVERNMENT ruling in righteousness a world of regenerated nations, blessed in Abraham and his Seed for a thousand years.

CHAPTER 17

THE JUDGMENT OF THE GREAT HARLOT

Chapters 17 and 18

Translation of Chapter 17

1. And there came one of the seven angels having the seven vials, and talked with me, saying to me, Come along; I will show to thee the judgment of the Great Harlot that sitteth upon the many waters: with whom the kings of the earth have committed fornication; and they who inhabit the earth have been intoxicated by the wine of her fornication.

3. And he conducted me away into a wilderness in spirit; and I saw a woman sitting upon a scarlet beast, full of Names of Blasphemy, having seven heads and ten horns.

4. And I saw the woman who had been arrayed in purple and scarlet, and decked with gold and precious stones, and pearls, holding a golden cup in her hand, full of abominations and filthiness of her fornication; 5. And upon her forehead a name had been written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND OF THE ABOMINATIONS OF THE EARTH. 6. And I saw the woman intoxicated by the blood of the saints, and by the blood of the witnesses of Jesus: and beholding her, I marvelled with great astonishment!

7. And the angel said to me, Wherefore didst thou wonder? I will explain to thee the mystery of the woman, and of the beast that carrieth her, having the seven heads and the ten horns.

8. The BEAST which thou sawest, was, and is not; but is hereafter to ascend out of the abyss, and to go away into perdition: and they who dwell upon the earth, of whom there hath not been written the names upon the Book of Life from the foundation of the world, shall wonder when they behold the beast that was, but is not, although it is.

9. The mind having wisdom *is* this. The seven heads are seven mountains, where the woman is sitting upon them: they are also seven governments: the five have fallen, and the one is, the other is not yet come; but when it may have come, it is necessary that it continue a short time.

11. And the beast that was, but is not, even he is the EIGHTS, and he is of the seven, and goeth away into perdition.

12. And the Ten Horns which thou sawest, are ten governments, which have not yet received kingdom; but they receive authority as kings one hour with the beast.

13. These have one purpose, and they shall deliver their power and authority to the beast.

14. These shall make war with the Lamb, and the Lamb shall conquer them, because he is Lord of lords and King of kings; and those with him, called, chosen and faithful.

15. And he said to me, The waters which thou sawest, where the Harlot is sitting, are peoples, and multitudes, and nations, and tongues.

16. And the Ten Horns which thou sawest upon the beast, these shall hate the Harlot, and make her desolate and naked, and shall eat her flesh, and shall burn her with fire. 17. For the Deity hath given into

their hearts to execute his will, and to perform one purpose, and to deliver their kingdom to the beast, until the predictions of the Deity have been fulfilled.

18. And the woman which thou sawest, is that Great City having dominion over the kings of the earth.

Exposition

“And there came one of the seven angels having the seven vials, and talked with me”.

John was in Patmos nearly eighteen hundred years ago. Why are we informed that he was visited by one of the angels of the vial? Why was he not visited by one of the angels of the trumpets? Because the subject of this chapter is “the judgment of the Great Harlot;” and this judgment belongs to the vials. And which of the seven angels was he visited by? By the Seventh; because, “the judgment of the Great Harlot” is the grand catastrophe of the seventh vial (ch. 16:19) and therefore the seventh only of all the seven could show the judgment to John. If it had been decreed to be executed under the outpouring of the fourth angel’s vial, the fourth angel would have visited the apostle; but being the specialty of the seventh, the seventh angel must be the interlocutor and actor in the scene.

Being, then, in company with John, he said to him “Come along!” The English Version translates *deuro, come hither!* This would be very well if John had not already informed us that the angel had come to him. Had the angel remained stationary at a distance, and called out *deuro! come hither*, would have been correct. But, it was John who was stationary, so the angel came to him, and invited him to accompany him, and he would show him the judgment of the Great Harlot.

John was stationary. The seals, and trumpet, and vial, periods, as so many succeeding and passing scenes, had all to revolve until the sixth vial-period of the seventh seal and last trumpet, came before him. He would then be visited by the Sixth Angel, and feel his power in being “caused to exist incorruptible,” for the dead are immortalized in the sixth vial-period. The judgment of the Great Harlot could not be shown to him by the sixth angel. He will have to wait until visited by the seventh angel. Then, being a living apostle, and one of those to whom it is given to execute the judgment written against the Great Harlot in the seventh vial-period, when that period arrives, he will *go along with* the Lamb, that is, with the Omnipotent and Omniscient Spirit, and not only see the judgment, but take part in it, and rejoice over her catastrophe and fall (ch. 18:6, 20). This is the import of the words, “*I will show thee the judgment of the Great Harlot*”.

What John saw in Patmos, he saw “in Spirit”. In his day, the Great Harlot to be judged under the seventh vial, had not been developed. Hence, he saw her “sitting upon the many waters” only *in prophetic vision*. In this sense, he was “in spirit”, as he will be, in the highest sense, when he is incorruptible and immortal; and as a constituent of the seventh angel, rejoices over the Harlot-Mother and all her adulterous progeny, whom he contributes to destroy.

1. The Wilderness

Hence, in a vision, John was conducted away into a wilderness. The angel invited him to “come along,” and he went. They travelled together, so to speak, until they came into a wilderness—into what was a wilderness in his day, inhabited by wild and ferocious peoples, not at that time included within the limits of the Roman Habitable. It is no longer an untamed forest, peopled by roving savages; but a highly cultivated region, abounding in cities, towns, and villages, full of riches, and people of education and polish. Nevertheless, in a Scriptural sense, it continues to be a wilderness. Its educated and refined peoples of all classes, from prince to peasant, are wonderers after the Beast, and “intoxicated with the wine of the fornication of the Great Harlot”. This is the great German, or Magogian, Wilderness, which

in after ages came to be subject to the spiritual empire of the Harlot of the Seven Hills; and known in history as “THE HOLY ROMAN EMPIRE”. The wilderness is coextensive with this dominion. Wherever the authority of the Great Harlot is recognized and supported by the States of Europe, there is the Wilderness in the largest sense of the word.

In this wilderness, uncultivated by gospel truth, John saw the heads, horns, and body of the Scarlet Beast; full of Names of Blasphemy: and an intoxicated prostitute sitting upon it. All this was seen in the wilderness; therefore the Wilderness, the Beast, and the Woman, may be regarded as parts of a great whole, the western, or Latin, section of the Laodicean Apostasy, Apocalyptically styled, “the Great City”.

2. The Great Harlot

The most disgusting of womankind is chosen by the Spirit, as representative of the Ecclesiastical System in doctrine, institutions, and practice, approved and cherished by the peoples of Europe. It is compared to a drunken murderess and prostitute intoxicated with the blood of the holy and the faithful; whom she has destroyed by thousands and tens of thousands, for what she blasphemously styles “Heresy”. Her doctrine is represented by “a golden cup in her hand full of abominations and filthiness of her fornications,” which “all nations have drunk of;” and have consequently all been “made drunk”. Such is the Apocalyptic view of “Christendom,” so called—its spiritual guides, its rulers, its politicians, and its peoples, all made drunk by blasphemous and filthy doctrine and superstition.

Woman with cup from Rome, on reverse of medal. Medal struck by Pope Leo XII, 1825.

The Ecclesiastical Polity of Europe represented by this strumpet is imperial. This characteristic is indicated by the purple and scarlet with which she is arrayed; and the gold and precious stones, and pearls, with which she is bedecked. These colors and baubles are the decorations with which her officials, styled the “princes of the church,” are distinguished and bedazzled. This Body of Antichrist essentially opposed to, and destructive of the Body of Christ, is apocalyptically labeled upon her shameless forehead, “Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth”. “MYSTERY” is the inscription that used to be worn as engraved upon the Pope’s tiara, or triple crown; but removed by Julius III., when it came to attract Protestant attention as evidence that the wearer was no other than Antichrist—the Name of Blasphemy upon the Seven Heads. Elliott, a son of one of the Harlots, and a grandson of their “Mother,” remarks, that “the apocalyptic title, ‘Mother of the Harlots and of the Abominations of the Earth, is the very parody of the title Rome arrogates to herself—‘ROME, MOTHER, AND MISTRESS’.” The words of the Tridentine Council are “*Romana Ecclesia, quæ omnium Ecclesiarum Mater est et Magistra*”—“the Roman Church which is the Mother and Mistress of all the Churches”. Whence the common phrase “Our Holy Mother the Church”.

From Roman Coin in the British Museum struck A.D. 69–70. Rome depicted on 7 hills.

Such is the Name Apocalyptically inscribed on the forefront of the Ecclesiastical Polity of Europe in allusion to the practice of some notorious prostitutes, who had their names written on a label upon their foreheads, as may be collected from ancient authors. The Great Harlot is notorious, and recognized as the Ecclesiastical Mother by all the world. But, she being the Mother, who are her Daughters? These are as easily discerned as the Mother herself. The Protestant State Churches are “the Harlots;” and the

Dissenting, or Nonconformist, “Names and Denominations,” are “the Abominations of the Earth”. The genealogy of all of them is traceable to Rome; with whose dogmas they have more accord than with the principles of the doctrine of Christ. The Harlots and the Abominations are “the Names of Blasphemy,” of which the Beast is said to be “full”. They are all injurious to, and subversive of, “the truth as it is in Jesus;” which the following general outline and summary of the fiction they inculcate will sufficiently prove to all who are intelligent in the Truth. It may be presented under the caption of

3. *The Wine of the Harlot’s Fornication*

“All the nations have drunk of the wine of the raging of her fornication,” contained in “the Golden Cup, full of its abominations and filthiness”.

The goblet presented to the lips of the people by their spiritual cupbearers contains the following intoxicating ingredients, styled by an apostle “Damnable Heresies”.

1. That the priests and parsons of “Christendom,” so called are the “divinely called and sent ambassadors of Jesus Christ”.

2. These “Ministers of Satan,” or “Spirituals of Wickedness”, styling themselves “Successors of the Apostles” (2 Cor. 11:14–15; Rev. 2:2) unscripturally affirm, that men are all born into the world with “souls” in their mortal bodies; and that these souls are incorruptible and deathless particles of the Divine Essence.

3. That these “immortal souls” are the subjects of spiritual cure; and that the clergy of all orders have been “called of the Deity as Aaron was,” to cure the souls with the “divinity” they preach.

4. That “immortal souls” of every age, at death, go, according to “the Mother of the Harlots,” to purgatory, over which she has control; but according to the “Harlots” and “the Abominations,” to “hell,” the locality of which they know nothing about: or, if pious or repentant, direct to “heaven beyond the realms of time and space;” which is equivalent to *nowhere!*

5. In its practical application in the “cure of souls”, their “divinity” teaches, that a man may be the most disgusting wretch that ever cursed society, yet he may be saved in “kingdoms beyond the skies,” by the “consolations of religion” ministered by them in the article of death! (1 John 3:15). They hang men because society will not tolerate them; and send them to “heaven” from the scaffold to associate with saints and angels!

6. In speaking of the death of the soul, which they term a “neverdying soul,” they teach that death is not death; but only a change in the mode of said “soul’s” existence!

7. These “Grinders of Divinity” absurdly affirm, that when newborn babes and children die, their “precious immortal souls” become winged angels in heaven, and guardian spirits to their friends on earth! 8. They teach, that, when sprinkled, or poured upon at the font by a priest or parson, and signed with “the Sign of the Cross” (which is “the Sign of the Beast” Rev. 13:16; 14:9, 10), an infant is “regenerated by the Holy Spirit. and incorporated into his Holy Church!”

9. These traders in souls (Rev. 18:13) lyingly affirm that sprinkling or pouring is *baptism*. To affirm this is either the grossest ignorance, or inveterate untruthfulness. They ought to know that there is but “ONE BAPTISM;” and that nothing else is that baptism, but *the immersion in water of an intelligent believer of “the truth as it is in Jesus”*.

10. These “Names of Blasphemy” affirm that sinners are “justified by faith alone;” that is, by faith in what they approve. Justification by faith alone is the dogma of “the Harlots” in opposition to the theory of their Mother Rome; but, in view of James 2:24, 26, which declares the contrary, it is manifestly false.

11. Some of them say, that “all men will be saved,” not omitting Judas; others, only “the elect of the

Calvinian type.

12. Nearly all the Great Harlot's Family teach, and profess to believe, that there is a personal, black, IMMORTAL DEVIL, with horns, hoofs, and tail, who is omnipresent, and almost omnipotent; and the tormentor of "never-dying souls" eternally in hell, where he resides, and is enthroned; and that wherever it may be, it is a furnace of material fire burning with brimstone; and that, at the last day, said "never-dying souls" will be raised from death to judgment!

13. The drunken winebibbers of the Great Harlot's cup in their intoxication, send "immortal souls" to heaven or hell, and thousands of years after bring them back to be invested with bodies, and judged therein, and then send them whence they came, there to remain for ever! This they call resurrection and judgment!

14. Other theorists, intoxicated with the Babylonian wine, say, that there is no judgment for what they term "the saints," after death (Heb. 9:27); that they are giving account of themselves at the Judgment Seat of Christ now, and that at death the account closes; and that the decision of their case consists in their projection from the grave immortal!

15. The "divines" of the Harlot Family teach that the first day of the week, called Sunday, is the Sabbath, and hallowed by the Mosaic Law!—a tradition worthy of the blind leaders of the blind.

16. Instead of preaching "good will among men," they set them by the ears, and excite them to mutual destruction by war, in the name of "patriotism" and religion.

17. These ingredients of Rome's golden cup, imbibed by all alike, being their premises, the State and Nonconformist Spirituals inculcate "a spirit," and preach "a Jesus" and "a gospel" which the apostles of Christ did not preach, and which therefore convicts them of being the ACCURSED HIERARCHY OF SATAN—the manifested officials of "Mystery, Babylon the Great, the Mother of the Harlots, and of the Abominations of the Earth" (2 Cor. 11:4; Gal. 1:6–9; Rev. 17:5).

4. The Scarlet-Colored Beast

"The Beast which thou sawest, WAS, and IS NOT: but is hereafter to ascend out of the abyss, and to go away into perdition.

After the exposition given of the Beasts in the thirteenth chapter of this work, it will be unnecessary for me to add more than a few words in this place.

The Beast before us is the Beast of the Sea with seven heads and ten horns, but with certain additional particulars. The Beast of the Sea in ch. 13, was the polity it represents, in its origin; but the Beast of the Abyss of ch. 17, is the same polity in the last thirty years, or "one hour," of its existence, and previous to its arrival at the "perdition" into which "it goes away".

In the days of John it did not exist, for the ten horns upon it had then received no kingdom. The territory upon which they now exist was then included in the western division of the Roman empire; but upon it, distinct *horn*-kingdoms, or *toe*-kingdoms, which are the same kingdoms, did not exist. In this sense, therefore, it is "the beast that is not".

But it was "hereafter to ascend," *mellei anabainein*, out of the abyss; that is, at a time subsequently to John's vision. Having arisen, and continued its appointed time, or *aion*, it is to "go away into perdition". When this perdition is consummated, it will then be "the beast that was;" and then also, "the beast that is not, although it is" *to be* when John saw.

The Great Harlot was seen to sit upon this Beast; and she was seen to sit "upon many waters," which are interpreted in verse 15, to signify "peoples and multitudes, and nations and tongues"; subjects of the debauched kings, or rulers, of the earth, who are all drunk with her wine; and have no part in the life and

glory of the blessed (verse 8). Sitting upon these peoples and the Beast is equivalent to saying, that this Beast is the symbolic representative of the political society they constitute. They are the peoples of the ten horns and of the imperial head giving countenance, veneration, and support to the Great Harlot, as the ecclesiastical system of their several States by law established.

The Beast of the Sea in its origin could reckon up only seven heads upon the seven mountains; but this Beast of the Abyss can count the same seven with an additional head, which is styled “THE EIGHTH”—“the beast that was, and is not, even he is the eighth; and he is of the seven, and goeth away into perdition”. The Eighth Head is the “Holy Roman Empire,” under “His Holiness” and “His Apostolic Majesty,” forming a conjoint dynasty, as symbolized by Daniel’s Little Horn with Eyes of a man and Mouth of blasphemy. This Eighth Head, with its spiritual emperor in Rome, and its secular emperor in Vienna, has ruled in the midst of the Ten Horns, during many centuries; but the time has not yet quite come when these deliver their power and authority to the Beast’s eighth head for “one hour”. When this event transpires, it will be consequent upon the operation of the Frog-Power causing the gathering of “the kings of the earth and of the whole habitable” against the Lamb and his forces. “I saw,” says John, “the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him sitting upon the horse, and against his army” (ch. 19:19). This is the same hostile gathering referred to in ch. 17:14—“these (the Ten Horns) shall make war with the Lamb, and the Lamb shall conquer them for he is Lord of lords and King of kings; and they that are with him (Jesus and his Brethren, the Saints with the Spirit—ch. 14:13) are called, and chosen, and faithful”. The conquest of the Eighth Head and these Horns, which represent the Latin Catholic Europe, is the third angel judgment of the Seventh Vial; and results in these island-kingdoms fleeing away, and their mountain-empires being found no more (ch. 14:10, 11; 16:20). The perdition of the Eighth Head and its Horn-Allies will also be the destruction of the False Prophet Power; or, under another figure, the Drunken Prostitute that rides the Beast, or sits upon the peoples of divers tongues.

Before the end of the Beast and Horn Polity is reached, the Horns “hate the Harlot, and make her desolate and naked, and eat her flesh, and burn her with fire” (verse 16). This process has been going on for some time, but is not yet consummated. The Little Horn with Eyes, into whose hand the Saints were given 1335 years ago, was to lose his dominion, not all at once, but consumptively for a time, and after that to be destroyed without remedy—“the judgment shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end” (Dan. 7:26): and Paul says, in reference to the same, “the Lord will *consume* the Lawless One by the spirit of his mouth, and shall destroy him by the manifestation of his presence” (2 Thess. 2:8). The judgment has been sitting upon the Papacy and the secular imperialism that sustains it; that is, upon the Eighth Head, for the past seventy-five years, as shown in the exposition of the Vials. The effect of the judgment may be seen by comparing the Papacy and Austria as they were before the great French Revolution, with what they are at the present time. The Pope, the Emperor, and the Sultan, are the three sick men of Europe—in hospital, as it were, incurably sick. All his calamities have come upon the Pope and his Church by the powers occupying the territories of the Ten Horns, who have hated the Harlot, and made her desolate, and naked, and ate her flesh, and burned her with fire. Alison informs us, that the French ambassador writing from Rome to Buonaparte in 1797, remarked that “the payment of thirty millions stipulated by the treaty of Tolentino has totally exhausted *this old carcass*” (the Great Harlot, or Roman State): “we are making it *consume by a slow fire*”. Ranke says that the losses of the Roman State were estimated altogether at 220 millions of livres. French occupation and oppression in Rome reduced its population from 180,000 to 90,000, and converted many villages into deserts. See also the spirit of hatred evinced on Feb. 15, 1798, by the French soldiery, who arrested the

Pope while sitting in “the temple of the god,” and receiving the congratulations of his cardinals; tore from his finger the ring of his marriage to the Latin Harlot; rifled his palace; and carried him prisoner into France, where he died in exile shortly after.

In France, the Great Harlot still remains spoiled, impoverished, and legally only on a footing of equality with the other superstitions, whose adherents she used to murder as heretics. In Portugal, she was prohibited from resuming possession of her confiscated domains by decree of the secular authority in 1835. The national and ecclesiastical property then to be sold is stated at more than twelve millions sterling. Such a dilapidation of funds could not but sensibly affect the revenues of the Romish See. Even in “most catholic” Spain, the Harlot’s flesh was eaten, and the confiscation of her immense property completed by queen Christina and Espartero. The papal apostolic letter states, that the ecclesiastical property in that country had been put up to sale, and the proceeds put into the public treasury; that all communication with the See of Rome was prohibited under severe penalties; that no Nuncio is ever to be admitted into the kingdom to grant favors and dispensations; that the ancient papal prerogative of confirming or rejecting bishops elected in Spain, was altogether abolished; and that the priests who seek confirmation, and metropolitans who solicit the *pallium*, or lambskin, from Rome, incur the penalty of exile. In 1844, Christina repented of this anti-Romish policy, and conjointly with Narvaez took measures for the partial re-endowment of the Harlot. The Times and Evening Mail, of April 16, speaks of “the signalization of her former government by the confiscation of Church property, burning of monasteries, desecration of churches, and massacre of monks, when the infidel party in her name, tore up the old ecclesiastical machinery of Spain, and shot down its adherents;” and then proceeds in these words, “the corruptions of the church have been beyond denial or apology. Friend and foe alike confessed and proclaimed them. A *fiery ordeal* was necessary for it; and a *fiery ordeal* it has had. It has *emerged from the flames shorn of much of its paraphernalia*. We may hope that it has been purified, as well as punished”.

On the same subject, the pope in his Allocution of March 2, 1841, says, “as for the authors of these acts, who glory in being called children of the Catholic Church, we supplicate them to open their eyes on the *wounds* they have inflicted on their *Mother* and Benefactress”. “We show you,” he adds, “the patrimony of the Church almost entirely usurped; as if *the irreproachable Spouse of Jesus Christ* had not in her primordial right the faculty of acquiring and possessing temporal goods”. What a different view the pope takes of the Latin Church! He styles it “the irreproachable spouse of Jesus Christ;” while the Spirit exhibited it to John as a prostitute drunk with the blood of the murdered saints and witnesses of Jesus!

With respect to Italy, which now represents Sardinia, Naples, Lombardo-Venetia, and the Duchies, pope Gregory XVI., in an encyclical letter bearing date Aug. 16, 1832, mourned over a tempest of evils and disasters. He says, “this our Roman Chair of the blessed Peter, in which Christ has placed the main strength of the Church, is most ferociously assailed: a horrible and nefarious warfare openly and avowedly waged against the Catholic faith”. And he closes with a prayer to the *Virgin Mary*, “who alone has destroyed all heresies, and is our greatest confidence, even the whole foundation of our hope”. This was published in the days of the Carbonari, to whom Louis Napoleon belonged, and whose outbreak was put down by Austrian soldiery. But worse times have come upon the harlot in Italy since then.

Throughout that country, with the exception of Rome and the little patrimony held by French protection, the Roman Harlot has been made desolate and naked; her flesh has been eaten, and she has been subjected to a fiery ordeal, that has thoroughly impoverished her. Her property has been confiscated to the use of the kingdom of Italy, to an amount equal to six hundred millions of dollars; which is being eaten up in preparations for the struggle, which, it is hoped, will consummate the desires and ambition of all patriotic citizens; that Rome shall be redeemed from the beastly tyranny of priests, and made the

capital of a free, happy, and united Italy.

Thus the Ten Horns which John saw upon the Beast have hated the harlot, and made her desolate and naked, and eaten her flesh, and burned her with fire; for the Deity put it in their hearts to fulfil His will: and He will yet put it in their hearts “to agree, and deliver their kingdom to the beast,” during the “one hour” in which they are at war with the Lamb; that is, “until the predictions of the Deity have been fulfilled” (verse 17).

This seventeenth chapter, which contemplates so much of the judgment of the Great Harlot as pertains to her *preadventual consumption*, finishes with the words, “and the woman which thou sawest, is that Great City having dominion over the kings of the earth”. In the days of John, it was customary to represent the Roman State by a woman sitting upon seven projections piled upon one another, to typify the seven mountains. This device may be seen upon a coin in the British Museum, struck in the reign of Vespasian. Sitting upon the Seven Hills, with “Roma” under the base line, indicated that that Great City, as it really was in those days, was the capital of the State. In John’s time she ruled militarily “over the kings of the earth”; as in after ages she came to do spiritually and more despotically. On a medal struck in 1825, in the reign of Leo XII, the Roman State is represented by a woman holding a cross in the left hand, and a cup in the right hand extended, with the inscription *Sedet super Universam*, “She sits upon the Universe,” which is equivalent to the Apocalyptic intimation, “She sits upon the many waters,” or “peoples and multitudes, and nations, and tongues;” or “She sits upon the Beast,” and therefore “reigns over the kings of the earth”.

