A NEW AND ORIGINAL

Exposition

OF

THE BOOK OF REVELATION,

AS WELL AS THE

PROPHECIES OF DANIEL, EZEKIEL, JOEL, &c.

WITH USEFUL AND PRACTICAL OBSERVATIONS;

TOGETHER WITH

NUMEROUS CITATIONS FROM THE JEWISH TALMUDS AND TARGUMS;

AND ALSO FROM

ANCIENT HISTORY AND AUTHORS,

ILLUSTRATING MORE FULLY THE SYMBOLICAL LANGUAGE OF

THIS MYSTERIOUS BOOK.

BY WILLIAM L'ROY,

Author of the Hebrew and English Dictionary.

"Blessed is he that readeth, and they that understand the words of this prophecy, and keep those things that are written therein, for the time is at hand."—Rev. 1:3.

EMBELLISHED WITH STRABO'S MAP OF THE WORLD, AS IT WAS AT THE TIME OF OUR SAVIOR.

New-York:
PRINTED AND PUBLISHED BY D. FANSHAW, 555 BROADWAY.
VETERIS ORBIS CLIMATA EX STRABONE.
Entered according to the Act of Congress, in the year one thousand eight hundred and forty-eight, by William L. Roy, in the Clerk's Office of the District Court of the United States, for the Southern District of New-York.
INTRODUCTION.

Saint John, the author of this Book and the Gospel according to St. John, was the son of Zebedee, a poor fisherman of Galilee; he had two sons, James and John; both were brought up to the same occupation with their father.

They were poor and illiterate, and of little or no repute among men, considered "the filth and offscouring of the world." "They had nothing, and yet they possessed all things; were poor, yet made many rich." They were men of strong minds, great zeal, patience, and resignation to the will of God; "they counted all things but loss and dross for the excellency of the knowledge of Jesus;" were willing not only to suffer but to die for the name of Jesus.

The world at this time was in a state of general expectation that a prince should appear in Judea who would conquer the whole world. The Jews believed this person to be Prince Messiah, who, as they expected, was to come in pomp and splendor, and redeem them from the dominion of the Romans; but little did they imagine that Jesus of Nazareth was this identical person. And because he assumed the character of the Messiah and of God, and they "saw no form nor comeliness in him, nor beauty, that they should desire him," they at last crucified and put him to death.

He was directly the opposite of every thing they expected of the Messiah. "Meek and lowly in heart and in life;" plain, simple, and unassuming in his manners, "he made himself of no reputation, (though the Lord of the whole universe,) stooped so low as to take upon him the form of a servant," and actually washed his disciples (the fishermen's) feet. He was the friend of the poor, the benefactor of mankind; was holy, harmless, undefiled, and separate from sinners, "and made higher than the heavens."

His miracles, mission, preaching, piety, humility, zeal, patience, long-suffering, gentleness, goodness, meekness, temperance, and pure benevolence, commended him to all who looked for redemption in Israel. He was evidently "God manifest in the flesh, justified in the Spirit, seen of angels, preached among the Gentiles, believed on in the world, received up into glory."
INTRODUCTION.

To the astonishment of men and angels the King of kings and Lord of lords passed by all the fashionable circles of the rich and great, (the wise, learned, noble,) and stooped to the humble walks of life, and there made choice of poor but pious fishermen to be his ambassadors to a perishing and sinful world. "You see your calling, brethren," observes St. Paul, "that not many wise men after the flesh, not many mighty, not many noble men are called (to the ministry) but God hath chosen the foolish things of this world, and things that are despised hath he chosen; yea, and things that are not, to bring to nought things that are, that no flesh might glory in his presence, 1 Cor. 1:7. Among these were Peter and John, ignorant and illiterate in the estimation of men, but wise and learned (in spiritual things) in the estimation of God. They were the real priests, with Urim and Thummim divinely taught, and inspired by the Spirit of God. These were the men "who turned the world upside down by their preaching," astonished it with their wisdom, zeal, power and eloquence; no wonder, then, that three thousand were converted in one day under one sermon of Peter's. And John's Book of Revelation has been the wonder of the church in all ages. It is so profound, learned, lofty, majestic, sublime in spiritual things, that it has remained a mystery for ages, and yet it is a revealed book! How true is that saying, "the natural man discerneth not the things that are spiritual, because spiritually discerned they are foolishness to him." And some divines who could not comprehend the author, have, like the Pharisees of old, poured down a flood of contempt on him and his book. Some have said that it is so wrapped and involved in figures and allegories, is so wild, and visionary, is so dark and obscure, that nothing clear or certain can be proved from it. And another divine, so called, hath not scrupled to assert that the book of Revelation either finds a man mad or makes him so. And a third highly commends commentators for not giving their opinion on it at all. But to avoid old wives' fables and needless conjectures and opinions respecting the author of this book and the time when it was written, I shall endeavor, by the help of God, to prove that it was not written in the reign of Domitian, but in that of Nero. That St. John's Gospel was written before this book, is sufficiently clear from the first and second chapters. It is not easy to determine the time when he was released from the island, but it is not improbable that it was when Nero was going to make a canal from Avernus to Ostia, for the purpose of which, he ordered all persons, every where, to be released and brought to Italy; and that such as were convicted of the most heinous crimes should be only condemned to work therein. See Suetonius in Nero. And if St. John was brought to Italy at this time, in all probability he had an opportunity of seeing Nero, Vespasian, and Titus, personally. That he did not survive the destruction of Jerusalem, is very evident from chap. 10:10, 11, and 11:1, 13. See chap. 20:4.
INTRODUCTION.

When, where, and by whom it was written, are grave questions, and difficult to answer. Evidence, therefore, external, internal, circumstantial, and collateral, are the only sources by which we can solve these difficulties.

External evidence may be deduced from either sacred or profane history, and also from other sources. The Gospel according to St. John, his Epistles and Book of Revelation, are the only works of his which have been handed down to us through the church; their authenticity and inspiration have never as yet been discredited. Strabo’s Geography, (his map of the world is attached to this work,) written before Christ—Josephus’ Antiquities of the Jews, written a few years after the destruction of Jerusalem—Tacitus and Suetonius’ History of Rome—Homer’s Iliad—Plato and Socrates’ systems of Philosophy—have never been doubted; and yet there is far greater evidence of the authenticity and genuineness of John’s Gospel and Apocalypse than that of any of the works alluded to.

How clearly, forcibly, energetically, does John point out the corruptions and backslidings of the Seven Churches of Asia. They certainly must have been revealed to him in Patmos, or he should never previously and when absent have discovered them.

The white horse and his rider, the red horse, the pale horse, the black horse and their riders; the symbolic beasts; the beast coming up out of the bottomless pit and declaring war against Christ and his church; the murder of the two witnesses; the beast’s wound in battle and recovery; his false miracles; the 1260 days of the war; the battle of Harmageddon; the fall of spiritual Babylon; the remarkable events which preceded its ruin; the city divided into three different factions, who fought desperately with each other; the great effusion of human blood; the large stones thrown into it by engines, &c.; the great red dragon; his persecution of the church; her flight into the wilderness; his edict, under the emblem of water; his loss of the empire because of this persecution; the first resurrection; the binding and loosing of Satan; the final destruction of Gog and Magog by fire from heaven; are all predictions which either have been or shall be very soon fulfilled.

Justin the Martyr, in the year of our Lord 140, quotes largely from John’s Book of Revelation.

Mileto, bishop of Sardis, wrote explanatory notes on it.

Ireneus, about A. D. 170, commended it highly.

Theophilus, of Antioch, makes several quotations from it in his controversy with Hermogenes.

Clement, of Alexandria, refers to it frequently.

Epiphanius, still earlier, Tertullian, Origen, Andreas, and Arethas, all assert that it was written before the destruction of Jerusalem, and in the reign
of Nero. Bishop Newton and many other eminent men are of the same opinion. When we come to treat on the internal evidence of it, we shall more fully establish this point.

It is couched in dark, mysterious, or symbolic language; but this was absolutely necessary, because of the hatred of both Jews and Gentiles to Christianity, and especially the rulers of both nations, who viewed it with a jealous and malignant eye. The fact is, it was sapping the very foundation of both systems, and becoming so popular that all nations were submitting to the mild and easy yoke of Jesus.

Judaism was now tottering and ready to fall, and Paganism giving way to Christianity in every quarter, and the kingdoms of this world becoming the kingdoms of our Lord and his Christ. Nero became exceedingly jealous of Christ and his kingdom, because making such vast inroads on the empire. This was the very cause of his persecution of the christians; he was afraid Christ should become his rival in the government, and he was determined to exterminate his followers. See Exod. 1:9, 10. This book, therefore, if it fell into the hands of either Jews or Gentiles might be interpreted as treasonable, and John not only lose his head, but another general persecution be raised against the church. This accounts for the metaphorical and ambiguous style of it.

Internal evidence. This is founded on reason and inspiration.

1. Then, if the remarkable events set forth in this Book are prophecies, of which there can be no doubt, (chap. 1:3; 22:19,) and if they were literally fulfilled, then John must have been a prophet as well as an apostle, and his Book be written by inspiration of God. See 1 Pet. 1:21. John is classed among the prophets by the angel; chap. 22:9.

2. Were these remarkable predictions and events fulfilled in the reign of Domitian or that of Nero? are questions of the utmost importance. We think we shall make this matter so plain and simple that there can be no doubt as to when John wrote this book, and by whom he was banished into the isle of Patmos.

3. It certainly could not have been in the reign of Domitian, for not a single event set forth in the book took place during his reign, but they all took place in the time of Nero.

4. Our Lord indicated to both Peter and John that they should live until he came to judge the Jews, and then die martyrs for him there. John, 21:18, 22. His coming, here, could not surely refer to the day of judgment, but to his coming to destroy Jerusalem; an event predicted by the prophets, and called the "day of the Lord" in the Scriptures. When that city was destroyed, then all the predictions of the prophets were literally fulfilled. Luke, 21:22.

5. Peter and John were then either seventy or seventy-five years of age;
INTRODUCTION.

but if John lived to the reign of Domitian he must have been over one hundred, a thing improbable. Besides, the book itself shows clearly that it was the production of a man considerably younger in years; the language, the ideas, the force and energy of it, all establish this fact.

6. Chapter 1:17; 11:8; 12:3, prove, beyond doubt, that Jerusalem was not destroyed when this book was written. Hence, "Every eye shall see him," Jews and Gentiles; "and they also that pierced him," the priests and the Jewish people, beyond doubt. Luke, 23:33, 34, 35; Acts, 2:23, 36; also, 3:15; 4:27; 5:29. "And all the tribes of the earth shall mourn." In the siege of Jerusalem, the tribes were all confounded and destroyed, or else carried captives into Egypt, and have never, as yet, been discovered.

7. Judah was to remain a distinct tribe until Shiloh came, and then all distinction was to cease forever. The literal was to be blended with the spiritual. Chap. 7:5.

8. It was in the time of general persecution and general commotion that St. John was banished into Patmos, and must have been the very time predicted by our Lord. Matt. 24:6-14. We assert that no such events as are described in this chapter took place in the time of Domitian, but were all literally fulfilled in the reign of Nero.

9. There was no general persecution of the Christians, as such, in the reigns of Vespasian, Titus, or Domitian. They detested the Jews, and some of them, because of their wealth, and through the avariciousness of Domitian, were falsely accused of treason, and banished into foreign countries and their property seized by him. Some Christian Jews improfessi (not in profession, but outwardly such,) were treated in the same way, as the emperor did not perceive the distinction, and therefore treated both alike. To commence at this late period a general persecution of the Christians, would be at the risk of losing his head and his crown. See Suetonius. Neither Tacitus nor Suetonius intimates such a thing as a persecution of the Christians in his time, but both mention that of Nero's, and animadverts severely on Nero for his barbarous and cruel conduct in this respect.

10. A mighty and powerful nation was to be subdued and utterly destroyed in the reign of either one or other; but such an event did not occur in the time of Domitian, but in the reign of Nero. Vespasian then destroyed the mighty and holy people, and caused them to be extinct, as a nation, for ever.

11. These great national calamities were then at hand, within reach or sight of the people. Chap. 1:3. They took place immediately after the release of John from the Isle of Patmos.

12. This national destruction was to be accompanied by the seven plagues of Egypt, as was predicted two thousand years before by Moses. Deut. 28:60. These plagues came on the Jews alone, and on no other nation. Chapter 6:8, 9.
13. The battle of Harlageddon was fought in a province exactly 200 miles in length. Chap. 14:20. But no such battle was fought in Italy in the reign of Domitian, but it took place in the time of Nero.

14. Wars and rumors of wars, general and national calamities, accompanied the downfall of Jerusalem in Nero's time; but no such calamities came upon the world in that of Domitian.

15. A vial, or heavy judgment, was to be poured out on the seat of the Pagan beast; and three kings at this time were to be subdued in contending for the crown. These were Galba, Otho, and Vitellius. Chapter 16:10. There were no kings contending for the crown in Domitian's time.

16. Daniel's beast was then to succeed to the empire; and this is the very beast that was to destroy the mighty and holy people, and cause the daily sacrifice to cease for ever from Jerusalem.

17. Peace was restored in the East among the Parthians, in Nero's time, and not in that of Domitian. Chap.16:12. This is represented by the waters of the Euphrates being dried up; or, may allude to the bridge which Nero had thrown across this river for his armies to pass over.

18. The symbolic locusts were let loose in the time of the beast with the seven heads and ten horns, and not in the reign of Domitian. Chap. 9:3.

19. Gabriel came on a special mission, to announce that time should be no longer (than the 1260 days) with the Jews; but he did not in the reign of Domitian declare that time should be no longer with us Gentiles. Chapter 10:6,19. For, after this,

20. The two witnesses had to prophesy; the woman to flee into the wilderness of Judea, because of persecution, and Babylon to fall, and then the kingdoms of this world become the kingdoms of our Lord and his Christ; which proves beyond doubt that his mission was special, and not general.

21. A great earthquake caused the tenth part of Babylon to fall; but we have no account of any such event in Rome in the time of Domitian. Chapter 13:11.

22. Domitian did not declare war against both Jews and Christians, for Jerusalem was destroyed thirty years previous, and another general persecution of the Christians would be a hazardous game with him, as Nero lost the throne by it; and it was still more dangerous in his time, as nearly the whole empire had now embraced Christianity. The palace, the senate, the forum, and a great part of the public offices were filled with Christians, because of their strict integrity and piety. See chap. 12:7.

23. His ministers or magistrates did not destroy the third part of the stars of heaven, (or Christ's ministers,) but Nero did. Chap. 12:4. And he lost the empire because of it; verses 9, 10.

24. Our Lord was crucified in Jerusalem and not in Rome; and in the
INTRODUCTION.

9

streets of Jerusalem the two witnesses were killed and their bodies exposed to public view; and this by the beast that besieged the city. Chap. 11:7, 19.

25. It was entirely destroyed, and Zion ploughed up like a field thirty years before the reign of Domitian; therefore the two witnesses could not be killed in his reign, but in that of Nero. Suetonius declares that Domitian was far more mild and virtuous than either his father or brother; and he could not bear the idea of even taking the life of an ox, much less that of a man.

26. Finally, all these events were to take place in the reign of the seventh emperor of Rome; that is, in Nero's, and not Domitian's reign, who was the twelfth emperor. Chap. 18:10. Therefore, John was not banished into the Isle of Patmos by the latter, but by the former.

Circumstantial evidence may be collected from various sources; from testimony for and against. 1. The various commentaries written on it, show evidently that such a book existed, and was in repute. 2. The spurious works written by Cerenthus and others in imitation of it, proves that it was genuine, as well as popular. 3. The various disputes about when it was written, and where it was written, and by whom it was written, shows that it was a book worthy the attention of great scholars, as well as great divines. 4. In all ages, and by all denominations, it has been considered as an extraordinary book. Junius' Letters are genuine and very popular, though not authentic. The author's name is concealed, because the government was implicated. John appended his name to this book, but wisely concealed his predictions, because Jews and Gentiles were implicated in them. The Apocalypse (revelation) is supported therefore, from evidence indisputable, external, internal, circumstantial, and collateral. Collateral evidences may be deduced from coins, pillars, monuments, tombs, &c. The pyramids of Egypt, Pompey's Pillar, the ruins of Troy, Titus' Triumphal Arch, are all relics of antiquity, designed to perpetuate remarkable events.

The tombs of Joseph, Abraham, David, Solomon, Jehosaphat, and the Holy Sepulchre, are designed to perpetuate the memory of the dead or distinguished personages.

John, the poor fisherman of Galilee, had no tomb, no coins, no monument, no pillar, to transmit his worth to posterity; but he had Jesus with him. His gospel and Book of Revelation, however, have handed down his name from one generation to another, and though dead, yet he lives in the hearts of all genuine Christians. But Nero, unintentionally, erected a splendid monument to perpetuate the memory of the beloved John. His cave is to be seen by all travellers to this day in the Isle of Patmos, and no doubt, if search in future shall be made, his name will be found engraven on the walls in large Hebrew characters.

John, however, was not forgotten by some of his beloved brethren at Rome;
for the following remarkable Greek Inscription was found on a statue of Hippotitus, discovered at Rome in 1551.

Ἡγί τιν κατα Ιωάννη ευαγγελίου και αποκάλυψεν.

Concerning the Gospel and Revelation of St. John.

The Syrian version has this inscription:

"The revelation made to St. John the Evangelist by God, in the Island of Patmos, into which he was banished by Nero Caesar."

As this is the oldest and best version of the work in the world, this testimony is of vast importance in determining the time when the book was written, and the person by whom John was banished to Patmos.

The language in which it was written. This, no doubt, was Hebrew. The Kodesh Lashon, holy tongue, the inspired language of God, venerated among all nations, Jews and Gentiles. St. John had a copy of the law and the prophets with him; all the Apostles carried a copy of both with them wherever they went; the Greek version was scarce and very unpopular among the Jews, because not given by inspiration, as was the Hebrew Scriptures. And, indeed, the Rabbins forbid the reading of it in the synagogues, as it was written in a barbarous tongue. John could speak in the Greek tongue, but it is doubtful whether he could write it as fluently and correctly as Hebrew. His Book of Revelation is so full of Hebraisms and Rabbinical expression, that it is evident to me that his work was originally written in the Holy tongue, especially as it would be considered more sacred; and this is my reason for adhering so closely to the Hebrew text, and not the Greek text of this work.

Hence, Alpha and Omega. One like the son of man. The two-edged sword. One of the elders answered, (inquired.) The seven stars are (represent.) The seven golden candlesticks are (representant.) Chap. 1: 20. I will give to eat, (cause to partake of.) John 6: 53. A new name written, (engraven.) He that hath an ear to hear (to understand and obey.) Shall be clothed in white raiment (be made holy, or constituted a priest.) I will not blot out (excommunicate.) Chap. 3: 5. Sir, θεον θην θεον θην νοεις. Chap. 7: 14. John 5: 7. A door was opened (a prophecy explained.) Come up hither (look, examine this.) And there was set (prepared, fixed.) Four beasts, (great men, chief men.) Chap. 4: 6. He loosed (opened, revealed.) Chap. 5: 2. The white horse and his rider (salvation and its author.) Chap. 6: 2. The four angels standing at the four corners of the earth, holding the four winds thereof. Chap 7: 1. The Tree of Life. The fire proceeding out of his mouth. The key of David, and key of the bottomless pit. The angel flying through the midst of heaven, having, &c. The number of the horsemen, two hundred thousand thousand, for an innumerable number. Seal up the roll—eat it up; shall be sweet in thy mouth, but bitter in thy bowels.
INTRODUCTION.

Chap. 10: 9, 10. The great red dragon with seven heads and ten horns; the old serpent, called the Devil and Satan. His tail (magistrates.) War in heaven (persecution in the church.) Michael and his angels (Christ and his ministers) fought (contended) by faith and prayer. Chap. 12: 3; 4; 7. The sea of glass, harps of salvation, are all Rabbinical as well as symbolic language, which proves that the work was originally written in Hebrew, and afterwards translated into Greek or Syriac, and then Arabic. Some of our best scholars have been greatly perplexed with the Greek of the Apocalypse. See Middleton on "Son of Man." Also xxii, p. 217. Pp. 660; 664.

The beast with the seven heads. This is variously understood. Some think the Pope to be the beast; others the Protestant, or Henry the Eighth; and some the Roman empire; and others Mahomed. And a late author has, as he thought, identified Napoleon Buonaparte as the beast. And the last author, and perhaps the least of all, makes out Daniel's beast to be a heathen emperor.

The various modes of interpretation adopted by different authors. Some have taken a literal view of it; others a spiritual, and some an allegorical view of it. Some have viewed it prophetically, and interpreted it as such, and all their spurious predictions of different remarkable events, which they asserted should take place at a certain time, have utterly failed, and the only service they have rendered the world is to make madmen or fools of the people. We hope in future the people will learn wisdom from the things which they have lately suffered by Millerism and Mormonism.

The reason why the Book is not understood. 1. Because, not acquainted with the language in which it was written, and the Rabbinical and symbolic style of it. The seven churches of Asia understood it well; and if we had the same faith, wisdom, and grace, we should understand it also. It was revealed in a dungeon, written with tears, and sealed with blood; and a blessing is promised to them who read, understand, and live according to it. 2. Sectarian views have led Catholics and Protestants into the most gross errors in their application of John's Book of Revelation. 3. A delicate regard for the opinions of wise and learned men have caused many to defer giving an opinion on it at all in opposition to such great and talented men. 4. Some are altogether literal, and others altogether spiritual in their views of it. One author, to outdo the whole of his predecessors, went to heaven to see John himself; and came back with a revelation of a book already revealed. 5. Some, to gain notoriety, and others to make merchandise of it, have written volumes as large as the Bible upon it, without one original idea in their whole work; they are simply reprints of other men's works. 6. Some authors who have had learning but no piety, and others piety but no learning, have both failed in their attempts to discover its meaning. See Dan. 10: 12. 7. Others, who have had both combined, have failed to study the Scriptures for themselves in the
original, and have, with a slight variety, followed the steps of their predeces-
sors. 8. There is a literal, spiritual, metaphorical, allegorical, and prophetic
meaning to be attached to different parts of this book, and to know when and
where to apply them is a matter of great moment.

Misapplication or misconstruction of any part of this Book is adding to
or taking from it, and of course we must come under the woes denounced in
this Book.

We hope no person will be so uncharitable as to suppose the author has
combined all the qualifications requisite to a proper understanding of this book.
He certainly feels himself inadequate to the great task, but a sense of duty,
and at the solicitation of many friends and eminent ministers, he has published
his opinion on this mysterious Book; and if it shall prove to be a help to
a better understanding of it, he shall feel amply paid. If not, and it should
prove a failure, like all the rest, then we must wait patiently till the Most High
shall make a new revelation of it. It was written in the end of the Jewish
dispensation; it may now, in the providence of God, be interpreted in the end of
the Gentile dispensation, and this for a wise purpose.

What still confirms the views I have taken of the Revelation is this:
Matthew, Mark, and Luke have all given an accurate account of our Lord’s
predictions respecting the utter destruction of Jerusalem; but St. John has en-
tirely omitted this in his Gospel: his revelation serves, therefore, as a supple-
ment to it, and as a commentary on all our Lord’s predictions, as well as the
Old Testament prophecies which refer to that event.

Finally, I have but one end in view in the publication of this work: the
glory of God and the good of mankind; and my object is not to please, but to
profit. I have not studied style, but simplicity: I have endeavored through-
out the work, as far as practicable, to use scriptural language. I have added
a second class of notes, which were written in my juvenile days, when about
twenty-two years of age. They may be useful to the pious and devoted
Christian, though probably not such to the critical reader, who looks more to
style than to good sense and reason.

Brooklyn, December 1, 1847.

William L. Roy.
NOTES
ON
THE REVELATION.

CHAPTER I.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly

1 The Revelation. The exposition or illustration of the old testament prophecies which remained at that time to be fulfilled, and of the corruptions and backslidings of the seven churches of Asia; and also a revelation of remarkable events which were to take place from the year of our Lord sixty-five unto the end of the world. We see therefore that this is a revealed and not an unrevealed book, the meaning of which is not known either to the church or the world. It was probably plain and simple to John and the churches to which he was then writing; the mystery is in ourselves, and not in the book. "The spiritual man (the Apostle observes) judgeth (discerneth) all things; yea, the deep things of God."

Jesus. This is a special, peculiar title given to him at his birth. The angel said, "his name shall be called Jesus: because he shall save his people from their sins." Matt. 1:21. His name therefore means a Savior. In order to accomplish our salvation, three things were requisite:—1. That he should be able to save. 2. That he should be willing to do it. 3. That he should die to save us. As the scriptures every where declare him to be God, he is able to save to the very uttermost all them that come unto God by him. Heb. 7:25. There is no other name given among men whereby we can be saved but the name of Jesus. Acts, 4:12. He commanded repentance and remission of sins to be preached in his name among all nations, beginning at Jerusalem. Luke, 24:47. He is the Savior of all men, especially of them that believe. 1 Tim. 4:10. That is, he died, that all, through him, might be saved, yet he saves none but those who believe, viz. in his divinity, doctrines, miracles, death, sufferings, resurrection,
come to pass; and he sent and signified it by his angel unto his servant John:

and ascension to glory. To deny his doctrine is the same as to deny his divinity. The apostle assures us that "without the shedding of blood there is no remission of sins," and unless the divinity and humanity were united in one person, no atonement could be made for sin. Hence he is the true God, and eternal life, God over all, and blessed for ever; the creator and upholder of all things, God manifest in the flesh, justified in the spirit, seen of angels, preached among the gentiles, believed on in the world, received up into glory. 1 Tim. 3:16. 2. He is not only able, but willing to save. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and besides me there is no Savior." Isaiah, 45:21, 22. "He has no pleasure in the death of him that dieth." Ezekiel, 18:32. "It is not his will that any should perish, but that all should repent and live." John, 3:16. Matt. 18:14. Finally. "He, by the grace of God, hath tasted death for every man." Heb. 2:9. "He died, the just for the unjust, to bring us to God." 1 Peter, 3:18. "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." Romans, 8:32.

Christ. This is also a peculiar title, and signifies the anointed, consecrated one, from the Greek Χριστός Christos, to anoint; but his consecration was spiritual, because about to commence a new dispensation. He was anointed Prophet, Priest, and King. "The Spirit of the Lord God," says he, "is upon me, because he hath anointed me to preach the gospel to the poor," &c. Isaiah, 61:1. These three offices were never combined in any one individual but him. Christ and Messiah are of the same import; he answered to the character of Masheach in every respect, (as we shall prove in the sequel of this work.)

Which God gave to him. As our Prophet, Priest, and King, he was to teach and instruct the people, to atone for their sins, and to rule over them as their Lord and Master.

To show unto his servants. His ministers. They were not masters, or lords over God's heritage, but simply servants, who were willing to wash the disciples feet, if requisite. Have you, reader, this disposition? I fear not. The Savior was determined to have no aristocracy in his church. "Whosoever is greatest among you," says he, "let him be the servant of all." Matt. 23:11. And "he that is the least (most humble) is the greatest in the kingdom of heaven." Luke, 7:28. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased." The Savior sent poor, humble fishermen to be his ambassadors to the heathen, and the consequence was, that through the preaching of these ignorant and illiterate men, so called, the majority of the heathen world was brought under subjection to Christianity.

Things which must shortly come to pass. That is, within a few years;
REVELATION.

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

they are fast approaching, are at the very door. The battle of Harmageddon is at hand; therefore prepare to meet thy God, O Israel!

Signified it by his angel to his servant John. This angel was one of the prophets, probably Isaiah, see chapter 22:9. He was formerly a ministering spirit on earth, he is now a ministering spirit in heaven, and sent back again to protect those who were heirs of salvation. What a blessed encouragement to faithful ministers to know that after they depart this life they shall become angelic beings!* See chap. 16:2.

2 Who bare record of the word of God. That is, devar Yehovah, the word of Jehovah, who is equal with God in wisdom, power, glory, and endless duration. He bare record of him in his gospel, the very first verse of which proves his divinity beyond doubt. In the beginning (viz. of the creation) was the Word, (the eternal logos, Philo,) and the word was with God, (that is, when the world was created,) ("and the world was made by him," verse 3,) and God was the word, the very identical logos himself. This clause "bare record," is in the past tense, and proves that John wrote his gospel before his banishment to the Isle of Patmos.†

And of all things which he saw. When in the Mount with our Savior, and also during the whole of his public ministry on earth. He was an eye witness himself of all that he has published to the world in his gospel. See Matt. 17:2.

* The high priest entered into the holiest of holies once in the year, to make atonement for the people and himself. Levit. 14, &c. And the apostle Paul observes, "He entered not in without blood, which he offered for himself and the errors of the people." See Heb. 9:7. Here the high priest was to consult with God in secret, to know his will, and to intercede in behalf of the people. And so it is with Jesus, our great high priest; he has entered into the holiest of all, namely, heaven itself; but not by the blood of bulls or of goats, or the ashes of an heifer, but by his own most precious blood, not once in the year, but once for all, in the end of the world. And as he is our mediator, between God and man, he is here represented as communicating the will of God to his beloved John.

† St. John, in his gospel, bore testimony to the birth, life, miracles, and sufferings of Christ; also his death, resurrection, and ascension to glory. See John, 21:24. This is a title or a name applicable to Christ alone, viz. the Word of God.
3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne:

Ephesus lays now in ruins, and cannot be identified.

Laodicea is the abode of foxes and jackalls, &c.

Smyrna is still a large, flourishing and commercial city.

Philadelphia, called by the Turks Alla Shehr, is still a populous and flourishing city; and so it is with Thyatira; but Pergamos and Sardis both lay in ruins.

Peace be unto you. This is purely Hebrew, and the usual mode of salutation among the Jews to this day, מֶלֶךְ שָלֹם שָלֹם. The first time it occurs in the Bible is when Joseph revealed himself to his brethren at the second meeting, Gen. 43:23. And when our spiritual Joseph (Jesus) revealed himself to his disciples the second time after his resurrection, he said Peace be unto you, Luke, 24:36. When the apostles were sent out to preach, they were commanded to salute the house into which they went with Shalom lachen, and if the son of Peace, or a person who loved God, was in the house, he would return their peace with Shalom

* This is the sense in which we must understand at hand, in different parts of the scriptures. Matt. 26:46. Mark, 1:15.
5 And from Jesus Christ, who is the faithful Witness, and 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,

sholem. This was a welcome to the pilgrim or stranger to make that house his home as long as he thought proper to stay; but if the owner did not return the salutation, then the traveller departed, and went off to some other house of peace or piety. The Mahomedan mode of salutation is like that of the Jews, Salem alikem; the Hindoos bo bo saleem, and the Persians the same as the Turks; but John has added a new item, that is grace, because under a new and gracious dispensation. See Matt. 10: 12, 13.

From him which is, which was, and which is to come. This embraces the past, present, and future existence, and proves beyond doubt that Christ is Jehovah himself; for this is the identical meaning of the Hebrew word composed of יְהֹוָה. Ye he, he shall be, and יהוה ha yah, he is, he was, the great I Am, self existent, unoriginated, and eternal Jehovah. Exodus, 3: 14. In Psalm 23: 1, he is styled יְהוָה יִשָּׁרְאֵל, Ye-ho-vah ro-e, Jehovah, my Shepherd. Christ applies this title to himself—I am the good Shepherd, pastor, minister, the door of the sheep, the life, the truth, and the way. Hence "the voice of one crying in the wilderness, prepare ye the way of Jehovah." (Jesus.) Here then is a full demonstration of his divinity. Hence the holy and blessed God said to Moses, I am he that is, he that was, and he that is to come (in the flesh.) Shemoth Rab. sec. 3, fol. 78-2.

The seven spirits. The ministering spirits of the seven churches of Asia.

5 The faithful witness. A title of the Messiah; hence oo-me-he-min for a true and faithful witness. Targum on Jer. 42: 5. He is a faithful witness "against sorcerers, adulterers, false swearers, and those that oppress the hireling in his wages, the widow and the fatherless, and them that turn the stranger aside from his right. Mal. 2: 5.

The first-begotten of the dead. The first fruits of them that slept: for since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, that is, be raised again from the grave in the general resurrection at the last day, when "some shall rise to the resurrection of life and others to the resurrection of damnation."

The Prince of the kings of the earth, or more properly, יְהוָה יְהוָה the King of the princes of the earth. Hos. 8-10. Thrones and dominions, principalities and powers, are all subject to him: he is the King of kings, and Lord of lords, the creator and upholder of all things: for "he has all power in heaven and in earth." "He can create and he destroy." He healed the sick, cleansed the lepers, raised the dead, cast out devils, burst the bands of death, ascended on high, led captivity captive, and received gifts for the rebellious, even the sons of men.
6 And hath made us kings and priests unto God and

Unto him that loved us. This he demonstrated by dying for us rebels, the just for the unjust, to bring us to God.

"O for this love, let rocks and hills
Their lasting silence break,
"And all harmonious human tongues
The Savior’s praises speak.
"Angels, assist our mighty joys,
Strike all your harps of gold,
"But when you raise your highest notes,
His love can never be told."

To love is to yield up the heart or life to the object of our affections, but Christ gave his life for his enemies, his very murderers. Is there then another instance of such disinterested benevolence on record? We presume not.

And washed us from our sins. That is from the guilt and pollution of sin, all the filthiness of flesh and spirit. This was typified under the law by the washing and cleansing of sacrifices on the altar before they were offered by the priest.*

In his own blood. Not in water, nor by the washing of water; this cannot take away sin, but “the blood of Jesus Christ, the Son of God, cleanseth from all sin.” 1 John, 1:7. And without the shedding of blood, and the application of it, there can be no remission of sins. Baptism is the outward and visible sign of the inward and spiritual grace, that is, regeneration. A sign cannot be the thing signified, nor can the shadow be the substance. If baptism, therefore, is regeneration, we are justified by the deeds of the law, which is impossible if the Bible be true. The rabbins assert that no priest can officiate in the sanctuary until he washes himself in water ten times from head to foot. He then wipes himself, and puts on the white garments. Mishna Yoma, chapter 3, sec. 3, 4. This evidently shows that no man is fit to minister in holy things but he whose sins are all washed away in the blood of the Redeemer.

6 And hath made us kings. They were spiritual kings, to rule with meekness and mildness the church of the living God. Christ has never as yet placed a proud, haughty min-

* Moses washed Aaron with water, and dipped his finger in the blood of atonement, and then put the blood on his right ear, and on the tip of the thumb of his right hand, and on the great toe of his right foot, and this was done before he officiated in public. Lev. 8: &c. This was to show Aaron and all his posterity that no person is fit for the ministry but he whose sins are washed away in the blood of the atonement; and it also indicated that it was necessary to be washed from head to foot. Our Lord himself fulfilled this a short time before his death. See John, 13: 9. He told his disciples if he washed them not, they had no part in him; he first washed them with water outwardly, and after this washed them inwardly in his own precious blood. This was the substance of what was shadowed under the law; and from this we may learn that no man who is not washed in the blood of the Lamb of God, and called to the office of the ministry by the Spirit of God, is fit for it.
his Father; to him be glory and dominion for ever and ever. Amen.

The Sanhedrin, in examining candidates for the priesthood in reference to their genealogy and defects of both body and mind, rejected every person who could not trace out his pedigree to Aaron, the high priest. If found deficient in any respect, he was discarded, and a black vail put over his face, and ever after denominated the degenerate priest: but he who was approved by the council was clothed with white linen, and freely admitted into the office of the ministry. Tal. Bab. Yoma, fol. 19:1. White is the banner of the prince of peace, black that of the prince of the power of the air; one is the emblem of purity, the
7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kinds of the earth shall wail because of him. Even so, Amen.

other of impiety. Both colors were first blended in the inquisition of Rome, white, albo, when saying mass, to show the purity and piety of the church; black when passing sentence of condemnation on heretics, to show the power of it. Black is not, as many suppose, academical; it has a different origin. White is still worn in the celebration of mass, black in the pulpit where heretics are condemned, as a judicial act. This practice crept into the English courts from the court of Rome; when the judge is trying a case of life and death he wears a scarlet gown; when passing sentence of death, he takes this off and puts on the black gown and black cap. Unfortunately, the black gown is still continued to be worn by ministers of the protestant churches when they enter the pulpit. Surely they do not do this to curse heretics, and therefore it should be discontinued, especially considering how and where it originated.

God and his Father. They were constituted, appointed, set apart, by Christ himself, for the service of the sanctuary, and to him they must look for their final and eternal reward. He has never appointed any man to the priest’s office to eat a morsel of bread or fill his pocket with money; he has placed him there to save souls, and not to fleece them. Wo to the idle shepherd who feeds himself and not the flock of Christ! It would be good for that man if he had never been born. But the pious, holy, zealous minister of Jesus, who is laboring night and day to save sinners, will have an eternal weight of glory. Go on, my dear brother, in the good old way of saving souls, and God will reward you abundantly!

To him be glory. As our prophet, priest, and king. Glory signifies fear, honor, reverence, adoration. He was a prophet, to teach us the way of life and salvation; “a light, to lighten the Gentiles, and the glory of his people Israel;” a priest, to atone for and take away the sins of the world, to bear them in his own body on the tree; a king, to rule in and reign over us, and bring us off more than conquerors over the world, the flesh, and the devil; to him therefore be glory, might, majesty, dominion, and power, for ever and ever, amen, and amen!

7 Behold, he cometh with clouds. That is, of angels as well as armies, to utterly destroy his enemies, who would not have him to reign over them. He does not come now as the prince of peace, but as the lion of the tribe of Juda, to tear in pieces and utterly destroy his enemies, and fight the bloody battle of Harmageddon. Ez. 38: 9.

Every eye shall see him. Jew and Gentile, young and old, bond and free, rich and poor, soldier and sailor, min-
8 I am Alpha and Omega, the beginning and the end- ing, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in

ister and member: they shall gaze on
him with wonder and astonishment.

" Every eye shall now behold him,
" Rob'd in dreadful majesty,
" Those who set at naught and sold him,
" Pierc'd and nail'd him to the tree,
" Deeply wailing,
" Shall the true Messiah see."

And they also which pierced him.
The priests and the people, Jews and Gentiles, who put him to death, and who still crucify him afresh, and put him to open shame. Matt. 26:3. And all the kindreds of the earth shall wail (weep bitterly) because of him. When they shall see him come in the clouds of heaven, with power and great glory, to take vengeance on the wicked, and all them who obey not his holy gospel. "For they shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." They will say to the mountains "fall on us, and to the hills, hide us from the face of him that sitteth on the throne, and the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Kindreds mean Jews and proselytes. See Ez. 11:15.

8 I am Alpha and Omega. That is, the beginning and end, viz. of creation, the first and the last, he that stands at the head of all creation, and must reign until all things are subdued unto himself, who is before all things, and by him all things consist. Col. 1:17. But if a created being, God was before him, and St. Paul must have been mistaken; but Paul was well acquainted with his character by inspiration, and it is presumption to set up our ipse dixit in opposition to that of the apostle.

Alpha and Omega are expressions derived from the Rabbinical writings. Rabbi Samuel studied all the law, from Aleph to Tav. Abraham and Sarah studied all the law, from Aleph to Tav, that is, from beginning to end. These establish the whole law, from Aleph to Tav. Rab. Joseph on Ez. 9:16.

The Almighty. The real Shad-ty, Omnipotent Jehovah, who has all power in heaven and on earth, personal and not delegated, for God cannot delegate his power to a creature, and at the same time be the Creator himself; he cannot divest himself of any of his attributes, and impart them to an inferior person; a creature could not sustain the omnipotence and omniscience of the Deity. They belong to him exclusively, and form part of his divinity. They are his, and like Saul's armor, cannot be worn by an inferior person. So that Christ, therefore, is the true God and eternal life.

9 Your brother. In Christ, and in the ministry, we are children of the
tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

same parents. God is our Father, the church our mother, heaven our home, and our badge of discipleship this, that "we love one another with a pure heart fervently." May we all love each other more, and serve God better than we have done.

And companion in tribulation. In affliction, persecution, and poverty. God has chosen his people in the furnace of affliction. It is here he purifies, refines, and prepares them for glory, immortality, and eternal life. "It is through much tribulation we must enter the kingdom of heaven." Moses "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season," esteeming the reproach of Christ greater riches than the treasures of Egypt; knowing that in heaven he had more durable substance."

In the kingdom and patience of Jesus Christ. That is, in the christian religion. This kingdom is directly the opposite of all other kingdoms; it is the stone cut out of the mountain without hands, and will utterly destroy, subdue and break down all the kingdoms of the earth. The king himself was an extraordinary person, without houses, lands, tenements, hereditaments, money, men, soldiers, sailors, armies, ships, boats, guns, cannons, pistols, swords, crown, sceptre, or any weapon of defence, and yet he conquered the whole world; but it was by love. Caesar, Alexander, and Bonaparte subdued kingdoms by force, fraud, war, and bloodshed, but Christ established his kingdom by "peace on earth, and good will to men." He is the king immortal, invisible, the only wise God, our Savior: to him be all honor and glory, both now and for ever! 1. Then his kingdom is not temporal, but spiritual, it is righteousness, peace, and joy in the Holy Ghost. 2. It is universal, it extends from the rivers to the ends of the earth. 3. It is permanent, it is an everlasting kingdom, which shall not pass away. The kingdoms of the Medes, Persians, Greeks, Romans, and that of Israel, have all tottered, fallen, and crumbled into dust; but his kingdom is the same yesterday, to-day and for ever. 4. The subjects of this kingdom are the poor, the maimed, the halt, and the blind. 5. Its ambassadors fishermen, without money, learning, influence, or even a good coat on their back. 6. Its weapons are spiritual, and mighty, through God, to the pulling down of the strong holds of Satan. 7. Its enemies are the world, the flesh, and the devil. 8. The gospel is his law, by which he rules the world and will judge it at the last day. 9. He is the most just, humble, and impartial king that ever sat on a throne. He chose all his officers from among his soldiers; his captains, colonels, generals, and princes, were made such from the house of commons, and not from the house of lords.
10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

They were raised from the bench, loom, fishing-boat, tannery, plough, and from keeping sheep; "raised from the dunghill to be princes among his people." 10. Finally, Christ must reign until he hath put down all authority and power under his feet, and the last enemy that shall be destroyed is death. "Then cometh the end, when he shall deliver up the kingdom (as Mediator) to God, even the Father." 1 Cor. 15:24-26.*

Isle of Patmos. A barren island in the Ægean sea, not far from Melita, (Acts, 28:1,) celebrated in history as the place where St. John was banished by the emperor Nero, about the year of our Lord 65, viz. in the time of a general persecution of the christians by that wicked monarch. See chap. 12:7. Patmos is about ten miles in length, five in breadth, and twenty-eight in circumference. The place now contains about four thousand inhabitants. The cave in which the holy apostle resided is still to be seen by travellers.

The Word of God. The gospel of our Lord and Savior Jesus Christ.

And the testimony of Jesus Christ. That he is the true Messiah, and the true (supreme) God and eternal life, in whom dwelleth all the fulness of the Godhead bodily.†

10 I was in the Spirit on the Lord's day. His mind was intensely fixed on

* Our Lord told Pilate his kingdom was not of this world; if my kingdom, said he, "was of this world, then would my servants fight, that I should not be delivered to the Jews." John, 18:36. But though he was the King of kings, and Lord of lords, yet he had not where to lay his head; he depended on the liberality of others for food and clothes; the salvation of poor sinners was of more importance to him than his meat and drink: our Savior was very thankful for a piece of a barley loaf and a broiled fish, and so it was with his apostles, it was more than their meat and drink to do the will of him that sent them to preach the gospel; and when they went out, it was without money, or even the second coat to their back, or shoes on their feet, or provisions for the second meal; the "laborer (he said) was worthy of his hire," that is, he was worthy to be fed and clothed by those whom he was striving to save. They were like Moses, "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." See Heb. 9:25. Blessed is the minister or member who treads in their steps, his reward will be great in the life to come.

† This was considered as high treason by Nero, who was king of the Jews, and always afraid of a rival in the government; and it being affirmed by many witnesses that Christ was still alive after his crucifixion, it made him the more afraid of being dethroned than ever; no doubt it was for affirming that Jesus was the Christ that John was banished to the island of Patmos. See Acts, 17:7.
11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

In the midst of the seven candlesticks. The spiritual paradise of God, in which the Savior is continually walking. "Where two or three are met together in my name, there am I in the midst of them." God was supposed to dwell perpetually in the Jewish temple. Christ, our God, has promised to be in and with his church until time shall be no more. Matt. 28:20.

One like the Son of man. He was so brilliant, glorious, sublime, majestic, that John scarcely knew him; and if faithful, we shall be like him, for we shall see him as he is, and every man "that hath this hope in him purifieth himself, even as he is pure." John goes on now to describe our great high priest in his holy garments.

Clothed with a garment. Of salvation. "His own arm brought salvation, and his right hand sustained him in this." His garment is like his coat, all of a piece, without seam from top to bottom. Gabriel himself could not sustain the salvation of a ruined world, it required omnipotence to accomplish this. If Christ be our Redeemer, he must be perfect God and perfect man, viz. to sustain his relation to God and man, and satisfy the demands of infinite justice. Hence he is ἡγιασμένος, the God-man. Is. 9:6. "Great is the mystery of godliness: God was manifest in the flesh," &c. "Will God indeed dwell on the earth?" was the inquiry of Solomon. 1 Kings, 8:27. "I know (says Job) that my redeemer (goale) liveth, and that in the latter day (end of the Jewish dispensation) he shall stand on the earth, and after my body is consumed God shall be manifest in my flesh, and I shall see him, and look to him for myself, and not to a false redeemer, though my reins within me be consumed." Here, then, is a plain revelation of facts, that Christ should assume human nature, die on the cross for our sins, and rise again from the dead for our justification. "I am Jehovah, (says he,) and besides me there is no Savior." Isaiah, 43:11. Without the shedding of blood there can be no remission of sin. The Deity

were lit up, the branches and the socket being made of pure gold, without any mixture, they made a wonderful light in the temple. See Zech. 4:2, and Josephus, War, book 5, 5, 3. And so it was with these seven golden candlesticks, they were grafted into Christ, the golden socket, and the oil of divine grace dwelling richly in him, and being united to him by faith, they all received a fresh and a full supply daily; and when blazing with zeal and love for the salvation of sinners, what a glorious light they must have made in the church when they came together to worship God.
14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

could not be a Savior without assuming the very nature that had sinned; hence the blood of Christ is called the blood of God. Acts, 20:28. The Old Testament predicted that Christ should suffer in the flesh, and the New Testament has confirmed the fact that he has suffered in the flesh; and if his enemies believe not Moses and the Prophets, (the law and the gospel,) neither would they believe though one rose from the dead.

Girt about the paps with a golden girdle. That is, of righteousness; it encompassed him as a girdle. Isaiah, 11:5, "He was made sin (a sin offering) for us, who knew no sin, and never was guile found in his mouth." "He was holy, harmless, undefiled, and separate from sinners, and exalted above the heavens."

14 His head and his hairs were white like wool. An emblem of his purity and holiness. The high priest, under the law, wore a mitre of fine white linen bound round his head, with a gold plate, on which was inscribed "Hollines to the Lord:" but our glorious High Priest is not only outwardly but also inwardly holy in heart and in life, and in all manner of conversation. He offered his soul, body, and spirit as a living sacrifice, holy, acceptable, and well pleasing to God. See Exodus, 28:36. Dan. 8:9.

His eyes as a flame of fire. To pierce and penetrate the very thoughts and intents of the heart. His eyes mean his ministers, who are as a flame of fire, through whom the Savior looks into the hearts of all men. A minister who is cold, careless, indifferent, and uninteresting in the pulpit, has never been called of God to enter it. See Ps. 104:4. Heb. 1:7, 15. See chap. 5:6.

15 And his feet like unto fine brass. Bright, burnished, luminous, precious. His feet seem to mean his disciples, who carried the Savior with them wherever they went. At this time they were in the fiery furnace of affliction or persecution, the very place where God purifies his children. O may we say continually, "thy will be done."

16 In his right hand seven stars. The ministers of the churches of Asia. v. 20. They were protected by the right hand of his power. They are compared to stars, because of their brilliancy. They shine with peculiar lustre on a dark and benighted world, and this through the sun of righteousness.
17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

A sharp two-edged sword. The word of God, "which is more sharp and powerful than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is adiscerner of the thoughts and intents of the heart."

His countenance was as the sun. Clear, bright, glorious, luminous, majestic, a sight too great and glorious for poor sinful man to behold; but when the earthly tabernacle is taken down, then we shall be with him for ever.

17 Fell at his feet as dead. Human nature could not sustain the glorious sight: he fainted, swooned away; but the Savior soon revived and set him on his feet again.

18 I am he that liveth. Though crucified and put to death on the cross, yet death has had no dominion over me. I have conquered the last enemy, and all my people shall conquer through me. Exclaim, "O death where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

And have the keys of hell and of death. I have all power in heaven and on earth, and will finally cause death and hell to surrender up their dead, and all shall appear before my judgment seat to answer for the deeds done in the body; and then the wicked shall be returned into hell, with all the nations that forget God. Ps. 9: 17. Rev. 20: 19. The Rabbins say the keys of death are in the hands of the holy and ever blessed God; there-

* This is the only weapon of defence our Savior carried with him; and with this he has pierced many a man to the heart, and made him cry out, God be merciful to me, a sinner. The Roman soldiers carried a short well tempered Spanish blade that had a double edge, which was sharp and powerful. Very probable this is the reason why the sword of God is compared to this sword, because it did such great execution. Three thousand were slain by it in one day. See Acts, 2: 41.

† His countenance may mean his divinity. When he saw the rays of this through his humanity, it appeared to him like the sun in its full splendor. This he had a view of once before, when in the mount with our Lord. See Matt. 17: 2.
19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

And the things which shall be. At the expiration of the thousand years, when the devil shall be let loose from his prison to deceive the nations which are in the four quarters of the earth, Gog and Magog.

20 The seven stars. See verses 4 and 16.

---

CHAPTER II.

UNT0 the angel of the church of Ephesus write: These

1 The angel of the church of Ephesus. αγγελος the minister, messenger. Hence מַלְאֵךְ יְהוָה מַלְאךָ יְהוָה Ma lach Ye ho wah. The messenger, ambassador of Jehovah, the minister or servant of the sanctuary; the servant of all, the master of none. He who sits at the master's feet to receive his commands and to obey them. Probably the minister of this church was Timothy. See 2 Tim. 4: 22. The high priest under the law was called מַלְאֵךְ שַׁלֹּחַ Shale ach, the messenger of God, rendered by the LXX άπεσταλμένος composed of απο from, and σταλαμ to send, viz. as a missionary or an ambassador of peace, or reconciliation, from מַלְאֵךְ we have מַלְאֵךְ Shiloh, the heavenly
things saith he that holdeth the seven stars in his right hand.

messenger, the apostle and high priest of our profession, he who was sent of God to redeem a lost and ruined world. John, 3:16. That is, Jesus, the Messiah, who was crucified in the flesh 1800 years since, but now lives in the spirit at God's right hand, to intercede for us. As to the church, it means the congregation of the just, upright; that is, a congregation of Christian believers, who have been born again of the water and the Holy Ghost. See John, 3:5. Ps. 1:5. It certainly does not mean a congregation of catholics, protestants, presbyterians, methodists, baptists, lutherans, calvinists, moravians, or quakers; but the general assembly and church of the first-born, whose names are written in heaven, who acknowledge Christ to be head of the church, God over all, and blessed for ever; in whom dwelleth all the fulness of the God-head bodily. Holiness may be written on your altars and windows, but unless written on your hearts it will profit you nothing. God looks on the heart and not on the outward appearance. He is a Spirit, and will have none to worship him but those who worship him in spirit and in truth.

But what motive have you in view in going to church? Is it pure or impure, to serve God or to serve yourself? 1. Some go to church to hear a learned or eloquent minister. 2. Others go there to hear good music or excellent singing. 3. Many go there to associate with the rich and to shun the society of the poor. 4. Some go to church because money collections are not taken up on the Sabbath. They like the church very well, but do not wish to support it. 5. Others go there to redeem a lost character, perhaps to wipe off the stain of the bankrupt act; character to them is of more importance than the conversion of their poor souls. 6. Many go there because of gain; they support the church because the church supports them. 7. Parents go to improve the morals and manners of their children, but they do not go to consecrate themselves and their children wholly to the service of God. 8. Members go to please the minister, and the minister goes to please the members; and God is displeased with both of them. 9. Many go because brought up to the church; they are birth members, who neither believe in nor dream of being born again before they can enter the kingdom of heaven. 10. Some go to hear the scriptures elegantly read, but never read them themselves nor even teach them to their dear children; they are very particular to qualify them for life, but not for death; for time, but not for eternity; they will put a novel, a newspaper, or any other nonsensical book into their children's hands, but they never put the Bible into their hands. What a dreadful account must such parents give to God in the day of eternity. The Rabbins say, he that does not study the law has no faith and is a heathen. Zohar on Lev. fol. 33:2. And what must we think of those who do not study the gospel? Surely
hand, who walketh in the midst of the seven golden candlesticks;

ey they are worse yet. 11. Others attend church because popular; public opinion with them is every thing, is the standard of their piety. They carry out popular measures, but neglect every duty which God has enjoined on them. 12. Others join the church to become deacons, elders, leaders, stewards, trustees, &c. and if they cannot be head, they certainly will not be the tail. 13. Many go there to see and be seen. 14th. The husband goes there to please his wife, and the wife to please her husband, but neither go there to please God. 15. The doctor and the lawyer go there to get practice, and the politician to get votes. 16. The merchant and the mechanic go there to increase their business. 17. The chorister, organist, and unconverted minister go there to get their salary. 18. Finally, the genuine christian goes there to worship God in spirit and in truth, to save his soul and get to heaven at last. May the great head of the church lay around and beneath him the arms of his mercy.

I wish to observe that my object is not to reflect on pious and useful men in the ministry, God forbid; but simply on those who have never been called of God to the office, whose only object is money, and not the conversion of souls. As to a genuine minister of Jesus, why, he is the most lovely, disinterested and devoted character on earth; he would rather spend a thousand fortunes in the promotion of the cause of his Redeemer than to under-take preaching for worldly aggrandizement. The ministry in the primitive church was plain, simple, sincere, unembellished with any popish appendages, such as Rev.—Right Rev. —Rev. Father in Christ—His Holiness the Pope—Bishop—Arch-Bishop—Cardinal—D. D.—L. L. D.—A. M.—B. M.—The King's Chaplain. These honary distinctions were unknown to the poor fishermen of Galilee. Pope Peter, Prince of Italy, Austria, &c.; the Right Rev. Arch-Bishop Paul, the tent maker—would sound rather harsh to the church. These originated in the apostate church of Rome. The only titles known in the church of Christ were servants of the church, ministers of Jesus. The call to the ministry; this is of Christ, the great head of the church. Hence, I have chosen you, and ordained (appointed) you myself to the office of the ministry, and I shall be with you in this respect till time shall be no more. No man, no, not either Peter or Paul, shall ever take this power out of his hands; therefore it is impious for any man to say to another, have thou authority to preach the gospel. This is downright popery. See John, 15:16; Acts, 1:24; Heb. 5:4. The qualification is of God and not of man. St. Paul, with all his learning, received not his gospel from men, neither was he taught it by man, but by the revelation of Jesus Christ. Gal. 1:12. "The Holy Spirit shall teach you all things, and bring all things to your remembrance, whatsoever I
have said unto you." The same Spirit said separate to me Paul and Barnabas for the work of the ministry, whereunto I have called them. John, 14: 16; Acts, 13: 2. Where, then, we ask, is the boasted apostolic succession of the church of Rome? The apostles had no power nor authority to appoint any man to be their successor in the ministry; this is vested in the great head of the church himself. It is the height of arrogance and folly for any man, pope, or prelate, to claim to be the successor of St. Peter. We shall ask these men three questions, and will give them until the general resurrection to answer them. Where did Peter appoint his successor? When did he appoint him? And in the presence of what witnesses did he appoint him to be such?

The doctrines of the gospel. Repentance and remission of sins; justification and sanctification; a change of heart that produces a change of life; the fall of man, his restoration to the favor of God through our Lord Jesus; the divinity of Christ, that he is God, and besides him there is no Savior; that there are three who bear record in heaven, the Father, the Word and the Holy Spirit, and that these three are one in wisdom, honor, power, glory, and endless duration; that salvation is free for all, Jew and Gentile; that God is not willing that any should perish, but that all should repent and live; that all scripture is given by the inspiration of God, and is the only rule of our faith and guide of our life; that there will be a general resurrection of both the righteous and the wicked; that this corruptible shall put on incorruption, and this mortal put on immortality; and that every man shall be rewarded and punished according to the deeds done in the body, whether they be good or bad; finally, that there is a fixed and distinct place of future and eternal happiness, and a fixed and distinct place of future and eternal misery.

Inferences.—1. We see therefore that everything in the primitive church of Christ was plain, simple, and unadorned. The titles of Rev. and Right Rev. originated in the apostate church of Rome, and should be discarded, as I before observed, by every pious and humble Christian. Reverend comes from رُؤْف, ya-ra. To fear, dread, revere, adore, worship, obey. Arab. To shrink, fly back, be confounded, avert into fear as when coming into the presence of a king or a great personage. Rabbi David. To serve, worship, adore, as God. It is one of the distinguishing titles of the Deity, and to apply it to a creature, to call a minister reverend, is precisely the same as to call the pope God. A minister, servant of Christ, an apostle, are the only titles known in the primitive church. A Jewish Rabbi stated to me, a short time since, that he was invited to a Christian church by the Mayor of this city. The preacher, he observed, dealt largely on the humility, patience, meekness, and sufferings of Christ. When he came down from the pulpit he was introduced to me as the Rev. J. S. I shrunk back at the expression, and told him, Sir, reverend is a title of God and not of man, and it is impious to apply it to a creature. I am sure your Messiah, (who was my brother Jew,) nor one of his ministers, were never called Reverend because the
Jewish law forbid it. We consider it impious and idolatrous to do it. This needs no comment.

2. There was no college or theological seminary connected with this or any of the seven churches of Asia. Therefore the people could not manufacture their own ministers. The Savior has called, qualified, and commissioned his ministers to preach the gospel. 4. Learning without piety has been the curse of the church in all ages, the cause of all the isms and schisms in the world. The cry of the English church, some years since, was, "give us a learned ministry." They tried the experiment; the consequence was empty pews, and modern papisy. The cry at present is, throughout England, Ireland, and Scotland, "Send us evangelical ministers, or the church of England must fall!" 5. Christ's college is his church, and his text book of theology the Bible. The greatest, the best, and holiest men that ever lived have graduated in the church. Paul, Apollos, Cephas, and John, took their diplomas in it. Three thousand were converted under one sermon of Peter's. Paul converted nearly the whole Roman empire to Christianity, and Apollos built them up on their most holy faith. John, the fisherman of Galilee, wrote the Revelation, a book so profound, so spiritually learned, that the most erudite doctors of divinity in the universe have been disputing about the meaning of it from his time to the present moment. Where then is the wise, (the learned,) the scribe, (elegant writer,) the disputer, (doctor of divinity,)—hath not God (our Savior) made the foolish (fishermen) the wisdom of this world. That is, the ablest, wisest, and best ministers in the world. 1 Cor. 1: 20. And is he not the same yesterday, to-day, and for ever. 6. The members of the church were of one heart and one mind, and all on equal footing; the master and the servant, minister and member, prince and peasant, sat down to the one communion table together, because taught that God is no respecter of persons. Ps. 119: 63. 7. They did not go to church to make money, but to spend it on the poor and the gospel. Go thou and do likewise. 8. They did not go there to hear fine music and elegant and systematic singing; the harp of salvation was their only instrument of music. Their song was redeeming grace and dying love; they sung this with the spirit and the understanding also. 9. To become a member was not to become minister, elder, deacon, steward, trustee, leader, exhorter, &c. but to die for the name of Jesus, to count their lives not dear to them so that they might but win Christ and reach heaven. 10. Not one of them were born church members; they were all born again before admitted into the church. 11. They all met regularly twice every Sabbath, to do good and get good. 12. Finally, the minister preached the gospel freely, zealously, energetically, to all, and was burdensome to none. See Acts, 20: 33, 34, 35. Go thou and do likewise, and thy reward will be great in heaven. We come now to another point—conversion. This means to be transformed, or turned inside out, to make a new man out of an old one; to be created anew in Christ Jesus, so as to be holy in heart, in life, and in all manner of conversation, for none
2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars;

3 And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

but the pure in heart shall see God. The decree of heaven is that "Sinners shall not stand in the congregation of the righteous." Ps. 1:5. A sinful, unholy act will exclude a man from the kingdom of grace here, and the kingdom of glory hereafter. There is no distinction between the act in general and the act in particular; he that offends in one point is guilty of all, and he who will not give up all and every thing for Christ's sake, cannot be his disciple.

Seven stars and seven golden candlesticks. See chap. 1:13, 16.

2 I know thy works. In the ministry, and thy zeal for my glory and the conversion of sinners.

And thy patience. Under all thy afflictions, persecutions, temptations, and sufferings. Thou art now in the furnace, where I will refine and purify thee and take away all the dross and base desire of sin, and then take thee home to glory, to exchange the cross for the crown.

And how thou canst not bear them which are evil. Sinners, Sabbath breakers, swearers, liars, drunkards, gamblers, fornicators, extortioners, slanderers, backbiters, proud, envious, haughty, imperious, covetous and contemptuous men or women.

And hast tried them who say they are apostles and are not. They professed publicly to be moved upon by the Holy Ghost to take on themselves the office of the ministry; they had the semblance, at least, of piety, but when tried in the fire of persecution, they soon renounced christianity, and denied the Lord who had bought them. How many thousands enter the ministry without ever giving it a serious thought! They do this either to please their friends or procure an easy and good living. But money made in this way will in the end prove a curse instead of a blessing. If a man is sure he is called to the office, and his only object is to save souls, let him enter on the work with fear and trembling, and trust in the strength of Jehovah, and he will sustain him in both soul and body. But if, on the other hand, he has neither a call to nor a qualification for the ministry, let him give it up, he will only be a stumbling block over which others will fall into perdition.

3 And hast patience. Under all thy afflictions, temptations, and persecutions.

And hast labored. In word and doctrine, and for the salvation of the world, faithfully and zealously, without fee or reward. Paul, the greatest of all the apostles, labored with his own hands for his support and the sup-
4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

port of the poor, and even paid the rent of the house or church where the people met every Sabbath. See Acts, 20:33, 34, 35. Maimonides asserts that the greatest and most learned doctors among the Jews were men who labored in various ways, as mechanics, with their own hands for their support, in order to have something to give the poor, and not to be burdensome to the synagogue. This was highly commendable among the Jews, but very unpopular among Gentiles. Do you mean, sir, says one, a mechanic to be a great preacher? Oh yes, sir; and the greatest and best in the world, for your Lord and Master was one; and so was Paul, and Apollos, and thousands of others; and we assert, without fear of contradiction, that all the colleges and theological seminaries in the universe can never make a minister of Jesus Christ; he is bishop of his own church, and must do the work himself, you can have neither part nor lot in the matter. You may make your son a lawyer, doctor, merchant, or mechanic, but you never can make him a minister of Jesus.

And has not fainted. He was weary in the work, but not weary of the work; his faith did not give way or fail in the hour of trial.

4 Nevertheless, I have somewhat against thee. He had lost his first love, his juvenile affection for Jesus; he backslid in heart, though not in life. The heart is what God wants, my brother, and not the life or the lip; he cannot, he will not, admit of a rival in the heart; it must be wholly devoted to him, or he will finally take his departure from it. The language of this minister no doubt was,

Return, O Holy Dove, return,
Sweet messenger of rest,
I hate the sins that made thee mourn,
And drove thee from my breast.
The dearest idol I have known,
What' er that idol be,
Help me to tear it from thy throne.
And worship only thee.

5 Remember therefore. Consideration is the first step to the kingdom; he that never considers his ways will never be wise unto salvation. This minister is now commanded to repent, retrace his steps, return to God, and begin, like the prodigal son, where he left off: He lost the evidence of his acceptance, brought spiritual darkness over his mind, and grieved the Holy Spirit of God, but he did not take his final departure from him, but strove with him at various times and in various ways to restore him to his former standing.

Repent. Turn to God with all thy
6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

heart, soul, mind, and strength, and weep thy life away for having grieved his love. The radical meaning of repent is to return to God, viz. with all the heart. See Isaiah, 55:7. Evangelical repentance means. 1. To renounce the hidden works of dishonesty, all our sins, both public and private, for if we regard iniquity in our heart the Lord will not hear our prayer. 2. To confess them with an humble, penitent, and obedient heart, to the end that we may obtain forgiveness of the same from the hand of Almighty God. 3. To feel that we are the chief of sinners, to see the beam in our own eye and not the mote in our brother's eye. 4. To give up our whole heart to God;

Our full consent,
Our whole desires,
Our undivided heart.

5. If we have injured or defrauded any man, to make full restitution as far as we can. Luke, 19:8. 6. Determination is the next step; we may go to the very threshold of the door and never be able to enter in because of unbelief; therefore we must be determined not to stop short of the evidence of pardon. 7. Finally, repentance that does not end in sound conversion is not genuine; it needs to be repented of.