Rome Before 500 B.C.

1. Circus Maximus
2. Temple of Diana (probable site)
3. Cloaca Maxima
4. Temple of Jupiter Juno, and Minerva
5. Curia (first meeting place of the Senate)
6. Temple of Janus
7. Temple of Vesta
8. Regia (palace of the early kings; under the republic the residence of the pontifex maximus)

CHAPTER 18

THE DESTRUCTION OF THE GREAT HARLOT

“Great Babylon came in remembrance before the Deity to give unto her the cup of the wine of the fierceness of his wrath”—ch. 16:19.

“And there followed another (or second) angel, saying, Babylon hath fallen, hath fallen, that Great city, because she hath caused all nations to drink of the wine of the raging of her fornication”—ch. 14:8.

Translation

1. And after these things I saw an angel descending out of the heaven, having great authority; and the earth was illuminated with his glory.

2. And he shouted in power, with a loud voice, saying, Babylon the Great hath fallen, hath fallen! For she hath become a habitation of dæmons, and a hold of every unclean spirit, and a cage of every unclean and hated bird: 3. For she hath caused all the nations to drink of the wine of the raging of her fornication; and the kings of the earth have fornicated with her; and the merchants of the earth have become rich through the potency of her voluptuousness.

4. And I heard another voice from the heaven, saying, Come forth out of her my people, that ye have no fellowship with her sins, and that ye receive not of her plagues. 5. For her sins have followed until the heaven, and the Deity hath called to mind her iniquities. 6. Render to her as also she hath rendered to you, and double to her twofold according to her deeds: in the cup which she hath mingled, mingle for her double. 7. How much she hath glorified herself, and live profligately, so much torment and sorrow give to her; for in her heart she saith, I sit Queen, and am not a widow, and sorrow I shall not see at all.

8. On account of this her plagues shall come in one day, death, and anguish, and famine; and she shall be consumed in fire: for YAHWEH ELOHIM who judgeth her *is* powerful.

9. And the kings of the earth fornicating and luxuriating with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10. having stood at a distance through the fear of her torment, exclaiming, Alas, alas, that great city Babylon, that mighty city! for in one hour thy judgment hath come.

11. And the merchants of the earth shall wail and lament over her, because no one buyeth their shipslading any more.

12. Lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet: and all thyine wood, and every ivory utensil, and every article of most precious wood, and of brass, and of iron, and of marble; 13. and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and grain, and cattle, and sheep, and horses, and of carriages, and of bodies, and souls of men.

14. And the fruits of the cupidity of thy soul hath departed from thee, and every dainty and sumptuous thing is departed from thee, and no more shalt thou find them at all.

15. The merchants of these things who have been enriched by her shall stand afar off through the fear of her torment, wailing and mourning, 16. and exclaiming, Alas, alas, that great city, which had been clothed with fine linen, and purple, and scarlet, and adorned with gold and precious stone, and pearls! for in one hour so much wealth hath been destroyed.

17. And every shipmaster, and every company upon the ships, and sailors, and as many as ply the sea, stood afar off, 18. and cried, seeing the smoke of her burning, exclaiming, What *was* like to that great city?

19. And they cast dust upon their heads, and cried wailing and weeping, saying, Alas, alas, that great city, by which all having ships on the sea were enriched through her costliness; for in one hour she has been desolated!

20. Rejoice over her, O Heaven, and ye holy apostles and prophets, for the Deity hath punished your condemnation by her.

21. And one mighty angel took up a stone like a great mill-stone, and cast *it* into the sea, saying, Thus with violence Babylon the great city shall be cast down, and shall be found no more at all.

22. And the voice of harpers and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and every craftsman of whatever craft shall be found no more at all in thee; and the sound of a mill-stone shall be heard no more at all in thee; 23. and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the chief men of the earth; for by thy sorcery all the nations have been deceived.

24. And in her had been found blood of prophets and saints, and of all who had been slain upon the

earth.

1. The Descending Angel

“And after these things I saw an angel descending out of the heaven having great authority; and the earth was illuminated with his glory”.

After these things; that is, after the ten horns had made the Roman Harlot desolate and naked, and eaten her flesh, and burned her with fire (ch. 17:16); but not after *those* things indicated in the 14th verse. The descent of the angel upon Babylon takes place between the finishing of the Harlot’s spoliation and consumption by the European Governments; and the conquest of these powers, or rather the commencement of their “war with the Lamb,” which ends in their conquest by him.

In ch. 7:2, John saw an angel that had ascended (*anabanta*) from the east—from the sun’s rising. This was not an angel in power and great authority. His mission of sealing the servants of the Deity in their foreheads, did not require it; for the sealing is a work effected by testimony and doctrine expounded, and reasoned into the understanding and affections.

The angel of this eighteenth chapter does not ascend. His career points in an opposite direction. John saw him *descending*, *katabainonta*, “having great authority;” and as authority is of no use in this rebellious world unsustained by power equal to its enforcement, the announcement of the greatness of the authority, implies that he descends also with *great power*, which is equal to the mighty enterprise of *illuminating the earth with his glory*.

His mission demands the possession of great power, which, indeed, shall be omnipotent: for, as Isaiah sets it forth, “he bringeth down them that dwell on high, he layeth the lofty city low; he layeth it low even to the ground; he bringeth it to the dust. The foot shall tread it down, the feet of the poor, and the steps of the needy” (ch. 26:5). He hath also to “raise up the Tribes of Jacob, and to restore the preserved of Israel and to be a light to the nations for salvation to the ends of the earth” (Isa. 49:6). This mighty angel John saw *descending*. It is not without significance that he uses the present participle. There are stages in the descent from “the right hand of the Majesty in the heavens,” to the so-called “Patrimony of St. Peter”. In the outset of the descent, the justified and glorified Jesus, the Son of the Father’s Handmaid, the Man at His right hand whom He hath made strong for Himself, “the Lord the Spirit” (Psa. 116:16; 80:17; 2 Cor. 3:18), descends to Sinai, in whose wilderness he unites himself to his body, the Bride, of whom he becomes the Head. Thus recruited and enlarged, he is the “*One Angel*”, whose measure is “144 *cubits*” (ch. 19:17; 21:17). Having finished his work in Teman, “he marches through the land in indignation, and threshes the Gentiles” he encounters “in anger”. Arrived at the Mount of Olives, he descends from thence into Jerusalem, the city of the Great King. There, “standing in the sun,” he pauses in his descent upon the lofty city, Babylon, which he purposes to level with the dust. Before he invades her peoples with his troops (Hab. 3:12, 16, 3), he sends forth a voice from the heaven, announcing the judgment that impends. When this proclamation is fulfilled, he will then complete his descent upon Babylon, which he will not abandon until he hath abolished her from the earth.

“And the earth was illuminated with his glory”. The development of his glory is in the overthrow of the Great Harlot; the destruction of the military and secular political organization or power, “the Beast that carries her,” and the conquest of the European kings and their armies: and in the new order of things he establishes upon the ruin of the old. This will be great glory for the descending angel, whose constituents begin their career in poverty, and finish it in the possession of all the wealth and countries of the earth. It will have been a fiery ordeal for the nations, which will have labored in the very fire, and for very vanity; but as the result of the whole operation, “the earth shall be full of the knowledge of the glory of Yahweh (of the Angel) as the waters cover the sea” (Hab. 2:13, 14; Isa. 11:9; Num. 14:21; Psa.

72:19).

2. The Descending Angel's Shout

“And he shouted in power, with a loud voice, saying, Babylon hath fallen, hath fallen”.

This descending angel is the same of whom Paul speaks in 1 Thess. 4:16, saying, “the Lord himself in command, with Archangel’s voice, and with trumpet of Deity, shall descend from heaven”. But he comes not alone; for in 2 Thess. 1:7, he tells us, he will be apocalypsed, or “revealed from heaven with angels of his power, with flaming fire, taking vengeance”. Such is the voice, with which he shouts—the Archangel’s voice whose name in Dan. 12:1, is *Mi-cha-al*, WHO-LIKE-DEITY, “the Great Prince who standeth for the children of Daniel’s people”. He is in command; for he is the Commander and leader (Isa. 55:4); and his mission is in the last of the trumpets of Deity, and in the seventh vial thereof. Paul did not specify details. He declared that he would descend from heaven with a mission against the Lawless One, the Son of Perdition; whom John connects with the Eighth Head of the Beast, that carries the Great Harlot.

The words used by the descending angel identify him with the second angel of ch. 14:8. These are the same angel in the second stage of his mission. The reason of the fall of Babylon is given in both places, only in ch. 18 the indictment is amplified. Because she is “a habitation of dæmons, and the hold of every foul spirit, and a cage of every unclean and hated bird;” and because the Great Harlot and the kings of Babylon have corrupted and destroyed the earth (ch. 11:18; 19:2)—therefore her destruction is proclaimed with a voice, whose echoes will convulse the nations to the ends of the earth.

3. Another Voice

“And I heard another voice from heaven”.

But before the Archangel Michael “invades them with his troops,” he remembers that he hath a people in Babylon to deliver, as well as a people to destroy. The people to be delivered are “the Tribes of Jacob, and the preserved of Israel”—“the children of Daniel’s people,” eight thousand of whom are inhabitants of Rome. Every one knows the degradation of Israelites in the capital of the Great Harlot; and the oppression and contempt they have been subjected to by “the dæmons, foul spirits, unclean and hated birds”, called popes, cardinals, bishops, and priests, who roost in that filthy habitation. This tyranny of the abjectest kind has left its indelible memorial upon the hearts of the denizens of the Ghetto, whose hope is the desolation of Rome, which they look for as the crisis of their own redemption; for Kimchi, one of their rabbis, says in his comment on Obadiah, “this is the hope of the nation—when Rome shall be desolated, then there shall be the redemption of Israel”.

The vengeance of Michael is suspended until the safety of all his people of the stock of Abraham, who may be willing, is assured. The vengeance upon Babylon impends, while the first angel is making proclamation that “the Hour of his Judgment hath come” (ch. 14:6, 7). Michael, as “the Lamb and the 144,000 with him,” having established himself on Mount Zion, is prepared “to give great Babylon the cup of the wine of the fierceness of his wrath” (ch. 16:19), but he is graciously willing to afford escape, not only to Israelites, but to Gentiles of “every nation, kindred, tongue, and people”, upon whom the Harlot sits. He therefore sends forth *a company of authorized heralds*, qualified to authenticate their mission, after the old apostolic example, to announce good news to the well disposed; but terrible vengeance upon all “who know not the Deity, and obey not the Gospel of the Lord Jesus Christ,” as

proclaimed by the Angel-Company “flying in midheaven;” or executing their mission with great dispatch.

In calling upon the well-disposed to “worship Him who made heaven, and earth, and the sea, and the fountains of waters,” these Divinely called and sent preachers invite them to “come out of Babylon, that they be not partakers of her sins, and that they receive not of her plagues”. This is not addressed to the saints as those referred to in the phrase “my people;” but to those who may become the Lord’s people by obeying this “other voice from the heaven:” for this is a period in which, the Spirit saith, “Lo, I come, and I will dwell in the midst of the Daughter of Zion; and many nations shall be joined to Yahweh in that day, and shall be *My people*” (Zech. 2:10, 11). The saints cannot partake of her sins, and receive of her plagues; for, before this proclamation they have all been cleared out of Babylon by the gathering unto Christ in Teman; and by it having been given unto them to execute the judgment upon her and the four Beasts of the Sea (Dan. 7:22). They are the constituted avengers, and the avenged; and are then in no position to be addressed in the language of the voice.

“Her sins have followed *her* until the heaven”. This is the reason assigned for her being plagued. The word *ekolouthesan*, signifies *to be a follower*. Her sins have been her followers. They have not been fitful, or occasional, attendants; but have been the invariable, and constant, and desperate, ruffians of her train, “until the heaven,” *achri tou ouranou*: that is, until the time arrived to establish the New Heaven. Had she repented of her deeds fifty-three years ago, when the darkness, or political eclipse, of the Beast’s kingdom was removed by the fall of Napoleon the Great, her sins would not have followed her “until the heaven”. But her officials “blasphemed the Deity of the heaven, and repented not of their deeds” (ch. 16:11), but continued in the practice of all their abominations until now, and will do until sudden destruction comes upon them from which there will be for them no escape.

The Deity having called to mind her iniquities, the cause of her drunkenness, and abominable idolatries and profligacy; and the time allotted for preaching the Aion-Tidings of good, and their acceptance, fulfilled; the “other voice from the heaven” commands the commencement of hostilities against Babylon, in the words “Render to her as also she has rendered to you, and double to her twofold according to her deeds: in the cup which she has mingled, mingle for her double. How much she hath glorified herself, and lived profligately, so much torment and sorrow give her; for in her heart she saith, ‘I sit Queen, and am not a widow, and sorrow I shall not see at all’.” If the reader know the history of the Roman Ecclesiastical State, the Great Harlot, in her dealings with what her murderous and adulterous thieves, termed clergy and priests, stigmatize as “Heretics;” he will be aware of the “torment and sorrow” they have inflicted upon the saints, and upon Israel, and upon all the friends of civil and religious liberty, they have been able to shut up in their loathsome dungeons. This torment and sorrow appreciated, if he double it, he will then be enabled to form some feeble idea, far short of reality, of the terrible retribution and vengeance to be poured out upon the Satanic Hierarchy of the Seven Hills.

It is true, that she sitteth upon many waters, or peoples, who acknowledge Mistress Roma as the Queen City of the Ecclesiastical world. She is not without recognition as Queen even in America. But it is not true, that she will never experience the sorrow of widowhood. The widowhood of Jerusalem hath inured for many generations, and been to her a cause of reproach. Shall Rome, then, her fierce and relentless enemy, not become a widow? Jerusalem’s Maker was the husband of her youth, from whom she hath been divorced, but only for a time, after which He will have mercy upon her, and adorn her as His bride (Isa. 54:4–8; 61:10). When she becomes the married wife by the law that goes forth from Zion; when the Lord Jesus Christ shall be King in Israel on David’s throne, shall Rome and the Roman State be the married wife of the Name of Blasphemy styling himself, and being styled, “the Vicar of Christ,” and who undertakes to make Christ, in flesh and blood, by mumbling a few words over a wafer? Rome no widow! Always to have popes for husbands of the church! A strong delusion, which the judicial

annihilation of the Harlot can alone dispel.

The following anecdote will throw some light upon the sense in which “I am no widow” is to be understood. It was blasphemously stated in the Tablet, a Romanist Paper, that about a month after Pío IX’s accession, the Abbess of Minsk spent a whole night at Rome in prayer for the Catholic Church: and that while so occupied a voice (none other than that of the Saviour) addressed her thus: “Fear not, my daughter! I have not left my church *a widow*, I have chosen for her a Pontiff after my own heart”.

4. One Day

“On account of this her plagues shall come in one day”.

In the prophecy against the Chaldean Babylon, it is written, “thy *day* is come”; and in the next sentence, the exposition of this is given in the words, “*the time* that I will visit thee” (Jer. 50:31). Again, “Babylon is *suddenly* fallen and destroyed” (ch. 51:8). And again, “My people go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of Yahweh. And lest your heart faint, and ye fear for the rumour that shall be heard in the land: and there shall come *in a year* the tidings, and after that *in a year* the tidings and violence in the land, ruler against ruler” (verse 45, 46).

Now this prophecy against the Chaldean Babylon, though having its own special fulfilment, which commenced in the time of Cyrus, and Belshazzar, the Lucifer of Isa. 14:12, was typical of the fall of the Roman Babylon; so that the language descriptive of the judgment of the ancient city and state, becomes the key of the figurative expressions in the Apocalyptic prophecy. I conclude, therefore, that it will be with the Roman Babylon as with the Chaldean; and that “her day, or time,” of judgment will come “suddenly,” “as a thief in the night;” that there will be violence in Italy, “ruler against ruler”; that the tidings inviting people to emigrate will find the country in this anarchical condition; and that in the “next day,” or “year,” her plagues will commence, even “death, and anguish, and famine”—*death*, or pestilence, and anguish, as the result of it, combined with famine. How long these calamities will continue after they have come into play, does not appear. Her judgment is consummated by a fiery overthrow—“*she will be consumed in fire*”. The foulness and filthiness of her abominations, and the similitude of the fate that awaits her, has caused the Great City and State to be “spiritually called Sodom and Egypt” (ch. 11:8). The punishment of Sodom will be Rome’s, and perhaps, that also of the whole “Patrimony of St. Peter”. This will consummate the plagues which begin her torment and sorrow in one and the same year after the Aion-tidings of good salutes the ears of Israel in Rome. But following upon “pestilence, and famine” is the twofold rendering of torment and anguish by the troops of Michael, the Great Prince, who invades her territory and becomes a smoking furnace of judgment, “a lake of fire burning with brimstone” (ch. 19:19). From this she never emerges, and therefore, like Sodom, suffers the vengeance of a fire which is eternal (Jude 7).

5. “Yahweh Elohim”

“YAHWEH ELOHIM, who judgeth her, is powerful”.

In the English Version the name is “Lord God”—“strong is the Lord God who judgeth her”. This judgment upon Babylon is part of the “*judgment given to the saints*”. It is the Omnipotent Spirit who executes the judgment written; not as an abstract and naked power, but clothed with, and clothing, the saints—Jesus and his Brethren. These all become Spirit, as Jesus is already—“we shall be like him”; on the principle that “he who hath been born of spirit is spirit”. The One Body spiritualized, and therefore spirit, is the “Lord God” of the text—the Spirit, who imposed upon himself at the bush the name YAHWEH, manifested in flesh “justified by spirit,” as the *Elohim* of Israel—YAHWEH *Elohim*, He who

shall be mighty ones, the Omnipotent “who was, and who is, and who shall be” manifested in power and great glory, “the First and the Last Ones,” to resist whom will be certain destruction.

These *Elohim* are they addressed by the Spirit in the twentieth verse of this chapter, “Rejoice over her, O Heaven, and ye holy apostles, and prophets, for the Deity (the Yahweh-Spirit) hath punished your condemnation by her”. She condemned the “heaven” to death; or, as it is expressed in ch. 13:6, “them who dwell in the heaven;” them who constitute *the holy heavenly community* in the generations embraced in the 1260 years; but who become the *Most Holy Heaven-Community*, or briefly, “the Heaven,” preparatory to the judgment upon the Great Harlot. The judgment upon her is punishment for her blasphemy and maltreatment of the heaven in its primary constitution. The apostles and prophets belonged to, and were a part of, the heaven. The apostles were put to death by the power enthroned upon the Seven Hills, though not by the papal power; for this Eighth Head was not then developed in Rome. The apostles were put to death by the Sixth Head of the Beast; nevertheless, it was Rome who slew them, as it had previously slain the Lord Jesus; and for these slaughters she has to be finally destroyed. The prophets of the heaven for whose condemnation Rome is held responsible are not the old Testament prophets. Rome had no hand in their death. The prophets of the heaven are the “faithful men able to teach others” the doctrine of Christ, who were the true successors of the apostles. They are found among *the witnesses who prophecy* in sack-cloth 1260 years, who were killed by the Roman Beast, and rose again politically in 1789–’90, and *began* the execution of judgment upon it. The present exigencies of the Great Harlot are the result of the judgment of the past seventy-five years. It has been in complete retribution for her condemnation of these prophets; and the earnest of what awaits her when the apostles and prophets shall be prepared to “rejoice over her”. The prophets whom she condemned individually did not rise, but only the class to which they as witnesses against the Harlot, belonged. The resurrection of this class to execute judgment, was the earnest of the personal resurrection of its ancient members to *finish* the same judgment. This is implied in the exhortation, “Render to her as also she hath rendered to you, and double to her twofold according to her deeds;” and “rejoice over her, O heaven, and ye holy apostles and prophets;” for how can they whom the powers of the Seven Hills condemned and executed in torments, render to that capital twofold according to her deeds, unless they are restored to life and endued with power for the work? The saints must first be caused to exist incorruptible and omnipotent, and then it will be competent for them to execute judgment upon the Harlot, and to rejoice over her, standing upon the crystal sea, no longer mingled with the fire of their fierce indignation (ch. 15:2).

6. The Consummation

“With violence shall that great city Babylon be cast down, and shall be found no more at all”.

The plagues of Babylon are “death, anguish, and famine,” consummated by her being utterly burned with fire. *Death* represents divers kinds of torments leading to that result. Whatever forms the torments may assume, they allow the subjects of them “no rest day nor night” during their operation (ch. 14:9–11). When all these restless days and nights are numbered, the consummation of their woes does not occupy long. The catastrophe is represented by a stone like a great millstone being let fall, or cast into the sea. The fall of the Chaldean Babylon was similarly illustrated. Jeremiah’s prophecy in writing against Babylon was bound to a stone and cast into the Euphrates, accompanied with the words, “Thus shall Babylon sink, and shall not rise from the evil I will bring upon her” (ch. 51:61–64). The earth did not open and swallow her up; but she sank from the rank of the Queen of the Nations, the capital of the greatest power of the world, to a city without power, and at length without inhabitants, and to such extreme desolation that no material for building should be found upon her site, as at this day (verse 26).

From this depth she is to rise no more; although there are some in our day who affirm the contrary. But notwithstanding their fiat, the Spirit saith, “She shall not rise from the evil I will bring upon her”. More than two thousand years have elapsed since this decree was registered. In all that time she has never risen, nor will she ever rise again—“she shall be desolate forever”.

Babylon: “Glory of the kingdoms, the beauty of the Chaldees’ excellency” as it is seen today (see Isaiah 13:19)—*Publishers*.

The Chaldean Babylon was brought to ruin for its sins against Yahweh in making his temple desolate, oppressing Israel, and intoxicating the nations. The Roman Babylon has done all this, and added to the offence in making herself drunk with the blood of the saints and witnesses of Jesus. The crimes of the Roman Babylon have far exceeded those of the Chaldean; her punishment will therefore be more tormenting and more signal. Hence, she is not simply to be in desolation upon the Seven Hills; but she is suddenly, “in one hour,” to be “found no more at all”. When “death, and anguish, and famine,” have done their work, then YAHWEH ELOHIM, after the example of the angels who visited Sodom, will send the Roman Sodom surging and crashing down into the volcanic subterranean. Pope and cardinals, bishops, priests, monks and nuns, “the temple of the god” they call St. Peter, basilicas, and churches, and all monastic “dens of foul spirits, and unclean and hateful birds,” with all “the dainty and goodly things lusted after” by the beastly soul of the intoxicated harlot of the nations—all will rush headlong, yelling and blaspheming, into the roaring and fiery abyss to “be found no more at all”. Thus, with violence she reaches the depths of her low estate, and is no more found among the cities of the earth. Henceforth “the voice of harpers and musicians, and pipers, and trumpeters shall be heard no more at all in her; and every craftsman of whatever craft shall be found no more at all in her; and the sound of the millstone shall be heard no more at all in her; and the light of a lamp shall shine no more at all in her; and the voice of the bridegroom and of the bride shall be heard no more at all in her: for her merchants were the chief men of the earth; for by her sorcery all the nations were deceived”.

7. The Survivors

“Alas, alas, that great city Babylon, that mighty city! for in one hour thy judgment hath come”.

The survivors of the consummation of the judgment of Babylon are the kings of the earth, the merchants of the earth and all interested in their traffic. These all bewail and lament for her. The kings bewail her because they have lost their favorite prostitute by whose witchery they were enabled to maintain their ascendancy over the deceived nations. The kings of the earth must be her survivors, or they could not lament for her. The merchants of the earth are the chief men of the earth. They are “the spiritual guides” of the peoples, of all ranks, orders, and degrees; together with “the lay lords,” or nobles, and civil rulers of the states—all who are represented in the phrase “Church and State” in the several streets, or kingdoms, of the great city. These, both kings and merchants, stand off in fear of the progressing torment, unable, or unwilling, to risk intervention in her behalf. Their sympathies are all with the Harlot; they bewail her, and blaspheme the tormenting power (ch. 16:21). The spiritual traders in souls bewail her “because no one buyeth their shipslading any more”. The Roman State and Capital being all engulfed in the infernal abyss, papal wares cease to be of any value in the soul markets of the world, and all demand ceases. This is a grievous blow to all Romish Priests; who see before them only ruin and starvation. The reprobation of Heaven will be signally displayed in the total wreck of the ROMAN SHIP. If the Pope were really the faithful Vicar of Christ, and the Romish Church the true church

of God, would Christ precipitate him and his church into the volcanic abyss, now in active preparation to receive them? This glorious catastrophe will open the eyes of multitudes. Still the kings and priests, and their hosts of interested dependents, though seeing, will not perceive; for their hearts will be hardened, like Pharaoh's, that they and their armies may be destroyed (ch. 19:21).

8. The Shipslading

"No one buyeth their shipslading any more".

The shipslading of a vessel is its cargo, which represents the revenues of the merchants, who own, or charter, or use, the ship. The Roman Ship has for many ages been freighted with wares, which have, through the trading of its importers, brought back to the State "lading of gold, and of silver, and of precious stones, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet; and of all thyine wood, and every ivory utensil, and every article of most precious wood, and of brass, and of iron, and of marble; and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and grain, and cattle, and sheep, and horses, and of carriages, and of bodies, and souls of men". Hence these things come to represent the spiritual wares, which cause the revenues to flow in from all countries into the treasury of the Church; such, for instance, as masses for the dead, absolution for the living, indulgences for sin, consecrations of cemeteries, churches, sermonizings, reading Latin prayers, ordaining priests, consecrating bishops, sprinkling babies with "holy water," and putting the sign of the cross upon their foreheads, marriages, burials, canonization of saints, lying wonders, and so forth. These belong to the invoice of wares which are the stock in trade of the soul and body merchants of the Great Harlot and her Daughters and Abominations of the Babylonian World. All the State and Nonconformist Churches of Europe and America deal more or less extensively in the invoice. They do not all keep the same assortment of wares; but they will be found to deal in some of the articles enumerated as the lading of the old Ship Babylon, whereby they are proved to belong to the "shipmasters, ships' companies, sailors, and traders upon the sea," who bewail, and lament the fall of their harlot-mother, "because no one buyeth their shipslading any more"—the clergy-craft is played out, hireling priests and parsons, *alias* "wolves in sheep's clothing," become a worthless and contemptible drug, esteemed by none. No man or woman will any longer give "carnal things" in exchange for their twaddling conceits, and religious consecrations, and consolations, which they now style their "spiritual things". Protestantism, in all its harlots and abominations, will be as defunct as its Romish-Mother. It will translate no more murderers from the scaffold, to "kingdoms beyond the bounds of time and space;" it will give no thieves and prostitutes the "consolations of religion" in the article of death; it will regenerate no more puling, unconscious, babes with "prevenient" or "subvenient," grace; it will consecrate no more Saint-Bazaars, (churches) and cemeteries for the dead; it will no more befuddle the brains of silly women, and sillier men, with its pulpit and vapourous inanities. All this foolery, paid for in "gold, and silver, fine flour, grain, cattle, sheep," and so forth, in salaries, tithes, and church-rates, will be abolished by Yahweh Elohim, who will permit no more lies to be preached in His name by Latin, Protestant, or Greek (Zech. 13:2, 3, 4). All these things will be substituted by the knowledge of His glory by which the nations of the earth shall be illuminated. They will then come to Him from the ends of the earth, and declare their conviction, that their Catholic and Protestant fathers "inherited lies, and things wherein there is no profit" (Jer. 16:19). These unprofitable and lying vanities, sold to them at an enormous price by spiritual impostors, for the cure of their souls, they will indignantly repudiate. The veil which is now spread over all nations being destroyed (Isa. 25:7), they will look back with astonishment upon their present degradation and insanity. Freed from existing spiritual slavery, they will rejoice in the liberty of

the Truth, and wisely resolve to walk no more after the imagination of an evil heart (Jer. 3:17); but to walk in the paths of Yahweh the Elohim of Jacob (Isa. 2:3): who will turn to them a pure language, that they may all call upon the Name of Yahweh, to serve Him with one consent (Zeph. 3:9).

Tetzel's Procession for the Sale of Indulgences

John Diezel, or Tetzel, was a Dominican monk, who, in the early sixteenth century sponsored the wholesale sale of Indulgences. Bearing a great red cross, he headed processions that would enter towns for the sale of indulgences, or the remission of punishment due for sins. In front of the procession, on a velvet cushion, was borne the Pontiff's bull of grace. The inhabitants of the town to be entered were told that "The grace of God and of the Holy Father was at their gates". A printed pardon was sold to those who were prepared to buy. On occasions, indulgences are still offered for sale by the Church, whilst other forms of merchandise are also engaged in. These include payment for the saying of Mass in order to ensure the speedy progress of the souls of the departed through the purging fires of purgatory; and so forth. See 2 Pet. 2:1–4—*Publishers*.

CHAPTER 19

TRANSLATION

1. And after these things I heard a great voice of much people in the heaven, saying, HALLELU YAH! The salvation and the glory, and the honor, and the power to YAHWEH our ELOHIM! 2. For true and righteous *are* his judgments; for he hath judged the great harlot, who corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

3. And a second time they said, HALLELU YAH!

And her smoke ascendeth unto the æons of the æons.

4. And the twenty and four elders, and the four living ones fell down, and did homage to the Deity sitting upon the throne, saying, Amen; HALLELU YAH.

5. And a voice proceeded from the throne, saying, Praise the Deity all of you his servants, and ye that fear him, both the small and the great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, HALLELU YAH! For Yahweh Elohim the all-powerful, hath prevailed! 7. We can rejoice and exult, and have given the glory to him; for the marriage of the Lamb hath come, and his betrothed hath made herself ready. 8. And to her it hath been given that she may have been clothed with fine linen pure and resplendent; for the pure linen is the righteous actions of the saints. 9. And he said to me, Write! Blessed *are* they who have been called to the feast of the marriage of the Lamb. And he said to me, These are the true words of the Deity. 10. And I fell before his feet to do homage to him: and he said to me, See *thou do it* not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: do homage to the Deity; for the testimony of Jesus is the spirit of the prophecy.

1. After These Things

"After these things I heard a great voice of much people in the heaven".

The things here referred to are the events set forth in the eighteenth chapter. *After these things*, therefore, is a phrase indicating that what is about to be narrated in this nineteenth chapter was transacted after the Great Harlot's capital and government had been destroyed by YAH, the Seven-Horned Lamb, and those who were with him, the called, and chosen, and faithful.

The scene with which this chapter opens transfers our attention from Rome to Jerusalem, the place of Yahweh's throne. The news of Rome's catastrophe having arrived there, the much people in the new heaven gave utterance to a great voice, saying, "HALLELU YAH! The salvation, and the glory, and the honor, and the power" be ascribed, not to the called, and chosen, and faithful *Elohim*, but "unto *Yahweh*" their strength, and to the Lamb with seven horns and seven eyes, their *Elohim*. These are the destroying and avenging power by which the saints obtain the victory over all their foes. To YAH, therefore, all the praise is due. The salvation of the nations from the continued corrupting influence of the great harlot, is solely due to Him; the glory of the deliverance, the honor of it, and the power to do it, are His alone; therefore, "the great voice of the much people in the heaven," by whom the salvation, glory, honor, and power will be duly appreciated, will shout *Hallelu Yah* with an intensity of earnestness as never before gave utterance to the words.

This is the first place in the Apocalypse where these words are introduced. They are used four times in so much of the chapter as is now before the reader. They appear as one word in the Greek, *Allelouia*, which gives the unspirited pronunciation of the Hebrew words, *hallelu Yah*, PRAISE YE YAH! They occur nowhere else in the Apocalypse than in ch. 19:1, 3, 4, 6. Let the reader turn to Psalms 95, 96, 97, 98, 99, and 100, and he will there read predictions which find their accomplishment after the destruction of "the Throne of Iniquity", and in the time of this great *Hallelu Yah* celebration of the Apocalypse.

2. The Hallelu-Yah Celebrations

"And a second time they said, Hallelu Yah!"

The word *deuteron*, a *second time*, implies a first time, with an interval between the first and second. There is doubtless something intended in the information that they, the much people in the heaven a second time, said *Hallelu YAH*. Why did they say it in the first instance? They tell us that it was because YAH had judged the Great Harlot, and had avenged the blood of His servants in destroying her; in other words, because of the successful issue of the Second Angel's mission announced in Apoc. 14:8. The *Hallel* was *Praise to YAH*, because he had caused the fall of the Great City Babylon, which had made all nations drink of the wine of the intenseness of her spiritual fornication.

But the judgment given to the saints, as the Elohist agents of the all-powerful YAH, was not finished with the fall of the capital and government of the Roman Babylon. "The Remnant" still remained to be "slain with the sword of the King of kings" (ch. 19:21, 16): "the kings of the earth", the merchants ruined by the wreck of their State-ship, and all its passengers and crew, who bewailed and lamented the harlot's destruction; and who could not, therefore, join in the celebration of her Destroyer's praise; but cordially hated and blasphemed Him in their anguish (ch. 16:21)—all these were yet unconquered. As hard of heart as the old Egyptian government, the greatest manifestation of power fails to subdue their pride and haughtiness, so long as they can arm their peoples, and marshal their hosts in the field of battle. "Their wickedness is great", too great to be forgiven. The Deity, therefore, hardens their hearts as vessels fitted for destruction; and thereby insures the execution of his purpose upon them. He puts it into their hearts to fulfil his will, until His predictions shall be fulfilled (ch. 17:7). This work of judgment has to be executed by the Seven-Horned Lamb and his companions, after they have said *Hallelu YAH* the first time, and before they say it the "second time". The mission of the Third Angel has to be discharged between the first and second *Hallelu YAH*. The third angel executes his vengeance upon

the Harlot's survivors and sympathizers (ch. 14:9–11; 16:20, 21; 17:14—the smoke of whose torment ascendeth unto the æons of the æons (ch. 14:11; 19:3)—until the worshippers and sympathizers of the Beast, and the Governments of Europe are completely and thoroughly subdued; and their kingdoms have become the kingdoms of YAH and of his Anointed Bride (ch. 11:15).

It will be remembered that in ch. 18:20, there is an exhortation, saying, “Rejoice over her, O heaven, and ye holy apostles and prophets, for the Deity hath punished your condemnation by her”. This exhortation is responded to by the “much people in the heaven”. They are the “heaven” that rejoices, and gives utterance with “a great voice” to the *Hallelu YAH* for the first time. They did not raise the great *Hallelu Yah* voice when they first established the throne on Mount Zion. Their great enemy, the Roman Babylon, is then unbroken. They had first to destroy her before they could praise YAH, and ascribe to him the glory, honor, and power of her desolation. And being destroyed, is there not great fitness in the celebration of the event in the Capital of the Great King? When Napoleon the Great fell from his high estate, all the capitals of the kings he had dethroned celebrated his catastrophe with joy. So also in Washington and other principal cities on the fall of Richmond and the Confederacy. How much greater will the rejoicing be in the Capital of the New Government, when they who, in the days of their flesh, were cruelly tormented and slain by the Roman Power, are able to say, “she is no more, and shall be found no more at all!” They will acknowledge that the judgments of YAH are true and righteous: and Himself entitled to the loftiest praise. The celebration will be grand, and the earnest of the second not far remote.

But before they can Apocalyptically say *Hallelu YAH*, a second time, all those things must be accomplished which are represented in this nineteenth chapter from the eleventh verse to the end. The four-and-twenty elders and the four living ones, the representatives of the saints before the throne, will then be able to say the *Hallelu YAH*, a second time; and to append to it the final “Amen!” for, it is written, “they fell down, and did homage to the Deity that sits on the throne, saying, AMEN; *Hallelu YAH*! “This fourth verse of our present chapter is synchronical with ch. 5:14, which points to the time when “every creature” shall say, in deed and in truth, “Blessing, and honor, and glory, and power be to him that sitteth upon the throne and unto the Lamb for the æons of the æons”. To which the four living ones respond “Amen!” When this “Amen” is pronounced by them, “the war of the great day of the all-powerful Deity” will be ended. The judgment given to the saints will have been fully executed. The “it is done” of the seventh vial will have been attained. There will no longer be any Eighth Head and Ten Horns; the False Prophet will have disappeared in the fiery lake; the Dragon will have been chained in the abyss; and no dominions will be left to dispute the sovereignty of the King of kings, from the Euphrates to the ends of the earth—“all nations shall serve him; and call him blessed” (Psa. 72:11, 17). All this is Apocalyptically implied in the “Amen” of the four-and-twenty elders, and the four living ones. They will conjoin with it the *Hallelu YAH* in its second time utterance, because all these vast and glorious results are referable only to Him “who made the heaven, and earth, and the sea, and the fountains of waters” (ch. 14:7; Zech. 4:6).

But to the *Hallelu YAH* of our sixth verse, the voice of the great multitude, and the voice of the many waters, and the voice of the mighty thunderings do not prefix “Amen”. Theirs is the utterance of the *Hallelu YAH* of the first time. There are no thunders connected with the “AMEN; *Hallelu YAH*,” for all that succeeds this celebration is “Glory to the Deity in the highest heaven, over the earth peace and good will to men”. The *Hallelu YAH* of the first time not only celebrates the ruin of the great harlot, and the prevailing of the Omnipotent, but gives the reason why they, the “heaven, and the holy apostles, and prophets” slain by her, are able to respond to the exhortation to “rejoice over her”. They say, “we can rejoice and exult, and we have given the glory to him; for the marriage of the Lamb hath come, and his betrothed hath made herself ready. And to her it hath been given that she may have been clothed with

fine linen pure and resplendent; for the fine linen is the righteous actions of the saints". All this had been done in Teman, and before the Bride had been established upon Mount Zion. It is true that the English Version reads differently. It renders the verb *chairomen* and *agalliometha*, and *domen*, as imperatives instead of subjunctives; and *elthe*, as a present instead of a past tense: and *peribaletai*, a clothing to be effected that "she should be arrayed". But this is all incorrect, and anachronistic. The betrothed had made herself ready by deeds of righteousness; on account of which she had been married or united to the Lamb, in being invested with the clothing of incorruption. This enabled her constituents, "the heaven, and the holy apostles and prophets" to rejoice and exult; and they needed not to be exhorted to "give honor" to YAH; for, as they say, "we have given the glory to him". Their investment with the fine linen of incorruption, as the reward according to their pure and resplendent works, was preliminary to judgment being given them for execution upon the Great Harlot and the ten-horned Scarlet Beast that carried her. They had been clothed, and had thereby been made invincible; but it was not until the occasion of the first *Hallelu* YAH celebration, commemorating the destruction of the Great Harlot, that the prowess of the omnipotent YAH, in concert with His previously prepared Bride, was celebrated by the "much people in the heaven".

This first *Hallelu* YAH will be a great festival. John was commanded to write, and to say, "Blessed are they who have been called," or invited, "to the feast of the marriage of the Lamb". There will be two classes that will be blessed; the first consisting of those who, having believed the gospel of the kingdom, been immersed, and thenceforth continued patiently in well-doing till death, have been restored to life; and subsequently, on account of the purity and brightness of their character in Christ, clothed upon with the fine linen of incorruption: and the second class consisting of the "many waters," or peoples, who may have already become joined to YAH as the *subjects* of his dominion. These, then, blessed in Abraham and his Seed, partake of "the feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, made by YAHWEH *Tz'vaoth* in Mount Zion". The destruction of the Great Harlot corrupter of the earth, will prepare many people for the reception of the light. The veil spread over them will be removed; and they will be able to "buy wine and milk without money and without price" (Isa. 25:6, 7; 55:1). Thus a new world will be in process of development, the *heavens* of which will be the blessed brethren of the Lord Jesus; and the *earth* thereof, the "many waters" of their dominion; the voice of each ascending in praise of YAHWEH *Elohim*, the all-powerful, because he hath prevailed (verse 6).

"And he said to me," saith John, "these are the true words of the Deity"—these words delivered to John by the angel, at whose feet he prostrated himself to do him homage. But the angel, or bearer of the words, forbade the reverence, and said, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: do homage to the Deity: for the testimony of Jesus is the spirit of the prophecy". These words are parallel with ch. 22:7–10, and refer to the time of the fulfilment of the promise, "Behold I come suddenly," or "as a thief". John and the Angel in the scene personate the Brethren of Christ. They were the fellow-ser-vants, brethren, and prophets, who keep the sayings of the Apocalyptic prophecy—who keep in memory the sayings, and who keep them in the sense of executing the judgments of the seventh vial. The angel's refusal of John's adoration was a direct rebuke of those professors who, in the days of the apostles, were beguiling themselves and others of their reward, in a voluntary humility and worshipping of angels (Col. 2:18)—a rebuke which would make the Apocalypse itself quite distasteful to them. The angel's declaration in the scene, indicated that the class he represented was restored to life; for he says he was of them. John and he meet in "the time of the dead", and see and hear the things of the prophecy in their fulfilment, which they were before acquainted with only in vision when the Apocalypse was communicated in Patmos. John had not yet attained to the angelic nature; if he had he would not have dramatically prostrated himself before the angel to do him

reverence. All who are “equal to the angels” fall down before the throne, and do homage only to the Deity after the example of their representatives, the twenty-four elders, and the four living ones in the fourth and fifth chapters, and in ch. 11:16, 17 of this wonderful book.

Translation Resumed

11. And I saw the heaven which had been opened, and behold a White Horse, and one sitting upon him, called Faithful and True, and in righteousness he judgeth and makes war.

12. But his eyes are as it were a flame of fire; and upon his head many diadems: having a name which had been written, which no one knows but he himself.

13. And he had been clothed with a garment that had been dyed with blood; and his name is called, the Word of the Deity.

14. And the hosts in the heaven followed him upon white horses, having been clothed with fine linen white and pure.

15. And out of his mouth goeth forth a sharp long-sword, that with it he may have smitten the nations; and he shall govern them with an iron rod: and he treadeth the vat of the wine of the wrath and of the indignation of the allpowerful Deity.

16. And he hath upon the garment, and upon his thigh the name which had been written, KING OF KINGS AND LORD OF LORDS.

3. The Scene

The principal figures in the scene before us are the King of kings, or YAHWEH; the Hosts in the heaven; and the White Horses upon which they ride. All these represent a power engaged in a righteous war with the nations, which are at length smitten, or conquered, and governed by the victors. The central figure of the group is the Faithful and True One, with eyes as it were a flame of fire, and upon his head many diadems. He is seen sitting upon a white horse, with a name inscribed upon him, and with a sharp long, or far reaching, sword issuing from his mouth. The scene is the amplification of ch. 17:14, which says, “the Ten Horns receive power as kings one hour with the (*Eighth Head of the*) Beast”. These have one policy, and shall deliver their power and strength to the Beast. These shall make war with the Lamb, but the Lamb shall overcome them: for he is Lord of lords and King of kings: and they who are with him are called, and chosen, and faithful“. These are the parties in the war—the King of kings and his followers of the one part; and the Beast and kings of the earth, of the other. The war waged in righteousness by YAHWEH *Tz’vaoth*, (He who shall be hosts), the Faithful and True One, is “the war of the great day of the all-powerful Deity:” when “the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and YAHWEH alone shall be exalted” (Isa. 2:11). The result of the conflict will be the transfer of the “many diadems” from the Ten Horns (ch. 13:1) to the head of the King of kings; who will then be, not only King of Israel, but King of all the nations of the earth; whom he henceforth possesses as his inheritance, with none to dispute his claim (Psa. 2:8; Zech. 14:9).

4. The Time of the Scene

“And I saw the heaven which had been opened”.

John directs our attention to “the heaven”. If we look to the heaven, or Air, upon which the seventh vial is to be poured out, we can see nothing therein of a character hostile to the Powers that be, at all

answering to the scene before us. The reason of this is, that *the heaven hath not yet been opened*. A few short years ago, the kingdom of Italy was a nonentity, and had no star shining among the constellations of the Gentile Heaven. A breach, however, was made; in other words, “a door was opened in the heaven” by successful war; and we now see the star of the kingdom of Italy for a short time shining among the other lights of the firmament. What was true of the Italian kingdom is also true of the kingdom of Israel and throne of David. These are at present nonentities; for no such kingdom and throne are seen among the kingdoms of the world. It is necessary that “a door be opened in the heaven,” and that a Power enter through the breach, and set up its government therein. To set up the throne of David in the heaven, Jerusalem, the place of the throne and capital of the Great King, must be wrested from the enemy—from Gog. This, as we have seen, is accomplished after the return of the Ancient of Days, and after his corporeal union with the Bride in Teman; and consequently upon the signal overthrow of the king of the north in the terminal epoch of the sixth vial. This having been transacted, John was able to look back upon the situation, and to say in ch. 4:1, 2, “Behold a door had been opened, *eneogmene*, in the heaven; and a throne was set in the heaven”. The throne of David had been reestablished, and was occupied by David’s Son and Lord; who was now prepared to make war in righteousness upon all the other thrones in the heaven, until he had cast them down, and transferred all their diadems to his own head.

The heaven thus opened is the same referred to in ch. 19:11. In this place he informs us, that the heaven in which he saw the white horse cavalry *had been opened*. If it had not previously been opened he would not have seen that body of horse therein. Hence, the time of the scene is subsequent to the opening of the heaven, and the appearance of the Lamb with the 144,000 upon Mount Zion, in the terminal epoch of the sixth vial.

5. The Name Written

“Having a Name which had been written, which no one knew but he himself”.

Before John saw the Faithful and True One in the heaven, a name had been written upon his garment and upon his thigh, indicative of the wearer of the garment in his glory and majesty. “No one knew the name but he himself;” yet the name is given in verses 16 and 13, as, “KING OF KINGS AND LORD OF LORDS;” and “the Word of the Deity”. This is “the Blessed and only Potentate,” who, Paul saith, “dwells in light which no man can approach unto; *whom no man hath seen*, nor can see” (1 Tim. 6:15, 16). This name of the Invisible Deity had been written upon a garment dyed with blood and upon a thigh. The thigh and garment had been filthy; but their filthiness had been purged, or caused to pass away so thoroughly, that the garment was as raiment changed (Zech. 3:3–5). The filthy garment was the Human Nature, which the Word of the Deity was clothed with in His flesh-manifestation. “Jesus Anointed” is expressive of this idea. The garment of humanity became changed raiment by the transforming power of Spirit in the moment of its ascent to consubstantiality with the Father. In this instantaneous quickening on the third day, the name of King of kings and Lord of lords, the name of the Invisible Father, was written, or engraved, into the blood-stained substance, or veil, that was rent upon the cross. In this process of inscription, the humanity was transmuted into the Divine Nature, which in the scene before us, appears metonymically as a garment and thigh inscribed with the glorious, majestic, and all-powerful, name of the Invisible Blessed and Only Potentate, the King of kings and Lord of lords; of which Spirit-manifestation, the appellation “THE LORD JESUS ANOINTED” is the concise and Scriptural expression.