And do thy first works. Such as his faith produced when first converted, viz. "patience, long suffering, gentleness, meekness, goodness, temperance, brotherly kindness, charity," reading and searching the scriptures, visiting daily the poor from house to house, clothing the naked, feeding the hungry, relieving the distressed. Therefore repent and do these thy first works over again, or I will remove thy candlestick, the church, out of its place, unto the care of a better pastor.*

6 Thou hastest the deeds of the Nicolaitanes. He hated sin in others, but did not avoid coldness, indifference and formality in himself. But who were these Nicolaitanes? And what doctrines did they hold? These are very difficult questions to determine satisfactorily, at any rate. They were heretics, had separated from the church and denied the doctrines of Christianity. The word is derived from [inscription], avaricious, covetous, glutinous. It is probable they got all they could, saved all they could, and gave away next to nothing, either to the poor or to the gospel.

* 1. The Lord convinced this minister that he was in a backslidden state. 2. He exhorts him to consider his ways. 3. To repent. 4. To do his first works over again. Lastly, he severely threatens him, that if he does not repent he will remove the church from Ephesus to some other place, and to the care of some other minister who is more holy than himself. This ought to be a warning to every minister who has the charge of a congregation.
7 That hath an ear, let him hear what the Spirit

7 To him that overcometh. The world, the flesh, and the devil; the world, with all its allurements, pleasures, vanities, &c.; the flesh, with all the desires and lusts thereof; the devil, with all his insinuations, temptations and snares.

Eat of. Partake of by faith, or have access to it, which Adam and Eve lost by unbelief; or shall have union and communion with the Father and with his Son Jesus Christ.

The tree of life. The Savior of sinners, who is "the life, the truth, and the way;" he is the vine—we are the branches which derive life and spiritual sustenance from him. He has life temporal, spiritual, and eternal, in himself; he infused life and animation into all creation; he imparts spiritual life to all true believers; and he finally will give eternal life to all them who obey him. He is, therefore, the life of the body and the soul, the life of the believer, the world, and the church—the resurrection and the life, for he will raise both the quick and the dead at the last day. "Hence the tree of life means the Messiah." Zohar on Gen. fol. 33:3.

The Paradise of God. The abode of the blessed, happy, pious, virtuous; a garden of delight, pleasure, and probation;—the church militant, from which all genuine christians shall be finally transmitted to the church triumphant. The air of this lovely and charming spot is pure, the sun clear, the stars brilliant, sparkling like diamonds; the moon is a light to our feet and a lamp to our path, to guide us in the way of peace; the trees are all loaded with golden fruit; the fields are always verdant, and the roses bloom in summer and winter. The tree of life is there with its twelve manner of fruits, and its leaves are for the healing of the nations. The pure river of life runs through the midst of its streets and waters every plant in the garden.

There generous fruits that never fail,
On trees immortal grow,
There rocks and hills, and brooks and vales
With milk and honey flow.
No chilling winds nor poisonous breath
Shall reach that healthful shore;
Sickness and sorrow, pain and grief
Are feared and felt no more.

Paradise literally has for ages past employed the pen of the poet and the philosopher, but its location has been hid from the eye of man since the expulsion of Adam and Eve. It must have been located in some part of modern Palestine, called "the garden of the Lord." It was here man sinned, and here the Savior died for us, the just for the unjust, to bring us to God. And is it not more likely that he suffered on the spot where man first sinned than in any other place? Here probably man fell, here he rose again by the promise that "the Seed of the Woman should bruise the Serpent's head." Here that promise was verified. Here Abraham offered up his only son Isaac. Here God gave his only-begotten son to die, (for man,) that whosoever believeth in him should not perish, but have eternal life. John, 3:16. Here God built his temple, and afterwards consumed
saith unto the churches; To him that overcometh will I

it with fire because polluted by sin. Here he established his church on his holy hill of Zion; here he destroyed it because of unbelief in the Messiah. Here the Jews crucified the Son of God, and exclaimed “his blood be on us and on our children;” and this curse is literally fulfilled upon them to the present; they are without a city, temple, altar, sacrifice, prophet, priest, or king; with the visible marks of God’s displeasure still resting on them; a by-word and a proverb of reproach among men. Surely there must be some great cause of all this evil. Gethsemane may have been the place where man first disobeyed the divine command. Here probably man sinned; here the Savior suffered for it. Here the curse was pronounced, “In the sweat of thy brow shalt thou eat bread all the days of thy life until thou return unto the dust.” Here the Savior sweat great drops of blood to atone for that sin. Here the enemy tempted the second Adam, (the Lord from heaven,) and here no doubt he also tempted the first Adam. Here the serpent betrayed man; here Judas betrayed Christ for thirty pieces of silver. A curse was pronounced on the serpent; a curse was also pronounced on Judas, and the spot where he betrayed his master with a kiss is called to this day terra damnata. Here Adam was drove out of the garden of paradise; from here Christ was dragged to Pilate’s bar to be crucified, put to death in order to restore man to the favor of God. He was made sin (offering) for us, who knew no sin.

There seems to be many remarkable coincidences between the two places as mentioned in scripture, but it is evident this was not the birth place of man, but a select and secluded spot where God placed him after he had made him. Eden is a distant place from the garden itself. Hence, “the Lord God planted a garden in the east part of Eden, and put the man there whom he had made.” Gen. 2:8. Jerusalem answers the description better than any other place. It has been always considered a peculiar and holy place, a secluded spot. The garden was situated on the east side of the Mediterranean sea, which indicates that paradise was on the west side of it. It must have been one of the most delightful places in the world; its fields and forests, lakes and lawns, orchards and vineyards, gardens and groves, rivers and fountains, hills and vales, have been celebrated in all ages by the historian as well as the poet. And no place on earth will answer this description but Damascus and its lovely fields and forests. The following beautiful and sublime description, taken from a French author, will more fully illustrate my views on this subject. “Looking,” he observes, “through the cleft of the rock, I beheld the most grand and singular prospect that ever presented itself to the eye of man. It was Damascus and its boundless desert, lying but a few hundred feet below us. The city, surrounded by its ramparts of black and yellow marble, flanked by its innumerable square towers, crowned by sculptured cra-
give to eat of the tree of life, which is in the midst of the paradise of God.

...
8 And unto the angel of the church in Smyrna, write: These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which readily found his way there. And what still confirms this opinion is, that after the Israelites first crossed over Jordan they came to a city called the city of Adam. Jos. 3:16.

That was dead and is alive. That was crucified, dead, and buried, and who rose again from the dead the third day, ascended up into heaven, and who shall come again to judge both the quick and the dead at the last day.

9 I know thy works. See v. 2.

Tribulation. Deep distress, both of body and soul. It is through much tribulation we must enter the kingdom of heaven; "if any man live godly in Christ Jesus he shall suffer persecution;" and a man's enemies shall be they of his own household.*

But thou art rich. In faith and good works, and an heir of the kingdom; his inheritance is incorruptible, undefiled, and that fadeth not away, reserved in heaven for him. "He was little and unknown, loved and prized by God alone." Poverty is conducive to piety, holiness, to happiness; wealth, to profligacy, and is a clog and a curse to every man who does not use it to the glory of God. "How hardly shall they that have riches enter the kingdom of heaven." The beggar was taken from a barrow to glory; the rich man from a bed of down to perdition. The one died shouting glory to God in the highest; the other died, no doubt, screaming for mercy, but did not obtain it. The Rabbins say a poor man is rich who has the law and lives according to it. He is rich, therefore, who has the gospel and lives according to its divine precepts.†

* What a great blessing to pious, afflicted and persecuted souls to know that they have a compassionate High Priest, who is touched with the feelings of their infirmities, and who has all their tears bottled up, and their sufferings written in the book of his remembrance; and though you have to suffer with him here, yet you shall be glorified together with him hereafter. See Ps. 56:8.

† It was one great consolation to this holy minister, that if he was poor in pocket, he was rich in grace; his bank and his treasure were in heaven, a place where rust and moth doth not corrupt, and where thieves cannot break through and steal. Blessed is the man or the woman who is laying up treasure there; when they rest from their labors their works shall follow them, their reward is before them in heaven.
say they are Jews, and are not, but are the synagogue of Satan.

The blasphemy. Impiety, deceit, hypocrisy.
Of them who say they are Jews and are not. "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not of the letter." They were the children of Abraham after the flesh, but not after the spirit; they approved his works, but denied his doctrine. See Romans, 2:28.

But are of the synagogue of Satan. That is, the church of the devil. The mother and mistress of the whole world. He is the head of it himself—the prince and power of the air, who ruleth in the hearts of the children of disobedience. He is the best mimick in the world, he brings every thing so near the standard of piety that an ordinary person can scarcely discern the distinction between moral good and moral evil. Christ admits none but genuine converts into his church. Diabolus discards all such from his church, as fanatics, madmen, or fools. He has his ministers and members, doctrines and discipline, popes and cardinals, bishops and arch-bishops, princes and potentates, soldiers and sailors, army and navy, with which he has slain millions. He has missionary, bible, and tract societies; and seminaries of learning, where he makes ministers without number. One of his missionary societies of infidels will hold their world's convention in New-York this month, (October, 1845.) Delegates will be here, of course, from all parts of the world; Asia, Africa, Europe, and America will be fairly and impartially represented. We shall then have a full description of the religion of nature, as delineated by Wollaston. The members of this society are very particular indeed to walk in all its commandments and ordinances blameless. They touch, taste and handle the unclean thing; follow the desires of the flesh and mind, and are by nature children of wrath as well as others. The busts of Nero, Robespier, Chau- mette, Fouch, will be there, and also that of Marat, who declared that to insure the liberties of France six hundred thousand heads must be taken off. The car of Juggernaut, the idol of Buddh, (worshipped by all China;) the god of poison, from the Fegee islands; the goddess of reason, from France; the guillotine; the inquisition of Spain; the gun-powder plot; the flames of Smithfield and Scullabogue; barn in Ireland; the bones of the two missionaries eaten up by the cannibals of Sumatra; the scalping knife and tomahawk of the Indian; the fields of Waterloo and Leipsic, will all be represented and brought before the meeting, to show the excellency of the religion of nature, and its superiority to that of the mild, pure, peaceable, and self-denying religion of Jesus. The former is to be substituted by the convention for the latter. The magna charta of the society (from Scotland) will be submitted, also declaring all nature to be God, death an
10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye
eternal sleep, the soul material, marriage null and void, wealth common property, and that men and women may live as they like, and have promiscuous intercourse with each other if they think proper. Here then is a glance at Wollaston's religion of nature. What fool will believe in or submit to it? The member from Africa will have John Hawkins' charter for stealing men, women and children, and selling them into perpetual bondage. John was a zealous infidel. The member from Scotland has been trying all his life to get this system of religion established in some country, but never has as yet succeeded in any country. It has utterly exploded in England, Ireland, Scotland, France, and America; it is now dead and buried: God grant that we may never see or hear of it again. Amen.

As to the doctrines of Diabolus,—baptism with him is regeneration; justification by faith, is justification by works; repentance, penance; faith, unbelief; a change of heart, a change of life; holiness, moral honesty; pardon, is of the priest and not of God; the Bible, priestcraft; the trinity, a wafer; hell, purgatory; heaven, free for all; Christ, a man and not God, a creature and not the creator; the atonement, mass for the dead; the eucharist, the soul, body, blood, and divinity of our Lord Jesus Christ, and must be eaten up literally without faith; Payne, a philosopher; Paul, a fool; the pope, God; Peter, the foundation of the church; the English Bible, heretical, and the Douay to be read only by the clergy; the ministry learned, and not evangelical; wealth, every thing; piety, nothing; the theatre, ball-room, card-table, wine-bottle, hunt, horse-race, innocent and necessary amusement to improve the mind and morals of his people, and are rather qualifications for admission into his church; the worship of images is the worship of God; the church, a motley mixture of all classes, creeds, and characters, that may live and act as they like, and he promises to take them all to heaven at last. What a liberal soul he is! Payne and Paul will, by and by, be companions for each other in glory. Finally, the wealth, as well as the influence of the world is at his disposal.

10 Fear none of these things. I will be with thee in six troubles, and in the seventh will not leave thee nor forsake thee. I was with Shadrach, Meshach, and Abednego in the fiery furnace; with Daniel in the lion's den; with Paul and Silas in the prison, and though they were in a filthy dungeon, and their feet made fast in the stocks, yet I delivered them by an earthquake, and I will deliver thee; therefore "fear not, thou worm Jacob, for I am thy Savior and thy deliverer; a thousand shall fall at thy right hand and ten thousand on thy left, but none of these things shall come nigh thee."

The devil will cast some of you into prison. Will induce some of his emissaries to do it, but I will send my an-
may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit

gel, and he shall deliver thee from the power and influence of the devil. See chap. 20: 2.

Tried. Your faith will now be put to the test, and like pure gold when put into the crucible, will come out more pure and perfect than before. The Christian loses nothing by affliction; it rather refines and purifies from the filthiness of flesh and spirit, and prepares the soul more fully for glory.*

Ten days. A very short time. If your sufferings, my brother, are severe, they will be but short. The tide always ebbs, recollect, as well as flows. Ten days is a usual mode of expression among the Rabbins for a short time. They frequently put a certain for an uncertain number.

Be thou faithful unto death. Death is a welcome messenger to the pious soul; it puts a final period to all his sufferings in this life, and admits him into the paradise of God, where the wicked cease from troubling, and where the weary are at rest; but we must endure the cross if we expect to wear the crown. Follow the Son of Man in the regeneration, that when he shall appear we may also appear with him in glory. It is he that endures to the end who shall be saved.†

A crown of life. In exchange for a crown of martyrdom. The Savior was crowned with thorns on earth, but crowned with glory in heaven. The servant, therefore, should not be above his master. “If they called the master of the house beelzebub, surely they will do the same with the servant.”

11 The Spirit saith to the churches. It is the Spirit that searcheth all

* Your faith will now be tried in the fire of persecution, that it may be proved to have no mixture of error, and that the world may clearly see that the faith of a Christian is superior to that of a Jew or a heathen. See Dan. 11: 33, 34, 35.

† The promises of God are all conditional; so, except ye repent, ye shall all likewise perish. See Luke, 13: 3. And God has commanded all men to repent, that they may not perish. See Acts, 2: 38, and chap. 17: 30. And if they do not, they shall perish. And again, our Savior has said to the Jews, that if they did not believe him to be the Messiah they should die in their sins. See John, 8: 24. But if they believed in him they should be saved from their sins, and their enemies. And this was the very reason why they were destroyed by the Roman army; that is, because they would not (not because they could not) believe that Jesus is the Christ. And here God promises this minister a crown of life, but it is on this condition, if faithful unto death: and this clearly shows that there was a possibility of his not being faithful unto death.
Revelation.

saith unto the churches; He that overcometh, shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein An- tipas was my faithful martyr, who was slain among you, where Satan dwelleth.

The sharp sword with two edges. See chap. 1:16.

13 I know thy works. See v. 2.

Where Satan's seat is. Where he rules and reigns in the hearts of the children of disobedience.

And hast held fast my name. That is, my doctrines and divinity. He maintained, in public and in private, that Jesus is the Christ, the only Savior of sinners.

And hast not denied my faith. He was steadfast, immovable, always abounding in the work of the Lord, as he was sure his labor would not be in

things, yea the deep things of God. He reveals the mind and will of God to men. See chap. 1:8. He spake to the minister first, and then through him to the church.

The second death. The Rabbins say there will be no second death to the righteous in the world to come; that is, they will not suffer in the least degree either from the fear or fire of it.*

12 Pergamos. A city on the river Caicus, about forty miles north west of Thyatira, and sixty three north of Smyrna.

* In all our Lord has said to the minister of this church, he has not accused him in one instance of stepping aside or doing any thing improper in his sight, and if he had he would have reproved him as sharply as he did the rest of the ministers of those churches who were in some degree blameable. "Mark the perfect man and behold the upright, for the end of that man is peace." See Ps. 37:37.

† This doctrine was directly the opposite of Judaism and Roman idolatry. The former believed that circumcision and keeping the law was sufficient to save them; the latter that their gods could do it, and if in danger, sacrificed to them and prayed for aid in their present undertaking; and if by any means their way was made clear through the present danger, they attributed it to the power of their gods.
14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who

vain in the Lord. Therefore he kept the faith, viz. the gospel faith, that Jesus is the Messiah.∗

Antipas. Who this person was we know not; his name is nothing, his martyrdom every thing. He died for Jesus, and he now reigns with him in glory.

14 I have a few things against thee. Only one thing is named, neglect of duty. He permitted men to creep unawares into the church, who were wolves in sheep’s clothing, and who devoured the little flock imperceptibly. It is equally as sinful not to exclude bad men from the church as to admit them into it. The minister of Christ should neither court the smiles nor regard the frowns of any man. If his eye be single his whole body shall be full of light; if evil, his whole body shall be full of darkness.†

The doctrine of Balaam. This consists of three things—1. Covetousness. 2. Fornication; and 3. Eating things offered to idols. Fornication has two meanings, adultery and the love of the world. See v. 20. Balaam was fond of ease, honor, pleasure, and the company of the rich and great; and this to promote his own ends. He did not shun evil, and therefore was slain by it. Finally, he backslid, brought a reproach on the cause of religion, and probably died a sinner. How many thousand Balaams are there in the ministry at present, who love the wages of unrighteousness, and would sacrifice any thing and every thing to obtain the honor that cometh from man. Oh for a pious, an evangelical army of ministers! Why, the world could not stand before them.‡

Who taught Balak to cast a stum-

∗ Whosoever believeth that Jesus is the Christ, is born of God. See 1 John, 5:1. That is, all who are fully assured of this in their own mind, from a sense of forgiveness of sins through faith in his name, are born of God. I have heard men affirm with their lips, while their hearts were far from him, that Jesus is the Christ; who at the same time they never had an assurance in their own mind that he was their Savior from sin. He is the Savior of all men, but specially of those that believe, (see 1 Tim. 4:10,) i.e. he died to save all men, but he saves none but those that believe in him to the saving of the soul.

† This shows that a minister is not only accountable to God for his own conduct, but for that of the congregation also. If he faithfully warn them against every evil, he clears his skirts of their blood; if not, their blood will be required at his hands in the day of judgment. See Ezek. 3:18-21, and Acts, 20:26, 31.

‡ The first principle of this doctrine is covetousness, a strong desire to be rich, when God designed he should be poor. See Eph. 5:5, and 1 Cor. 5:11, also 6:9,10.

2. Balaam was an idolater; he loved money more than God and his people. Our Sa-
taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give the hidden manna. The Lord Jesus, the bread of life, which came down from heaven. Philo calls the manna, the Eternal Logos, or word of Jehovah. Hence, נְאִירָיָנָה נְאִירָיָנָה, the hidden manna, food for the soul. Zohar on Numbers, fol. 88: 1.†

A white stone. A clean heart and a right spirit. Hence ce nu ra da ma ka da sha, the pure stone of the sanctuary. Zohar on Lev. fol. 8: 1. The high priest under the law gave a white stone to the person (with his name engraven on it) whom he ac-

7. Finally, had not Balaam kept Balak’s messengers all night, and treated them with such kindness, no doubt they would not have come the second time; but by tarrying in his house all night, and being in his company so long, they could easily discover that he was a lover of money, ease, and honor; and by this means they betrayed his disposition to Balak, who failed not in sending some of the most respectable men in the land, in order to persuade him to forsake God and his people, and become an idolator. How true is that saying, he that is a friend of the world is the enemy of God.

* Some may ask the question, would God be so unmerciful as to condemn a believer for a mistake in judgment? This is easily answered. Sins of ignorance and of error had to be pardoned under the law, and why not now? God did not condemn him because of a mistake in judgment, but for not either reforming these men or cutting them off. But some may ask, how could he do this if he did not know such men were in the church? This was no excuse at all, it was his business to find out whether there were or not such corrupt members in the church.

† He laid down his life for us, that we might have life through him; that is, spiritual life here and life eternal hereafter. And as meat and drink are the only things on which we can subsist, and without which life must cease, the body and blood of Christ are the only things on which the soul can subsist here, and through which we shall have life eternal hereafter. So that without we eat the flesh of the Son of God, and drink his blood, by faith, we have no life in us, and we must lose eternal life hereafter.
give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.

19 I know thy works, and charity, and service, and quitted in judgment. Jesus, our great high priest, gives the believer a new and clean heart.

With a new name written. That of a christian; and he shall have an evidence of his acceptance also in the beloved: the Spirit of God will so clearly impress this on his mind, that

Not a cloud shall arise
To darken his skies,
Nor hide for a moment
His dear Lord from his eyes.

The victor in the Grecian games not only received a white stone, but had his name also engraved on it; this to him was of more value than silver or gold, because it was evidence that he had conquered his antagonist. The witness of the Holy Spirit with our spirit is an evidence that we have passed from death unto life, and that we have obtained the victory over the world, the flesh, and the devil.

Which no man knoweth. The genuine christian is a stranger to the world and the world a stranger to him; he is dead to all its enjoyments; he lives for God and to God, having little regard for what man may think or say of him.

The Son of God. A person of the same nature and duration with God, not in a natural, but in a divine and incomprehensible sense, for "no man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whom he may reveal him." Luke, 10:22. He was crucified and put to death because he declared himself to be the Son of God. The reason is very obvious, because the Jews believed the Son to be equal with the Father in glory, honor, might, majesty, dominion, and power. John, 10:36. See chapter 1:8, and 4:10.

18 Thyatira. A city of Lesser Asia, about twenty-six miles north of Sardis, and fifty-six north east of Smyrna. For the remainder of this verse see chap. 1:14, 15.

19 I know thy works. Love, humility, charity, patience, long-suffering, gentleness, goodness, meekness, faith, temperance.

And the last to be more than the first. He was more holy, happy, useful, zealous, humble, patient, now than when he first believed. How few ministers are to be found at present of this character; in fact, many of them seek their own glory, and not God's: they have their reward, but it is in this life. They will have no reward in the life to come.
faith, and patience, and thy works; and the last to be more than the first:

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which callleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

20 That woman Jezebel. An apostate church, from *X ac, a province, country, and א falls, a prostitute. Hence א falls, a church. She was, therefore, a spiritual prostitute: an apostate (national) church, from which God had taken his departure; and yet she retained the form without the power of godliness. She preached, prayed, exhorted, and administered all the ordinances. She was a prophetess, preacher, Jewish church. She encompassed sea and land to make proselites, but made them two-fold more the children of hell. She also made inroads on the christian church at Thyatira, and seduced some of the members from the simplicity of the gospel. This minister was in some degree blamable in not warning his people against her vile seductions. See 1 Kings, 16:31.

Fornication. Spiritual adultery, love of the world, its riches, honors, pleasures, &c. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God," and he that is the friend of the world is the enemy of God. James, 4:4.†

* The name derived its origin from Jezebel, the wife of Ahab, king of Israel. This wicked king had first forsaken the worship of the true God, and after this he gave himself up to idolatry; and the next step he took was to marry Jezebel, and she led him into greater acts of impiety. See 1 Kings, 16:31. This was very applicable to these backsliding christians. Like Ahab, king of Israel, they had forsaken the Lord their God and his people, and had given themselves up to idolatry; and after this they united themselves to the synagogue of the Jews which was in Thyatira, and they had led them into grosser idolatry and greater acts of wickedness.

† He that looks on a woman to lust after her, and he that is determined to commit murder if he can do it, is as guilty in the sight of God as if he did the act; and though the law of the land cannot punish him until he commits the crime, yet the law of God will punish him for the intention the same as for the act itself. A finite law can punish no farther than a finite being can comprehend; but an infinite law can punish as far as an infinite being can comprehend. God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. See 1 Sam. 16:7.
21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that were with her into a pit; and I will make her, and all Isrsel, drink the cup which she drank. She became all things to all men, to gain the more; to the Jew she became a Jew; and to the Gentile, a Gentile. She eat meats sacrificed to idols with the one, and prohibited them to the other. I have known a minister of the very same stamp. He was so kind, so liberal, that he became all things to all men, to gain the more; he admitted all kinds of preachers into his pulpit, and preached all kinds of doctrines himself, such as methodism, calvinism, universalism, unitarianism; but he took good care to exclude holy, pious, and sound ministers from his pulpit.*

21 I gave her space to repent. To renounce the hidden works of dishonesty, and return to God with all her heart. The Lord is long-suffering, slow to anger, abundant in mercy, not willing that any should perish, but that all should come to the knowledge of the truth, and be saved. Let every preacher, as a matter of duty, seek out the lost sheep of the house of Isrsel, and get them into the fold again. The Lord give you grace and wisdom to do so.†

22 I will cast her into a bed. Of affliction. I will punish her severely with the sword without, and the fire and famine within, because of her whoredoms in departing from me. It is a fearful thing to fall into the hands of the living God. Therefore, we ought to exhort one another daily, especially as the day of his wrath is fast approaching. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.” Matt. 7:21.

* An idol, literally, is an image or a likeness of any creature; and sacrificing to it is either praying or paying adoration to it, or else sacrificing oxen, sheep, &c. to it as a god, and afterwards feasting upon this sacrifice, or making a meal of it by way of rejoicing; and an idol, spiritually, is any thing on which we place our affections more than God; and this may be either money, husbands, wives, children, the world, dress, the ball-room, the play-house, the tavern, &c. So that sacrificing to the idol must mean delighting in it, placing our affections on it more than God. And now, reader, examine yourself, and see whether you are a son or a daughter of spiritual Jezebel or not; and if you find that you are, repent quickly, that you may obtain mercy.

† How much more merciful is God than man! If a woman has broken her marriage vow her husband is not willing to be reconciled to her again as long as he lives; but the good and merciful God offers these backsliders pardon the second time, if they repented; and this after they committed spiritual adultery with the world.
commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira,

And them who commit adultery with her. Her members, who are charmed, delighted with her eloquence, splendid music, princely equipage, elegant seats, pulpit, desks, elegant language, regular and ordained ministry. This is precisely the character of all fallen churches to the present moment; they substitute any thing and every thing in the room of the simple and sublime worship of God; their whole object is to please, that they may profit by it; that is, in a temporal point of view.

23 I will kill her children with death. Temporal, spiritual, eternal. Here is the end of every fallen church which has the form of godliness without the power. Ichabod, Ichabod, the glory has departed, is written on her forehead. She has lost the life and power of religion, and the only way she can now sustain herself is by political influence; either directly or indirectly to receive pecuniary aid from the government. Her bishops and prelates have so far departed from the spirit of Christ as to become political demagogues. "They stoop to conquer," get gain, keep it, and fill their coffers with the unrighteous manmon.*

According to his works. The more holy, useful, heavenly-minded a minister of Jesus is, the greater degree of glory will he have in his Father's kingdom. Not a weight, but an eternal weight of glory.

24 The depths of Satan. The wiles of the devil, his artifices, tricks, devices, deceptions, twistings and turnings, and shifting from one system of

* Elijah prophesied that all Ahab's posterity should be cut off, and that Jezabel his wife should be eaten by dogs. See 1 Kings, 21: 23. And this prophecy was literally fulfilled upon her children and upon herself; the flesh was torn off her body by dogs, and there was no part of it to be found but her skull, and her feet, and the palms of her hands. See 2 Kings, 9: 35. And her children were beheaded by order of Jehu, and their heads carried in a basket to Jehu at Jezreel. See chap. 10: 7-11. Our Lord applies this prophecy to these idolatrous Jews and backsliding christians. And if they did not suffer exactly the same punishment as did this woman and her children, yet they suffered more severely in the siege of Jerusalem.
As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden:

25 But that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers;) even as I received of my Father.

---

26 Power over the nations. When christianity shall be established throughout the world, its ministers shall then be priests and kings unto God and the Father. But before this can take place the great stumbling block, the apostate church, must be removed out of its place.†

27 And he shall rule them with a rod of iron. With power and authority. The people will then fear,

---

* Our Savior lays no heavier burden on us than we are able to bear, and what shall at last terminate in a double degree of glory hereafter. He fits the back for the burden; and for every duty he requires he gives a double degree of grace to do it. His yoke is easy, to the believer, and his burden light. He is not a hard master, reaping where he hath not sowed, and gathering where he had not strawed. If he has never given us a talent he can never call us to an account for a misimprovement of it; for where much is given there is much required; and where nothing is given, there is nothing required. And had not God given a talent to the unprofitable servant, it would have been impossible (according to strict justice) to have sentenced him to eternal misery for not improving a talent which he never had.

† The Jews not only murdered our Lord, his zealous apostles and innocent followers, but used every means in their power to persuade men in authority to have them persecuted and treated with the utmost severity. We have a specimen of this in Matt. 22:16.
28 And I will give him the morning star.
29 He that hath an ear, let him hear what the Spirit saith unto the churches.

reverence, and obey the genuine ministers of Jesus. Many of them at present are not respected because they do not respect either themselves or the Savior. They have a name to live while they are dead to vital godliness.* The Rabbins ask, Who is a disciple? The reply is, he that is well versed in the law, and who can answer every question in doctrine. "But he that can give a reason of the hope that is in him, with meekness, with fear and trembling," gives a better answer to the question. The next question asked, Who is fit for a shepherd or pastor of the flock? Answer, he who can feed, teach, establish, build up, and preserve the sheep from wolves, or false teachers and false doctrines. Tal. Bab. Taanith, fol. 10:2. This then is the character of every genuine minister of Jesus.

28 And I will give him the morning star. Grace and glory, honor and majesty, wisdom and understanding.†

17, 18. When they could find no clause against our Lord with respect to their own law, they endeavored to find one against him in reference to the law of the land; and their artful manner in asking the question shows the depth of their wickedness and hypocrisy. "Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Caesar, or not? We do not want to injure you by giving your opinion; therefore, tell us, Master, what you think on this subject. We have only come to receive information." But had our Savior said no, tribute must be paid to God alone—they would have accused him to Herod, who was then at Jerusalem; and as he was a bitter enemy of Christ and his church, he would not fail to use his endeavors to have him put to death. And I am fully convinced that the Jews were the cause of the persecution raised against the Christians by the emperor Nero. But after the destruction of Jerusalem the ministers of Christ had more power and authority to spread the gospel throughout the world than before, because they had less opposition from the learned scribes and lawyers belonging to that nation. But though the church had to suffer persecution after the destruction of Jerusalem, that is, from the heathen, yet we have scarcely an instance on record of a Christian who had renounced his religion and embraced that of the heathen. So that the Jews were the main cause of the gospel not spreading throughout the world; and when the cause was removed the effect ceased. See chap. 11:15.

* The kingdom at present is weak to what it formerly was, and the reason is evident; because there is much clay mixed with the iron. But, blessed be God, the strength of the iron is yet in the kingdom. God has never left himself without a witness to the present, and never will to the end of time.

† 1. This may mean that he should give him the shining name of the morning star, or
CHAPTER III.

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God,

1 The angel of the church. The minister—servant of it. Christ is the master and head of the church himself. There is but one Lord over God’s heritage. Let us now consider the character of a christian minister. 1. Then, he is no brawler, striker, gambler, politician, wine-bibber, hunter, horse-racer, dancer, extortioner, oppressor of the poor, slaveholder, babbler, billiard, check or card player. This is what he is not; now then we will show you what he is. 2. He is to be blameless, the husband of one wife, not as the papist priest, the husband of no wife. A law prevailed over the whole church in the time of the apostles, that no minister should marry a second time, because second marriages were generally considered imprudent and unhappy, especially if there were children of the former wife living. This law continued down to the time of Tertullian. It was put in force once at least in his time. He asserts that “a minister who married a second time was excluded from his office.” See 1 Tim. 3:2; 5:9.

3. He is to study to show himself approved, a workman that need not be ashamed, rightly dividing the word of truth, so as to give a portion of meat to all in due season. To this end he must not be a novice, lifted up with pride, lest he fall into the condemnation of the devil. The most ignorant and illiterate preachers are that he should be called a shining and a burning light. See verse 16 of the former chapter.

2. It may mean that as Christ is the morning star himself, (see chap. 22:16,) that he should reflect the clearest light on his mind, and confer the greatest honor on him, as a king and conqueror, that is, if faithful to the end. See verse 26.

3. It may mean, that after he had passed through the present persecution and affliction, he should be more pure and holy, and consequently better able to enlighten others in the way of holiness. Josephus compares the wickedness, ignorance, and spiritual blindness of the Jews (that is, a little before they were destroyed by the Roman army) to a deadly night which had come upon them; and the Roman army is compared to a cloud. Chap. 1:7. So that when the Jews were destroyed, and the clouds of the Roman army had passed away, the morning light appeared, and Christ and his ministers shone upon a be-nighted world with greater light and glory than ever.
and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain generally the most arbitrary and self-conceited: having little talents and but a small amount of piety, they are apt to be envious and jealous of every preacher who is more esteemed than themselves. These are men of but one sermon, ever learning, and never coming to the knowledge of the truth.

4. He is to preach the word when he can, where he can, and to whom he can; to be instant in season and out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine, especially as the time has now come when the people will not endure sound doctrine, but are heaping to themselves teachers having itching ears, and turning away from the truth, supposing gain to be godliness. From such, oh man of God, withdraw thyself, or thou wilt perish with them in the gainsaying of Core.

5. He is to be an example of piety to the believers, in word, in charity, in spirit, in love, in humility, meekness, mildness, zeal, temperance, patience, resignation to the will of God.

6. To be crucified to the world and the world crucified to him, by the cross of Christ; to have no anxious thoughts about what he shall eat and what he shall drink, and wherewithal he shall be clothed. He is to be dead to the riches, honors, pleasure, and applause of the world.

7. To read no book, to write no book, to study no book, that does not tend to the glory of God.

8. To go into no company or society where he cannot take his Master with him.

9. He is to visit the poor and needy from house to house, pray with and preach Christ and him crucified to them. And also to visit prisons, hospitals, and lunatic asylums. Matt. 25: 36.

10. Finally, whether he eats or whether he drinks, or whatever he does, he is to do all to the glory of God.

Sardis. An ancient city in Lesser Asia, situated at the foot of Mount Tmolus. In the days of our Savior it was destroyed by an earthquake, and afterwards rebuilt by Tiberius, the Roman emperor.

A name that thou livest, and art dead. He retained simply the name of a Christian minister, when at the same time he was dead, in formality. He stood high, no doubt, in public estimation, as a great and eloquent preacher; but in the estimation of the searcher of all hearts he was a fallen man; that is, in heart, though not in life. He was exalted in his own estimation and in that of the world, but not in that of God; and he is now determined to humble him in the very dust; he will not be trified with; whatsoever a man soweth, that shall he also reap, &c. but let us not be weary in well-doing, for in due season we shall reap if we faint not.

2 Be watchful. Over thy life, con-
Revelation.

51

main, that are ready to die; for I have not found thy works perfect before God.

duct, conversation, preaching, zeal, talents, experience. The idea is taken
from a sailor who had fallen asleep at
the helm, neglected his duty, and ran
the ship ashore. This minister's an-
chor had almost slipped its cable; his
faith became weak, his zeal for the
voyage abated, his care for his crew
indifferent, his light obscure, his hope
of reaching the port of rest uncertain,
his soul dull and sluggish, and his eye
any where and everywhere but on
the compass; he took no soundings,
nor lunar observations, kept no log
book, nor ever looked through the
quadrant either at the sun, moon, or
stars, until, finally, he got into shallow
water, with the rocks and quick-sands
on every side; and had it not been for
the Captain of our salvation, ship and
crew would have been all lost. He
took the helm, awoke him, pointed
out his danger, and told him to butt
ship immediately, lay her to the wind,
hoist sail, and steer for the port of
glory, and he soon should get there
safe and sound, and thank God that
he had seen his danger, and finally
he enabled him to reach the haven of
rest in safety.

Strengthen the things which re-
main. Prop up your good desires, (of
usefulness,) by putting them in prac-
tice. If you do this you shall have
grace to carry you through to the end
of the voyage. God will increase your
faith, confirm your hope, and build
you up in love.

Are ready to die. To vanish, de-
part, separate, the same as the soul
from the body. Sin and holiness can-
not be co-workers, they have no fel-
lowsip with each other; when the
one enters the heart the other departs
from it. "What fellowship hath
light with darkness, or he that believ-
eth, with an infidel?" "How can two
walk together except they agree?"
that is, in faith and practice.

Have not found thy works perfect.
They were imperfect, deficient; did
not come up to the gospel standard,
would not bear inspection. The doc-
trine of christian perfection is very
plain and simple, and no way ambigu-
ous, if rightly understood. It is cer-
tainly taught in the Bible, and can ne-
ever be discredited by men of piety.
But the great difficulty is, we have
raised the standard too high: this is
the reason why some men stumble at
it. Man is sure to be on the extremes
in every thing; he either looks too
high or too low, he either goes be-
yond the mark or does not come up to
it. Perfection with him is either sin-
less or sinful. These are not gospel
terms, they are scholastic, and not to
be found in the scriptures of truth,
and should never be made use of by
christian ministers, either in preach-
ing or writing. One means absolute
perfection, and the other no perfection.
There are four general terms used in
the Bible to explain this doctrine.

1. ta-mam. 1. To be without
spot or blemish, clean, sound as a lamb
for sacrifice. Numb. 28: 3; John,
3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,

15:3. 2. To be without guile, deceit, hypocrisy. Job, 1: 1; John, 1: 47. 2. נָגְעֲשׁ ca lah. To finish, end, complete, as a building. 1 Kings, 6: 38; Col. 2: 10. 3. נָבָע Sha lam. 1. To have peace with God; that is, through our Lord Jesus Christ; to be reconciled to him through the death of his Son. 2. To be straight, even, upright, in heart and life. 1 Chron. 28: 9; 1 Kings, 8: 61. 4. דָּשׁ ka dash is the same as σάρκις to be holy, pure, clean, sanctified. Exod. 21: 37; 1 Cor. 1: 2. Justification is the bud, sanctification the blossom, and glory the ripe fruit. There is a perfection in the natural and moral world, and surely there must be in the spiritual world also. The sun, moon and stars, the animal and vegetable world, the fish of the sea and the fowls of the air, are perfect in their generation; and to suppose that he who has made these such, cannot make a christian perfect, is absurd. He has done it in all ages, and will do it in his church till time shall be no more. We read of perfect patience, perfect love, perfect resignation, perfect meekness and humility, perfect faith, and works which flow from it, perfect repentance, perfect justification, and perfect sanctification. But what is the perfection God requires of believers? Why, "to love him with all the heart, soul, mind and strength, and our neighbor as ourselves;" and if we do not do this we cannot be saved; for without holiness no man shall see the Lord. Love to our neighbor is clearly set forth in 1 Corin. 13: 4-8. See verse 4 of this chapter. Hence, "Now are ye clean, through the word which I have spoken unto you." John, 15: 3. I have a few names in Sardis which have not defiled their garments; that is, by sin; "and they are worthy, unblamable in my sight," verse 4. The difficulty is not in the doctrine itself, but in our idea of it. We either raise the standard too high or place it too low; and either is highly improper. We cannot be as perfect as Adam, as angels, or the Deity. This God does not require; but certainly he has commanded us to be holy, as he is holy; to be like him in love, humility, &c. 1 Peter, 2: 9; Heb. 11: 23. And if we do not come up to the standard we cannot enter the kingdom of heaven. Here, then, is plain, simple gospel perfection; and instead of cavilling about it, let us rather seek to attain it, grow in grace and in the knowledge of our Lord Jesus daily. May the Holy Spirit guide you in the way of all truth. Amen.

3 Remember, therefore. Call to mind, recollect therefore how thou hast received, viz. by faith and prayer, by repentance towards God and faith in our Lord Jesus Christ. This is the
4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

only way to obtain salvation; if not saved in this way, we cannot be saved at all.*

And heard. With fear and trembling; that is, the gospel, which proved to be the power of God unto the salvation of his soul.

And hold fast. By faith and prayer, with a deadly grip, viz. what thou hast not lost. For "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we Christians escape if we neglect so great salvation." Heb. 2:3.

Repent. See chap. 2:5.

Watch. Examine, prove thyself by my word and Spirit.

I will come as a thief. Suddenly, unexpectedly, to take away thy talent, and utterly destroy all those who would not have me to reign over them.†

4 A few names. A few genuine Christians—Israelites in whom is no guile; who are walking in all my commandments and ordinances blameless. They live by faith, walk by faith, and die by faith.

They are travelling through Immanuel's ground,
To fairer worlds on high;‡

Which have not defiled their garments. By the world, the flesh, nor the devil. There is not one stain on their Christian character. Who will lay any thing, then, to the charge of God's Elect (beloved.) It is God that

* 1. He received it with fear and trembling. 2. With deep conviction. 3. With sincere repentance. 4. By faith in our Lord Jesus Christ. 5. And lastly, he felt it to be the power of God unto the salvation of his soul.

† 1. Contrary to the opinion of many people in Sardis, the Lord convinced this minister that he was dead in formality. 2. That he wanted more grace to fortify what he had. 3. He exhorts him to be watchful. 4. He tells him that the soul of every thing good in him is now about to depart from him, and to leave nothing but the dead body of sin behind. 5. He shows him that his works are sinful. 6. He exhorts him to consider the first steps which he had taken to obtain salvation. 7. He enforces the duty of repentance. 8. And lastly, he threatens him, that if he does not repent he shall come as a thief, to rob and to destroy him.

‡ There might have been double the number were it not for this lukewarm minister; and no doubt many had fallen away through his dead, formal way of preaching, while others might have been converted by his ministry had he been faithful in the discharge of his duty. O ye lukewarm ministers, take warning by this, and repent quickly, before it is too late.
5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but will confess his name before my Father, and before his angels.

justifieth, who is he that condemneth. Holiness of heart is the believer's inward garment, and holiness of life his outward vesture. Justification by faith will produce justification by works. One is acceptable to God, the other to man. Faith that does not produce the fruits of holy living is a dead letter—a faith that has neither soul nor body in it.

_They shall walk with me._ Have union and communion with the Father and with his Son Jesus Christ; grow in grace and in his knowledge daily.

_In white._ In virgin purity. They had on the wedding garment, and were now ready to enter into the marriage supper of the Lamb, and also to take the uppermost seat in glory.*

_For they are worthy._ To be admitted into heaven. And who will be so impious as to say they were unworthy. They were pure in the estimation of God himself, long before they departed this life.

5 _He that overcometh._ The present afflictions and persecutions; also his three-fold enemy. Many who bid fair for the kingdom have got weary in well-doing, and turned back again to the weak and beggarly elements of the world. O the necessity of watching unto prayer continually! Lord, help us to do this, that we enter not into temptation. But unto whom should we go, after all, but unto Jesus, for he has the words of eternal life.

_He shall be clothed._ Endued, invested with white raiment. Holiness in heart and life, the only qualification of a minister of Jesus. The office is a high and holy one, and he that fills it should be holy, happy, zealous, heaven-minded. The priest who was examined by the Sanhedrin and pronounced worthy, was clothed in white robes.

_I will not blot out._ I will not excommunicate him from the kingdom of grace and glory; from the church militant, nor from the church triumphant.

_The book of life._ The records of eternity, where all actions, good, bad, and indifferent, are recorded. It may mean the gospel of our salvation, which will prove a savor of life unto life, or a savor of death unto death.

* No person can hold communion with Christ, in time or in eternity, but he that is holy, or else seeking after it at the present; an unholy thought, an evil desire, or an evil intention, will banish the Savior from our heart. How can two walk together unless they agree; and how can the Spirit of Christ and the spirit of Beliel dwell in the one heart together?
6 He that hath an ear, let him hear what the Spirit saith unto the churches.

By it the apostle declares we shall be judged. Rom. 2:16. Every sin we commit in public or in private is immediately entered in the book of life by the recording angel; and if not cancelled or transferred to the Savior's account, or blotted out of the book of life, they will remain as a debt for ever against us, and the offender will be punished for ever and ever. Hence the book of life, in which the names of the true Israel are inserted. Targ. on Ez. 13:9. Nothing terrified a Jew so much as to tell him his name was blotted out of the book of life; that is, he was excommunicated from the synagogue and heaven. The law was called the book of life. The Rabbins say that Messiah will give a new and spiritual law to the world. St. Paul alludes to this where he declares that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. The book of life may allude to the Jewish records as kept by the Sanhedrin.*

But will confess his name before my Father. As a brave and valiant soldier of the cross, who counted his

* It was a practice among the Romans to reward every valiant soldier who had performed great actions in the field of battle; and, on the other hand, to put to death every soldier who was guilty of treason, cowardice, or desertion. The former person's name and his actions were recorded in a book, and after the war was over he was recommended to the emperor's notice; and after this he was amply rewarded for his great services. But he that was guilty of the above crimes, his name was blotted out of the soldier's list, as a coward, &c. and he was either to be put to death at the present, or else reserved for a more convenient season. Their martial law may justly be termed the book of life and of death, because the soldier was to live or die according to it. Here our blessed Savior seems to assume the character of a general; his ministers are his officers; his church, his soldiers; the world, the flesh, and the devil, his enemies; the gospel, the book of life and of death, because by obedience to it we shall have eternal life; and through disobedience to it, we shall be punished with everlasting destruction, from the presence of God and the glory of his power. See 1 Thes. 1:9. And as for the armor, you may find it in Eph. 6:14. He that is afraid of his enemies is a coward, and if he runs away from the field of battle the gospel determines his punishment. 11 Heb. 10:38. He who is guilty of treason can never be pardoned. Heb. 10:29. And he who has sworn allegiance to King Jesus, and afterwards has betrayed his king and his people into the hands of their enemies, it would be good for that man if he had never been born. See Matthew, 26:24. See the case of Francis Spira.
7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:

life not dear to him, so that he might but win Christ and overcome at last.  4
7 Philadelphia. A city of Lydia, about twenty-four miles east of Sardis, at the north part of Mount Tmolus.

He that is holy. In soul, body, and spirit; in time and eternity he is free from the least stain of sin, actual or original. We are pure in a particular point of view; he is pure in a general sense, and in every sense of the word.

The key of David. The key of knowledge, of power and authority, viz. to admit proper persons into his church, and to exclude improper persons from it. He understands all knowledge, human and divine; all the actions of the life, as well as the thoughts and intents of the heart. He is omnipresent, every where present, in Asia, Africa, Europe and America; in heaven, earth, and hell, at the same moment. He is omnipotent, has all power in heaven and earth;

After Jerusalem was destroyed by the Roman army, Titus ordered the list to be read of all the soldiers who had performed great exploits in the present war; he called them to him by name, and greatly commended them in the presence of their officers; and he rejoiced in their great valor as much as he did in his own. He put on their heads crowns of gold, and golden ornaments about their necks, and he gave them long spears of gold, with ensigns that were made of silver; and removed every one of them to higher stations. He also distributed among them, out of the spoils, and the other prey they had taken in the war with the Jews, gold and silver, and garments. See Josephus, War, book 7, 1, 3, 4. If Titus conferred such great honor upon his faithful soldiers, how much more honor and glory will the blessed Jesus, the captain of our salvation, confer on his spiritual soldiers, who have conquered the world, the flesh, and the devil? He will confess them before his heavenly father, and this in the presence of a vast multitude of angels and archangels, and all the spirits of just men made perfect. They shall have crowns of glory placed on their heads, and palms of victory in their hands, and the golden chain put about their necks, and they shall receive higher offices and a double degree of honor and glory. Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor. 2:9. And how happy will it be for the believer if he can say with St. Paul, when he is about to leave the world, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." See 2 Tim. 4:7, 8, and chap. 19:1.
8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little

he can create and he destroy; he healed the sick, cleansed the lepers, raised the dead to life, cast out devils, and finally conquered the whole world by his gospel. He is, therefore, qualified to rule the church and the whole world. Hence the key means the power, authority and dominion of David. Targ. on Is. 22: 22. See Luke, 11: 52. He that opens the door of salvation is his church, and the door of heaven.

And shutteth and no man openeth. The door of mercy, salvation, and heaven. No man, if shut, can open it again. This was the case with the Jews, because of blind unbelief; and to this day they are the same ignorant, obstinate, and unbelieving people they were eighteen hundred years since, with the clearest light before them that Jesus of Nazareth is the true Messiah; yet they still reject him, and are daily looking for a Messiah to come who will take them back to the city of Jerusalem, and make them a free and independent people and nation.

8 An open door. That is, of utterance and salvation. The whole world was his parish, and the human family his parishioners. The preacher who has no higher authority than the Bishop's seal, has no authority whatever to enter the ministry. He has never preached a gospel sermon, nor has he ever converted one soul from the error of his ways. The reason is very obvious—because he is not converted himself. And he may arrogantly and impiously ask the humble devoted minister of Jesus, "By what authority dost thou these things, and who gave thee this authority?" but he may reply, "My authority is of God, and not of man; I received not my gospel from man, neither was I taught it by man, but by the revelation of Jesus Christ."

And no man can shut it. Bishops, arch-bishops, popes, prelates, princes, bulls, edicts, canons, magistrates, ministers, members of parliament, fire, furnace, faggots, soldiers, the world, the devil, &c. &c. can never prevent him from preaching Christ and him crucified. If he cannot do it publicly in the church, he can do it privately in the prison, with his pen, and his tongue, where the best sermons in the world have been preached, and the best epistles written. See Paul and Silas, Peter and John, Luther and Melancthon, Baxter and Bunyan, Wesley and Whitfield, how nobly, faithfully, and fearlessly they stood up for their divine Master. They made the kingdoms of the earth tremble, subdued nations, wrought miracles, raised dead sinners to life, and put to flight the armies of the aliens. *

A little strength. He had grace to

* A faithful minister is more likely to be persecuted by lukewarm professors of religion than by wicked men, for they cannot bear sound doctrine. They have itching ears, turn-
strength, and hast kept my word, and hast not denied my name,

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, 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.

shun evil, overcome it, and reprove sin, "to touch not, taste not, handle not the unclean thing."

*Has kept my word. My commandments, and walked in my ordinances blameless. Though thy faith is weak, yet it is genuine.

And hast not denied my name. That is, my divinity. He faithfully and fearlessly maintained that there is no other name given under heaven among men whereby we can be saved but the name of Jesus, viz. that he is the King eternal, immortal, &c.*

9 For Jew and Synagogue of Satan see chap. 2:9.

And worship before thy feet. That is, they shall be brought into subjection to Christ, his church and his ministers. They shall either be conquered by my gospel or be subdued by their enemies.† This is a quotation from Isaiah, 60:14, and has reference to the Jews.

And know that I have loved thee.

...ing away from the truth; and, like backsliding Israel, will make choice of their own king in preference to him whom the Lord hath chosen to the office. These serpents, if they cannot poison your person publicly, will endeavor to injure your character privately. So that you need to be always on your watch, and show yourself approved, both in the sight of God and man. Remember, he that is for you is more than all that are against you. And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you. See Matt. 5:11; 2 Cor. 11:23-23.

* He first felt him to be his own Savior from sin, and then he publicly declared him to be the Savior of all men, but especially of them that believe.

† This is a quotation from Genesis, 27:29. And the same expression occurs again in Isaiah, 49:23. In the former chapter the prophecy is applied to Jacob, and in the latter it is represented as being fulfilled upon the Gentile converts after the destruction of Jerusalem. For it was then, and only then, that the Jews had to be in subjection to the church of Christ; and from the nature of the prophecy, and St. Paul's application of it to both Jews and Gentiles, (Rom. 9:12, 13, 23, 24,) I am inclined to think that it is an
10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

As the genuine seed of Jacob. Thou hast been a wrestling Jacob; thou art now a prevailing Israelite. The Edomite (Jew) I abhor, because he has sold his spiritual birth-right for a mess of pottage, a morsel of meat. One walks after the flesh, the other after the Spirit. One serves God, the other serves himself. One is laying up treasure on earth, the other in heaven. Therefore the spiritual man I love; the natural, unregenerate man, who follows the desires of the flesh and mind, I do not, cannot love.

10 The word of my patience. The gospel of salvation.

The hour of temptation. A time of great calamity and distress, such as never came on the world before, and never shall while the world lasts. The great battle of God Almighty is now about to be fought, in which the blood of the slain shall come up to the horses' bridles; but you shall be

allegory, or a figurative mode of expression, in which one thing is said and another intended. So that we must endeavor to find out its spiritual meaning. Rebecca was a type of the church of Christ; Esau a type of the unbelieving Jew; and Jacob a type of the believing Gentile. See Gen. 25:21.

1. Rebecca having twins in her womb, denoted that the church of Christ would travail in birth for the salvation of both Jews and Gentiles.

2. She being in pain, and desiring to be delivered, denoted that, in like manner, the church of Christ would be in great pain, and desire earnestly to be delivered from under the Jewish yoke. See chap. 12:1-3; 11:8; and 6:10, 11.

3. She being barren and unfruitful, indicated that the church of Christ would be barren and unfruitful as long as they were under the Jewish dispensation.

4. The children struggling together in her womb, and causing great pain on her part, represented the powerful opposition the believing Gentiles should meet with from the unbelieving Jews; and likewise that their opposition would produce great sorrow and pain in the minds of the church. See Acts, 8:1; 15:1,2,10,24; also Gal. 4:29.

5. It was said that two nations were in her womb—from which we may learn that this cannot be understood literally. See sec. 1. But some may say that it does not mean two nations, but two children, who were to be the heads of two great nations; but this is a direct contradiction of the text. And why may not this be an allegory, as well as the son of the bond woman, and the son of the free woman? See Gal. 4:24.

6. It was said that two manner of people should be separated from her bowels, which denoted that the church of Christ would produce believers of both Jews and Gentiles.
11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Hold fast. Thy faith, hope, confidence, and profession of the christian religion.

That no man take thy crown. Honor, glory, office of the ministry, and the final and eternal reward that awaits thee in glory.

12 Him that overcometh. That endureth to the end of the persecutions and afflictions which are about to come

preserved, the hairs of your head are all numbered.

11 Behold, I come quickly. Immediately, without delay, in a few years, to take vengeance on the wicked, and all them that obey not the gospel, "and they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power for ever."

7. It was said that one of these people would be stronger than the other, which indicated that the Gentile converts would be much more numerous than the Jewish. But it is very probable it may mean that they should be stronger in the faith of the gospel than the others. See chap. 2:26.

8. It was said that the elder should serve the younger; and this was fulfilled both literally and spiritually. For they not only had to submit to the christians, but had to serve the Romans as slaves.

9. It was said that the first child which she brought forth was red all over like a hairy garment. This was a representation of the immense quantity of blood that should be shed by the Jewish nation to make an atonement for their sin. Esau being hairy all over represented the beastly sacrifices offered by the Jews. This nation was the first born, or the first that was taken into the covenant of grace, and the Gentile nation was the next. One was the elder, the other the younger brother.

10. It was said that after this his brother came out, and his hand took hold on Esau's heel, which denoted that the Gentile believers would lay hold on the blessing of salvation which the Jews despised and rejected. Sometimes the hand means a blessing, and the heel, derision. See Acts, 4:30; John, 13:18.

11. It was said that Esau sold his birth-right. This has reference to the double portion that he was entitled to as the first born son. See chap. 7:5. This signified that the Jews would not only despise the rich blessings of salvation, which were offered to them by Christ and his apostles, but should exclude themselves from their lawful inheritance by unbelief. The Romans first subdued the nation, and then seized upon their inheritance, literally; and afterwards they embraced the blessings of the gospel which the others despised. Like the ungrateful horse to his master, they lifted up their heel to kick at him who was the author of their salvation.

12. Jacob's willingness to obtain the birth-right, showed that they would be willing to obtain the blessing which the others despised, and by this means become heirs to the spiritual inheritance.
12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name

on the church and the world. 1 Peter, 4: 17.

*Will I make a pillar in the temple of my God.* A chief prop, a head man; a chief apostle in the church of the living God, to bear up the molten sea of salvation. See Chron. 4: 2, 3; Gal. 2: 9. דְּרֶזֶר a pillar, among the Rabbins, means a great, wise and eminent person. Tal. Bab. Beracoth, fol. 28: 2. The pillar of God will prop and build up the church. The pillar of man pull it down about your ears.

*He shall go no more out.* He shall not be separated from the church by persecution, or he shall not go out as an apostle or missionary into the world, but shall be an elder in the church, to oversee the flock during the remainder of his life.

*I will write on him the name of the city of my God.* Holiness to the Lord shall be visible in his life, conduct and conversation. All will then acknowledge him to be a genuine christian, the seed of Jehovah, whom the Lord hast blest and made happy. See chap. 14: 9.

*The new Jerusalem.* The church of the living God, the spiritual city, which, like the phoenix, has risen up out of the ashes of the old city. The one was the shadow, the other is the substance. The shadow has passed away; the substance is to remain for ever; it shall never be destroyed. See chapter 2: 1. The one is from beneath, the other from above; the one earthly, the other heavenly; the one literal, the other spiritual; the one old, the other new. St. Paul declares that his brethren had already come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of ministers, to the general assembly and church of the first born, whose names are written in heaven. Heb. 12: 22–23. Here then is a clear proof that the new Jerusalem means the church of Christ. Hence יָרָח, from יָרָה, she shall be fixed, settled, built up, established; and יָרָה sha lom, peace, happiness, prosperity, established in peace, built upon it as a foundation. “Peace on earth and good will toward men” is the very foundation of christianity. But it may mean, she shall see, inherit, enjoy peace, prosperity. The Messiah is called Melchizedek, King of Salem, or Prince of Peace—the author and giver of it. His ministers are the ambassadors of it; his gospel proclaims it to the world, and his Spirit applies it to the heart of the believer, and all his members are the subjects of it, they enjoy peace with God, through our Lord Jesus Christ. Its weapons are not carnal, but spiritual and mighty, to the pulling down of the strong holds of Satan; its walls are salvation, its gates praise, and are open night and day to admit perishing sinners into it. The altar and candlesticks are pure gold, and the streets of the city paved with
of the city of my God, which is new Jerusalem, which cometh down out of heaven from God: and I will write upon him my new name.

gold. The tree of life is in the midst of it, and the river of life runs through every part of it, to water and replenish every plant in the garden. The Sabbath, sacrament, preaching, day of atonement, year of Jubilee, the ministry and membership, the sacrifices, offerings and altars, are all new and heavenly.

1. The Jewish Temple was the most elegant and costly building in the world. The stones were very large, smooth, precious, and covered all over with large plates of gold. [See Josephus.] The Church of Christ, the King's daughter, is all glorious within: her covering is of wrought gold, Psalm 45:13, and the members are living stones, built up a spiritual house, a royal priesthood, a holy temple to the Lord. This is the tabernacle which the Lord pitched, and not man, the temple made without hands, the residence of the Divine Shekinah.

2. The temple had twelve gates, one for each of the tribes to enter into the holy city; three on the east, three on the west, three on the north, and three on the south. These gates represented the twelve apostles, who were the doors through which all believers entered the church. They were sent into every part of the world to preach the unsearchable riches of Christ among the Gentiles.

3. Christ is the priest, the altar, and the sacrifice for sin himself.

4. He is also our prophet, priest, and king.

5. The ark of the covenant, with the two tables of the law, was deposited in the temple. The gospel of our salvation, with all the Christian ordinances, is deposited in the church until time shall be no more.

6. The mercy-seat and the cherubim were emblems of the ministers of Jesus, and their mission of mercy to a perishing world.

7. The passover was a type of Christ, our spiritual passover, who is sacrificed for us, a memorial of which is kept up in his church unto the present; "as oft as ye eat this bread and drink of this cup, ye show forth the Lord's death till he come."

8. Baptism is substituted in the room of circumcision.

9. The golden vessels were emblems of holy men and holy women. Rom. 9:23.

10. There were three separate apartments in the temple—the outward court of the proselytes, the inner court of the true Israel of God, the holiest of all, into which the high priest entered alone, once a year, by the blood of the atonement. There are three apartments in the Christian church—a place of probation for penitents, the church itself for genuine believers, and the high and holy office of the ministry for all those who are called of God, as was Aaron.

11. The veil which separated Jews and Gentiles was an emblem of the human nature of Christ, which was rent in pieces on the cross for the sins...
13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God; of all men, and by which the way to the holiest of all is made possible for both Jew and Gentile.

12. Finally, there were but two orders of the ministry, priests and Levites, with the high priest as their overseer. There are but two orders in the ministry in the church of Christ, senior and junior preachers, deacons and elders, with Christ as their overseer and high priest. The city has been besieged a thousand times by the world and the devil, but has never yielded as yet: no, nor never shall while the world lasts. See chap. 2: 1.

The Rabbins say the third time Jerusalem shall be built will be in Messiah's day, and then it shall descend from heaven, and shall be free from sin, from slavery, from Satan and the world. Zohar on Gen. fol. 13: 2; 126: 4.*


The Amen. The God of truth. Is. 65: 15. The confirmer of all the promises made to the fathers; the Messiah, who is the life, the truth, and the way.

The faithful and true Witness. Amen has two meanings, faith and truth. It is the word used in the Bible for faith, belief, truth, confirmation.

The beginning of the creation of God. The person who laid the foundation of it when the morning stars sang together, and all the sons of God shouted for joy. He drew the plan,

* It is called a new city because every thing belonging to it is new, when compared with the old one; but the word new, here and elsewhere in the Scripture, must be understood to mean a transformation, or a change. Hence a new man, in 2 Cor. 5: 17, signifies a man whose heart has been changed from nature to grace. And again, a man who is created anew in Christ Jesus, is a man who has been born again of the water and of the Holy Ghost. See Eph. 2: 10, and John, 3: 5. So that the new Jerusalem means a city that has been transformed from an old to a new city; and that it alludes to the church of Christ is very evident, for St. Paul tells the Jews, to whom he was then writing, that they had already come to the heavenly Jerusalem, and to an innumerable company of angels; which may mean either guardian angels or the ministers of the gospel.

1. The high priesthood was changed from a finite to an infinite and unchangeable priesthood. See Heb. 7: 17, 24.

2. Their sacrifices also changed from a beastly to a human sacrifice, wherein the hu-
15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

raised the superstructure, and completed the whole building himself. The Rabbins understood it in this sense. Hence the beginning of the creation is a title of the Messiah, because he laid the foundation of the world. Zohar on Gen. fol. 77:1.

15 Neither cold nor hot. Neither dead in sin nor alive in righteousness. He was neither fit for the land nor the dunghill, the church nor the world.

16 Lukewarm. Milkwarm; betwixt and between. He was neither dead in formality nor alive in religion; his zeal had abated, his faith become weak, his love cold, and his soul unhappy. The cares of life and the deceitfulness of riches had nearly choked the good seed. He retained the form but lost the life and power of religion. Oh, how many thousands are in the same situation!

I will spue thee out of my mouth. I will discharge thee from the bowels of my mercy and compassion, as a sick stomach lukewarm water. This is an awful warning to lukewarm professors, but especially to ministers who have the form of godliness without the life and power of religion. May the

manity and the divinity of the Savior were both united together to make a sufficient oblation and sacrifice for the sins of the world. Heb. 9:14.

3. The Levitical law was transformed into the law of liberty from sin. See Heb. 7:12.

4. Their Sabbath has been changed from the last to the first day of the week. See chapter 1:10.

5. The light of the law was blended with the light of the glorious gospel of God our Savior.


7. Their faith changed from the shadow to the substance of the body and blood of Christ. See Heb. 10:9, 10.

8. Their temple was transformed from a literal to a spiritual temple. See chap. 13:14, and 11:1.

9. Their altar changed into Christ our golden altar, and the fire of the altar into the fire of the Holy Ghost, which proceeds from him. See chap. 3:3-5.

10. The holiest of holies referred to heaven itself.

11. Part of their dead members became lively members of Christ’s church.

12. Their paved streets were changed into the golden streets of the heavenly Jerusalem. See chap. 21:21; and for the wall, and the gates, and the foundation of the city, see chap. 21:12-14.
17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee 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.

**Gold tried in the fire.** My salvation, which has been tried in the fire and the furnace, and has not been consumed, but rather refined and improved.

*That thou mayest be rich.* In faith and good works, and an heir of the kingdom—give up all for Christ's sake, as he gave up his life a ransom for thy sake. "He that was rich, for your sakes became poor, that ye, through his poverty, might be rich." Hence נַכֵּנָה נַכֵּנָה a-shir beho-rah, rich in the law or divine things. Yalkot Simeone, fol. 106 : 2.

**White raiment.** Holiness, the wedding garment. This will admit you into the marriage supper of the Lamb.

**Be clothed.** Covered with this from head to foot, in soul, body, and spirit. Holiness becomes the Lord's house, especially his ministers.

*That thy nakedness do not appear.* That the church and the world do not discover thy filthiness of flesh and spirit. I screened thy nakedness by throwing the mantle of charity over thy infirmities; but now, if thou dost not repent, I will expose thy nakedness to the world, will take my holy Spirit from thee, and leave thee to perish in thy sins.

**Anoint thine eyes.** Try, prove, examine thyself by my word and Spirit, and know and feel of a truth that it is a bitter and grievous thing to depart from God and the path of duty.