But though the name can be read, and expounded, “no one knows the name but he himself”. The

Father's name is written upon the Lord Jesus Christ, and upon all the "redeemed from among men" (ch. 14:1) but they are not therefore the Father. The only Personage in the universe that can answer to the name of the Invisible King of kings and Lord of lords is the Invisible Father Himself. He therefore only knows the name; it is truly representative of no one else. The personages in the scene are Spirit-manifestations of the Father, the Sons of the Deity upon whom His name has been written, (ch. 3:12) with One in their midst, in whom, it has pleased the Father, all fullness shall dwell; and that he shall have the pre-eminence among them in all things (Col. 1:18, 19).

The pre-eminence is indicated by the name upon his thigh; and by the long-sword going forth from his mouth. The name written upon the thigh is elucidated by Psa. 45:3, 4, addressed to the King: "Gird thy sword upon the thigh, O Mighty One, with thy glory and thy majesty: and in thy majesty ride prosperously in the matter of the truth and meekness and righteousness; and thy right hand shall teach thee terrible things". Thus, he rides forth upon the white horse in the scene before us, followed by the hosts of the heaven, of whom he is the Commander-in-chief, as indicated by the sword in apposition with his mouth—"He hath made my mouth like a sharp sword" (Isa. 49:2): and "the Word of the Deity is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight" (Heb. 4:12). Such is the power to which the garment and the thigh belong, and upon which the name of the Blessed and the Only Potentate is inscribed. The rider of the white horse is the Image of the Invisible One, from whose mouth issues the command for the smiting of the nations; a command which is executed by the people who are his sword. He gives the word; they obey with alacrity and invincible effect. This is symbolized in the scene before us by a sharp sword as it were going out of the mouth of the principal figure of the group, who is also styled, "the Word of the Deity"—the Word made FLESH; and afterwards, in its ascent to the Father, "justified by spirit," and therefore SPIRIT. This all-powerful Image of the Invisible King of kings, having smitten the nations by his all-conquering hosts, assumes the government of them by right of conquest. The mythic "sovereignty of the people" is effectually and finally abolished from the earth, partial or universal suffrage is extinguished; and the rule of a Righteous Despot, who shall govern the nations by his own absolute will and authority, will be substituted in their stead; for, it is written, "he shall rule them with an iron rod". Every approved and accepted believer of the Truth, who shall have been made "like him," will participate with him in the administration of this iron and righteous despotism—*iron* because of its invincibility and strength: for "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with an iron rod" (ch. 2:26, 27); "even as," saith he, "I have received of my Father".

6. The Hosts in the Heaven

"And the Hosts in the heaven followed him upon white horses, having been invested with fine linen white and pure".

These hosts being invested with the same clothing as the betrothed, indicates that they are the same persons. The fine linen investing the betrothed is declared to be representative of the righteous deeds, *ta dikaiomata*, of the saints. This is equivalent to saying, that the betrothed of the Lamb is constituted of the Saints. Hence the wearers of the fine linen, which is granted specially and exclusively to approved saints, whether on foot or "upon horses," are known to be saints by their uniform. The white and pure fine linen deeds shine forth resplendently in a pure and bright nature like that of the angels; for the saints are made "equal to the angels," when "the mortal is swallowed up of life". In the scene before us, they

illustrate the name YAHWEH *Tz'vaoth*, which signifies in plain English, *He who shall be hosts*. The Eternal Spirit who named himself YAHWEH at the bush, manifests himself in Jesus and his Brethren, who are the Commander and his Hosts of this remarkable scene. Each one of them is a distinct spiritual entity—an incorruptible and immortal flesh-and-bones organization, which is Spirit-body, or a man like to the Lord Jesus after he had been “revived” or quickened (Luke 24:39; Rom. 14:9). The first man Adam is multiplied into thousands and tens of thousands of millions, by a natural law, so “the second Adam the Lord from heaven,” who is “the Lord the Spirit”, multiplies himself into *hosts of immortals* after his own image (1 Cor. 15:49) by the creative operation of his almighty power. These *tz'vaoth*, or hosts, in the heaven, cannot be computed; for they are “a multitude which no man can number,” taken out from among “all nations, and kindreds, and peoples, and tongues,” by the belief and obedience of the truth; and who “stand before the throne and before the Lamb,” whom “they follow whithersoever he goeth,” “upon white horses,” “clothed with white robes;” and when “the war of the great day” is over, holding “palms in their hands,” the emblem of victory (Apoc. 7:9; 14:4). But, though no man can compute the number of these heavenly hosts, they are symbolically represented by the number of their nationality, and measured by its cubical contents; or by 144,000, and 144 cubits, respectively (ch. 14:1; 21:17). They are the kings and lords, the official companions of the Great King, who accompany him in all his enterprises against the nations. They are the third angel, and the angels of the harvest and vintage scenes of ch. 14; Joel 3:13: they tread “the vat of the wine of the indignation, and wrath of the all-powerful Deity,” without the city, by the space of a thousand, six-hundred furlongs; or during the forty years of the seventh vial judgments upon “*the Air*”.

7. The White Horses

“I saw the heaven opened, and behold a White Horse”.

THE Commander-in-Chief, the real Commander of the Faithful, the Captain, who leads many sons to glory, was seen by John, sitting upon a white horse in the opened heaven; and all his “called, and chosen, and faithful”, hosts, sitting upon white horses likewise. They are themselves *the heaven* that rejoices over the fall of the Great Harlot; the horses they ride upon are therefore Apocalyptically regarded as in the heaven also.

The white horse upon which the Commander of the Hosts of the heaven rides, is not representative of that symbolized by the white horse of ch. 6:2. This is the Roman Horse of the first seal period. The white horse of the scene before us, is the Hebrew Horse; and all the other horses upon which the faithful hosts who follow him sit, are horses of the same race. A clue to the signification of the horse in this place is found in Zech. 10:3, where the Spirit saith, “Mine anger was kindled against the shepherds (kings of the earth), and I punished the goats;” and the exposition given, showing how and when they were punished, is added in the words, “for YAHWEH *Tz'vaoth* hath visited his flock the House of Judah, and hath made them his GOODLY HORSE in the battle. And they shall be as mighty ones who tread down as in the mire of the streets in the battle: and *they shall fight*, because Yahweh is with them,” “and shall be seen over them” (ch. 9:14). The House of Judah will then be not only the horse to be ridden, but it will be made a *goodly* horse, before YAHWEH *Tz'vaoth* will condescend to ride them in his wars. Zechariah tells us, that “He will save the tents of Judah first” (ch. 12:7): He will save them from Gog; and He will save them from their sins, which is an essential part of his mission. When He hath delivered Jerusalem, The governors of Judah will say heartily The inhabitants of Jerusalem shall be my strength in YAHWEH *Tz'vaoth* their *Elohim* the 144,000 (ch. 12:5). They will have looked upon him whom their ancestors pierced, and repented (v. 10); and so find access to the fountain opened to the inhabitants of Jerusalem for sin and uncleanness (ch. 13:1). Thus they will become nationally white, or “*goodly*,”

being “washed in the blood of the Lamb” (Apoc. 7:14). They are by this process grafted into their own olive, and become fit for the master’s use, as soldiers of the rank and file in the holy and righteous war.

When Habakkuk saw “Eloahh come from Teman, and the Holy One from Mount Paran,” he had a glimpse of the military armament of Apoc. 19. He inquires in ch. 3:8 saying, “Was YAHWEH displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea *that thou didst ride upon thy horses*, thy vehicles of salvation? Thou didst march through the sea with thine horses, through the mire of great waters” (verse 15). The time of this movement against the nations he terms “the Day of Trouble”, and prays that he may rest in it; and adds concerning it, “when he cometh up against the people, he will cut them in pieces with his troops”.

Moses also, in Deut. 33:26, alludes to the same military display of power, saying, “there is none like the AIL of Yeshurun *riding the heavens* in thy help, and in his majesty the clouds. A refuge is the Elohim of old, and underneath the powers of Olahm; and He shall thrust out the enemy; and shall say, Destroy!”

Here then we have a complete army exhibited for the conquest of the nations, and the salvation of the Twelve Tribes of Israel—the Lord Jesus Christ the Commander; “the called, chosen, and faithful” his brethren and companions, filling all the offices of the army; and the men of the Hebrew race the goodly soldiery of the kingdom. The heavenly hosts, or immortal saints, are “the heavens” ridden by the Ail of Yeshurun; while these heavens ride upon their goodly Hebrew horses to the destruction of all the governments of the world. An armament like this, in which every soldier of the ranks shall be able to “chase a thousand, and to put ten thousand to flight” (Deut. 32:30; Lev. 26:8)—an army of Samsons—cannot but be invincible. It will be just the force the necessities of the situation demand. These soldiers of the king of Israel will not only be the goodly horses ridden by the Saints, but they will be the long, or far reaching, *sword* of their Commander, and his bow and arrow, battle axe, and new sharp threshing instrument with teeth. “I declare,” saith the Spirit, “that I will render double to thee; when I have bent Judah for me, and filled the (Judah) bow with (the) Ephraim (arrow), and raised up thy sons, O Zion, against try sons, O Greece, and made thee *as the sword of a mighty man*. And YAHWEH shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and *Adonai* YAHWEH shall blow the trumpet, and shall go forth with the whirlwinds of Teman” (Zech. 9:13). And in Isa. 41:14, “Fear not thou worm Jacob, and ye men of Israel, I will help thee, saith YAHWEH, and thy redeemer the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in YAHWEH, and shall glory in the Holy One of Israel”. Such is the means employed for the fulfilment of Apoc. 16:20, 21, by which we are informed, that “every island fled away, and the mountains were not found;” and that “there fell upon men a great hail out of the heaven, every stone about the weight of a talent”—a plague of meteoric stones from the Hebrew hosts of the New Heaven that will be “exceeding great”.

Translation Resumed

17. And I saw one angel who had stood in the sun: and he shouted with a loud voice, saying to all the fowls flying in mid-heaven, Come hither, and assemble together for the banquet of the powerful Deity, 18. that ye may eat the flesh of kings, and the flesh of chieftains and the flesh of mighty ones, and flesh of horses and of those sitting upon them, and the flesh of all, *both* free and bond, and small and great.

19. And I saw the Beast, and the kings of the earth, and their armies which had been gathered together to make war with him sitting upon the horse, and with his host.

20. And the Beast had been taken, and with him the False Prophet who had worked the wonders before him, with which he had deceived them who received the sign of the Beast, and who worshipped

his Image. The two had been cast alive into the lake of the fire burning with brimstone.
21. And the rest had been killed with the long-sword of him sitting upon the horse, which *sword* proceedeth from his mouth: and all the fowls had been satiated with their flesh“.

8. The One Angel

“I saw One Angel who had stood in the sun”.

In the original text it is not simply *angelos*, an angel, but emphatically *hena angelon* one angel. This angel is particularized as one *that had stood, hestota*, in the sun. The English Version renders this perfect participle by the sign of the present, *standing*. I have preferred to adhere to the literal, however true that this one angel comes at length to “shine as the sun in the kingdom of the Father”. It is doubtless not accidental that the Revelator said to John, that the angel had stood in the sun. This reference to a past position of the angel would afford a clue to his identity, and enable the reader to distinguish him from the many other angels of the Apocalypse.

The only place in the previous chapters where a body of people having a mission are found *“in the sun,”* is in the twelfth chapter. This angel-body is there styled “a woman”, who is said to “have been clothed with the sun”. A community clothed with the sun is “standing in the sun” so long as it continues so invested. But this angel-woman did not continue to stand in the sun; for “she fled into the wilderness” where she remained 1260 years. It could therefore be said of her that *she had stood in the sun*; but has never stood there since. It was a great military success that placed her temporarily “in the sun”—the conquest of the pagan Dragon-government by her deliverer Constantine, who, in this particular, was a type of her greater and eternal deliverer, the King of kings and Lord of lords, whose conquest of the Dragon, the Beast, and the False Prophet, will place her in the sun, to enlighten the earth with glory.

9. The Loud Voice

“And the one angel shouted with a loud voice”.

THIS loud voice of the one angel is one of the voices of the Seventh Vial (ch. 16:18): preparatory to Ephraim being shot forth like lightning from the Judah-bow, in the hand of YAHWEH *Elohim*. It is the loud voice of the rainbowed angel as of a lion roaring. This had been preceded by a loud voice, announcing in all the midheaven, or “Air”, into which the Seventh Vial will be poured, that the Hour of Judgment, so long threatened, had actually arrived (ch. 14:6). This is a voice of peace, and friendship, and good will, to all who shall obey it; but terrible in its consequences to those who shall neglect or reject it. The angel who proclaims this loud voice, or message, to the nations, “flies in midheaven”—in the Apocalyptic “midheaven,” which is peopled by Birds of Prey, then ready to take wing when the loud voice of the one angel shall reach them. It is the same angel who makes proclamation in midheaven, that invites the fowls of the midheaven to assemble to the Deity’s banquet of slaughtered kings, military offices, chaplains, soldiers of all ranks, and so forth. The angel-proclaimer in both cases is of the Woman, then no longer a down-trodden and afflicted fugitive, but “the Holy City, New Jerusalem, prepared as a Bride, who had been adorned for her husband” (ch. 21:2). The state, the church, and the army of the kingdom are then all in the hands of the saints; who will tolerate no other states, churches, and armies, than their own. The man or people, who will not accept their absolute sovereignty in secular and spiritual affairs must be tormented, and suffered to enjoy no rest day nor night (ch. 14:10, 11). They offer peace On condition of unqualified submission; otherwise there is no escape from being devoured

by the Birds of Prey.

10. The Birds of Prey

“The One Angel shouted with a loud voice saying to all the fowls flying in midheaven, Come hither, and assemble together for the banquet of the powerful Deity, that ye may eat the flesh of kings”.

The proclamation of good news in midheaven by the Saints (and there is none else to do it) is not only to warn the nations of what is about to break forth upon them, but so to operate upon the scattered Israelites, as to make them willing to acknowledge Jesus as David’s Son and Lord, and to place themselves at his disposal; so that whatever he, as the Prophet like unto Moses, may command to be done, they will readily and zealously obey under the direction, orders, and superintendence of those of his Brethren he may appoint. The saints will have, not only to make proclamation, but to consummate such a military organization as will make Israelites and the “mixed multitude” who accept their proclamation, bodies of efficient soldiers in all the countries where such may be found. The means developing this result will be “a noise,” and “a shaking,” whereby the very dried bones of Israel shall come together, bone to bone, and flesh and sinews shall come upon them, and they shall live politically, and stand upon their feet an exceeding great army (Ezek. 37).

This standing up of Israel upon their feet is the political resurrection predicted by Balaam, and recorded by Moses in Numbers 23:24, saying, “Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down *until he eat the prey, and drink the blood of the slain*. His King shall be higher than Agag (or Gog), and his kingdom shall be exalted. AIL brought him forth out of Egypt; he hath, as it were, the strength of an unicorn; *He shall eat up the nations his enemies*, and shall break their bones, and pierce them through with his arrows” (ch. 24:7, 8).

When all the necessary preparations shall have been completed, the time will have arrived for the Star of Jacob to set these forces into motion, for the purpose of “destroying him that remaineth of the city”; and in the work of destruction, of hewing their way out from the wilderness of the peoples into the land of Israel. In the development of this work, “it shall come to pass” that they will be an united people: “the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But *they shall fly upon* (as birds of prey) the shoulders of the Philistines westward; they shall wholly spoil the children of the east” (Isa. 11:13, 14). Thus, it will be seen by these expressions, “eating the prey and drinking the blood of the slain,” “eating up the nations his enemies,” and “flying upon their shoulders,” applied to Israel in the time of their political resurrection, and under the leadership of the Four Living Ones full of eyes, one of whom hath the face of an Eagle, and another of a Lion, that they are aptly represented Apocalyptically as “the fowls flying in midheaven”. Israel will do valiantly under the Saints, and are the instruments in their hands by whom the kings and their armies will be devoured. As then Cyrus was styled “a ravenous bird from the east” in coming against Babylon to destroy it; and the powers hostile to Israel were termed birds (Isa. 46:11; Jer. 12:9); so Israelites are symbolized by flesh-devouring fowls, when they shall be summoned into activity against the “unclean and hateful birds” of Babylon the Great.

The Apocalyptic banquet for the fowls of the midheaven, is the last period of judgment upon the worshippers of the Beast and his Image. The loud voice of the one angel calls them to the work of slaughter. Babylon having fallen, the work of the third angel has now to be executed upon her sympathizing survivors, the kings of the earth and their armies. John saw them already gathered in battle array; and he saw the fowls gathered who were to devour them—the ravenous birds of **him** who rides the goodly horse, and his hosts of the heaven. In the two concluding verses of this chapter, he informs us

of the result of the conflict. The secular and ecclesiastical organizations styled the Beast and the False Prophet, the European Constitution of the nations in church and state, is abrogated, and finally destroyed, in the burning fire, issuing as a fiery stream from before the Ancient of Days (Dan. 7:9, 10): while the armies in the field are cut up and dispersed by the Israelitish Sword of the Mighty One, who continues the kingdoms of the world, but appropriates their diadems as the spoil of the victor (ch. 11:15).

11. The Lake of Fire

“The two had been cast alive into the Lake of Fire burning with brimstone”.

A *lake* is a tract of standing water. The lake into which the Beast and the False Prophet are to be cast, is not, however, of water, but *of fire*. A lake of fire is *a tract of land in a state of fiery ignition*. A tract of land may be in a state of conflagration, or it may not. When a country is in its normal state, it is Apocalyptically neither a lake of water nor of fire, but simply “the earth,” out of which the Beast came; but, if that country be thrown into a state of destructive conflagration, it becomes Apocalyptically *a lake of fire*. Hence, the lake into which the Beast and False Prophet are cast, is all that tract of country upon which they exist as the secular and ecclesiastical constitution of the inhabitants. To cast such into the lake of fire in which they are destroyed, is to kindle an intense conflagration in the territory of their dominion, which is not extinguished, or quenched, until they are consumed; and the remnant of their subjects, who survive the fiery ordeal, transfer their allegiance to the tormenting and conquering power. The Dragon, the Beast, and the False Prophet, with their officials, are the symbols of what the Lord Jesus in his discourse recorded in Matt. 25., styles “the Devil and his Angels;” for whom *to pur to aionion*, the fire of the aionian judgment has been prepared. The Beast and the False Prophet are symbols of relation, and comparatively modern developments upon the original Dragon-territory. Their essential spiritual attributes are the same —*Sin-Flesh Iniquity in secular and ecclesiastical manifestation upon the Roman Habitable*. This is the Apocalyptic arena with a dominion, however, considerably augmented in modern times. The title, “the Devil and his Angels” is, in effect, inscribed upon the Dragon in the words, “the Dragon, the old Serpent, who is Devil and Satan”. His origin is enrooted in rebellious human nature, and therefore he is “Devil;” and being always, in whatever form he may exist, the enemy of the Truth and righteousness of the Deity, and the adversary of its adherents, he is “Satan”. Upon these principles, the Dragon, the Beast, and the False Prophet, with their Horn-appendages, are “the Devil and his Angels”. These are the *fuel* of the fiery lake, or “TOPHET ordained of old; yea, for the king it is prepared; YAHWEH hath made it deep and large; the pile thereof is fire and much wood: the breath of Yahweh, like a stream of brimstone, doth kindle it” (Isa. 30:33). The effect of the fire upon the Dragon-king, or power, is its suppression for a thousand years; upon his horns, the appropriation of their kingdoms by the Saints, and the destruction of all armies; but upon the Beast and False Prophet organizations, their utter annihilation and eternal extinction.

The things represented by these symbols, however, are not the only wood, or fuel, of the lake of fire. The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were two classes of saints in Christ Jesus constitutionally; the one class consisting of “the called, the chosen, and faithful;” or as Paul styles them in 1 Cor. 3:12, “gold, silver, and precious stones,” which are made manifest as such in the day when things are revealed by fire; and the other class consisting of “the called,” but not “chosen,” because not “faithful;” or, as Paul styles them in the same place, “wood, hay, and stubble”. The constitution and destiny of these two classes, though originally built upon the same foundation, is widely divergent. The gold, silver, and precious stones, of the New Jerusalem

community, are fire proof. Like Shadrach, Meshach, and Abednego, they can dwell with devouring fire, and with the burnings of Olahm; fire having no power over their bodies to singe a hair of their heads, nor to leave its smell upon them. Not so, however, the wood, hay, and stubble. They cannot continue to exist in fire, being in nature destructible. The judicial inspection of his household, having separated the refuse and the vile, from those “accounted worthy to obtain of the *aion*, and of the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they *go away into aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

It may be well to remark here, that *aionian punishment*, is so called, not as expressive of its *duration*, but of its *epoch* of execution. The epoch of judgment is the forty years of the Seventh Vial, which precede the commencement of the thousand years. These forty years are *the course* of time, or *aion*, constituting the epoch in which punishment is inflicted upon resurrected individuals, and the living worshippers of the Beast and his Image. It is therefore styled *aionian*, or the punishment pertaining to the *aion of judgment*.

Neither is *aionian life* so called because of its *duration*, but because it is the life pertaining to a *course*, or *aion*, which *circles* around the kingdom of the Deity. Of this there is to be no end (Luke 1:33); so, therefore, the *course* will be always circling. The life is, consequently, *eternal*; not because the word *aionian* signifies essentially unlimited duration; but because the thing to be possessed, and to which the *course* belongs, is declared to be endless. Hence, *aionian life* is life pertaining to the *aion*, or course of the kingdom into which the Saints, approved and immortalized at the tribunal, *go away* and enter upon, in its dispensational developments, when they have established the kingdom.

When the wood, hay, and stubble, as unprofitable servants, are cast into outer darkness, they disperse themselves over the countries of the Dragon, the Beast, and the False Prophet; which, by the judgments coming upon them through the second and third angels, are to be kindled into a lake of fire. Thus the fuel of the fiery lake is increased. “Now will I rise, saith *YAHWEH*; now will I be exalted; now will I lift up myself. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire”—in the European lake of fire (Isa. 33:10–17). Because of poverty, famine, pestilence, war, and the consciousness of what they have lost by their unfaithfulness, they will find there only “weeping and gnashing of teeth;” and though they may call upon Abraham to send a Lazarus to dip the tip of his finger in water, and cool their tongues, tormented in the flame; were Abraham to reply to them he would not grant their request; but addressing them as sons, would say, Remember that in your lifetimes ye received your good things, and likewise Lazarus evil things; but now he is comforted, and ye are tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:24). Abraham being in the kingdom when this answer is returned, shows that the place of torment is not accessible at will, nor territorially continuous with Palestine; in other words, the Mediterranean Gulf separates the Lake of Fire countries from the kingdom of Israel. They are the countries invaded by the King of kings upon the white horse with his hosts of the heaven, styled, in ch. 14:10, “the holy angels and the Lamb;” in whose presence the countries are kindled into flame; and the resurrected exiles, and the worshippers of the Beast, are all tormented with fire and brimstone; and made to drink of the unmixed wine of the wrath of the Deity, poured out into the cup of his indignation. Thus “Death and Hades,” or the condemned resurrected exiles, are cast into the lake of fire, which is to them “the Second Death;” for by the fiery judgments of the lake, death and corruption overtake them a second time, and their “soror punishment” is consummated according to their works (ch. 20:13–15; 21:8; Heb. 10:26–29)

Such is the locality and the fuel of the lake of fire; the fire itself that consumes the wood, hay, and

stubble, or “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars” (ch. 21:8), is the burning anger of YAHWEH’S *Name*, as it appears in Isaiah 30:27, saying, “Behold, the Name of Yahweh cometh from far, his anger burning, and the burden heavy; his lips are full of indignation, and his tongue as a devouring fire. And he shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones”. As Paul, therefore, truly saith, “our God is a consuming fire”.