*That thou mayest see.* How far thou hast wandered away from the path of duty. You have neglected family and secret prayer, fasting and abstinence, reading and searching the Scriptures, instructing your children and servants in religion. The sheep have not been fed, the lambs are devoured by wolves, the ordinances of my house, Baptism and the Lord's Supper, and visiting the poor from God without repentance and faith in our Lord Jesus Christ. But some may ask, is not this justification by works? By no means; faith is the gift of God, and conviction is of his Spirit; and repentance is the effect of conviction. So that God is the author of these talents, and we are to improve them to his glory. For instance, we will say that one degree of faith is a belief; that Christ died for me as well as for all men; that he is able and willing to save me; and that I now, even at this moment, need his salvation, or else I shall be eternally miserable. Now if we allow this to be faith, we must admit that God knew this through eternity. But his knowledge of the fact will not save us; we must know it for ourselves before we can be happy. And again: God cannot repent of sin, for he never has committed it; consequently, it is on his part to convince us of sin, and our part to repent of it.
19 As many as I love I rebuke and chasten; be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any house to house neglected. Have I required these things at thy hand? saith the Lord of hosts. Did I put thee into the ministry to neglect thy duty, or to discharge it? Therefore I will require the blood of the slain at thy hand. Reader, take warning by this, for thou art the man: and now the axe is laid to the root of the tree, and every tree, minister and member, who bringeth not forth good fruit, shall be hewn down and cast into the fire.

19 As many as I love I chasten. Scourge them with afflictions, the loss of property, children, parents, wife, husband. I correct them as a father a child; but it is in mercy, that they may not go astray: and "if we are without chastisement, whereof all are partakers, then are we aliens to the commonwealth of Israel, and not citizens of the household of faith."

* Rebuke. Openly, to their face, I reprove, blame, threaten, admonish them to repent; and if they do not, I cut them off as rotten branches.

20 I stand at the door. That is, the front door of the heart. The thief (devil) enters by the back door, by fraud and flattery; the Savior, the front door, by faith and repentance. He stands a friend to save, not an enemy to plunder and destroy; therefore the door must be opened freely, not forcibly. The back door must be bolted and barred against the enemy, the front door opened wide to receive the Savior. Son, daughter, give me thy heart. Let your reply be,

"Take my heart, 'tis all my store?"
"More should'st thou have if I had more."

And knock. By my Word and Spirit; by my ministers and members; by my judgments and mercies: they all cry aloud, open the door of thy heart and let in Jesus. He is not

* The Jewish law inflicted a punishment of thirty-nine stripes on persons guilty of petty crimes; but sometimes they punished the innocent as well as the guilty. St. Paul was punished five times in this manner, and that unjustly. See 2 Cor. 11:24; Luke, 23:22; Deut. 25:3. There is a punishment nearly the same as this inflicted on soldiers in the army of Great Britain who have been guilty of drunkenness, desertion, stealing, striking their officers, &c. But the latter is more severe than the former. The poor criminal is sometimes sentenced to receive one hundred lashes; and these are inflicted in the most severe manner, until the victim frequently faints before he receives the whole of his punishment; and the flesh is cut so deep on his back that it requires weeks to heal the wound. Cruel and unmerciful proceedings in a christian land! If God were to deal so with us, instead of being in existence at present we should be now suffering the vengeance of eternal fire.
man hear my voice, and open the door, I will come in to
him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me
in my throne, even as I also overcame, and am set down
with my father in his throne.

22 He that hath an ear, let him hear what the Spirit
saith unto the churches.

an enemy, nor an infidel, but a friend,
a brother.

It is a custom in the East, among
the Jews, when a stranger goes to
visit another to whom he has a letter
of introduction, to knock at the front
door, and not to enter till the master
comes. He addresses him with the
usual mode of salutation—shalom la-
chem—peace be unto thee. The com-
pliment is returned by saying, shalom
sholem. He then welcomes him with
ba-rach-a-bo, come in, thou blessed
of the Lord. He then prepares a good
supper and a bed for his guest. He
finds out by this time he is a brother
beloved, and not an infidel. This min-
ister had heretofore shut the door
against his Divine Redeemer. After
some time he returns in peace, stands
and knocks for admission until his
locks are wet with the dew of the
night. It is now his duty as master of
his own house to open the door, and
say ba-rach-a-bo, come in thou bless-
ed of the Lord, and take free and full
possession of my heart, and let us eat
and drink with each other once more.

If any man hear my voice. Obey
my commands, submit to my authori-
ty, and run and opens the door. See
verse 4.

21 To him that overcometh. That
endures to the end: who is determin-
ed to conquer, though he die.

Sit on my throne. That I have re-
signed to him as Prince Regent—law-
ful heir. I have placed him in the
high and holy office of the ministry
in the church, till time shall be no
more.

Even as I also overcame. I have
conquered the world, the flesh, and
the devil. Go thou and do likewise.
CHAPTER IV.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

1 After this. He now commences a series of explanations of the Old Testament prophecies which remained at that time to be fulfilled: the three former chapters pointed out the corruptions and backslidings which had crept into the seven churches of Asia. Some of the prophecies were no doubt revealed to John before his banishment to the Isle of Patmos, and some after this; but all probably written and compiled there.

A door was opened. That is of revelation, or an exposition given of these prophecies.

In heaven. In the church, the heaven on earth, paradise of God, the abode of the blessed or happy. See chap. 2:7. It is called the kingdom of heaven, also the heavenly Jerusalem. Matt. 3:2, 4; 17:11, 12. This is a title given to the Jewish church. Hear, O heavens: that is, listen, attend, obey. Deut. 32:1. Isa. 1:2. There are two distinct heavens mentioned in this book, the church on earth and the church in glory; and to understand the Revelation this distinction must be kept in view; the one is the church militant, the other the church triumphant. See chap. 15:5; Isa. 66:22.*

The first voice. That is of the prophet or his prophecy, which seems to refer particularly to Isaiah. Ch. 6:2. A trumpet. Loud, clear, solemn, alarming. This seems to be the voice of a prophet who was a spiritual priest

* In chap. 14:6, St. John saw an angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth: so that heaven here must undoubtedly mean the church, and this is the sense in which we must understand it in chap. 15:5, for the seven apostles of the seven churches of Asia are represented as coming out of the temple of the tabernacle to accomplish the service of God; and the throne here is the same as the throne spoken of in the first clause of the 21st verse of the former chapter, and there it is said that Christ had overcome and left that throne to his successors, and sat down upon a more honorable one in glory with his heavenly Father.
2 And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

also, and whose business it was to sound the trumpet to prepare the people for their morning and evening devotions.

Come up here. And I will give you a full explanation of my prophecy. See chap. 22:8.

Which will be hereafter. In a few years, and also at the expiration of the thousand years.

2 In the Spirit. Of prophecy and devotion.

A throne. The high and holy office of the gospel ministry: David's spiritual throne in the heavenly Jerusalem, (Psalm 122:5,) where justice and mercy can be mingled, and "God be just, and the justifier of him who believeth in Jesus," This refers to the mercy-seat over which the cherebim (an emblem of the ministry) spread their golden wings.

Was set. Fixed, settled, established in the church; as the kingdom is to last for ever, the throne must also last for ever. "Justice and judgment are the habitation of thy throne, O God, for ever and ever." Ps. 89:14.

One sat. Our spiritual Solomon, but a far greater personage than the king of Israel. He formerly sat on this throne in his church, but now he sits on his great white throne in glory. His ministers are his successors to the throne until time shall be no more. May the Great Head of the church help them to give a faithful account of their stewardship.

3 Like a jasper. Pure and white, without spot or blemish.

A sardine stone. Of a beautiful blood red color, an emblem of Him who came from Bozrah with his garments dyed red in the blood of the atonement, as well as that of his enemies.

A rainbow. The glory of God which surrounded the throne. The glory at this time had departed from Israel and rested on the church of Christ. God forbid that it should ever depart from it; it will not, from any branch of it, as long as the ministers and people are humble and faithful. The rainbow was an indication of a plentiful spiritual shower which was now about to be poured down on the church and the world, or a second pentecost. This is the light, no doubt, in which the church viewed it in John's day.*

An emerald. A stone of a beauti-

* In Judea the early rain fell in the month of November, the time of sowing the seed; and the latter rain fell in the month of April, when the corn was beginning to get full in
4 And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

ful grass green color—an emblem of great prosperity to the church. This is the Lord’s garden, which he greatly delights to water and bless.

4 And round about the throne. Here and there, in every direction, and in every church.

Seats. Of judgment, offices in the ministry and the church for the spiritual Sanhedrin, that is to administer justice to all, saint and sinner. It was customary for magistrates, when trying civil cases, to sit on a mat or a couch. Our Lord and his apostles were also in a sitting posture when preaching. Matt. 5:1; see chap. 14:18; 1 Tim. 5:17.

Four and twenty elders. Seniors, προσωποι άρχης, or fathers of the church; ministers and members; overseers of it, who had been with our Lord from the beginning, and were eye witnesses of his miracles, death, sufferings, resurrection, and ascension to glory. Some of them were still living, and ornaments of the church. O what the ear. These showers came but seldom, and when they did come, produced great plenty of rain, and generally their coming was signified by a rainbow. These elders are compared to a rainbow because they were in the world before the Holy Spirit was poured down upon the church at the day of Pentecost, and this when the seed of salvation was sown among both Jews and Gentiles; and these elders still sitting round about the throne upon the four and twenty seats, brought to the mind of St. John the showers of latter rain that were now about to be poured out upon the church and the world in general; and this when the Jews were ripe for destruction, and the Gentiles ripe for salvation. See chap. 14:15, 20. The rainbow, in the days of Noah, was a token or sign of the everlasting covenant which God made with him and the world. Gen. 9:17. And so it was with these four and twenty elders; they were a representation of the new and everlasting covenant made between Christ and the whole world on mount Calvary. Rom. 5:10; Heb. 8:13. Some are of opinion these elders were in heaven itself. This cannot be, unless we suppose there were no more than this number there; but it is more probable there were four and twenty thousand there at this time. If they were in heaven what reason could John have for saying he saw so few out of such a vast number? And not only so, but a conversation is said to have taken place on earth between the apostle himself and one of these elders, see chap. 5:5. And we know that the four beasts and the four and twenty elders must have been in Asia, for St. John saw the Lamb in the midst of the throne, and in the midst of the four beasts, and in the midst of the elders. See chap. 5:6; here he has reference to chapter 1:13, where he says he saw our Savior in the midst of the seven golden candlesticks.
5 And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass, like

blessed, holy, happy men; men who had seen Jesus, and known him personally from the beginning. 1 Peter, 5:1; James, 5:14; Acts, 20:17, 28. Five hundred brethren of this description were living when Paul wrote his epistle to the Corinthians; some of the number, however, had fallen asleep in Christ; but in Asia, among the seven churches, there were twenty-four of them. They were the council or senate of the church, by whom all ecclesiastical disputes were to be adjusted. St. John refers here to the council of the Jews, composed of twenty-four elders; they were the most wise, learned, and judicious men in the nation. Luke, 22:26; Acts, 5:21. The number in small towns was twenty-three, with the chief Rabbi or ruler of the synagogue as president, which made the even number of twenty-four; but in Jerusalem the Sanhedrin consisted of seventy elders. Our Lord's seventy disciples referred to this council.

*White garments.* Holy garments; they were justified and sanctified, prepared or ready to step into glory to be with Jesus for ever. God grant that we may be prepared to follow them.

*Crowns of gold.* Of honor and glory. Every person who beheld their heavenly and angelic appearance feared, reverenced, and obeyed them, as a child would a parent. Isa. 62:3. Hence the Rabbins speak of two crowns—the crown of law to him who keeps it, and a crown of glory in heaven.

5 *Out of the throne.* From the ministry and the spiritual Sanhedrin of four and twenty elders. They were now in session, deliberating on the present dangers and difficulties of the church.

*Thunderings.* Admonitions of the law and the gospel, that is, from spiritual mount Sinai.

*And lightnings.* Convictions and conversions; when these cease in any part of the church the glory will assuredly depart from it. "Give me children," says Rachel, "or I die."

*And voices.* That of weeping and rejoicing, as in the time of a great revival.

*Seven lamps of fire.* Trimmed and burning, waiting for the spiritual bridegroom to come to the marriage supper of the Lamb, viz. the ministers of the seven churches of Asia.

*Which are the seven spirits of God.* That is, the ministering spirits of the seven churches. They are Ezekiel's seven living champions who act, think, speak, and live for God.

6 *A sea of glass.* The sea of salvation, the gospel sea, because free
unto crystal: And in the midst of the throne, and round

for all to wash in. Chap. 22:1. It is compared to glass because so clear, pure, perfect, simple, that a wayfaring man, though a fool, need not err therein. It is God's mirror, by which we see our own heart and that of others. "It is a discerner of the thoughts and intents of the heart." It is like the portrait on the wall, the eye follows you wherever you go. Hence מַעֲרָבָּה יַע-זָוק ya-ma do-re-tha, the sea of the law in which the priests purify themselves, called such because of its purity, justice, equity, simplicity. Targum. The Ethiopan has left glass out of the text; the Syriac has, as a sea of glass. John evidently alludes to 1 Kings, 7:23, יָם מֹו-זָוק yam moo-zak, the solid transparent sea, in reference to the frozen ocean, called mare glaciale. Poetically, the glass sea so celebrated among Jews and Gentiles. Hence, יַע-זָוק ke-mo a-ven, as hard as a stone, Job, 41:24, and is called מַעֲרָבָּה יָם ma-reh ya-m, the clear transparent mirror. Job, 37:18. The brazen sea makes no sense whatever. The Christians stood on this crystal sea by faith. Chap. 16:2; 1 Cor. 15:1.*

Four beasts. Four of the twelve apostles. These were the spiritual oxen who sustained the whole burden and weight of the gospel on their shoulders. 2 Chron. 4:3, 4. Probably Paul, Apollos, Cephas and John. Ezekiel calls them מֵיהֶלְנָה ch-e-yoth, living cherubs, who defended the way of the tree of life. Phil. 1:17. They are distinguished as living, flaming cherubs, from the cherubims in Solomon's temple, which were without life, or inanimate. The prophet explains his meaning in chap. 10:20. "The living creatures," he observes, "are the cherubs which I saw in the vision by the river Chebar." See chap. 1:3, 5. They are called such because they combine various characters, such as a man, for wisdom; an ox, for labor; a lion, for courage; an eagle, for swiftness, (zeal.) These cherubs were

* This is only comparatively speaking. The Gospel is compared to the sea. 1. Because by it knowledge was to cover the earth as the waters do the sea. Isa. 11:9; Rom. 10:18; Col. 1:23. 2. It is probably compared to the sea because of its depth of wisdom. 3. It may be compared to the sea because of the rich blessings which it brings to every nation that receives it and lives according to it. Were it not for the light of the glorious Gospel of our Savior, we would be heathens, bowing down to stocks and stones, or worshipping an ox, or a calf, or perhaps a dog, as the Indians, instead of the only true God; or be like others, burning our first born alive in the fire to atone for our sins. How shall we escape, therefore, if we neglect so great salvation? Certainly it is impossible. 4. The Gospel is compared to glass or to crystal, because it is so clear and easy to be understood, and so free from impurity and error. Isa. 35:8. 5. The reason, especially, why it is compared to the sea, you will find when I come to the last clause of this verse.
about the throne, were four beasts full of eyes before and behind.

the fathers of spiritual life to a world dead in trespasses and sins. Hence, in Christ Jesus (says Paul) I have begotten you through the gospel. 1 Cor. 4:15. One was the shadow, the other the substance, and the resemblance is very striking indeed. 1 Solomon's cherubim were made out of the wood of the olive tree. 1 Kings, 6:23. Christ's ministers are made out of himself, the good olive tree—are bone of his bone, and flesh of his flesh. 2 They were covered all over with gold. Christ's ministers are clothed with salvation as with a garment; their raiment is of wrought gold. 3 They stood above the mercy seat. The apostles ruled the church in Christ's absence; they were the crown which adorned the woman's head. Chap. 12:1; Heb. 13:7. 4 They spread their wings over the mercy seat. The apostles spread their wings of protection over the ministry, to prevent improper persons from entering into it. 5 Their eyes were looking on the congregation. The eyes of the apostles were watching over the church for good, and not for evil. 6. Their feet were permanently fixed on the throne. The apostles were steadfast, immovable, always abounding in the work of the Lord; and the ministry is perpetual, to continue in the church for ever. Amen. This is the root from which ἔγγισα 2. Eve, is derived, because the mother of all living. The church is called ἐγγιστήρ che-yath, in Ps. 68:10, because the mother of spiritual life to all believers; and St. Paul calls the church the mother of us all, in allusion to Eve. Gal. 4:26; chap. 12:1. ἔγγισα is evidently a distinguishing and preeminent title which cannot be rendered living creatures, as brutes and insects are such. These four apostles were the only survivors of the whole twelve, and in a short time after this all of them died martyrs for Jesus; they all sealed their testimony with their own blood. Blessed, holy, and happy men, you now rest from your labors and your works do follow you. But how many of your children in the ministry are following you as you followed Christ? We fear but few indeed. Ezek. 1:8.*

Eyes before. May mean scrutiniz-

* There was in Solomon's temple a crystal sea, which was borne up by twelve brazen images, representing oxen; their hinder parts were inward and their faces outward; three of them looked towards the north, and three towards the south, and three towards the east, and three towards the west. 2 Chron. 4:4. The crystal sea was a representation of the Gospel, and the twelve oxen a representation of the twelve apostles. Their faces towards the four quarters of the globe indicated that through the twelve apostles the gospel should be carried into the east, the west, the north, and the south; and having their
7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

7 Like a lion. He had the prominent features of the lion; fierce, bold, undaunted, majestic. He was a terror to evil-doers, and for the praise of them that did well. He was a bonerger, or son of thunder. The lion was the standard of Judah, from which we have the word Jew; and as Peter was the apostle of the Jews, the lion was therefore a fit emblem of him. The lion is king of the forest, and a terror to all other animals; a fit emblem of boldness, majesty, power, zeal, dominion; these were prominent features in Peter's character as a minister of Christ.

Like a calf. More properly an ox, strong, laborious, indefatigable in his labors, he worked while the day lasted, as the night was at hand in which no man could work; his labors ended with his life. Probably St. John is here represented under the emblem of an ox. The ox was the standard of Ephraim. It is the most pure, perfect, powerful, patient and laborious of all animals. These were prominent features in John's character. The cherub of Ezekiel and the ox here mean the same thing.

The face of a man. A soldier, a wise, warlike man, bold, courageous, zealous, active, energetic, faithful. This may allude to Apollos, whose name hinder parts inward, and their faces outward, signified that the apostles should have to turn their backs on their relations, and face the world with the everlasting Gospel. St. Paul compares the apostles to oxen in 1 Cor. 9:10; Acts, 20:33.
8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not

implies this, and who was a brave soldier of the captain of our salvation. He was of Alexandria, a place famous for sailors and soldiers, a warlike people. On the standard of Reuben was the face of a man; he may have been of that tribe.

A flying eagle. Swift, powerful, learned, majestic; a real missionary, who went every where preaching Christ and him crucified, the Lord working with him and confirming his word by signs and wonders following. The eagle is the king of the feathered race, is more wise and sagacious, and lofty in flight than any other bird. The majestic flight of the eagle has been the song of the sage as well as that of the poet. St. Paul resembled the eagle in this respect; he was the most wise, learned, active, zealous, and energetic in his movements, of any of the apostles; he soared aloft as it were on eagles' wings, and carried the gospel into the most remote parts of the world, even places inaccessible to the Roman army. "He preached it to every creature under heaven." He went into Asia, Africa, and Europe; also into Italy, Gaul, Spain, England, Ireland, and Scotland; was absent fourteen years from his native land. The eagle, therefore, the standard of his country, the Roman empire, was a fit emblem of him.

8 Each had six wings.* 1. Wings may mean gifts and graces, or spiritual endowments, such as love, zeal, faith, prayer, wisdom, power. 2. They may mean the prominent features in each of the four beasts, as described above. 3. Wings may mean the gifts bestowed on the church, such as that of prophecy, teaching, miracles, healing, helps in the government of the church, and diversities of tongues. These were auxiliaries to spread the gospel throughout the world. Men with these gifts accompanied the apostles into foreign countries. Acts, 20: 4.

* Wings in the Scripture are used to represent various things. Sometimes the wind is said to have wings, because of its rising and falling. Ps. 104: 3, and Hosea, 4: 19. And again, riches are said to have wings, because they are uncertain, always on the move like a bird. Prov. 23: 5. The power and protection of the Almighty are compared to eagles' wings: Ex. 19: 4; Psalm 17: 8. And in chapter 9: 9 of this book, they have reference to the wings of an army. So that wings in Scripture seldom signify the same thing, and the only way to find out their meaning is to consider how they will apply to the idea they have reference to. To say that a lion, an ox, or a man had wings, literally, would be inconsistent; but to suppose that through the gifts and graces which God had bestowed on these apostles at the day of Pentecost, they resembled a lion, an ox, a soldier, and an eagle, i.e. in their spiritual endowments, would be no way inconsistent.
day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

4. As wings simply mean a covering, protection, ornament for the soul and body, and are metaphorical, probably St. Paul alludes to Isaiah's wings in his epistle to the Ephesians, and calls them armor, or the wings of protection; he exhorts them to take the sword of the Spirit in the right hand and the shield of faith in the left, the preparation of the gospel of peace for the feet, the helmet of salvation for the head, the girdle of truth to adorn the body, and the breast plate of righteousness to protect the heart. Eph. 6: 14–17.

Eyes within. Their minds were so thoroughly illuminated by the Holy Spirit as to be able to comprehend with all saints the length and breadth, the depth and height of the love of God; they could see into the past, present, and future.

They rest not day and night. They talk of Jesus by day and dream of him by night; they begin the day in his fear and end it in his favor. They meditate in his law day and night, and nothing shall harm them, because they rest beneath the shadow of his wings.

They cry holy, holy, holy. Superlatively such; holy above all beings whether in heaven or earth. The Savior is holy in his human nature, holy in his divine nature, and holy in his ministry. The Father is holy, the Son is holy, and the Spirit is holy.

Lord God Almighty. The Jehovah which is, which was, and which shall be. Here then is a proof beyond doubt of the divinity of our blessed Savior. אדוני אדוני, the ruler of the whole universe. אלהי אלהי, E-lo-him, the Creator of all things. שָׁבָי, Sha-dy, the upholder of all things, the Almighty. יְהוָה יְהוָה, Ye-ho-wah, the self-existent, independent, and unoriginated Jehovah. The eternity, past, present, and future are all present with him now.

9 Glory. As our high priest.

Honor. As our king.

Thanks. As our prophet, Savior, Redeemer.

10 And worship him. Fear, reverence, serve, obey him, that is, Christ. They fell prostrate at his feet as their God and Savior. We are commanded to kiss the Son, submit to him, love,
11 Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

serve, obey him. The word יָּשָׁבָל, son, essence, germ, is Chaldee. יָּשָׁבָל ben, is the word used by the Jews in general for son, but is equivocal in its meaning; it is applied sometimes to the offspring of animals as well as man. If יָּשָׁבָל was used here, the Jews might hesitate and say, if we worship ben, the son, we may be guilty of idolatry; but if we worship bar, the real essence, Son of God, a person of the same nature and duration with him, then we are safe and sure, we need not hesitate. All genuine christians worship him as Jehovah himself, and will do it while the world shall last. See chap. 2:17.

Cast their crowns before the throne. Stripped themselves of all honor and glory, and conferred all the honor and glory of their salvation on Jesus.

CHAPTER V.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

1 In his right hand. Under his power, control, influence. He was the author and finisher of it. He inspired the prophets to write it, and John to publish it to both Jew and Gentile; and none but the Lion of
2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

the tribe of Judah could illustrate it.

A book. A parchment roll, containing seven remarkable prophecies which remained at that time to be fulfilled, viz. Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zachariah, and Micah. They were all written in Hebrew, on one parchment, and concealed from the world until the present time. And when on the eve of fulfilment, they were revealed to John first, and through him to the seven churches of Asia. They contained lamentations, mourning and woes. Ez. 2:9, 10.

Sealed. Hid, concealed, not revealed, and were sure, certain of being fulfilled. See Dan. 9:24; Is. 29:11; chap. 22:10.

2 A mighty angel. A heavenly messenger, the prophet Isaiah, who is called by the Rabbins the prince of prophets. See chap. 22:9. He was sent at this time with a special message to John in the Isle of Patmos, to announce to him the fulfilment of his prophecy. These heavenly messengers are always ready and willing to fulfil God's will to man.

Who is worthy. Who is able, has sufficient wisdom and understanding, to open, reveal the mysteries of the book? Surely none but the King of kings and Lord of lords, who is infinite in knowledge and unlimited in power. He, of course, who inspired it, can explain it. 1 Pet. 1:11.

To open the book. Read and explain it. To seal, among the Rabbins, is to shut up, conceal; to open, is to illustrate, make clear, manifest. Luke, 24:32.

3 No man in heaven. In the church militant nor in the church triumphant, neither man nor angel, wise nor unwise, learned nor unlearned, could interpret it, because they know but in part and prophecy but in part. 1 Cor. 13:9.

4 I wept much. Was deeply solicitous to have a correct understanding of these predictions which refer to my own nation as well as to that of the Gentiles. I wept, fasted, prayed, interceded with God, to reveal these things to me. He heard and answered my prayer, and sent his angel to show unto his servant John the things which must shortly come to pass. Chap. 1:1. This is the only way to arrive at a correct knowledge of the holy scriptures, because "he has hid these things from the wise and learn-
5 And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a

ed, and revealed them unto babes." Unless we read and search the scriptures for ourselves, and this by faith and prayer, we shall remain ignorant of them as long as we live.

5 One of the elders. One of the four and twenty venerable fathers of the church. Chap. 4:4.

The Lion. Prince, leader, head of it. The lion is an emblem of majesty, power, dominion, terror, dread.

Of Judah. This is the tribe from which our Lord descended. It was to remain distinct until Shiloh came, and then all distinction was to be for ever lost. And this distinction has been lost for the last eighteen hundred years; therefore Shiloh must have come, and Jesus of Nazareth must be the very person, for the prophet declares that "unto him shall the gathering of the people be."

The Root of David. David's Lord as well as David's Son. Ps. 110:1. He was his Lord according to his divine nature; his Son according to his human nature; he was of the house of David. Luke, 2:4; Is. 11:10. This is the reason why he is called the King of the Jews, because both God and man. God was their king spiritually, and David their king literally; he ruled in the church and God in heaven; but Christ rules in both; is head of his church, God over all, and blessed for ever. Amen.

6 A lamb. Mild, gentle, humble, patient, harmless, inoffensive, pure, perfect, spotless, without guile or sin, "The Lamb of God which taketh away the sin of the world." Reader, pray that he may take away all your sins, for no other person can do it.*

* There is a beautiful analogy between the Jewish lamb which was sacrificed for their passover, and Jesus, the Lamb of God, who was slain for our passover. See Ex. 12, &c.

1. The lamb is the most innocent and inoffensive of all the animal creation. It licks the butcher's hand when about to shed its blood. And so it was with the Lamb of God; he was the most innocent, inoffensive, lovely being that ever appeared in human shape. He even prayed for his butchers when they were going to shed his most precious blood—"Father, (says he,) forgive them, for they know not what they do." Luke, 23:34.

2. A lamb is the most useful of all animals; its flesh is food for the most delicate ap-
Lamb as it had been slain, having seven horns, and seven

---

**Slain.** From the foundation of the world. When Adam and Eve sinned, his soul, in anticipation, was then made an offering for sin. This was shadowed forth from one generation to another until he appeared in the flesh to die for sin. The blood of bulls and of goats, and the ashes of an heifer, all pointed to his blood which was to be shed for many for the remission of sins, but could never take away the guilt or dominion of sin as pertaining

petite; its wool is excellent for clothing. And so it is with the Lamb of God; his body is food for both saint and sinner; his blood is drink indeed for the soul that hungers and thirsts after righteousness. And not only this, but he strips the poor penitent sinner of his filthy rags, and clothes him from head to foot with the garment of holiness.

3. The lamb was to be without blemish. And so it is with the Lamb of God; he was free from actual and original sin. See chap. 1:13.

4. The lamb had to be killed in the evening before sun-down. And Jesus, the Lamb of God, the same night in which he was betrayed, took bread, and blessed it, and brake, and gave it to his disciples, and said, Take, eat; this is my body which is broken for you. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. See Matt. 26:26-28, and 1 Cor. 11:24.

5. The lamb had to be roasted with fire, and eaten with bitter herbs and unleavened bread. Jesus, the Lamb of God, had to pass through the fire of persecution before we could feast on him by faith; and if we ever eat this passover, it must be with the bitter herbs of repentance, and with the unleavened bread of sincerity and truth. A man who comes to Christ for pardon, if he expects to obtain it, must be as free from hypocrisy and insincerity as flour is from leaven before mixed and baked into bread; we must purge out the old leaven, that we may become a new lump, as Christ our passover is sacrificed for us. See 1 Cor. 5:7, and chap. 2:17 of this book.

6. The blood of the lamb had to be sprinkled upon the two side posts and on the upper door posts of the houses wherein they had eaten it. This was for a token or sign upon their houses, that when the Lord passed through the land of Egypt that night to destroy all the first born, (both man and beast,) he might pass over them and save them from his severe judgments. And so it is with the blood of the Lord Jesus Christ; it must be sprinkled upon our souls and bodies, for a token that we are the children of God; so that when the Most High is going to pour out his wrath upon the world, at the day of judgment, he may pass over us, or save us from it.

7. The bones of the lamb were not to be broken. See Ex. 12:46. A bone of him was not broken, for the Roman soldiers came first and brake the legs of the two malefactors that were crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs. See John, 19:33. This was done that the scripture might be fulfilled, which said, "A bone of him shall not be broken." Num. 9:12.
eyes, which are the seven Spirits of God sent forth into all the earth.

to the conscience. Wherefore, when he (Messiah) cometh into the world, he saith "in sacrifices and offerings, and burnt offerings for sin, thou hast had no pleasure; a human body (for the divine Shekinah) hast thou prepared for me:" then said he, "Lo, I come, in the beginning of the roll (Genesis) it is written of me, I delight to do thy will, O my God; yea, thy law is engraven on the table of my heart." Ps. 40: 6, 7. The offering up of Isaac on Mount Moriah prefigured the offering up of Jesus on Mount Calvary. He was then led to Pontius Pilate's bar "as a lamb to the slaughter, (to be killed,) and as a sheep before her shearsers is dumb, (with silence,) so he opened not his mouth. He was taken from prison and from judgment, and who shall trace out his generation, for he was cut off from the land of the living. For the transgression of my people he was smitten to death, and he delivered himself up to the wicked, but made his sepulchre with the rich (just) in his death, because he had done no violence, neither was any deceit found in his mouth." Is. 53: 6-9.

Seven horns. Young princes or kings, who were born of the royal blood and heirs to their father's throne. Chap. 1: 6.

Eyes. Through whom the great head of the church viewed the actions of all men, saint and sinner. Chap. 1: 14; Zech. 3: 9.

The seven Spirits of God. Ministering spirits to the heirs of salvation, viz. in the seven churches of Asia. They were Ezekiel's chariots of salvation, who carried the Savior with them into every part of the world. The various titles applied to them here and elsewhere in this book are designed to point out the nature and great importance of their offices, and the duty which God requires of them.

Sent forth. As missionaries, heralds of salvation, ambassadors to the heathen. The whole world was their parish, and all the inhabitants of it their parishioners. They were commanded by their Lord and Master to preach the gospel to every creature, young and old, rich and poor, black and white, bond and free, prince and peasant. Go, thou, (if called to the ministry,) and do likewise, and great shall be thy reward in heaven.*

8. The passover was to be slain without the gates of the city. See Deut. 16: 5. And so it was with the Lamb of God; he was slain for our sins, and his blood poured out on Mount Calvary, a place outside of the city of Jerusalem. See John, 19: 20. So that my dear friends, as Jesus, to sanctify the people with his own blood, suffered without the gate, let us go forth therefore unto him without the camp, bearing his reproach, for here we have no continuing city, but we seek one to come. Heb. 13: 12.

* This has reference to the last clause of the tenth verse of the fourth chapter of Zech-
7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

7 He took the book. The messenger of the sanctum sanctorum, who was waiting on the apostle and high priest of our profession, who was about to return out of the holy place with a revelation from heaven, viz. of the Old Testament prophecies which remained at this time to be fulfilled; and he sent his angel with it to his servant John, in the Isle of Patmos.

8 The four beasts and the four and twenty elders. See chap. 4 : 4, 6. Harps. That is of salvation and praise. Faith is the instrument to tune the harp; without this it is impossible to please God.

Golden vials. Pure and precious hearts full of love to God and the whole human family. Prayer and praise ascended from these to the throne of God, like sweet incense from the altar.†

aiah, and we have no authority from the scripture even to suppose that these seven spirits are either qualities or attributes of the Deity. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these are one. Our Savior promised his disciples that he would send them the Comforter, (the Holy Spirit,) "and when he is come he will reprove the world of sin, of righteousness, and of judgment;" but did not promise to send seven spirits to reprove the world of sin, &c. Because they are called spirits, and are said to be of God, they are supposed to be seven spirits which belong to the Deity. But men are called spirits in 1 Pet. 3 : 19. See the reference at the last clause of the 6th verse. And believers are called children of God, but it is only by adoption and regeneration; and so it is with these ministers, they are the seven spirits of God by adoption and regeneration, and not because in unity with the Godhead through eternity.

* John now represents him as fulfilling his kingly, priestly, and prophetic office. The high priest under the law was the only person allowed to enter into the holiest of holies. Here he consulted with God to know his will concerning himself and the people; and whatever mystery God made manifest to him, he was their prophet to reveal it. St. John, in the former verse, represents our Savior as being upon earth, and now he represents him as going into heaven to know the will of God, and to make it manifest to the people.

† Their love, like a mighty overflowing stream, poured itself into a wider channel, and from thence it emptied itself into the boundless ocean of divine love. The members blessed their ministers, and the ministers blessed their Master, because it was through him they were enabled to bless the people.
9 And they sung a new song, saying, 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;

9 A new song. Of redeeming grace and dying love, which none but the redeemed of the Lord can sing, and this when on their way to Zion with their faces thitherward.

Thou art worthy.

To receive honor and power divine,
And blessings more than we can give
Be, Lord, for ever thine.
The whole creation join in one,
To bless the sacred name of Him
Who sits upon the throne,
And to adore the Lamb. Amen and Amen.

Hast redeemed us to God by thy blood. Not with corruptible things, such as silver and gold, that perish, but with the precious blood of our Lord Jesus, as a lamb without spot or blemish. One drop of his blood is worth ten thousand worlds like this. Oceans of blood was shed under the old testament dispensation to take away sin, but could never accomplish it; but the blood of Jesus Christ, the Son of God, cleanseth from all sin. Poor sinner, without the application of this to your guilty soul you cannot be saved.*

* To redeem, means to recover something which has been lost. The price our blessed Savior paid to ransom the world was his own precious blood, and without this salvation could never be accomplished. The law of God required blood for blood; he who shed man's blood, by man should his blood be shed. Gen. 9:6. And blood, under the law, was not permitted to be eaten, because said to be the life of the creature. Lev. 17:10, 11. As blood, therefore, is the life of both man and beast, God required that the blood of the Lord Jesus should be shed to save Adam and Eve, and all their posterity, from eternal death. As I before remarked, Christ laid down his life for us, that we might have life through him. Adam and Eve, by transgression, became self-murderers, and must have been lost for ever and ever had not the Lamb of God offered his life a ransom for theirs, to save them from eternal death. Silver and gold could never accomplish this. See 1 Peter, 1:18, 19, and Heb. 9:22.

The poet has touched on this in his beautiful poem on Jesus, Justice, and the Sinner.

Sinner. Nothing but mercy, mercy, Lord: my state
Is miserable, poor and desperate;
I quite renounce myself, the world, and flee
From Lord to Jesus, from myself to thee.

Justice. Cense vain hopes; my angry God has vow'd
Abused mercy must have blood for blood;
Shall I yet strike the blow?

Jesus. Stay, Justice, hold,
10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that

Out of every kindred, and tongue, and people, and nation. He is the promised seed, in whom all the families of the earth shall be blessed, made rich, happy, joyful. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. 1 John, 2:2.

For all thou hast a ransom paid, For all, for all a full stonement made.

"Abraham," says Christ, "rejoiced to see my day, and he saw it, and was glad."

10 Kings and priests. See chap. 1:6.

And we shall reign on the earth. In a few years more the kingdom shall be taken from the beast and given to the saints of the most high. The kingdoms of this world shall then become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. Hallelujah! Amen.

11 The voice of many angels. Ministering spirits in heaven and on earth. They were innumerable, without number, and yet they all worshipped Christ as their God. Woe to the person who will not worship him; it would be better for such an one if they had died before they saw the light of life.

12 Saying with a loud voice. They were shouting aloud his praises as their King, Savior, Redeemer, Mediator. It was not the maidens alone, as in the days of David, who sang his praise. O no! It was young and old, rich and poor, bond and free, prince and people, who celebrated the praises of Jehovah Jesus.

To receive power. All power in heaven and on earth; might, majesty, dominion, and power belong to him alone.

My bowels yearn, my fainting blood grows cold
To view the trembling wretch: methinks I spy
My Father's image in the prisoner's eye.
Justice, I cannot hold.

Jesus, then turn thy thirsty blade
Into my side; there let the wound be made:
Cheer up, dear soul, thy life's redeem'd by mine;
My soul shall smart, this heart shall bleed for thine.
Sinner, O boundless grace! O love beyond degree!
Th' offended dies to set the offender free!

Quarle's Poems.
was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13 And every creature which is in 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 ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Riches. Honor, power, wisdom, glory, happiness; but the cattle upon a thousand hills are his; the fish of the sea, the fowls of the air, the sun, moon, and stars, the animal and vegetable world, the mines and minerals; the sea is his and he made it, and his hands have formed the dry land; the earth is his and the fulness thereof; the world and all that dwell in it. Let us therefore come into his presence with thanksgiving and praise; fall down and kneel and worship before the Lord (Jesus) our maker, for he is a great God, and a great King, above all gods. Ps. 24:1; 95:6.

13 Every creature in heaven. In the church above and the church below.

And on the earth. All nations, kindreds, and tongues, and people, who shall be converted to Christianity.

And under the earth. Those who have died in the Lord in all ages, the martyrs especially.

In (on) the sea. Sailors, soldiers, captains of ships, who see the wonders of the Lord in the great deep, and adore his name; many of them loved, served, and obeyed Christ the creator and upholder of all things. Arians and Unitarians are, in their own conceit, wiser than the children of light. Yes, they know more about the character of Christ than all the angels in heaven, and all the patriarchs, prophets, apostles, martyrs, and ministers who ever lived on earth, for they all worshipped Jesus; but according to the opinion of these men, they must have all been idolators, who worshipped and served the creature, and not the Creator; consequently not one of them can ever be admitted into heaven, for no idolator hath any inheritance in the kingdom of God. Eph. 5:5.

Blessing. As our Redeemer, Savior, Advocate.

Honor. As our Prophet, Priest, and King.

Power. As our Creator, Preserver, Benefactor.

Be unto him. King Jesus, the creator and upholder of all worlds; the true God and eternal life, in whom dwelleth all the fulness of the Godhead bodily, (fully, entirely,) without any limitation.
AND I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

1 Opened one of the seals. Explained one of the seven prophecies, that of Zechariah.

The voice of thunder. Loud, solemn, alarming; a warning voice, an indication of God's displeasure. See Joel, 2:1.

2 A white horse. His white throne of holiness and justice, like that in Solomon's temple. Ps. 47:8; chap. 21:5. Messiah was first anointed king of Israel, and then he took his seat on his great white throne to administer justice and judgment to all; justice to the poor and the oppressed, and judgment to his enemies who would not submit to his authority nor have him to reign over them. The Rabbins assert that white horses denote conquest, victory over enemies; the Roman conquerors rode through the city in a chariot drawn by four white horses. See chap. 19:11; Jud. 5:10; 10:4; Zech. 6:2, 3. The Savior had now mounted his chariot of salvation, and was going to march through Jerusalem and all Judea, as a triumphant conqueror, subdue his enemies and save his people. The white horse may more particularly refer to his holy gospel; with this he rode on triumphantly from conquering and to conquer, until he subdued all to himself.*

He that sat on him. The King of kings and Lord of lords; he who is head of his church, God over all, and blessed for ever, and who has all power in heaven and on earth. He formerly came meek and lowly, and riding on an ass into Jerusalem; but now he appears as a king and a conqueror, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. See Ps. 9:4; 45:4, 5.

A bow. 1. This may mean the

* The Jews would not have the Lord Jesus to reign over them; hence he gave them
4 And there went out another horse *that was red*: and
*power* 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.

The gospel was first preached in all
the world, for a witness to all nations,
and then the end came of the Jewish

*He that sat on him.* The head man,
general of the army, who conducted
the war. Sitting means ruling, con-
ducting, managing. The rider had
power to take peace from the earth;
that is, from the inhabitants of the
earth, the land of Judea especially,
that was called such. See Isaiah,
30:9.

*Shall kill one another.* That is, with
their own sword, in preference to that
of their enemies whom they abhored.
In the siege of Jerusalem a vast mul-
titude put an end to their own lives to
prevent being slain by the Roman
army; and not only so, but the city
was divided into three different fac-
tious, who fought desperately with
each other, and killed thousands with
their swords.

*A great sword.* May mean a great
army, or great power and authority,
to wield the sword against the rebel-
lious nation, and to spare neither young
nor old, rich nor poor, bond nor free.

over to blindness of mind, hardness of heart, pride, presumption, vain glory. These
are directly opposite to the way of holiness, and, reader, if you despise the way of life, he
will swear in his wrath that you shall never enter into his rest. And you that profess to
be the followers of the Lamb, remember that you are to be holy as the Lord your God is
holy, and that every person that nameth the name of Christ is to depart from iniquity.
5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse: and his name was...
that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

the devil himself, who was the author of all their misery. He was let loose at this time to utterly destroy the nation. See chap. 20:2. 

And hell followed with him. The Roman army, the hell upon earth: who are elsewhere called the pit of perdition, the sons of the destroyer of the Gentiles, the most cruel, barbarous and inhuman set of men that ever lived; they spared neither men, women nor children, young nor old, rich nor poor. They even ripped open the women and strewed their very bowels about the street, and this in search of gold, which they heard had been swallowed by them. They also had fire, brimstone, and other combustible materials with them to burn up houses and cities and fortifications: and this may be another reason why John calls them the pit of perdition.

Power over the fourth part of the earth. They had at this time dominion over every part of the earth; had conquered the whole world; and it was predicted by Daniel that when the Romans had dominion over the earth that the Messiah should then be cut off, but not for his own sins, but for the sins of the people. This proves, beyond doubt, that Messiah has come, for the Roman empire has fallen, and can never be restored again. Therefore the Messiah has come, and Jesus of Nazareth is the very person beyond a shadow of doubt. The fourth part of the earth, however, may refer to their conquest over the whole land of Judea, which was to be laid waste and utterly destroyed by them. See Ez. 6:11.

To kill with sword. To destroy by war and bloodshed. *

And with hunger. Famine, starvation.†

* This was a just retaliation, for they had shed the blood of the Lamb of God; also the blood of his zealous apostles, and innocent followers. See chap. 16:6.

† They refused to eat the bread of life, and they died literally for want of bread; and the famine was so great that women had to eat their own children, as had been foretold by Moses nearly two thousand years previous. But this was not the only instance of their misery, for others were obliged to eat their girdles, and the very shoes off their feet, and the leather that belonged to their shields they pulled off and gnawed; and the very wisps of old hay became food for some. How exactly was the prophecy of Ezekiel fulfilled. Chap. 4:15, 16. Their own historian says that they staggered round the city like mad dogs, and reeled to and fro against the houses like drunken men. See Jer. 5:17.
9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And with death. The pestilence as well as the famine.*

And with the beasts of the earth. Wild, lawless, and savage nations. Ez. 14:21; Is. 56:9.†

9 Opened the fifth seal. Explained the fifth prediction, that is, of Jeremiah. Chap. 2:34; 19:4.

I saw under the altar. That is, the sacred spot where their innocent blood was shed; some were slain in one place and some in another, but all in Jerusalem, and not in Rome, unless Paul, and this was at the instigation of the wicked and malicious Jews. Some were slain in the temple and in the city, and others at the very altar; some were stoned to death, and others sawn asunder outside the walls of it. But a prophet, as our Lord declares, could not perish out of Jerusalem.

The souls of them that were slain. Ministers and martyrs of Jesus, who were offered up on the Jewish (not on the heathen) altar. Oh no! the Gentiles have not this sin to answer for. Even the crucifixion of Christ cannot be charged on them. Pontius Pilate washed his hands out of his innocent blood, and the Jews exclaimed, "His blood be on us and on our children!!" and this curse is on them to this day.

* They closed their eyes on the light of the glorious gospel, and when expiring, fixed their eyes on their temple, and died with their mouths and eyes open; many of them died with hunger, and others with grief, and some by the sword and by fire, and others by the pestilence, while some were their own murderers; others were crucified on crosses outside of their own walls, and others were torn to pieces by the wild beasts spoken of in the next clause of this verse. This was the miserable and unhappy end of these wicked and persecuting Jews. It is a fearful thing to fall into the hands of the living God. Sinner, take warning by this, your end may be miserable if you harden your heart and stiffen your neck against reproof. The Lord is a consuming fire, out of Christ, to all the workers of iniquity.

† Our Lord compares the Roman army to a flock of eagles, and the Jewish nation to a dead carcass, which was now going to be devoured by them. See Matt. 24:23. But here, and in Ezek. 32:4, they are compared to the most wild and terrible beasts of the forest, which had been collected together to tear in pieces and devour those miserable Jews. Titus gave orders to his army to encompass Jerusalem with a wall; after which they died in thousands by the famine, and others swallowed down pieces of gold, and deserted to the Romans; and these unmerciful and cruel beasts heard of it, and without any regard to humanity, or any fear of punishment from their commanders, in one night they murdered two thousand of these deserters, and ripped them open, and searched their stomachs for the gold they had swallowed down. See Josephus, War, book 5, 13:4.
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.

Hence, nash-me-thin da-ka-too-le, the souls of them that were slain. Zohar on Exod. fol. 79 : 4.

The Word of God. The gospel of our Lord Jesus Christ.

And for the testimony which they held. The doctrines which they believed and preached to the world—that is, the divinity of Christ, inspiration of the Holy Scriptures, repentance and remission of sins through his name, the immortality of the soul, the resurrection of the body, and the life everlasting.

10 Cried with a loud voice. For vengeance on their murderers and persecutors. The city had now become as famous for murder, robbery, and martyrdom, as it formerly was celebrated for piety. Hence, "How has the faithful city become a harlot! It was full of judgment—righteousness lodged in it; but now murderers." Is. 1 : 21. Our Savior declares that all the innocent blood shed upon the earth, from the foundation of the world to this time, should come on that generation, and that a prophet could not perish out of Jerusalem. See Matt. 23 : 35-37; 2 Kings, 21 : 16; 24 : 4; Is. 59 : 7.*

On them that dwell on the earth. On the proud, haughty, imperious nation, who has spiritual dominion over the earth, who professes to love God, but in works denies him. "They killed the Lord Jesus," says Paul, "and their own prophets, and have persecuted us, and they please not God, and are contrary to (more vile than) all men." 1 Thes. 1: 15, 16.

11 White robes. Pure, spotless garments. They had washed them white in the blood of the Lamb.

Should rest yet for a little season. That is, three years and six months; the measure of their iniquity would then be full, and their final destruction accomplished; and all the ministers and martyrs of Jesus who died in the faith be raised from the dead, and reign with Christ a thousand years in Paradise. Chap. 20 : 4.

Should be fulfilled. In the general

* If a man be guilty of murder, and the crime cannot be proved against him, and he is not willing to acknowledge it, yet the vengeance of God will pursue him, and the punishment that He will inflict on him in this life will be more severe than the death of the gallows.
12 And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is roll-

persecution raised against the church by the emperor Nero. Chap. 12:7. When these blessed and holy men shall have sealed their testimony with their own blood, then all the martyrs shall be raised to glory, immortality, and eternal life. The Jews will then have sealed their own final destruction in this persecution, as they were the instigators of it.

12 The sixth seal. The prophecy of Joel. See Joel, 2:31.

An earthquake. A shaking, trembling of the nations. The calamities at this time were so great, dark, dismal, dreadful, that Jews and Gentiles believed that the world was coming to an end. Our Lord's prediction, as well as that of Daniel, were now on the very eve of fulfilment. Matt. 24:7, 22; Isaiah, 29:6; Hagai, 2:6, 7; Joel, 3:16.

The sun became black as sackcloth. Was turned into deep mourning, because of the wickedness of the people.*

And the moon became as blood. To indicate that the blood of the nation should now be shed because of the murder of her own prophets and King Messiah.

13 The stars of heaven fell. The bright luminaries of the Jewish church. The prophets, priests, kings,

* 1. This may mean the glory of the nation, namely, the temple. It became entirely eclipsed by fire. See verse 14, and 21:23.

2. It may have reference to the glorious Sun of Righteousness, who was shining upon them until the thick cloud of the Roman army veiled his light from the minds of the Jews. Ezek. 32:7.

3. St. John may allude to the time of the great darkness which took place prior to our Savior's crucifixion, which continued over the whole land from the sixth to the ninth hour. Matt. 27:45. At this time he might have perceived more clearly to what this darkness alluded, namely, that as the Jews had crucified the glorious Sun of Righteousness, and the natural sun refused to reflect its light, because of the guilt of their crime. So, in like manner, when the Roman soldiers should come to crucify them for the murder of their Messiah and prophets, the Sun of Righteousness would be as black with wrath as the land of Judea was with darkness when they had crucified the Lord of Glory.
ed together; 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 men, and the chief captains, and the mighty men, &c. These were extinguished for ever by the pestilence and famine, by war and bloodshed. Stars, among the Rabbins, mean prophets, priests, kings, and rulers. See Kimkie on Zech. 15:5; Is. 24:23; Lam. 1:15, 19.

14 The heaven departed. The Jewish heaven, the church; it vanished for ever. This title (heaven) is frequently applied in the Rabbinical writings to the Jewish nation, because once a holy, happy people. See Is. 1:2; 13:13. The following clause illustrates this more fully.*


Island. Or hill. Ez. 6:3. Learned, popular, exalted, men. The Lord brought down the high and lofty looks of man low in the dust, and he alone was exalted in that day. Hence every valley (poor person) shall be filled up, (exalted,) and every mountain (noble man) and hill (rich, popular man) shall be brought low, (humbled, subdued,) and the rough places (barbarous nations) become smooth, (mild, harmless,) and the crooked places (dishonest, drunken men) become straight, (even, sober, upright, just,) and all flesh (Jew and Gentile) shall see the salvation of God. Matt. 3:5, 6. Hence, "every poor person shall be exalted, and every rich and proud person be humbled; the dishonest become just, upright; and the barbarians mild, gentle." Is. 40:4. The wolf shall then, (in Messiah's day,) lie down with the lamb, and a little child shall lead them. Is. 11:6.

Were removed out of their places.

* This is a title given to the Jewish nation, because God himself formerly resided among them. See Jer. 2:12. They are here represented as departing, or passing away; the same as the sun, the moon, and the stars, at the day of judgment. Their sacrifices were all done away in Christ: their priests were destroyed, partly by themselves and partly by the Roman army. Lam. 4:16, and 5:12, &c. and chap. 9:21. The temple was burnt to ashes, and not one stone left upon another which was not thrown down, as our Lord predicted. Luke, 21:5, 6. And the golden vessels belonging to the temple, with the priest's garments, and the book of the law, were all carried to Rome by Titus; and the city itself was burnt to ashes, and the very foundation of it ploughed up like a field, by Terentius Rufus, as had been foretold by the prophet Micah. See chap. 3:12. This officer was left in care of the city after Titus had left it for Rome.
and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Either destroyed or carried captives into Egypt.

15 The kings of the earth. The rulers of the people. Ps. 2:2. This text evidently is an illustration of the metaphors in the 12th, 13th and 14th verses. See Is. 24:20, 21; 43:28; 1 Cor. 2:8.

The great men. The nobility, or mountains.

The rich men. Men of wealth, learning, and high birth, called hills.

Chief captains. Generals and officers of the army as well as of the church.

Mighty men. In learning, talent, and eloquence.

And every bond-man. Poor man, servant, and laborer.

Free-man. Who had now been made such by law, for all civil contracts among the Jews extended to the year of Jubilee, and no farther; they were then null and void. See chap. 18:13.

Hid themselves. Surely if the mountains and hills had been literally removed the people could not hide themselves in them; and it is a well known fact that there were more caves and hiding places in the mountains about Jerusalem than in any other part of the world. See Is. 2:19; 29:4.*

To the mountains and rocks. In and round about Jerusalem. Fall on us. Hide, protect, screen, us from the wrath of the Lamb, who has now become a lion to tear in pieces and utterly destroy. He is now seat-

* There were a vast many subterraneous caverns about Jerusalem, and round about the land of Judæa. It was in one of these that Josephus and forty persons of eminence were found after the city of Jotapata was taken. And there were also twelve hundred women and children found concealed in them. After the city was taken, the Roman soldiers began to search these cells for the Jews who had fled there for refuge, and they found a vast number of old and young men, whom they destroyed. And there were also found in these cells about two thousand persons, who were destroyed, partly by their own hands and partly by one another, but chiefly by famine. It was in one of these that Simon, the tyrant, and John, the commander of the Idumeans, were found. But falling short of provisions, and hoping to obtain pardon from Titus, they delivered themselves up into the hands of the Romans; but Simon was afterwards destroyed, and John condemned to perpetual imprisonment. See Josephus, War, book, 6 9, 4. Ezek. 33:27, and Judg. 6:2.
17 For the great day of his wrath is come; and who shall be able to stand?

ed on his great white throne of justice and judgment, to punish the wicked nation who declared that he should not reign over them.†

17 For the great day of his wrath. These be the days of vengeance, says the Savior, in which all things written in the law and the prophets shall be fulfilled. Luke, 21:22. Again, "for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. Here, then, we have an assurance that this was the great day of his wrath, the greatest day of the kind that ever came on the world, and that no such calamities shall ever come on the world again until the final destruction of all things. We assert, therefore, that if the seven plagues contained in this book remain to be fulfilled, then there is a nation as great and as powerful as the Jews yet to be destroyed, and to be punished in precisely the same manner and with the very same plagues, viz. the seven plagues of Egypt. As no nation, therefore, but the Jews, have been threatened in the Bible with these plagues, and our Lord declares that no other nation shall be punished in the same way, we must conclude that these events have already transpired. There remains but one great event yet to be fulfilled, namely, the destruction of Gog and Magog.

Is come. Not in anticipation, but in reality; it has now commenced. Daniel's seventy years since Messiah's day are at hand. See Zech. 1:12. The last twelve hundred and sixty days have began, and the calamities predicted by our Lord, and which are to precede this event, have now commenced. Nation is rising against nation, and kingdom against kingdom; wars and rumors of wars, earthquakes in divers places, pestilences and famines, are all indications that the great day of his wrath is come; and none shall be able to stand but those who have washed their robes and made them white in the blood of the Lamb. Amen.

† The Lord their God formerly had delivered them from the hands of their enemies, but they crucified their Savior, and the only refuge they now have is the rocks and the mountains; but these could not save them from his wrath, nor from the hands of their enemies—Jehovah could find out all their hiding-places.
CHAPTER VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

1 And after these things. See note below.*

Four angels. Heavenly messengers, guardian angels of the seven churches of Asia.

Standing on (at) the four corners of the earth. They were placed as sentinels over the hostile armies, there to watch their movements, and prevent them from marching into Judea until the servants of God were sealed. Each of them had his particular station and duty assigned him. One was stationed in the east, the other in the west, one in the north, and the other in the south.

Holding the four winds of the earth. Restraining the hostile armies in the four quarters of the earth. This is purely Rabbinical; hence, mal-che roo-ach, the angels of the winds.

Targ. on 1 Kings, 19 : 11. Also, a-re-mar-ba roo che, the four winds of the earth. Zohar on Exod. fol. 100 : 1.

That the wind should not blow on the earth. That the hostile armies should not commence operations in Judea until the time appointed of God. Earth is a title frequently applied to the land of Palestine. Deut. 32 : 1; Is. 1 : 2; chap. 13 : 7.

Nor on the sea. The lake of Gennesaret, where a vast multitude of the Jews had fled in ships, and were determined to defend themselves to the last against the Romans. A bloody battle was finally fought here between the parties, in which about six thousand perished, and all the Jews were cut off who did not previously submit.

2 Ascending from the east. That

* In the first chapter he has given us a full proof of the divinity of Christ, and in the two next he has been describing the backslidings of the seven churches of Asia, with duties which our Lord had enjoined on them, in order that they might be restored to the favor of God. In the fourth chapter he describes the throne of God; in the fifth, the book with the seven seals; and in the sixth, the mysteries of the book after the seven seals were broken open; and now, in this chapter, he describes the merciful providence of God over his church, in preserving them from the power of their enemies, and from the severe calamities which were coming upon all the world, to try them that dwell on the earth.
2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

is, from Jerusalem. This was also a heavenly messenger.

Having the seal. The King's seal, authority, power to protect. The people were sealed with the Holy Spirit unto the day of redemption; and this angel was sent to provide a place of security for them in the wilderness of Juden. The destroying angel was just going to pass through Egypt, and destroy all the first born in it, both man and beast; but all who were washed in the blood of Christ from their sins were exempt, were graciously preserved by the power of God. Hence hoo tham chy-yim ma weth, the seal of life and of death, power to save and power to destroy. Targum. One was sealed, set apart to live, the other to die.

3 Sealed the servants of our God. Put the seal of salvation on them. This was their badge of security; without this star in their crown they were all to be destroyed. About this time the gospel had been preached in all the world. This was a witness to the church that the end of the Jewish dispensation was at hand. Col. 1:2, 3; Matt. 24:14. And now, to carry out our Lord's views in reference to his church, a messenger was sent from heaven to protect and preserve his people from the power of the destroyer of the Gentiles.

In their foreheads. In their life and conduct. The image of God beamed forth in their very countenance.—The mark of the beast was either on the hand or in the forehead of the heathen; but salvation by faith was imprinted on the heart of the believer, and then visible in his life.

4 I heard the number. That is, they were innumerable, like the sands on the sea shore, a certain for an uncertain number. They were a vast army of spiritual warriors, who were now about returning from the conquest of their enemies, and to cross over Jordan into the promised land, to the heavenly Jerusalem.

One hundred and forty and four thousand. These were all converted by the twelve fishermen of Galilee, averaging twelve thousand each. And
5 Of the tribe of Judah were sealed twelve thousand.

probably there are now in heaven one hundred and forty-four millions, instead of this number, who were indirectly converted through them. One faithful man may be the instrument in the hands of God of the conversion of hundreds during his life; and a faithful minister that of thousands. It is really astonishing what great good may result from the labors of one holy and zealous man. He is commanded to sow his seed in the morning, (of life,) and to withhold not his hand in the evening, (of life,) for he knoweth not which shall prosper. Infidels are more zealous to establish their cause in the world than some ministers to establish Christianity in it. A few years since I saw one of these champions in infidelity hang on the gallows for murder, and two of his brethren were busy at the same moment distributing infidel tracts round about among the spectators. How many will rise up in the day of eternity and call you blessed because the honored instrument of their conversion; and how many will in that day reprobate infidels who have been the cause of their damnation. If there be a hotter place in hell than any other, the infidel is sure to have it, and he richly merits it.

5 The tribe of Judah. The spiritual offspring of Judah. ye hoo dah, he shall bless, praise, invoke, in the name of Jehovah. Hence ye hoo dc, a Jew who worshipped the true God in opposition to goe, a Gentile who worships dumb idols, which can neither see nor hear; but he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, in heart and life, in the spirit and not in the letter. One is born after the flesh, the other after the spirit; he is created anew in Christ Jesus, and has his fruit unto holiness, and the end everlasting life.*

This verse seems to refer to Psalms

* Judah was designed of old to represent this spiritual tribe. It is said in Gen. 49:9, that "Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" The Jewish high priest was compared to a lion in the scripture; and all those who were official men under him, to whelps. Isa. 35:9; Ezek. 22:25; Ps. 91:13; Zeph. 3:3. Our Savior is said to be the Lion of the tribe of Judah, (see chap. 5:5,) because he is our great high priest; and all those whom he has called to officiate under him, are his whelps, (disciples.) But Judah going up, as is expressed above, may have reference to his gradually ascending, step by step, till at length he arrived to the throne; and his couching as a lion, may refer to his zeal for the salvation of sinners. But to make this more plain, it is said, "the scribe shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." And how literally was this fulfilled in the person of Christ! At one time the chief priests and pharisees held a council together, and said, What do we? for this man doeth many miracles; if we let him thus alone
Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

68:17. The chariots of God are twenty thousand, even thousands of ministers; the Lord is among them in his holy tabernacle, as in Sinai. The Lord gave the word, (the gospel,) and great was the host (of ministers) who published it, or proclaimed it, to the world. Verse 11. "is rendered by some "the female publishers of it." This would of course exclude all the apostles from either part or lot in the ministry; but they were the missionaries who carried the gospel into all the world, and preached it to Jews and Gentiles. The commission was certainly given to them, but under their direction some holy and good women did preach Christ and him crucified, as had been predicted by the prophet Joel. Chap. 2: 28. See Acts, 21: 19. The participle is masculine with a feminine termination, which is frequently the case in the Hebrew language. In the next verse it is applied to the heavenly host, the angels of God; and surely they are not females. Talent in either male or female should not be buried, but improved to the glory of God; there is plenty of work in the Lord’s vineyard for both male and female. The tribe of Judah spiritually means ministers of the gospel of Jewish extraction; they were the sanctuary of the Most High, the progenitors of salvation to a perishing world of sinners. See Ps. 114: 2.

It is very probable that Judah, Reuben and Gad were northern converts, and Simeon, Levi and Issachar southern converts; Asher, Nephthalim and Manasseh western converts; Joseph, Zebulon and Benjamin eastern and south-eastern converts. See Ez. 48: 31-34. The Jewish tribes were settled in Judea in the following places: Reuben in the southern part of Perea, Ashur in Libanus, upper Galilee, Nephthalim in the northern part of Gennesareth, Manasseh in Dor.

all men will believe on him, and the Romans shall come and take away both our place and nation. John, 11: 47, 48. At this time they had spoken the truth, for the crown had fallen from their head. Shiloh had now come, and their power to read and expound the holy scriptures was taken from them, and the crown put on the head of Him whose right it was to reign; he taught as one having authority, and not as the scribes. See Matt. 7: 29. At one time the multitudes that followed him for instruction were so numerous that he was obliged to get a ship and to row a short distance from the shore. Matt. 13: 2. And at another time, about five thousand people, besides women and children, followed him into the wilderness. Matt. 14: 21. And again it is said that the people came to him in the wilderness from every quarters. See Mark, 1: 45. So that a Jew who reads this prophecy without prejudice must easily perceive that Jesus is the Christ, for seventy years after his birth the twelve tribes were destroyed, as well as the priests and prophets, and they never have been found as yet.
6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

and Caesarea, Simeon in the southwest of Judea, Issachar in the valley of Esdraelon, Zabulon in the west part of Gennesareth, Gad in Decapolis, Benjamin in Jericho, Dan in Joppa, and Ephraim in Samaria.

These tribes were all the descendants of the twelve patriarchs of the Jewish church, and the Christian tribes were the spiritual offspring of the twelve apostles, or the fathers of the Christian church. The woman is represented as being crowned with these heavenly luminaries. Chap. 12:1. And it is not improbable that our Lord chose several of his apostles from each of the twelve Jewish tribes, so that the literal became finally blended with the spiritual, and the shadow swallowed up in the substance.

Reuben was the first born among the Jewish tribes, and here it seems to refer to all the first-born spiritually, or all the early and first converts to Christianity, who were united to the church immediately after the day of Pentecost. See chap. 14:4.

Gad, strong, mighty, valiant for the truth; spiritual champions who were willing to die for the name of Jesus. They conquered by their blood, and not by their sword; one could chase a thousand, and two put ten thousand to flight. The blood of the martyrs was the seed of the church, and these men were willing to seal their testimony with their own blood. See 1 Chron. 12:8.

6 Asher. The blessed happy, rich tribe. They were rich in faith, and heirs of the kingdom; but it may be understood literally. This tribe may refer to the wealthy throughout the general church. A vast many wealthy men embraced Christianity even at this early period of the church. See Ps. 45:12; Is. 66:20.

Nephthalim. The wrestling Jacobs and the prevailing Israelites. They prevailed by faith and prayer with the

* According to the law of Moses, the first born son had a right to a double portion of all his father possessed. See Deut. 21:17. And so it will be with the first born spiritually: if faithful unto death, they shall have a double degree of honor and glory in heaven.

† There was no tribe that received a larger and a better portion in the promised land than this tribe. And so it will be with the spiritual tribe of Asher; there will be no reward to exceed theirs in the spiritual inheritance, namely, heaven. And if this is the case, who would be so unwise as to seek after no higher attainments in this life than justification or pardon of sins, when we can be more holy here and more happy and glorious hereafter.
7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

angel of the everlasting covenant; they seized his garment and would not let him go until he blessed them, and others also, with a sense of pardon. It means to wrestle, struggle, agonise, with God.*

Manassch. All those who had given up houses and lands, parents and children, freedom, friends, and fame; the riches, honors, and pleasures of the world, for Christ's sake and the gospel, were of this tribe; and thousands had done this in the days of the apostles. It means to forget, give up, abandon, as the world, &c. &c. The conversion of one sinner is worth all the wealth of the universe; and he who cannot freely give up all for Christ's sake cannot be his disciple. See Acts, 2: 45; Ps. 45: 10.†

7 Simeon. Mighty in faith and prayer, praying men and women, who converted thousands by their zeal, faith and prayers.‡

Levi. Means to unite, blend, join together as two distinct things, and seems to refer particularly to Gentile ministers, a vast number of which were called into the office of the ministry at this time to assist the apostles in the great work of the conversion of the world. See Isaiah, 66: 21; Ez. 44: 10, 11. It may here refer to all the official characters in the church such as exhorters, teachers, stewards, leaders, deacons, &c. &c. See 1 Chron. 24: 28.§

Issachar. The poor and needy, servants, slaves, and laboring men, who earned their living by the sweat

* From what is said of Nephthalim, that he is a hind let loose, who giveth goodly words, I am inclined to think St. John had reference to Gentile believers, who were just let loose from the bondage of sin and Satan into the glorious liberty of the children of God, and whose mouths were now opened to speak forth the praises of the most high God.

† Manasseh is a name Joseph gave to his first born son, (Gen. 41: 51,) and it may be interpreted forgetfulness, because God, in the gift of this son, made Joseph to forget all his former misfortunes. The tribe of Manasseh must mean those whose present happiness is so great as to make them forget their former persecution, disgrace, and affliction.

‡ Simeon may be interpreted the answer of prayer, because the Lord looked on Leah's affliction, when he had seen that she was less loved than Rachel, i. e. by Jacob, and he gave her this son in answer to prayer. Gen. 29: 33. All those who were converted in answer to the faithful fervent prayers of the righteous belonged to the spiritual tribe of Simeon.

§ Levi may be interpreted, united or joined together, because God, in the gift of this son, had united the husband and wife together in matrimonial love. Genesis, 29:
8 Of the tribe of Zabulon were sealed, twelve thousand.

of their brow. They were not forgotten by Christ. A vast many of the poor embraced the gospel because it proved to be the power of God unto the salvation of their souls. Issachar is said to be like a strong ass, laboring under two burdens, poverty and persecution. Gen. 49:13.*

8 Zabulon. Means a tabernacle, temporary residence; also a house, habitation, probably for ministers and members, rich and poor, bond and free. The truly benevolent, who fed the hungry, clothed the naked, visited the sick, was the husband of the widow and the father of the fatherless. The religion of Jesus is the most pure and lovely system in the world; its very essence is love and pure benevolence. The moment a man's heart is open to receive the Savior by faith, his house will be open to entertain his people. A miser is neither fit to live nor die. Be not forgetful, says St. Paul, to entertain strangers, for thereby some have entertained angels unawares. Heb. 13:2. As Zabulon is represented as dwelling at the sea, and sucking the abundance of treasure hid in the sand, it may allude to Christian converts along the coast of the Mediterranean sea; or to sailors, soldiers and captains, a vast multitude of which embraced Christianity. See chap. 5:13.†

Joseph. He shall add, God did add,

34. It was from this person that the Levites descended, who were appointed to do the service of the tabernacle, and to offer whole burnt sacrifices upon the altar; and not only this, but they were to teach Jacob his judgments, and Israel his law, i.e. at particular times, and on particular occasions. See Deut. 3:10. It was from Levi, the son of Leah, that Moses and Aaron descended. Exod. 6:20. And it is not improbable that the Levites derived their name from the nature of their office, for they were afterwards united, or joined together, with the priests in the office of the ministry.

* Issachar is said to be a strong ass, couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. See Gen. 49:14, 15. He is compared to an ass heavy loaded with two sacks, one on the right side and the other on the left. St. John, by the spiritual tribe of Issachar, no doubt means all those who had to labor for the support of a large family, as well as for that of the gospel. It was absolutely necessary that some should sell all their possessions for sake of the gospel, (Acts, 4:36, 37,) and that some of the apostles should leave their wives and families for a season, for the sake of the gospel. Luke, 14:26. And on the other hand, it was necessary others in the church should labor for their support, as well as for their own family, and for the spread of the gospel. See Acts, 6:1; 1 Cor. 9:13, 14; 1 Tim. 5:8.

† Zabulon is interpreted to signify dwelling, because Leah believed that in the gift of this son Jacob would dwell with her for life; and others interpret it a pledge of benevolence. Zabulon is represented as sending out ships, and Issachar as remaining in his tents, because he had to be at home to provide for his family. See Deut. 33:18; Judges, 5:14.
Of the tribe of Joseph were sealed twelve thousand. Of tribe of Benjamin were sealed twelve thousand.

riches and honor to him who was separated (by persecution) from his brethren. God exalted Joseph from a slave to a sovereign, a prisoner to a prince, and from poverty and degradation to honor and glory. This may therefore refer to rulers and governors who had embraced the religion of Jesus, or to believers who were separated from their brethren by persecution. See chap. 21:24; Is. 60:11.

Benjamin. The son of my old age. The young and tender lambs of the flock, who should be fed with milk, and not with strong meat; to be led, and not drove by arbitrary men or means. It is a very difficult matter to get converts into the church, but a very easy matter to drive them out of it. It would be better (says our Lord) that a mill-stone were hanged about your neck, and you drowned in the midst of the sea, than to offend one of these little ones that believeth in me. Matt. 18:6; Is. 40:11.*

Finally, another view may be taken of the spiritual tribes. They may refer to the different orders and classes in the Christian church.

Judah and Levi may mean senior and junior preachers, deacons and elders; both were to teach Jacob his judgments and Israel his law. Deut. 33:10; 1 Chron. 15:2; 24:28.

Reuben and Benjamin, young and old believers.

Asher and Issachar, the rich and poor members.

Manasseh and Nephthalim, missionaries and exhorters, &c. The former is represented as itinerating, and giving up all for the gospel; the latter is said to produce good words or exhortations, and also to be seated in a portion of the law.

Joseph may refer to rulers, governors and overseers of the church; the one was a ruler literally, the other a ruler spiritually.

Zabulon may mean the deacons, stewards and leaders of the church, who attended to the wants of the poor and support of the gospel.

And Gad, the noble army of mar-

* Benjamin is called Benoni, or the son of my sorrow, by Rachel, because she had suffered great pain in bringing this child into the world. The circumstances that accompanied his birth are very remarkable. Deep affliction and death were what gave birth to Benjamin. This was the only son of the whole who had two names. It is very probable St. John, by the spiritual tribe of Benjamin, meant all those who were converted to Christianity through the patience and sufferings of the martyrs of Christ; and this at a period when he was very far advanced in years. Doctor Gillie says, the Christians gained many proselytes by their patience and constancy in their sufferings. They died rejoicing, and triumphed in the midst of the greatest tortures. This continuing for some ages, convinced their enemies that they were supported by Divine power.
9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

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

14 And I said unto him, Sir, thou knowest. And he

11 All the angels. In heaven and on earth.

The elders. The ancient and venerable fathers of the church, who have been with Jesus from the beginning, and were eye witnesses of his ministry, miracles, death, sufferings, resurrection, and ascension to glory.

And the four beasts. Generals of his army, spiritual warriors, who had brought the whole world into subjection to Christianity—probably Paul, Apollos, Cephas, and John.

Fell before the throne. Fell prostrate at his feet, to worship, reverence, fear, obey, and serve him as the king immortal, invisible, the only wise God.

And worshipped God. Our Savior, the true God and eternal life, in whom dwelleth all the fullness of the Godhead bodily. If Christ be not God, then we assert there can be no God in heaven nor on earth; for he declared himself to be God, was worshipped as such by all the angels in heaven, and all the pious on earth, by patriarchs, prophets, priests, kings, apostles, and by all the noble army of martyrs, and this in the midst of the very flames.

His miracles demonstrated his divinity: he healed the sick, cleansed the lepers, and raised the dead to life; had all power in heaven and on earth; laid down his life and restored it again, and no man took it from him. He is the First and the Last, the creator and upholder of all things, the Savior, Redeemer, Mediator, and final Judge of all men, who will reward and punish every man according to the deeds done in the body, whether they be good or bad.

13 One of the elders answered. Inquired, asked.

Whence came they? From what country, kindred, people, nation. Why, sir, you know all about them.

14 They came out of great tribulation. The deep waters of affliction, persecution, poverty, distress. They were in perils by sea and by land, by day and by night, in the city and the wilderness, among false brethren, Jews and Gentiles, in weariness and painfulness, in hunger and thirst, in watchings and fastings, in cold and
said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

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

nakedness, in stripes and imprisonments; but none of these things have moved them from the hope of the gospel. Will christians, then, we ask, of the present generation, murmur who live at ease in Zion, who have none of these evils to contend with? Oh ye of little faith, or rather of no faith,

Who live on flowery beds of ease,
While others fought to win the prize.
And sailed through bloody seas.

Wake up, wake up to a sense of your danger as well as duty.*

Have washed their robes. Their sins, all away in the blood of the Lamb.
"Being made free from sin, they have their fruit unto holiness, and the end will be everlasting life."

15 And serve him day and night in his temple. Morning, noon, and evening they praise him in his spiritual temple; they pray without ceasing, and in every thing give thanks; are diligent in business, fervent in spirit, always serving the Lord; they pray both in public and in private, in their family, closet, and church. He that lives without family prayer and secret prayer lives without God and without Christ in the world.

Shall dwell among them. Until time shall be no more. Matt. 28:20. When the old earthly tabernacle is taken down he shall then take up his final residence in the new and heavenly Jerusalem. 2 Cor. 6:16.

16 They shall hunger no more. Their spiritual Joseph shall feed them. He has enough for all, enough for each, and enough for evermore. He will preserve soul and body unto everlasting life.

Thirst any more. For he shall lead them unto fountains of living water, and all tears shall be wiped away from their eyes.

Nor the sun smite them. For they shall be pillars in his church, to go no

---

* But perhaps you are ready to ask, Were not these in eternity at this time? This is impossible, unless we suppose day and night to exist there; and this cannot be, for day and night belong to time, and not to eternity, where there is no change. And again, we read in the second verse that the angel who had the seal of the living God, came to earth to
17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

more out for ever. The persecution under Nero exposed them to severe sufferings by night and by day, but their deliverance was at hand. Matt. 24:9.

17 Shall lead them to living fountains. To living, zealous, evangelical ministers, whose hearts are like the pure and vivid stream, filled with love to God and the whole human family; their eye is single, and their whole body is full of light.*

And God shall wipe away all tears from their eyes. Shall abundantly compensate them for all their suffering. They shall be so happy, prosperous, great, glorious, that like Manassah, they shall forget all their former afflictions and persecutions; they shall have joy without grief, ease without pain, light without darkness, day without night, heaven without any interruption of their happiness. The ransomed of the Lord shall now return to Zion with songs, (of deliverance,) and everlasting joy shall be on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Is. 51:11. This day is this scripture fulfilled in your ears. Amen.

seal these servants of the Lord in their foreheads. So that, if they were in heaven, they were sealed already, and there would have been no occasion for this angel to come to earth to seal them. See 2 Esdras, in the Apocrypha, 2:38-43.

* That is, the living ministers of the living God; they are compared to clear fountains of water, because of their depth of wisdom, sound faith and doctrine, and overflowing sense of the love of God. See Isa. 12:3. A corrupt minister, who is dry in his preaching, and shallow in wisdom, is not a fountain fit for the Shepherd of Israel to lead his flock to.
CHAPTER VIII.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

1 The seventh seal. This is the last seal which is to be opened, and it will fill up the calendar of the prophecies which remained as yet to be fulfilled, viz. that of Daniel. This, recollect, is only the opening of the seals, but it was some time after this before the fulfilment of them.

There was silence in heaven. A solemn pause in the church and in the ministry. The abomination of desolation spoken of by Daniel the prophet was now on its way, (viz. when this was fulfilled,) to Judea, and it was high time that both ministers and members should think of their own safety, and a place of security from the Roman army, who made no distinction between Jews and Christians. Perhaps the church might at this time be in solemn counsel together at Jerusalem, to take into consideration our Lord’s prediction, (Matt. 24: 7, 8, 9, 16, 17, 18,) the fulfilment of which was at hand, and it was necessary the church should now provide for her own security during the war. See Is. 26: 20, 21.*

Half an hour. A short period, a week, a month.

2 Seven angels. From heaven, sent forth to minister to the heirs of salvation. These were Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Zechariah, and Micah. They were sent to earth to announce to the churches the fulfilment of each and all of their prophecies. This announcement may have been the cause of the solemn silence in the churches. They were notified that the time had now come for their departure into the wilderness.

* 1. The silence spoken of may have reference to the sudden surprise which had come on the church when they heard of the approach of the Roman army into the Holy land. 2. It may mean that they should be deprived of religious instruction and Christian communion for a short time. 3. It may have reference to the deep solemnity that rested upon all minds when they had heard of the utter destruction of Jerusalem. St. John had only seen these things in the vision at different times, but the plagues were not poured out for two or three years after this. The seven angels had first to sound with their trumpets, and the locusts to
3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

of Judea, from the face of the serpent and the calamities which were coming on the world.

_Seven trumpets._ Gospel trumpets, gospel truths, to sound the alarm that death and destruction were at hand, and that all the prophecies were now about to be fulfilled. Joel, 2:1. Twenty-one trumpets were blown daily in the temple to call the people to devotion, morning, noon, and evening. Another priest, when the sun had set on the last day of the week, went round the city and blew a trumpet to let the people know that the sun had set, and the Sabbath had now commenced, and that all labor must cease. These angels or ministers sounded the gospel trumpet to let the people know that the glorious Sun of Righteousness had now set to rise no more on the Jewish nation, and that the church must prepare to depart into some place of security, and that spiritual labor in the gospel must cease until the war was over, and God shall again collect his beloved people from the four quarters of the earth into which they have been scattered by the Roman army. See Matt. 24:31.

3 _Another angel._ That is, a different one—one of the angels from heaven, who had power over fire. See verse 5. The Rabbins say the angel _sal-dal-phon_ is appointed of God to offer up the prayers of the saints. Zohar on Gens. fol. 97:2.

_The altar._ Christ, the golden altar. This altar the Jews, who served the sanctuary, had no right to eat off. It is on this we offer up to God our souls, bodies, and spirits, as a living sacrifice, holy, acceptable, and well pleasing in his sight, which is our reasonable service. The Rabbins say there will be no need of sacrifices when Messiah comes.

_Having a golden censer._ A fire pan to receive coals from the altar. Here it means a pure heart, that received the fire of divine love from Christ, our golden altar.*

_Much incense._ The love of God filling the whole soul. It was from this that the sweet perfumes of prayer and praise ascended up as a memorial

be let loose, and the two witnesses to prophecy a thousand two hundred and threescore days, clothed in sackcloth; also the woman had to fly into the wilderness with eagles’ wings, from the face of the serpent.

* A holy heart—this is the golden cup which made the incense send up a sweet perfume before God. There was a golden censer in the holiest of holies, in which the high priest offered the incense. See Heb. 9:4.
REVELATION.  

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire

before God. The angel is here represented as presenting their prayers before God, as did the priest the incense in the temple. All were to be presented through Christ, the golden altar, which is before the throne of glory.*

4 The smoke of the incense. The glory of God filled the house and the hearts of all present. See chap. 15:8.

With the prayers of the saints. The faithful, fervent, effectual prayers of the righteous avail much; God hears and answers them. The angel presented them to God through Christ, our altar, for an immediate answer. They were in doubt, danger, and difficulty, and now is the awful moment to exercise faith and prayer.† We may have elegant churches, rich congregations, a learned and eloquent ministry, delightful singing and music, fine prayers and preaching, but what will all these benefit us in the hour of danger and of death? All our preaching, praying, and alms-giving will be of no benefit to us unless they are of faith, for whatsoever is not of faith is sin. We have been praying for years, "From envy, malice, hatred, and revenge, and all uncharitableness and unrighteousness of men, good Lord deliver us;" but has he delivered us? Are we not getting worse and worse, instead of better and better? There can be no doubt of it. Have we not so far departed from God as to become rank papists instead of good old protestants? Are we not full of envy and malice? Our prayer is not heard because not of faith, and therefore must be sinful. We approach God with our lips while our heart is far from him. Instead of loving each other we are hating and devouring each other.

5 Fire from the altar. The spiritual and holy fire of divine love, which enlivens, animates, and gives life, devotion, and action to all our exercises.

* That is, much faith and love. Our Savior had given him a double portion of this grace, in order to offer it in behalf of himself and others, and when these were united together they sent up a sweet perfume, from which the Almighty smelt a sweet savor.

† Every sacrifice we offer must be on this altar, or else we shall never receive an answer to our prayer; and if we offer one either lame, halt, blind, leprous, or in any degree filthy or sinful, we pollute the altar, and leave ourselves exposed to the displeasure of God; for if we regard iniquity in our heart He will not hear our prayer. And again, the sacrifice of the wicked is an abomination in the sight of God; so that a man who lives in wilful
of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Without this we are dead, dull, formal, lifeless, a burden to ourselves and all that hear us. The preacher who converts the most souls will finally have the greatest reward in heaven, and he who converts none, will have no reward.

And cast it into the earth. That is, the church, the salt of the earth. The priest scattered the sparks of fire and the smoke of the incense among the people in the temple. Earth is a title given to the Jewish nation, and here it is applied to the church of Christ, because they were in the Messiah's day to inherit the earth. It was formerly his, but he lost it by sin; now he has regained it by suffering for sin, the just for the unjust, to bring us to God.†

And there were voices. Weeping, praying, and shouting to God for deliverance; that is, because of the awful calamities which were coming on the world. But voices may mean loud warnings from the ministers, to be ready, for in such an hour as they knew not the Son of Man would come, and this with power and great glory, to take vengeance on the wicked, and all them who obeyed not his holy gospel.

Thunderings. Of the law and the gospel from Sinai.

And lightnings. Convictions and conversions.

And an earthquake. A great shaking among the dry bones; they had been once more reanimated. God no doubt had now revived his work in a peculiar manner; this was a second pentecost, to prepare the church for their departure from each other. God always metes out his mercies to the exigencies of the case. His judgments were now abroad in the land, and the heathen, through them, had become wise unto salvation, and had learned righteousness. But all this may be understood literally, as fearful signs and wonders had taken place in Judea a short time before the destruction

sin regards iniquity in his heart; and let him offer up what sacrifice he may, whether in prayer, praise, exhortation, or preaching, it is all an abomination in His sight.

That is, the fire of the Holy Ghost. Here the oldest and most holy apostle is represented as filling the same office, under the gospel, as the high priest under the law, namely, offering sacrifices and burnt offerings on the altar, and interceding with God on behalf of the people. A minister of the blessed Savior has not only to pray to God in his own behalf, but to intercede with God in behalf of the church, that neither the shepherd nor the sheep may be finally cast away.

† He cast it on both ministers and members. This is what we must understand by the earth, or else it will not be consistent with the beginning of the verse, and with the remainder of the chapter. For voices, and thunderings, and lightnings, see chap. 4:5.
6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

---


6 Prepare to sound. The alarm. This was a certain, not an uncertain sound; therefore the people must prepare for the battle.

7 The first angel. The prophet Isaiah, whom the Jews had sawn asunder. Chap. 15:6, 9.

Hail and fire mingled with blood. The seven plagues of Egypt, which were now about to be poured out on spiritual Egypt where our Lord was crucified. They had at this time returned back to the flesh pots of Egypt, and deserved this punishment. These plagues were formerly the cause of their salvation and deliverance; but now of their destruction. Ex. 13:13.

Merciful Father, thy ways are un-searchable and past finding out. May we fear thee and keep thy commandments, for we need to take heed lest, as God spared not the natural branches because of disobedience, he spare not us also, who are Gentiles, wild olive branches, grafted into the good olive tree, Christ. They were cut off because of unbelief; we stand by faith. May we not be high minded, but fear.

The third part of the trees were burnt up. That is, in Judea, to raise fortifications for the Roman army. These fortifications, after the war was over, were burnt up as useless. But the trees may mean the head men and the flower of the nation, who were all destroyed, young and old, rich and poor.

And all green grass. Their vege-
8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and burning with fury against their enemies.†

Was cast into the sea. To destroy their enemies and their shipping. A vast many Jews fled there for safety in ships and boats, that is, the sea of Gennesaret. See chap. 9:18.

And the third part of the sea became blood. Because of the vast multitudes who were killed on both sides in the bloody sea fight. The battle was fought with desperation on

About their gardens, and destroyed all the groves and fruit trees between the gardens and the walls of the city. And their banks, which they had first made, being burnt down by the Jews, they were obliged to go ninety furlongs for materials to rebuild them. And if it had been necessary to cut down the trees to the distance of ninety furlongs to raise the former banks, it necessarily follows that, as the latter were as extensive as the former, they had to cut down the trees ninety furlongs farther to raise them again. See Josephus, War, book 5:12. But the third part of the trees being burnt up may have reference to the third part of the nation, which was destroyed by the Romans. See chap. 9:13. But some may object to this, and say it could not have reference to either the Jews or the trees, for the latter were cut and not burnt down, and the former were partly destroyed by fire and partly by famine, &c. To this objection I would make the following reply, namely: that if we interpret the text literally we shall see effects produced by a shower of hail which we have never seen nor heard of since the beginning of the world; and if we apply it to an army, we must easily perceive that they would not burn up trees which were necessary to raise their banks and to fortify their camp; more especially when there was no occasion for it. But that St. John meant no more by the third part of the trees being burnt up than this, that they were destroyed or broken down, is very evident from Exodus, 9:25, from which he has quoted this passage.

* This includes vegetables as well as grass. The latter was partly burnt up by their feet, but chiefly devoured by their beasts, and the former partly devoured by the Jews themselves, in consequence of the famine—but chiefly by the Romans.

† The most valiant men from among the Roman soldiers. The reader will easily perceive, from the words as it were, that this is only a comparison. See chap. 6:14.
9 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.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
1 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, 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, and the day shone not for a third part of it, and the night likewise.

which was sent from thence, wasting and destroying every thing before it. The air, the water, the animal and vegetable world, the fish of the sea, the fowls of the air, man and beast, were swept away by it.*

11 And the third part of the waters became wormwood. They became bitter, grievous, polluted, poisonous, because changed into blood, polluted with the blood of the slain.† See Jer. 9:15; 23:15.

12 The fourth angel. The prophet Micah. See ch. 3:6. His name signifies to smite, strike, or cause to smite. The third part of the sun was smitten, or eclipsed. It refused to shine because they had crucified and put to death the Sun of Righteousness, the Lord of life and glory. But it may be understood spiritually; the bright luminaries of the church had withdrawn their light, refused to shine on them any more for ever. He that made them will not have pity upon them, and He that formed them will show them no favor. Isaiah, 27:11. The glorious Sun of Righteousness had now hid his face from them. The gospel, the moon of the church, refused to shine on them, for ever. The stars, the ministers of the churches, had withdrawn their light and influence, and there-

* Christ, at the time this plague was poured out, reflected no light on either Jews or Gentiles, but upon his church only. He went before them as a pillar of cloud by day, and a pillar of fire by night. The cloud blinded folded the spiritual Egyptians, but reflected light upon the real Israel of God. See Exod. 10:23; 14:20. Chap. 6:12.

† Nothing which came upon the Jews, in their war with the Romans, was more bitter than to have to drink water defiled with human blood. And as Gennesaret was a lake that afforded the most sweet and wholesome waters of all the lakes or fountains in the holy land, the Jews resorted thither for water in preference to any other place. And not only this, but their fountains of water were all dried up, so that many of them died with thirst, while the Romans had plenty of water for themselves and for their cattle. See Jeremiah, 8:14, and 9.
13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiteres of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Therefore the national luminaries were left in complete spiritual darkness. God gave them over to strong delusions, to believe a lie, (viz. that Jesus is not the Christ,) that they all might be damned who had pleasure in unrighteousness, and who obeyed not the truth. The Rabbins say when the sun, moon and stars are smitten, and refuse to shine, it is a very bad omen. *

And the day shone not for a third part of it. The day of their calamity did not appear until it was at the very door; but when their temple was destroyed they knew their security was for ever gone, and that God had abandoned them to their enemies, and the deadly night of their spiritual blindness, stupidity, and apathy they did not discover until their enemies were in the possession of their city.

13 An angel flying. An earthly one, who was preaching through the different churches—probably St. John himself, as he was then released from Patmos.

Through the midst of heaven. Through the midst of the general church, the heaven on earth. This is the same angel, no doubt, who had the everlasting gospel to preach to them who dwell on the earth. See chap. 14:6.

Saying with a loud voice, Wo, wo, wo. It is very remarkable that this was precisely the language of a pious man named Jesus, in Jerusalem. A short time before the city was destroyed, he went round the city and cried aloud, Wo to the temple, wo to the city, and wo to me also! and was struck dead with a stone. This may mean St. John himself. A dreadful wo was to follow the sounding of each of these ministers.

The voices of three angels which are yet to sound. When they have sounded the alarm in the camp of Israel, it will be high time for the people to move forward, for the enemy will then be at their heels. In three years more the mystery of God will be finished in the final destruction of the Jewish nation.

* The thick cloud of the Roman army had eclipsed the sun, the moon, and stars. But when this cloud first began to make its appearance in Judea it was a sign to the Christians to escape for their lives. See Matt. 24:16, 17. At this time the sun stood still upon Gibeon, and the moon in the valley of Ajalon, until the enemies of the Lord were destroyed by the hailstones, the fire, and the sword.
NOTES ON THE

CHAPTER IX.

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

2 And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

1 The fifth angel sounded. A heavenly angel, the prophet Joel, who is called a star in the next verse. He came to announce to the church that his prophecy was now on the very eve of fulfilment. See ch. 2: 1, 20.

The key. Full power to let loose the symbolic locusts, as he is the only prophet who prophesied of them; he is represented as letting them loose from the camps to devour their enemies, and devastate the land of Judea.

Bottomless pit. The pit of destruction, a name given (by the Jews) to the Roman army, because of its idolatry, superstitions, and abominable wickedness. See chap. 13: 14; Job, 31: 12; Is. 14: 9.

2 He opened the pit. Let loose the locusts from their camp, hiding place. He gave the Roman army full liberty to tear, slay, and utterly consume the rebellious nation. This was in the year of our Lord sixty-five, the very time when Nero declared war against Christ and his church, as well as the Jews. Chap. 12: 7. Our Lord's predictions were now about to be fulfilled. Matt. 24: 39. And he declares that "this (present) generation of men shall not pass away until all these things shall be fulfilled." And this was the case with some of his apostles. Peter and John lived to see a literal accomplishment of them.*

A smoke out of the pit. Out of the camp which the soldiers set on fire when going to meet the enemy. This

* This angel let loose the army out of their camps, that were raised in the four quarters of the earth. See chap. 7: 1. The other four angels had power to keep them confined there until the servants of God were sealed in their foreheads; but this angel had power to let them loose to destroy the Jews. They are compared to hell, because of their unfathomable wickedness, abominable idolatry, and savage barbarity.
3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

was a superstitious custom among them, to indicate that in like manner they should consume their enemies, as well as all who opposed them. The moment the camp was set on fire they gave three loud, tremendous cheers. See Jer. 50:42. This evidently shows that they were not only hostile, but also heathens.

3 And there came out of the smoke locusts. A barbarous, cruel, and destructive army, who devastated and devoured every thing before them; took away life, property, and liberty. They made a wilderness of a fruitful land, stripped it of its cattle, produce, property, and its inhabitants. They swept every thing before them, and like a hoard of eastern locusts, made the whole face of the country bare and desolate. See Deut. 28:42.*

* 1. The Roman army may be compared to locusts, because of their vast swarms, and continual reinforcements. In Barbary, in the latter part of March and the beginning of April, the locusts come in such vast swarms that they are like a succession of thick clouds; the sun and the sky become darkened by them. 2. They may be compared to such because of their ravenous disposition. See chap. 6, and the note on the last clause of the 8th verse. A quotation from Baron de Tot's account of the locusts will help to throw some light upon this subject. He says that clouds of locusts frequently light on the plains of the Tartars, and giving preference to their fields of millet, ravage them in an instant; their approach darkens the horizon, and so enormous is their multitude, that they hide the light of the sun; they alight on the fields, and there form a bed of six or seven inches thick; to the noise of their flight succeeds that of their devouring actively, which resembles the rattling of hailstones, but its consequences are infinitely more destructive; fire itself eats not so fast, nor is there any appearance of vegetation to be found after they take their flight and go elsewhere to produce new disasters. 3. They may be compared to these insects because of their undaunted and persevering spirit; they surmounted every difficulty, and even climbed up the walls of houses, and crept in at the windows, and destroyed their enemies. See Joel's prophecy respecting the Roman army, chap. 2:9. Dr. Shaw says that the young brood of locusts make their appearance in the month of June; that they form themselves into a compact body of more than a furlong square, and marching directly forward, they climb over trees, and walls, and houses, devouring every plant in their way. They entered, he observes, into our very houses and bedchambers, like so many thieves. See Shaw's travels, page 137. 4. They may be compared to them in another instance. When they came to battle, the whole army was brought against the enemy in one entire body; their ranks were well coupled together, their turnings very sudden, their attention
4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

On the earth. To fight the bloody battle of Harmageddon, and cause human blood to come up to the horses' bridles.

And unto them was given power. Limited, restricted power was given unto them by the angel to destroy their enemies, but not to touch their friends, that is, the Christians who were striving to save them from perdition. The one rebelled against the government and were destroyed, the other rendered unto all their dues—"tribute to whom tribute, honor to whom honor, fear to whom fear;" they were innocent, inoffensive, and submissive to "the powers that be;" "feared God and honored the king." The more pious Christians we have in a kingdom or country the less danger of rebellion. Therefore the religion of Jesus should be patronised and sanctioned by all governments. Disregard this and law will become a mere rope of sand. If infidelity should gain the ascendency in this or any other nation, the government and aristocracy are sure to be the first to fall. This was the case in France fifty-five years since.

4 It was commanded them. By the guardian angel alluded to, not to injure (destroy) the grass, the church of Christ, which, like grass, was young, green, flourishing, prosperous. See Is. 40:7.

Nor any green thing. Any young and tender plant in the Lord's vineyard, no matter whether rich or poor, young or old, black or white, bond or free, for God is no respecter of persons; but in every nation and every place he that feareth him and worketh righteousness shall be accepted of him.

Nor any tree. That is, any fruitful tree, (of the Lord's right hand planting,) minister of Jesus, who is living, laboring, and preaching for eternity.

Men which have not the seal of God. The salvation of the gospel; without this they were insecure, and the enemy had full power over them, that is, to utterly destroy them. This is the only security we have in life or death, in time or eternity. The angel of death was now going to pass through spiritual Egypt, and to destroy all the first born in it, whether man or beast; but he was forbid to touch any of the persons who were sprinkled with the

to the word of command quick, and their hands nimble when set to work; and if they had to suffer they bore it with great patience. Josephus observes that there was hardly an instance known wherein they have been conquered in battle, when they came to a close fight, either by the multitudes of their enemies, or by their stratagems, or by the difficulties in the places they were in. See War, book 3, 5:7.
5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

* When Vespasian marched his army against the city of Jotapata, to destroy it, he deemed it more prudent to starve them into a surrender than force them to it by the power of his arms, as he supposed they would be forced to petition him for mercy by want of provisions; or if they should have the courage to hold out till the last, they would perish by the famine. And he concluded he could conquer them the more easily in fighting if he gave them an interval, and then fell upon them when they were weakened by the famine. And when Titus, his son, marched his army against Jerusalem, he held a consultation with his officers, to determine which was the best method to pursue in order to conquer their enemies. Titus gave his opinion, that if they aimed at quickness, joined with security, they must build a wall round about the whole city, which was, he thought, the only thing to prevent escape any way, and then they would either entirely despair of saving the city, and so would surrender it up to him, or be still the more easily conquered when the famine had further weakened them. This resolution was carried into effect, and the wall was built round about the whole city. See Josephus, War, book 5, 12.

† 1. They were tormented at the sight of the ensigns which the Romans carried at the head of every legion. 2. Titus, in order to frighten them into a surrender, brought out his whole army of horse and foot in their full armor, before the walls of the city, and the north side of the temple, and the old wall; and the houses were full of spectators. And at this sight of the army, a great consternation had seized upon the hardiest of the Jews; but this, instead of making them surrender, was only a means of greater torment. 3. Their engines threw showers of darts and stones in upon them in vast quantities. 4. They cut the flesh off their backs with whips and cords. See chap. 6: 14. 5. They tormented them with hunger and thirst, and this had the same effect as if bitten by a scor-
6 And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

6 Shall seek death and shall not find it. Shall earnestly desire it, in order to put an end to their misery in this life, but shall not be gratified until cut off by the sword of the enemy. They desired most anxiously to die by the hands of their own people, rather than perish by the hands of a cruel and barbarous enemy. This, Josephus observes, the citizens requested repeatedly; but this favor was denied them even by the robbers among the people.*

7 Like horses prepared for battle. That is, more properly like horsemen armed and equipped for battle. They had plenty of money, provisions and provender to carry on an extensive war. See Joel 2:4; Jer. 50:42.

Crowns. Of honor, glory, fame, &c. See Ps. 8:5. But the crown and the hair refer more particularly to the brilliant brass helmet which the horseman wore, which was ornamented with horse hair that came down over the neck and back. See Dictionary of Greek and Roman Antiquities, edited by Chas. Anthon, 1843.

Faces of men. Bold, courageous, fierce, terrible, dreadful, barbarous. They showed no mercy to the young or the old, the rich or the poor. This is the character which Moses gave of them two thousand years previous, and this before they became a nation. Hence, “the Lord shall bring against you a nation from afar, swift as the eagle that flieth, and whose language thou shalt not understand; a nation of fierce countenance, who shall not regard either young or old.” Deut. 28:49, 50. See Dan. 8:28.

* Josephus, when speaking of the barbarous conduct of the robbers at Jerusalem, says, that in order to prove what metal their swords were made of, they thrust some of the people through who were just dying by means of the famine. But for those that entreated them to lend them their right hands and their swords to dispatch them, they were too obstinate to grant them their requests, and left them to be consumed by the famine. See Jer. 8:3.
8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months.

8 As the hair of women. The horse hair suspended from the soldiers' helmets must have appeared very much like the hair of women, especially when going through rapid movements. Hair, among the Rabbins, is an emblem of strength. Hence, to pluck off the hair is to take off the covering or garments. Isaiah, 50:6; Jer. 7:29.

As the teeth of lions. Long, sharp, and powerful weapons of defence, such as darts, arrows, swords, spears, &c. Joel, 1:6. The lion is an emblem of terror, dread, majesty, power, dominion, and the teeth are his weapons of warfare, with which he tears his enemies in pieces. The lion means the general, and his teeth the weapons of warfare.*

9 Breast-plates of iron. That resisted the dart and the spear.

The sound of their wings. The rattling noise of the cavalry when pursuing the enemy, and especially their loud and savage yells when cutting down the enemy.

10 Tails like unto scorpions. Servants, slaves, and feeble soldiers, who followed the main body of the army, and fought most desperately in the siege of Jerusalem.

The head. Among the Jews, means the master; the tail, the servant, slave. Deut. 28:13. For a more full account of this see Josephus, War, book 5, 2.

Stings. Envy, malice, hatred, revenge—all were combined to utterly destroy the rebellious city and nation.

* The men who were chosen out from among the rest of the soldiers to be about the general had a lance and a buckler; but the rest of the foot soldiers carried a spear, and a long buckler, besides a saw, a basket, a pickaxe, and an axe, also a thong of leather and a book, with provisions sufficient to support them for three days; so that a foot soldier had no need of a mule to carry his burdens; and the horsemen carried a long sword on their right sides, and a long pole in their hand, a shield also lay obliquely on one side of their horses, with three or more darts that were borne in their quiver, having broad points, and not smaller than spears. Josephus.
11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One wo is past; and behold, there come two woes more hereafter.

She first abandoned God, and then he abandoned her, and gave her up to vile affections, and then to utter ruin.*

11 A *king over them*. A head man, a chief, a general of the army. Josephus calls Titus a king, when but a general. War, book 5, 2:2. Archelaus is called such when only tetrach. Matt. 2:22; Acts, 4:26. And here Vespasian is styled such when only general of the army. This mode of expression is frequently to be found in the Rabbinical writings. But he was such prospectively, was on the eve of being crowned such.

*The angel of the bottomless pit*. The general of the Roman army, minister of war. See below.

*In the Hebrew tongue*. In which no doubt John wrote his book of Revelations. If he wrote it in Greek he would have named it first. It is evident, therefore, that this beast is the identical one prophesied of by Daniel, who cast down the sanctuary, and caused the daily sacrifice to cease for ever.

*Abaddon*. The destroyer, desolator of the world, who was to make Judea like a wilderness. The army under his command are called by our Lord the abomination of desolation, because detested by God and man, and hated especially by the Jews for their abominable idolatry. John calls the army Πτήκη, the pit of perdition, hell on earth, because so vile, wicked, barbarous, inhuman. And Jeremiah calls the king of it mash-gith go-yim, the destroyer of the heathen. Chap. 4:7. Greek ἀπάλαχω a polu-on. The verb means to kill, slay, cut off, destroy with the sword. The general, therefore, derived his name from the pit, or the army, itself.†

12 One wo *is past*. That is, the first one, namely, the loosing the lo-

* The poison of envy and malice was in their heart against the Jews the same as that of the officers and soldiers. Josephus farther observes, that the army which Titus brought to Ptolemais amounted to sixty thousand, besides the servants that followed after them in vast numbers; because they had been trained up in the war with the rest of the soldiers, they ought not to be distinguished from the rest of the fighting men, for as they were in their masters' service in the times of peace, so did they undergo the like dangers with them in the times of war, insomuch that they were inferior to none either in skill or in strength. See War, book 3, 5.

† This name is more applicable to Vespasian than to any other officer or general in the
13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,
14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
15 And the four angels were loosed, which were pre-
custs from their camps. The army had now set out on their march for Judea.
13 The sixth angel. The prophet Zechariah, a heavenly ambassador, ministering spirit to the church. I have no doubt that all the heavenly host were sent to earth at this time to protect the general church in every part of the world.
Sounded. Proclaimed aloud to the churches of Asia that this prophecy was just about to be fulfilled, that the four symbolic horses were now prepared, and on their march into Judea. Chap. 6:2-6.
From the four horns of the golden altar. From the four chief apostles, who were priests and kings unto God and the Father. Chap. 4:7. Probably Zechariah appeared to them first, and then to the churches afterwards. They were also admonishing the people to be ready for the Lord’s coming to this special judgment.
14 Loose the four angels. The four destroying angels; give them full power and authority to unite their forces with the main body of the army, and march with them against the enemy of God and man. These were the four generals or governors of the east, who headed the legions under their command. See Josephus, War, book 5, 1:6.
In the great river Euphrates. This army was raised in that part of the country to carry on the Parthian war; but as peace was now restored, the army was ordered from there by Nero to the seat of war in Judea.
15 Prepared. Armed, equipped, and disciplined.
For an hour, &c. That is for a short

Roman empire. In the reign of Claudius he was sent as a lieutenant of a legion into Germany, and by his great courage and good success in this war he brought the west into subjection to the Romans; and it was by his means that Claudius triumphed over Britain, where Vespasian had fought thirty battles before he had conquered them. See Suetonius in Vespasian. St. John has reference to the 4th chapter and 7th verse of Jeremiah, the only place in the scripture, that I know of, where the destroyer of the Gentiles is mentioned. The prophet evidently saw, and this many hundred years previous, that he was the very person who was to destroy Jerusalem. See verses 13 and 14. He was to come at the head of the northern nation, which undoubtedly means the Romans. See v. 6.
pared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of ja-

time, one campaign, or during the war. It may mean the twelve hundred and sixty days, or only the five or six months which they served under Titus.

To slay. With the sword, or by war and bloodshed.

The third part of men. That is, the third part of the rebellious nation; one third, who submitted and laid down their arms, were spared; the others destroyed. The third part of men, since then, have never been cut off as yet, and never will be, by a special judgment, until the world is finally destroyed at the general judgment. See Joel, 3:3.

16 The number of the army. They were innumerable, a vast, a very great army. In Yalkot Simeoni it speaks of nine hundred and sixty thousand millions of angels before the throne of God. A similar mode of expression is used in John, 21:25: "I suppose that the world itself could not contain the books that should be written." We Gentiles frequently say a vast army, they were without number; when probably they were not more than sixty thousand men.*

17 Breast-plates. Rabbinical, for hearts full of fire, fury, anger; jacinth, zeal, revenge; brimstone, envy, malice, hatred. But they had fire, faggot, and brimstone with them in abundance, to burn up and consume cities, towns, houses, and fortifications. This is no doubt the reason why John compares them to the pit of hell.

As the heads of lions. Bold, fierce, terrible, dreadful to their enemies. The heads mean the generals and of-

* This is a certain number to signify an uncertain. He saw the army in the revelation, but there was no necessity to know the number of them; it was enough to know that it was sufficient to destroy the Jews. But the probability is, that he had reference to all the army of the Roman empire, for nearly the same terms are made use of in chap. 5:11, to represent the church of Christ throughout the world. But some may object to this, and say that St. John had heard the number of them; but the number, as is expressed in the next clause of this verse, has reference to the sight of the army that he had seen in the vision, and not to the extent of them. See the same expression made use of in the last chapter and verse quoted.
cinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands,

...}

ficers of the army, chief head men. Out of their mouths issued fire. Fury, anger, revenge. This may refer to the inflammatory speeches of the generals and head men, with which they infuriated the soldiers with madness against their enemies. The speeches of the Rabbins are said to be fire proceeding out of their mouths. Tal. Bab. Cholen, fol. 137:2.

19 Their power is in their mouth. In the speaker, orator. Titus and his father Vespasian were famous for inflammatory speeches; they excited the soldiers to madness when about to attack the enemy.

The tails. Servants, slaves, soldiers—which proves that the army was heathen, and not christian.

20 The rest of the men. The robbers and murderers in the city, Simon, John, Elezer; and their parties repented not, did not renounce the hidden works of dishonesty, and turn to God with all their hearts. The fact is, they would in a short time have destroyed the city had not Titus marched against it and besieged it with his army.*

Should not worship devils and idols of gold. They sacrificed unto devils, not to God; to gods whom they knew

* Josephus says that Simon, the tyrant, with his engines of war, had thrown darts at John and his party from the upper part of the city, which he had in his possession; and some of the darts came with such force that they went over all the buildings, and reached as far as the altar of the temple itself, and fell upon the priests and those that were about the sacred offices, insomuch that many persons who came thither with great zeal, from the ends of the earth, to offer sacrifices at this celebrated place, which was esteemed holy by all mankind, fell down before their own sacrifices, and sprinkled that altar, which was venerable among all men, both Greeks and barbarians, with their own blood,
that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

not, new gods that came newly up, whom their fathers feared not; and of the rock (Christ) who begat them they were unmindful, and forgot God who had formed them; and when the Lord saw it he abhored them, and gave them over into the hands of a cruel enemy, who showed them no mercy. Deut. 32:17, 18.

21 Neither repented they of their murders. The thousands which they had slain in the temple and at the very altar, when they were offering up their daily sacrifices to God. Sodom and Gomorrah, Josephus declares, never produced a worse generation of men. The fact is, they had become a nation of atheists; the very filth and offscouring of the world. Jerusalem at this time was more vile and wicked than even France in the reign of terror, or in the time of Robespierre.

till the dead bodies of strangers were mingled together with those of their own countrymen, and those of profane persons with those of the priests. And the blood of all sorts of dead carcasses stood in lakes in the holy courts themselves. See Josephus, War, book 5, 1:3. And not only this, but the Jews murdered their own Messiah and his pious followers, and they have never repented of it, even to the present time.

CHAPTER X.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his

1 Another mighty angel. That is, Gabriel, who appeared to Daniel to reveal the mystery of God, but told him to seal it up, or keep it secret from the world until the end, that is, of its fulfilment. Daniel, 12:4, 7.
head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth:

And now he appears in the end of the Jewish world to St. John, when in the Island of Patmos, to let him know that the book of Daniel is unsealed, revealed to the church, and will be soon to the world. See chap. 20:1.

Clothed with a cloud. This may mean power and authority to destroy the world. Gabriel is God's prime minister, and has more power than any other angel in heaven. Formerly he came on a mission of mercy, now on a mission of justice. He came then to save the Jews, now to destroy them. See Luke 1:19; 2:9. Daniel, however, states that he was clothed in linen; but the linen and cloud mean the same thing, justice, holiness. He came to execute justice on the ungodly.

A rainbow. The glory of God, that shone round about him when the shepherds saw him at the birth of our Savior; his face or appearance was so luminous, glorious, majestic, that they were terrified, and fell to the earth. See Luke, 2:9.

His feet like pillars of fire. In Daniel, like pillars of brass, (Dan. 10:5,) which shone and glistened like gold. His feet may mean angels who accompanied or came before him, to announce his appearance; they were his messengers to carry the news to the people; probably the seven angels named in chap. 16:1.

2 A little book open. A little roll, that is, the prophecy of Daniel, which was now unsealed, or revealed to the church, and would be to the world very soon. Dan. 12:9.

His right foot on the sea, and his left foot on the earth. To denote the destruction of Christ's enemies by sea and by land.

3 He cried with a loud voice. So as to be heard by sea and by land. He is now sent on a particular mission to announce a special judgment; but at the last day he will be sent in the same way to announce the general judgment, and declare to the whole world that time shall be no longer. Therefore be ye also ready, for in such an hour as ye think not the Son of Man will come.*

* This is the very angel that God will send to swear that time shall be no longer with us Gentiles; and then woe to a world of unbelievers, it would be good for them if they had never been born; they will be calling for the rocks and the mountains to fall on them, and
and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who

Seven thunders uttered their voices. From the bonerages or sons of thunder—the ministers of the seven churches of Asia; each of them sounded the trumpet of alarm to his congregation, that Gabriel, God's prime minister, had made his appearance to John in the Island of Patmos; announced to him the fulfilment of Daniel's prophecy, viz. that the daily sacrifice should now cease for ever, the temple and the holy city be destroyed, and the abomination of desolation set up; that the twelve hundred and sixty days had commenced; and these things should be communicated privately to the churches. But this may allude to the voices of the heavenly messengers. Chap. 16:1.

4 Seal up those things. Keep them secret from the world at present, but let the church know of them privately.*

5 Lifted up his hand to heaven. He appealed to the chief magistrate of heaven, the highest authority there, the Judge of all the earth, the Lord Jesus, for he could swear by no greater.†

6 Swear by him that liveth for ever and ever

hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; but their cries will be all useless, the Lord will have no pity on them.

* What these seven apostles uttered at this time is not easy to determine, but they began to sound as soon as they heard Gabriel's voice; and as they had finished their mission to the Jews, it could not have reference to what they had declared to them. This was made manifest already. It must, therefore, have reference to the church; and very probably they had been giving the people directions where they must flee to in order to be preserved from the power of the Roman army, and this was necessary to be kept secret from the world, as the Romans would no doubt pursue and destroy them as well as the Jews.

† It was an ancient practice among both Jews and Romans to raise up or stretch forth the right hand if going to make an appeal to matter of fact. See Acts, 26:1. When
created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

and ever. He that was dead and is alive, and liveth for evermore, and who hath the keys of hell and of death. Chap. 1: 18.* This was not an oath, but simply an appeal to the King of kings and Lord of lords.

Who created heaven. The abode of the blessed.

And the things that are therein. Angels and arch-angels, and all the spirits of the just made perfect.

And all the earth. The whole terrestrial globe, with all on it, and in it. Therefore Christ must be God over all, and blessed for ever.

That time should be no longer. That is, no longer than the time, times, and half a time, twelve hundred and sixty days. Chap. 11: 3.†

When he shall begin to sound.

the Roman soldiers were ready to march against their enemies, the crier stood at the general's right hand, and asked them three times, in their own language, if they were now ready to go out to war, or not; to which they replied as often, with a loud and cheerful voice, saying, We are ready; and to confirm this, they all lifted up their right hands. And we know that no oath, at present, among Christians, is considered lawful unless the person either lifts up his right hand to heaven, or lays it on the Bible.

* This is an appeal to our Savior, which is evident from what follows, where the power of creation is ascribed to him. See chap. 1: 3; 4: 11. And if this wise, perfect, and holy angel made such a solemn appeal to God, it necessarily follows that it is no sin for us to take an oath on a particular occasion in a court of justice; and if our Savior is the person alluded to, then no christian magistrate has a right to administer an oath unless in his name.

† This is a quotation from the 12th chap. and 7th verse of Daniel; he said he "heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The man clothed in linen.—That is, Gabriel; he calls him a man, because he appeared to him in human form. The linen was an emblem of his holiness.

Which was upon the waters of the river.—See verse 2. It is rendered in our translation sea; but it means no more than a river, or a lake, according to this verse. See chapter 8: 8.

That it shall be for a time.—That is, one year. Chaldee.

Times.—That is, two years.
7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give

That is, at the commencement of the twelve hundred and sixty days.

7 The voice of the seventh angel. That is, Daniel. His voice means the fulfilment of his prophecy. When this took place the whole mystery of God was revealed, and the calendar of prophecy ended.

The mystery of God will be finished. All things, written in the law and the prophets, shall then be fulfilled. See Luke, 21:23. The signs of the times indicate this; wars and rumors of wars, nation rising against nation, kingdom against kingdom, &c. &c. But all these are only the commencement of the troubles.

8 The voice from heaven said, Go. This was the voice and command of Christ himself, not of Gabriel.

Take the little book which is open. The prophecy of Daniel, which is now clear and manifest.

Take it. As thy portion, and keep it in thy possession until called upon to announce it to the world. See chap. 15:16.*

9 And eat. Receive it by faith

And an half.—That is, a half year; in all three years and a half, exactly answering to twelve hundred and sixty days.

And when he shall have accomplished.—That is, fulfilled the time allotted him.

To scatter the power of the holy people.—That is, to deliver them into the hands of the Romans to destroy them, and lead them into captivity. For holy people, see chapter 11:2.

And these things shall be finished.—All the prophecies of Daniel, &c. shall then be fulfilled in the extent.

* This is an express command given to John himself, and not to any other apostle, before he was commanded to seal up the things which the seven thunders uttered; and now he is commanded the second time to go and take the book out of the angel’s hand, that he might read the contents of it to the Jews. If John himself is not the person that took the book out of the angel’s hand, then he is not the person who was forbid to seal up the things which the seven thunders uttered, and to write them not.
me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophecy again

and prayer, and with great power and authority announce it to the world. See Ez. 3:2.*

And I (John) took it. Eat it, swallowed it up by faith. John speaks here of himself, personally, and not of another person or thing. Therefore he must have been one of the two witnesses spoken of in chap. 11:3. We have no authority whatever to interpret it of any other person or thing. And the whole chapter will bear no other construction.

10 It was sweet as honey. It was sweet to me to do my blessed Master's will; but bitter, grievous, indeed, to announce to my own beloved nation that God was now going to utterly destroy them by the Roman army; and it is bitter, especially, as I know I shall lose my life in the discharge of my duty; they will murder me as they did my Lord and Master before me. But thy will, O Lord, not mine, be done.

11 And he said unto me. That is, to John. This was part of his mission, to inform him of the will of his Lord and Master, that is, that he must prepare for the last great conflict with his countrymen at Jerusalem, to die a martyr for Jesus.

Thou must prophecy again. Thou, thyself, in person, (not by proxy,) must preach Christ and him crucified again to the Jews. "Show my people their transgressions, and the house of Israel their sin." They may yet repent, obtain mercy, and finally put themselves under the protection of King Messiah. Happy would it have been for them if they had done this; the city would never have been destroyed by the Roman army. But the world must perceive that God was willing to save them even at the eleventh hour, if they had repented. "O Jerusalem, Jerusalem, (says he,) thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together under my wings, (of protection,) as a hen gathereth her chickens under her wings, but ye

* It will prove a blessing instead of a curse—knowing that then you shall be clear of the blood of all men, and nothing can hinder your happy soul from entering into the abode of the blessed.
Before many peoples, and nations, and tongues, and kings.

would not come; but now these things are for ever hid from thy view; and thou shalt see me no more until ye shall say, Blessed is he that cometh in the name of the Lord." Luke, 13:34, 35.

Before many people. At the yearly feast of the passover, when the Jews and Gentiles will be present from every part of the world. Remember, John, this will be the very last passover which they shall ever eat in Jerusalem, until the city and temple shall be destroyed, and the blood of the people be mingled with the blood of their sacrifices at the altar.

And nations. Who will be present in Judea to assist the Romans in their war with the Jews.

And tongues. Foreigners. You can preach to them in foreign languages, as you had the gift of tongues conferred on you at the day of Pentecost.

Kings. Generals, princes, governors of different provinces; they will all be present with the Roman army in Judea. But this clause may refer to the various nations, characters and distinguished personages who came to Jerusalem yearly to celebrate the passover.

CHAPTER XI.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

1 A reed. Precious faith, the substance of things hoped for, the evidence of things not seen; it looks into futurity and comprehends the length and breadth, the depth and height of the new and heavenly Jerusalem. John is the prophetic Zerubbabel, master-builder of the tabernacle, which the Lord pitched and not man; by faith and prayer laid the foundation of it, and by faith and prayer he is now called upon to measure it.

Like a rod. Like Aaron’s rod that budded, blossomed, and brought forth the fruits of holiness. Faith without works is dead, and works without faith are equally so.

Rise and measure the temple, the
2 But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and

church of the living God. Zech. 2:2.
You laid the foundation and helped to complete, establish, and raise up the building; now examine it by faith and prayer, and know of a surety whether all is fit for the final residence of the King of kings and Lord of lords.

And the altar. The ministers of the church who are in Christ's stead on earth, find out whether ministers and members are holy; for without holiness no man shall see the Lord—all shall now be proved and purified by a fiery ordeal. The ministers are Christ's altar on earth, to offer up spiritual sacrifices on behalf of the people; and Jesus is our golden altar in heaven, on which the sacrifices of the whole world are offered up daily. Blessed be his name forever and ever. Amen.*

And them that worship therein. The true Israel of God who worship Christ in spirit and in truth.

2 The court without the temple leave out. That is the Jews, they have now become Gentiles, complete heathens; they are not included in the temple of God; they are outside the pale of Christ's church; the door of mercy is shut against them, because of unbelief and rejection of the Messiah. Therefore leave them to perish in their sins.†

Measure it not. Because unholy, unrighteous, they cannot be measured by faith, and should be condemned by the Judge of all the earth. They are all infidels; they acknowledge not the Son of God, and therefore have neither the Father nor the Son, and are anti-Christ.

It is given unto the Gentiles. The Roman army. As Christ cannot convert them, their enemies must now destroy them.

And the holy city. That is of Jerusalem. A title by which it had long been designated, because formerly a holy place and people. It is still called by the Jews, the holy city. But the glory has departed, and it is now a city of murderers and robbers. See Neh. 11:1; Is. 48:2; 52:1; Jer. 11:1; Dan. 9:24; Matt.

* That is, Christ is the golden altar that sanctified their gifts; they were altars of earth, ordained of God to sanctify the gifts and offerings of the church. At this time there was no person in the church better calculated to measure the holiness that each minister and member had arrived to than St. John, for he was the oldest and most holy apostle of any then living.

† The Jews in this verse are compared to the outer court of the Gentiles that was adjoining to the Jewish temple, to show that, according to their faith and vile conduct, they could no more be admitted into the church of Christ than a heathen into their own temple. See chap. 21:27.
the holy city shall they tread under foot forty and two months.

4:5; 27:53. Josephus, Chrysostum and Jerome call it the holy city.

_Shall they tread under foot._ If there were not another text in the Revelation to prove that Jerusalem was not destroyed before the apocalypse was written, this is sufficient. For this is the very expression which our Lord and Daniel use in reference to the destruction of that city. And Jerusalem (says Christ) "shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24; Dan. 9:24.*

_Forty and two months._ Three years and a half; precisely the time the Jewish war lasted. It began in the year of our Lord 66, and ended A.D. 70. Six months after this time the army lay still on account of the death of the emperor Nero. A.D. 69. Daniel's time, times, and half a time, mean precisely the same. A time one year, times two years, half a time six months. The Chaldees reckoned time by the annual revolution of the heavenly bodies round the earth.

_And seven times shall pass over him._ That is seven years. Daniel 4:16.

_For a time, times, and half a time._ Daniel's 1260 days are not prophetic, nor can they be understood as such; for Gabriel is pointing out to him the precise time when the city and temple should be destroyed, and the daily sacrifice taken away; and he assures Daniel that it should be just three years and a half from the time the abomination of desolation was set up; or the Roman army pitch their tents, plant their standard in Judea. Luke, 21:20. The event itself justifies the prediction; for it was exactly three years and six months from the time Vespasian pitched his tent in Judea, until the Jews were subdued and the war ended. See Josephus. Again, when the prophets intend a day for a year, they always name it. See Ez. 4:6. But we would inquire here, if Elijah's three years and a half mean 1260 years? Oh, you will say no. Well, then, we must admit John's forty and two months to mean precisely the same time; for he was to prophecy three years and a half, clothed in sackcloth, and during this time the two witnesses had power, like Elijah, to shut heaven, that it should not rain on the earth. The two witnesses began their mission to the Jews A.D. 66, and ended it in three years and six months; then Je-

* Some have thought the city must mean the church of Christ, but this is impossible, for the temple of God in the first verse has reference to the church of Christ, and the holy city in this verse is distinct from the former; and as the treading under foot has reference to the utter desolation of it, it necessarily follows, if this be true, that the church of Christ will be utterly destroyed by her enemies hereafter. See Is. 18:2.
3 And I will give power unto my two witnesses, and

Jerusalem was besieged by the Roman army. So that John must have been recalled from the island of Patmos before that period. See chapt. 12: 16.*

3 My two witnesses. Two of my chosen witnesses, apostles, because they have been with me from the beginning of my ministry, and they have had to bear personal and public testimony to the world, of my miracles, death, sufferings, resurrection and ascension to glory. The fact is, they were eye and ear witnesses of all that they have written and published to the world in their gospels and epistles. The title witness, is confined exclusively to our Lord's twelve apostles. He commanded them "to preach repentance and remission of sins, in his name, among all nations, beginning at Jerusalem. And ye are (says he) my witnesses of these things." Luke, 24: 48. See Acts, 1: 8. The case is still more clear from Acts, 1: 22, where one who had been an eye-witness of his ministry and miracles was chosen (no other would do) to supply the place of Judas who fell by transgression. 1. The two witnesses, then, were men and preachers of the gospel. 2. They were prophets, they prophesied. See below. 3. They had souls and bodies, were murdered, put to death, and rose again from the dead, and ascended into heaven, in the presence of hundreds of men, women and children. See v. 9, 11. 4. They had power to work miracles. v. 6. 5. They are called the two olive branches, Joshua and Zerubbabel. Zech. ch. 4. From these facts, therefore, it is evident they must be men and ministers, and not things, such as the Old and New Testaments. And again, the New Testament was not completed until after the Revelation was finished; the epistles and letters of the apostles were not collected for years after this. Therefore the Old and New Testaments are not the two witnesses; as personal actions and properties are ascribed to each of them, that is, as men, and not things. St. Paul applies this title to the twelve apostles, and does not include himself. As he did not consider himself a competent witness. Acts, 13: 11. He was a witness of his resurrection, but not of his death and sufferings. He saw the Savior in glory, but did not see him die on the cross. John, no doubt, was one of these witnesses. He is the person who took the little book out of the angel's hand. He ate it, and it made him feel bitter. And the angel said unto him, thou (John) must prophecy again. Chap. 10: 9-11. And he was commanded

* And never was the providence of God more clearly manifest than at this time, in behalf of his church; for Vespasian was on his way to destroy Jerusalem, after he had subdued the Jews in every other part, and hearing of the death of Nero, his designs were frustrated, and the christians had an opportunity to make their escape from Jerusalem, which they could not have done if the Roman army had marched directly on to the city.
they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.

to measure the temple, was one of the two witnesses who prophesied twelve hundred and sixty days. Peter may have been the other, as he was living at this time. The idea of his suffering martyrdom at Rome is ridiculous. He was the apostle of the Jews in Judea, and not the apostle of the Gentiles, as was Paul. Peter never had his foot in Rome, but no doubt he was put to death in Jerusalem; for a prophet, as our Lord observes, cannot perish out of it. These two blessed men must each of them, at this time, have been 70 or 75 years of age; that is, allowing they entered the ministry when thirty or thirty-five, the time fixed by the law of Moses. Lactantius mentions two apostles, Paul and Peter, who were put to death in the siege of Jerusalem, and when dying for the name of Jesus, predicted the downfall and utter destruction of Jerusalem by the Roman army; but he no doubt mistook Paul for John. Paul evidently was condemned to death by Nero at Rome. See 2 Tim. 4:6, 7. See Lactantius Divine Institutes, Lib. 4, chap. 21.*

* There are so many and various opinions in the world respecting who these two witnesses are, that there are scarcely any two who agree in their opinion on this point. Some have not scrupled to say that the Old and New Testaments are the two witnesses. But this is impossible, for how could it be said that the Old and New Testaments were killed, and their dead bodies lay in the streets of the great city, &c. for three days and a half, and that after this their souls returned to their bodies, and then they stood on their feet, and ascended to heaven in the sight of their enemies. We know the gospel is to abide for ever, without any change; but these two witnesses were killed, and did not abide for ever; and we know that the moral law is as binding on us as on the Jews, and that by it, as well as the gospel, we shall be judged; and consequently it must abide, without change, until the day of judgment. Neither could the two witnesses mean a general succession of gospel ministers; for they were two distinct beings, who had personal actions and properties ascribed to each of them, applicable to themselves alone. And how could two be a representation of, perhaps, one million? I believe that St. John himself was one of these witnesses, and one of the four beasts spoken of in chapter 4:6 the other; for we have no proof that he survived the destruction of Jerusalem, but mere conjecture. On the other hand, it is clear, from this chapter, that he was killed before that period. But every reasonable man must allow that the person to whom Gabriel gave the little book, and who was appointed to measure the temple of God, is one of these witnesses; this no person can deny; and certainly St. John himself was the very identical person who took the book out of Gabriel's hand, and that was called upon to measure the temple. Chapter 30:10, and the first verse of this chapter. And would it not be improper for St. John
4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

They shall prophecy. Preach Christ and him crucified once more to the unbelieving Jews. Even at the eleventh hour they may repent and obtain mercy. See Acts, 1:6, 7. But it means also to predict their final destruction. It is evident enough that the prophet Ezekiel, chap. 3:1, 2, 3, is here predicting events which should take place in Messiah's day. Chap. 5:10, 11, 12, puts this beyond doubt. It then follows that his prophecy is now on the eve of fulfilment, and that it referred to the house of Israel, and that the witnesses were Jews, and not Gentiles.

A thousand two hundred and sixty days. That is three years and a half, ordinary Jewish years; for surely a prophet cannot live 1260 years, and be still prophecying in the holy city of Jerusalem. Such an idea as this is ridiculous.†

In sackcloth. That is a rough hairy garment. This was worn by Jewish prophets, and not by Gentile priests. It was a token of deep mourning and humility. Lam. 2:10, Ez. 7:18, Zech. 13:4, Dan. 9:3.

4 The two olive trees. Spoken of by Zechariah, chap. 4:3. The two anointed Cherubs from which the
to call any two individuals our Savior's witnesses, when, at the same time, they never had been eye-witnesses of any of his transactions on earth? But Peter told the Jews that St. John and himself were eye-witnesses of the crucifixion and resurrection of Christ. See Acts, 3:15.

* This proves to a demonstration that St. John was one of the witnesses, for the angel told him that he should have to prophecy again before many peoples, and nations, and tongues, and kings. Verse 11 of the former chapter. He was to foretell the Jews the miseries which were now coming upon their city and nation, and also to measure the temple of God. That John was a prophet, as well as an apostle and an evangelist, is evident from many memorable events which he foretold should come to pass, and which were afterwards literally and wonderfully fulfilled. One was the tremendous and bloody sea fight which took place between the Jews and Romans on the sea of Gennesaret. Another remarkable prophecy is contained in chapter 9:5, 6; and the third was that of the murder of the two witnesses, the time of their prophecy, and the number of days their dead bodies should lie in the streets of the great city, &c. And another one is contained in chapter 11:13; also one in chapter 13:3, 5, and a very remarkable one in verse 16; also one in chapter 16:16, and another in verse 19, that was literally fulfilled. But the most remarkable of all was that of the thousand years, and the things which took place at the expiration of it. And we know that he had no foundation for these prophecies in the scripture; and though there are a great many quotations in this book from the Old Testament prophecies, yet he has not quoted any of these prophecies from there.

† From what period could we date the twelve hundred and sixty days but from the
5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over wa-

pure oil (holy unction) was pressed into the tubes of the seven golden candlesticks, which produced such brilliant and glorious light in the Seven Churches of Asia. *

And the two candlesticks. From which Christ the good olive tree pours in the pure oil and wine of the kingdom; that is, into the believer's heart.