Such is the fire—the anger and indignation of the Deity, descending with consuming effect upon the vessels of wrath fitted for destruction, in the form of pestilence, famine, and war. The furnace from which this stream of devouring fire is poured forth, is the capital of the Great King, “whose fire” saith the prophet, “is in Zion, and his furnace in Jerusalem”. From thence, when he hath established himself there, “he will send a fire into Magog, and among them that dwell confidently in the isles; and they shall know that I am YAHWEH” (Ezek. 39:6). He that rides the white horse, and the hosts of the heaven riding the same troops, are “the Angel having power over fire” (ch. 14:18), whose face is as it were the sun, and his feet, planted upon the sea and upon the earth, are as pillars of fire (ch. 10:1, 2) which he mingles with the sea (ch. 15:2). Thus, “the beast is slain, his body destroyed, and given to the burning flame” (Dan. 7:11).

CHAPTER 20

TRANSLATION

1. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain upon his hand.

2. And he laid hold of the Dragon, the old serpent, who is Devil and Satan, and he bound him a thousand years, 3. and cast him into the abyss, and shut him up, and set a mark over him, that he might deceive the nations no more, until the thousand years had been finished: and after these it is necessary that he be loosed a short time.

4. And I saw thrones, and they sat upon them, and judgment had been given to them. And *I saw* the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who had not worshipped the beast, nor his image, and had not received the sign upon their forehead, and upon their hand: and they lived, and reigned with Christ a thousand years.

5. But the rest of the dead ones lived not again until the thousand years had been finished.

6. This *is* the first resurrection. Blessed and holy *is* he having part in the first resurrection: upon these the second death hath no power; but they shall be priests of the Deity and of the Christ, and they shall reign with him a thousand years.

7. And when the thousand years shall have been finished, the Satan shall be loosed out of his prison, 8. and he shall go forth to deceive the nations which are in the four quarters of the earth, the Gog and the Magog, to gather them together for war; the number of whom *is* as the sand of the sea. 9. And they ascended over the breadth of the earth, and encompassed the camp of the saints, and the city which had been beloved: and fire from the Deity descended out of the heaven, and devoured them. 10. And the Devil who deceived them had been cast into the lake of the fire and brimstone, where the beast and the false prophet, also, shall be tormented day and night unto the æons of the æons.

11. And I saw a Great White Throne, and him sitting upon it, from whose face the earth and the

heaven fled away, and no place had been found for them.

12. And I saw the dead, small and great, who had stood before the Deity, and books had been opened; and another book had been opened, which is of the life; and the dead had been judged out of the things which had been written in the books, according to their deeds.

13. And the sea had given up the dead in it, and death and the grave had given up the dead in them; and every one had been judged according to their deeds.

14. And death and the grave had been cast into the lake of the fire. This is the Second Death.

15. And if any one had not been found written in the book of the life, he had been cast into the lake of the fire.

1. The Descending Angel

“And I saw an angel descending from the heaven”

The angel descending from the heaven with the key and chain is the same angel that descends, and illuminates the earth with his glory (ch. 18:1). In this place, he is said to have “great power”, which he exerts in causing Babylon to fall; and after this, in laying hold of the fourth Beast of Daniel in his Dragon, Beast, and False Prophet, manifestations: the last two of which he destroys, so that similar political organizations never again appear upon the earth; while the Dragon, in consequence of flesh and blood nature being still the constitution of the subject nations, is only shut up and bound, waiting its opportunity to reassert its independence of the Divine government of the Saints. The Blessed and only Potentate upon the white horse, with the hosts of the heaven, marching at the head of his army, from his capital against the kings of the earth and their forces, is the Apocalyptic angel *katabainonta*, *descending* with key and chain to arrest, imprison, and destroy, the powers of the world. He descends “out of the heaven,” in which he opened the door, when he set up the throne in Jerusalem. When potentates leave their capitals on warlike expeditions, they are said to descend upon the countries they invade: so with this angel, he descends from the heaven of his habitation and government upon the territories of “the Devil and Satan,” to convert them into a lake of fire burning with the brimstone of torment and destruction, inflicted by his terrible and invincible hosts.

2. The Key and Chain

“Having the Key of the Abyss, and a Great Chain upon his hand”.

The word *abussos*, is rendered in the English Version by the fancy phrase “*bottomless pit*”. *The Seventy* render the Hebrew word, *tzulah*, *deep*, by *abussos*, *abyss*, in Isa. 44:27; the great sea, or aggregation of nations acknowledging the sovereignty of Babylon. For like reasons, *abyss* in the prophecy before us, is representative of the aggregate of the nations occupying the Dragon-section of the inhabited earth.

A *key* is representative of *power to open and shut*. To have the key of the abyss, is to possess the power of developing political organizations, after the example of the first Napoleonic Empire; and of suppressing them, as in the same instance. In 1815, this empire was laid hold of, and cast into the abyss, and shut up there and bound there for thirtyseven years; but when these years were finished, it was loosed for a short time under Napoleon III. This that was accomplished by mere human agents, will illustrate what is meant by the descending angel laying hold of the Dragon-Power, and keying him up, and chaining him in the abyss. The Allied Powers of Europe held the key and chain in the case of the first Napoleon; but in the case of the Dragon, the Saints to whom “judgment is given,” will be the

holders of the key and chain, and do with him, and place him in the same abyss, but for a longer time, and with more terrible manifestations, as did the Allies the dominion of the Corsican. This mere human power is to remain in the national abyss without dominion; Sin's flesh is to be turned out of office, and to exist only in absolute subjection to Spirit, as manifested in Jesus and his Brethren, all the glorified sons of the Deity, ruling the habitable in righteousness for a thousand years. To keep Sin's flesh, so long accustomed to rule and revel in its own lusts and superstitions, in subjection, will require a government strong as iron. The necessity is provided for; for it is written, "He shall rule the nations with an iron rod;" so that no deceivers will be permitted to ply mankind with their sorceries, causing them to err from the way of truth and righteousness. The clerical sorceries of the Great Harlot and her Daughters will all be destroyed with the False Prophet by the judgments of the fiery lake. This signal destruction of all existing ecclesiastical establishments will effectually alienate the nations from their professional prophets, who now deceive and bewitch them with sorceries and lies in the name of the Lord; so that "when any (parson, priest, or rabbi) shall yet prophesy, then his father and mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied," or preached; "neither shall they wear a rough garment," or clerical vestments, "to deceive" (Zech. 13:3, 4). The time for all this hypocrisy and grimace will have passed; for "no one buyeth their merchandise any more". At present their sorcery and lies are in considerable repute; and to be a "prophet", or clergyman, is regarded by the deceived, and strongly deluded populations of "Christendom," as a highly respectable profession. But when Daniel's fourth Beast shall have been slain and his body destroyed, and given to the burning flame; and the other three Beasts have their dominion taken away, the descending angel will have bound the Dragon; the vocation of the false prophets will be abolished; there will be no hypocrites to keep the people in ignorance for the support of the church and state; and to subserve the interests of political adventurers and political factions; all this soul and truth-destroying machinery will have been broken up, and the nations shall be deceived by it no more for a thousand years.

But after the thousand years are passed, the restraint, represented by the great chain in the angel's hand, will be relaxed. A generation of flesh and blood will then be living, whose men and women will have been born in times of peace and great prosperity. They will know nothing personally and practically of war: for, to use an expression of Homer, Mars will have been bound with a strong chain, for a thousand years. It is very different with us. The governments are wasting their revenues on standing armies; but then the government of the world will not have a single soldier in its pay! Its subjects will remember the binding, or suppression, of the Dragon-power a thousand years before, as our generation remembers the overthrow of Pharaoh and his army in the Red Sea. But this remembrance will have as little moral influence upon them, as Pharaoh's overthrow has upon the Pope and the kings of the earth in our time. Some ambitious men, who would "rather reign in hell than serve in heaven," will think the season favorable to the recovery of the lost independence of Sin's Flesh, or the Devil. They will conspire against the best government the sun ever shone upon; for they are styled *the Satan*, which signifies *adversary*. They commence to agitate and plot in the national abyss; and at length their secret society emboldened by numbers constantly increasing, proceeds more openly to preach revolt. Multitudes will be deceived with false hopes of glory, honor, and power, in the proposed new dominion of the Devil and Satan. Sin's Flesh under the rule of the Saints is ineligible for office. Under their iron rod and chain, men and women are only permitted to serve. This is a yoke too galling to the pride of human nature, and hence a determination to destroy the existing government, not doubting the enterprise might easily succeed. Their emissaries go forth among the nations of the old Dragon territory, which before the Dragon was bound, and in the time of his binding, was occupied by "Gog of the land of

Magog, Rosh prince of Meshech and Tubal,” and therefore styled “the Gog and the Magog”. These agents of insurrection will be marvellously successful in deceiving the Gog and Magog nations. They call them to arms, and in response they forsake the plough, seize their weapons, and gather together for war. The rebellion is widespread, and the insurgents numerous as the sand of the sea. Their numbers make them bold and confident. Their commander-in-chief, and his council of war, whoever they may be, do not wait to be attacked; but assume the offensive, and order the invasion of the Holy Land, which is the Camp of the Saints. Their aim is to possess themselves of Jerusalem, the city that had been beloved, but now hated. To capture “the joy of the whole earth,” and to dethrone the government, and to destroy, or imprison, the saints in the abyss, as they had served the Dragon-Power a thousand years before, would be the crowning success of the rebellion. But the reasoning of the carnal mind deceives them. They forget, or choose to disbelieve, that Jerusalem is Yahweh’s furnace; and that He is unto her a wall of fire round about, and the glory in the midst of her (Zech. 2:5). They approach the place of devouring fire with reckless infatuation. The King of kings who could have crushed the rebels as the moth in their own lands, permits them, as a trial of faith and loyalty, to have great success to a certain point. They are in sight of the Holy City, and as confident and defiant as Sennacherib of old; or as Gog when the city was wrested from him a thousand years before. But, like the Beast and False Prophet then, the ground they occupy becomes the arena of a fiery destruction: and, although the locality and time of their judgment are not the same; yet, in coming to their end similarly, the postmillennial Devil and Satan combination of nations, is said to be cast into the lake of fire and brimstone, by fiery judgment descending from the Deity out of the heaven, and devouring them.

This is the epoch of the consummation of the mission of the Son of the Deity. In 1 Cor. 15:24, Paul styles it “the end, when Christ shall have delivered up the kingdom to the Deity, even the Father; when he shall have put down all rule, and all authority and power. For he must reign until He (the Father) hath put all enemies under his feet. The last enemy that shall be destroyed is Death. For He hath put all things under his feet (Psa. 8:6). But when He (the Father) saith, All things are put under him, it is manifest that He (the Father) is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father) that put all things under him, that the Deity may be the all things in all”.

The mission of the Lord Jesus Christ was to “destroy that having the power of death, which is the devil;” or Sin’s Flesh; in other words, to “take away the Sin of the world;” and to “destroy the works of the devil,” or of Sin (Heb. 2:14; John 1:29; 1 John 3:8). In consummating this “the Woman’s Seed bruises the Serpent’s head”. The “short time” at the end of the thousand years is the epoch when the work is finished. It hath been Divinely purposed that the earth shall be inhabited by flesh and blood for seven thousand years; but beyond that period its presence will not be tolerated. The postmillennial rebellion against the benign government of the Saints is the consummation of its iniquity, and the crisis of its fate. Symbolically speaking, the Devil is devoured by the fire of the Deity, in the lake of fire and brimstone, into which he is cast, as were the Beast and the False Prophet, who shall be tormented day and night, by the third angel (ch. 14:11; 19:20; 20:10) to the aions of the aions; or beginning of the thousand years.

3. *The First Resurrection*

“Blessed and holy is he who hath part in THE FIRST RESURRECTION.”

The spirit and life words uttered by the Father, say, “I am the Resurrection and the Life” (John 6:63; 11:25). Here are two distinct things, *the Resurrection, anastasis*, and “*the Life, he zoe*.” The life pertains to *the thousand years*, styled in Dan. 7:18, *ad-ahlmah, wead ahlam ahlmaiyah*; and in the English

Version, *for ever, even for ever and ever*: but literally “*during the hidden period, even during a hidden period of the hidden periods*, the Saints shall possess the kingdom”. This preeminent hidden period is termed in Dan. 7:12, “*a season and a set time*,” it is the COURSE OF TIME which reaches to “the end,” when the Saints shall deliver up the kingdom, as mediatorially constituted, to the Father. In John’s report of the discourses of Christ Jesus, this *hidden and future course of time* is termed *aion*; and in the Apocalypse, revealed to be of a thousand years duration; and the things related to it, such as “the life,” and the kingdom, are termed *aionian*. The formula in Dan. 7:18, is equivalent nearly to the Apocalyptic form of words *hoi aiones ton aionon, the Aions of the Aions*; to the commencement of which, the Beast and the False Prophet are to be tormented by the Saints “day and night” (Apoc. 20:10).

There are two remarkable *Aions* contained in Daniel’s one hidden period, or *Ahlam*, which is sometimes pointed at by the addition of the words *waed, and beyond*. The two Aions are first, the course of a thousand years, or “season and set time;” and second, the indefinite and interminable period which circles its course coevally with the absence of death from the earth, as expressed in the phrase, “There shall be no more death” (ch. 21:4). The life which is *aionian*, belongs to these two courses of time; so that he who, living under the Mosaic Law, and in the Times of the Gentiles, is justified by faith, and through the faith (Rom. 3:30), and patiently continues in well-doing (Rom. 2:7), will attain to the life of the thousand years’ period, and consequently, of the endless period which is beyond it. But those who come forth from their graves, and therefore live, but are commanded away to share in the torment of the Beast and False Prophet, “the Devil and his angels”, are not permitted to enter upon the thousand years, and fail therefore of reaching *Life in the Aion*.

In that remarkable discourse recorded in John 6, the speaker says, “I am the bread which came down from heaven; if any man eat of this bread he shall live in the Aion”—*eis ton aiona* (Ver. 51, 58); and in ch. 4:14, “whosoever drinketh of the water that I shall give him shall not thirst in the Aion”—*eis ton aiona*. Hence, the reader will perceive, that it is not living by resurrection simply that determines a man’s destiny; this depends upon the resurrected being “accounted worthy of the Aion:” if at the Judgment Seat, they are accounted worthy to obtain of that, they are quickened by the Spirit; and become the children of the Deity, and the children of the resurrection, and equal to the angels (Luke 20:35, 36). Such will not die in the Aion; nor will they hunger or thirst any more (Apoc. 7:16). “The hour is coming,” saith Jesus, “in the which all who are in the graves shall come forth”. This coming hour is Apocalyptically styled “The time of the Dead Ones that they should be judged”. He informs us, that the all who are to live and come forth, will consist of two classes, characterized by their deeds in a previous life. The two classes come forth in the same hour; and are defined as “they who have done the good things;” and “they who have committed the evil things”. These are all resurrected in the same hour; but they are nevertheless, not all the children of the resurrection; nor will they all be permitted to “live in the Aion”. They all “come forth unto” something good or evil. Some of them come forth to a good thing—a good thing which they have not got when they come forth. This good thing is styled by Jesus, “a resurrection of life”. The resurrected good saints do not attain to this “resurrection of life,” until he hath heard and judged them, and “quickened whom he will:” for he saith, “as I hear, I judge; and my judgment is just”.

But some of the resurrected come forth to an evil thing—an evil thing which they have not in possession when they come forth. This evil thing which is before them is termed by the judge, “a resurrection of condemnation”. The resurrected evil doers do not attain to this “resurrection of condemnation” until they have been heard. They are allowed to state their own cases, and to make the best of them. Some will tell the judge that he is “a hard man, reaping where he hath not sown, and gathering where he has not strawed”; in other words, that he exacted more from his servants than he had a right to; and that, if they returned to him just what they had received from him, he ought to be

satisfied, and account them honest and good. Others will claim admission into the life, glory, and kingdom of the Aion, because they have acknowledged him as Lord, and prophesied, or preached, in his name; and even done many wonderful works in it. But “in that day” he will declare to them, and to all such, that he never acknowledged them; and will command them, saying, “Depart from me, ye that work iniquity”. Here is a certain *end to which* they came forth from the graves; and it is this end to which they attain that characterizes their coming forth as “a resurrection of condemnation”. Hence, it will be perceived, that the aggregate coming forth of this mixed multitude is not “the First Resurrection;” for all the subjects of the first resurrection are “blessed and holy,” and cannot be funerealized by the Second Death: “upon these the second death hath no power; but they shall be priests of the Deity and of the Christ, and they shall reign with him a thousand years”. “He that overcometh shall not be hurt of the Second Death” (ch. 2:11). All such living ones believing the doctrine of Christ, “shall not die in the Aion” (John 11:26).

It will be seen, therefore, that this mixed multitude comes forth at the same hour, for two separate and distinct ends, or destinies—the one sort, to die again, and reap of the flesh corruption, before the Aion of the Thousand Years begins; the other sort, to be “clothed upon with their house from heaven,” (when all “the mortal” in their grave-developed nature, will be “swallowed up of life,”) and to live in the Aion and beyond, possessing the kingdom of the Aion, with eternal glory. Hence, this mixed multitude is separated into two resurrections, for a short time contemporary the one with the other. The one resurrection consists of all the just who have emerged from the graves; the other resurrection, of all the unjust who have “come forth”. The just and unjust are all mixed up together in their coming forth; hence the necessity of some arrangement whereby the two classes may be respectively separated the one from the other. This is provided for in the institution of the Judgment Seat of Christ in Teman. Before this, patriarchs, prophets, apostles, and saints, whether good or bad, great or small, are all to be gathered for manifestation. Through the account each will be able to render of himself, it will appear who he is, and what he is (Rom. 14:10, 12). The judge hears, that he may judge; and according to what he hears from each, so will he decide, making the words and principles of the opened books the standard whereby the things laid before him will be determined to be right or wrong, good or bad. All this John saw in vision; and taking his stand at the opening of the Millennial Aion, when the Second Death had been consummated, he says, “I saw the dead, small and great, who had stood before the Deity, and books had been opened; and another book had been opened, which is of the life; and the dead had been judged out of the things which had been written in the books, according to their deeds. And the sea had given up the dead in it, and death and the grave had given up the dead in them; and every one had been judged according to his deeds” (ch. 20:12, 13). This is nearly parallel with what is written in ch. 11:18, “the time of the dead hath come, that they should be judged, and that the reward be given to thy servants the prophets, and to the saints, and to them who fear thy name, both small and great”. This testimony states, that the time had arrived for the judgment to “begin at the House of Deity;” and to give the promised reward to the approved: and the passage in ch. 20, declares that the work had been accomplished with diversified results.

These diverse results of the judgment of the Divine household according to the deeds of its members, in the light of the things written, is thus stated Apocalyptically. “In a great house,” says Paul, “there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor” (2 Tim. 2:20). So it is with the great house of the Deity. In ch. 20:14, the vessels of wood and of earth, the earthy vessels that come forth from the unclean charnel-house of the dead; and who are not accounted worthy of promotion to honor; and therefore remain in the earthiness with which they come forth; are symbolically represented by the phrase, “Death and the Invisible”, *ho thanatos kai ho hades*. This represents them collectively. The several classes of character comprised

in this dishonorable and unworthy crowd, who, at the judgment, had been refused permission to “eat of the Tree of Life, and to enter through the gates into the City” (ch. 22:14) are styled in ch. 21:8, “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolators, and all liars;” and in ch. 22:15, “without the city are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and inventeth a lie”. These are the characters who are the children of Death and the Grave; and have no part in the Life of the Aion. The fearful and unbelieving are a numerous class of professors of godliness, “who say Lord, Lord”, but neither believe what he says, nor do what he commands them. They acknowledge their ignorance of the prophetic writings; but refuse to be taught by them who are able to enlighten them. Jesus says, “I say unto you, that every injurious word that men shall speak, they shall give account thereof in a day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36); but the unbelieving, who love and invent lies, when their attention is directed to these words, reject them; and say they “don’t believe a word of it”. They say, that there is no judgment for the saints when they have come forth from the graves; and that the only judgment day for them is the time of their existence between immersion and death. In this time, they would have the simple believe, they are standing before the tribunal of Christ and giving an account of themselves; and that at death the account closes: so that in their coming forth from the charnel-house of corruption, sentence is executed; and they will know their acceptance before they even see Christ! Such is the latest invention in the department of lies, which the inventors, with good words and fair speeches, seek to impose upon the hearts of the simple.

But to these unbelieving lovers of lies, though they may say Lord, Lord, and prophesy in his name, Jesus says, “he that receiveth not my words, hath that which judgeth him: *the word that I have spoken*, the same shall judge him *in the last day*”. To receive his words is to “believe on him”. They do not believe on him who receive not his words; but of them who do, he saith, “I will raise him up *at the last day*”. This shows that judgment by the Word is to be in the day of resurrection: concerning which Paul saith, in Rom. 2:12, “as many as have sinned without law shall perish without law; and as many as have sinned under law shall be judged through law *in the day* when the Deity shall judge the secret things of men by Jesus Christ, according to my gospel”. These sayings of Christ Jesus and Paul, expound the Apocalyptic idea of “the dead” being “judged out of those things written in the books, according to their deeds”.

“*Death and the Grave*,” then, represent those who come forth from the house of corruption, are tried before Christ “the Judge of all,” found guilty of cowardice, faithlessness, devotion to lies, and so forth, and are condemned. Though they “come forth” in the same “hour of judgment” with all well-doers, they are not “the first resurrection;” but simply heirs of the inheritance styled “*Death and the Grave*,” whence they came, and to which they are consigned again with shame, and the contempt of angels, and of those whose honor and privilege it is to “eat of the Tree of Life, and to enter through the gates into the city” (Dan. 12:2; Apoc. 3:5; Matt. 10:33; Luke 12:9).

The result of this denial before the Father, the angels, and the unreprouvable (Col. 1:22), will be a terrible consummation of contempt. Not having kept their garments, they walk naked in shame (Apoc. 16:13), they “depart from” before the Judgment Seat with “weeping and gnashing of teeth,” and are cast into the lake of fire, which is to them the second death. This disposal of them is Apocalyptically represented by the saying, “*Death and the Grave were cast into the lake of fire. This is the Second Death*”. Others are also cast in the same lake, who had never died before. Such are the rejected vessels of wood and of earth in the House of Christ living in the time of his appearing; together with the worshippers of the Beast and his Image, and the receivers of the sign upon their foreheads, and in their hands; in short, all who have not been found written in the book of the life of the Aion; all these are cast into the lake of fire with the Devil and his Angels: so that the same fire becomes the *first death* to those

who do not survive its judicial torments.

Perceiving, then, that “the First Resurrection” does not consist of the indiscriminate mingled people, who come forth from the graves in the hour of judgment; we proceed now to attend to what John declares the first resurrection is. He says, “I saw the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who had not worshipped the beast, nor his image, and had not received the sign upon their forehead and upon their hand; and they lived ... This is the First Resurrection”, that is, the first resurrection consists of those who “come forth to a resurrection of life;” of the 144,000 redeemed from the earth, having the Lamb’s Father’s Name written in their foreheads; of the redeemed from among men, THE FIRSTFRUITS unto the Deity and to the Lamb; in whose mouth is found no guile, and who are without fault before the throne of the Deity (Apoc. 14). These virgins, undefiled by the ecclesiastical woman of the Laodicean Apostasy—the Mother of Harlots, the State Harlots, and Nonconformist, or Dissenting, Abominations of the earth—with lamps well trimmed with the oil of the Truth (Matt. 25:4, 7), together with the living who remain, and though mortal do not die (1 Thess. 4:17; 1 Cor. 15:51), these all, being “the firstfruits unto the Deity,” are apocalyptically styled “the First Resurrection”. It is not so styled in relation to a second or third resurrection; but because it is THE RESURRECTION OF THE FIRSTFRUITS. “Christ is the firstfruits; afterwards they that are Christ’s in his presence”—*en ten parousia autou*; and are “planted in the likeness of his resurrection” (Rom. 6:5) are *resurrection-firstfruits* also; and not only live, as “Death and the Grave” live before they are cast into the lake of fire; but, their names having been written in the book of the life of the Aion from the foundation of the world (ch. 13:8; 17:8), “they reign with Christ a thousand years”. Therefore “blessed and holy is he that hath part in the Firstfruits-Resurrection: on such the Second Death hath no power; but they shall be priests of the Deity and of the Christ, and shall reign with him a thousand years.