Standing before. To minister in holy things, as the priests did at the altar. These were the genuine priests with Urim and Thummim, and were clothed with holy garments, and full of light, life, liberty, and love.

5 Hurt them. Attempt to kill, destroy, or hurt their influence as ministers of Jesus.

Fire proceedeth out of their mouth.

The flaming sword of God's word shall consume them and cut them down, as persecutors of the innocent Christians. This is a Rabbinical mode of expression, to show that if their doctrines were rejected, they would prove "a savor of death unto death." See chapter 9-17, Num. 16 : 2, 2 Kings, 1 : 10.†

He must in this manner be killed. Destroyed by fire, sword and famine, given to the burning flame; for with fire and sword God shall plead with all flesh.

6 These have power to shut heaven. By faith and prayer, as did Elijah. Here, then, are the spiritual Eliahs, whose God answers by fire. But our Lord gave them greater power than this; power to heal the sick, cleanse

---

time when the Revelation was written, or else immediately after? So that the conclusion therefore is, that when Gabriel declared that time should be no longer, he meant with the Jews, and not with the Gentiles.

* St. John was the person prophesied of under the name of Zerubbabel; and the other apostle the person prophesied of under the name Joshua. St. John was one of the apostles that helped our Lord to lay the foundation of the temple, and he was the person our Lord had now appointed to measure it, to know whether they could comprehend, with all saints, the length and breadth, depth and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God.

† This is a figurative mode of expression, to show that the wrath of God should consume their persecutors. It is a blessed thing to suffer for righteousness sake, and to bear it patiently, to commit the keeping of our soul to God, as unto a faithful Creator; "vengeance is mine, saith the Lord, I will repay."
And when they shall have finished their testimony, the lepers, cast out devils, and raise the dead to life.

In the days of their prophesying. That is, during the twelve hundred and sixty days, or three and a half years, the precise time of Elijah’s prophesying, and of the great drought in Judea. See James, 5:17.*

And have power over water. Over the rivers and the lakes.

To turn them to blood. To tinge them with the blood of the slain. But this could not take place until the time of their prophesying was ended; then the angel of the pit of destruction was to be let loose.†

And to smite the earth. Spiritual Egypt, where our Lord was crucified, and also the seat of the beast.

With all plagues. That is, the seven plagues of Egypt, which were formerly sent for the deliverance of the Jews from Egyptian bondage, but are now sent to punish them for their wickedness, and to be the means of sending them back again to Egypt as slaves for life. See Exodus, 7:19. The plagues of the East are the terror of the people to this day.

7 And when they shall have finished their testimony. That is, finally finished it, viz. preached Christ and him crucified, which was a stumbling block to the Jews and foolishness to the Greeks, but Christ the power of God and wisdom of God to all them who believe. When John’s last mission was ended, then their destruction was sealed, and the day of their merciful visitation for ever gone.

The beast. To identify this beast is to identify all the others, because he was cotemporary with the dragon, false prophet, and the beast that rose up out of the earth. Chap. 13:11. He is said by some authors to be the Pope, by others to be Mahomed, and by some to be the Roman Empire, and by a late writer to be Napoleon Bonaparte; but, in my opinion, not

* Elijah prayed to God that it might not rain on the earth for three years and a half, and the Lord answered the prophet’s prayer. See 1 Kings, 17:1; also James, 5:17. And from this we may learn that St. John, by the days of their prophecy, meant three years and a half; for this was the space of time that Elijah prophesied. And if we interpret the twelve hundred and sixty days to mean twelve hundred and sixty years, we must also interpret Elijah’s three years and six months to signify the same time. But we have no authority whatever from this book nor the word of God to interpret them prophetically.

† Moses and Aaron had the same power. See Exod. 7:19. But these two apostles had greater power than this. See Matt. 10:8.
one of them is the identical person intended by either John or Daniel.

1. It cannot refer to the Roman Empire, because the beast is called a man, a king, an emperor, or a person superior to a king. See chap. 13:1, v. 18.

2. This king was to destroy the mighty and holy people, to cast down the Jewish sanctuary, and cause the daily sacrifice to cease for ever. And the captives taken in the siege of the city he was to carry back into Egypt, and there to sell them for bond-men and bond-women. Has the Pope or either of the persons alluded to, ever done this? We say, no. This took place in the year of our Lord 70, under Nero, and by Vespasian, the Roman Emperor.

3. He had seven heads and ten horns, and is called one of these heads himself. Chap. 13:1. John asserts that these were crowned heads; they were crowned such literally by the senate. Chap. 12:2. And the ten horns to be ten kings or governors prospectively. They all belonged to the one empire, and were under the dominion of the dragon, and after this became identified with the kingdom of the beast, which proves that the empire was transferred to this very beast. We ask then, how this can be applied to the Pope, Mahomed or Bonaparte. Surely it cannot be. For all were Cæsar's who "would never admit an equal." Not one of them, at any time, had seven emperors and seven kings associated with them in the government.

4. Five of these heads had fallen by death, and one of them still survived, was then alive, and is the sixth head, and is also called the seventh and eighth head, which is very remarkable indeed, and will apply to no individual under heaven but the Emperor Nero. (Chap. 17:10.) Galba was declared emperor while Nero was yet alive, a thing which never took place before in the empire. And Pompey was the other head of the nation; so that he was the sixth and eighth head of the empire. But the eighth head may refer to Vespasian himself.

5. Three kings were to be subdued in his time, or plucked up by the roots, to prepare the way for this beast to come to the empire. These were Galba, Otho, and Vitellius, who were all declared emperors, and were subdued and dethroned in less than one year, and Vespasian declared emperor by the legions under his command. This was another very remarkable event, which went to fulfil the prophecies of Daniel.

6. Daniel calls him a king of fierce countenance, bold, undaunted, ferocious. Dan. 8:23. This was precisely the character of Vespasian. See chap. 13:14.

7. He is designated the King of the North. The Jews invariably called the Romans the northern nation. Dan. 8:11, Jer. 6:1. See under the last section of this note.

8. He was to wage war with the king of the south. That is, the general of the Jewish army in Judea, which lay south of Rome. The Jews were the descendants of Shem, and settled
make war against them, and shall overcome them, and kill them,

in that country. Genesis, 10:21.

9. He was to march at the head of the army himself and to conduct the war in person, and not by proxy. The Pope never has been from the See of Rome, nor never headed an army in person.

10. He was to be wounded literally in battle, and to recover of his wound, which was the case with Vespasian in the siege of Jotapata. The Pope nor Mahomed never were wounded in battle.

11. In this war he was to subdue the mighty and the holy people, that is the Jews, beyond doubt. No other nation was ever distinguished as such.

12. The number of his name 666, can never be traced out in the names of any of the three persons alluded to.

13. Daniel calls him a heathen beast 𒈹𒈹𒊏𒂠 haq udta, a lawless wild beast, because not governed by Divine law. The Pope, Mohomed and Bonaparte all believed in the Divine law, and professed to be governed by it.

14. The Rabbins called Herod a fox, Vespasian a lawless beast, and Nero a devil. Hence, “all ye wild beasts of the field, (Roman empire,) and all ye beasts of the forest, (barbarous nations,) come ye and devour the dead carcases,” i.e. of the Jews. Is. 56:9.

15. Jeremiah calls him “The lion of the forest,” the destroyer of the Gentiles, or he that made the world desolate, and was to desolate Judea, and make it like a wilderness. Jer. 4:7.

16. Daniel declares, that this beast belonged to the fourth kingdom on earth. This was the Roman empire beyond a doubt, (Dan. 7:19,) which destroyed the kingdoms of the Medes, Persians and Grecians.

17. To prove that he was heathen, he says that “he beheld until the beast was destroyed (by death) and his body given to the burning pile to be consumed to ashes. Chap. 7:11. The vile and barbarous practice alluded to here, of burning instead of burying the dead, continued among the Romans until the empire became Christian. It then ceased for ever. So that the beast could not refer to any king or emperor that rose up in the empire from that time to the present. See chap. 29:10.

18. This king was to come into power when the transgressions had come to the full, or the Jews had become a nation of robbers and murderers. Dan. 8:23. This was the very time when he was declared emperor.

19. His power, though great, was restricted by a higher power, viz. that of Nero, under whom he acted as general of the army. Dan. 8:24. The soldiers worshipped the dragon who gave his power to the beast.

20. This king declared war literally against Prince Messiah, which none of the other three princes have ever done.

21. He was to come into power immediately after the death of the Messiah. Dan. 9:26. And after this to cast down the sanctuary, and
cause the daily sacrifice to cease for ever.

22. He was to cast up a mount around Jerusalem, and to hem up the people on every side, which he and no other prince or person ever did before or since.

23. He was an atheist. He ridiculed, despised, contemned, blasphemed God. Dan. 7:24. The same Word occurs Is. 37:6. Surely this cannot be charged on any of the three persons alluded to.

24. In his day the saints were to take the kingdom from the beast, and to possess it for ever and ever. The Roman empire became Christian immediately after the destruction of Jerusalem. It was then that the kingdoms of this world became in a great degree the kingdoms of our Lord and of his Christ. This Tertullian asserts to be the fact.

25. The dragon was the sixth successor to the throne of the Roman empire, and resigned the empire to this beast. How then, we ask, can this be applied to Mahomed, who was the first and only head of his nation, or to Bonaparte, who was the first and only emperor of France, and to Hildebrand, who was the first prince and pope of Rome; and not only so, but one in the succession of popes was a woman, and three popes had dominion at the same time.

26. These heads could not be hills, for they were crowned heads, and could not be the seven hills of Rome; because five had fallen and one still lived, and the other had not yet come; and when he (not it) did come, was to continue but a short time, and then to go into hell with the beast and the false prophet. Chapter 17:10.

27. Daniel puts the matter beyond doubt or dispute. He states that the beast should plant his standard or pitch his camp on the holy mount, (Moriah,) and then declare war against the Prince of princes, (Messiah,) and at that time Michael (Christ) should stand up to defend his people. Dan. 11:45; 12:1. The time, therefore, that the Roman standard was planted by him in Judea, is the very time referred to, which was in the year of our Lord 66. This was the exact time that Michael stood up to defend his church and people (chap. 12:7) against the general persecution of Nero.

28. Finally, Noah had three sons, Shem, Ham, and Japheth. Shem has three meanings: 1. It signifies a name, memorial, because through him the name and religion of Jehovah should be handed down to posterity. Eber was his son, and the father of the Hebrews, and from him Abraham (the father of the faithful) descended. He and his family settled in Canaan, a southern country. Gen. 11:31; 12:5. 2d. It means pleasant, happy, delightful. Hence Judea, that was settled by his posterity, was called the happy, pleasant, delightful land, and sometimes the heavenly land, and the city, the heavenly Jerusalem. See Dan. 8:9. 3d. The Rabbins say that שם is a contraction of שמים, the sun, because of a brilliant red color, and this is the complexion of all his posterity to the present. The Indians of America, therefore, must be of the posterity of Shem, and of Jewish origin.

Ham means black, sun-burnt. His sons peopled Egypt and Africa, and the latter was named after him, the
land of Ham. Ps. 105:27; Gen. 10:6. The beast, then, was not a black man nor a red man, but a white man, and therefore a descendant of Japheth, which means fair, beautiful. His sons, Gomer and Magog, settled in the north, that is, in Europe. The complexion of the people of that country is fair and beautiful to this day. This, then, is the country from which the beast came, and the people and prince of that country were called Gog and Magog. Asia and Africa, among the Jews, was called the south, Italy and Britain the north, Arabia and India the East, the Mediterranean sea and Spain the west. This beast was from the north, and declared war against the people and prince of the south, who worshipped the true God; for he cast down His holy temple, and caused the daily sacrifice offered to Him, to cease for ever, and then destroyed the mighty and holy people, viz. the Jews. Therefore, Vespasian, the Roman emperor, is the identical beast, with the seven heads and ten horns. Here, then, are arguments, clear and incontrovertible, and which prove beyond doubt that Jerusalem was not destroyed when this book was written.*

That ascended out of the bottomless pit. Out of the Roman army, or Rome itself. (Chap. 13:14.) He rose gradually, step by step, from the ranks of a common soldier to the chief command of the army, and finally to be emperor of Rome. The reason why Daniel calls him a little (single, mean) horn, is because of the meanness of his birth. He was in early life a horse doctor, his family low and poor; he was not born of

* 1. Vespasian may be compared to a beast because he had destroyed so many of his fellow men. 2. He may be compared to such because ignorant of the true God. 3. St. John may have called him a beast because Daniel called him such. 4. He may be compared to a beast because of his decided, firm and undaunted disposition. "In the taking of the city of Gamaliel a vast number of his soldiers were destroyed by the houses falling on them; and striving to save some of them, he forgot to take care of his own preservation, and ungardedly got into the midst of the city, amongst his enemies, namely, the Jews, when he had but few of his soldiers to protect him. However, he thought it not safe to make his escape from the city, but calling to mind the actions which he had done from his youth, and recollecting his former courage, as if he had been excited by a demoniacal fury, covered himself and those that were with him with their shields, and formed a tustudo (the back of a tortoise) over their bodies and their armor, and bore up against their enemies' attack, who came running down from the top of the city; and without showing any dread of the multitude of the men or their darts, he endured all until the enemy took notice of his great courage, and left off their attack. And when they had pressed less zealously upon him, he retired until he had gotten outside of the walls of the city." See Josephus, War, book 4, 1:5. And as I have before remarked, that the Roman army is compared to the bottomless pit, see chap. 9:1, so here the destroyer is represented as ascending out of this pit, to show that he was still, while among the army, ascending higher and higher, till at length he arrived to the throne. So that St. John, as well as Josephus, had seen from the prophecies of Daniel that Vespasian should arrive to the empire before Jerusalem was destroyed. See Josephus, War, book 4, 10:7.
8 And their dead bodies shall lie in the street of the royal ancestry, but obtained the kingdom by flattery, fawning on the soldiers. As a general he stood very high indeed in the estimation of his soldiers. It was through their influence he crept into power, and finally succeeded to the throne of the empire. The Roman army is called hell by St. John, in chap. 6:8. And here the bottomless pit, but more properly the pit of destruction, because Rome had utterly destroyed all the kingdoms on the earth. As there is a heaven on earth, there is also a hell on earth. See chap. 3:9: the church of Christ and the church of the devil, and Rome is this very hell on earth. The Rabbins affirm that Mount Vesuvius is the very mouth of hell, and this may be John's reason for calling Rome the pit of hell. His successors, the spiritual beast and the false prophet, are still there to this day, and will be until God consumes them by the brightness of his coming, and the glory of his person. The beast has changed his name but not his nature; he changeth not. False miracles, false worship, false doctrines, false titles, the desecration of the Sabbath, worship of images, mass for the dead, penance, and absolution by the priest, transubstantiation, purgatory, persecution of Protestants, the inquisition, discarding the Holy Scriptures, the prohibition of civil and religious liberty,—all prove, beyond doubt, that papal Rome is more intolerant than pagan Rome, and that there is more of the slime and filth of sin about the papal beast than about the pagan beast. But he is reserved in the chains of blackness and darkness for ever. St. John declares that Rome shall yet be destroyed by fire from heaven. See chap. 20:9.

Now we affirm that there was civil and religious liberty in Rome in the time of St. Paul, but it is not so at present. If Peter and Paul were to go there in disguise, say in the character of Wesleyan Missionaries, to preach Christ and him crucified, they would both be thrust (without judge or jury) into the inner prison, and their feet be made fast in the stocks; and finally they would be banished, if not crucified and put to death. Is not this, therefore, the height of intolerance? And why does Christendom suffer such despotism on the one hand, while they have almost crushed it on the other. See Rom. 1:15.

Shall make war against them, as well as the other Jews. He had orders from Nero to include the Christians in the war as well as the Jews. Here, then, is the Edict itself, to Nero Claudius Caesar Augustus, Chief Pontiff, for purging the province of robbers (the Jews) and of Christians, who inculcate a new superstition to the human race. Lardner 7. p. 248. And kill them. That is in the siege of Jerusalem.

8 And their dead bodies shall lie in the streets of the great city. That is, three days and a half they were to lie there without burial. The Romans killed them, the Jews despised them, and refused them burial. It is called the great city, because the city
great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues of the great King; but it was very large also. A million of persons could be accommodated there during the feast of the Passover.

*Spiritually called Sodom and Egypt.* By the Prophet Isaiah, 1:10; also by Joel, chap. 3:19. Sodom, because of its corruption. It was famous for bigamy, adultery, whoredom, murder and robbery; exceeding Sodom in these respects. See Jer. 5:1. Egypt, because of oppression, and as the mother country from whence she came. The children had become more vile, wicked and corrupt, in the sight of God and man, than the parent. She protested against the slavery and oppression, idolatry, persecutions and murders of Egypt; and the very things which she condemned in another she allowed in herself. And as a just retaliation for her departure from God, she was punished with the seven plagues of Egypt, and her children were sent thither as slaves for life. See Ez. 22:29; 23:7, 8.*

Where our Lord was crucified. Where was he crucified—in Asia, Africa, Europe, or America? We answer, in Asia. In what city? Jerusalem. When? In the reign of Pontius Pilate, the Governor of Judaea. Therefore the city of Jerusalem is the very city, and of course was not destroyed, nor were the two witnesses killed, when this book was written by John in the Isle of Patmos; and it follows that John was banished there by Nero, and not by Domitian, and Jeremiah calls Jerusalem the daughter of Egypt. Jeremiah, 46:24.

9. The people. Of the city of Jerusalem.† And kindreds. Their brethren from

* Josephus says, that had the Romans made any longer delay in coming against the Jews, the city, he supposed, would have been swallowed up by the ground upon them, or been overflowed by water, or else destroyed by such thunder as the country of Sodom perished by; for it had brought forth a generation of men more atheistical than were those that suffered such punishments. See Josephus, War, book 5, 13:6. See Jer. 23:14; Is. 1:10; Ez. 16:46, 47.

† It certainly must have been here the two witnesses were killed, and in the streets of this city that the bodies of these two men had lain for three days and a half. And if destroyed by the Romans, and the streets of it ploughed up like a field, and the city never has been rebuilt in the same place as yet, nor called by the same name, it necessarily follows that this book was written and the two witnesses killed before Jerusalem was destroyed by the Romans.
and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice every part of the world, who had at that time come up to the city to celebrate the yearly passover.

And tongues. Foreigners, proselytes of different countries, or nations.

And nations. Persons of every nation, who came there to trade in the season of business.

Shall see their dead bodies. Literally the murdered martyrs of Jesus, the last two, the best two, and the holiest men that ever perished in Jerusalem. It could not be that a prophet should perish out of that vile city; but the measure of her iniquity was now full, the carcass dead and ready to be devoured by the wild bore of Rome. Christ intimated to both Peter and John, that they should live to see Jerusalem destroyed, but no longer; and they finally died as witnesses for him there; they sealed the truths of the Gospel with their own blood. Blessed men of God! we hope soon to meet you in glory. Reader, prepare to meet thy God; death is at the door; God is holy, Heaven is holy, and if thou art unholy thou art not fit to enter there. See Luke, 9:27; John, 21:22.

Three days and a half. They shall be exposed there during that time by way of ridicule; but remember that, in three years and a half from this time your dead and putrid bodies shall be thrown outside the walls of Jerusalem, without burial, and given to the beasts of the earth and the fowls of heaven to be devoured.

And not suffer them to be buried. The Gentiles murdered them, and the Jews refused to bury them, because Christians. But a just and merciful God retaliated and denied them burial with their fathers, a matter of great moment with them. See Is. 14:20; Jer. 16:4.*

10 They that dwell on the earth. Jews and Gentiles; for they were hated of all men for Christ's sake, and "whosoever killeth you (says Jesus,) for my name's sake, will think that he doeth God service."

Shall rejoice. Over you, but will soon weep and mourn over themselves, because of the miseries that are coming upon the world. See how delighted Herod's daughter was when the head of the murdered Baptist was presented to her in a charger. John lost his life because he protested against

* Viz. at the lawful time of burying the dead, namely, before sun-down. This was done because of the hatred the Jews bore to these two apostles of Christ; and we know that the vast number of people spoken of here must mean Jews, for the Romans always burnt their dead instead of burying them. See chap. 2:10.
over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying

and these vile men rejoiced over the dead bodies of these two holy men of God because they openly and fearlessly rebuked them for their murders, robberies, &c.*

11. And the spirit of life from God re-entered. Soul and body, after a separation of three days and a half, were re-united, and like their Master ascended to glory, to be with Jesus for ever. The Rabbins say that the spirit of life is only in the Holy Land. And great fear fell on them that saw them.† Innocence has nothing to fear; guilt, every thing to fear—murder will out. It is the fire of hell shut up in the human heart, and sooner or later the flame will burst out on every side. He that confesses his guilt shall obtain mercy; he that conceals it shall die without mercy: for the mouth of the Lord hath spoken it. The thief on the cross openly confessed his guilt, and acknowledged the innocence of Jesus. He repented, believed, obtained mercy and died happy, and went to heaven. Go thou and do likewise, and you too shall be saved. If you plead innocence before the court when guilty, your condemnation will be the greater. Confess your guilt openly, honestly, and candidly, and God and man will pity you. You may, poor creature, have been led astray in an unguarded moment, and sent a poor soul into eternity, unprepared. This crime you never can atone for; it is a heinous one, but God has promised you pardon if you repent of your sins.

12 A voice from heaven. From

* Perhaps they rejoiced over them by feasting and dancing. What a blindfolded creature man is when left to himself! These men rejoiced to see these two holy apostles killed, who were their best friends, and who had lost their lives in striving to save them from the torments of hell.

† This was evidently the power of God, which had raised these men to life again, and it must have excited both terror and astonishment in their minds to think that the two dead men they had been rejoicing over a little while ago had now come to life again. Compare Luke, 9:7 with this verse, and you will find that the people were greatly afraid of ghosts, and more especially if they had committed murder themselves, or even had been the cause of such.
unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past; and behold, the third wo cometh quickly.

Jesus, his Lord and Master, whom he had not seen in the flesh for forty years. He now calls him home to mansions of glory, to live with him for ever. What a happy, glorious, triumphant meeting! The loving Master, the obedient and humble servant, now meet to part no more for ever. John considered it an honor to die for Jesus; and we consider a very ligh affliction, say the loss, perhaps, of a child, a little property, or some friend, a great trial. We cannot bear it. It may be too great a trial for human nature to sustain, but it is not too great for grace to sustain. My grace, says Jesus, is sufficient for thee; in the midst of thy weakness my grace is made perfect strength. But martyrdom would be a still greater trial.

And they ascended up to heaven. The two witnesses, not the Old and New Testaments; they will not ascend there until the general judgment. It was the souls and bodies of these two holy apostles that went there.

13 The same hour. This may mean the same month or year.

A great earthquake. It may mean a great shaking, trembling of the Jews, or it may mean the shock of an earthquake literally, as there were earthquakes in divers places at this very period; and at or about this time several thousands perished either by the earthquake or the Roman army.

And the remnant were terrified, and glorified God. They praised and adored him, because he did not cut them off also. But they soon forgot his goodness, "forsook God who made them, and lightly esteemed the rock of their salvation. They provoked him to jealousy with strange gods. They sacrificed unto devils, not to God, but to new gods whom their fathers feared not. And when the Lord saw it he abhorred them, and gave them over into the hands of their enemies." See Deut. 32:16.

14 The second wo is past. The tenth part of the city is destroyed.

* It was not long after this until they were consumed by fire and famine. How many persons give glory to the God of heaven because he has saved them from the jaws of
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 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 pro-

---

And when the third woe comes, then it will be destroyed and ploughed up like a field. The tenth part means a greater part of it.*

15 The seventh angel sounded. One of the ministers of the seven churches of Asia. They sounded the joyful news that the kingdoms of this world had now, when he was living, become the kingdoms of our Lord and of his Christ, and he shall reign over all nations for ever and ever. Amen, and Amen. The moment the one fell the other rose into a mighty empire. The fall of Jerusalem was the enriching of the Gentile world, and the cause of Christianity spreading into every part of it.

16 The four and twenty elders. See chap. 4:4, 8.

17 Thou hast exerted thy great power. Conquered the whole world, Jews and Gentiles, without drawing a sword or using any carnal weapon.

18 The nations were angry. Enraged against the Lord and against his anointed. Ps. 2:2. They cast his cords, his commandments, away from them, and declared they would not have this man to reign over them. But "I will laugh (says he) at their calamity, and mock when their fear cometh." He compelled them to submit, and gave them into the hands of their enemies.

And the time to judge the dead has

death? But it is not from a sense of his pardoning love, but because he has spared them a little longer to satisfy their earthly desires, and take some more pleasure to themselves.

* Let us remember St. John as yet is only describing to the church the things that he saw in the vision, and we need not look for a fulfilment of them until we come to the 16th chapter,
prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

For Ark, see chap. 2:1, and note below.*

There was lightnings. Flashes of fire from the engines, and from the flames of the houses which were on fire.

And voices. Shouts of victory and of rejoicing over a conquered enemy.

An earthquake. As had been foretold by our Lord. The earthquakes may mean the terror, dread, trembling of the people because of the misery which was coming on them and their nation.†

And great hail. Showers of darts and stones which were thrown in on them by the engines of the Roman army. They had raised embankments for the engines sixty feet high. See chap. 16:21.‡ She was stoned to death, as the law directs, because she had played the harlot with many lovers, and became a backslider in heart and life. Ez. 16:40, 41.

* The gospel contains not only the death of the testator, namely, Christ, but also a law for the rule of our life and conduct. This ark was deposited in the tabernacle, namely, in the hands of the holy apostles. See Mark, 16:15; 1 Tim. 1:12.

† It may mean a mighty shaking of the empire of Satan; his kingdom, after the destruction of Jerusalem, fell like lightning from heaven.

‡ This may mean a great ingathering of souls to the church; or perhaps it refers to great showers of darts and stones which the engines of the Roman army threw into Jerusalem.
And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

1 A wonder. A marvellous, mysterious thing.

In heaven. The heaven on earth, the spiritual paradise of God, the abode of the happy, pious, blessed.

A woman. The church of Christ, the mother and mistress of the world. Hence, Εἰρήνη Ζυόν, Zion, the mother of us all. Tar. on Cant. 8:5. She is called such by St. Paul. Gal. 4:26. She is compared to a woman because always travelling in birth for the salvation of a perishing world, and is in pain to be delivered, and bring forth a nation in a day. Is. 65:8, 9. Two great nations, Jew and Gentile (Jacob and Esau) were in her womb at this time: the latter lost his birth-right by unbelief, the other seized it by faith in the promised Messiah. The Gentiles gladly received the gospel, which the others rejected, and have now become heirs to the spiritual inheritance. God grant that they may walk worthy of their high vocation.

Clothed with the sun. The glory of God, or the glorious Sun of Righteousness; he had now risen upon her and the world with healing in his wings.

The moon under her feet. The gospel, which is a light to her feet, and lamp to her path, to guide her in the way of peace. The world was also under her feet; she had dominion over it. Ps. 119:105; Matt. 4:16; 2 Cor. 4:4, 6.

A crown of twelve stars. The twelve apostles, (chap. 1:16,) who were shining and burning lights in a benighted land. They were the master-builders of the new and spiritual temple, made without hands. The whole of these figures are borrowed from Gen. 37:10. Joseph dreamed that the sun, moon and eleven stars bowed down to him. The sun meant his father, the head of the Jewish church; and the moon, his mother, an emblem of the church; the eleven stars, his eleven brethren, the patriarchs of the Jewish church. These no doubt represented the twelve apostles. Joseph was sold by one of his brethren for a slave. Judas sold Jesus for thirty pieces of silver, and he was crucified in spiritual Egypt; but after this,
2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and like Joseph, was exalted to be a prince and a Savior, to give repentance and remission of sins unto Israel. Acts, 5:30. Christ is the head and husband of this holy woman, and all his children are the very image of the father, and are named after him, that is Christiianus, because Christ-like.

2 Being with child. Of both Jew and Gentile, (Jacob and Esau,) Esau sold his birth-right; Jacob by faith and prayer inherited it, and has been in possession of it nearly two thousand years. But Esau, at the end of the appointed time, may regain it by faith. Unbelief in the Messiah cut him off, but he is still beloved for the father's sake. God grant that he may yet repent, believe, and obtain mercy. 

"Seeing (says Paul) ye count yourselves unworthy of eternal life, lo, we turn to the Gentiles." Acts, 13:46; Jer. 49:10; Is. 26:17, 18; Lam. 4:22.*

In pain to be delivered. Of the dead persecuting child. As soon as she was delivered of this child she brought forth a nation in a day. See Gen. 25:22; Is. 26:18.

3 A great red dragon. The emperor Nero, the very monster of mankind, a wholesale murderer, a beast, a brute in human shape. He killed his own mother, his brother, and his wife, and finally, when abandoned by God and man, he killed himself. He waged war with and put to death the innocent and the guilty, the saint and sinner. A more vile, wicked, and barbarous man never lived. Hence,

Nero, Orestes, and Alcmeon slew Their mothers: Nero the most vile of the crew. Scutonius.

The character given here of the dragon can never be interpreted of any other person but him, because among the Rabbins a beast means a general, a great warrior; a little horn, a prince; a horn, a king; a dragon, an emperor. The Rabbins interpret it by מַלְכֵי וּמִלְתֵּי פֹּלֶג mal-kai goi, kings of the Gentiles, the beasts of the field. Jer. 3:12 is rendered by the Targum the same. The dragon is identified here: 1. By his insignia scarlet. 2. By his character and disposition, savage, cruel, blood-thirsty; v. 4. 3. By being the sixth and seventh emperor of Rome; v. 3. 4. By being a vile persecutor of the church of Christ; v. 11. 5. By his losing the empire because of it; v. 9. 6. By his destroying, putting to death four out of the twelve apostles:

* She earnestly desired and anxiously sought the salvation of all men. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." Isaiah, 66:8.
REVELATION.

155

behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

v. 4. 7. By his declaring war against both Jews and Christians; verse 7. 8. By his nick name, the Old Serpent, &c. &c.; v. 9. 9. By his resigning his seat to the beast. 10. By his image being worshipped by the soldiers because he gave his power to the beast, chap. 13: 4. All his servants, one thousand in number, when travelling with him, rode on mules shod with silver, and were dressed in scarlet. But he was naturally big, red, and bloated with intemperance; and his garments were stained with the blood of a vast multitude of pious and innocent Christians whom he put to death for having, as he asserted, set the city of Rome on fire; but it was ascertained afterwards that he was the author of it himself. Take the words of Tacitus here; he says that "Nero sometimes, when singing, would raise himself up on his toes, in a vain endeavor to expand the notes, and straining his organs, till a face, naturally red, was so inflamed as to vie with the deepest scarlet." See Tacitus, vol. 2, page 384. But another reason may be given for his being called a red dragon. See chapter 17: 8.

Seven heads. Seven crowned heads, seven kings, who had been crowned such. Chap. 17: 10. Five had fallen by death, one is, that is Nero himself, and the other will be crowned within three years, that is, Vespasian. How could it be said of the seven hills of Rome that five had fallen, that one is, and another hill has yet to come, and be crowned a king? Some of my predecessors have really brought very curious and far-fetched arguments to try to illustrate John's book of Revelation. מַעֲרָשׁ, rosh, invariably, among the Rabbins and Arabs, means a head man, and not a hill. See Numb. 17: 3; Deut. 28: 13; Is. 1: 5; 1 Ecl. 11: 3; Col. 2: 10. If John meant mountains, he would have called them מַעֲרָשׁ ha rim.

Ten horns. Ten princes, governors, or kings, who had received no kingdoms or provinces as yet, but were to have them immediately. Horns invariably mean rulers, governors, generals, who were next in power to the king or head man.*

Seven crowns. Of honor, not of glory. They all were crowned kings except the ten little horns. Chapter 17: 12.

* That is, ten kings, who had received no kingdoms as yet. See chap. 17: 12. This is the sense in which we must understand heads and horns in this book, when applied in the singular, to the head of an army, it has reference to the general of the army; but when applied to the head of a nation, it has reference to the chief ruler, or emperor. And horns, in this book, and in the book of Daniel, mean the next in honor to the head, that is, of the nation, or else the head of the army.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

4 His tail. His servants, magistrates, ministers, governors, officers. Drew. Dragged them to prison and to the stake.

The third part of the stars of heaven. The third part of the spiritual stars of the church with which the woman was crowned, viz. the third part of the twelve apostles. See c. 1: 20. James the just was killed shortly after our Lord's resurrection. James, the brother of John, was killed by Herod. Andrew died a martyr in Patrae by order of the Pro-consul. Philip died such in Phrygia in Asia. Paul died such shortly after this in Rome; and Peter and John died martyrs in Jerusalem; and all by order of Nero. So that seven out of the twelve apostles were put to death by order of this vile, wicked and heathen emperor. Ananias, who was high priest under Nero about the fifth year of his reign, formed an accusation against James, the brother of our Lord, and several other christians, as being brokers of the law of Moses. He summoned them to appear before the Sanhedrin, and had them condemned, and then delivered to be stoned to death. And the second star that his tail drew to the earth was James, the brother of John. (who wrote the Revelation,) who had been killed by Herod with a sword. Josephus.

And cast them to the earth. Destroyed them by the sword, by fire and faggot. Has the pope, Mahomed, or Napoleon Bonaparte ever done this? We say no. It would be unjust, impious, and cruel to charge them with it, especially as they cannot speak for themselves. We say these holy men perished by the hands of Nero, and no other; therefore he is the great red dragon with the seven heads and ten horns.

And the dragon stood before the woman. Watched her with a jealous eye. He was greatly alarmed at the rapid spread of christianity throughout the empire; he was afraid the christians should gain the ascendancy, deprive him of his power, and finally declare Christ to be king in his stead. So blind and stupid was this man that actually he could not discover the difference between a spiritual and secular kingdom.

To devour her child. That is, every believer in Christ, or every christian who renounced paganism, and embraced the religion of Jesus. Her child, may be taken in the singular and plural; it is a national noun, the same as Israel. A nation was born to the Church in a day, and the child is put here for every child born into the kingdom of our Immanuel. But it may mean Christ himself, who is the first born among many brethren. He was carried by flight, when an infant, into Egypt, to avoid the wrath of Herod the king, who thought to
5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.

slay the young Prince Messiah, and prevent him from becoming a rival in the government. See Matt. 2:13.*

5 She brought forth a man-child. A spiritual Jacob, an Israelite in whom is no guile. He was not born, though begotten, until after the death of Esau, or the dead Jew. But Christ and Christianity was to rule the whole world, and that immediately. This refers to Exod. 2:2-10; 3:10.

Who should rule all nations with a rod of iron. With power and great authority. His kingdom is an everlasting kingdom, and his dominion that which shall not pass away; and all kingdoms, and nations, and people, and tongues, shall serve him. See chap. 2:27.

Her child was caught up to God and his throne. He bore them aloft on eagles' wings as it were; carried them through the Red Sea into the wilderness of Judea, where Pharaoh and all his host, the spiritual Egyptians, were drowned. All this, we perceive, is in allusion to the flight of the Israelites from Egypt to the promised land. See Exod. 1:16. John explains himself in verse 14.

6 A place prepared. The mountains and desolate places of Judea, inaccessible to the Roman army, or more properly the wilderness of Judea. Matt. 24:16.

That he should feed her. Sustain soul and body; feed them with heavenly manna. Our spiritual Joseph was now ruler over all Egypt, and had plenty of provisions for all his brethren. He had placed them in Goshen, to remain there until the famine should be over. See Exodus. 16:15.

Twelve hundred and sixty days. That is, three years and a half; the precise time of the Jewish war. But can any person believe, or suppose for a moment, that ever the Church of Christ was twelve hundred and sixty years in the wilderness of Judea? We presume not. The Israelites were forty years in the wilderness before they reached the promised land, and the Christians were forty years after the death of Christ in the

* To destroy every believer in Christ, as soon as he renounced heathenism, idolatry and superstition, and embraced the religion of Jesus, that is, the spiritual seed of the woman, which has reference to Isaac.
And there was war in heaven: Michael and his an-

wilderness of this world, before they
entered the heavenly Jerusalem, and
became heirs of the spiritual inheri-
tance, which is incorruptible, unde-
filed, and that fadeth not away.

War in heaven. In the church.
Pharaoh, (Nero,) and all his host,
declared war against Christ and His
kingdom. The Rabbis say, that
when Pharaoh and all his host pur-
sued Israel to the Red Sea there was
war in heaven. Michael and his an-
gels fought. See Ora. fol. 26: 4.

Michael and his angels fought.
Christ and his ministers fought; sim-
ply contended for the faith and the
innocence of the Christians, and the
injustice of the persecutions raised
against them by Nero.

Michael, means Prince Messiah,
Kimbie. Rabb Buchae asserts, that
Michael is the Redeemer, the Mes-
siah; for he calls himself the God of
Abraham, Isaac and Jacob. In Be-
rasbeth, Michael is called Prince
Messiah, the glory of the Shekinah;
and this is the angel, they say, who
delivered the Israelites from Egyptian
bondage. And here he appears a
second time to deliver his people from
the bondage of spiritual Egypt, מֵאָחָה
literally, the smitten, stricken of God,
from מָאָכָה ma chah, and ἀνί aie, the
very expression that Isaiah uses in
reference to Christ, chap. 63: 4. So
that this is the very Redeemer who
was stricken, smitten to death for
our transgressions. At this time the
12th chap. and 1st verse of Daniel
was now literally fulfilled; "and at
that time (says the angel to Daniel)
Michael shall stand up, the great
Prince, which standeth for the chil-
dren of thy people, and there shall
be a time of trouble, such as never
was since there was a nation, even to
that time; and at that time thy peo-
ple shall be delivered, every one that
shall be found written in the book."

And at that time. Namely, a lit-
tle before the destruction of Jeru-
usalem.

Shall Michael stand up. To defend
his church, and destroy his enemies.
Michael signifies also, who is like
God, and none was so like Him as our
Savior; He was the brightness of
His Father's glory, and the express
image of His person. Heb. 1: 3.

The great Prince. That is, of
peace. Is. 9: 6; Acts, 3: 15; and
chap. 1: 5.

Which standeth for the children of
thy people. To contend for them, as
their counsellor, and to defend them
as their king.

And there shall be a time of trouble.
Of great tribulation; such as wars
and rumors of wars, nation rising
against nation, and kingdom against
kingdom, and earthquakes in diffe-
rent places; also pestilence, and fa-
mine, and a great persecution shall
be raised against the people of the
Most High.

Such as there never was since there
was a nation, even to that time.
That is, the tribulation shall be great-
er then than ever it was before, viz.
the destruction of Jerusalem. It is
very remarkable that our Lord quoted
these very words from Daniel, and
gels fought against the dragon; and the dragon fought and his angels,

applies them particularly to the calamities that took place before that city was destroyed. "For then shall be great tribulation, such as was not since the beginning of the world to this time"—and then our Savior adds, "no, nor ever shall be." See Matt. 24:21. And our Lord quoted another passage from Daniel before this, to show that the prophet had reference to the destruction of Jerusalem. He says, "when ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee unto the mountains," &c.

When ye therefore see the abomination. That is, the Roman army; they were abominable to both Jews and Christians, because of their idolatry and superstition; they carried their ensigns at the head of every legion, and sacrificed to them, as their gods, and even worse hipped them, as such.

Of desolation. That is, the nation that made the world desolate, and that was to desolate Jerusalem, and to make Judea like a wilderness.

Spoken of by Daniel the prophet. See chap. 9:27.

Stand in the holy place. This may mean either Judea, or the place where Titus pitched his camp; which place was considered holy, because so near to the holy city.

Whoso readeth let him understand. That is, the prophecies of Daniel, let him understand that these things refer to the destruction of Jerusalem, and not to Babylon.

Then let them which be in Judea flee into the mountains. Into the place St. John calls the wilderness. See verse 14. But the angel farther observes to Daniel, that at that time the people shall be delivered, every one that is found and written in the book, viz. of life.

And his angels. Ministers, civil and military. They carried out his edict, that is, to persecute and put to death all Jews and Christians. They fought with carnal weapons, but Christ and his people with spiritual. The latter were mighty to the pulling down of the strong holds of Satan. "They overcame him by the blood of the Lamb," v. 11. This undoubtedly refers to the persecution raised against the Christians by the Emperor Nero. This miserable tyrant, whom some of his own writers scruple not to call a beast in human shape, the very monster of mankind, set the city of Rome on fire, in the year of our Lord 65, and when he had seen the people so provoked at his wicked conduct, and that he was in danger of losing his life if the truth of the matter were found out, he wickedly and maliciously imputed the burning of the city to the Christians; this raised a most bloody persecution against them; they were treated with the most cruel deaths that could be inflicted on them; he had some of them sewed up in the skins of wild
8 And prevailed not; neither was their place found any more in heaven.

beasts, and then worried to death by dogs, and others he had dressed in shirts made stiff with wax, and fixed to axletrees in his own garden, and then set fire to them, that they might serve for torches; while some were crucified on crosses, and others beheaded, and some burnt alive at the stake; this persecution was general throughout the empire. This was the first general persecution raised against the Christians, and the one alluded to by our Lord in Matthew, 24 : 9, 10.

8 Prevailed not. They conquered and subdued all the nations of the earth, but could not bring christianity into subjection to idolatry. The Christians were sprinkled with the blood of the Paschal Lamb, and the destroying angel passed over them.*

Neither was their place found any more in heaven. The Church was now scattered into every quarter of the world by persecution. There was therefore no place where they could meet together for public worship. War in Judea, and persecution in the Roman Empire, scattered them into every part of the world. They obeyed our Lord's command in this respect:—When they persecute you in one city, flee into another.†

* He did not conquer them, or utterly destroy them, as he intended; there were a few had fallen to purge and purify others, and to make them stronger in the faith. See Dan. 11 : 33. Such a thing never was seen or heard of before in the world, as for a few innocent followers of Jesus, without sword or spear, or any other weapon of defence, to prevail over a nation that had conquered the world. But how did they do this? They overcame them by the blood of the Lamb. See verse 11. How true are the words of Moses, that one should chase a thousand, and two put ten thousand to flight. See Deut. 32 : 30.

† The emperor Nero was so much afraid of a rival in the government that if he heard of a few people assembling themselves together, even for amusement, he thought they were forming a conspiracy against him, and had them either destroyed or banished. This, no doubt, was the cause why the christians dare not assemble together for religious worship, for fear that Nero should have them put to death, as plotters against the government. But some may think that the war spoken of here had reference to the time when the devil and his angels had sinned and were cast out of heaven. But this cannot be, for the contest was on earth; see verse 9; and the victory was obtained by the blood of the Lamb, and we know that this was not shed until A. D. 33; and it was after this that the victory was gained. Again, it is said that these faithful followers of the Lamb loved not their lives unto the death. So that it cannot have reference to angelic spirits, for they cannot die; and not only so, but the effects that were immediately to follow the conquest were these: the kingdoms of this world were to become the kingdoms of our Lord and of his Christ. See verse 10. The contest began A. D. 65, and the victory was completed on the part of Christ and his church, A. D. 70.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole

his pillow, and he barely escaped losing his life. He is probably compared to a serpent because he was so long permitted to diffuse his poison upon the innocent followers of Christ, without being destroyed. But how true is the old proverb, that "wrath killeth the foolish man, and envy slayeth the silly one." It may well be said to be the rottenness of the bones: after he had reigned nearly fourteen years, and shamefully abused his power in the government, he committed the management of affairs to two vile wretches, Nymphidas and Tigillimus, his unworthy freedmen; and they afterwards laid a plot to destroy him. And when

9 And the great dragon was cast out. From the throne of the Caesars. The persecution of the Christians was the very first step which led to this, and his ministers who assisted in this cruel persecution were put out of office also by Vespasian.*

The old serpent, called the devil and satan. He was only called such, because a complete model of his father the devil. He was a deceiver, slanderer, &c. which is the very meaning of devil and satan. He is called the accuser of the brethren, and the deceiver of the world, v. 11.† He was called a serpent, as a nickname, from the story that when an infant, a serpent crept out from under

* It is very remarkable that the first conspiracy which was made against him was by Piso, a man of great power and integrity, and this for his cruelty to the christians, in punishing them for the burning of Rome, a crime which he had been guilty of himself; and though he was not destroyed by this conspiracy, yet it was the main cause of his losing the empire and putting an end to his life. See verse 16.

† We see from this that he was only called the devil, and that, in reality, he was not such. Mark the distinction between the dragon, who is called such in this verse, and the real devil himself in verse 12. And though the devil himself is called the dragon, and the old serpent, in chapter 20:3, yet there is a distinction. It is said in the last chapter and verse quoted, which is the devil and satan, that is in reality. And here it is said, which is called the devil and satan, but in reality is not. See chapter 2:10. But to make the matter more plain, and to show clearly that St. John did not mean the devil himself, the dragon in this verse is the same person that is called the dragon in verse 3, and there it is said that he had seven heads and ten horns; and these seven heads, according to chapter 17:10, are seven kings, who had received kingdoms, and who had been crowned kings. And the ten horns were ten kings who had received no kingdoms at this time, but had received power as kings one hour with the beast. So that the heads and horns here could not belong to satan, nor to his empire. This the reader will clearly see when I come to chapter 17. See chapter 16:14.
world: he was cast out into the earth, and his angels were cast out with him.

he saw that all his guards had deserted him, and that he was in danger of his life, for every door was shut against him, he fled into the suburbs of Rome, where he slew himself with a sword. And thus we see, that the justice of God pursued this vile wretch, who had shed so much innocent blood. See Isa. 27:1. But this is not the only reason why St. John calls him an old serpent; for another more plausible one may be given. Suetonius says that it was commonly reported that some assassins were employed by Messalina, Claudius's wife, to strangle him in taking his usual nap at noon, as the rival of Britannicus. This addition too, he observes, was made to the story, that they were frightened by a serpent that crept from under his pillow and ran away. Which tale was occasioned by the finding the skin of that animal in his bed by the bolster; which, by his mother's order, he wore for some time on his right arm, enclosed in a bracelet of gold, which at last, from an aversion to her memory, he laid aside. See Suet. in Nero, sect. 6. And not only this, but Agrippina, his mother, poisoned Claudius, Nero's step-father, which was the cause of his coming to the empire. So that, from these circumstances, it is not improbable that he was called the serpent, by the people of Rome, as a nickname, and the old serpent by St. John, because he wore the skin of this animal on his arm from youth to manhood.

The village of Phain, where he killed himself, was after his death nicknamed The city of the serpent, and this in derision of Nero. He was condemned by the Senate, and sentenced to be dragged naked through the streets of Rome, and whipped to death, and his body to be thrown down and dashed to pieces from the Tarpean rock. But to prevent this he killed himself. Here then was the end of the vile persecutor.

How uncertain, then, is human greatness and grandeur. The world is nothing but a bubble, which will soon burst. Haman is premier to-day, to-morrow is hanged on a gallows as a traitor to his king and queen. Mordecai is a beggar to-day, the next a prince of state. Nebuchadnezzar to-day is king of great Babylon and of the earth, to-morrow is a companion of the herd of the stall, and eating out of the same manger with them. "He ate grass with the oxen, until his body was wet with the dew of heaven, and his hair grown long and coarse like eagles' feathers, and his nails like birds' claws; and not till then did he remember that the Most High ruleth in the kingdom among men, and giveth it to whom he thinks proper." Dan. 4:33.

Napoleon is an emperor to-day, and when on the pinnacle of honor, his whole army cry out, "vive l'empereur—long live the emperor; to-morrow he is chained as a prisoner of state to a rock in the ocean—and now it is down with the emperor, and up with the king: "vive la roi—long live the king.

One moment Paul is a murderer,
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night.

but it is in the eye of a barbarian; the next moment he is a god. We see then that man is a mere creature of circumstances, actuated in every thing by prejudice or selfish motives. "He never looks beyond the smoke of his own chimney."

"Blessed is the man, therefore, who maketh the Lord his defence, and respecteth not the proud, nor such as turn aside to lies." Amen.

He was cast out into the earth. He was cast out of office, and out of the city of Rome.*

His angels. Senators, magistrates, ministers to foreign courts.†

10 Now is come. The time. Yea, the set time to favor Zion has come. The heathen shall now be given to Christ for his inheritance, and the uttermost parts of the earth to him for his possession. Our old פַּלְנָכָשָׁה, na chash, enemy, serpent, is deprived of his power; his fangs are taken out, and he cannot diffuse his poison again among the poor pious Christians. Glory to God in the highest, our redemption is now complete. King Jesus has put to flight the armies of the aliens, and we are victorious through the blood of the Lamb.

Salvation. A great and glorious victory over our last and greatest enemy. Zion has now travailed in birth for the salvation of the whole world. Her first-born is destroyed; therefore a nation shall be born to her in a day. The seed of Jacob will now go up and inherit the goodly land, and possess it for ever and ever.

Strength. Union is strength. The world will now be united with us, and one shall chase a thousand, and two put ten thousand to flight; the

* Some have supposed that this had reference to the time when the devil and his angels were cast out of heaven; but this cannot be St. John's meaning, for the devil and his angels were cast out of heaven before the world had an existence; and it was not into the earth they were cast, but into hell. So that, if by the earth here we understand the dry land, the world, or the people of the world, we must easily perceive that it could not have reference to the time when the devil and his angels were banished out of heaven.

† Josephus observes, that after Vespasian had arrived to the throne, in order to secure his success and establish his government, he distributed his offices and places on the foot of justice, and bestowed them on such as best deserved them and were best fitted for them. See Josephus, War, book 4, 11:1. This wise conduct, in a mere heathen, should be an example to all kings and rulers, viz. to do every thing without partiality and hypocrisy.
11 And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death.

Armies of the aliens will flee in every direction when no man pursueth. The saints of the Most High shall now take the kingdom and possess it for ever and ever. Amen and Amen. And let the people say, Amen.

The kingdom of our GOD. The Christian religion. This shall prevail all over the world. It shall be like the stone taken out of the mount,—rolling onward until all kindreds, and tongues, and nations shall submit to it.*

The power of his Christ. He will now be King of nations as well as that of saints. He will, blessed be God, have dominion from the rivers to the ends of the earth, and all shall know King Jesus from the least even unto the greatest.

For the accuser of our brethren. The deceiver, slanderer, liar, serpent, devil, and satan—the red dragon, the drunkard, gambler, glutton, murderer, is dethroned, and as he cannot now destroy the pious Christians, he will soon murder himself. This is the end of all impious monarchs who have ever persecuted Christ and his followers. Let men in power, and infidels in particular, beware how they touch the Lord and his anointed; for so surely as they do, God will punish them severely.

He accused them day and night. At all times, and under all circumstances, he vented his spleen upon the Christians. But he lived too fast to live ong; envy is the rottenness of the bones, and anger rests in the bosom of fools. He was consumed by the fire of hell which was raging in his own bosom.

11 They overcame him by the blood of the Lamb. The holiness and simplicity of their lives, and purity of their doctrines, proved to the world that they were unjustly put to death. "The blood of the martyrs was the seed of the Church."†

And the word of their testimony. The Gospel of our Lord Jesus Christ,

* The emperor Nero and the Jews were the two most bitter enemies the followers of Christ had to contend with. So that when the dragon had killed himself, and the Jews were destroyed, the church had ease, and were at full liberty to spread the glad tidings of salvation throughout the whole world.

† According to the doctrines of christianity, it was impossible for the followers of Christ to have set the city of Rome on fire, or even be guilty of the least act of injustice to their fellow men. But again, it may mean the testimony of Jesus, viz. that he was the Christ. It was for the want of this testimony that the Jews were destroyed by the Romans; and it was for having it that the christians were preserved.
12 Therefore rejoice ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.

which declares that there is no other name given among men, by which we can be saved, but the name of Jesus. This they affirmed in the midst of the fire and flames.

And they loved not their lives unto death. They were willing to suffer and die for the name of Jesus, and they did it faithfully, manfully and cheerfully. Can the boasting, miserable, cold-hearted, uncharitable infidel, produce an instance of thousands of martyrs dying at the stake for the truth of infidelity? They are afraid to die even a natural death, much more to die a martyr’s death. The Christians triumphed in the flames, and this through the blood of the Lamb.*

12 Rejoice ye heavens Ye holy, happy people. The Church of Christ every where.

Wo to the inhabitants of the earth. The Jews every where, in every part of the earth; your destruction is at hand.

And the sea. About the sea coast and on the lakes, and the inhabitants in these regions; for they shall not escape.

For the devil is come down to you. The real devil, the very diabolus himself, is now let loose from the bottomless pit, to utterly destroy. The enemy of God and man. The Jews sold themselves to him to work all manner of wickedness, and he came now to take his captives to himself and into Egypt, and sell them there for bondmen and bondwomen. He is the only slave-dealer we read of in the Bible. He is the Alpha and Omega of the vile traffic.

Having great wrath. He is come as a roaring lion, his mouth is open and ready to tear in pieces, and utterly destroy all whom he can lay hold upon.

He hath but a short time. That is twelve hundred and sixty days. Then he will be remanded to his prison, chained again, until the thousand years are expired, when he will be loosed again for a little season, to deceive Gog and Magog.

Having great wrath. Infuriated,

* Would to God the christians of the present age were, like them, regardless of their life so that they might but win Christ and obtain eternal life. But instead of being zealous for the spread of the gospel, and the salvation of poor perishing sinners, they are like wolves, biting and devouring each other, either privately or publicly, from the press. But men of this character know little or nothing about the mild spirit of Christ, for when he was reviled he reviled not again.
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a mad with wrath, like a roaring lion seeking whom he may devour; he will scatter, tear, and slay all before him.*

13 He persecuted the woman. That is in a private, not in a public way. He gave orders to Vespasian to declare war against the Christians as well as the Jews, to make no distinction between them. See verse 17, where John calls this persecution with the remnant of her seed. See chap. 11:7.

14 Two wings of a great eagle. They soared aloft on the wings of faith and love; faith on her part, love on Christ's part. The allusion is to Deut. 32:12, where wings mean his power and protection. With these he conducted the Israelites safe into the wilderness, from the power of Pharaoh, king of Egypt.

Fly into the wilderness. The mountains and desolate places in Judea, where she was perfectly safe from the power of the enemy.

Into the place. Which the Savior prepared for her before His death on the Cross. Matt. 24:16.

A time, one year; times, two years; and half a time, six months. The same as the twelve hundred and sixty days; chap. 11:6. We ask, on what authority then do some interpret this prophetically? We say, without any authority.

From the face of the serpent. From his power and influence where he could not see, nor hear from, nor have access to her.

15 He cast out of his mouth water as a flood. Abuse and slander. But this may mean persecution in a private way, as he could not do it publicly. He ordered his civil and military officers not to countenance Christianity; to punish the Christians as well as the Jews. But the Christians were like the Israelites in Egypt, the more they were oppressed and afflicted, the more they grew and prospered, until they became a great.

* Viz. when he saw that he was likely to be dethroned and killed for setting fire to the city of Rome, he persecuted the woman. Who that reads the former verse, and compares it with this, but must perceive that the devil in the former verse, and the dragon in the latter, are two distinct beings.
flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped 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 wroth with the woman, and

and mighty nation. How true is our Lord's saying, "the world will love its own"—but ye are not of the world, "therefore the world hateth you, because ye are not of the world.*

16 And the earth helped the woman. That is, the people of the earth, viz. of the Roman empire. They were now fully convinced that Nero himself had set the city of Rome on fire, and imputed the burning of it to the Christians. They, therefore, condemned the malicious and wicked emperor, and justified the poor innocent Christians; and finally the public sentiment became so strong in favor of them that the persecution ceased, and Nero lost the empire by it. Tacitus, though a vile enemy to Christ and his church, has given us a most excellent comment on this text. At length, (says he,) the cruelty of these proceedings (referring to the persecution raised against the Christians by Nero) filled every breast with compassion; humanity relented in favor of the Christians; the manners of that people, no doubt, were of a pernicious tendency, but it was very evident that they fell a sacrifice, not for the public good, but to glut the rage and cruelty of one man only," (the emperor Nero.) See vol. 2. page 294.

17 He went to make war with the remnant of her seed. In Jerusalem and Judea, Vespasian had orders from Nero to put the Christians to death as well as the Jews. Chap. 11:7. A prophecy, recollect, is made up of two parts, the present and the future. It is present in the mind of him who foretells the event, and future as to the fulfilment of it. If we keep this in mind, we shall not have much difficulty in understanding St. John's meaning.†

* That is, he threw the blame on the christians, instead of himself, and by this means had them persecuted throughout the empire. St. John, in the seventh verse, makes use of the words of Daniel, and calls the persecution war in heaven; and now he explains what the prophet meant by war in heaven, namely, a great persecution against the church of Christ.

† Her seed has reference to her child spoken of in verse 5; and as John has mentioned
went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

but one child, it necessarily follows that he had reference to either our Savior, or else to her children in general; and as there was part of her seed destroyed, and part of them saved, as is expressed above, it follows of course that by the man-child the woman brought forth, we are to understand her children in general. And again, if her child or children were caught up unto God, literally, it would have been impossible for him or them to have been destroyed by the dragon.

CHAPTER XIII.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten

1 And I stood on the sand of the sea. As the sea, among the Rabbins, means hostile armies and nations, standing here on the sand of the sea may mean standing in Rome, or within sight of the camp and hostile army, which were prepared to march into Judea. Here, no doubt, he saw the beast personally, and his two sons, Titus and Domitian. See introduction, where this subject is referred to.

A beast. The same beast alluded to in chapter 11:7.

Rise up out of the sea. That is, out of the Roman empire, or the Roman army. He rose gradually, step by step, from a poor private soldier in the ranks, to be commander-in-chief of the whole army, and from there to the throne of the Caesars. He was, like Napoleon Bonaparte, raised from the lower ranks of life to be an emperor. The sea, among the Rabbins, means nations, kingdoms, empires, armies, multitudes of people. Hence, nations are compared to seas, and Is-
horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

rael to the sand of the sea shore, because innumerable. Yalkot Simeone, fol. 44:4. See chap. 17:15.†

Having seven heads and ten horns. Having the same power and authority as the dragon, and the very same princes at his command to carry on the war. The heads here mean the same as in chap. 12:3. This demonstrates that he was the successor of the great red dragon. John includes the beast himself as one of the heads, because an emperor in anticipation; the time of his coronation was at hand. He knew well, from the prophesy of Daniel, that he would be emperor in Nero's place.

Ten crowns. They were constituted, appointed kings, princes, and governors, but were not in possession of their provinces or kingdoms yet, but would be very soon; they were crowned prospectively.‡

On his heads the names of blasphemy. They were called gods, and worshipped as such. This distinction and honor all the Roman emperors sought after. It is the highest degree of blasphemy for a creature to assume the name of God, and be worshipped as such, that is, feared, honored, obeyed, served, worshipped as God. See chap 14:9, and note below.‡ Surely these heads must be heathens, and not Christians.

A leopard. Fierce, cruel, artful,

* The sea here, and the bottomless pit in chap. 9:2, mean the same thing, and have reference to the Roman army. And the beast rising up out of the sea, and ascending up out of the bottomless pit, are synonymous terms.

† The only distinction between the heads and the horns in the former chapter and this, is that the seven heads are said to have had seven crowns, and the ten horns are represented as not being crowned as yet; and here the ten horns are said to have ten crowns. So that if the latter be the same as the former, they must have been crowned after Vespasian had arrived to the throne. As I have before observed that a king, among the Jews, meant no more than a general of the army, or else a governor of a particular province, I shall avoid saying any more on this subject at the present.

‡ Each of these heads had assumed the blasphemous title of God, and wished to be worshipped as such. The word is used in a more limited sense in this book than it is with us. In chapter 2:9 it is said, "I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." Here we see that it was blasphemy for a person to assume the name of a Jew when, in a spiritual sense, he was not a Jew. So it was with each of these rulers; they assumed the title of God, when devils in disposition. In the reign of Caius Caligula, about the year of our Lord 40, he ordered a temple to be built and dedicated to his own divinity, in which his statue of gold was placed, and every day dressed in robes similar to those which he himself wore: it was worshipped

22
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

swift, subtle, bloodthirsty; and his garments all spotted and stained with the blood of the saints. "Where the carcass is there will the eagles be gathered together also." See Dan. 7:6; Isaiah, 11:6; Jer. 5:6; Heb. 1:8. This is a title given to none by the Rabbins but great generals and warriors of the Gentile nation.

2 His feet as the feet of a bear. Firm, fixed, resolute; determined to conquer or die in the conflict. His feet seem to mean his soldiers, who were men of great courage, zeal, and firmness.

His mouth as the mouth of a lion. His spirit was commanding, powerful, eloquent, furious, full of wrath and venom, and was the mouth-piece of Nero, who is called a lion. The dragon gave the beast unlimited power and authority to destroy all the Jews and all the Christians in Judæa and Jerusalem; and finally had to resign his seat to him in the empire, that is, three years hence. See Dan. 8:24.

by crowds of adorers, and his priests were numerous, and the sacrifices made to him the most exquisite and delicious. See Goldsmith's History of Rome, p. 200. And we need not think strange of this, for the entire religion of the Roman camp consisted in worshiping their ensigns and sacrificing to them, and even preferring them above all other gods. Compare Acts, 12:22, 23, with this verse. From this we see that it is blasphemy, in the sight of God, for a creature to assume the name of his Creator. And we know, that the pope has assumed the name of God, and professes to be infallible, and scruples not to be styled our lord, god, the pope, another god upon earth, king of kings, and lord of lords, his divine majesty, the virtuous god—a man in his see of Rome, whose power is greater than all created power, extending itself to things celestial, terrestrial, and infernal. See Faber on the prophecies. And there are others who detest the pope, and ridicule him for assuming such titles, and yet they are but one step behind him themselves, for they assume the title of arch-bishop, the lord bishop of, and scruple not to be styled my lord, and his lordship the bishop of. These are titles that belong to the Ruler of the universe, and not to a sinful, and corrupt worm of the earth. And if it was blasphemy for a Jew to call himself such when in reality he was not, it must be equally such for a man to assume the name of a lord, or a bishop, when in reality he is neither. "But though there are many who are called gods and lords, yet with us there is but one God, and one Lord, even Jesus Christ the Righteous." See 1 Cor. 8:5, 6. And not only so, but any person who assumes even the title of minister of the gospel, when he has never been called by the Holy Spirit to this office, comes under this head.

* There was no general in the whole Roman empire whom Nero thought better calca-
3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

3 One of his heads wounded. One of the dragon’s seven heads, (emperors,) that is, Vespasian himself; he is included by John as one of the heads, chapter 12:3, and verse 12 of this chapter. The general was severely wounded at the siege of Jotapata, and a report went through the army that he was killed. He recovered from his wound, however, but lost a good deal of blood by it. See v. 12.*

All the world. The whole Roman empire were anxious to hear of his health, as well as the progress of the war. There certainly was not a more popular man in the whole empire.

4 And they. The Roman army and people of the empire, except the Christians, who were an obstinate, unyielding set of men: the heathen emperor did not know what to do with them, so he concluded in the end it was best to let them alone. The Christians were by the Romans denominated “superstitious, the haters of mankind.”

Worshipped the dragon. That is, they highly commended him, spoke well of him, and worshipped him, sacrificed to his image as a mark of respect. They done this because he placed Vespasian at the head of the army. Here then are two emperors

lated to take the command of the army, and to carry on the war, than Vespasian; for he was growing an old man already in the camp; and as he had been exercised in war from his youth up, he must have been a general of more experience than any other in the empire, and of course better able to bear the burden of so mighty a war as that with the Jews. See Josephus, War, book 3, 1. See chap. 9:11, and 11:7.

* At the siege and taking of Jotapata, a certain Jew shot a dart at Vespasian, and wounded him in the foot. This caused the greatest disorder among the Romans, for when those who stood near him saw his blood, they were greatly alarmed, and a report went abroad throughout the army that the general was dangerously wounded, while the greatest part of the army left the siege, and came running together with surprise to see their general, and some were afraid that the wound would terminate in his death. Also Titus, his son, out of the concern he had for his father, came to see him, and was in very great agony to find his father in such distress, for his wound was dangerous. Josephus.
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

living at the same time, and both worshipped alike, and surely these could not be popes.

They worshipped the beast. They feared, reverenced, admired, and extolled him as the greatest general in the world, which no nation could conquer; and also sacrificed oxen and sheep to him as a god.

5 There was given unto him a mouth. Great power and authority to enact civil and military laws and regulations for the government of his army, and those nations which he brought into subjection to the empire.*

And power was given unto him to continue forty and two months. That

* This is the person spoken of by Daniel under the character of the little horn. See chap. 7:7. "After this," says he, "I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

After this.—That is, after he had seen the vision of the other three kingdoms spoken of under the emblem of a lion, a bear, and a leopard, (see verses 4, 5, 6,) namely, the kingdoms of Media, Persia, and Greece. See chap. 8:20, 21.

In the night-vision.—In his dream. See verse 1.

And behold a fourth beast.—That is, the fourth kingdom on the earth, namely, the Roman empire; or it may mean Vespasian. This is sufficiently plain from the 23d verse; for this kingdom was to devour the whole earth, and to tread it down, and to brake it in pieces; and we know that this has been the case with Rome, for her dominion extended throughout the world.

Dreadful.—To their enemies.

And terrible.—To tear in pieces, and to devour every nation that opposed them.

And strong exceedingly.—Because of its wealth and vast number of inhabitants and soldiers.

And it had great iron teeth.—This may have reference to the power of their arms.

It devoured.—Their enemies, and this by the force of arms, the zeal and courage of their soldiers.

And brake in pieces.—Subdued and conquered every nation that opposed them. But this may allude to the power and force of their battering rams, which broke down the thickest walls and strongest houses that came before them. Ezekiel had previously predicted that the Romans would destroy the walls of Jerusalem with their battering rams. See Ezekiel, 4:2.

And stamped the residue with the feet of it.—The feet refer to the soldiers; and the
6 And he opened his mouth in blasphemy against God,

is, three years and a half. This may be the time fixed by God himself, or by the government, to finish the war. But surely it cannot mean that he should continue the war 1260 years. This would be impossible. Therefore John's twelve hundred and sixty days must be interpreted literally, and not prophetically. The Jewish month was but 30 days, and the year 300 days.

He opened his mouth in blasphemy residue, to the remainder part of their enemies, which were not yet conquered by them, and must undoubtedly mean the Jews.

And it was diverse from all the beasts that were before it.—The laws, customs, and dispositions of the people of this empire, as well as the general himself, shall be different from that of the other three kingdoms which were before it.

And it had ten horns.—At the time when the transgressors had come to the full, (see chap. 8:23,) namely, the Jews, when the measure of their iniquity had come to the full, then the ten horns were to rise out of the Roman empire. See chap. 17:12.

I beheld till the beast was slain.—By death. An inward complaint had seized Vespasian at Campania, which, from the beginning, he declared would prove fatal; and seeing his dissolution drawing near, as he was just going to expire, he cried out that an emperor ought to die standing, and raising himself upon his feet, he died in the hands of those that supported him. See Prov. 7:26; Hos. 6:5; Ezek. 37:9.

And his body destroyed.—This no doubt refers to the manner in which the Romans mangled dead bodies before they burnt them on the pile.

And given to the burning flame.—To be consumed to ashes, and the ashes carefully preserved. This was done through respect, for the Romans considered it an honorable thing to burn their dead, and dishonorable to bury them. Tacitus reflects on the Jews for this; and says the Jews have derived their custom of burying, instead of burning their dead, from the Egyptians; they have also the same care of the dead with them. See his history of the Jews, book 5, chap. 5. After Christianity became the established religion of the empire, the custom of burning dead bodies ceased, and from that time to this they have continued to bury their dead. This, therefore, could not have reference to the pope, or to any beast belonging to the empire from that time to the present. See chap. 20:10.

Verse 2. "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 a man, and a mouth speaking great things."

And behold there came up among them another little horn.—That is, Vespasian coming up among them signifies that he was gradually ascending, step by step, from one degree of honor to another, till at length he arrived to the throne. But the reason why Daniel calls him the little horn is this, because of the meanness of his birth; he was little in comparison to the rest of the horns in this respect. His grandfather had been a pri-
to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the

against God. He declared himself a God, and Christ to be no God. He treated Him with contempt and ridicule, and charged him with being "a malefactor who was hanged on a tree by his own nation." Hence, He shall predict wonderful things against the God of Elohim. That is, King Jesus, the Messiah. He predicted the downfall of his kingdom, as well as that of Israel. But the Christians were too mighty for him. They took the kingdom away from the beast. Dan. 11:39.

His tabernacle. The holy apostles and ministers of Christ.

And them that dwell in heaven. The followers of Christ, who are members of his church militant, and heirs of the church triumphant.

7 And he had power to make war with the saints. With the Christians. The war was waged against them as well as the Jews. But Titus could not bring his army into the mountains and wilderness of Judea, to seize the Christians, as he did the Jews at Jerusalem. *

To overcome them. That is, a few

vate soldier, and his father a petty officer in the revenue. See Gibbon's History of Rome.

Before whom, &c.—In his time, and to open the way for himself to arrive at the throne.

There were three of the first horns plucked up by the roots.—That is, they were de-throned and subdued. The three horns mean Galba, Otho, and Vitellius, who had all obtained the crown, but the whole of them did not maintain it much more than one year. But let us remember that Daniel has said that these ten horns all belonged to the one kingdom.

And behold, in this horn were eyes like the eyes of a man.—That is, he was a person of deep penetration in the affairs of war; experience had taught him this. For the remainder of this verse see verse 16 of this chapter.

* And Arthur Murphy observes, in his notes on the persecution raised against the Christians by Nero, that when the Jews were ordered by Claudius to depart from Rome, all of that nation who professed themselves followers of Christ were, without distinction, included in the number; but the edict of the emperor was not pointed against the Christians. See Acts, 18:2. So that, as the dragon could not persecute the church of Christ in general, he took a particular method to destroy those of her children who were born Jews; but, thanks be to God, he did not prevail; all his designs were frustrated, and the innocent followers of Christ came off more than conquerors through him who loved them and gave himself for them.
saints and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

of the old and feeble, who could not escape very readily from Judea and Jerusalem in the siege of it. See Dan. 11:33. But this may refer to the persecution under Nero.*

And power was given him over all kindreds. That is, he had now dominion or civil power over the Jews. Kindreds invariably refer to the Jewish tribes.

And tongues. Foreigners of every nation.

And nations. The Medes, Persians, Greeks, and the whole Roman empire, which extended into every part of the world. The pope has never had either civil or religious dominion over the whole world. The Jews, Turks, Mahomedans, Chinese, Hindostanese, have never put themselves under the wings of the See of Rome. They are the same yesterday, to-day, and for ever. And though the Roman Catholics are scattered into every part of the world, yet the pope never had spiritual dominion over every part of it.

8 All that dwell on the earth shall worship him. Shall fear, reverence, obey and serve him, and swear allegiance to him, except Christians, who are invincible. One shall chase a thousand heathen, and two put ten thousand to flight, without powder or ball, sword or pistol; and this with the rams’ horns of faith and prayer. Christians would rather die than deny their Lord and Master, and sacrifice to a dumb idol.†

The Lamb slain from the foundation of the world. The moment Adam sinned, Christ suffered prospectively. He then offered his life a ransom for all, to be testified in due time. He died, the innocent for the guilty, to bring us to God. His blood was then shed in the shadow, but afterwards in substance, on Mount Calvary.

* This does not mean that he should subdue them by the power of his arms, but merely that he should wear out some of the saints of the Most High through fatigue and hunger. See Dan. 7:25.

† They shall be compelled to honor him, and to pay their addresses to him in as humiliating a manner as they would to the King of kings and Lord of lords. Moses had foretold the Jews long before this that this should be the case if they did not obey the Lord their God. Deut. 28:64. The Christians, when asked to swear by the genius of Caesar, and sacrifice to the gods, refused to do it, preferring to suffer the most cruel death that could be inflicted, rather than deny their King and their Redeemer, and be guilty of idolatry.
10 He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the

Without the shedding of this there could be no remission of sins. It is this blood alone, and not water baptism, "which cleanseth from all sin."

10 He that leadeth into captivity. The wicked Jews who led Christ and all his followers in every age of the world, into prison, bondage, and death, shall now be taken captives by the Roman army, and sold as slaves for life, without the most distant hope of redemption. Moses and Aaron cannot redeem them, and He that made them will not have pity on them. See chap. 6:16; Deut. 28:68; Jeremiah, 34:11.

He that killeth with the sword, must be killed with the sword. The Jews brought an unjust charge against Christ of being an enemy of the government, and now Rome has discovered that the Jews themselves are the most inveterate enemies of the government; for they had revolted and taken up arms against it. They drew the sword, and finally perished by it—were cut off by war and bloodshed.

Here is the faith of the saints. They had strong confidence in God, that as they had kept his commandments, and walked in his ordinances blameless, he would, according to his promise, deliver them from the hands of all their enemies; and he finally did do it. Hence captivity came on the Jews, because of idolatry, murder, and lasciviousness. Pirke Alot, ch. 5, sec. 9. They worshipped and served the creature more than they served the Creator, (Christ,) who is God over all, and blessed for ever. And he sold them into Egypt, where they had to worship wood and stone, the gods of the heathen, which they nor their fathers never knew. They murdered their Messiah, shed his innocent blood in Jerusalem, and God caused the blood of the whole nation to be shed as a just retaliation. It ran down the streets of the city like a mighty torrent, until the fire of the houses was quenched by it. They were guilty of whoredom, adultery, fornication, and all manner of lasciviousness, and they were burnt alive, as a just punishment.

11 Another beast. That is Titus, Vespasian's son. Beasts in general mean heathen kings and emperors.

Coming up out of the earth. Rising gradually, step by step, out of the Roman empire; creeping up slowly into power like his father, until he became general of the army, and finally emperor of Rome. But the earth may mean Judea. It was here (by his victories) he raised himself to honor.

Two horns. This may mean himself and his brother Domitian, who
earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire

were both kings prospectively, or it may mean his two generals, aid-de-camps in the war.*

Like a lamb. Mild, conciliating, they were desirous of ending the war, if possible, without shedding human blood. "He (Titus) was mild in peace, powerful in war."—Suetonius.

He spake as a dragon. With great power and authority, as much so as the emperor himself.

12 He exerciseth all the power of the first beast. That is, he took the place of his father in the army, and the father took the place of Nero in the empire, so that he had now unlimited power to carry on the war in Judea.

And he causeth the earth. The whole Roman empire, to worship, serve, honor, and obey his father, and even sacrifice to him as a god.

Whose deadly wound was healed. See v. 3. This shows that the beast that was wounded is the same one named in the 2d verse.

13 And he doeth great wonders. Great military exploits. His father trained him in military tactics from his youth. But the wonders here may be pretended miracles, for which his father was so famous. His father and himself tried to imitate all Christ's miracles, because so highly applauded throughout the empire. His object was to ridicule Christ, and bring his religion into disrepute. He was well versed in the art of magic. His grand-son, the pope, understands this well also.†

* Who these two horns were is not easy to determine; but they were either two governors, or else two generals of the army, who were in authority under him; and no doubt Tiberias Alexander, who had been formerly governor of Alexandria, was one of the horns. This man was a general of the army under Titus; and Josephus observes that he also followed Titus as a counsellor, and was very useful to him in this war, both by his age and skill in such affairs. See War, book 5, 1:6. Very probable Titus is considered as one of the horns himself; or it is not improbable that John, by the other horn, meant Agrippa. See Acts, 26:28.

† The first wonderful work that he determined to accomplish was to raise a wall round about the city of Jerusalem, which was completed in three days. And this wall, as Jo-
come down from heaven on the earth in the sight of men.

This is the very person called by St. Paul the man of sin, or the vile man. Arab, rasa. The slanderer, i.e. of our Savior. Daniel calls him the son of the king of the north. Chap. 11:11. Hence, with the rod of his mouth, and breath of his (Messiah's) lips, he shall consume רזא the vile or wicked man. See Isaiah, 11:4. The Targum on this passage is perfectly clear and explicit. The "wicked Armilius, the tenth emperor of Rome." Titus Vespasian, beyond doubt, who was such.

The Rabbins invariably call him Titus ra-sha, the vile, wicked Titus. St. Paul calls him the same. The wicked, whom the Lord shall subdue by the brightness of his coming, 2 Thes. 2:8. He was called such, because an idolater and enemy of God and his people—the destroyer of his temple and the holy city. St. Paul quotes the very words of Da-

sephus observes, was thirty-nine furlongs in length, and was strengthened with thirteen forts, at proper distances from each other. See Josephus, War, book 5, 12. And the next work was to batter down the three walls which nearly surrounded the whole city. He began by battering down the first, which, after much fatigue and danger, he accomplished; and five days after the commencement of the siege he broke through the second wall, and then made preparations for battering down the third wall, which he effected, but not without great labor, for he had to raise several batteries for the engines, which were no sooner built than thrown down by the Jews; till at length he resolved to raise banks round about the new city. After which he made himself master of the whole, and then completed the victory on the part of the Romans. Dr. Lardner remarks, that Titus, by his father's directions and counsels, had subdued the Jewish nation and destroyed Jerusalem, which had never been destroyed by any generals, kings, or people, before.

Tacitus, speaking of Vespasian, says, "that a certain man of the vulgar sort, at Alexandria, well known because of the loss of his sight, kneeled down by him, and groaned and begged of him the cure of his blindness, by the adumption of Serapis, the god that that nation worshipped; he also desired that the emperor would be pleased to put some of his spittle upon the balls of his eyes. The emperor complied with his request, and it is said he cured the man of his blindness. Another man in the same place, who was lame of his hand, prayed him, as by the same god's suggestion, to trode upon him with his foot. Vespasian at first began to laugh at him, but afterward tread upon his foot, and it is said he cured the man. See Tacitus, vol. 3, p. 10. And though there are many who affirm this to be true, yet if there were double the number, I should not credit them. Suetonius observes, that Vespasian returned to Rome with the advantage of a mighty fame for the miraculous cures he had wrought. But opening his mouth in blasphemy against God may mean that he spake blasphemously against our Savior, for Daniel said that he should speak words against the Most High. See chap. 7:25. Some have endeavored to prove that the beast here has reference to the pope; but they are mistaken, for it never was designed to represent the pope; and though he is bad enough,
14 And deceiveth them that dwell on the earth by

and takes too much upon him, yet we ought not to make him out worse than he really is. That he professes to be endowed with supernatural power, to work miracles, is evident; but that he never has attempted a miracle in his own name, is equally evident, but in the name of the Father, the Son, and the Holy Ghost. And our Savior has said that "he that doeth a miracle in my name, cannot speak lightly, blasphemously, of me." See Mark, 9:3, 9. But Vespasian, if he did a miracle, it was in his own name, and not in the name of our Savior; and of course the glory was ascribed to him, and not to Jesus Christ. But I am inclined to think, if he attempted it, it was with an intention to lessen the glory of Christ, and make him more contemptible in the eyes of the world. But we never have heard that the emperor raised the dead to life, caused the deaf to hear, and the dumb to speak; neither did he ever cast out devils, nor cleanse lepers. But Daniel puts the matter beyond dispute, and shows clearly that the beast was a heathen, and not the pope, for he says, "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." See chap. 7:11; 20:10.

* He professed to be endowed with supernatural power to consume the Jews. By fire here we are to understand the wrath of God. Luke, 9:54. That he was assisted by God himself, to conquer and utterly destroy the Jews, no person of reason will deny. Take the words of Titus here, in the speech he made to his soldiers after he had battered down the first wall of the city: "As to our misfortunes," says he, "they have been owing to the madness of the Jews, while their sufferings have been owing to your valor and to the assistance God hath afforded you; for as to the seditions they have been in, and the famine they are under, and the siege they now endure, and the fall of their walls, without our engines—what can they all be but demonstrations of God's anger against them, and of his assistance afforded us." See Josephus, War, book 6, 1:5. Before they went to war with the Romans, the eastern gate of the temple, which had been with great difficulty shut by twenty men, was seen to open of its own accord about the sixth hour of the night. This gate was made of solid brass, and very heavy; it rested on a basis armed
the means of those miracles which he had power to do

the earth. The more ignorant, the more superstitious the people will be, and the more credulous and easy to be imposed on. This is the reason why papal Rome has managed to keep her people together so long. She keeps them in profound ignorance in order to impose on their credulity, viz. by false miracles, and false doc-

trines, and pompous appearances. But she never has wrought a true miracle, and never will while the world lasts; because she has not the miracle-working power, even in the conversion of sinners. The glory has departed 1000 years since, and she now glories in the shame of her nakedness.*

with iron, and had bolts fastened very deep in the floor, and the floor in the place where the bolts went down was one entire stone. This denoted, as some of themselves allowed, that their security was gone, and that God, by his mighty power, had opened their gate to let their enemies in. This nation was the greatest enemy the Christians had to combat with. It was by their means, and through their influence, that they were so much persecuted; so that our Savior, by his mighty power, permitted them to proceed no farther.

* The many powerful victories he had gained, and the many dangers he had passed through unhurt, made his soldiers think him a god, and not man. And not only this, but he made his soldiers believe that all who died in the field of battle would be happy. While, on the other hand, all who died a natural death must be miserable. Take his own words here. He says, what man of virtue is there who does not know, that those souls which are severed from their fleshly bodies in battle, by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars— that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards. While upon those souls that wear away in, and with, their distempered bodies, comes a subterraneous night, to dissolve them to nothing, and a deep oblivion to take away all the remembrance of them, and this, notwithstanding they may be clean from all the spots and defilements of this world. There can be no doubt that this is the very person St. Paul calls the man of sin, in 2 Thess. chap. 2:3. A few remarks on this important chapter will not be amiss.

Verse 1.—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him."

Now we beseech you, brethren.—We exhort you, brethren, or earnestly intreat you."

By the coming of our Lord Jesus Christ.—That is, to judge the Jews at the present. This epistle of Paul to the Thessalonians is allowed to have been written before Jerusalem was destroyed; and from what is said in verses 11, 12, of this chapter, it is beyond doubt, that the coming of Christ here had reference to his coming to judge the Jews at the present, and not the world in general at the last day. The Rabbins say the Messiah will appear three times in the world:—1. To save the world; 2. To destroy Jerusalem; and 3. To destroy the world in general.
in the sight of the beast; saying to them that dwell

Those miracles which he had power to do in presence of the beast. He had every thing necessary to carry on the war, and to make himself victorious wherever he went.

Should make an image to the beast. In order to have it placed among the gods, and constitute his father a Roman deity. This was considered a mark of the highest respect, an ho-

And by our gathering together unto him.—This may mean the gathering some of the twelve apostles themselves to Christ, after their dissolution; or it may mean the gathering together of the church to Christ himself, in order to be protected from the power of the Roman army. He bore them up on eagles' wings, till he carried them into the wilderness, where he protected them from the power of the destroyer.

Verse 2.—"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

That ye be not soon shaken in mind.—That is, that your faith, hope, and confidence in God, be not destroyed, neither by deceivers, nor by the heavy calamities which are now coming on the world.

Or be troubled.—With fear, lest that you should be destroyed as well as the Jews.

Neither by spirit.—This may mean their sorrow of heart, lest what is expressed above should come upon them; or it may have reference to the inward teachings of the Holy Spirit, testifying to them that the Jewish world was now coming to an end.

Nor by word.—This may mean the ministry of the word, or it may mean private conversation.

Nor by letter as from us.—He earnestly intreats them not to be troubled nor affrighted from any of these sources, viz. from any revelation which should hereafter be made to them by the Spirit of God, nor from any alarm they should receive from the preaching of the gospel, nor from any private letters that they should hereafter receive from the apostles, nor even from this present epistle.

As that the day of Christ is at hand.—That is, the day in which he has promised to judge the Jews in righteousness, and to execute his severe wrath on them for their wickedness. See Matt. 24: 3. If we suppose that by the day of Christ here is meant the general judgment, we must believe that St. Paul labored under a great mistake; for, at hand means immediately; and of course it could not have reference to a period as far distant as two thousand years. Neither could it have reference to the day of popish apostasy, for this, in no sense, could be called the day of Christ, for he did not come then to destroy popery. And I would ask what effect could popery have upon the present church of the Thessalonians; for it was not known in the world until seven hundred years hence, and this when the present church was in glory. But what are we to understand by our gathering together unto him, (Christ,) as is expressed in the first verse? Certainly it must mean either the apostles, or else the church of the Thessalonians; and we cannot
on the earth, that they should make an image to the

nor which could be conferred on none foreign prince or potentate, but only
but on kings and conquerors. This favor could not be granted to even a I have now before me a Roman

suppose that this was the time when the apostles or they were gathered home to Christ.

Verse 3.—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

_Let no man deceive you by any means._—This is a quotation from Matt. 24:4. And our Lord in the fifth verse told his disciples in what manner they were most likely to be deceived, that is, by false Christs, or men who would come in his name, saying, I am Christ. And he said, that if it were possible, they would deceive the very elect, that is, the church, for all others are the non-elect. The church was in more danger of being deceived by false Christs and false prophets than by any other means. And we know that there never were so many false prophets and false Christs as a short time before the destruction of Jerusalem.

_For that day shall not come._—The day of his severe wrath; it shall not come upon you, for ye are all the children of light. See 1 Thes. 5:5.

Except there come a falling away first.—That is, on your part. You shall not be destroyed unless you first be deceived by false Christs or false prophets; and by this means your faith be overturned, your confidence in God lost, and your hope in Christ destroyed.

And that man of sin be revealed.—That is, Titus, the general of the Roman army. So that except they had fallen away, and he had appeared in Judea, there was no possibility of their perishing. From this and the above expression, we may easily perceive that he was the minister of divine wrath, to execute the vengeance of God on backsliding Israel, and backsliding Christians. But why is he called the man of sin? St. Paul explains this himself, and this in the following manner:

1. He was the son of perdition, or of the destroyer.
2. He opposed and exalted himself above God.
3. He suffered himself to be worshipped as God.
4. He sat in the Jewish temple of God, where he ought not to set.
5. His coming was after the working of satan.
6. He has to come with all deceivableness of unrighteousness in them that perish, viz. the Jewish nation.

Verse 4.—"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

_Who opposeth and exalteth himself above all that is called God._—Whether the apostle means his opposition to the gospel during the Jewish war, or his opposition to God, or
beast, which had the wound by a sword, and did live.

medal of Vespasian, struck off by his son Titus shortly after his father became emperor. The head is large, the forehead projecting, the mouth small, the eye sharp, penetrating; the countenance open, candid, fixed, firm, inflexible. The whole indicating a person of deep thought, quick penetration, strong resolution or determination to carry out his plans. A

his being opposed to the Jews, is not easy to determine; but it was undoubtedly the cause of his exaltation. So that I am inclined to think it has reference to his opposition to the Jews. The wonderful works which he accomplished in the siege and taking of Jerusalem was the cause of his being so highly honored, and such high titles conferred on him, which titles ought to be conferred on God alone, and not upon a sinful worm of the earth. But he undoubtedly must have been an opposer of the work of God, according to the character given of him by the apostle in this chapter.

Or that is worshipped.—That is, as God, or that is honored or adored as such.

So that he, as God, sitteth in the temple of God.—The temple here must be understood either literally or spiritually, i. e. the temple of Jerusalem, or else the church of Christ. The apostle Paul says to the Corinthians, ye are the temple of God. And again, ye are Christ’s, and Christ is God’s, and your body is the temple of the Holy Ghost. See 1 Cor. 6:19; chapter 11:1 of this book, and the reference there.

Therefore the temple of God, spiritually, means the church of Christ, not an apostate church, for this is the church of the devil; but a congregation of believers, among whom Christ himself dwells, and in whose hearts he rules and reigns as the Lord God of every motion. Therefore, where he rules and reigns in the hearts of any particular congregation, they are his church, and the pope cannot have any pre-eminence over that congregation, neither will they worship him, nor suffer him to have a seat among them.

But if we understand the temple literally, then the man of sin must have sat in the temple of God at Jerusalem. See Luke, 1:9. And he must have been worshipped there as God himself; and this was undoubtedly the case. Take the words of Josephus here: And now, says he, the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against the eastern gate, and there did they offer sacrifices to them, and there did they make Titus imperator, with the greatest acclamations of joy. See War, book 6, 6.

Showing himself that he is God.—By sitting in the temple of God, and being worshipped there as God, and having divine honor conferred upon him, which was due to God alone, and not to man, for the Almighty was the conqueror, and not Titus.

Verse 6.—“And now ye know what withholdeth, that he might be revealed in his time.”

And now ye know what withholdeth.—That is, you know the cause why he is kept back, because the measure of their iniquity is not yet full; this he had explained to them
15 And he had power to give life unto 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 killed.

gentleman present observed to me, why, sir, he is the very image of Dean Swift. And probably he was just such another genius as the Dean.

15 Had power to give life to the image of the beast. That is, he was authorized by law to give existence to it, place it among the other deities, and cause it to be worshipped, adored, reverenced.

Should speak. By public proclamation.*

As many as should not worship the image of the beast. That is, bow down, worship, serve, obey, fear, reverence, swear by, and sacrifice to it literally.

Should be killed. As dishonoring the emperor and his idol. Daniel, Shadrach, Meshach, and Abednego, would not do it. Christ and his million of disciples would not do it; and the emperor dare not put them to death for refusing it. The most influential men in the empire had now become favorable, and many of them converted to Christianity. And as Nero lost the empire because of his unjust persecution of the Christians, Vespasian was rather afraid to venture a second game of this kind; for it might prove a losing one to him.†

in his former epistle. See chap. 2:16. God as yet had not sent them a strong delusion to believe a lie, that they all might be damned who believed not the truth, (that Jesus is the Christ,) but had pleasure in unrighteousness. So now the reader has had some light on the man of sin, and to proceed any farther with this chapter is unnecessary.

* There were many superstitious notions among the heathens respecting their gods. They thought they could hear, speak, protect, and communicate with those who consulted them. See verse 6. But the image of the beast speaking may mean that the law should compel the whole Roman empire to worship the image of the emperor. There is a very near connection between this verse and Daniel 3:1-4.

† A Christian could not be compelled to worship a graven image, nor sacrifice to any other God but the living and true God. Some are of the opinion that the beast spoken of in the first verse is the pope, and the beast spoken of in the eleventh verse one of his successors. But this cannot be, for the image of the beast was a likeness or representation of the beast himself, and not that of another. An image was made and sacrificed to in honor of almost all the emperors, and this while living; but sometimes it did not take place until after death. See verse 1. And for more on this subject see Suetonius in Vespasian, sec. 24. This author says that there was placed in the golden house, formerly called Transitoria, a monstrous statue of Nero himself, an hundred and twenty feet in height, and the extent of it such that it had triple porticos a mile in length. See his life of Nero, sec. 51. Caius Caligula, in his reign, sent his statue to Jerusalem, to
16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

16 Small and great. Young and old, rich and poor, bond and free, servants and slaves. A new emperor was now crowned, and the people must all swear allegiance to him. A mark. A token of their citizenship. The heathens always put a mark of the idol which they worship-

have it set up in the temple; on which a tumultuous clamor took place among the Jews. They threw themselves down upon their faces, and stretching out their necks, said they would sooner suffer their throats to be cut than see their laws broken. This they continued to do for forty days. In the mean time they broke off from all their labors, and the tilling of the ground, and this at a time when their seed had to be sown; until at last the statue had to be removed. And again Herod, the son of Antipater, in his reign, ordered a golden eagle to be placed over the great gate of the Jewish temple, at which they were greatly provoked, and a great number of young men having got together, some of them let themselves down with ropes from the top of the temple, and cut the eagle down with an axe; preferring to suffer the most cruel death rather than witness the violation of their laws. And Herod, hearing that the eagle had been cut down, was greatly enraged, and ordered the young men, and the Rabbins who influenced them to do it, to be burnt alive. If an uncircumcised Jew in heart was so far enlightened as to know that it was contrary to the word of God to worship any image that had reference to God, or to any created being, how much more enlightened were the angels of the seven churches, and the four and twenty elders, with the vast number spoken of in the succeeding chapter, (11th verse,) to know that when they worshipped Christ they worshipped him as God, and not as man. The Christians, when asked to swear by the genius of Cæsar, and sacrifice to the gods, refused, preferring to be burnt alive at the stake, or be thrown to wild beasts to be devoured, sooner than be guilty of idolatry. But if Christ be no more than a created being, and they worshipped him as such, they were guilty of the most gross idolatry; and consequently, all who died worshipping him must be lost, for no idolater hath any inheritance in the kingdom of God. See 1 Cor. 6:9; Acts, 3:9.

We know that there are some things prophesied of here that were not fulfilled until A. D. 74 or 75, namely, that of Titus causing all the Roman empire, both rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads, which must refer to the above date, when he began to enrol the Roman citizens. Suetonius observes that he bore the office of censor together with his father; and he was also his father's colleague in the tribunitian authority, and seven consulships; and taking upon him the care and inspection of all offices whatever, he dictated letters, and wrote proclamations in his father's name, and repeated his speeches in the senate in room of the questor. See Suetonius in Titus. But we need not think strange of St. John making use of the number six hundred
17 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.

18 Here is wisdom. Let him that hath understanding

ped on some part of the body, either the hand or the face, where it could be visible. See Maimonides.

_That no man might buy or sell._ That is, buy real estate, or convey it, unless he had this evidence of his citizenship.

_Or the name of the beast._ That is, the name of a Roman citizen or soldier. Soldiers were called the children of Vespasian.*

_Or the number of his name._ May mean the age of the beast. All over 65 years of age were exempt because unfit for service, and not likely to injure the government.

18 _It is the number of a man._ And not of a kingdom or empire, and therefore Daniel's beast must be a man, a king, and a conqueror.

_And his number is six hundred sixty and six._ 1. This may mean his age, sixty-six years and six hundred days. This would bring him, at the time when he was declared emperor, between sixty-seven and sixty-eight years of age. Suetonius calls Vespasian an old man. When declared emperor, he applied the same expression to Galba when 70. Titus died after a reign of two years and two months, in the seventy-ninth year of the Christian era. This would leave Vespasian, his father, 76 years and eight months old when he died; deduct the nine years of his reign from this, and then at the time he was declared emperor he must have been sixty-seven. There is a typographical error to a certainty, in Suetonius, in saying he was only sixty-nine when he died. If Titus, as he asserts, died in the year of 79, then his father must have been sixty-seven when declared emperor; for Titus reigned only a little better than two years.

* This is the same as the mark of the beast in their forehead. So that those who had the name of the beast, or were named after him, were his soldiers, who no doubt were called the sons of Vespasian, as being trained up by him in war. Claudius, the Roman emperor, is styled the father of Vespasian, and he his son, because he had fought under him, and had gained so many victories for him. See Josephus, War, book 3, 1:2, and Suetonius in Vespasian.
count the number of the beast: for it is the number of a

2. This may refer to the number of Vespasian's image, 666; for the heathen deities were all numbered and registered in a book. 3. It may more probably refer to the Rabbinical name of the beast ha-a vad don be-ro-ma-nos: the destroyer of Rome, or as Jeremiah has it, the destroyer of the Gentiles. The beast who was to desolate and lay waste Jerusalem. Hence the numerals of his name.

```
180 50 49 6 200 50 6 42 1 5
Total 666.
```

A learned Rabbi called to see me lately, who heard that I was writing notes on the Revelations. He wished, he observed, to help me to a better understanding of the mystical number of the beast. He assured me the number could not be traced out in any other name but that of נִגְנוֹ of Nazareth. When I showed him the above name, and the exact number 666, he was astonished. Besides, these letters make only the number 647. I asked him if Jesus

of Nazareth had seven heads and ten horns—seven emperors and ten kings in his dominion? He replied, no. I asked him again, whether Christ or Titus destroyed Jerusalem? He replied, Titus. Was Christ the seventh emperor of Rome? He answered, no. I then inquired, if he was a temporal or spiritual king? Spiritual, he replied. Then he could not be this beast; for he was a king literally. This, therefore, not only shows the blindness of their minds, but the enmity of their hearts, to our beloved Redeemer.

A triumphal ark was erected to Titus, in honor of his conquest of Jerusalem, on which was inscribed—

```
SENATUS
POPULUSQUE
ROMANUS
DIVO TITO DIVI VESPASIANI
VESPASIANO AUGUSTUS.
```

The senate and people of Rome to the divine Titus, son of the divine Vespasian, and to Vespasian the emperor.

This very clearly shows that the

* That the beast was a man, and not an empire, as some suppose. And if a man, he must have been a king, literally or spiritually, for Daniel calls him a horn, and both he and St. John explain horns to be kings; and all these horns are said to belong to the one kingdom, and this in the time of the little horn. And as heads in this book and the book of Daniel mean kings who had received kingdoms, and horns, kings who had received no kingdoms as yet, it necessarily follows that the heads could not mean popes. And if the beast spoken of in the first verse, which Daniel calls the little horn, is the pope, then the other nine horns must also mean nine popes, and must all have reigned at the same time, and this when the beast spoken of in the first verse had been living. And not only so, but three of these popes must have been dethroned and subdued in the time of the beast spo-
man; and his number is six hundred threescore and six.

people of Rome deified all their emperors. He was styled also Titus, our lord god. See Suet. in Domitian.

The name of a Roman, says Bishop Liutprand, includes every thing that is base, vile, perfidious, and every vice that can debase the dignity of human nature. So that it is utterly impossible to apply this chapter, or any of the preceding parts of this

ten of above. See Dan. 7: 8; see verse 3 of this chapter. But what are we to understand by the number of his name? Certainly the name of the beast, which is Vespasian, cannot mean 666; neither does the name of any of the popes signify it. Nor could it mean the Roman empire, for the beast was a man and not an empire, and the name was that of the man himself, and not the name of the empire to which he belonged. But some have gone so far as to give him three names: Romith, a Roman; but St. Paul was a Roman, and we know that he was not the beast; and Lateinos, the Latin man; but as every Roman was a Latin man, it is as applicable to the Romans in general as to one individual. Augustus and Tiberius were Latin men, and men better versed in this language than the pope, and yet neither of them was the beast. But the third name or title given to him is Vicarius Filii Dei, Vicar of the Son of God; but as every minister stationed in any particular parish is the vicar of it, it is as applicable to him as to the pope. And the number of the beast, according to the following system, may be sought for and found in any of the above characters, as well as in the pope.

<table>
<thead>
<tr>
<th>Hebrew Name.</th>
<th>Greek Name.</th>
<th>Latin Name.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R 260</td>
<td>L 30</td>
<td>V 5</td>
</tr>
<tr>
<td>O or V 6</td>
<td>A 1</td>
<td>I 1</td>
</tr>
<tr>
<td>M 40</td>
<td>T 300</td>
<td>C 100</td>
</tr>
<tr>
<td>I 10</td>
<td>E 5</td>
<td>A</td>
</tr>
<tr>
<td>I 10</td>
<td>I 10</td>
<td>R</td>
</tr>
<tr>
<td>TH 400</td>
<td>N 50</td>
<td>I 1</td>
</tr>
<tr>
<td></td>
<td>O 70</td>
<td>U 5</td>
</tr>
<tr>
<td>666</td>
<td>S 200</td>
<td>S</td>
</tr>
<tr>
<td></td>
<td></td>
<td>F</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>666</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>L 50</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>J 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D 500</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E</td>
</tr>
<tr>
<td></td>
<td></td>
<td>I 1</td>
</tr>
</tbody>
</table>

* This name is neither Hebrew, Greek, nor Latin.

† That is, six hundred days and sixty-six years, which brings the beast's age at this time to sixty-seven years and eight months, viz. according to the Jewish year, which was
book, to the Pope of Rome. That he is bad enough we all admit; but that he is a heathen idolater, we cannot admit. Christian charity would forbid this; and besides, some of the popes were moral men that feared God. But the generality of them were wicked men, who neither feared God nor regarded man. But the character here is peculiar and personal, and can be found in no single individual but Titus and his father Vespasian.

360 days. And that this was the number of days in their year is sufficiently plain from the twelve hundred and sixty days spoken of in chapter 11:3, which signify three years and a half. John, in the chapter and verse quoted, uses pretty much the same language to represent the space of time that the two witnesses should have to prophesy, as he does here to represent the age of the beast. But the most likely and safe method is the interpretation given to his name, viz. the destroyer of Rome, or destroyer of the Gentiles.

CHAPTER XIV.

And I looked, and lo a lamb stood on mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.

1 Mount Sion. The church of the living God.  רוֹבֹשׁ from רוֹשׁ to protect, defend, save. Hence the mount of protection and salvation, Christ, now stood at the head of his church, to protect and save his people from the hand of their enemies. Zion literally was going to be plowed up as a field, and the temple utterly destroyed. Yet the spiritual Zion was preserved and protected from her most vile enemy. They were
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no

sealed or made safe and secure.*

One hundred and forty-four thousand. See chap. 7: 4.

Their Father's name written in their foreheads. Holiness to the Lord was visible in their countenance, conduct, life, conversation. They were Christ-like in appearance.

2 A voice from heaven. From the heaven on earth. They were singing, shouting, and praising God and the Lamb. They were all on the wing for glory. The dragon was now dead, and the time of their deliverance from spiritual bondage at hand.

Many waters. Loud, solemn, terrify to her enemies. The waters, in general, in this book, mean nations and multitudes of people, who, no doubt, had now renounced idolatry and embraced Christianity.

Of great thunder. Shouts of victory through the blood of the Lamb. Harpers harping. Singing praises to God and the Lamb, because of their great deliverance. They had now passed through the Red Sea, and were safe on the other side Jordan, and within sight of Pisgah.

3 They sung a new song. That is, redeeming grace and dying love. They were sure that neither,

* Part of this chapter has reference to about the year of our Lord 76, when peace was established throughout the world, and when all the commotions and disasters throughout the world had nearly come to an end. At this period the church of Christ had been collected together from the different parts of the world into which it was scattered by the war between the Jews and Romans.

Mount Sion, spiritually, derived its name from Mount Zion literally, i. e. the upper city of Jerusalem, which was called by this name. The city itself was built on two hills, and one was higher and more direct than the other; the highest hill was called mount Zion, and the lowest hill was called Acre. The former contained the strongest and most elegant buildings of the two. There were three towers in the upper city, Phasaelus, Hippicus, and Mariamne, which were so strong that they never could be destroyed by an engine. See Josephus, War, book 6, 8: 4. St. John compares the church to Mount Zion because her faith, holiness, strength, and stability, exceeded that of the Jews much more than the upper city of Jerusalem did that of the lower. See Heb. 12: 22; Matt. 5: 14. And our Savior standing on mount Zion is a figurative mode of expression, to show that he is the head of the church; his divinity was in heaven and his humanity on the earth at this time.
man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the

Jordans streams
Nor death's cold flood,
Should fright them from the shore.

See chap. 5:9. The redeemed of the Lord had now returned to Zion with songs of deliverance, and everlasting joy was on their heads, and sorrow and sighing had for ever fled away.

No man could learn that song. None but the redeemed of the Lord, children of the spiritual and heavenly kingdom, can sing redeeming grace and dying love. The formalist may try to imitate it, but it will prove a failure in the end. Neither the choir nor the chorister can do it, unless they sing with the spirit and understanding also.*

4 Were not defiled with women. With idolatrous nations and heathenish practices. Women, in this book, frequently represent nations, fallen and corrupt churches. See verse 8, chap. 2:20. These hundred and forty-four thousand Christians were not corrupted by the world, the flesh, nor the devil; for they are virgins. Pure, unspotted, holy, they walked in all the commandments and ordinances of the Lord blameless, were Israelites in whom is no guile. They were without fault before God, v. 5. Pure in his eyes, though vile in the eyes of the world. "That which is highly esteemed among men, is an abomination in his sight." What man, therefore, will be so presumptuous as to condemn what God justifies. Shall we say these Christians were impure, when God himself declares them to be without fault? Virgin is a title applied to the Jewish church, and here St. John applies it to the Christian church. Isa. 27:22,†

Being the first fruits unto God and

* None could learn to sing this song but those who had found redemption in the blood of the Lamb, even the forgiveness of all their sins. This song never can be learned by art, philosophy, mathematics, astronomy; nor can it be sung by note, nor by nature; the tune cannot be played on any other instrument but the harp of salvation.

† This text by no means prohibits marriage, which is honorable in all, minister and member; but second marriages were not allowed to ministers in the days of the apostles, and long after their decease. St. Paul would not allow Timothy to take a widow in the church list but those who had been the wife of one husband only. See 1 Tim. 5:9, 11. And that this is the sense in which the primitive fathers of the church have understood the above texts of scripture is very evident from Mr. Whiston's note on Josephus, Antiq. book 18, 6:6; and note, says he, that Tertullian owns this law against second marriages.
Lamb withersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven,
	he Lamb. They were the first fruits of the Apostle's labors in the ministry, and were converted to God at the day of Pentecost. This was only a particular out-pouring of the Spirit; but now there is going to be a general out-pouring of it, to prepare the church and the ministers for the conversion of the whole world. The time is at hand, when the wolf, the fierce, ferocious, persecuting heathen king shall lie down with the lamb; be so humble, so teachable, as to sit at the feet of the most poor and despised follower of Jesus. It is a most painful thing to the pious Christian to hear so much said about the conversion of the world, and see so very little done to accomplish it. Some ministers try to make the people believe that money is the one thing needful. But how did the twelve poor fishermen of Galilee convert the world? Surely not by money; for they had neither silver nor gold. But they had the Lord with them, confirming their word by signs and wonders following. They were holy, zealous, devoted men, who were willing not only to suffer, but to die for the name of Jesus. See Acts, 3:6. Missionaries at present are more afraid of dying through hunger, than of dying for the name of Jesus. One holy minister will convert more souls than all the wealth of the Universe. It is not money we want: it is evangelical missionaries of the cross of Christ, who are willing to lay down their lives for his sake. God grant that we may soon have a host of such holy men.

5 For this verse, see verse 4, under virgins.

6 Another angel. Missionary messenger of the church, an apostle, either St. John or St. Paul, who were general missionaries to the church and the world. The ministers of the Seven Churches of Asia were stationed there for a season. But the commission of our Savior to the twelve apostles was to preach the

of the clergy had been once, at least, executed in his time. And Jerome, speaking of the ill reputation of marrying twice, says that no such person could be chosen into the clergy in his days; which Augustine testifies also; and for Epiphanius, rather earlier, is clear and full to the same purpose, and says that law obtained over the whole catholic church in his days.
having the everlasting gospel to preach unto them that

gospel to every creature, and this before Jerusalem was destroyed. St. Paul was not put to death as yet by Nero, and was attending to his mission. The preaching alluded to here took place before Babylon fell, v. 8. And judgement had now begun at the house of God, as predicted by St. Peter. Chap. 4:17. See v. 7. Then followed the downfall of spiritual Babylon; her ruin, destruction, and final overthrow. *

**Having the everlasting gospel.** The glad tidings of salvation through Christ, to a perishing world, viz. that in him all the nations of the earth shall be made happy. Indeed, there is salvation in no other. For “there is no other name given under heaven, among men, whereby we can be saved, but the name of Jesus.” Any other gospel is not of God, but of man. And if you believe man in preference to God, you are sure to be lost. Therefore, poor sinner, go direct to Jesus, in faith and prayer, and he will pardon all your sins. For, without this blessing you cannot be saved.

* When Christ sent out his apostles to preach, he told them to go into all the world, and preach the gospel to every creature; and to qualify them, he endued them with power from on high to speak sixteen different languages, that every nation might hear the gospel preached in their own tongue. And this apostle must have been qualified in the same manner, or else he could not preach the gospel to every nation, and kindred, and tongue, and people, throughout the world. These qualifications have never been found in any other minister of the gospel at least since the second century. And though there have been instances of ministers who have acquired different languages, yet it was through study and long application, and not through a supernatural power, without any study or application to them. But if these ministers have learned to preach the gospel in different languages, yet they have not extended their labors so far as personally to preach the gospel to every nation, &c.
dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory

Noisy—A loud roar, and nothing in it.
Genteel—The vain fool that is fond of dressing up words without meaning.

To every nation, and kindred, and tongue, and people. That is, to every individual on the habitable globe, to every son and daughter of Adam. Wherever you find a sinner, preach Jesus to him as his Savior. Our Lord's last command, after his crucifixion, (and he has not given a new one since,) was, “go ye, therefore, into all the world, and preach the gospel to every creature, baptizing them in the name of the holy Trinity, Father, Son, and Holy Spirit, and lo! (says he,) I am with you always, even unto the end of the world.” Tell them I have died for all, rose for all, and plead for all, and I will finally judge all at the last day, the righteous and the wicked. Therefore preach the gospel to every man, that every man in the day of eternity may be without excuse.

7 Fear God. Who, after he hath killed, hath power to send both soul and body to hell. I say unto you, fear him, and not man, who can only kill the body, but cannot touch the soul.

And give glory to him. Adore, fear, reverence, serve, and obey him, and not a “poor, ignorant, superstitious priest, or a heathen idolater.

The hour of his judgment is come.
The time has now come to judge the dead nation, who is neither fit to live nor fit to die, and also for
to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all

judgment to begin at the house of God.

And worship him. Christ, who is the Creator and upholder of all things, visible and invisible.

Another angel. That is, of the church in Asia.

8 Babylon is fallen, is fallen. She fell from God first, and then into the hands of the Roman army, and they burned her with fire, because of her spiritual whoredoms. She is spiritually called Babylon as well as Sodom, and Egypt by way of contempt. The Jews abhorred Egypt and Babylon, and to humble their pride, and bring their cruel bondage to their recollection, the prophets frequently applied these detestable epithets to them, because applicable as a nation. From her long captivity in Babylon she acquired not only their dialect, but all their idolatrous practices; therefore she is called Babylon, from שׁוֹנָה confusion, disorder, distraction. Isaiah calls Jerusalem the city of confusion, chap. 24:10, viz. of tongues, languages, tribes, interests, murders, robberies, factions, and fightings. But Ezekiel calls it Chaldee. As this cannot refer to Babylon literally, which fell not by conquest but rather by decay, 290 years before Christ, it must refer either to Jerusalem or Rome. 1. Then, all the predictions of the Old Testament prophecies, which remained to be fulfilled, are applied by our Lord and his apostles to the destruction of Jerusalem. The fact is, they were deeply interested in this awful event, and they did every thing they could to save their countrymen. See Deut. 28:49-53, 57, 61-68; Luke, 21:22; Rev. 1:7; 11:8. 2. Isaiah calls Jerusalem Babel, and not Rome. 3. Jerusalem was the stumbling-block in the way of the spread of the gospel, (Mal. 2:8,) Rome was not. The Romans were far more favorable to Christianity than the Jews. The fact is, they protected the Christians from the persecution of the Jews. They viewed the religion of Jesus as a lovely and pure system—the Jews hated and detested it, and used their influence, both in public and in private, in church and state, to have it rooted out of the earth. The persecution of the Christians by Nero was instigated by the Jews about his court, especially by his mistress Poppaea, who was a Jewess. 4. In Jerusalem, not in Rome, was found the blood of all the prophets, and all the righteous men slain upon the earth. Matt. 23:35. 5. Jerusalem was destroyed immediately after John’s return from Patmos. Rome did not fall until 700 years afterwards; and it was not a fall, but simply a change from a monarchical
nations drink of the wine of the wrath of her fornication.

6. The great calamities predicted by our Lord, which should precede the fall of the one, did not precede the fall of the other. Luke, 21:10-12, &c.
7. Jerusalem fell under the reign of the seventh emperor of Rome. Rome did not fall for several hundred years after the Caesars were extinct. Chap. 17:10. 8. The battle of Harmageddon was not fought in Italy, but in Judea, a province 200 miles in length; and the battle was fought outside the walls of the great city called Sodom and Egypt, where our Lord was crucified. 9. A general persecution did not precede the downfall of Rome, but the persecution of Nero did precede the destruction of Jerusalem. Matt. 24:8; chap. 12:7-10. 10. Gabriel did not then swear that time should be no longer with us Gentiles, but he certainly did do it with the Jews, a short time before the downfall of Jerusalem. Chap. 9:6. 11. In the siege of Jerusalem, tremendous large stones were thrown into the city by the engines of the Roman army, weighing sixty pounds each. But no such stones were ever thrown into Rome by her own army. Chap. 16:21. 12. Finally, the city was not divided, before its fall, into three different factions, which fought desperately with each other, but Jerusalem was, and this according to the prediction of Dan. 11:14. Therefore Jerusalem, and not Rome, is the mystical Babylon of the Revelations. To conclude, the Syrian hypothesis that Peter wrote his epistle from Jerusalem, and calls it Babylon, and in the very room where the apostles received the gift of the Holy Ghost, I think highly probable. No doubt both Peter and John called Jerusalem Babylon, from Is. 24:10. And this shows clearly, that he was not in Rome at this time.

Had not Titus destroyed the city, the robbers themselves would in a short time have done it. Isaiah 13:1; 34:5.

That great city. That large, well-

* The prophet explains the former chapter by the latter. In the fourth and fifth verses of the former chapter he prophesied that the Roman army should come and besiege the Jews. He calls them the weapons of the Lord’s indignation; and in the sixth verse he calls this day of vengeance the day of the Lord; and we know that the day of the Lord in general means either the destruction of Jerusalem, or else the day of judgment. And in the tenth verse he says, that “the sun should be darkened, and the moon should not give her light.” Our Lord has quoted the very words from this chapter and verse, and has applied them to the destruction of Jerusalem. Matt. 24:29. And in the 11th verse it is said that “the Lord should punish the world for their evil.” So that when Babylon was destroyed, the world must have been destroyed with her, or else the world spoken of there must mean the Jews, who are called such in Matt. 24:3. And again in the day that Babylon was to be destroyed, “the heavens were to be shaken, and the earth removed out
9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

fortified, wealthy, populous city. Josephus calls it a great city. See War, book, 7:5, 2. David and Jeremiah call it the great city. Ps. 60:9; Jer. 22:8; St. John calls it the great city. Chap. 11:8. So that Babylon is the very city that is spiritually called Sodom and Egypt, where our Lord was crucified.

The wine of her fornication. The world was spiritually intoxicated with her wealth, grandeur, splendid palaces, and especially her temple, which was the most elegant, costly, superb, and splendid building in the world. The merchants of the earth became rich through her vast wealth and expenditures. Her fornication, therefore, means her pride, pomp, splendor, equipage, worldly-mindedness. Indeed, she neither feared God nor regarded man. She said, "I sit as a queen, and shall see no sorrow." But God soon brought her pomp down in the dust; for in one night all her glory departed from her, and now, where is she? See James, 4:4.*

9 The third angel. The minister, no doubt, of the Church of Pergamos. Christ, on this occasion, assigns a work to each of them, and they are brought forward here in regular succession.

A loud voice. Proclaimed it aloud by word, and privately by letter. He warned them of their danger.

of her place." Verse 13. So that if we understand this literally, the heavens must have been shaken, and the earth removed out of its place, viz. when Babylon was destroyed, or else it must mean the Jews, who are called the heavens and the earth in this book, and in different parts of the scripture. See chap. 6:12, 13.

But as Babylon comes from Babel, it must mean the city of confusion. Gen. 10:10. And never was there a city that this name was more applicable to than Jerusalem. See chap. 16:19, and Isaiah, 24:13. But the prophet puts the matter beyond dispute, for he calls Jerusalem Babel, or the city of confusion. But the character given of it in this book would be applicable to no other city but Jerusalem. See chap. 18:24. It is beyond all doubt, that either Jerusalem or Rome was called Babylon by the prophets, and this by both Isaiah and Jeremiah. So that if the thirteenth chapter of Isaiah had reference to Babylon, so had chap. 14:8 of Revelation.

* She polluted or corrupted all nations by her spiritual whoredoms. Her backslidings were not only the cause of her own destruction, but also of many others, who stumbled over her into hell. She professed to be the real Israel of God, and her religion to be the only true religion on earth; and yet her wickedness far exceeded that of the heathen nations round about her; so that her unholy example was sufficient to corrupt the world.
10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into 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:

If any man. Who calls himself a Christian.*

Worship the beast. The heathen emperor. Adore, reverence, submit, obey; swear allegiance to him, become a citizen, sacrifice to his image, or be branded with his mark, or the name of his idol, he shall be cut off, destroyed. He has now trampled under foot the Son of God, done despite to the spirit of grace, and counted the blood of the covenant, where-with he was sanctified, an unholy thing. Therefore the day of grace with him is past. There is no forgiveness for such a man. Hence, every vessel that has the image of the sun, moon, or dragon on it, shall be cast into the sea. Tal. Bab. Zara, fol. 422. Hence, יִנְּטָה יִנְּטָה false heathen worship, is idolatry.†

10 Which is poured out without mixture. That is, of mercy. He that has publicly denied Christ, sacrificed to an idol, and preferred idolatry to Christianity, deserves to die without mercy ‡

Into the cup of his indignation.

But as fornication, in the scripture, means either actual or spiritual adultery, it must be understood either literally or spiritually; and to understand it literally would be inconsistent with both reason and scripture; so that it must mean spiritual adultery. And no nation can be guilty of this but those who once loved God and his ways, and afterwards placed their affections on money and the world more than on their Maker. That was the case with backsliding Israel is very evident. See chap. 18:7.

* This must mean any believer in Christ, for it is said in chapter 13:8, that all that dwell upon the earth shall worship him whose names are not written in the book of life, &c. If this, therefore, had reference to those who actually did worship the beast and his image, there would have been no possibility of them being saved, according to the tenth verse.

† The Greek word for worship means no more than august or venerable, which title the Greeks gave to the Roman emperors. See Bishop Newton on the Man of Sin. So that if any believer in Christ renounced his religion, and worshipped the beast in the above manner, or even received his mark in his forehead or in his hand, he had completely excluded himself from the kingdom of grace and glory. This is sufficiently clear from what follows.

‡ The Christian who has renounced his religion, and now pays that honor and respect to a heathen emperor that he formerly paid to his King and his Savior, shall have to suffer the vengeance of eternal fire, and this according to the law of the Lord. See Ex. 22:20; Num. 25:1-5.
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

That is, the apostate who has denied his Lord and Master before a heathen world. Therefore God is indignant, and the church indignant with such a man. There were but few, however, of this stamp to be found in the church of Christ. Paul mentions two, Alexander and Hymenius, who made shipwreck of faith, and put away a good conscience, and returned to heathenism. He finally gave them over to their father the devil, that they might not learn to blaspheme. 1 Tim. 1:20.*

11 They shall be tormented with fire and brimstone. They shall be delivered over to their father the devil. They are his children, and he has full power and authority to punish them with all the torments of the impenitent in perdition.†

They have no rest day nor night. In this life, from a guilty conscience; and their worm shall never die, their fire never be quenched, in the life to come. He that believes to the contrary is an unbeliever in Divine Revelation, and can have no claim whatever to Christianity. Let him, if he has any moral honesty about him or in him, come out in his true character, and declare to the world what he really is, an infidel. See chap. 20:10.

The mark of his name. The mark of his image, either on his hand or on his forehead. See chap. 13:16.‡

* This is a figurative mode of expression, to show that the wrath of God should be poured out in the extent upon the person that worshipped the beast or his image, for it is beyond doubt that the cup of his indignation is the person guilty of the above crime. As his heart is full of idolatry and iniquity, the wrath of God is equally filled up to the brim, as a just punishment for his guilt.

† Our bodies, in their present state, are neither fit for heaven nor hell; but at the morning of the resurrection they shall undergo a change from corruption to incorruption, and from mortal to immortality: and then every seed shall have its own body—the seed of evil-doers shall have bodies capable of bearing the torments of hell without being dissolved, while, on the other hand, the righteous shall have glorious bodies like that of their Lord and Master. O sinner, cease from man whose breath is in his nostrils: if he asserts that the punishment of hell is not eternal, believe him not, (see chapter 6:15,) for if you die in your sins, where God and Christ is you never can come. And if any man love not our Lord Jesus Christ, or denies him or his holy word, let him be anathama maranatha.

‡ If any believer worshipped the beast or his image, or received his mark, he was to be punished in the following manner: 1. He was to drink of the wine of the wrath of
12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me,

12 Here is the patience of the saints. In this the patience as well as the faith of the saints is manifest. We fearlessly assert, they will suffer the loss of property, liberty, and life itself, rather than deny the Lord who bought them with his blood, and bring swift destruction on themselves.

13 A voice from heaven. From Jesus, who neither slumbers nor sleeps, but whose eyes are abroad in the earth, beholding the evil and the good.

Write. It in your book, that all succeeding generations may know, that I will never leave nor forsake them that put their trust in me.

Blessed. Happy, peaceful, glorious. Are the dead. Those who are dead to sin and the world, and alive to God, or those who have fallen asleep in Jesus.

God. 2. It was to be poured out without mixture of mercy. 3. He was the cup of God's indignation. 4. He was to be tormented with fire and brimstone in the presence of the holy angels. 5. He was to have no rest day nor night in this life, and the smoke of his torment was to ascend up for ever and ever in the life to come. So that if the beast is the pope, and the image of the beast the images that are adored in the church of Rome, and his mark the mark of the cross of Christ, it necessarily follows that if any believer in Christ worshipped the pope in the manner described, or paid adoration to the images in the church of Rome, or even to the above cross, which was originally designed to represent the cross of Christ, he had excluded himself from the mercy of God for ever, and the Most High, according to the above statement, could extend no mercy to him, neither in this life nor in that which is to come, because his wrath was to be poured out upon such offenders without mixture. According to this interpretation, the church of Rome, from the time of the first pope to the present, never could have produced a believer in Christ, in the above sense; and if it did, they could not enjoy the favor of God, and yet continue in that church. But Thomas-a-Kempis, the Marquis De Renty, and and others, would be proof against this. And again, if a Roman Catholic, after he had experienced the love of God, had embraced the protestant faith and doctrine, and after this turned papist again, he must, according to this interpretation, have excluded himself from any possibility of being saved the second time: God could extend no mercy to him. But he that had tasted of the good word of God, and the powers of the world to come, and was made partaker of the Holy Ghost, if he had fallen away so far as to deny Christ and sacrifice to an idol, and pay that honor and adoration to the beast that he formerly paid to his Lord and Master, it was impossible for him to be restored to the favor of God again, because he had crucified the Son of God afresh, and put him to an open shame. See Heb. 6:4.
Write, Blessed are the dead which die in the Lord from

Who shall die in the Lord. In the faith of the gospel of our Lord Jesus. To be in the Lord, is to be united to him, by faith, as closely and intimately as the branch to the vine. If a living branch, you will bear fruit unto holiness, and the end be everlasting life. If a dead branch, you are fit for nothing but to be plucked up by the roots, and cast into the unquenchable fire to be burned up. The believer lives in him, walks in him, dies in him, rises in him, and lives with him for ever in glory. Hallelujah! Amen.

From henceforth. From this time forth and for ever. Their deaths will now be easy, happy, holy, triumphant. They will fall asleep in Christ just like a little, simple, lovely babe, in its affectionate mother’s arms.*

Yea, saith the Spirit. This is the last office of the Holy Spirit, to seal them unto the day of eternal redemption. He has been their comforter and guide through life, and now he goes with them through the valley and shadow of death, and then carries them on his wings to glory, to present them to Jesus.

That they may rest from their labors. From persecution, affliction, hunger, cold, nakedness, poverty, distress of body and mind, losses and crosses, trials and temptations of the devil, allurements of the world, infirmities of the flesh, backbitings, slanders and reproaches of wicked men. We shall preach no more, pray no more, exhort no more, nor weep bitterly between the porch and the altar. We shall

Our body with our charge lay down, And cease at once to work and live.

* From this time forward, namely, from the downfall of Babylon. See verse 3. From henceforth must refer to that period, for it is used here in the present tense, and could not allude to the commencement or conclusion of the prophecy, but to a period when part of the prophecy was fulfilled, and part of it remained to be such. And as Babylon was the main cause of their persecution and oppression, and the downfall of this city is mentioned a little before, is it not more probable that John referred to that period than to any other? Certainly it is. The same expression occurs in the 4th chapter and 8th verse of the second epistle of Paul to Timothy, and there it is used in the present tense, and had reference to the time when he had finished his christian course. See verse 7. Before Jerusalem was destroyed, the poor innocent followers of Christ had two of the most powerful nations in the world to contend with, viz. the Jews and Romans; but when Nero was dethroned, and the Jews subdued, their present miseries had come to an end; so that those who now died in the Lord died a blessed or a happy death, in comparison to others. But it may mean all those that died martyrs for Jesus. When Babylon had fallen, the Christians had no nation to oppose them but the Romans; and if they died martyrs for Christ, they were more particularly blessed or happy, because they were the first to be raised to glory and be with their Savior. See chap. 20:6.
henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

And their works do follow them.*
For their final and eternal reward, they will now have an eternal weight of glory. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him. Whate’er things are pure, whate’er things are lovely, whate’er things are delightful, charming, desirable in this life, we shall have them more abundantly in the life to come. Here we are exiles; there we shall be at home in our Father’s kingdom. Here we are pilgrims; there we shall be at our journey’s end. Here we are strangers and sojourners; there we shall be in our own country, and among our own kindred. Here we are persecuted; there we shall be rewarded with crowns of glory and palms of victory. The climate is delightful;

No chilling winds nor poisonous breath,
Shall reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

The society is delightful: the whole

royal family of heaven is there—the King and the Queen, (chap. 22:17,) with their ministers and ambassadors from every part of the world.

They all shall speak the same language, viz. of Canaan. Hebrew, the Jews say. See Acts, 26:14.

They shall wear the same clothing, viz. pure white linen. Chap. 44:7-9.

They all are robed in spotless white,
And conquering palms they bear.

They shall eat the same food. The good Shepherd shall lead his flock into green pastures, to cool shades, and where the cooling and refreshing waters of life flow. Chap. 7:17.

They shall have the same companions; angels, arch-angels, and all the spirits of the just made perfect; patriarchs, prophets, priests and kings; the ministers and martyrs of Jesus; the general assembly and church of the first-born, whose names are written in heaven, and Jesus Christ, the Mediator of the new covenant, and the Judge of all men.

They shall have the same com-

* The reward of their holy and pious labors shall follow them to the bar of God; it is there their works shall receive their full reward, or their full weight of glory. That there are different degrees of glory in heaven, as well as different degrees of punishment in hell, is evident from the word of God. See John, 14:2, and chap. 21:8 of this book. Our blessed Savior will reward the righteous according to his works, and punish the wicked in proportion to his wickedness. They that have done good shall rise to the resurrection of life, and they that have done evil to the resurrection of damnation. The wise virgins shall have the gates of glory opened to them; but the foolish virgins, who let their lamps go out for want of oil, shall have them shut against them.
14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in

plexion. Glorious, brilliant, angelic, like Jesus. 1 John, 3:2. Color, cast, and distinction, is not known there.

They shall possess the same feelings. Love, joy, happiness. They shall have the same employment, viz. praise and adoration "unto Him that hath loved us and washed us from our sins in his own blood, and hath made us unto God and his Father priests and kings; to him be glory."

They shall enjoy the same happiness. There the wicked cease from troubling, there the weary are at rest. Hallelujah! Hallelujah! The Lord God omnipotent reigneth.

14 A white cloud. That is, of witnesses. The four and twenty elders, who are Jesus' witnesses. They are his spiritual sanhedrin. He sits now in judgment with them, to condemn the great spiritual whore which sitteth on many waters.

A sharp sickle. The Roman army, or it may mean the sickle of justice and judgment. This was now going to be thrust in, and to cut down the harvest of the wicked. The sanhedrin are called sha-loo-sha ba-i-th-din; the ministers or messengers of the house of judgment. They sat in the time of harvest in a semi-circle, to tell the messenger of the sanctuary "that the harvest was now ripe, and time to put in the sickle." The four and twenty elders are represented as sitting in the church to tell the people the harvest of the wicked in Judea was now ripe, and fit to be cut down, and that the people must depart from spiritual Egypt, for the destroying angel was to pass through there immediately, and destroy all the first-born, both man and beast. When the harvest was cut down in Judea, then there was a time of great rejoicing, feasting, mirth, and thanksgiving—the harp, tabret, and viol, were heard in every part of it. The church is represented also as rejoicing and praising God, with harps in their hands, because the spiritual harvest is reaped, and their inveterate enemy cut down. She sung the song of deliverance from her enemies. The harvest was cut down in May, and this was the month that Titus and his soldiers began to cut down the Jews in Jerusalem.

Another angel. Probably the minister of the church of Thyatira. Chap. 2:18. Thrust in the sickle. Send forth the reapers (Roman army) into Judea; for the fields are now white and ready to harvest. Joel, 2:13. For the time has come. It has been announced by Christ and the Sanhedrin, that the set time has now come. The robbers and murderers are cutting down the ripe sheaves, and filling the temple with the dead bodies, be-
thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which

cause the harvest of the earth is ripe, fit for destruction. Daniel's 70 years are now ended, viz. since the time Messiah came; therefore cut down the harvest.*

The earth is reaped. Judea and Jerusalem are utterly ruined and destroyed, cut down as cumberers of the ground; the people and the grass, the gardens and the grain, the cattle, the herds, and the horses, are all cut off and destroyed. Judea is now a desolate wilderness. "The daughter of Zion is left as a solitary cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. The country is desolate, the cities burnt with fire, the land devoured by strangers, and the cities desolated and overthrown by foreigners." Isaiah, 1:7, 8.

17 Another angel. A different one. One from heaven, probably Joel, who was sent to announce to the church that the following part of his prophecy was now going to be literally fulfilled in Judea. See Joel, 2:13; Is. 63:2, 3; 5:2-7.

Having a sharp sickle. The Roman army. To punish them for the murder of all the holy prophets whom they slew at different times. I have no doubt but the murdered ghosts of these holy men, as well as those of the saints which they put to death, had now appeared in Jerusalem as an indication that God was about to require their blood at the hands of that wicked city.

18 Another angel. Probably the minister of the church of Sardis.

Which had power over fire. Over the spiritual fire of the altar. See chap. 16:5.†

* The Jews are now ripe for destruction, and the Gentiles for salvation; but the harvest is a title more applicable to the Jews than to any other nation. See Joel, 3:13; Jeremiah, 51:33, 34.