4. “The Rest of the Dead”

“But THE REST OF THE DEAD ONES lived not again until the thousand years had been finished”.

The Apocalypse was showed to John, not alone for the benefit of the servants of the Deity in the Times of the Gentiles; but also for the same class among the subjects of the Millennial Kingdom. Eighteen hundred years ago, John wrote of the dead of the First Resurrection, multitudes of whom had not then been born; yet, he says concerning them, “I saw the dead small and great stand before the Deity”. Upon the same principle he speaks of “the Rest of the Dead,” who had not come into existence either in, or before, the time he wrote, or in the Times of the Gentiles, or before the resurrection of the Firstfruits. The “*rest*” is the remainder of a whole number of certain dead ones, to whom eternal life is to be imparted by the Son. The Firstfruits are only the earnest of the harvest to be gathered in. The Millennial Generations will have the happy assurance, that, though the resurrection of a Firstfruits had passed, there would be a resurrection of a remainder to complete the whole number originally given by the Father to the Son.

This whole number of the dead is the subject of great solicitude and affection to Christ, who speaks of it in the following Scriptures in this wise: “Thou, O Father, hast given the Son power over all flesh, that he should give eternal life to *as many as thou hast given him*”. “I pray not for the world; but for them *whom Thou hast given me*; for they are Thine. Father, I will that they also *whom Thou hast given me*, be with me where I am; that they may behold my glory, which thou hast given me” (John 17:2, 8, 24). “*All that the Father giveth to me*, shall come to me. And this is the will of the Father who sent me, *that everything which He hath given to me*, I should lose nothing of it, but raise it again in the last day” (John 6:37–40).

He styles this whole number given to him by the Father, the *sheep* of whom he is the Good Shepherd, and says, “I lay down my life for the sheep. And other sheep I have which are not of this (Mosaic) fold: *them also I must bring*, and they shall hear my voice; and there shall be *one fold* and one Shepherd. Ye believe not *because ye are not of my sheep*. My sheep hear my voice, and I know them, and they follow me; and I *give unto them* eternal life, and *they shall not perish in the Aion, eis ton aiona*; neither shall any one pluck them out of my hand. My Father *who gave them to me*, is greater than all; and no one is able to pluck them out of my Father’s hand. I and the Father are one” (John 10).

In these testimonies we see, that the whole number is a gift bestowed upon the Lord Jesus Christ, whom he must bring, and upon whom he is to bestow eternal life; so that, when they die before the Aion, they may have part in the resurrection of Firstfruits; and if they die in the Aion, they may not perish in the Aion; but live again when the thousand years are past. Hence the whole number of the dead is a collection of persons taken out from mankind from the time of Abel to the end of the thousand years. Seven thousand years inhabitation of the earth by flesh and blood subject to death, is the Aion of Mortality: through all of which progresses the work of taking out a people from the race, who shall attain to incorruptibility and life upon the principle of a loving and faithful obedience to the Truth. These are given to the Son for Brethren by the Father; who bestows upon them the earth, in a finished and paradisaic perfection, as their inheritance and abode for ever. The manifestation of this whole number “redeemed from among men,” is assigned to two notable and extraordinary epochs; the first, the beginning of the thousand years: the second, the end thereof. The first epoch precedes the Millennium, and is illustrated by the Resurrection of the Firstfruits; the second epoch after the Millennium is passed, is celebrated by the manifestation in life of “THE REST OF THE DEAD” given by the Father to the Son to complete the fold—“One fold and one Shepherd”—“the Deity the all things in all”.

5. The Great White Throne

“And I saw a GREAT WHITE THRONE, and him sitting upon it, from whose face the earth and the heaven had fled away; and place had not been found for them”.

In connection with this Great White Throne, John saw other thrones. “I saw thrones,” saith he, “and they sat upon them, and judgment had been given unto them”—a principal throne encompassed by other thrones. His vision of the thrones is more fully described in ch. 4. They are the thrones of the House of David occupied by “the Firstfruits unto the Deity and the Lamb,” who “sit with the Son on his throne” (ch. 3:21). It is the throne of the new kingdom ruling over all without a rival. John’s position in the vision when he saw this great throne of the redeemer, and the redeemed, who had “washed their robes, and made them white in the blood of the Lamb,” and therefore communicated *whiteness* in vision to all things identified with them—is when he and they had “executed the judgment written” and “given to them;” and were able to “rest from their labors” (ch. 14:13). “Judgment had been given, *edothe*, to them sitting upon the thrones” he saw; and as the result of its execution by the means represented in the military array of ch. 19 they had cast down the thrones of the kings of the nations, and had appropriated their “many diadems” to themselves (Dan. 7:9; Apoc. 19:12). The thrones were now theirs who had conquered them; “and they sat upon them” ruling the subject nations (ch. 2:26, 27). And so thoroughly and absolutely had they overcome “the kings of the earth and their armies,” that there remained no place, space, or country, where they could hold their own. The earth was conquered to the ends of it, and all the nations were inherited by the King of kings and Lord of lords (Psa. 2:8). In the words of the Seventh Vial, “every island had fled away, and the mountains were not found”—the kingdoms and empires of the world had disappeared as completely as the empires of Alexander and Napoleon I.

The establishment of the Great White Throne of Christ and his Brethren changes the face of the entire world. The Gentile Constitution of Society in Church and State is entirely abolished; and all the sinners, the “miserable sinners,” as they truly declare themselves to be, or “the spirituals of wickedness”, as Paul styles them, who constitute the hierarchies, aristocracies, and office-holders, of the body politic, will be abolished with it, being “scattered,” “put down,” and “sent empty away” (Luke 1:51–53). Popes, Cardinals, Archbishops, Bishops, Priests, Parsons, and all other sorts of superior and inferior dealers in “sorcery” and “lies;” emperors, kings, cabinets, diplomatists, officers of state, military and naval commanders, parliaments, congresses, and all sorts of legislative bodies—these all will be chased into the darkness of annihilation, and historical contempt, as “the Devil and his Angels,” who for ages were “them who destroy the earth” (ch. 11:18). All these constituted things, with the peoples, nations, and tongues, in their political aggregation, are the Gentile “Heavens and Earth,” or Body Politic. Its complete supersession by the world-wide dominion of the Saints, is Apocalyptically represented by the saying, “the Heaven and the Earth fled away; and place had been found for them no more.” The manner of their flight is symbolically illustrated in Dan. 2:34, 35, where, as elements of Nebuchadnezzar’s political image, they are smitten by the Stone Power, and “broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that *no place was found for them*; and the Stone that smote the image become a GREAT MOUNTAIN, and filled the whole earth”.

CHAPTER 21

TRANSLATION

1. And I saw a New Heaven and a New Earth, for the former heaven and the former earth had passed away; and the sea is no more.

2. And I John saw the Holy City, New Jerusalem, descending from the Deity out of the heaven, having been prepared as a bride who had been adorned for her husband.

3. And I heard a great voice out of the heaven, saying, Behold the tabernacle of the Deity with men, and he will dwell with them: and they shall be his peoples, and the Deity himself will be with them, their Deity.

4. And the Deity shall wipe away every tear from their eyes, and there shall be no more death; nor shall there be sorrow, nor crying, nor pain any more: for the former things have passed away.

5. And he that sitteth upon the throne said, Behold, I make all things new. And he saith to me, Write: for these are true and faithful words.

6. And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give to him that is thirsty of the fountain of the water of life freely.

7. He that overcometh shall inherit all things, and I will be Deity to him, and he shall be to me a son.

8. But to the fearful, and unbelieving, and to those who have been detestable, and murderers, and fornicators, and sorcerers, and idolators, and to all the liars, their part *shall be* in the lake burning with fire and brimstone, which is the Second Death.

9. And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spake to me, saying, Come hither, I will show to thee the Bride, the wife of the Lamb.

10. And he carried me away in spirit to a great and high mountain, and he showed to me that Great City, the Holy Jerusalem, descending out of the heaven from the Deity, having the Glory of the Deity. And the brightness of it *was* like to a stone most precious, as to a jasper stone, clear as crystal.

12. And it had a great and high wall, having twelve Gates, and at the gates twelve angels, and names had been written thereon, which are *those* of the twelve tribes of the sons of Israel. 13. On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates.

14. And the wall of the city had Twelve Foundations, and on them the names of the Twelve Apostles of the Lamb.

15. And he that spake with me had a golden reed, that he might measure the city, and its gates, and its wall.

16. And the city lieth foursquare, and its length is as much as also the breadth: and he measured the city with the reed at twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17. And he measured the wall of it a hundred forty-four cubits, the measure of a man, that is of an angel.

18. And the structure of its wall was jasper: and the city *was* pure gold, like to clear crystal.

19. And the foundations of the wall of the city had been embellished with every precious stone. The first foundation a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates *were* twelve pearls; each one of the gates severally was of one pearl: and the Broadway of the city pure gold, as it were transparent crystal.

22. And I saw in it no nave for the Lord the all-powerful Deity is the Nave of it, and the Lamb.

23. And the city hath no need of the sun, nor of the moon, that they shine in it; for the glory of the Deity hath lightened it, and the lamp of it *is* the Lamb.

24. And the nations of them who are being saved shall walk in the light of it; and the kings of the earth bring their glory and honor into it.

25. And its gates shall not be shut at all by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in nowise enter into it any thing unclean, and working abomination, and falsehood: but they who have been written in the book of the Lamb's life.

Exposition

1. The Former Heaven and Earth

"The Former Heaven and the Former Earth had passed away".

YAHWEH *Tz'vaoth* having punished the host of the high ones in the heavenlies, and the kings of the earth upon the earth (Isa. 24:21); and having established the Great White Throne in the heaven without pope, emperor, or king to dispute his supremacy and sovereign will; the Moon is effectually confounded, and the Sun put to shame. Reigning on Mount Zion, and in Jerusalem, before his Ancients, the twenty-four elders and the four living ones, gloriously, there is developed in the world a new constitution and order of things, ecclesiastical, secular, and spiritual. In the prophetic style, this "economy of the fulness of the times" (Eph. 1:10) in which "all things in the heavens," thrones, dominions, principalities, and powers, and "all things upon the earth," peoples, nations, and languages, are gathered together under one head, *anakephalaaiosasthai*, is termed "A NEW HEAVEN AND A NEW EARTH".

Now the heavens of this new economy are the successor of those that fled from the Elohist forces of the Eternal Spirit sitting upon the Great White Throne in Zion; and for which no vacant spot is found upon earth for their continued existence. In the new heavens nothing can find place but Elohist Spirit;

for flesh and blood, which are corruptible, cannot inherit the kingdom of the Deity, which is indestructible, ever-continuing, and to be left to no other people, as successors of those who establish it in the hour of premillennial judgment (Dan. 2:44; 1 Cor. 15:50). These Heavens, which destroy and rejoice over Babylon the Great, and transform the constitution of “the Air” upon which the terrific judgments of the Seventh Vial exhaust themselves, are bright with the glory of the Deity, which radiating from Zion, enlightens the world. In them the Sun of Righteousness is the orb of perpetual day; and his Bride, the Moon and Constellations, which reflect his splendor. In these heavens there is “glory to the Deity in the highest;” nor is there anything unclean, or that worketh abomination, or loves and invents a lie. On the contrary, “they declare the glory of Ail; and the expanse showeth the work of his hands”. They that be wise are the bright expanse; and they that turn many to righteousness, the stars of *olahm and beyond* (Dan. 12:3). Their happiness and honor will be to “show forth the praises of him who hath called them out of darkness into his marvellous light” (1 Pet. 2:9): so that as children of the light, and of the day (1 Thess. 5:5) “day unto day will utter speech; and night unto night will show knowledge. There will be no speech, and no words, where their voice is not heard. Their line is gone out in all the earth; and their words to the ends of the world. Among them he hath set a tent for the Sun; and he, as a bridegroom coming out from his chamber, will be joyful as a mighty man to run the course. His going forth is from the end of the heavens, and his circuit unto the ends thereof; and there is nothing hidden from his heat” (Psa. 19:1–7). Paul quoted from this beautiful passage in his letter to the saints in Rome, ch. 10:18, and applied the fourth verse as predictive of the universality of the apostolic proclamation. But this was not all that the prophecy intended. How much more fully will it be accomplished when Christ and all the prophets, apostles, and saints, accepted and approved of him, shall have brought all nations into the blessedness of Abraham and his Seed.

The New Heavens and New Earth, styled Apocalyptically “the Former Heaven and the Former Earth,” and termed in ch. 21:4, “the Former Things passed away,” are the *Second* Israelitish Heavens, reckoning the Mosaic as the *First*; the destruction of which is treated of in 2 Pet. 3; Heb. 8:7–13. But though the Mosaic Heavens were to be fired, and dissolved, and their elements melted with the fervency of the heat, he consoled his brethren of the circumcision who believed with the assurance that they would be succeeded in the appointed time by “New Heavens and a New Earth, wherein dwelleth righteousness”. These are the Millennial Heavens, to establish which is an important element of the work to be performed by Christ at his appearing in power. “I have put my words in thy mouth,” saith the Eternal Spirit to him in whom He would afterwards manifest Himself; “and I have covered thee in the shadow of mine hand, that I may plant THE HEAVENS, and lay the foundations of THE EARTH, and say unto Zion, Thou art my people”. When this work is accomplished, Zion will have put on her strength, and Jerusalem, the Holy City, her beautiful garments; and thenceforth there will no more come into her the uncircumcised and the unclean (Isa. 51:16; 52:1). When the Lord Jesus and his Brethren come to be enthroned, the King and Princes of the State, Jerusalem’s widowhood will be ended; and she will no more be the afflicted and the tossed with tempest, and the uncomforted. They will be the precious stones of her foundations; and the constitution of the kingdom restored again to Israel will be the New Heavens and the New Earth; and “the former (Mosaic) shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of YAHWEH, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith YAHWEH; for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea" (Isa. 65:17–25; 11:9).

2. The New Heaven and New Earth

"And I saw a New Heaven and a New Earth, and the Sea is no more".

The reason given why a New Heaven and a New Earth are introduced is "because the Former Heaven and the Former Earth had passed away". The Millennial Constitution of the World, as may be perceived from Isa. 65, is not perfect. It will be a great advance upon both the old Mosaic, and the Times of the Gentiles; but it will fall far short of the constitution and order of things *beyond* the Thousand Years.

We learn this from Paul in his reference to the visions and revelations granted to him, as it would seem, for his own exclusive benefit, for he would not, could not, or might not, communicate what he had seen and heard to others (2 Cor. 12:1). Speaking of himself, he says, "I have known a man in Christ fourteen years ago (whether in body, I know not; or without the body, I know not: the Deity knew), such an one suddenly transported unto a THIRD HEAVEN. I have known such a man, that had been transported in the PARADISE, and had heard secret things, which it is not lawful for the man to utter". This *third* heaven, or paradise in full manifestation, is John's New Heaven and New Earth, in which "there is no more sea". In the "Former Earth" which passes away, there is sin, and generation, and death; and because of the existence of sin, and flesh and blood, and death, there are mediatorship, and priesthood, and ruling with an iron rod, in the "Former Heaven". These things are not to continue permanently. Sin, which is the transgression of law, must be wholly and finally suppressed; flesh and blood must be exterminated from the earth; disease and death, which are "the wages of sin," abolished; mediatorship, and priesthood, necessary in the offering to the Deity of gifts and sacrifices for the sins of the erring and the ignorant (Heb. 5:1, 2) "delivered up to the Father;" and religion, which is a Divinely appointed remedy for an existing breach between the creature and the Creator, superseded, as having answered its purpose, and being therefore no longer necessary. All these things pertaining to the former, or Millennial, Heaven and Earth, John saw had "passed away". In the final annihilation of the Devil by the judicial fire of the Deity in the destruction of the postmillennial Gog and Magog rebellion against the government of the Saints, the bruising of the Serpent's Head by the Woman's Seed, is consummated. Henceforth, the earth, not burnt up, but perfected, and rendered the paradisaic arena of all the unutterable joys and beauties and ecstatic things beheld and heard of Paul, becomes a fitting habitation of Deity in unmediatorial intimacy with the humblest of mankind; for then the Father will be "the all things in all men".

How truly great, then, is the voice John heard out of the heaven, saying, "Behold the tabernacle of the Deity with men, and he will dwell with them; and they shall be his peoples, and the Deity himself will be with them, their Deity". They shall all of them be Divine people, like to the Saints then the rulers of the nations for the past thousand years. Having come forth from the graves, they become, together with the living who suffered not themselves to be deceived by the Devil and Satan, and seduced from their allegiance to the King of kings, in the Gog and Magog revolt, the postmillennial harvest of the dead and living, of which Jesus and his Brethren are the Firstfruits. "The Rest of the Dead" being thus added to these, the whole number given by the Father to the Son, is complete. "And the Deity shall wipe away

every tear from their eyes and there shall be no more death; nor shall there be sorrow nor crying, nor pain any more: for the former things have passed away”. “And there shall be no more curse” (ch. 22:3). Such is the consummation of the Divine purpose in the creation of the heavens and the earth. He formed it to be inhabited (Isa. 45:18): to be a tabernacle for Himself with men. He could, had it pleased Him, have created it perfect, and filled with immortal inhabitants, at the beginning. To have done this would have prevented all the crime and misery that blot and crimson the record of the past; but then the world would have been a characterless automaton; and unfit for association with the Governor of the Universe, whose attributes are moral, as well as intellectual and potential. He desired a society for our planet consisting of tried and faithful friends, such as Abraham, who loved Him better than his dearest son. He proposed to develop it upon the principle of *belief in His promises and obedience under trial*; and to crown the whole with incorruptibility and life. Having prepared such a society as this, and concentrated it from all ages and generations into one glorious community, He would then put His hand to the final completion of its dwelling-place, as he declared to John, saying, “Behold, I make all things new”. When these true and faithful words are fulfilled, “IT IS DONE”. Everything is finished by the Alpha Spirit, Who began the work in the week of days: and, as the Omega Spirit, the Beginning and the End, completed it in the week of thousands of years. The invitation to a participation in the sublime inheritance is liberal, and worthy of Deity, who saith, “I will give to him that is thirsty of the fountain of the water of life freely. He that overcometh, shall inherit all things, and I will be Deity to him, and he shall be to me a son”.

3. No More Sea

“And THE SEA is no more”.

The sea referred to in this oracle is that Apocalyptic confluence of “many waters,” or “peoples, and multitudes, and nations, and tongues,” a restless, troubled sea, whose waters cast up mire and dirt (Isa. 57:20), out of which the dominions arose represented by the Beast with seven heads and ten horns, which was turned into “a Lake of Fire burning with brimstone”, when mingled with fire; and which became “before the throne, a sea transparent like to crystal” when the Saints stand upon it as conquerors, celebrating their victory over the beast and his Image, and over his sign, and the number of his name; and singing the song of Moses and the Lamb (ch. 4:6; 15:2). For a thousand years this sea of flesh and blood continues transparent as crystal, and unruffled by the tempests of human passion, ambition, and wickedness. In all this period the sea of nations is calm; and “every creature in the sea, saith, Blessing, and honor, and glory, and power, be to him that sitteth upon the throne, and unto the Lamb for the aions of the aions” (ch. 5:13). Being “blessed in Abraham and his Seed,” they have access to the healing leaves of the Tree of Life, which breathe forth an odor, or savor, of life unto life (2 Cor. 2:15, 16) by which multitudes of them “are being saved”—*ta ethne ton sozomenon* ch. 21:24; 22:2. But flesh and blood, or Sin’s flesh, is radically bad. When Paul subjected the nature he possessed in common with all the race of men, to an enlightened scrutiny, he declared that “in his flesh dwelt no good thing”. He felt that he bore about a loathsome, leprous, nature, which he styled “a vile body;” so that it caused him to exclaim, “O wretched man that I am! who shall deliver me from this body of death?” (Rom. 7:18, 24; Phil. 3:21). Such a nature is incurable. It is essentially turbulent, rebellious, and prone to evil; and can only be controlled by the power of Divine principles, or an iron despotism. When either of these are relaxed, it becomes presumptuous, and hostile to authority in doctrine and government. Nations that in the beginning of the Millennial Aion had been “joined to Yahweh and became his people,” will be represented in the end of that Aion, by a generation practically unacquainted with the

torment of the judgment hour, when their sea was mingled with fire. Seducers will arise among them, and lead them into revolt. This creates a crisis, in which flesh and blood nations are annihilated; and caused to cease for ever from the earth: whereby is at length fulfilled the saying addressed to Israel in Jer. 30:11, “though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee”. When this full end is made, the immortal inhabitants of the earth will be able to say, in the words of this prophecy, “the sea is no more”.

When the sea of nations, then, is made a full end of, but one nation remains the eternal occupant of the earth. Flesh and blood having been abolished in the destruction of “the last enemy Death,” that one nation must be a nation of immortals. It continues eternally a Body Politic under the sovereignty of the Lord Jesus Christ and the Saints; for the promise concerning him is, “He shall be great, and shall be called the Son of the Highest; and YAHWEH *Elohim* shall give unto him the throne of his father David; and *he shall reign over the House of Jacob for ever; and of his kingdom there shall be NO END*” (Luke 1:32, 33). David understood the promise made to him as well as to Mary in this sense; for YAHWEH said to him “I will make his throne as the days of the heavens. His throne shall endure as the sun before me, it shall be established for ever as the moon, and as a faithful witness in the heaven” (Psa. 89:29, 36, 37). Hence, the Body Politic will be an everlasting Israelitish kingdom, all the *subjects* of which will be incorruptible and deathless; and its Kings and Princes, the glorious immortals who had already twice conquered the world, and between their conquests, ruled it for a thousand years.

But, in view of this, what becomes of Paul’s saying in 1 Cor. 15:24, “then cometh the end, when Christ shall have delivered up the kingdom to the Deity, even the Father?” There is no contradiction between Paul, Gabriel, and David. The *delivering up* is in the sense of that “subjection,” or subordination, to the Father, implied in the abolition of Mediatorship. Hitherto, no one could have access to the Father, but through the Son; for “the Father judgeth no man, but hath committed all judgment to the Son; *because he is a son of man*” (John 5:22, 27). But, when “the sea is no more,” when there cease to be men of flesh and blood upon the earth, this reason ceases to have any force. The Father resumes His position of direct relation to all, seeing that he is then “the all things in all”, the dwellers upon earth, who are spirit, or consubstantial with Himself. The delivering up is the change of the constitution of things, made necessary by the destruction of the Devil and his works—the destruction of Sin’s flesh and all pertaining to it. If there had been no sin, there would have been no Mediatorship. Man could always have stood naked in the presence of his Maker without being ashamed. But when “the sea is no more,” the breach between the Deity and man is thoroughly and completely repaired; and the kingdom is placed under a new constitution, or heaven and earth, suited to the altered condition of the world. There being no more judgments to execute, nor gifts and sacrifices to offer for ignorant and erring mortals, the High Priesthood of the Melchisedec Order is vacated, and the priestly office of the Saints abolished; while pre-eminence of rank is continued to them and the Captain of their salvation, as long as the sun and the moon endure.