† There was a fire kept perpetually burning on the Jewish altar, and was called by them the unquenchable fire. It was customary for every one to bring wood for the altar, that there might never be a want of fuel, nor the fire go out. One of the priests had the charge of this, while the lot of others was to burn incense on the altar, when they went into the temple of the Lord. See Luke, 1:9; chapter 8:3, 4. And others had to slay
had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth,

The cluster of the vine. The sour grapes. The backsliders in heart and life. The Lord brought this vine out of Egypt, (a barren, unproductive soil,) and planted it in the delightful and fertile land of Judea, and when it grew up like the tall cedars of Lebanon, its top reached to heaven, and its branches spread throughout the world. Yet it produced the most vile and vicious fruit, poisonous grapes; and God commanded it to be cut down, and torn up root and branch; the wild boar of the forest, the heathen emperor, destroyed it. Psalms, 80:13.*

Her grapes are fully ripe. The people are all now ripe for destruction. The measure of their iniquity is full, and the cup running over; therefore put them into the great wine press of God's wrath, that their blood may be poured out as a libation for their sins.

19 The great wine-press. The Roman army, (see Lam. 1:15,) who took the sacrifice, and pour out the blood on the altar, to make atonement for the sins of the people. This fire was only the shadow; but John in this verse has given us to see the substance. This apostle was to see that the love of God was still burning on the main altar of their hearts, and if the fire was likely to go out, it was his duty to put on more fuel. It was for this purpose that he had been placed at the altar, i.e. that he might still keep the flame increasing higher and higher. But though the fire in one sense may be said to be unquenchable, yet if the minister ceases to be watchful, and the members refuse to work, it will very soon go out for want of fuel. See Levit. 9:24.

* Isaiah asserts that the vineyard of the Lord of hosts is the house of Israel. Chap. 5:7. So that they were the vine; Ps. 80:8; Hosea, 10:1; and the clusters of the vine were all that pertained to the house of Israel, whether Jews or proselytes; and being scattered all over the world, something like grapes on a vine, this angel was sent to collect the clusters of the vine together to Judea and Jerusalem, that they might be thrown into the great wine-press of the wrath of God. And we know that this is a title peculiar to the Jews, and no other nation. And not only so, but a very large golden vine, of great value, with branches hanging down from a great height, was placed in their temple. See Josephus, Antiq. book 15, 11:3. And if we admit that the house of Israel was the vine, and all that pertained unto her the clusters of this vine, then we must allow that the wine spoken of in verse 8 was the juice of these grapes, and that spiritual Babylon was Jerusalem.
and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city,

their station outside the walls of the city, on Mount Calvary, where Christ's blood was shed, and there they commenced their operations in cutting down the vine, and squeezing out the grapes. This is the wine press of God's wrath, which he had appointed to slaughter the Jews in every part of Judea.*

20 And blood came out of the press even to the horse-bridles. The effusion of blood was so great as almost to reach the horse-bridles. The bridles were very low; came to the knee of the horse. We frequently say, the blood was knee deep. This is a Rabbinical mode of expression for a great effusion of blood. It must have been immense, when the fire of many of the houses was put out by it. See Joel, chap. 3: 11-14.†

A thousand and six hundred furlongs. That is, two hundred miles. And this is precisely the length of the land of Palestine. St. John alludes here to Isaiah 14: 3. Hence, "Howl O gate, cry aloud O city, for the whole land of Palestine is consumed, destroyed; for there shall come a cloud, a vast army from the north, (Rome,) and they shall assemble at the appointed time." That is, in three score and ten years from the birth of the Messiah. This is the time allotted to man on the earth, and to the Jews to repent of their wickedness.‡

* It was outside the walls the Romans pitched their camp, and it was here that they accomplished all their designs in the destruction of this people. The Jews who fought outside of the walls were either taken prisoners and put to death, or else put to the sword. And if they attempted to escape, the cavalry pursued them and trod them down, or else killed them with their swords. While those that staid inside of the walls were either crushed to death by the large stones thrown in upon them by their enemies' engines, or else killed by their darts; and those who were not destroyed in this manner were afterwards consumed by fire and famine. See chap. 16: 21.

† We need not think strange of this expression, for Josephus declares that after the Romans got possession of the upper city, (Mount Zion,) they ran every person through whom they met with, and obstructed the very lanes with the dead bodies, and made the whole city run down with blood to such a degree that the fire of many of the houses was quenched or put out with the blood. See Josephus, War, book 6, 3: 5; and as Mr. Whiston remarks, that in the nature of things, it was almost impossible for such a vast number to be collected together from any other nation as now perished in the city of Jerusalem; nor have we an instance of the above statement in all the cities that have been destroyed from that time to the present, viz. that the fire of many of the houses was quenched with the torrent of human blood.

‡ The city spoken of above must have reference to the capital of Juden, for i was to
and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

this city that the clusters of the vine were to be gathered together, and it was outside of this city that the wine-press was trodden. And to suppose that there ever should be such a vast number of Jews collected together again, and destroyed at Jerusalem, and in Juda, as that the blood should be so deep as to come up to the horse-bridles, is improbable. This slaughter extended throughout the whole land of Palestine; there were slain at Askelon 10,000, and in an ambuscade near the same place, 8,000. At Japha 15,000. And of the Samaritans, on mount Gerizim, 11,600. At Jotapata 40,000. At Joppa 4,200. At Tarsea 6,500. And after the city was taken, 1,200. At Gamala 4,600, besides 5,000 who threw themselves down a precipice. Of those who fled with John of Gischala, 6,800. On the lake of Gennessaret 6,000. Of the Gadarenes 15,000. In the village of Idumea above 10,000. At Gerasa 1,000. At Machaerus 1,700. In the woods of Jardes 3,000. In the castle of Masada 960. In Cyrene, by Cattullus, the governor, 8,000. And 11,000 perished during the siege of Jerusalem. So that during the entire war, before this, and to this period, there perished 1,957,660, beside 97,000 who were taken captives. But some may think that the fall of Babylon, and the harvest and vintage spoken of in the latter part of this chapter, are two distinct things, for one is said to have fallen before the other had taken place. To this I would reply, namely, that St. John had only seen these things in the vision which ends in the next chapter; and Babylon had not actually fallen until the time when the 16th chapter and 19th verse was fulfilled. So that those texts which he quoted from the prophets had immediate reference to the destruction of Jerusalem, and their meaning was not made manifest to him until now.

CHAPTER XV.

AND I saw another sign in heaven, great and marvelous.

1 The seven last plagues. These were not seven new ones, but the old ones alluded to before. They were only referred to by John, but now they are going to be accomplished on spiritual Pharaoh and all the host of
lous, seven angels having the seven last plagues; for in
them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with

Egyptians. They are seven severe judgments, which the nation most justly deserve. In them is the wrath of God filled up. His justice will now be satisfied, and his mercy clearly made manifest to the world, His mercy was manifest in their salvation; his justice in their destruction for rejecting it. Reader, he is the same yesterday, to-day, and for ever—he changeth not; and the soul that sins shall die eternally. For the mouth of the Lord hath spoken it. All the curses which he had denounced against them in the law and in the gospel, were contained in these plagues; and as soon as these vials of the wrath of God were poured out on the Jews, then these curses were fulfilled in the extent.

2 A sea of glass. The gospel sea. Fair as the sun, clear as the moon, and terrible as an army with banners. In it you can see the end from the beginning. A fool, though a way-faring man, need not err therein. The Rab
dins called the law the sea of glass, because pure and perfect, and St. John calls the gospel such, in allusion to the law.

Mingled with fire. The fire of Divine love. Where there is no fire, there is no food for the soul, and consequently the sheep cannot be fed. The minister whose heart is not inflamed with love and fire from off the altar, may feed himself, but he cannot feed the flock. Such men either preach the people asleep, or out of the church; either cause them to backslide in heart or in life. Surely God will require their blood at his hands in the day of eternity. See Ezek. 3: 18; Is. 6: 6, 7. The people are daubed with untempered mortar, but not admonished of their danger. "The prophets prophecy smooth things, and the people love to have it so." The word of God is compared to fire in Jeremiah, 23: 29, and the ministers of the gospel to a flame of fire. See chap. 1: 14.

Them who had gotten the victory over the beast. They overcame him by the blood of the Lamb, conquered him by faith and prayer—not the papal beast, but the pagan beast. They got the victory over the latter, but we have not gotten the victory over the former yet; but we soon will. The set time for this is at hand; poverty is now tottering, and will soon finally fall to rise no more for ever. The seventh and last viol is to be poured out on the seat of the spiritual beast.

His image. Idol made in honor of the emperor, as a mark of great distinction, which showed the ignorance of the people as well as the prince. But soon after this the religion of Jesus caused them to throw their idols to the moles and the bats, and to worship God in spirit and in truth. The emperor commanded, but could not compel the disciples of Christ to worship his idol, that could neither see, hear, nor speak. They loved
fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy

Jesus, and would die cheerfully at the stake rather than deny him. But if a creature, and not the Creator, (and they worshipped him as such,) they all lived and died idolaters, equally such with the heathen, and must, therefore, have all finally perished, angels and men; for both worshipped him as God and not as man.

His mark. His brand; mark of his idol, or seal of citizenship. The latter was on parchment, the former on either the hand or the forehead.

The number of his name. The number of his idol 666. This was worn on a medal as a badge of honor, and a token of submission to idolatry.

Stand on a sea of glass. By faith and prayer. They stood on this as the foundation of Christianity. Hence, says Paul, "thou standest by faith; therefore be not high-minded, but fear." Rom. 11:20; 1 Cor. 15:1.

The battle was fought on earth, and the victory obtained here through the blood of the Lamb, and it was here the people stood, by faith, on the gospel sea; therefore the people were on earth, and not in heaven, at this time.

Harp. Of praise and of salvation. On this the church sung the new song of redeeming grace and dying love. See chap. 1:4.

3 The song of Moses and the Lamb. The spiritual song of deliverance through the blood of the Lamb. It was sprinkled on their conscience, to the washing away of all their sins, and therefore the destroying angel had no dominion over them. It was not their houses but their hearts which were sprinkled with the blood of the paschal lamb. This anthem was sung in shadow by Israel, when Pharaoh and all his host was drowned in the Red Sea; but now it is sung in substance by the true Israel of God, because God had conducted them safely through the Red Sea of human blood, in which spiritual Pharaoh and all his host was overwhelmed. See Ex. 15:1; Deut. 31:30.

Lord God Almighty. See chap. 4:8.

4 For all nations shall come and worship before thee. They shall come from the East, from the West, from the North and from the South; from
name! for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

Asia, Africa, Europe and America, by faith and prayer, and worship thee in spirit and in truth, in the new and heavenly Jerusalem. A nation shall be born to thee in a day, and all know Jesus, from the least to the greatest. Knowledge shall cover the earth as the waters the sea, and all shall submit to the mild and easy yoke of King Immanuel. Amen.

Thy judgments are made manifest. That is, on the nation that would not serve and obey thee. They were punished with everlasting destruction from the presence of the Lord and the glory of his power for ever. The old city was pulled down to the very foundation, and the new built upon the ruins thereof, and the wealth and influence of all nations flowed into it. Kings became nursing fathers, and queens nursing mothers in it, and the people were all taught of the Lord, and great was the peace of his people.

5 The temple of the tabernacle. The church of Christ which has been built up on the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone, in whom all the building, fitly framed together, groweth up into a holy temple in the Lord. Eph. 2:20, 21. The Rabbins speak of two tabernacles and two sanctuaries, "one in heaven, and the other on earth," emblems of the church militant and of the church triumphant, of the holiest of holies, (the ministry,) and the holiest of all in heaven itself. The apostles are compared to the inner court of the Jewish temple, into which none but the priests alone could enter. See chap. 9:19. John, in the next verse, represents them as coming out of the holiest of holies, accomplishing the service of God the same as the priests under the law; and he represents them as being dressed in the same kind of garments. See Yarchie on Gen. 28:17.

Of the testimony. Of the life, death, sufferings, miracles, resurrection and ascension of Christ to glory. The apostles had this heavenly treasure deposited in earthen vessels, that the glory might be of God and not of man. See John 15:27. They are called the tabernacle of the testimony, because in their hands and in their hearts were deposited the very substance of what was contained in the tabernacle under the law, viz. the ark of the covenant, (see chap. 9:19,) wherein were the golden pot that had manna, (see chap. 2:17,) and Aaron's rod that budded, and the two tables of the covenant. See Heb. 9:3, 4.

Was now opened. Wide, to admit all nations through the twelve gates
6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glo-

into the city of the new and heavenly Jerusalem. The repenting, returning prodigals were now invited to return to their Father's house, where there is bread enough and to spare. But it may refer to the departure of the ministers and members until after the war.

6 Seven angels. The seven earthly messengers of the churches in Asia. They are now represented as separating from their different churches because of the war and persecution. The people were scattered into the four quarters of the earth. But after the war was ended, the Lord sent his angel and collected his elect (his church) from the four winds of heaven. Matt. 24: 31. These seven apostles are figuratively represented as coming out of the holiest of holies into the spiritual temple of God; but this is only to show that these priests and kings of the living God could not enter into the high and holy office of the ministry until the seven plagues were fulfilled. See verse 8.

Clothed in white. Spiritual and holy garments, not the linen garments worn by the priests under the law, but purity of heart and life, experienced by both ministers and members under the gospel. The priests under the law were not allowed to officiate in woollen garments: there was a particular suit made to wear on this occasion; the dress consisted of a mitre of fine linen for the head, and a coat of the same for the body, with embroidered work, with a girdle of needlework to tie round the body; and they were also obliged to wear linen breeches, when they ministered in holy things. See Exod. 28: 39-41.

Golden girdles. The pure and precious doctrines of Christianity. These were entwined around their hearts like the ivy around the wall, and manifest in their lives.

7 And one of the four beasts. One of the cherubs. Spiritual and holy fathers of the church; either Peter or John himself. One of our Lord's witnesses, who had power to turn water into blood. Chap. 11: 6.

Seven vials. The seven last plagues which were now going to be poured out, without mixture of mercy, on the people who showed no mercy, neither feared God nor regarded man. The ministers of the seven churches are represented here as having these plagues in their hands, and just ready to pour them out on the rebellious and sinful nation.

8 The temple was filled with smoke.
ry of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

With the glory of God. If the church is not filled with the glory of God, it is filled with the glory of man. 1 Cor. 3:21. This was a second pentecost, or general outpouring of the Spirit on the churches, to prepare them for their final departure from each other. That is, during the war, which continued three years and six months. God always fits the back for the burden, and prepares his people to pass through the fire and the water to the kingdom. In the midst of our weakness, his grace is made perfect strength. To Paul he said, "my grace is sufficient for thee." He could then gladly exclaim and say, "I will glory in my infirmities, for when I am weak then am I strong."

And no man. Minister or member, young or old, rich or poor, was able to enter into the temple. That is, to meet with the church for Divine worship. War in Judea, and persecution in the church, was the cause of this. Our Savior commanded them forty years previous, that when they saw the Roman standard planted in Judea, or in the holy place near the city of Jerusalem, to escape into the wilderness of Judea. This is what John alludes to here. They had their shoes on their feet, and their staff in their hand, and were now going to eat their Lord's last passover in spiritual Egypt where he was crucified; that is, before they took their final departure from it. The destroying angel was on his way thither, with his weapon in his hand, to destroy all the first-born in it, both man and beast.

CHAPTER XVI.

AND I heard a great voice out of the temple, saying,

1 A voice out of the temple. The voice of Christ himself to his ministering spirit, that is, his command to him.
to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the

and the prophets shall be fulfilled. The Jews shall be all destroyed because of unbelief. The Gentiles shall be punished severely because of idolatry.

Vials of wrath. Heavy judgments, severe calamities, such as never have come on the world before, and never shall again while the world lasts. The vials here have reference to the seven great and dreadful plagues of Egypt. Ez. 14:21.

2 The first angel. Heavenly messenger, probably the prophet Isaiah. As he was the greatest in sufferings, he is the first in honor and glory; he was sawn asunder by Manassah, king of Jerusalem. See chap. 8:4. He was the guardian angel of the church of Ephesus. Two distinct classes of angels are mentioned in this book, earthly and heavenly.

A noisome and grievous sore. Perhaps a hurricane or earthquake, or some severe calamity, which the empire felt very sensibly. About the year of our Lord 65 or 66, the whole world was agitated and disturbed; nation rising against nation, and kingdom against kingdom, and earthquakes in different parts of the world, pestilences, famines, murders and robberies, wars and rumors of wars. The Jews looking for their Messiah, whom they had crucified and put to death, and were now deceived by false messiahs and false prophets; and all the Gentile nations were up in arms against each other; the sea roaring and men's hearts trembling because of the terrible and dreadful calamities which were now coming on the world. John's vision seems to commence at about the above date, and then continues on to the year of our Lord seventy-four or five, and then down to the expiration of the thousand years. See chapter 20. About this time a violent hurricane rendered the country of Campania a scene of desolation; whole villages were overthrown, and plantations torn up by the very roots, and the hopes of the year destroyed; and the fury of the storm was felt in the neighborhood of Rome, and without any apparent cause in the atmosphere. A contagious distemper broke out, and swept away a vast number of the inhabitants; the houses were filled with dead bodies, and the streets with funeral processions; neither sex nor age escaped, slaves and men of high birth were carried off without distinction, amidst the shrieks and lamentations of their wives and children. See Tacit. vol. 2, book 16, p. 342. And not only this, but it was about A. D. 65 that the war between the Jews and Romans began under Florius. See chap. 8:7.

The Jews rebelled against the Romans, and they were afterwards divided among themselves, and formed themselves into three different factions, and fought against each other. See verse 19. And the Romans afterwards took up arms against each
and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

other, until battles and commotions were frequent in different parts of the empire, i.e. at the time when Galba, Otho, Vitellius, and Vespasian were contending for the empire. Josephus says that there were slain at Cremona by Antonius Primus, thirty thousand and two hundred of Vitellius' army, and a great many of the people of that country, and many others who were strangers; and four thousand five hundred of Antonius' army were killed in this battle. And if I understand him right, there were fifty thousand more of Vitellius' army slain afterwards by Antonius at Rome. See War, book 4, 11:3, 4. And as for pestilences and famines, we need not touch on these, for any who have read Josephus' history of the Jews must know that this part of the prophecy was fulfilled; and if by earthquakes our Lord meant popular commotions, or earthquakes literally, we see how wonderfully this was fulfilled in both respects, for there were several in different places before the destruction of Jerusalem. There was one in Crete, in the reign of Claudius, and one at Smyrna, and another at Mile- tus, and one at Rome, mentioned by Tacitus, and another at Laodicea, in the reign of Nero, in which the city was overthrown, as were likewise Hierapolis and Collosse, and one at Campania, mentioned by Seneca, and one at Rome in the reign of Galba, and a dreadful one in Judea a little before the destruction of Jerusalem, which was accompanied by strong winds and large showers of rain, with continual lightnings and terrible thunderings. These things, as Josephus observes, were a manifest indication that destruction was coming upon man when the system of the world was put into such disorder. War, b. 4, 4:5.

The mark of the beast and worship his image. This seems to refer more particularly to the army and soldiers, who were called his children, and who wore the same uniform as the general. These were the men who first deified him and then worshipped his image. See chap. 13:16. But the punishment extended to citizens and soldiers.

3 The second angel. The prophet Ezekiel, the guardian angel of the church of Smyrna.

Poured out his vial on the sea. Of Genessaret. See chap. 8:9.

Every living soul died. The men may have all been cut off, and the third part of the fish also, by reason of the stench from the dead bodies. See chap. 8:16. The vials are merely referred to or described in the other
4 And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

land, which was the cause of the famine.

9 Great heat. The thermometer in the shade, at times in the heat of summer, stood as high as 108, and in the open air, 120. This, of course, with the city on fire, and the immense multitude of people who were penned up there like cattle in a stall, must have been sufficient, with the pestilence, to sweep away thousands daily.

And blaspheme God. Called him cruel, tyrannical, unmerciful. They cursed God and then died; but they did not call to mind the cruel persecutions of our Lord and his apostles, also their own prophets, priests, and kings.” See Is. 8:21.

They repented not. They returned not to God with all their heart. Oh no! but continued impenitent, cursing Christ and his followers to the last moment.

10 The fifth angel. The prophet Joel. A double portion of the work was assigned to him; Rome and the Roman army were all under his jurisdiction. He had it in his power to punish Pharaoh and all the spiritual host of the Egyptians.

On the seat of the beast. On Rome itself, the seat of universal empire. This must have reference to the severe and heavy calamities which came upon Rome when the three emperors, Galba, Otho, and Vitellius, were contending for the crown; but it seems to refer more particularly to the war between the armies of Vitellius and Vespasian.

And the kingdom of the beast. The Roman empire. This shows evidently that the kingdom is not the beast, nor the beast the kingdom, but simply the king of it.

And his kingdom was full of darkness. War, bloodshed, confusion, horror, dismay, dreadful calamities which were now coming on the world. By the darkness here we are to understand that produced by the clouds of the Roman army pouring themselves into the city of Rome, until the hills and houses, and the very streets were crowded with them, i.e. when the two above armies were fighting with each other; and if we add to this the many houses that were set on fire, together with the vast number that perished on both sides, and the dreadful horror that had come over the minds of the people, then we must easily perceive how applicable this is to the affairs of Rome at that time. See chap. 9:2.

Gnawed their tongues. Like the damned in perdition. Rome has al-
11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

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 of the east might be prepared.

ways been the stronghold of the devil. He has had possession of it from the beginning, and will never give up his claim; he has had more faithful infidel disciples there than in all the other cities of the universe. And it has spread its corruptions into every hole and corner of the world: churches, palaces, courts, kingdoms, prisons, inquisitions, cloisters, closets, confessionals, nunneries, and monasteries, will all bear testimony to this fact.

11 Blasphemed the God of heaven. Reproached, charged him with injustice. They could not sustain these miseries. They had lately persecuted the poor innocent Christians, and repented not of it, and now God in justice punishes them severely. Vengeance is mine, saith Jehovah; I will repay.

12 The sixth angel. Zechariah, the guardian angel of the church of Philadelphia. See chap. 9:13.

On the great river Euphrates. This angel had power over that particular river, and the army stationed there. He is now commissioned to prepare the way for the army to march into Judea, and for this purpose Nero had a bridge thrown over it.

The water thereof was dried up. That is, the difficulties in the way of the army marching into Judea were now removed; the contending parties were reconciled; hostilities had ceased, and the way was now prepared to unite with the Roman army in Judea against the Jews.

That the way of the kings of the east might be prepared. The war between the Parthians and Romans had come to a final conclusion; all the commotions in the east had now ceased, and there was no more for the Roman army to do in these parts; so that now the way was paved for the army of the Euphrates to come and destroy the Jews. We never had an instance as yet of the water of this river being dried up, and it is most likely we never shall. But we know that St. John has represented the envy and wrath of the dragon under the emblem of water. See chapter 12:15, 16. And no doubt this is the sense in which he uses this expression at present; that is, to show that the envy and wrath of the two above nations had now ended, and that they were at this time perfectly reconciled to each other, which is very evident from the words of Suetonius, for he observes, in his life of Vespasian, that
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Volgesus, king of the Parthians, offered to send Vespasian forty thousand bow-men to assist him against Vitellius.

That the way of the kings of the east, &c. The war being now over was what prepared the way for the kings of the east. But who were these kings, which St. John elsewhere calls angels? Chap. 9:15. I think the words of Tacitus sufficient to illustrate this point. He says, that while the different opinions kept the public mind in agitation, Nero ordered levies to be made in the eastern nations, and he desired, at the same time, that Agrippa and Antiochus, two oriental kings, should hold their forces in readiness to enter the territory of the Parthians; and for the convenience of his armies, bridges were thrown over the Euphrates: the lesser Armenia was committed to Aristobulus, and the country called Sophenes, to Sohemus: both princes were allowed to assume the ensigns of royalty. But circumstances gave a sudden turn in favor of Rome; Vardanis, the son of Vologeses, became competitor for the crown in opposition to his father. The Parthians were, by this means, obliged to recall their armies, under color of deferring, and not abandoning, the war; so that Armenia was evacuated.

13 Three unclean spirits. 1. This may mean evil demons, with which each of them were possessed; the devil influenced them in all their thoughts, words, and actions; they sold themselves to him to work all manner of wickedness; and now to secure their services, he sent three of his most faithful ministers to take full possession of their souls, bodies, and spirits. 2. As the evil spirits proceeded out of the mouth of the dragon, they may refer to Vespasian and to his two sons. The general and his son were the dragon’s mouth-piece; during the war he spoke and acted through them. They are represented here as going about collecting the armies together to the battle of Harmageddon, and seems to indicate they were vile, filthy heathen men, and not real devils. 3. It is more likely that by the three frogs John meant Galba, Otho, and Vitellius. The comparison is most excellent, for they were filthy, lazy, gluttonous, dissipated, and diabolic. The mouth may mean the senate, the mouth-piece of the nation, who constituted kings and emperors; they are represented as proceeding out of their mouth, or being constituted emperors by them. The Rabbins called the Sanhedrin the mouth of Israel. As these three frogs are represented as going out to collect the armies together to fight the battle of Harmageddon, they must therefore have been generals of the army. Galba, in Gaulic, means a reptile; also fat, lazy, indolent. He was fond of retirement, sometimes on land, sometimes on the water. For months he could not be seen, for fear of Nero, who tried to
14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

REVELATION.

kill him; and then again he would appear in public; and therefore resembled a frog in this respect, and in his moral character also. Otho was lazy, filthy, dissolute, and bloodthirsty. Vitellius was one of the most vile, wicked, and beastly men that ever lived; he was worse, if any thing, than Nero, who was a monster (dragon) in human shape. Nothing delighted Vitellius more than to wade through the blood, and pass over the dead and putrid bodies of his enemies on the field of battle. He declared that the stench of such was sweet to him. He was such a notorious glutton and drunkard that Suetonius asserts that all Rome was scarcely sufficient to satisfy his appetite. He ate four meals each day, and so much at one meal that he had to vomit it up to prepare his stomach for the next one. Here then we have a fair picture of the three symbolic frogs.

The false prophet. That is, Titus. He was called a prophet in the camp and among the people. He told his soldiers before he marched against a nation what he should accomplish, and he was invariably successful. From this the soldiers styled him a prophet, but St. John, a false one. Suetonius observes that Titus took upon him the office of the high-priesthood, in order to have his hands undefiled. And in the same section the same author actually represents him as foretelling future events. Every person who is acquainted with Tacitus' history of Rome will find that Vespasian, the father of the false prophet, spent no small share of his time in studying to foretell future events. And his son, who was so anxious to imitate his father in every other respect, no doubt endeavored to do it in this.

14 The spirits of devils. The spirits of three diabolical and vicious men as ever lived.

Working miracles. That is, false ones, by magic, as did the Egyptians in the time of Moses and Aaron. They are of their father the devil, and the works of their father they will do. Neither the devil nor his agents have ever wrought a true miracle as yet. Rome has always been famous for false ones from the very commencement. If the pope cannot work a miracle by the power of Christ, he is sure to work a false one by the head, finger, foot, toe, or thigh bone of some dead person whom he sainted because he left all his money to the church. The pope, when a prisoner in France, offered to make one of Napoleon's family a saint. The emperor declined this honor, stating that his friend had died a sinner, and the public might impute the honor to improper motives. Pagan Rome had the art of magic; papal Rome has retained it
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

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

ever since, and she will hold it fast to the end, because a great source of revenue to the holy sea. These miracles have been a fruitful source of infidelity and atheism through all Italy and all the catholic countries in which religion, the Bible, and the Sabbath are disregarded.

The great day of God Almighty. The great day of his wrath; it is now come, and who shall be able to stand.

15 As a thief. In the night, and at the back door. I will come suddenly, powerfully, unexpectedly, to tear in pieces and utterly destroy my enemies.

Blessed is he that watcheth. Like the watchmen on Jerusalem’s walls, awake night and day on his post; the enemy cannot take him by surprise, unless asleep or off his guard.

Keepeth his garments. From being spotted, polluted, stained with sin. If he repeats this again and backslides, the stains may be too deep to purge or wash out with hyssop.

Lest he walk naked. Stript of holiness, and God and the world see it, and the prison or the scaffold be the end of it. The backslider in heart and life shall be filled with the evil of his ways. Remember poor Dodd! pray that the Most High may give you grace daily, lest you fall into temptation.

16 Called in the Hebrew tongue Armageddon. It should have been written with the Greek aspirate Harmageddon, the mountain of slaughter, of desolation, destruction. But where is this mountain? This is a question which has been asked a thousand times, and never as yet satisfactorily answered. It certainly must be somewhere either in Asia, Africa, Europe, or America. But as the name is purely Hebrew, it must be in some part of the Holy Land.

1. Then, the place where the great wine-press of God’s wrath was trodden is the very spot where the battle of Harmageddon was fought, for in this place the whole force of the hostile armies met.

2. It was here that the blood was shed which came up, as it were, to the horse-bridles.

3. This battle was fought outside the walls of a large, populous, and well fortified city. Chap. 14:20.

4. This city was the capital of the country where the battle was fought, for it is called a great, a rich city.

5. The country was south of Rome, for Rome lay directly north of it.

6. The length of the land was two hundred miles, or sixteen hundred furlongs.

7. The slaughter was to be general; that is, it was to extend through the length and breadth of the land.

8. Isaiah declares this land to be
Palestine, and it answers the exact description given thereof. Judea is the land, and Jerusalem the capital of it, and Mount Moriah the very place where the battle of Harma and don was fought; and no battle to equal it, thank God! shall ever be fought again until time shall be no more. 


This was the very mountain where Abraham offered up his beloved son Isaac, and the very spot on which the Lamb of God was afterward offered up as a sacrifice for the sins of the world; and when on his way to the fatal spot, the women broke out into bitter lamentations, but he turned to them and said, "Daughters of Jerusalem, weep not for me, but weep for the miseries which are coming on you and the nation, for the time will soon come when ye shall say, blessed are the barren, and the wombs which never bear, and the paps which never gave suck." Luke, 23: 28, 29. The Jews said, "his blood be on us and on our children;" and on the very spot where they uttered this terrible imprecation, the blood of a great portion of the nation was spilt. The multitudes that were put to death there were so great that room was wanting for the crosses, and crosses to crucify them on. The number of the Jews that perished during the war with the Romans and in the siege of Jerusalem was almost innumerable; no less than 1,957,660 were destroyed during the entire war. See chap. 14: 20. After Titus had raised his banks nearly round about the whole entire city, the Roman soldiers detected a vast number of Jews, who were going outside of the walls, looking for provisions, the famine being great; some of them they whipped, and afterwards tormented them with all sorts of tortures before they expired. They were crucified before the walls of the city; and the soldiers, out of the hatred they bore the Jews, nailed those they caught, one after one way and another after another, to the crosses, by way of jest, till at length their multitude became so great that room was wanting for the crosses, and crosses for the bodies. See chap. 8: 11. And Josephus says that after the temple was burnt, the ground whereon it had stood could no where be seen on account of the vast number of dead bodies that lay in heaps upon each other; beside the multitudes which had died by famine in the city, and were thrown down into a valley, outside of the walls, in heaps. And those that escaped death were bound together, and sent to Egypt to work in the mines for life, as had been predicted by Moses nearly two thousand years previous, and now literally fulfilled. Deut. 28: 68. And for a real fulfilment of this prophecy see the above quotation from Josephus.

John may have written the word in Chaldee, הערמגידון the mountain of destruction. The Greek version has it, the mount of the Most High. But John evidently has made this quotation from Zach. 12: 11, and added ג י to it. Hence, הערמגידון har-ma-gid-don, the mountain of slaughter, of desolation, a pure Hebrew name, from ג י to lay waste, destroy, cut off, as by an hostile army. Hence, ג י a troop, an host, army, the place where the hostile armies met and fought desperately on both sides. See Dan. 4: 11; Is. 25: 7. Jeremiah designates it the mountain of slaughter. Chap. 51: 25; and Ezekiel de-
17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

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

It is done. Finished, ended, finally and utterly destroyed. Her ruin is now accomplished, and all the predictions of the Old Testament prophecies literally fulfilled in her desolation.

"Her tale of splendor now is done;
"Her wine cup of festivity is split;
"And all is o'er, her grandeur and her guilt.
"Her gold is dim, and mute her music's voice;
"The heathen o'er her perished pomp rejoice.
"Her streets are rased, her maidens sold for slaves;
"Her gates thrown down, her elders in their graves;
"Her feasts are holden 'mid Gentile scorn;
"By stealth her priesthood's holy garments worn.
"On long foretold, though long accomplished fate;
"Her house is left unto her desolate."

18 Voices. May mean shouts of victory.

Lightnings. The flames of the houses when the city was on fire.

Earthquake. A tremendous shaking and swallowing up of the city and nation by the Roman army. Such a destruction of a city, nation, and people never was known since the world began, and the like will never take place while the world lasts, for we have the authority of our Savior for it. The noise of the Roman army was so great when they shouted for victory, that Josephus ordered his
19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Men to stop their ears. This was done to prevent his men from being discouraged when they heard such tremendous shouts.


Was divided into three parts. There never was a prophecy more exactly and literally fulfilled than this. And indeed the whole book seems to be made up of prophecies which in a few years after they were delivered were all literally fulfilled. And this very fact proves the book beyond all doubt to be an inspired book, for the Spirit of Christ is the gift of prophecy. Hence the city was divided into three parts as predicted, and governed by three distinct factions, and headed by three leaders, Simon, John, and Eleazar, who fought furiously with each other, i. e. in the third year of the war. Simon had the remotest and largest parts of the walls under him; John had the middle parts of the city under him; and Eleazar had fortified the temple itself. John and Simon were superior in multitude and strength of arms; but Eleazar was superior by his situation; while battles, factions, and burnings were common to all; and a vast quantity of corn was consumed by fire through the seditions, which brought on a tremendous famine among them. See Tacit. book 5, chap. 12. And Jose- phus, in like manner observes, that there were three treacherous factions in the city, the one parted from the other. Eleazar and his party, that kept the sacred first fruits, came against John in his cups. Those that were with John plundered the populace, and went out with zeal against Simon. This Simon had his supply of provisions from the city, in opposition to the seditious. See War, book 5, 1:4, 5; chap. 9:21.

And the city of the nations fell. That is, Babylon the great. She was feared, reverenced, adored, and resorted to by all the nations of the earth as the city of the Great King; that is, of heaven. But when he took his final departure from it, it became a den of thieves, a city of murderers and robbers, which was the cause of the nations of the earth detesting and abhorring it, and they all combined to utterly destroy and tear it up, root and branch. See chap. 14:8, 17, 18.

Came in remembrance before God. Her murders, persecutions, frauds, oppressions, contempt of God and his holy ordinances, her adulteries, divorces between man and wife for the most trifling offence, her worldly grandeur and glory, her high and lofty, her haughty and contemptuous looks towards the poor, the oppressed, and the needy; came before Him in judgment, and he is now determined to put her wickedness in one scale and
20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men

his justice in the other, and to punish her in proportion to her crime. This is a quotation from Jer. 25:15, 16, and proves beyond doubt that Babel means Jerusalem.

20 Every Island. See chapter 6:14.

21 Great hail out of heaven. Tremendous showers of darts, missiles, and large stones of the weight of a talent, that is, sixty pounds each; fifty or sixty of these were thrown at a time into their city and against their houses. The engines threw them with such force that they were like the broadside of a seventy-four; and I have no doubt but broadsides from such vessels originated in some measure from these engines, and the vast quantities of stones which they threw into the city. This was exactly the weight of the stones thrown upon the Jews by the engines of the Roman army, i.e. about sixty pounds. The words of Josephus, I think, are sufficient to prove this point. He says that the engines that all the legions had ready prepared for them were admirably constructed, but still more extraordinary ones belonged to the tenth legion. Those that threw darts, and those that threw stones, were more forcible and larger than the rest, by which they not only repelled the excursions of the Jews, but drove those away that were on the walls also. Now the stones that were cast were of the weight of a talent, and were carried two furlongs and farther; the blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. See War, book 5, 6:3. And he further observes, that any one may learn the force of these engines by what happened this very night, for as one of those who stood round about myself was near the wall, his head was carried away by such a stone, and his skull was flung as far as three furlongs. See War, book 3, 7:23. Tacitus likewise agrees with Josephus in this respect. He says that no body of men could be so strong as not to be overthrown, to the last rank, by the largeness of these stones. For the remaining part of this verse see verse nine.

And men blasphemed God. They were deceived by false Christs, who promised them deliverance; and as there was no hope of deliverance from the Romans, they continued to die as they lived, cursing Christ and his holy religion. Christ had threatened them with this punishment if they did not repent, and in their dying moments they recollected his predictions on the cross when about to crucify him. See Is. 8:21.

In conclusion, we say that the events set forth in this chapter have been literally and wonderfully fulfill-
blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

ed in Judea and upon the city of Jerusalem, and can never be applied to any other city or country in the world.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

This chapter is a comment on the whole of this book, a key to unlock the whole mystery of the book of Revelation.

1 One of the angels. Of the seven churches of Asia.

The great whore. That is of Babylon, who has broken her marriage covenant, abandoned her devoted husband, and is now playing the harlot with many lovers. She was married to Jehovah, broke her marriage vows, backslid in heart and life, and then joined affinity with the riches, honors, pleasures, amusements, and vanities of the world. She sought wealth and obtained it, and finally lost her soul by it. Her husband is now legally divorced from her, and she therefore could claim no mercy from him; the law pointed out her punishment, viz. that she should be burned with fire. This text explains the whole mystery of who this abandoned woman is, for Ezekiel calls Jerusalem (Chaldee) the mother of harlots, and abominations of the earth. Chap. 16: 3, 15, 16, 17, 18, 28, 29, 45. הַיְלָה in Isaiah, 1: 21, means an apostate, backslider in heart and life. The harlot, therefore, was
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Jerusalem, a fallen church and people. See Lam. 1:17.*

That sitteth on many waters. That hath spiritual dominion over many nations; they were all tributary to her. Waters, in a symbolic sense, means nations,†

2 The kings of the earth have committed fornication. They lavished their gifts, wealth and ornaments on her, in order to become rich through her commerce, for it was very extensive. She sent ships into every part of the world, even to Sheba, for gold, silver, ivory, blue and purple, &c. The fact is, she was so rich herself that thousands made large fortunes through her pride and worldly grandeur. See Ez. 16:33.‡

Have been made drunk. Enraptured, delighted, spiritually intoxicated with her wealth and princely equipage.

The wine of her fornication. Love of wealth, worldly honor, covetousness, avariciousness.

• The spiritual whore is that great city, namely, Jerusalem. See verse 18. She is called great because she had corrupted the whole world by her fornications. See Jer. 3:1, 2, and Is. 1:21; 24:5.

† The waters signify multitudes of people, and nations, and tongues. Verse 15. And sitting means dominion. Chapter 13:7. Before she broke her marriage covenant, and played the harlot with many lovers, her husband, the Lord of glory, had made her mistress of the world. Jerusalem, formerly, was honored above every other city on a religious account; but she broke the everlasting covenant, transgressed the law, and defiled the whole world by her whoredoms. The Lord, therefore, had her burnt alive with fire, for her backslidings. Verse 16. Josephus observes, that neither its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, had been sufficient to preserve it from being destroyed. See Josephus, War, book 6, 10.

‡ She was the cause that produced the effect of their defilement; but they first discovered her hatred to her husband, and then sought means of seducing her. See the case of Balaam, chap. 2:14. The world drank in so much of her pernicious spirit that, like herself; they became insensible to every thing that was good. See Jer. 51:7. O Christian, take warning by this. The eyes of the world are on you; they are watching over your life and conduct, and if both do not correspond with the gospel, they will reproach the cause of God through you, and they will make your conduct a plea to justify themselves in sin. But remember, if your example is the means of the loss of one soul, his blood will be required at your hands in the day of judgment.
3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

---

3 Carried me into the wilderness. Through which Israel passed to the promised land. John knew by this that the church which was in the wilderness was the church that played the harlot in Judaea.

I saw a woman sit. She was ruled and governed by the scarlet-colored beast, that is, the great red dragon. Chap. 12:3.

Full of names of blasphemy. That is, the beast was full of these names, viz. titles of the Deity, which were applied to idols of wood and stone. See chap. 13:18.

Seven heads and ten horns. See verses 10-12, and chap. 12:3.

4 Arrayed in purple and precious stones. She was ornamented with very valuable stones, and her temples and houses were built of the most costly white marble. This was part of her princely equipage. Their temple, houses and persons were adorned with these precious stones, as well as all the other costly ornaments named in the text. Compare Ezekiel, chapter 16, with this verse, and you will find the prophet applies the whole to Jerusalem.

* It is blasphemy for a creature to assume any name of Deity. This was the case with the principal part of the Roman emperors until the reign of Constantine, who was the first emperor that embraced the Christian religion.

† Josephus, when speaking of the temple, observes, that there were nine of the gates of the temple on every side covered over with gold and silver, as were the jambs of their doors and their lintels. The first gate of the inner court was seventy cubits high and twenty-four cubits broad; its front was covered all over with gold, as was its whole wall about it; it had also a golden vine about it, from which clusters of grapes hung as tall as a man's height. He also observes that it had golden doors of fifty-five cubits altitude, and sixteen in breadth. But before these doors there was a veil of equal largeness with the doors. It was a Babylonian curtain, embroidered with blue, and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful. See Josephus, War, book 5, 5:4. See Jer. 4:30; Ezek. 16:13; and Exod. 25:4; 26:31.

The same author further observes, when speaking of the stones with which the towers
5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

A golden cup in her hand. The temple, which was covered all over with large plates of gold, and built on a hill that resembled a bowl. It was called by all nations a house of prayer, but they had, by their vile traffic, made it a den of thieves. See Matt. 21:12.*

5 Mystery. Of iniquity. Her cup was now full and running over. It was a mystery to John and the world how a church so famous for piety should become so vile, infamous, and impure. But, like the sow that was washed, she returned to her wallowing in the mire; her last state was worse than her beginning.†

Babylon. The city of confusion, of idolatry, impiety, disregard of God and his ordinances. The fact is they became worse than the heathen; they came from Babylon imbued with her principles, language, and vile habits. See chap. 14:8.‡

The great. The notorious city for impiety, far worse than the country from whence she came, that is, Babylon, literally. See chap. 16:19. The same expression is applied to Jerusalem. Chap. 10:8.

were built, that their largeness was wonderful, for they were not made of common small stones, nor of such large ones only as men could carry, but they were of white marble, cut out of the rock; each stone was twenty cubits in length, and ten in breadth, and five in depth. They were so exactly united to one another that each tower looked like one entire rock of stone, growing so naturally. See Josephus, War, book 5, 4:5.

* She polluted it by her spiritual whoredoms. Formerly, when faithful to her husband, she was also faithful to his business, and very particular that his house should be kept in order, and that unholy persons should not be permitted to tread in its sacred courts. But now she has played the whore, forsaken her husband, and left his house to be defiled and his property to be devoured by strangers. See Ezek. 16:35-38.

† Mystery of Iniquity.—St. Paul declares this abounded already on the part of the Jews. See 2 Thess. 2:7. Drunkenness, deception, fornication, adultery, sorcery, witchcraft, murder, robbery, lying, Sabbath breaking, swearing, swindling, idolatry, envy, anger, and revenge, began to abound more and more on her part. About the time this book was written the measure of their iniquity was full to the brim.

‡ The Mother of Harlots.—The children trod in the very same steps of their whorish mother. She had backslidden from the way of life, and so had they. She had forsaken her husband and played the whore, and so did they. She shed innocent blood, and so did her children.
6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The mother of harlots. The old harlot, and the worst of all harlots. She brought forth a brood of serpents, a generation of vipers, who were fit fuel for eternal burnings. If a city, she certainly must be a spiritual harlot, and an apostate from God and religion, and must refer to Jerusalem, and no other, for it was here our Lord was crucified, and the two witnesses put to death. See Is. 1: 21: Ezek. 16: 36; Ps. 106: 39.

Abominations of the earth. She was hated, detested, despised, ridiculed, and abhored by all who had intercourse with her. It is a fearful thing to depart from the living God. He pities poor sinners, but can make no allowance for the backslider. Lord teach us to number our days that we may apply our hearts unto wisdom.

6 Drunken. Blind, stupid, and insensible to her wickedness and her punishment.*

The blood of the saints. The apostles and prophets, and the blood of all the righteous slain from the foundation of the world. It was all to come on that very generation.

The martyrs of Jesus. The christian believers whom she put to death for asserting that Jesus of Nazareth is the true Messiah. She was the Alpha and Omega of all the persecution that came on the church.

I wondered with great admiration. That is, he wondered exceedingly, viz. who this woman could be. But the angel explained the whole mystery to him. She is the national church, which has apostatised from God.

7 Wherefore didst thou marvel? Why be in doubt or difficulty about it? Surely, John, I will explain all about her.†

The beast that carries her. The emperor or king that rules and governs her.

---

* She had shed so much innocent blood that it threw her into a state of spiritual intox. ication. She was both blind and stupid, entirely insensible to every thing that was good. Chap. 11: 8.

† I will give you a perfect understanding of who they both are. The one is a king literally, and the other a queen spiritually. The woman is Jerusalem, and the beast is Nero, the Roman emperor.
8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: 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,) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven

---

8 The beast thou sawest. That is, the great red dragon already alluded to. Chap. 12:3.

Was. Emperor.

And is not. He is not emperor. He is now dethroned.

And yet is. That is, alive after losing the empire, a thing seldom or ever known before. This was about A. D. 69.*

Shall ascend out of the bottomless pit. That is, out of Rome, to go into perdition, to be with his father, the devil, for ever and ever.

Shall wonder. Shall be astonished at his degradation and fall. An emperor who, ten years since, could command the wealth of the universe, and now is so far reduced, degraded, and detested by all as not to be able to command a cup of cold water or a morsel of bread. God had marked him out as an object of his eternal displeasure. He refused the suffering Christians the smallest favor, of even a glass of water when dying at the stake, as innocent victims of his rage and malignity; and God, in his dying moments, refused him a cup of cold water.†

9 The seven heads. Mean seven kings, emperors. See chap. 12:3, 4.

---

* When Nero heard that Galba had declared against him, he cried out that he was ruined: His nurse, endeavoring to comfort him, told him that the like things happened to other princes before him; he replied, he was beyond all example miserable, who lost an empire while yet living. See Suet. in Nero, 42.

† This emperor had arrived to such a high degree of wealth and honor as to be able to shoe his horses with silver; but afterwards became so far reduced as to be without shoes himself, or even decent clothes to wear. And not only this, but a little before he killed himself he asked Phaon, his freed man, at whose house he was concealed, to give him something to eat; he offered him bread, but it was so black that his stomach sickened at the sight; and the water he gave him to drink was foul, but thirst obliged him to swallow the nauseous draught. See Murphy's Appendix to the 16th book of Tacitus, page 418. Suetonius observes that he never travelled with less than a thousand carts attending him with his baggage; the mules being all shod with silver, and the drivers dressed in scarlet clothes of the finest wool. This may be another reason why St. John calls him a red dragon. He was a second Nebuchadnezzar.
heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Seven mountains. Seven kings, rulers, or head men of the nation. The Indians generally call the king father, head of the family or nation. See chap. 6:14.

On which the woman sitteth. By whom she is ruled, governed, and kept in subjection. She is said to sit on the scarlet-colored beast, (verse 3,) and this beast is called the great red dragon, with his seven heads, and himself one of them. Chap. 12:3. So that the mountains are the heads beyond a shadow of doubt. See chap. 13:7.

10 Seven kings. Here, then, he explains what he means by mountains, that is, kings or emperors, viz. Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, and Nero; and the other, Galba, has not yet come, but will immediately come, and will continue only a very short time. He was declared emperor A. D. 69, and beheaded A. D. 70. He reigned only three months, according to Dio.

11 He is the eighth. That is, Nero. He is the eighth, if we reckon Pompey, who was the first that brought the Jews into subjection, and acted as emperor a short time. So that the woman was ruled and governed by all these emperors. But John may include Vespasian himself as one of the heads, as he was one prospectively. This therefore must refer to the Roman empire, and not to any other nation under heaven.

* This is only a figurative mode of expression, to show that they were the kings by which she was governed. Some interpret the seven mountains to be the seven hills on which Rome was built. But this interpretation could have no connection with the text. But even if it were so, it would be as applicable to the city of Jerusalem as to Rome, for she was under the dominion of the Romans, and Rome was the seat of government.

† He was the eighth emperor, if we take Pompey into the number, who was the first that brought the Jews into subjection to the Romans. St. John does not call him a king, as he does the other seven heads, because he never was declared emperor; yet he reckons him among the others because he was at the head of affairs, and acted as an emperor for some time, until he was subdued by Julius Cæsar. But some assert that Verginius Rufus, who at that time commanded on the Upper Rhine, was declared emperor by the legions under his command. See Appendix to the 16th book of Tacitus; and if this be true, then Nero must have been the eighth emperor.
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

And is of the seven. Is reckoned among the seven emperors.

12 The ten horns. Of the dragon.

Chap. 12:3.

Are ten kings. Governors, generals, who are only acting as such for a short time under the dragon, until the war in Judea is ended.

One hour. A very short time; this may mean the short time of the dragon's reign, which among other things was revealed to John in Patmos.*

13 They have one mind. They all see and feel alike, and will now act alike: they are of opinion that the war in Judea is a just one, and that the mother of harlots deserves punishment.†

And shall give their power and strength to the beast. Shall send all the army money and provisions under their control to Nero, to assist him in carrying on the war against the rebellious Jews.‡

14 Make war with the Lamb. Declare war against his kingdom as well as that of Israel. But king Jesus need but send out one of his mis-

* We see from this that the Roman empire was not divided into kingdoms until after the fall of Babylon; so that Rome could not be the city intended by Babylon, for the empire was first divided into kingdoms, and the kings had actually received their kingdoms before the downfall of Rome. See chap. 12:3.

† But who are these ten kings or governors? This is difficult to determine. The text does not say they never had kingdoms before, but they had received no kingdoms as yet from the beast. They had received power as kings from him, but this was to continue a very short time. I am inclined to think that Galba, Otho, Vitellius, Agrippa, Antiochus, Aristobulus, Sohemus, Vespasian, Tiberius Alexander, and Cestius Gallus, are the ten horns alluded to.

‡ Josephus observes, there were a considerable number of auxiliaries got together, to the main body of the army, that came from the kings Antiochus, and Agrippa, and Sohemus, each of them contributing one thousand footmen, that were archers, and a thousand horsemen. See War, book 3, 4:2; and for more on this subject see book 3, 1:3.
15 And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

tering spirits and in one night he shall destroy 185,000 men. When he commands them on the one hand to destroy the Jews, he controls them on the other; so that they have no power to hurt the christians. See chap. 11:7.*

They that are with him. His officers and soldiers, ministers and members.†

Are called. To obtain salvation, and to preach it to the world.

And chosen. Selected from the church and the world, to preach Christ and him crucified to Jews and Gentiles. See John, 15:16.

And faithful. In the discharge of every duty, and to the interest of their Lord and Master. Blessed servants, you now rest from your arduous labors, afflictions, persecutions, and your works do follow you. You are now happy with your master in glory.

15 The waters which thou sawest. Are peoples, and tongues, and nations. See verse 1. She had spiritual dominion over the earth until she played the harlot and exposed her nakedness to the world. They then abandoned her, and were determined to utterly destroy her. The Jewish church was the only true church on earth until she apostatised.‡

16 Shall hate the whore. Despise, abhor, abandon, give her up as a dead carcass. She is diseased; from the very crown of her head to the soles of her feet is nothing but wounds, bruis-

* That is, with the followers of the Lamb, namely, the Christians; they shall use their endeavor to destroy the superstitious Christians, as well as the wicked Jews. See chap. 13:7. But, thanks be to God, they did not prevail, the Lamb of God overcame them; they eat the flesh off the whore, and burnt her with fire. But the prudent, pious woman, the Lamb's wife, flew from her enemies into the wilderness. See chap. 12:14.

† His successors in the ministry, namely, his apostles, who were made priests and kings for the service of God. See chap. 1:6. They were formerly his colleagues when on earth, and he promised to make them his companions in glory, if faithful unto death.

‡ Here we have a clear understanding of what is meant by the woman sitting upon many waters. The woman was the city spoken of in the 18th verse, and the waters represented a vast multitude of people and nations. See Jer. 51:13.
17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

es, and putrifying sores, which have not been bound up nor mollified with ointment. Her disease is so interwoven with her whole system that she is incurable; no medicine can restore her to soundness of body or mind.

Will make her desolate. Leave her without house, home, lands, children, money, or friends.

And naked. Strip her of all her ornaments of silver and gold, purple and scarlet, elegant embroidery, needle-work, and princely equipage.*

Eat her flesh. Consume it off her bones by fire and faggot, famine, pestilence, and the sword. Ez. 24: 9, 10. Jer. 7: 33.†

17 God hath put it into their hearts to do his will. He commanded them to do it as an act of strict justice to the church and the world. She certainly is not fit to live any longer. When she is destroyed Christianity shall then spread into every part of the universe, and her fall be the enriching of the Gentiles.

Until the words of God shall be fulfilled. That is, the prophecies of God our Savior shall be all accomplished on her. See Luke, 21: 22. She may then look on him whom she has pierced, and mourn as a woman for her only child. In the end of the world she may repent, believe, and be restored to the favor of God.

18 That great city. See chapter 14: 8.

Which reigneth over the kings of the earth. She has them in spiritual subjection; but the kingdom is now going to be taken from her and given to a nation that will bring forth the fruits thereof. The saints shall now possess the kingdom for ever and ever. See chap. 21: 24, 25.‡

Here, then, is a most remarkable

* They plundered the city, and carried off the spoil, and stripped their temple and houses of every thing that was valuable or worth carrying away. See the chapter and verse last quoted, and Ezek. 16: 39. Josephus says that after the temple was burnt the soldiers had such vast quantities of the spoils, which they had gotten by plunder, that in Syria a pound weight of gold was sold for half its former value.

† This was a punishment the law of Moses inflicted on prostitutes literally; and the Lord, in strict justice, punished this spiritual prostitute in the same manner. See Ezek. 16: 33.

‡ That is, spiritually. This is evident from the 2d verse, where it is said she corrupted the kings of the earth, or they were corrupted through her means, or through her fornications. Every nation under heaven respected Jerusalem on a religious account; the tem-
chapter, the events of which can never be applied to any other city but Jerusalem. She is called by Ezekiel and John, the mother of harlots, also Sodom and Babel, or Chaldee; and her punishment according to the Jewish law, as a spiritual prostitute, is clearly pointed out in chap. 16: 40, 41; and this for violating her covenant with God in her youth. The Jews were his only covenant and chosen people; the Gentiles were not: see verses 59, 60; and his covenant people are called by the prophet, Jerusalem, Ez. 16: 2, 3.

We assert, therefore, in conclusion, that it is morally impossible to apply the events set forth in the preceding part of this book to any other nation on earth but that of the Jews.

The city of Jerusalem so attracted the kings of the earth, because of its great beauty and magnificence, that in fact it influenced them to bestow a great part of their income upon it to adorn it and make it look more splendid. Those who are acquainted with Josephus' history of the Jews, must know of the vast expenses that Herod, Agrippa, and others had went to in rebuilding their temple, and fortifying and adorning this city.

CHAPTER XVIII.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

1 An angel came down from heaven. On a special mission. The prophet Isaiah came a second time to the Isle of Patmos to inform John that chap. 13: 8, 9, of his prophecy was now going to be fulfilled on spiritual Babylon.

The earth was lighted with his glory. He appeared brilliant, glorious, majestic, like his Lord and mas-
2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

He was formerly when on earth a shining and a burning light; but now his appearance is not human, but angelic: so sublime and glorious that John mistook him for his master, and was going to fall prostrate at his feet and to worship him, but he forbade him: "See," says he, "thou do it not, for I am thy fellow servant, and of thy brethren the prophets: worship God," that is, our Savior. Chap. 22: 9.*

How any man who calls himself a Christian can permit another to kiss his foot, or worship him, is a mystery we cannot fathom. O the pride, presumption, ignorance, depravity of poor, fallen, and degraded man! He would, if he could, be like God, and take his throne, and wear his crown; Gen. 3: 5. "Ye are of your father the devil," says our Lord, "and his works ye will do." The child resembles the parent in this respect.

2 He cried mightily. Loudly, earnestly, majestically. When on earth, he raised his voice like a trumpet, to show the people their transgressions, and the house of Israel their sins; but he came not now as a messenger of mercy, but as a minister of justice, to execute wrath on Israel because of their wickedness and idolatry.

Babylon the great is fallen. It is utterly ruined, destroyed, and razed from the very foundation, not one stone is left on top of another; and Zion is now ploughed up like a field, and left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. See Isaiah, 1: 8; 21: 9; 13: 19. Jer. 51: 8; chap. 14: 9, of this book.

And has become the habitation of demons. That is, the residence of wild, lawless, and barbarous nations, murderers and robbers. This may refer to the city a short time before it was destroyed. She fell from God first, and then, finally, into the hands of her enemies. God overthrew her as he did Sodom and Gomorrah, be-

* Isaiah predicted the misery that should come upon their city and nation, if they continued obstinate and rebellious against God; and his prophecy was literally fulfilled upon them in the extent; and not only so, but his prophecy points out the death and sufferings of Christ, and the way of salvation, more clearly than any other book in the Old Testament. The sum and substance of the four gospels is contained in the prophecy of Isaiah; the very name itself signifies the salvation of God. And if the world was formerly so much enlightened by his preaching, how much more glorious must he have been at this time.
3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying,

cause she brought forth a worse generation of men and women. So her own historian asserts.*

A cage of unclean birds. A generation of vipers, a brood of serpents, a city of Sodomites, atheists, deists, murderers, robbers, &c. &c.†

3 Have drunk of her wine. Have drank in her spirit of wickedness, idolatry, covetousness, pride, pomp, grandeur, worldly-mindedness. Chapter 17:2.


* It is not improbable, that by devils and foul spirits here, are meant barbarous and wicked nations; and if this be St. John's meaning, we have a literal fulfilment of the prophecy from that time to the present: it was first in subjection to the Romans, and afterwards to the Saracens, then to the Franks, and after this to the Mamelukes, and now it is in the possession of the Turks, all barbarous and savage nations.

† The 13: 21 and 22 verses of Isaiah are a sufficient comment on the whole of this verse. He said that the wild beasts of the desert should lie there, and their houses should be full of doleful creatures; and owls should dwell there, and satyrs dance there, and the wild beasts of the islands should cry in their desolate houses, and dragons in their pleasant places. The prophet gives us a full and clear explanation of the above chapter, in 34: 6, 13, 14, 15. After he had laid before the Jews all the miseries which should come upon them and upon their city if they did not turn to the Lord again, he then exhorts them, in the 16th verse, to seek out of the book of the Lord, to see for themselves whether these things were so or not. If the destruction of their city and nation, therefore, had not been foretold by Moses, and these things were not actually contained in the book of the Lord, it would be impossible for the Jews to read things out of the book of the Lord which were not contained in it. The idea which I wish to convey, is this: that the prophet Isaiah must have meant by Babylon, the city of Jerusalem; for the downfall of the latter was predicted by Moses, but the downfall of the former never was. And, another thing: the Babylonians were heathens, and of course were without the book of the Lord, and could not read these things in it.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

Come out of her my people. Abandon her as a sinking ship in the time of a storm; if not, you shall perish with her. Flee, escape for your lives, for the avenger of blood is at your very heels. Jer. 51: 6.

That ye be not partakers of her sins. That is, the punishment due to her sins, that the innocent may not suffer with the guilty; escape, therefore, into the wilderness of Judea, where you will be safe from the enemy.

5 Her sins have reached to heaven. Have been of the most vile and aggravating nature, and therefore merits the most severe punishment, both in this world and in that which is to come.

6 Reward her as she rewarded you. As she treated you in the most barbarous and cruel manner, she shall be punished in the most severe manner, as a just retaliation. She shall have judgment without mercy, which showed no mercy. Some of the christians she crucified on crosses, others she stoned to death; some she drowned in the sea, and burned others to death at the stake; and Isaiah the prophet was sawn asunder; and, finally, she crucified her own Messiah, the Lord of life and glory, and exclaimed, “His blood be on us and on our children,” and this curse rests on them and on their children to this day. Lord give us grace, that we may never tread in her steps, nor come under her awful curse. Amen.

Double unto her double. Mete out to her a more severe and dreadful punishment than she inflicted on you, that the world may take warning by her and never tread in her steps, lest they should be also punished in the same way.*

* For riches she shall have poverty; for idleness, slavery; for pride, humility; and for conformity to the world, and because she delighted in ornaments of gold and silver, she shall have to be stripped naked, and the very flesh eaten off her bones. See chap. 17: 16. As she gave the Lamb of God vinegar and gall to drink, and this in the midst of his extremity, she shall have to drink the wormwood and the gall; and she shall have to drink blood in retaliation for the blood she shed. Sinner, take warning by this. The Lord is a just Judge. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.
7 How much she hath glorified herself, and lived delicously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

_In the cup she hath filled._ The pain, persecution, affliction and torments, with which she punished you, punish her still more severely, viz. with the plague, pestilence, famine, war, and bloodshed. Let all these come upon her until she is utterly wasted and destroyed from off the earth.*

7 As she hath glorified herself. Boasted of her wealth, national honor, glory, greatness, magnificence; her fine houses, palaces, gardens, orchards, vineyards, lakes, lawns, mountains, valleys, synagogues, temples, learning, people, refined, elegant, and educated ministry, splendid singing and music; also horses, chariots, sailors, soldiers, officers, generals, &c. And what of all this? She was destitute of vital religion, and must be for ever lost, eternally lost.

_Lived delicately._ Delicisously, sumptuously, every day. She sat down to a splendid table, had every delicacy the country could produce. The best fruit, fish, beef, mutton, vegetables and wines; but she had not Jesus, and therefore was wretched and miserable.

_I sit as a queen._ In pomp and splendor, and have the wealth and equipage of royalty. But ah! tomorrow you shall be a beggar and a slave for life, and your life will hang in doubt every moment: you shall be destitute of food to eat, clothes to wear, a house to live in, or a bed to lie on; and you shall be marched naked through the streets of Rome, and be ridiculed and abused, and your sons and daughters be sent to work in the mines of Egypt for life. Isa. 47: 2, 3.

_7 I am no widow._ I am the national established church; my Maker is my husband. He is head of the church, and not the Pope. Aye, but you are

* As she has been seeking after ease, honor, riches and pleasure, punish her with disgrace and poverty. Moses had, long before this, declared that this should be the case. If they disobeyed the Lord their God, he said their life should hang in doubt before them continually. “Thou shalt fear day and night,” said he, “and shall have none assurance of thy life. In the morning thou shalt say, ‘would God it were even’—and at even thou shalt say, ‘would God it were morning,’ for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.” See Deut. 28: 65, 66, 67. This is a wonderful chapter; it deserves to be proclaimed on the house tops, and to be published in the market-places. This chapter is sufficient to confute the most obstinate infidel on earth, and convince the most blindfolded Jew in the world; for when they read these predictions, and find that they have been literally fulfilled upon themselves, they certainly must know that their sins have sold them, and sent them back to Egypt again.
8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

deceived; he was your husband, but he is not such now; he abandoned you forty years since, because of your whoredoms, and will soon marry another wife.*

This is precisely the language of all fallen national churches; proud, haughty, imperious, and oppressive. She boasts of her fine palaces (churches), elegant seats, splendid altars, pulpits, windows, organs, choirs of singers, her learned and eloquent ministers, rich and respectable congregations, her magnificent colleges, and theological seminaries; but what of all this? God is not with you, nor among you. Therefore, you are wretched, and miserable, and poor, and blind, and naked, and knowest it not.

For whom, pray, did you build such elegant and costly churches? Surely not for your Lord and Master, for he never has had his foot inside of one of your churches; and, if on earth, he would expel every member and minister, and pull them down to the very foundation. What! to make his house a house of merchandise instead of a house of prayer—to build a palace for the rich, to the exclusion of the poor, who are rich in faith, and heirs of the kingdom. This will not do, especially among men and women who profess to fear God and keep his commandments.

* Shall see no sorrow. Shall be rich, happy, prosperous, great, glorious, all my days. I have great wealth, power and influence over the nations. What, therefore, can now mar my peace or make my cup bitter? Why, "thou fool, this night thy soul shall be required of thee, and then whose shall these things be?"†

8 For strong is the Lord that judgeth her. He is able but not willing to punish her; but his mercy does not destroy his justice, or else he would be unjust; a God all mercy, is a God

* My husband has not yet forsaken me; he is yet among us as a people. And though it was a fact that the Lord was married to them, (see Jer. 3:14,) yet their abominations caused the Most High to depart from them. And though she was completely dead to him, yet he was still alive to her. She had played the harlot with many lovers, yet if she returned again, her merciful and compassionate husband promised to forgive her, to heal her backslidings, and love her freely.

† Because she did not lay these things to heart, shall these plagues come upon her. She would not believe God himself, nor her own prophets who were inspired by the Spirit of God. But to her sorrow, she had to experience the fulfilment of these prophecies upon herself. See Isaiah, 47:7, 8, 9.
9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, 

unjust. A judge may, when passing sentence of death on the criminal, shed the tear of pity over him, but his pity cannot prevent the punishment which the law demands, and the sentence must be carried into execution; if not, we should very soon become a nation of murderers and robbers. A nation without law, is a nation without God and religion, and could not exist as such one year. If God, therefore, punishes crime in one instance, he certainly must, as an impartial and unchangeable being, do it in every instance; therefore, if he sends one man to hell for sin, he must do it with every man that sins, if not, he would be partial and unjust. Luke, 16: 23.