4. The Holy City, New Jerusalem

“And I John saw THE HOLY CITY, NEW JERUSALEM, descending from the Deity out of the heaven, having been prepared as a Bride who had been adorned for her husband”.

The apostle informs us in the ninth verse, that he was presented with a view of the Bride, the Lamb’s wife, that great city, the Holy Jerusalem, by “one of the seven angels having the seven vials full of the seven last plagues”. The reason of this reference to the vial-angels here, is because the manifestation of the Bride belongs to “the time of the dead” when they are judged, and the approved and chosen receive the reward. This is the time of the Bride’s adorning, and investment with the fine linen of incorruption,

clean and bright, in recompense according to her deeds. And as this adorning transpires at the coming of the Ancient of Days, which occurs under the outpouring of the vial upon the Euphratean Power in preparation of her way, that is, under the sixth; so it would be the sixth angel that shows John the bride. He is quite emphatic in stating what he saw; unusually so. He is not content to say, "I saw;" but he must say, "I John saw". And he may truly say this; for when the Bride is manifested in the time of the dead, he, John, the beloved disciple himself, will see her with his own eyes; for he will be one of her constituents in glory, as he was formerly "in tribulation and patience" (ch. 1:9).

The sixth angel, then, shows him the Bride. He hears his voice, saying to him, "Come hither! I will show to thee the Bride, the wife of the Lamb". And in obedience to this call, John will come forth from the house of death; and be carried away to see the Bride descending out of heaven from the Deity upon a great and high mountain. When he arrives in Teman, he will again behold the Lord Jesus, whom he last saw on Olivet; and before him a crowd gathered by the angels of his power "from the four winds, from one end of heaven to the other" (Matt. 24:31). This mixed multitude is not "the Great City, the Holy Jerusalem," although all the prophets and all the apostles, and all the saints, are there; for "there shall in no wise enter into it *any thing* unclean, and working abomination, and falsehood". The whole crowd, except "the living who remain," are recently emergent from the place of skulls, and bones, and corrupting carcasses; and therefore, from the necessity of the thing, are all "of the earth earthy," and consequently of an unclean nature or body, upon the principle that not one can bring a clean thing out of an unclean (Job 14:4). And beside this condition common to them all, there are many whose deeds in previous life will consign them to condemnation, to the sea mingled with fire, and to second death. Hence, a separation must be effected; and all deemed unworthy of the Holy Jerusalem, compelled to depart away.

And when they are gone, and "the called, and chosen, and faithful," continue as they were, they are still not the New and Holy Jerusalem; for this Great City is said to "descend from the Deity out of the heaven," not to ascend to the great and high mountain out of the earth. What then, is the solution of this mystery? If the approved and accepted saints be the Bride, and the New and Holy Jerusalem; and they by resurrection come out of the earth; how can the Great and Holy City be said to descend from the Deity out of heaven? If in coming forth from the graves, the prophets, apostles, and saints, all emerge thence immortal, perfect, and thoroughly furnished, ought not the Bride the Lamb's wife, to be styled the New Jerusalem ascending from the tomb? Upon what principle then, is it, that John declares, that he saw the Great City, the Holy Jerusalem descending from the Deity out of heaven?

In answer to this question, I remark, that the Holy Jerusalem is a spiritual body corporate; that is, it is a community of people, every one of whom is spirit, or an incorruptible, deathless, and powerful, individual. Their nature, or bodily substance, is clean, pure, holy, and divine: and it is such, because "it is born from above," *gegennemenon anothan*. That which is clean, pure, holy, and divine, is not produced from the earth; but, if the things produced from the dust become so, it must be made clean, pure, holy, and divine, by being born of the Spirit from above; and then the thing born, made, created, or developed, is properly and truly said to be "from heaven," or to "descend from the Deity out of the heaven."

This principle is taught in the conversation of Jesus with Nicodemus, and afterwards illustrated in his own person. "Except a man," saith he, "be born from above he cannot see the kingdom of the Deity". No; such a birth being wanting in his case, if he come forth from the grave, he will be cast into "the sea mingled with fire," and tormented in that fiery lake without rest day or night, to the beginning of the thousand years. He cannot become part of the New and Holy Jerusalem; nor enter into the kingdom of the Deity. Flesh and blood cannot inherit, or possess, that indestructible and incorruptible kingdom; but only that which hath been born out of spirit; for "that which hath been born out of Spirit is spirit."

therefore, said Jesus, “Marvel not that I said unto thee, Ye must be born from above. The Spirit breathes where he will, and thou hearest his voice; but thou hast not known whence he is come, and whither he goes away: so is every one that hath been born of the Spirit”—thou hast not known whence such an one cometh, nor whither he goes away (John 3:3–8).

This was true of all the Pharisees, and others like them, in regard to him whence these “heavenly things” proceeded. “I know,” said he, “whence I came, and whither I go away; but ye have not known whence I am come, and whither I go away” (John 8:14). That burning and shining light, John the Immerser, testified that the Bridegroom, his friend, who is superior to all, “cometh from above”—“from heaven” (John 3:31): and when he appeared, he said, “I came down from heaven to do the will of him who sent me” (John 6:33): and again, “No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man who is in the heaven” (John 3:13).

Now, upon the same principle that it could be said, that one “born of a woman, and made under the law,” who, during his life, never went further from Palestine than Egypt; died on the cross, was buried, and came forth thence on the third day—came down out of heaven, and was “the Lord from heaven”: upon this identical principle it can truly be affirmed, that “a multitude which no man can number,” thousands of men and women coming forth from the earth, and who had never visited any other planet of the universe; were seen, as the Bride the Lamb’s wife, the New, the Holy Jerusalem, the Great City, “descending from the Deity out of the heaven”.

But, what is the principle? It consists in the writing, stamping, impressing, or engraving, of the thing designed, upon the subject, or material, to be engraved, stamped, or impressed. The writer, or engraver, is the Seven-Horned and Seven-Eyed Spirit (ch. 4:5; 5:6) who “engraves the graving thereof” (Zech. 3:9). When the dead body prepared for the Spirit (Heb. 10:5) was restored to life, and had come forth from the sepulchre, the Spirit, “in a moment, in the twinkling of an eye,” engraved upon it, or impressed it with, every attribute necessary to constitute it “the Lord from the heaven”—He “made it both Lord and Christ”. The precious stone had come out of the earth, whence all precious stones also come; but it had to be cut, polished, embroidered, and adorned, to bring out all the beauties of which it was susceptible. This the Spirit effected in the operation of raising the risen body to consubstantiality with the Deity.

Now, it matters not whether it be one man to be made “the Lord from heaven,” or a countless multitude of earthborns to be made the Holy Jeusalem “descending from the Deity out of heaven”—the operation is the same. Every individual is subjected to a like polishing, embroidering, and adorning, as saith the Spirit who will do the work. “Him that overcometh,” saith he, “I will make a pillar in the Nave of my Deity, and he shall go no more out; and I will write upon him the Name of my Deity, and the Name of the City of my Deity, New Jerusalem, which cometh down out of heaven from my Deity; and my new Name” (ch. 3:12). To have the Name of Deity, the Name of the City, and the New Name, engraved or written upon one, is for such an one first to come into existence, and then, to become a constituent of the things engraved. He becomes one of the City of the Deity, New Jerusalem; and in the operation is married to the Spirit in so close and intimate a union, that he becomes one body, flesh, and bones, with the Spirit; so that all the earthiness and corruptibleness of his grave-body is “swallowed up of life;” it loses its similitude to the nature of the first Adam; and acquires “the heavenly image” of the Lord from heaven.

The prophets, apostles, and approved saints, having been all caused to exist incorruptible in being “clothed with their house from heaven” by the Spirit, are then regarded as the adorned bride, married to the Lamb, the Holy City, New Jerusalem, the Great City, “descending from the Deity out of heaven”. But, when John was carried away to see her, he saw her as “a city upon a hill”—upon “a great and high mountain”. When he became part of the New Jerusalem in Teman, she had not finished her descent. She

had not reached Mount Zion; for it had not then as yet been wrested from the Gentiles. But, Mount Zion is not “a great and high mountain;” the mountain of Yahweh’s house, however, established on the top of the mountains, and exalted above the hills, with all nations flowing unto it (Isa. 2:2) is both great and high. It is “a great mountain filling the whole earth;” and upon the top of this John saw the Great City, the Holy Jerusalem, then governing the world “with an iron rod,” while she was descending and after she had completed her descent from the Deity.

5. The Glory of the Deity

“The Holy Jerusalem descending from the Deity having THE GLORY OF THE DEITY”.

The glory of the Deity is the Spirit, who, in Zech. 2:5, 10, saith, “I will be unto Jerusalem a *wall of fire* round about, and the *Glory* in the midst of her. Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith Yahweh.”.

The brightness of this glory is very great; for “the city hath no need of the sun, nor of the moon, that they shine in it; for the glory of the Deity hath lightened it, and the lamp of it is the Lamb”. This connects the Lord Jesus with the glory, he being the slain element of the symbolic Lamb.

The bright splendor of the glory is likened to a most precious Jasper stone clear as crystal. A beautiful transparent cerulean gem is the symbol of the Spirit condensed into Spirit substance; and as it is the essential and heaven-descended principle of the city, whose builder and maker the Deity is, the wall of the city, and “the first foundation is a jasper”. In ch. 4:3, the Spirit-occupant of the throne is likened to a jasper. It is the Spirit-symbol, being of various hues, such as purple, cerulean, green.

6. The Great and High Wall

“And the Holy Jerusalem had A GREAT AND HIGH WALL”.

The Wall of the Great city is the most conspicuous element of it. It is representative of the Deity in federal relation to all the priests, lords and kings of whom it is composed; and the material of it, of His preciousness. That “wall” is used of persons in Scripture, is evident from these texts. “What shall we do for our sister in the day when she shall be spoken for? *If she be a wall*, we will build upon her a palace of silver. *I am a wall*; and my breasts like towers: then was I in his eyes as one that found favor”. This is a Bride that hath found favor: and she is styled *a wall*.

Again, the Spirit said to Jeremiah, “I will make thee to this people *a fenced brazen wall*, and they shall fight against thee, but they shall not prevail”. Also, as quoted before, He styles himself *a wall of fire* round about Jerusalem. The Bride, then, composed of them who find favor in the resurrection-epoch, is a wall; and the structure of that wall is jasperlike spirit. The Yahweh-Spirit, as the wall of the legislative and executive body of the kingdom, encloses all its members; who, having been “baptised *into* the Name of the Father, and of the Son, and of the Holy Spirit,” are “*in* the Deity the Father, and *in* the Lord Jesus;” and being in him, “walk in him” faithfully and are born from above—are walled or enclosed in him with a wall so lofty and great in dignity and power, that nothing can enter within it that is not of the same structure intellectually, morally, and materially, as itself.

The relationship of the Lamb and the Bride in regard to the City Wall, will exemplify the idea of “no temple there”. The wall of a house or temple is the building itself; for no wall, no building—o Spirit, no New Jerusalem in “the time of the dead”. The mixed multitude of believers constitutionally *in* Christ, in the present evil world, are styled in Scripture, “the house of the Deity,” and “the temple of the Deity”.

“Know ye not,” saith Paul to the Corinthians in Christ, “that ye are the temple of the Deity, and that the Spirit of the Deity dwelleth among you?” “Ye are the building of the Deity;” but without the Lamb; that is to say, if not *built into him*, they were neither house, temple, nor builded wall. Naturally, they were separate and distinct crude elements, like unconnected stones accumulated for building purposes. While thus they were neither wall nor temple. But when cut and polished, and built in by the Spirit, through Paul, as “a wise master builder;” that is constituted the righteousness of the Deity in Christ, “who became to them “wisdom, and righteousness, and sanctification, and redemption,” they became “One Body,” having him for their head and therefore one wall, one temple, and one building with, and inseparable from, him. This being so, such a society needs no temple being itself a temple. This, however, is not to say that there is no temple in the architectural Jerusalem at the time. Jerusalem in the hands of the Turks, though it should be utterly demolished, and rebuilt from the foundation, would not therefore be “Jerusalem above, the mother of us all,” or the New and Holy Jerusalem. The angel is not speaking to John of things unsymbolical and pertaining to men in mortal flesh; but of saints immortalized and glorified. Ezekiel in treating of the temple speaks of the unfigurative, which mortals will help to build (Zech. 6:15), and which become symbols in the construction of the Apocalypse. The temple he treats of is the house of prayer for Israel and the nations; but the Apocalyptic temple constituted of the Lamb and his Wife, both in the Deity, is for them who are “pillars in it, and shall no more go out”.

7. The Twelve Gates of Pearl

“And the Wall hath TWELVE GATES: each one of the gates severally was one pearl”.

As many pearls as Gates—twelve; and at each gate an angel; upon each pearl, a name inscribed of one of the tribes of the Commonwealth of Israel: and three of the twelve gates on each side of the city, situated foursquare.

The twelve gates in the wall are the gates of entrance into the city from the east, north, south, and west, from whence are gathered all upon whom the Name of the City is engraved by the Spirit. The names written upon the pearls, show that the gates are representative of the tribes of the sons of Israel; and that, consequently, the members of the New Jerusalem community become such by adoption into the Commonwealth of Israel. Men must become “Jews inwardly,” “Israelites indeed,” to be citizens of “the Israel of the Deity”. At the twelve gates are twelve angels, indicating that messengers were at the gates to invite men to do the commandments of the Deity, “that they may enter in through the gates into the city” (ch. 22:14). These angels at the gates represent “*the Spirit and the Bride*” who “*say Come;*” together with those who understand, being the constituents of the Bride. They invite all who are athirst and all who are willing; saying, “Let him that is athirst, Come. And whosoever will, let him take the water of life freely”. These are the commissioned angels of the gates of the city—faithful members of the bride in all ages and generations who are able to teach others “the truth as it is in Jesus”. They are in this passage, ch. 22:17, commissioned by the Jasper Light to turn men from darkness, and to invite to enter as heirs of the kingdom and glory of the Deity. This they do by preaching the gospel of the kingdom “for the obedience of faith;” by which obedience a people are separated from “all nations, and kindreds, and peoples, and tongues;” and adopted as citizens of the Commonwealth of Israel, in the national hope of that remarkable and favored people. They thus become part of the Israel, styled by Paul “the Israel of the Deity;” which in its glorified state, with the King of kings in the midst of them, was displayed in vision descending from the Deity to Mount Zion, as already explained.

In all the Divine arrangements, the principle laid down in 1 Cor. 15:46, is always observed in regard to the natural and the spiritual—“that is not first which is spiritual, but that which is natural; and

afterward that which is spiritual". This order of development obtains in regard to "the Heavens and Earth" body, kingdom, world, commonwealth, resurrection, bride, holy city, New Jerusalem, and so forth. The natural is the basis of the spiritual. If there had been no natural sons of Jacob, there would have been no Hebrew Commonwealth of natural citizens; and no natural commonwealth, there would be no spiritual one, or New Jerusalem. There is, therefore, a reality in the twelve sons of the patriarch being set forth as the gates of the city, or polity, as indicated by their names having been inscribed upon the pearls, as they had previously been upon the precious stones of Aaron's breastplate. All who "enter in through the gates into the city" are the sons of Abraham, Isaac, and Jacob by adoption through Christ, so that the names upon the twelve pearls are as much the names of the glorified saints, as of the twelve men who originally bore them. The names on the pearls represent the "144,000 of all the tribes of the children of Israel" (ch. 7:4) become "Israelites indeed" by that which is sealed upon them, first, *doctrinally*, in the present state; and afterwards, *bodily*, in the epoch of resurrection.

The Pearl As A Symbol

Pearls are most appropriate as symbols of the Redeemed. They are found in the depths of the ocean, hidden away from human sight until their "graves" (the oyster shells) are opened, and they are brought into view. The Redeemed are also "hidden away" in the depths of the sea of nations (Isa. 57:20), or in their graves. Pearls are very precious for not more than one mussel in a hundred holds one. They are formed in the oyster by a grain of sand acting as an irritant, and so forming a nucleus. The oyster coats this with a nacreous substance which hardens to form the coating of a pearl. So it is "through much tribulation", or pressure, as the word signifies, that the Redeemed develop characters fit for the Kingdom of God (Acts 14:22). But the pearl must be brought to the light before its full beauty will be revealed. Its outer coating must be peeled away, and its full lustre revealed by the light of the sun. The Redeemed, in fulfilment of the symbol, must shed their coats of flesh, and be clothed with divine nature, thereby shining forth with the reflected light of the Sun of Righteousness (2 Cor. 5:2-4; Mal. 4:2; 2 Thess. 1:10). The trouble that human "pearls" experience is as necessary for their development, as the irritant is for the pearl itself. It is claimed that one of the motives which impelled Caesar to attempt the conquest of Britain was the fame of its pearl-fisheries, for among precious stones the pearl was held in highest rank. In Latin they are given the name of *unio* (unity), expressing unity in diversity, for it is said, no two are found exactly alike. Shakespeare used the term *union* for *pearl* in Hamlet, Act 5, Sc. 2.—*Publishers*.

8. The Twelve Foundations

"And the wall of the city had TWELVE FOUNDATIONS; and on them the Names of THE TWELVE APOSTLES of the Lamb".

The names upon the foundation-stones of the city wall, indicate that each stone is representative of an apostle, as a foundation-element of the New Jerusalem Body Politic. Each of these great polished gems, or precious "living stones", would be beautiful alone; but how much more beautiful when decorated, embellished, or adorned, by all manner of precious stones beside. The significance of this symbol is expressed in Paul's words to them in Thessalonica whom he had been instrumental in "sealing in their foreheads," and had brought into fellow-citizenship with the saints of Israel. "What," saith he, "is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Christ in his presence? Ye are our glory and joy" (1 Thess. 2:19, 20). They were not "wood, hay, and stubble," but "gold, and silver, and precious stones". Such destructible materials as wood, hay, and stubble; or ignoble vessels of wood and earth, are useless; and unfit for incorporation in the glorified Bride of the Lamb; it is only those who can stand fire "in a day of Inspection," *en hemera episkopes*, who will find themselves

the “stones of fire” by which she is adorned for her Divine husband. Such were many, not all, of the apostles’ converts to the faith. They will rejoice together in the presence of Christ, the Jasper Light and Wall of the great city; and those who have been brought to the obedience of the faith by an apostle, or by the apostolic teaching, and are declared worthy in the day of fiery revelation (1 Cor. 3:13); will be to an apostle foundation gem of sparkling glory the garnishment of precious stones upon the foundations of the city.

The elements of the wall, and the precious gems, are built upon the jewels (Mal. 3:17) of the foundation. The reality incorporated into this symbol is found in the words—“Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner; *in whom all the building* fitly framed together groweth into *a holy temple* in the Lord; *in whom ye also are builded together* for a habitation of the Deity *through the Spirit*,” which Spirit, in the Holy Jerusalem Association of the Saints, issues from the Deity out of heaven, and flows through every member of it, as “a pure river of water of life, clear as crystal”

9. The Measurement of the City

“And he that spake with me, had a Golden Reed, that he might measure the city, and its gates, and its wall”.

When John was commanded by an angel to measure the temple, the altar, and the worshippers therein, the measuring reed given to him was “like to a rod,” the symbol of affliction and down-treading to the Holy City by the Gentiles of the unmeasured court, for the long period measured by it, and now happily soon to expire (ch. 11:1, 2). But in the measurement of the Holy City, when the down-treading is no more, the measurer is not a man in the flesh, but an angel; nor is his measuring reed, a rod of affliction, but *a reed of gold*. This is the most precious of metals, and symbolical of the most precious things pertaining to the saints. But the gold of the city is more precious than the finest and purest gold current among men, for “the city is pure gold, like to clear crystal;” and “the Broadway of the city is pure gold, as it were transparent crystal”. The gold of the reed is no exception, nor anywise inferior to the gold of the city. Whatever is measured by it has attained to the fullness of perfection, both of magnitude, number, structure, and intellectual and moral attributes. “The Almighty shall be thy gold, and treasures of silver to thee”. This will be practically illustrated when the saints, inspected and approved at the judgment seat, are born of Spirit from above—the transmutation of a baser metal into gold.

The city is like the breastplate of righteousness worn by Aaron in the Most Holy, “four square”. Each side of the square was measured at 12,000 furlongs, or 1500 miles, giving 6000 miles for the four sides. But the height of the city is equal to its length; or 1500 miles high. The city is therefore a cube, or six-sided—the top the bottom and the four sides. The measure of the wall is 144 cubits, which include the length, breadth and height. Now, if the foursquare of the city be divided into equal square parts, it will be found to contain 144. Each of these gives an area 1000 furlongs long, and 1000 furlongs broad; and in the numerical symbol of the city stands for a 1000 citizens; or in the whole “broadway,” 144,000.

And this is “*the measure of a man that is of an angel?*” But, of what man, or angel? Of that man John describes symbolically in ch. 1:13–16, “whose voice was as the sound of many waters,” because he is constituted of “the redeemed out of every kindred, and tongue, and people, and nation” (ch. 5:9). Every child is familiar with thirty millions of British in the person of the figurative John Bull; or the same number of Americans, in that of Uncle Sam. If these were measured, they would stand miles high, and be proportionately bulky. Now the man of the golden reed, the Son of Man, is a cube of 144 cubits; and is representative of “a multitude no man can number,” all of whom are incorruptible and deathless, and therefore golden, as it were transparent crystal, and without fault before the throne. He is

representative of the “*holy nation*,” to which the kingdom taken from the chief priests and pharisees shall be given, that it may, bring forth the fruits thereof (Matt. 21:43; 1 Pet. 2:9). This cubical man of 144 cubits is the same Paul alludes to in Eph. 4:13, saying to the saints, “till WE all come into the unity of the faith, and of the knowledge of the Son of the Deity, into A PERFECT MAN, into *a measure of the stature* of the fulness of the Christ”. From this it may be seen, that the perfect man is constituted of the saints, and that his stature is measured. John gives us his measure in bulk and height, which he attains in the resurrection epoch, when “the fulness of the Christ” is manifested in the Bride the wife of the Lamb.

The measurements of the New Jerusalem describe it as a perfect cube. The very size of it (Rev. 21:16) precludes it from being a literal city; every detail of the description illustrating a spiritual aspect of the multitudinous Christ, and, in fact, it is the Lamb’s Bride (v. 9). For example, her light is “like a jasper stone, clear as crystal” (v. 11), which stone is also representative of Christ (Rev. 4:3). Verse 12 declares: “the length and the breadth and the height of it are equal”, so that the city formed a cube of twelve thousand furlongs (or 6000 miles). This is obviously symbolical. The Most Holy was also cubical in shape (1 Kings 6:20), and as such foreshadowed the perfection of God manifestation. Paul describes the love of God as a perfect cube (Eph. 3:17–20), and this perfect love will be manifested when the Lamb’s Bride is revealed in all her beauty and glory. The ground area or surface of the New Jerusalem cube is divisible into 144 equal parts of one thousand furlongs each pointing to the symbolic number of its citizens which comprise the component parts of the symbolic city (Rev. 7:4; 14:1). Further details of the exposition are outlined in *The Christadelphian Expositor* relating to *The Apocalypse Epitomised—Publishers*.

But the measure of the man is also said to be the “measure of an angel”. The man and the angel are the same; for when the man is perfected, he is a holy nation of citizens “equal to the angels”. Besides this, the perfect man is heaven-descended, whence he is commissioned to execute the judgment written against Babylon, the Beast, and False Prophet. He is therefore, an Angel-Man, now with “a rainbow upon his head” (ch. 10:1), elsewhere wearing a golden crown, and a sharp sickle in his hand (ch. 14:14); again descending from heaven with great power (ch. 18:1); then standing in the sun (ch. 19:17); and again, he is seen with the key of the abyss, and a great chain (ch. 20:1). The stature of this mighty angel is 144 cubits, and his symbolical numerical contents, 144,000 of all the tribes of the children of the Israel of the Deity (ch. 7:4; 14:1).

10. The Kings of the Earth

“And the Kings of the Earth bring their glory and honor into it”.

The Spirit’s cubical wife of 144 cubits is the Imperial Governess of the nations for a thousand years. She descends from heaven in the manner explained; and every one of her heavenly constituents is a king and a priest of the Deity—“they shall be priests of the Deity and of the Christ, and shall reign with him a thousand years” (ch. 20:6); “and they shall see his face; and his Name shall be in their foreheads. And there shall be no night there; and they need no candle nor light of the sun; for YAHWEH ELOHIM giveth them light; and they shall reign for the Aions of the Aions,” or the thousand years (ch. 22:5). The darkness and the light are the same to them (Psa. 139:12); for they are no longer flesh and blood, or earthy bodies, but Spirit, because “born from above”. Hence, there can be no night to them; for they will be the cloud and smoke by day, and the shining of a flaming fire by night, treated by the Spirit upon every dwelling place of Mount Zion, and upon her assemblies (Isa. 4:5).

They are a new race of kings of the earth. Before their manifestation as the Sons of the Deity, the nations never beheld such kings. They will be “kings by the grace of God,” and ruling “by Divine right,” and asking no favors of mankind. They are “the kings from the risings” of the Sun of Righteousness, to prepare whose way the great Euphratean Power, once the terror of Babylon’s kings and nations, has been drying up (ch. 16:12). When they shall appear upon the theatre of humanity, the reigning kings of Europe will make war upon them; because they proclaim themselves to be the sole and rightful sovereigns of the earth saying to their Great Captain, “Thou wast slain, and hast redeemed us for the Deity by thy blood out of every kindred, and tongue, and people, and nation; and hast made us for our Deity kings and priests; and we shall reign upon the earth” (ch. 5:9, 10). Such a song as this sung in the ears of the reigning monarchs of the world will madden them to fury; and they will lead out all their hosts to battle against them in the vain hope of their destruction. But the kings by Divine right will prevail over, and exterminate them (ch. 17:14; 19:19–21); for “all kings shall fall down before him; all nations shall serve him” (Psa. 72:11).

Having then, destroyed the old race of kings, “them who destroy the earth” (ch. 11:18), the kingdoms of the world are transferred to the New and Holy Jerusalem. Her royal constituents become “the kings of the earth”, according to the promise of the Spirit, saying, “he that overcometh, and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with an iron rod; even as I received of my Father” (ch. 2:26). Their glory and honor, and the glory and honor of the nations they have acquired by conquest, become tributary to the New Jerusalem; for these new kings, and the Great and Holy City, are the same. They are Zion’s kings, and their throne of empire is the architectural Jerusalem on Mount Zion, where David reigned. For this now desolate, captive, widowed, and barren city, they have a special and unfailing affection. Even now their words are, “If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy” (Psa. 137:5). But, when the day of their glory, honor, and power, is revealed, they show their affection in their policy towards her. They deliver her from her captivity under Gog; and, as the kings her nursing fathers, and their queens her nursing mothers, compel the Gentiles to bow down to her with face toward the earth, and to lick up the dust of her feet (Isa. 49:23).

With Jerusalem redeemed, and the glorified saints enthroned within her walls as the Kings of the Earth, “the abundance of the sea shall be turned to her, and the wealth of the nations shall come unto her. Her gates shall be open continually; they shall not be shut day nor night; that they may bring into her the wealth of the nations, and that their kings may be brought: for the nation and kingdom that will not serve her shall perish. Her officers shall be peace, and her exactors righteousness; her walls Salvation, and her gates Praise. Her sun shall no more go down; neither shall her moon withdraw herself; for YAHWEH shall be her everlasting light and the days of her mourning shall be ended” (Isa. 60).

CHAPTER 22

TRANSLATION

1. And he showed to me a pure stream of water of life, clear as crystal, flowing out from the throne of the Deity and of the Lamb.

2. In the midst of its broad space, and on each side of the stream, was a wood of life producing twelve fruits, through one month, yielding its separate fruit: and the leaves of the wood *were* for the

healing of the nations.

3. And there shall no more be any curse: but the throne of the Deity and of the Lamb shall be in it; and his servants shall serve him. 4. And they shall see his face, and his name shall be upon their foreheads.

5. And there shall be no night there: and they shall have no need of a lamp and light of the sun: for YAHWEH *Elohim* illuminates them: and they shall reign for the Aions of the Aions.

6. AND he said to me, these words *are* faithful and true: and YAHWEH *Elohim* of the holy prophets sent his angel to show to his servants the things which must come to pass with speed.

7. Behold I come suddenly. Blessed is he that keepeth the sayings of the prophecy of this book.

8. And I, John, am seeing and hearing these things. And when I had heard and seen, I fell down to do homage before the feet of the angel showing these things to me.

9. And he saith to me, See *thou do it*: not for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book: do homage to the Deity.

10. And he saith to me, Seal not the sayings of the prophecy of this book; for the time is near.

11. He that is unjust, let him be unjust now, and he that is filthy, let him be filthy now; and he that is righteous, let him be righteous now; and he that is holy, let him be holy now.

12. And behold, I come suddenly, and my reward is with me, to render to every one as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed *are* they who do his commandments, that their fight may be upon the wood of the life, and they may enter in to the gates into the city.

15. But without *are* the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and inventeth falsehood.

16. I, Jesus, have sent my angel to testify to you these things for the ecclesias. I am the Root and the Offspring of David, the bright and Morning Star.

17. And the Spirit and the Bride say, Come: and he that heareth, let him say, Come; and he that is thirsty, let him come, and he that will, let him take the water of life freely.

18. For I testify to every one hearing the sayings of the prophecy of this book: If any one add to these things, the Deity will add upon him the plagues which have been written in this book. 19. And if any one take away from the sayings of the book of this prophecy, the Deity will take away his part from the Book of the Life, and out of the Holy City, and the things which have been written in this book.

20. He who testifieth these things, saith, Yea, I come suddenly.

Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with all of you. Amen.

Illustration of Temple

The final chapter of *The Apocalypse* completes the description of the New Jerusalem, and then concludes with a personal message from Christ, and a response from John in Patmos. The first six verses describe the river of life which John observes proceeding out of the throne of the Holy City.

What follows is exhortation and warning: an exhortation to understand and apply the principles set forth in *The Apocalypse*, and a stern warning against minimising the importance, meaning or effect of the revelation given. The book concludes with a prayer and a benediction; thus fittingly bringing to an end the wonderful revelation from heaven that we call "The Holy Bible".

The final chapters provide a description of the New Jerusalem which is based upon the literal Temple as described by Ezekiel in his closing chapters. There will be a literal and a figurative Temple in the age to come; the former

served by the immortal priests the sons of Zadok (or antitypical Melchizedek class) for the edification of humanity. For further information regarding the Temple and worship of the Age to come, see *The Temple of Ezekiel's Prophecy* by Henry Sulley—Publishers.

1. The Water of Life

“And he shewed to me a pure stream of water of life, clear as crystal, flowing out from the throne of the Deity and of the Lamb”

In the things communicated to Ezekiel by the Spirit of Christ, he saw much that he could not discern, or penetrate to the bottom of, from a lack, common to all the prophets, of what Paul terms “spiritual understanding”, in Col. 1:9. They prophesied of the grace and truth to come through Jesus Christ, and inquired and searched diligently to find out, if possible, what the Spirit signified by the things they were commanded to write; but they were informed, that it was not for their special information that what they saw and heard was made known to them; but that they ministered as prophets the things they wrote concerning “the sufferings of the Christ, and *the glory that should follow*,” for the use of those to whom the Gospel of the Kingdom should afterwards be preached by the apostles and the bride; into which things the angels desire to look (John 1:17; 1 Pet. 1:10, 12).

Among the things pertaining to “the glory that should follow,” Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the Altar, and from under it they came. From thence, they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward: and were measured by the angel from the brink 4000 cubits, or four separate measurements, representative of *a square*. He was informed, that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the Great Sea; while the other half of the stream flows into the hinder, or Mediterranean, sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of waters as the Hudson or the Thames. We can see, how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. 14:4) into the Jordan and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe, and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favorable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans, and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in His ways, and to keep the Feast of Tabernacles (Isa. 2:3; Zech. 14:16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all the waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordan has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible

containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was Apocalyptically exhibited to John in the present chapter.

Ezekiel saw and described the temple which Zechariah says, far off peoples shall come and build (ch. 6:15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioth shall find acceptance (ch. 56:7; 60:7). This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem, "John saw no temple therein; because YAHWEH ELOHIM, all-powerful, and the Lamb are the temple of it". The Eternal Spirit embodied in the Saints are the temple in the highest sense; and the Most Holy Priesthood, the Seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states—without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is his Almighty power, or Spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself. "Look upon Zion, the city of our solemnities; thine eye shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down: but there the glorious YAHWEH will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20, 21). In this the place, the rivers, and the streams, stand for YAHWEH and his power.

That the water of life represents the Spirit in all its relations and effects, is evident from the words of Jesus in John 7:37–39: "if any man thirst," saith he, "let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his body shall flow rivers of living water. This spake he," adds John, "of the Spirit which they that believe on him should receive; for Holy Spirit was not yet given, because Jesus had not yet been glorified". A stream of this pure, transparent water of life was poured out upon the apostles on the Day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now, people have so much Holy Spirit in them as they have of the words and ideas of the Deity understood, affectionately believed, and obeyed (John 6:63). But, when the time of the great Pentecostian outflow of Holy Spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring Spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life". Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of YAHWEH the fountain of living waters, shall cover the earth as the waters cover the sea (Isa. 45:8).

2. The Wood of the Life

"In the midst of the Broadspace of the City, and on each side of the stream was a WOOD OF LIFE".

The Broadspace of the New Jerusalem is the four-square area within the Wall. We read of no rows of habitations dividing the intramural space into avenues, and streets, broad or narrow. The Broadspace

is constituted of all “the wise” who shine as the brightness of the firmament; and of “the stars” who have turned many to righteousness (Dan. 12:3): in other words, of “the general assembly—ecclesia of the Firstborns—spirits of just ones who have been made perfect” (Heb. 12:23). To him, then, who believes the things concerning the kingdom of the Deity, and the name of Jesus Anointed,” and has therefore been immersed (Acts 8:12), and thenceforth, “by a patient continuance in well-doing, seeks for glory, and honor, and incorruptibility” (Rom. 2:7): and thus overcomes the world—“to him,” saith the Spirit, “I will give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity” (ch. 2:7).

This passage taken in connection with ch. 22:2, shows, that the New Jerusalem is identical with “the Paradise of the Deity,” in the corporate sense of the phrase. Every individual of the Bride adorned, upon whom hath been engraved “the Name of the City of the Deity, New Jerusalem,” is therefore a constituent of His Paradise in the territorial Paradise of the Holy Land. Hence, in Cant. 4:12, “a Paradeisos, or Paradaïs, is my sister Spouse; a spring shut up, a fountain sealed. A fountain of gardens, a well of living waters, and streams from Lebanon”. In this Bridal Garden of the Deity is planted the evergreen, and aromatic, and fruitbearing, trees of THE WOOD OF THE LIFE that shall never end.

The reader will perceive that I have rendered *xulon zoes*, which in the English Version, is expressed by the phrase, *the Tree of Life*, by the words *a Wood of Life*. The sound of this form of words is not so euphonious, but it is more in harmony with the mind of the Spirit, as will appear from what follows. In the Apocalypse there are two Greek words, *xulon* and *dendron*, which are both rendered *tree* in the E.V., but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate *xulon* by “*tree*,” involves one in a difficulty from which there is no satisfactory extrication. If *xulon* be rendered “*tree*”, the difficulty is, *how a tree can be at one and the same time on both sides of a river*. The difficulty, however, vanishes in rendering *xulon* by the word *wood*. A wood may be *enteuthen kai enteuthen*, “on this side and the other,” or “on each side” of a river, and yet be *one wood*; a singular noun of multitude, or plurality, which harmonizes with the structure of other Apocalyptic symbols, which are formed upon the principle of *many in one*; as many sons of men in One Son of Man; many emperors in One Head of the Beast; many clerical orders in One False Prophet; and many *dendra*, or *trees*, in One *xulon*, or Wood.

The word *dendron*, “a tree,” occurs in Rev. 7:1, 3; 8:7; 9:4, and is so rendered there correctly enough; but in ch. 2:7; 22:2, 14, “tree,” in the E.V. is, in the Greek, *xulon*; and in ch. 18:12, it is also *xulon* twice, but in both instances rendered by the E.V. *wood*; as “thyine wood,” and “precious wood”.

It may be remarked, that while *dendron*, in the singular, only represents *one tree*, the word *xulon*, in the singular, may represent a plurality; as “they made their feet fast, *eis to xulon*, in the stocks”. In short, the matter of all trees is used symbolically for any number of individual trees—one material, or *xulon*, typical of a whole forest, or aggregation of *dendra*.

But, I need add no more here upon the wood of life, which is the Great Wood of the many choice trees of righteousness planted by YAHWEH in his divine garden. By referring to pp. 208–218, of Vol. 1 of this work, the reader will find what might otherwise have been continued here. But, I do not wish him to be put to the necessity of paying twice for the same matter. If he possess the first volume he can refer to it, and read; which will save me time and labor, and himself expense.

3. The Leaves of the Wood

“And THE LEAVES of the Wood were for the healing of the nations”.

The wood produced fruit and leaves. A tree without fruit may be very beautiful to look at, but would not be life-sustaining; and a tree without leaves would be dead, or in the winter of its existence. A wood of

trees producing fruit every month, or all the year round; and covered with beautiful unfading leaves: or in the words of Solomon, “an orchard of pomegranates with pleasant fruits; cypress with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices”—is a soul-inspiring symbol of the outflowing, fragrant, genial, and happifying, influences of the New Jerusalem Paradise in the healing principles brought to bear upon the nations in its administration of the affairs of the subjected world.

The leaves of a tree are the lungs, or breathing organs, of the tree or plant. The Wood of life, vitalized by the living water of the Spirit, symbolizing the incorruptible and immortal, and most holy hosts of the new heavens, in the aggregate; the Leaves of the Wood, like the Eyes of the Four Living Ones, are the individual saints in particular; in other words, each particular leaf is a saint-constituent of the Divine institution, through which the Spirit breathes when and where He pleases. When the earnest of the spirit was shed forth, the Spirit breathed upon the 3000 Pentecostians through the apostles, the leaf-bearing and fruitbearing branches of the true vine. The report of the wonderful works of the Deity they heard in their own tongues (Acts 2:8, 11), was the breathing of the Spirit, which by the doctrine enumerated *healed* them of their ignorance and moral degradation. “He breathes where he pleases”. He breathed in Jerusalem of old; he will breathe thence anew; not upon a few thousand Jews only, and through twelve men of Israel; but through “a great multitude which no man can number,” upon all the millennial nations of the earth; so that as a consequence, “the knowledge of the glory of YAHWEH shall fill the earth, as the waters cover the sea”. Then shall the healed nations confess, saying, “Surely, our fathers have inherited lies, vanity, and things wherein there is no profit”.

That a *leaf*, when used metaphorically in scripture, signifies a person, will appear from the following texts. Job, in his reasoning with the Deity concerning his hapless condition, says, “Wherefore holdest thou me for thine enemy? Wilt thou break a *leaf* driven to and fro?” Again; Isaiah addressing the transgressors in Israel who practised idolatrous rites in gardens, and under Druidical Oaks therein, saith to them collectively, “Ye shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. For ye shall be as an *oak whose leaf fadeth*, and as a *Garden that hath no water*”. In this, Israel, apostate in church and state, is likened to a withered oak, and a parched up garden; a similitude the very opposite to that of the New Jerusalem Paradise, where, as we have seen, the Divine Government of their nation is likened to a Wood of “every tree that is pleasant to the sight, and good for food;” and to a well-watered garden. The dried leaves of Israel’s withered oak have done nothing for the nations, which are unhealed to this day; and will so remain for ever, unless their olive tree do “blossom and bud, and fill the face of the world with fruit”.

The kingdom of men under the Chaldean dynasty of Nebuchadnezzar is thus likened to “a tree in the midst of the earth, whose altitude was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the *leaves* thereof were fair, and the *fruit* thereof much, and on it meat for all; the beasts of the field have shadow under it, and the fowls of the heaven dwelt in the boughs of it, and all flesh was fed of it”. In showing what this signified, Daniel told the king that it represented his power which had “grown and become strong; for,” saith he, “thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth”. The tree was hewn down. Its fall represented the king’s fall from the throne. The *fair leaves* of the tree shaken off, were the nobles and dignitaries of the kingdom detached from all political connection with Nebuchadnezzar during the seven years of his insanity.

To eat of the wood of life is to become one of its trees, or one of the leaves of it; and to partake constitutionally, therefore, of that nourishment which rises from the root through the stem and branches thereof. This life-sustaining and invigorating principle is the pure stream issuing from the throne, and maintains it in everlasting freshness and beauty. David, speaking of the blessed of the Father, says, “He

shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not fade: and whatsoever he doeth shall prosper". Human Government is a blasted and withering oak, but the New Jerusalem Evergreen of the kingdom when grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. The birds of the heaven are the chiefs of the nations, whose subjects seek its fruit from one new moon to another, ministered to them by its Healing Leaves for their salvation.

Blessedness and saving health is promised unto all nations. The leaves of the wood are the medicine of their cure. Naturally, there are powerful medicinal properties in leaves: but none so powerful and efficacious as in the Leaves of the Wood for the healing of the nations. Only think, what a wonderful enlightening, purging, and healing property there must be in leaves that can cure ignorant and bigoted papists, protestants, Mohammedans, Hindoos, and such like, of all their superstitions and abominations, clothe them in a right mind, and cause them to say in their convalescence, "Come, and let us go up to the mountain of YAHWEH, to the House of the Elohim of Jacob; and *he will teach us of his ways*"—He who is the Life of the Wood and Water of Paradise. He will then produce, or reveal knowledge, pertaining to "his ways," which knowledge will be exhibited in "the law", and in "the word" that are to go forth from Zion and Jerusalem. The law and the word of the Spirit will issue from the throne through the Healing Leaves at duly appointed times, or "from one New Moon to another, and from one Sabbath to another" (Isa. 66:23). The "twelve fruits of the wood of life" are the knowledge of good tending to life, being made known, and fed upon, in all the year. Fruit is any thing produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year's twelve shall strangers present themselves in Jerusalem for instruction, and "from one Sabbath to another". The living water through the wood *produces* the healing knowledge, the leaves *yield* it to the nations, according to the administrative institutions of the new Millennial constitution and order of things.

4. No More Curse

"And there shall NO MORE BE ANY CURSE: but the throne of the Deity and of the Lamb shall be in it".

The conclusion of the whole matter is that there shall be no more any curse upon the earth and upon them who inhabit it. The Eternal Wisdom and Power did not create the world that it might be forever under a curse. A curse is only an incidental occurrence, or casualty, in the Divine purpose; which was to erect a splendid habitation here fit for Him to reside in; surrounded by neighbors, all of whom should be intelligent, wise, faithful, and affectionate, sons with whom He could freely associate and enjoy life. This was His ultimate purpose in Creation as He has revealed it in this wonderful prophecy given to the Anointed Jesus; and by him communicated to the servants of the Deity, through his beloved disciple in Patmos. What is a week's curse of seven thousand years compared with an eternity of blessedness to follow? The curse of this Millenary Week is a mere incident in the situation, turned to good account by the wisdom of Him who imposed it. The occasion of the curse was the transgression of the Divine law by the "very good" nature formed in and of the dust of the ground. "Cursed is the ground *for thy sake*; in sorrow shalt thou eat of it *all the days of thy life*; thorns also and thistles shall it bring forth *to thee*; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread *till thou return unto the ground*; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return". So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life.

To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely

new creation; the basis of which is a nature that neither has nor can transgress—that is, the Divine Nature. *All that comes out of the ground is cursed, and unclean*; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing Spirit: which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into Spirit. In such a removal of curse and uncleanness, a *higher nature* is developed, which is so clean and pure, that when it is indicated, it is represented by “fine linen, pure and bright,” or “white,” and “pure gold, transparent as crystal”. How infinitely inferior to this is the nature cursed! And is it to be doubted for a moment by any reasonable mind, that the transition from the accursed sin-nature, to the pure bright, golden and crystal-like, or Divine-Nature, is truly *an ascent to the Father*, who is Spirit? The new nature is the fine gold, precious stones, and pearls of the Holy City, developed in the “swallowing up” of the curse; so that, in relation to the saints, “there shall no more be any curse”. When they are transformed into the New-Jerusalem by the *energeia* (Phil. 3:21) or inworking power, that “descends from the Deity out of heaven,” there is to them entire freedom from everything pertaining to the curse. But this is not the case with the nations subjected to their iron, but righteous and blessed rule. These are under treatment for their accursed maladies, which are being healed by the medicine administered by the Saints—the Royal and Divine College of Infallible Physicians. Their medicinal treatment progresses in all the thousand years; at the end of which the curative process will be consummated in the destruction of all offending matter; and the abolition of sorrow, pain, and death; so that thenceforth “there shall be no more any curse” known in all the earth. “The Leaves of the Wood are for the healing of the nations,” who walk in the light of the New Jerusalem—for the taking away of the curse. The healing is not done all at once. They are therefore styled, *ta ethne ton sozomenon, the nations of them being saved*; not, who have been saved, but, who are undergoing the healing process in the prospective removal of the curse.

5. The Conclusion

The rest of this chapter, in view of what has already been written appears so obvious as to require but little additional to be said. The prophecy begins with the announcement in the seventh verse of the coming of Christ with clouds. The ecclesia in Sardis was threatened, that if they did not watch, he would come upon them as a thief, and they should not know at what hour he would come. To those in Philadelphia, he said, “Behold, I come quickly”, or suddenly; and to the Laodiceans, he said, “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me”. From this ch. 3:20, until we come to ch. 16:15, no warning is given of the advent with an exhortation to “watch”. In this place, the Spirit saith, “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame”. This coming occurs under the Sixth Vial, now in operation, and at the terminal crisis of the Laodicean Apostasy. After this the warning is not repeated until this last chapter. But it is three times suggested here—in the seventh, twelfth, and twentieth verses. “Behold, I come suddenly; blessed is he that keepeth the sayings of the prophecy of this book”. But how can they be kept, or treasured up, and observed, if they are not understood? It is the object of the labor spread over the past twelve years in the writing of this exposition now being concluded, to supply the information necessary to a Scriptural understanding of the prophecy that its sayings may be kept. “Behold, I come suddenly; and my reward is with me, to give every man according as his work shall be”. Then will the unjust be deemed unjust; and the filthy be deemed filthy, with a true judgment; and not as now, when the unjust are mistaken for the just; and the filthy for the clean. He that is really righteous, will be made manifest as righteous before the Father and the angels; and he that is holy, upon him will be written the name of the New and Holy Jerusalem.

“My reward is with me”. “Behold, Adonai Yahweh will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him”—the work of what yet remains of the Sixth, and the whole of the Seventh Vial. Then will be the time when this exposition will be appreciated at its real value; and its author be rewarded according to what he hath sown. Until this great crisis he is contented to wait, knowing that the criticism of the Judge of the living and the dead, will be without partiality, malicious envy, or hypocrisy. The work has been faithfully and honestly executed; and therefore, when “He who testifieth the things” expounded, “saith, surely, I come suddenly; Amen,” the author can say heartily with the apostle himself, “Even so, come Lord Jesus; Amen”.

*Mono sopho Theo soteri hemon doxa, kai nun,
kai eis pantas tous aionas.*

Jude 25.