9 The kings of the earth. The rich, great, noble rulers, governors, kings, emperors.

Who committed fornication with her. Who were influenced and instigated by her to evil; they loved, admired, cherished, applauded her pomp and splendor, and lavished their wealth on her.

Shall bewail her. They not only lamented her loss, but their own also, for her revenue was of vast importance to the empire. See chap. 17: 2. Ez. 16: 26, 27, 28, 29.*

10 Standing afar off. Here, then, is a fair specimen of selfish, fallen, human nature; when in prosperity, every person applauded her; when in adversity, they repudiated her. How true is that saying, “the rich have many friends, the poor have none.” Well, if pious, they have God for their friend. In prosperity men will smile on you, in adversity frown upon you and shun your society, lest a favor should be asked. Oh! how very different with a christian; he does not act from sordid and selfish motives, but from a principle of pure benevolence, he seeks out the poor from the cellar to the garret, and supplies their wants. His house, his hand, his purse, are all open to the cause of christianity. When you discover a man, whether minister or member, selfish and covetous, take it for granted that his christianity is at

* It would have been a matter of joy to them to have seen the Jews conquered; but they were sorry to see the city burned to ashes, and even the very foundations of it dug up, and the place where it stood ploughed like a field. Titus used all the exertions in his power to save the city and temple, but it was all in vain. They were fully ripe for destruction, and it would have been impossible to have conquered them if the temple and city had not been burnt.
Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious

a low ebb, and that his feelings are something like Judas's, who sold his Master for thirty pieces of silver.

A minister with whom I am well acquainted, told me he preached the gospel freely and fully all his life; he lost all his property by endorsements for a man in whom he confided too much, because a member of the church. When reduced to poverty, he sent for a small measure of potatoes to his grocer, with whom he had dealt largely, and owed nothing; this small amount of credit was refused, because he was known to be penniless. The poor man burst into tears upon receiving this new view of human nature. He would not have defrauded any one, yet he was used in this manner because he was poor. Here, then, is a specimen of fallen and depraved man, so selfish as to be an enemy of God and man. See Lam. 1: 7, 8, 9.

In one hour is thy judgment come. Suddenly, unexpectedly, as a thief in the night; "they cried out peace and safety, but sudden destruction came upon them, and they did not escape." There is but one step between wealth and poverty, honor and dishonor, life and death, time and eternity. See chap. 12: 9.

11 Shall weep and mourn over her. That is, because of their own loss in a commercial point of view. Yesterday it was all profit; to-day it is all loss. When she fell many rich men and merchants fell with her, and lost all their property by her.

12 The merchandise of gold and silver. To adorn the city and temple, and to make vessels and utensils for the sanctuary. It came from Tarshish, a place supposed to be in Spain. Ezek. 27: 12. The ark itself was overlaid with pure gold, within and without, and there was a crown of gold upon it round about, and the four rings belonging to it were pure gold, and the staves on which it was borne were overlaid with gold; and the mercy-seat, which was two cubits and a half in length, and a cubit and a half in breadth, was of pure gold, and the two cherubims that covered the mercy-seat were made of such; and there was a table in the temple made of shittim-wood, two cubits in length and one in breadth, and a cubit and a half in height, and this was overlaid with gold, and it had a crown of gold, the same as that on the ark, and rings and staves in like manner; and the dishes, and the spoons, and the covers, and the bowls for this table, were all pure gold; as to the golden candlestick, see chap. 1: 20. The tongs, the snuffers, and the dish-
stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

... for this candlestick were all pure gold; and Josephus says, that "Titus took a table out of the temple of pure gold, of the weight of many talents." See War, book 7: 5, 5. And for the vast quantities of gold that were lavished on the temple, see chap. 17: 4; and chap. 21: 22, 23. See Exod. 25, &c. and Num. 7, &c. And for the silver vessels and utensils, see Exod. 26, &c. The above author says that there were in Solomon's temple an hundred thousand golden vials, and twice as many silver vials: of golden dishes to offer kneded and fine flour on the altar, there were eighty thousand, and twice as many of silver: and of the measures which Moses called the hin, there were twenty thousand of gold, and twice as many of silver. The golden censers in which they carried the incense to the altar, were twenty thousand. The other censers, in which they carried fire from the great altar to the little altar, were fifty thousand: also, two hundred thousand silver trumpets for the priests to sound with. See Antiq. book 8: 3, 8, 1. And if we add to this the golden altar, and many other things that were in the temple, that were made of silver and gold, we shall find that Jerusalem was the richest city in the world. See Lev. 7: 85.

And precious stones. The above author, in the same chapter and section quoted, says, that the sacerdotal garments which belonged to the high-priest, with the long robes, and the oracle, and the precious stones, were a thousand. See Ezek. 27: 22.

And of pearls. See chap. 21: 19.

And fine linen. Josephus farther observes, that Solomon also made ten thousand sacerdotal garments of fine linen for the priests, with purple girdles; and also two hundred thousand garments of fine linen for the singers, that were Levites. See the above chapter and section quoted.

And purple, and silk, and scarlet. These were to be interwoven in the curtains of the tabernacle and upon the priests' garments. See Exod. 26: 36; and 28: 5, 6.

And all thyine wood. This was a sweet smelling wood, generally used in adorning magnificent buildings. All these, namely, the precious stones, and the pearls, and the fine linen, and purple, and silk, and scarlet, and thyine wood, came from Syria and Egypt. See Ezek. 27: 7, 16; 2 Chron. 1: 16.

And all manner vessels of ivory. Ivory is the teeth of elephants, and vessels made of this must have been very costly.

And all manner vessels of most precious wood. The ebony is the wood intended; it is very hard, valuable, and of a black color, and very smooth. This came from Dedan, a place supposed to be in Arabia. See Ezek. 27: 15.

And of brass, and of iron. The
13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and vessels belonging to the altar of burnt offering were all made of brass; the pan to receive the ashes was made of brass; also the shovels, and the basins, and the flesh-hooks, and fire pans; and the laver, in which Aaron and his sons washed their feet before they went into the tabernacle, were made of such. See Exod. 27: 3; and 30: 18. Josephus observes, that the brazen sea that was in Solomon’s temple contained three thousand baths: and he farther observes, that Solomon made ten large, round vessels of brass, which were the lavers themselves, each of which contained forty baths. See Antiq. book 8: 3, 5, 6. And it is said in 2 Chron. 4: 18, that the quantity of brass was so great that the weight of it could not be found out, and the vessels of iron were principally for the use of the citizens.

And marble. These vessels were for to hold the waters of purification. See John, 2: 6. And these pots are to be seen in Cana of Galilee to this day. Dr. E. Clarke, when walking through the ruins of a church, which is said to have been built over the spot where the marriage of Cana was held, saw a great many of these water pots among the ruins. Their original use seems to have been little known among the inhabitants. They held from 18 to 20 gallons.

13 And cinnamon, and odors, and ointments, and frankincense. These were used in making the holy anointing oil, and in the composition of perfume. Two hundred and fifty shekels of cinnamon, and the same quantity of calamus, with five hundred shekels of myrrh, and the same quantity of cassia, and one hin of oil, was the quantity necessary, according to the law of Moses, to make the holy anointing oil. See Exod. 30: 23; and for the composition of perfume, see verse 34. Josephus says, that the treasurer of the temple, whose name was Phineas, was seized on, and showed Titus the coats and girdles of the priests, with a great quantity of purple and scarlet, which were there deposited for the uses of the veil; as also a great deal of cinnamon and cassia, with a large quantity of other sweet spices, which were mixed together and offered as incense to God every day. See War, book 6: 8, 3.

And wine, and oil, and fine flour. These were all used in the consecration of the altar, before the people offered their daily sacrifices. The above author observes, that the law required that in public and private sacrifices the finest flour should be brought; for a lamb, the measure of one-tenth deal; for a ram, two; and for a bull, three. This they consecrate upon the altar when it is mingled with oil; for oil is also brought by those that sacrifice; for a bull the half of a hin, and for a ram the third part of the same measure, and one-quarter of it for a lamb. They bring the same quantity of oil that they do of wine, and they pour the wine about the altar; but if any one does not offer a complete sacrifice of animals,
wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

but brings fine flour only for a vow, he throws a handful upon the altar as its first fruits, while the priests take the rest for their food. See Antiq. book 3: 9, 4; and Num. 28: 14; also Lev. 7: 19. But if we add to this the vast quantity of fine flour that was used in baking unleavened bread for the yearly passover, and for the use of the citizens, we shall find that the city of Jerusalem had a greater demand for fine flour than any other city in the world at the celebration of their yearly passover. In the year of our Lord 65, their own historian observes that there were no less than three millions present, that is, of Jews and proselytes, who had come from different parts of the world on this occasion. See War, book 2: 14, 3, 3. And he farther observes, in another place, that the seditious emptied the vessels of that sacred wine and oil which the priest kept to be poured on the burnt offerings, which lay in the inner court of the temple, and distributed it among the multitude, who, in their anointing themselves and drinking, used each of them above a hin. See War, 5, 13, 6.

And wheat. The Jews had a vast quantity of grain and other provisions in store at Jerusalem before they went to war with the Romans; but it was afterwards consumed by the seditious, and this was the cause of so great a famine in the city; and they generally kept a large quantity of grain and other provisions in store to prevent a famine. Judah and the land of Israel supplied Jerusalem with wheat, and pannag, and honey, and oil, and balm. See Ezek. 27: 17. And from this we may learn that Ezekiel had been prophesying of Jerusalem under the name of Tyre, for it was contrary to Jewish customs either to buy or receive oil as a donation from the heathen nations. See Antiq. 12: 3, 1. If we view this prophecy as having reference to the destruction of Jerusalem by the Roman army, and suppose that by Tyre Ezekiel meant Jerusalem, literally; and by the city, called by that name in the 26th chap. and 2d verse, he meant the new Jerusalem, namely, the Church of Christ, then the difficulty ceases; and if we allow that the northern army spoken of in the 7th verse had reference to the Romans, then we may interpret the 26th, 27th, and 28th chapters of Ezekiel without any contradiction; but those who interpret them literally, will find some difficulties which they will never be able to surmount; for until they can apply the 28th chap. 13th, 14th, 15th, 16th, 17th, 18th, and 19th verses to Tyre, literally, it must be allowed that Jerusalem is the city to which the prophet had reference.*

* As Zor, Tyre means the oppressor, persecutor, it cannot be referred to Tyre, for she was mild and peaceable; but Jerusalem is called the city of oppression in various parts of the Scriptures. Is. 5: 7; 30: 12; 53: 7. Jer. 6: 6.
And beasts and sheep. The beasts have reference to oxen and goats, and the sheep, to rams and lambs. See Ezekiel, 27: 21. These were purchased principally for their sacrifices. There were slain at their yearly pass-over no less than two hundred and fifty-six thousand five hundred lambs; and not only this, but there were sacrifices offered daily, both morning and evening. So that between all that were slain for the use of the city and for their sacrifices, they must have purchased a vast number of sheep, lambs, goats, and oxen. See Exod. 29: 1, 2; and Lev. 8: 14, 18.

And horses and chariots. Solomon in his day built a vast number of cities or places for horses and chariots round about Jerusalem and in Judæa. Perhaps these were built for the convenience of those who came up to Jerusalem from different parts of the world to celebrate the yearly pass-over. See 2 Chron. 9: 24, 25; and Isa. 2: 7. These came from Togor-mah, a place supposed to lie in Asia Minor. Some have endeavored to prove that Jerusalem was not a commercial city; but that she traded in all these things is evident from the word of God. See 2 Chron. 2: 7.

Slaves and souls of men. Souls and bodies of men. She trafficked in both; one literally, and the other spiritually. She traded in slaves abroad and at home; she corrupted and led astray her own people because of filthy lucre. See 2 Kings, 17: 19; Isa. 50: 1; Joel, 3: 6.

When delivered from Egyptian bondage she covenanted with God never to tolerate slavery in the nation, but to substitute servitude in the place of it. This promise she violated, and God punished her most severely for it. Jer. 34: 13, 14, 15, 16, 17. Two distinct classes of servants are named in the last verse, Jew and Gentile, בָּלָהוֹ a-chiv, a brother, a Jew, Hebrew by birth; ῥάρ a ch, a stranger, proselyte, friend, viz. of Judaism. The moment a proselyte became such, he then was by law entitled to all the immunities of a Hebrew servant; circumcision was the seal of his citizenship, and changed his relation in reference to his servitude. The Rabbins assert "that she covenanted to hold no Hebrew servant longer than seven years, and no Gentile longer than the year of Jubilee; then all civil contracts, they say, ceased, became null and void. One was bound for seven years, the other, probably, twenty-one, or to the jubilee, whether a longer or shorter period. But this was all voluntary on the part of buyer and seller." If a Gentile wished to serve his master a second term, it was voluntary, and with the consent of his family. As this was a peculiar case, and provided for by law, he had to appear in open court with three witnesses, before the judges; when he declared his intention it was put on record, and as an evidence of the fact, his ear was bored through with an awl, and he was then to serve his master (not his owner) for ever; that is, to the next jubilee.

We see from this, then, how particular God was to show his disapprobation of the vile sin of slavery. He has done this in every age and among every nation who was guilty of it.

There was but one law for the master and the servant, the black and
the white; both were on equal footing. The master did not make the law for the servant, nor the servant for the master, but God made the law that governed both of them; and if the master treated the servant with rigor or oppression, a complaint was made to the sanhedrin, and the master had to appear in precisely the same kind of garments as the servant, that both might stand before the judges on equal footing, as the law knows no distinction: the judges, who were acting in God's stead, wished to be, like him, no respecter of persons. The master was bound by law to feed, clothe, educate, and correct him, (if he did wrong,) the same as his own child. He had the whole Sabbath and several holy days to himself. He attended divine worship twice every Sabbath without a sentinel to watch his movements. He ate at the same table and out of the same dish with his master; and might in the end, if he conducted well, become a member of the family; that is, his son-in-law. Prov. 29: 21.

Husband and wife, child and parent, brother and sister, were never sold nor separated. A man who can bring himself to such a barbarous practice as this, is not worthy the name of a man; he has divested himself of all those fine feelings which belong to a higher order of human beings.

The Most High has discarded the word slave from the holy Scriptures; a servant is the only word to be found there; it means a servant, laborer, hired man, a bond man, an apprentice; but in no sense can it be interpreted to mean a slave.

The Jews never took away a man by force and fraud from his wife and children, kindred, country, and family, and sold him into slavery for life. This was punishable with death by the law of Moses, and the receiver was considered as bad as the thief, and punished in the same way. Ex. 21: 16.

a servant, is applied to patriarchs, prophets, priests, kings, angels, and even to Christ himself; and can we for a moment suppose that they were slaves? The advocates of this vile and sinful system would fain make the Bible apologise for it, and the Most High to be the author of it; but this is a base subterfuge; for the Bible (both the Old and New Testaments) condemn it. The Savior came to proclaim liberty to the captives, and has commanded us to take away every yoke from the neck of the slave. Isa. 58: 6; 61: 1. And he literally compelled Pharaoh by his judgments, signs and wonders, to liberate his people from bondage.

Again: Abraham's warriors are pressed into the service of slavery. They are said by its advocates to be slaves; but this is like all the rest of their imbecile arguments, without a shadow of truth. Enochims means spiritual warriors, champions for the truth; these were a superior order of men to the avadims or laboring class. Therefore, if slaves, Enoch himself, who walked with God many years, and was one of the first and best patriarchs, was also a slave, for both names, in the original, are precisely the same.

Great stress is laid by these very wise and learned men in Oriental literature on the word ka nah, to buy; but surely it does not mean to
stole, to defraud, oppress, persecute. Oh no. It means to obtain, procure, hire, get, contract, bargain for. Exod. 21: 2; and also to receive by faith and prayer. Isa. 55: 1; Rev. 3: 17. And we know that it takes two to make a bargain; the buyer and seller, master and servant. The one could not buy unless the other consented to sell, and this must be voluntary on the part of each; but if the master took him off by force and fraud, and enslaved him for life, would this, we ask, be buying him and paying a fair compensation for his services for twenty-one years or more? Surely not. Neither Walker nor Webster attach such a meaning as this to the word buy; but the law of the land defines slavery to be piracy, and punishable with death. It also declares "that no man," (and surely the slave is a man, especially in the ballot-box,) "shall be deprived of life, liberty, or property, without a trial first before a jury of his countrymen." Let this law, then, be put in force, and slavery is for ever abolished in the U. S. It is now condemned by all Christendom and by the laws of nations, and should be discarded by all civil and religious people and governments.

If slavery was not sanctioned by the law of Moses, surely it cannot be sanctioned by the gospel, which is the very essence of the law; and Christ came not to destroy the law, but to fulfill it. Love to God and our neighbor is the fulfilling of the whole law; and he, therefore, who loves God, will love his slave as himself—will, without hesitation, liberate him and make a free man of him. I cannot understand how a man can be a christian and hold a fellow creature in cruel and perpetual bondage.

But while Christianity detests, abhors and condemns slavery on the one hand, it does not sanction violence nor fraud on the other, in liberating the slave. If he runs away from his master we are solemnly bound not to restore him. Dent. 23: 15. We are to use all the lawful means in our power to liberate the poor despised and persecuted African slave; but in doing this, we are not justified either in abusing the master or instigating the slave to insurrection. Therefore let every thing be done in the spirit of Christ, according to the law and gospel.

The Egyptians paid their slaves according to their labor, and never separated husband and wife, child and parent. Christianity banished slavery for ever from the Roman empire, and the Roman Catholic Church has discarded it from the commencement.

Shall Protestant ministers, then, throw the mantle of charity over this vile sin, and attempt to apologise for it? God forbid. The Rabbins assert that the New Jerusalem (church) shall be free from sin, slavery, Satan, and the world. Zohar on Gen. folio 13, 2.

Finally, as the power to liberate the poor oppressed slave is in the hands of God alone, and as he delivered his people of old with a high hand and an out-stretched arm from Egyptian bondage, he will deliver the poor, down-trodden slaves of America by his judgments, as he cannot do it by his mercies. The pestilence that walketh in darkness, and the destruction that wasteth at noon day, will soon pass through our land and sweep away its thousands daily, until the Southern States be left so-
14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off;

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weep-

17 For in one hour so great riches is come to nought. That is, this city, which was so rich, and had so much wealth deposited in it, has come to nothing; it has been utterly destroyed, and this, as it were, in a moment.

And every ship-master. That is, sea captain.

And all the company in ships. Passengers.

And sailors. Those who were hired to work the ships.

And as many as trade by sea. Ship merchants. They wept bitterly, (see verse 19,) but it was for their own loss, and not for the loss of the city and people.

19 And they cast dust on their heads. Casting dust on the head, and rending the garment, among the Jews, was a token of great distress.
ing and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

_by reason of her costliness._ This was the cause that produced the effect of her riches. If there had not been such a great demand for all the things described above, it would have been impossible for those merchants to have been made rich by her.

_For in one hour is she made desolate._ That is, by the abomination of desolations. See chap. 12: 7; and 17: 16.

20 Rejoice over her, thou heaven. That is, the heaven upon earth, namely, the church of Christ.

_And ye holy apostles and prophets._ See verse 21.

_For God hath avenged you on her._ God hath now required your blood at her hands.

21 And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea. This text is a quotation from Jeremiah 51: 63, 64. There it is said a stone, and not a mill-stone, and the prophet was commanded to cast it into the river Euphrates. If a mill-stone, it would have been impossible for him to cast it into the river without supernatural aid: and God has never required of us impossibilities, and more especially when there is no occasion for such things. A smaller stone would have sunk to the bottom as soon as a mill-stone.

_Saying, thus with violence shall that great city Babylon be thrown down._ As this stone has been cast into the river Euphrates, and has sunk to the bottom, to rise no more, so shall spiritual Babylon be cast into the power of the army of the Euphrates, and the army of the Roman empire, and they shall sink her to the very foundation.

_And shall be found no more at all._ Julian, (commonly called the apostate,) in his reign gave the Jews leave to rebuild their temple, and retrieve the customs of their ancestors, and worship God according to the rites of their religion, which prohibited them from offering sacrifices in any other place but the temple at Jerusalem. And when the news was circulated among the Jews, contributions were made by all hands—the very women sold their ornaments and jewels to advance the work, and the deficiency
22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee;

the emperor ordered to be taken from his own treasury. Tradesmen were brought from all parts, and the work begun; but God defeated their designs by thunder and lightning from heaven, and the work was stopped from going on; and they have remained without either a city or temple from that time to the present. But had they succeeded in rebuilding their temple at this time, they positively declared that they would make the christians feel as terrible effects of their severity as ever they themselves did from the Romans. See Dr. Gillies' Historical Collections.

22 And the voice of harpers. It was the Levites who were appointed to play on the harps. See 2 Chron. 5:12.

And musicians. This includes the singers, as well as those that played on musical instruments. The different instruments of music on which the Jews played were as follows: the old psaltery, sackbut, flute, trumpet, horn, bagpipe, organ, drum, and kettle-drums, besides cymbals, bells, harps, &c.

Pipers. That is, those that played on flutes. See 1 Kings, 1:40.

And trumpeters. It was the priests that blew the trumpets. They were to be blown on different occasions; the commencement and conclusion of the sabbath were signified by the blowing of a trumpet; also, at the beginning of every month; and they were to blow with trumpets over their burnt offerings and peace offerings. And it was by the sound of the trumpet that the armies of Israel were to collect together, and march forward against their enemies. See Num. 10:3-10. 2 Chron. 5:39.

Shall be heard no more at all in thee. This has also been literally fulfilled unto the present period. They are now in a strange land, and scattered among their enemies; they can sing the song of Zion no more; they have hung their harps on the willow; the sweet songsters of Israel have ceased—they are no more. Shiloh has now come, and the crown has fallen from their heads. They may well cry out, woe, woe unto us, for we are spoiled; our enemies have destroyed us.

And no craftsman. An artificer or mechanic of any kind.

Shall be found any more in thee. Doctor Clarke, in his travels through the Holy Land, observes, that the only produce of the Jerusalem manufactories, at the present, are beads, crosses, and shells; but they are not the produce of Jerusalem, but the produce of a city called by us such, but not called so by the inhabitants; for it never can be called by this name until it is inhabited by Jews alone,
23 And the light of a candle 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 great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

and the city built on the very same place where it originally stood.

And the sound of a mill-stone shall be heard no more at all in thee. If the plough still continues to pass through Mount Zion, the place where the upper city stood, then the sound of the mill-stone cannot be heard there at the present.

23 And the light of a candle shall shine no more at all in thee. Your lamp shall now be put out, and it never shall be lit again. That is, the lamp that was kept continually burning in the temple. See Levit. 24: 2. Chap. 22: 5.

And the voice of the bridegroom and of the bride shall be heard no more at all in thee. This is a quotation from Jeremiah 7: 34; and it serves as a comment on this chapter. Then, saith Jehovah, (by the mouth of the prophet,) will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness; the voice of the bridegroom and the voice of the bride; for the land shall be desolate. But it is not improbable that by the bridegroom is meant our Savior, and by the bride, his church. See chap. 19: 7.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. If there were not another passage in the book of Revelations but this, to prove that by spiritual Babylon is meant Jerusalem, this is sufficient; for papal Rome never has shed the blood of the prophets, but Jerusalem has, and this before Rome had an existence. Neither can we prove from the word of God that Rome was ever accused of shedding the blood of the prophets; but the Scripture has pronounced many woes against Jerusalem for having shed the blood of her own prophets, &c. See Ezek. 24: 6, 7, 9; 1 Kings 19: 14; Acts 7: 52; 1 Thess. 2: 15.

And our blessed Savior has declared, that all the blood shed on the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar, should actually come upon that generation—that is—of the Jews. See Zech. 1: 1. And then he cries out, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.” See Matt. 23: 34, 35, 36, and 37;
and Isaiah 1: 15. And he has declared in another place, that it cannot be that a prophet perish out of Jerusalem. See Luke 13: 33.

CHAPTER XIX.

And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

1 After these things. The downfall of Babylon, and destruction of her commerce by sea and land. Then followed the rejoicing of the church in general.

This chapter proves, 1. That she was a national church as well as a city. 2. That she was a religious national church. 3. That she was a persecuting and an oppressive church. 4. That she had apostatised from God, and had backslidden from him in heart and life. 5. That she was the stumbling block in the way of the conversion of the world. Isa. 57: 14. 6. That her destruction was at hand.

7. That her final ruin was predicted by the prophets, our Savior, and his apostles. 8. That she not only came from Babylon, but was polluted, corrupted, and became an idolator there.

9. Great prosperity attended the spread of the gospel after her downfall; but great apostasy followed the downfall of Rome. 10. In her was found the blood of all the prophets and all the righteous ever slain on the earth. Chap. 18: 24.

This was not the case with papal Rome. She did not finally apostatise
3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him, both small and 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, Alleluia: for the Lord God omnipotent reigneth.

from God until the year of our Lord 1070, when all the prophets, apostles, and martyrs, were in glory. This was the time when persecution began in that church, and not before; and it has continued in it to the present hour. Therefore, Babylon cannot be papal Rome. See Ezek. 16:2, 15, 35; Isa. 1:21.

Ha le soo yah. Praise ye Jehovah Jesus. See chap. 1:8. Every chapter in this book is full of praise and adoration of Him, because “God over all, and blessed for ever.”

should not be rendered without the Greek asperite, a le foo yah, which makes no sense whatever. Ha le soo yah means the same as Αἰωνία τοῦ Θεοῦ aineite ton Theon, Praise our God, i.e. all ye his servants, verse 5. Christ, then, beyond doubt and dispute, is “the true God and eternal life;” therefore, little children, keep yourselves from idols. Amen.

3 Her smoke rose up for ever and ever. Her temporal punishment ended in that of her eternal. The moment the city was consumed by fire the national body was committed to the burning flames of perdition.

4 The elders and the beasts. See chap. 4:4, 6.

Worshipped God. Our Savior, the only potentate, the King of kings, and Lord of lords. Chap. 4:10.

5 Praise our God. Extol him above the heavens; who turneth the rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, because of the wickedness of them that dwell therein. Ps. 107:33, 34, 35.

6 The voice of a great multitude. That is, the rejoicing of an innumerable multitude, of all kindreds, tongues, and people, and nations, who had now embraced christianity; Jews and Gentiles who had renounced Judaism, and heathenism, and had submitted to the mild and easy yoke of Jesus. This part of the prophecy refers
7 Let us be glad and rejoice, and give honor to him;

no doubt to the year of our Lord seventy-five.*

The voice of many waters. That is, of nations, and people, who were shouting aloud the praises of Immanuel, God in our flesh. A nation at this time was born to him in a day.†

Thunderings. Shouts of victory on the part of King Jesus, who has subdued all our enemies, and brought us out of spiritual Egypt, and through the Red sea as on dry land; and hath conducted us safe through the wilderness of this world for forty years, and over Jordan into the promised land of the new and heavenly Jerusalem.

7 The marriage of the Lamb has come. The time has come, yea, the set time to favor Zion. Her sons shall now come from far, and her daughters from the ends of the earth, and all shall know Jesus, from the least to the greatest. The bond woman and her son shall be cast out, and the son of the free woman become heir to the spiritual inheritance. The heathen shall now be given to him for his inheritance, and the uttermost parts of the earth for his possession.

He will now be united in holy wedlock to the Shulamite woman—the Gentile nation. He divorced his former wife for adultery, but did not marry again until she was dead and buried. Christ, therefore, is the promised seed, in whom all the families of the earth shall be blessed. Amen.

His wife. More properly his bride, the Lamb's wife, spouse; the new Adam and Eve, who are now going to be united to each other in spiritual wedlock. Chap. 12:1. This holy and pious woman is bone of his bone, and flesh of his flesh. He is her head, husband, protector, and preserver. They are both going to take up their final and future residence in the palace of the new and heavenly Jerusalem, the paradise of God, the abode of the blessed, happy, pious, virtuous. Chap. 21:3; Matt. 28:20. The tree of life is there, that bears twelve manner of fruits, and also the tree of the knowledge of good and evil. Job, 1:6. The two-edged sword, to defend the way of the tree of life, with the cherubim and

* This may mean either the hundred and forty and four thousand spoken of in chap. 7:4, or else the vast multitude spoken of in the 9th verse of the same chapter.

† He now has the dominion over all nations, kindreds, tongues, and people; and they have chosen Christ for their King and their Savior.

Jesus, the name high over all
In hell, or earth, or sky!
Angels and men before it fall,
And devils fear and fly.

Jesus, the name to sinners dear,
The name to sinners giv'n!
It scatters all their guilty fear,
It turns their hell to heav'n.

St. John, in different parts of this book, represents the kingdom and reign of Christ as commencing immediately after the fall of Babylon. See chap. 11:15.
for the marriage of the Lamb is come, and his wife hath made herself ready.

seraphim, are there; and also the golden birds of paradise. Chap. 4: 6; 14: 3. The trees and flowers of the garden are delightful, and bloom summer and winter. Ps. 1: 3. The river of life runs through the midst of it, and waters every plant in it. It divides itself into four different heads, and spreads out into the east, the west, the north, and the south. The city has twelve golden gates, which are open night and day, to admit pious pilgrims. But there are twelve porters standing at the gates continually, to prevent the entrance of improper persons; such as sorcerers, whoremongers, murderers, robbers, sabbath-breakers, liars, drunkards, swindlers, &c. &c. Chapter 21: 21; 22: 15. Their seed (offspring) shall now "inherit the Gentiles, and make the desolate places to be inhabited." "The wilderness and solitary place shall be glad because of them, and the desert shall rejoice and blossom as the rose; and Sharon shall be a fold for the herds to lie down in, and in the valley of Acher there shall be a door of hope to his people. Selah."

Hath made herself ready. She has given her whole heart, life, and affections, to him. Her language is:

"Take my soul and body's powers,
Take my memory, mind, and will;
All my goods and all my hours,
All I know, and all I feel;
All I think, or speak, or do—
Take my heart—but make it new!"

The bride has on the wedding garment of holiness, and a lovely pair of golden slippers on her feet. She has oil in her vessel; her lamp is trimmed and burning, and she is now ready to meet the bridegroom in glory. She is clothed with the sun, and the moon is under her feet, and she has a dazzling and brilliant crown of twelve stars on her head. Her chariot is salvation, and is drawn by twelve pure, milk-white horses; and on their bells is written holiness to the Lord. Ten virgins robed in spotless white, and palms of victory in their hands, are her attendants; and all the heavenly host accompany them singing:

"All glory be to God on high,
And to the earth be peace,
Good will, henceforth, from heaven to men,
Begin, and never cease."

* * * The bride opened the door of her heart, and the King of glory came in and filled it with joy and peace in believing: she could then cry out, My Savior, my Redeemer, my heaven, my all. Her language was:

"O what hath Jesus bought for me!
Before my ravished eyes,
Rivers of life divine I see,
And trees of paradise!

I see a world of spirits bright,
Who taste the pleasures there!
They all are robb'd in spotless white,
And conquering palms they bear."

Reader, is this your experience? Have you fallen in love with the blessed Jesus? Have you heartily and sincerely repented of your sins? Have you wept and mourned
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they

Halleluylah; amen, praise our God all ye his people.

8 Fine linen. Purity of heart and life.*

Clean and white. Pure and spotless, made white in the blood of the Lamb. For “it cleanseth from all sin.” And where sin hath abounded grace hath much more abounded. What Adam lost by sin, Christ has regained by suffering for it, the just for the unjust, to bring us to God. He hates the garment spotted with the flesh. He cannot look on sin with the least degree of allowance. When a saint sins, all heaven weeps; when a sinner repents, all heaven rejoices; “For there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance.”

9 Blessed are they that are called. Happy are they who are called by his gospel, his word, his Spirit, his ministers, his mercies, and his judgments. But the blessing is only for those who obey, the heavenly call. Those who reject it will be punished with everlasting destruction from the presence of the Lord and the glory of his power, for ever and ever.

To the marriage supper of the Lamb.

------------------------------------------------------------------

before God for the sins you have committed? Do you believe that Jesus is able and willing to save you now, if you give your heart to him? And have you confidence in him, that as he has promised, he will also perform? Do you rely on his promises for all temporal and spiritual blessings? Have you broken off from all your sinful practices, and all your ungodly companions? And if you have renounced all outward sin, do you regard iniquity in your heart? If so, the Lord will not hear your prayer. But, lastly, have you opened the door of your heart to let the King of glory in? And do you now feel that God, for Christ’s sake hath pardoned your sins? If so, what effect has it had on your heart? Did you feel the Spirit itself to bear witness with your spirit, that you were a child of God? Were you then saved from the fear of death, hell, and the day of judgment? If not, you are still in a state of condemnation; in the gall of bitterness, and in the bonds of iniquity.

* This is the wedding garment, i. e. of holiness; and every person who is not clothed with this, (though invited to the wedding,) shall be bound hand and foot, and cast into outer darkness, where is weeping, wailing, and gnashing of teeth. For many are called, but few chosen, i. e. many are called to the marriage supper of the Lamb, or to obtain salvation, but none are admitted into the guest’s chamber but those who have on this garment.
which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

That is, to obtain salvation by faith in him, the Lamb of God, who taketh away the sin of the world. It is compared to a supper, because the last dispensation of mercy which we shall ever receive from the hand of God. He has spread his table in the wilderness, and invited the whole human family to come and partake of this spiritual and heavenly feast; and this freely, without money, and without price. And as he has declared that the Jews, who rejected his salvation, should not partake of his supper, so it will be with us Gentiles, if we make light of the invitation.*

10 I fell at his feet to worship him. From his glorious and majestic appearance I took him to be my Savior, but he very soon informed me of my mistake, that he was a creature, and not the Creator.

See thou do it not. I am worthy of no honor, Christ is worthy of all honor and glory; therefore love, serve, worship, and obey him. He is the master, I am his servant. He is God, I am man; a sinner saved by grace; take the crown off my head and lay it at the feet of him who is King of kings and Lord of lords, for he only is worthy to wear it. Blessed humility! one offered to honor him, as he took him to be his Savior; the other, as a creature, refused it, because it did not belong to him.†

I am thy fellow servant. In the ministry. You are such in the church on earth; I am a ministering spirit in the church of heaven. We are breth-

* So blessed is he that readeth the words of the prophecy of this book; but it is on condition that he understands it, and lives according to the things written in it. We know that those who were formerly hidden to the marriage supper refused to come, and were curst instead of blest, i.e. because of their disobedience to the heavenly call. See Luke 14: 24.

† Let us learn a lesson of humility from this, and remember that pride goeth before destruction, and a haughty spirit before a fall. See Prov. 16: 13. And he that exalteth himself shall be abased, but he that humbleth himself shall be exalted. See Luke 11: 15.
11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

ren in the Lord; therefore it would be idolatry for either of us to worship the creature and not the Creator; we are not "lords over God's heritage," but simply laborers in his vineyard.

Have the testimony of Jesus. That he is the true Messiah, God over all, and blessed for ever, in whom dwelleth "all the fulness of the Godhead bodily." Col. 2:9.

Worship him. As the true God and eternal life; for all the angels of God are commanded to worship him. Heb. 1:6.

For the testimony of Jesus is the spirit of prophecy. All who have this testimony (that he is God) are prophets, either literally or spiritually; have either the gift of prayer, exhortation, preaching, or foretelling future events. The word is used in all these senses in the Scriptures.*

11 A white horse. The white throne of purity and justice. This is evidently John's meaning, from what follows.

In righteousness. In justice and equity, according to the law and the gospel.

Doth he make war. Punish the guilty, and defend the innocent. He has to punish the wicked in order to protect and preserve his church. His war is not offensive, but defensive. Babylon, the beast, and the false prophet, all waged war against him and his people, and he must either subdue them, or they would destroy his church. This was precisely the case with the Israelites under the Old Testament dispensation. Their wars were defensive. Their enemies attacked them first, and would have exterminated them, had not God subdued them. Rams' horns, in the hands of God's people, were sufficient to accomplish this. The heathen nations were all Atheists, and defied the armies of Israel, and even fell upon them and slew many of them, before God commanded them to march against them. Pharaoh asked, "who is God, that I should obey him? I know him not, and will not let the people go." He held his chosen people in bondage 400 years, and would not let them go into the wilderness to serve him; but he very soon compelled him to do it, and destroyed all his army in the Red sea, and this

* The apostle assures us, that no man can call Jesus, Christ, but by the Spirit of God, and if any man have not the Spirit of Christ, he is none of his; so that if he has the testimony of Jesus, he has the very same Spirit which formerly inspired the prophets. See 1 Peter 1:10, 11. And this Spirit enables the ministers of the gospel at the present, if requisite, to foretell future events, as well as to preach the gospel effectually. Prophesying spiritually, in the scripture sense, means no more than preaching the gospel, and at other times prayer and exhortation.
12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

when just going to utterly destroy his people. Finally, the Egyptians soon learned that he was superior to Pharaoh and all his host, and that in a moment he could overwhelm them in the deep.

12 His eyes. See chap. 1:14.
Many crowns. Because of his many and mighty victories over all his enemies.

13 A name that no man knoweth. That is, יִזְיפָּר יִשְׁמָעֵל Devar Yehovah. The word of Jehovah, who appeared to Abraham, and told him he was his shield and exceeding great reward; and that in him all the families of the earth should be blessed: and Abraham believed in him, (Messiah,) and it was imputed to him for justification, the pardon of all his sins. And this very person in whom he believed is Jehovah, Jesus. Rom. 5:1; Acts, 4:12; 10:43.*

14 The armies. Soldiers of the King of kings and Lord of lords. His army of ministers and members, young and old, rich and poor, bond and free, prince and peasant, all enlisted and fought under his pure white banner of holiness.

Of heaven. The church militant; the holy, happy, pure, people.
Followed him. In the regeneration; and when he appeared they also appeared with him in glory.

White horses. Thrones of purity and justice, like the sanhedrin. Chap. 4:4. The saints were all to sit on thrones judging the twelve tribes of Israel. Luke, 22:30; 1 Cor. 6:2. The church rode on triumphantly over all her enemies, and now she had gained the victory through the blood of the Lamb. Their cause was just, their lives pure, their manners plain, simple, and undisguised; their character unspotted from the world, and none, Jew or Gentile, could lay

* His name is the Word of God; see the next verse; and no person, either in heaven or on earth, knows the meaning of this mysterious name but Christ himself; not one of the apostles or evangelists attempted to explain it; it was not revealed to them, and therefore they did not wish to be wise above that which is written. Commentators have spent no small share of time and labor in striving to explain the meaning of the Logos, or the Word; but it is all labor in vain, they have only darkened counsel by the multitude of words.
15 And out of his mouth goeth 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 wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

any thing to the charge of God's elect (beloved) people.

Fine linen. The righteousness of the saints, through the blood of the Lamb. This, then, is the white horse on which the Savior sits in his church, for "without holiness no man shall see the Lord."

15 A sharp sword. The word of God, which is more sharp and powerful than any two-edged sword. See chap. 1: 16.

That with it he should smite the nations. Bring them into subjection by the preaching of the everlasting gospel.*

Rule them with a rod of iron. With power and great authority.

And he treadeth the wine-press. He empowered, authorised, commanded, the Roman army to work the press, crush the sour grapes in Judea, and cause the blood to come up to the horses bridles.†

The fierceness of the wrath. His wrath was then more severe and dreadful than ever known, since or before. No nation, previous to this, was ever punished so severely, and no other nation ever shall be unto the end of the world. This assurance we have from our Lord himself.

16 His thigh. His hidden, holy, sacred spot, on which was the mark of circumcision.‡

And on his vesture. His garment

* That is, that he should conquer or subdue the nations with this sword, namely, the Word of God; with this our Savior, (through the instrumentality of the apostles,) has subdued all the nations of the earth, until the kingdoms of this world have become the kingdoms of our Lord and of his Christ.

† The Roman army is the press, and Christ the person who trod it, or empowered them to destroy the Jews; for had not God, by his mighty power, thrown these sour grapes into the power of the wine-press, it would have been utterly impossible for the Romans to have destroyed them. Titus declared that God was on the part of the Romans, or else they never could have conquered the Jews.

‡ The thigh was a sacred spot, the place on which the Jews circumcised their children; and this was a seal, or a sign of the righteousness or justification which they were afterwards to obtain by faith in the promised seed, namely, Christ. See Rom. 4: 11. Our blessed Savior had the name described below, visibly written on the garment of salvation, or the work of our redemption, as well as on his robe of righteousness.
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;

of salvation. He is therefore the king immortal, invisible, the only wise God our Savior, to whom be honor and glory for ever and ever.*

17 An angel. This was either Ezekiel or Isaiah. What follows is quoted from Ezekiel's prophecy.

Standing in the sun. Clothed with the glory of God, encircled in a luminous body of light. He was brilliant, great, and glorious, while on earth, but he was much more so when he appeared to John in Patmos. No prisoner, captive, or exile, was ever so highly honored as was John when on this barren island. His revelations were all made to him there, and a host of angels sent to minister to him. Therefore let us kiss the rod, and bless the hand of him who appointed it.

The fowls that fly. The ravenous

* 1. Then he is King of kings, for they are only finite in knowledge, but he is infinite; he knows all things past, present, and to come. See Jer. 10:7.
   "His wisdom's vast, and knows no bound,
   "A depth where all our thoughts are drowned."

2. He was superior to men and angels in holiness; he was the end of the law, for righteousness (justification) to every one that believeth.

3. He exceeded every man in meekness and humility; for he that was rich, for our sakes became poor, and had not where to lay his head; he made himself of no reputation, but took upon him the form of a servant, and humbled himself unto death, even the death of the cross, for us sinners.

4. He was superior to all men in zeal and patience; it was more than his meat and drink to do the will of him who sent him. He was led like a lamb to the slaughter, and a sheep before her shearsers, yet he never murmured; and when reviled, he reviled not again; he endured the contradiction of sinners against himself, and at last wept, bled, groaned, and gave up the ghost, until the rocks were rent, and the graves opened, and many of the bodies of the saints which slept arose, after his resurrection, and went into the holy city, and appeared unto many. See Matt. 27:51.

5. His love exceeded that of all men. Scarcely for a righteous man would one die, yet peradventure, for a good man, some would even dare to die. But God commended his love to us, in that while we were yet sinners, Christ died for us. See Rom. 5:7. And if, while we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. See verse 10.

6. And lastly, he is a King, to reign in us, and rule over us, as the Lord God of every motion.
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false

and destructive eagles, armies of the Roman empire which our Lord had commissioned to devour the dead carcases of the Jews in Jerusalem. Jer. 16: 4, 5; Ez. 39: 17.

The supper of the great God. The great and national slaughter of his own chosen people, who rebelled and vexed his Holy Spirit. They were the last nation that the Roman army destroyed; and are here represented as feasting on their flesh and blood, like wild and lawless beasts of the forest.

18 To eat the flesh of kings. The princes, rulers, and leaders of the people of Israel. The sons of Isaias, the king, were among the captives; and Simon and John were taken prisoners and led in triumph through the streets of Rome, and then torn to pieces by wild beasts at the forum. See Josephus, War, book 6, chap. 6, sec. 4. See Ez. 39: 17; Jer. 7: 33; Deut. 28: 36.*

Captains. Of fifties, which indicate that kings also mean generals of the army, head, chief men.

Mighty men. Wealthy, noble, learned, eloquent men. The fact is they were all destroyed, cut off in the war with Titus. The prophet Ezekiel declares that this slaughter was to be on the mountains of Israel.

19 To make war with him. To destroy Prince Messiah and his spiritual army, but he put the armies of the aliens all to flight. They fled in every direction; when no man pursued, one genuine christian chased a thousand, and two put ten thousand to flight; with the sword of the Spirit in one hand, and faith and prayer in the other, they subdued nations, wrought miracles, raised the dead to life, 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, and finally caused the armies of the aliens to flee in every direction. Heb. 11: 33, 34. See chap. 13: 13; 16: 13.

Him that sat on the horse. See verse 11.

20 Cast alive. That is, soul and

* The princes of Israel; but it may also refer to those who set themselves up for kings before the war, such as Simon, John, &c.
prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

body were sent to perdition immediately. Their bodies were first committed to the burning flames here, and then both soul and body were sent right into the pit of perdition, to be tormented with fire and brimstone for ever and ever. This, then, is the end of all persecutors of pious christians.

For the character of the false prophet, see chap. 13: 6, 14.*

21 The remnant seems to refer to the ten thousand captives that Titus reserved to crown the victory at Rome; these were all torn to pieces by wild beasts in the forum. But the remnant may refer to the remnant of the heathen, who were not converted to christianity at this time, but afterward embraced the religion of Jesus. This seems probable, from the fact that they were slain by the sword of him (Christ) who sat on the white horse; and this sword proceeded out of his mouth. But it may refer to the sword of him who sat on the red horse. Chap. 6: 4.

And all the fowls were filled with their flesh. That is, they were torn to pieces by lawless and barbarous nations, as was predicted by the prophet Ezekiel. Chapter 39: 17, 18. From this chapter, there can be no doubt of what nation John refers to here—that is, the house of Israel. The feast here, of the fowls of the air, and wild beasts of the forest, is the same precisely as predicted by the prophet Ezekiel. He declares they should eat the flesh of the mighty, and drink the blood of the princes of Israel; so that the house of Israel

* The text does not say that they were cast body and soul into hell; John alludes here to the 7th chapter and 11th verse of Daniel; there it is said "his body should be given to the burning flame." The plain meaning seems to be, that their bodies after death should be consumed on the burning pile, and their souls immediately committed to the burning flames of hell. To suppose that a body of flesh and blood, bones and nerves, should be capable of bearing the torments of hell without a change from mortal to immortal, would be inconsistent; but it is probable that the germs of these men's bodies, after they were burnt, were quickened into futurity, and immediately reunited with their souls, and then the immortal bodies and souls committed to the eternal burning. See chapter 13: 6.
shall then know that I am the Lord God. And the heathen shall know that the house of Israel went into captivity because of their wickedness, and that I gave them into the hands of their enemies, and they caused them to fall by the sword. Ezek. 39: 18, 19, 22, 23.

CHAPTER XX.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

1 I saw an angel come down from heaven. This was undoubtedly Gabriel, God’s prime minister; no other angel has sufficient power to bind the devil, who, very probably, was an archangel himself before his fall.*

Having the key. Power and authority to bind him a thousand years. The bottomless pit. The pit of hell, perdition. The bottomless pit makes no sense whatever; ῥήξις means the pit of perdition, and Diabolus has derived his name from it. He is called Abaddon, as well as Apollyon, because the destroyer of both soul and body. “A murderer from the beginning” of creation.†

A great chain. God’s chain, his

* It is supposed that the devil himself was once an archangel, and that he held the same office before his fall as Gabriel holds at present. If this be true, he must have been the next in power to the Almighty himself, and of course none but God, or an angel superior to himself, could bind him; but as his power was weakened through his fall, and Gabriel’s power increased by it, he was able to bind the destroyer, and to keep him bound a thousand years.

† There is a heaven and hell in this life as well as in that which is to come; and if there be no hell but that which is on earth, then there is no heaven but that which is on
2 And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.

divine command to restrain him, which he dare not disobey; if he did, Gabriel would shut him up in his prison for ever. He is God’s ambassador, plenipotentiary, has full power and authority to do it, and this under the seal of the King of kings and Lord of lords. In Prov. 1:9, instruction is called a chain; punishment is called such, Lam. 3:7; and in Jude 6, restraint is called such. Hence, מַעֲשֵׂה הָאֱלֹהִים אֲחֻיָּה הַיָּלִים a phil loon la tath ta. He cast them (fallen spirits) into the chains of blackness and darkness. Zohar on Gen. fol. 27:3.

2 And he seized the dragon. By the throat, and bound him hand and foot, and then led him off in triumph, and thrust him down head foremost into the dungeon of hell, his dark and dismal place of abode.

He is here called the dragon, because the prince and power of the air, who ruleth in the hearts of the children of disobedience; the author and propagator of sin, the father of lies and of all manner of wickedness. His prison, no doubt, is some place beneath the surface of the earth, as fire and brimstone are continually issuing forth from it. See Deut. 32:22.

*That old serpent. The old מַעֲשֵׂה הָאֱלֹהִים, the very person who poisoned Adam and Eve,* and all their posterity. He has diffused his poison through the whole human system, as well as through the whole human family, and nothing but the application of Christ’s blood can eradicate it. The whole head is sick, the whole heart faint; we are wounds, bruises, and putrefying sores, from the crown of the head to the sole of the foot; they have not been bound up nor mollified with ointment, and none can heal our diseases but Jesus, the Good Physician of soul and body.

He deceived Eve, because the weaker vessel; she was led into the temptation, found in the transgression; nevertheless, she shall be delivered in child-birth: “For the seed of the woman shall bruise the serpent’s head, and he shall bruise his earth; and if we allow that there is a God, we must allow that there is a devil also, for there are two kinds of characters on earth—the righteous and the wicked. The latter directly opposite to the former, and are at war with each other; so that there certainly must be two fountains from which these two streams proceed; a fountain cannot produce salt water and sweet at the same time. And if we admit that God is just and holy, we must allow that nothing unjust or unholy can proceed from him; and surely, murder, robbery, adultery, drunkenness and debauchery, cannot be of him, but of the devil.

* How old he is, we cannot determine; but in all probability he has existed a million of years since first created
(Messiah's) heel." God told her in the day she partook of the tree of the knowledge of good and evil, yielded to the temptation of the devil, she should surely die, both literally and spiritually, become mortal, and lose the image of God from her soul. The devil told her this could not be, but she should be like Elohim, (infinite in knowledge,) knowing the difference between good and evil, vice and virtue; pride prompted her to believe this, and she fell, and all her posterity fell with her, and this is the predominant passion of her offspring to this day—a desire to be rich, great, honorable, to be on the pinnacle of the temple, to be above all, and beneath none. The dear Redeemer was quite a different character, meek and lowly in heart and in life. He disregarded wealth, and sought not the honor of man. He was despised and forsaken of men; a man of sorrows, and experienced in grief, who had not where to lay his head, nor even a friend to administer a cup of cold water to him in his dying moments.

O Lamb of God, was ever pain, Was ever grief like thine! He made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross, for us sinners. May we, as Christians, follow his holy and pious example. Amen.

The devil. Deceiver, dissemler, hypocrite, a disguiser of the truth.

The devil has great power and influence over the souls and bodies of men; if not limited or restricted he certainly would destroy the human family in a moment; the decree of Heaven is, "thus far shalt thou go and no farther." Touch not my anointed, and do my prophets no harm. See that you hurt not the oil and the wine. You may touch Job's flesh, but not his bone; his life is in my hands, and not in yours. The righteous are under my special providence, the wicked under your dominion.

Christ came to seek and to save that which was lost; to destroy the works of the devil, viz: his power and dominion over men, and is directly opposite of him in every respect; in humility, patience, resignation, long-suffering, gentleness, meekness, goodness, kindness, charity, &c. &c.

Satan is called the " Prince and power of the air, who ruleth in the hearts of the children of disobedience." Eph. 2 : 2. When permitted, he poisons and contaminates the whole atmosphere, and causes it to produce epidemic and inflammatory diseases, which have swept away thousands in every country. Job, 2 : 7. As I have before observed, we are naturally as well as spiritually diseased; "from the crown of the head to the sole of the foot, we are wounds, bruises, and putrefying sores, which have not been bound up, (healed,;) nor softened with ointment." Isaiah, 1 : 6.

"The heart," says the prophet, "is deceitful, and desperately wicked above all things, and who can know it?" Jer. 17 : 9. But

Jesus is a balm for every wound, A cordial for our fears.

"His name," says Gabriel, "shall be called Jesus, because he shall save his people from their sins." It comes from sato, to save, deliver, restore, heal as diseases. He took on him our nature, human nature, not angelic.
He bore our sins in His own body on the tree, died in our stead, the just for the unjust, to bring us to God. Wherefore he is able to save, to the very uttermost, all them that come unto God by him. He justifies, sanctifies, and glorifies, the believer; so that where sin hath abounded, grace hath much more abounded; for the blood of Jesus Christ, the Son of God, cleanseth from all sin. 1 John, 1: 7.

He has power over the winds and the weather, the sudden changes from heat to cold, and vice versa; the tempest and the storms, hurricanes and earthquakes, inundations and bursting forth of mount Vesuvius; the burning heat of the torrid zone, the piercing cold of the frigid zone, the pestilential winds of the deserts of Arabia, the plagues of Egypt, famines of Europe, the fevers of America, are all of him. See Job, 1: 19.

All that ever perished by sea and land, by war and bloodshed, in time and eternity, have perished through him. He is a murderer from the beginning, viz: of Adam and Eve and all their posterity. See Job, 1: 7. He destroyed the antediluvian world, burnt down Sodom and Gomorrah, swallowed up all the company of Korah, Dathan, and Abiram, drowned the Egyptians in the Red sea, destroyed three millions of Jews in Jerusalem and Judea by Titus, and three millions more by his father in the Roman empire; and since then nine millions have perished by war and bloodshed; that is in Asia, Africa, Europe, and America. He has devastated cities, towns, countries, provinces, and kingdoms; has made the fields of the continent of Europe white with human bones, and manured them with the blood of the slain. Can we, then, for a moment imagine, that a just and merciful God has any thing to do with such barbarous and inhuman proceedings? We say no. He is the author of all good, and the devil the author of all evil. Christ is the Prince of Peace, and not of war. “My kingdom,” says he, “is not of this world, if it were, my soldiers would fight for me.” His weapons are not carnal, but spiritual, and mighty to the pulling down of the strong holds of Satan. Again, “I say unto you resist not evil, but whosoever shall smite thee on the right cheek, turn to him the other also.” Put up the sword in its sheath, for they that use the sword shall perish by it. We therefore conclude that war is the work of the devil, and is contrary to the spirit of Christianity and that of the gospel.

He is going about to undo and fro in the earth, as a roaring lion, seeking whom he may devour. 1 Pet. 5: 8; Job, 1: 16. He and his emissaries are every where present. He visits his children daily, weekly, monthly, and yearly, and induces them to become rich and popular in this life, but the world to come is never named by him. Hell is such a vulgar expression that he dare not name it to his polite and delicate people, because they are so refined and elegantly educated as not to be able to bear with it. It will do, he asserts, for the poor and illiterate, but not for the rich and the refined. The prison and the palace, the pulpit and the closet, the class meeting and prayer meeting, the public and private exercises of the church, he visits regularly; he is at the altar and the sacrament, he gives the wine to the
priest and the wafer to the people. He helps the mourner to the altar, whispers in his ears, "you have now got religion, join the church, but keep it to yourself; the less you say about it the better; men who talk most about it enjoy the least share of it." He is delighted with such revivals as affect the passions but not the heart; a change of life is what he wants, a change of heart he abhors. He is more afraid of one converted member than all the learned and unconverted ministers in the world. No man can be a christian without a change of heart and life; his sins must be forgiven, his God reconciled, his nature renewed, his soul made happy, his hope sure, his prospect of heaven clear and bright, before he can die in peace.

He is a liar and the father of it, John, 8: 44. Perjury, false-swear- ing, false vows and promises, perverting the Holy Scriptures, altering words, sentences and phrases, to meet our own narrow and erroneous views; making public opinion the standard of piety, and not the Bible; disguising or concealing the truth, daubing the people with untempered mortar; crying peace, peace, when there is no peace; making the people believe from the pulpit that they are christians, when in reality they are not; permitting them, through the ministry, to read novels, immoral books and papers, and to visit places of public amusement which have not the glory of God in view; following the desires of the flesh and of the mind, and not warning them of their danger. The Scriptures, on the contrary, pronounce a blessing on the man who "walks not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but who delighteth in the law of the Lord, and in it he meditates day and night." Ps. 1: 1, 2.

The present age is really a singular one; public opinion seems to control every thing. Some years since slavery was considered a vile sin in the church, and selling and drinking spirituous liquors no sin—innocent, and requisite to health. But public opinion has quite changed; slavery is now advocated, and drinking or selling spirituous liquors condemned. Dancing was tolerated in the church then, and slavery condemned; now dancing is condemned and slavery tolerated. Really, some of the churches and ministers must think God either to be asleep or gone into a foreign country, and will probably never return, but the visible marks of his displeasure rests on all churches that are guided by public opinion and not by God's erring word.

He is the author of all the evils in the world, such as murder, robbery, war, bloodshed, slavery, Sabbath-breaking, swearing, lying, cheating, gambling, drunkenness, duelling, debauchery, hunting, horse-racing, the circus, theatre, opera, ball-room; also all evil passions, such as envy, malice, hatred, revenge, backbiting, slander, pride, witchcraft, fortune telling, and all uncharitableness and unrighteous- ness of men. "From all such, good Lord deliver us." See Job, 1: 15. 

"Being justified by faith," says the apostle, "we have peace with God through our Lord Jesus Christ;" "and there is, therefore, now, no con- demnation to them who are in Christ Jesus, (by faith,) who walk not after
the flesh, (follow the desires of it,) but after the Spirit," who will guide you into all truth. Rom. 5: 1; 8: 1.

The moment the poor prodigal son runs away from his master, (the devil,) and crosses the boundary line and gets into Immanuel's land, he is then free and independent; the enemy may pursue him to the very border, but he dare not cross over it; he may look, laugh, grin, rage, threaten, intimidate, but all in vain; he is under the protection of the Prince of Peace, and is perfectly safe.

He is not only the author of all the evils, but also of all the errors in the world; Atheism, Deism, Arianism, Unitarianism, Universalism, Mormonism, Romanism, Fourierism, &c. mass for the dead, penance, purgatory, pardon, and celibacy of the priests, worship of images, saints and angels, false miracles and doctrines, transsubstantiation, the inquisition of Spain, burning of heretics, and the Bible, murder without sin, together with denying civil and religious liberty to the people, are all of him. What, sir! a Catholic to murder a Protestant in cold blood, or a Protestant to murder a Catholic, because such, and be a christian, it is utterly impossible; he is the first born of Satan, a child of the devil, a murderer, an imp of hell, and though he may escape the gallows, he will not escape the wrath of God; he will surely be punished. The mild, peaceable religion of Jesus never sanctions persecution, but on the contrary, condemns it; and commands us to "love our enemies, to bless them that curse us, and pray for them who despitefully use and persecute us, and say all manner of evil against us, falsely, for Christ's sake." Matt. 4: 44.

He is the author of death, temporal, spiritual, and eternal; when Adam sinned the soul died spiritually, and the body literally, it became mortal and corrupt; "dust thou art," says Jehovah, "and unto dust shalt thou return;" and he would have perished for ever, had it not been for the promise that "the seed (son) of the woman (Virgin Mary) shall bruise the serpent's head, (destroy the power and influence of the devil over the souls and bodies of men,) and he shall bruise his heel," (cause his life to be taken away from the earth,) or cause him to be cut off from the land of the living, for the transgression of his people. Is. 53: 8. "Death," the apostle assures us, "reigned over them, (infants,) who had not sinned after the similitude of Adam's transgression." The dear little creatures have to suffer a temporary punishment in this life, but thank God, they have no pain or punishment to pass through beyond the grave." "Of such," says our Lord, "is the kingdom of heaven." Mark, 10: 14. Hence, the Savior came into the world to destroy him who had the power of death, (that is the devil,) and to deliver them (sinners) who through fear of death were all their lifetime subject to bondage. Heb. 2: 14. Again, he came to abolish death, and to bring life and immortality to light through the preaching of the gospel. 1 Tim. 1: 10. Though the devil has no dominion over the righteous, yet he has power over the wicked; "for bloody and deceitful men shall not live out half their days," Satan is permitted, when there is no hope of their salvation, to cut them off. Ps. 55: 23. On the other hand, the righteous live long,
become old, and die full of years and of blessings, because they live to glorify God on earth, and to enjoy him for ever in heaven.

He excites, instigates, tempts to evil. He imperceptibly leads the simple soul into it. The riches, honors, and pleasures of the world are held up to his view, as a gilded bait, to lay fast hold of his affections, until time, talents, learning and influence, are all directed to the one object; finally, he has attained this, and now, instead of being happy, he is wretched, and miserable, and poor, and blind, and naked, and knowest it not. See Matt. 4: 8.

When writing this, a neighbor has just put an end to his life, because he lost his property; and a short time since another became rich, and deserted by it, and put an end to his life; and a third person, last year, who was rich, imagined he should become poor, and to prevent this, took a pistol and shot himself at Hoboken. Here, then, is the miserable delusion of wealth; it never has made a man happy, and it never can do it, for—

Search the whole creation round,
And happiness, out of Christ, cannot be found.

"How hardly shall they that have riches enter the kingdom of heaven."
"Charge them that are rich in this world, not to be high-minded nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." 1 Tim. 6: 17. "And what shall it profit a man if he gain the whole world and lose his own soul."

He induces parents to put into the hands of their children novels, newspapers, impure, immoral, indecent, and corrupt books, pictures, and pamphlets, instead of the Holy Scriptures, which are able to make them wise unto salvation. They poison their young and tender minds, and vitiate their taste for spiritual things, until finally they become reformed infidels, and live and die such, and their blood in the day of eternity will be required at the hands of their parents. They infuse pride and arrogance into their young and tender minds, take them to places of fashionable amusement, but wilfully neglect to bring them up in the nurture and admonition of the Lord; until finally they become fit fuel for the burning.

He has his seminaries and colleges, presidents, professors, tutors, teachers, and students, all of which care no more for the Bible than for a ballad, he never permits it to be read nor taught in any of his institutions. The priests in France would not permit the people to read the Scriptures, and the consequence was, the nation became infidel, the priests being the cause of it; and when the infidels got the reins of government in their hands, they wreaked their vengeance, first on the wicked priests, and then on the people who adhered to them, until finally, these barbarous butchers made human blood run down the streets of Paris in torrents. The enemy of God and man is playing the same game with us as he did in France sixty years since. His emissaries have discarded the Bible from some of our republican schools, and denounced the reading of it from the pulpit; the next step will be to seize the reins of government, and finally, church and state will become united, and a foreign prince be placed on the throne of
America. As it was in the beginning, is now, and ever shall be, world without end.

Newton, Locke, Bacon, Bunyan, and many other great and good men, have read the Scriptures and written comments on them, and were highly commended for this by the church and bishops; but behold, a greater than Solomon is here—the Lord of life and glory; he has commanded all men every where, Jew and Gentile, to search the Scriptures, and to teach them to their children, by their firesides. John, 5:39; Deut. 6:7. Every man in the Jewish nation was not only commanded to search them as for hid treasure, but to have a copy of them in his house, and to read them every morning and evening in his family and to his children. We, therefore, challenge the pope and all the priests in the world to produce one single passage from the Scriptures where the people are forbid to read them.

Finally, the titles and epithets given to him in the Bible point out in some degree the extent of his power. 1. He is called the Devil,* deceiver, liar, dissembler. 2. Satan, the slanderer, back-biter, accuser of the brethren. 3. A dragon, because he utterly devastates and destroys. 4. A serpent, who has poisoned, polluted, and corrupted the whole human family. 5. A murderer of mankind. 6. A lion, to tear in pieces and devour man. 7. The prince of this world, who keeps all his vassals in perpetual and cruel bondage. 8. A seducer from the path of virtue and piety. 9. A sorcerer, to blind and pervert the understanding. 10. A tempter, to allure, attract, induce to evil, lead the soul astray from God. 11. An adversary, an opposer of christianity, an antagonist, juggler, calumniator, who holds out false baits and false inducements to deceive and bewilder the mind. 12. A false prophet, teacher of lies and false doctrines. 13. Belzebub, the father of lies. 14. He appears as an angel of light, is mild, peaceable, polite, pleasing, plausible, but full of envy and malignity; he charms first, and then diffuses his poison, and finally destroys his victim. 15. He has two opinions, one public and one private; one good, the other bad; his bad opinion he makes public, his good opinion he conceals. 2 Cor. 11:14. 16. He is a fallen angel, has two natures, angelic and diabolical; he can never be restored to the favor of God again; he sinned wilfully and maliciously, and therefore no sacrifice could be made for his sin. Had Adam sinned in the same way the Savior could not have atoned for his sins. See Heb. 10:26.

And yet, after all this, the devil is a believer in all the doctrines of christianity; he knows them all to be just and true; he believes and trembles. Jas. 2:19; Mark, 1:24.

And now, poor, deluded sinner, this is the wicked and diabolical master you have been serving all your days, and if you desert not his cause he will have you in the end under his dominion for ever; which, may the great Head of the church prevent. Amen.

* This was not one of his first born sons, who was called after his father the devil, see chap. 12:9, but the very devil himself.
Bound him. Restrained, hindered, prevented him from deceiving the human family as he had done in all ages of the world, i. e. before the coming of Christ. The door of perdition was shut and bolted against him, so that he should not escape from his prison until the thousand years were ended, then he was to be let loose again to deceive Gog and Magog.*

A thousand years. From the resurrection of Christ; he was let loose at this time to deceive and destroy the Jews; he was let loose again in a thousand years from that time to deceive the Gentiles, i. e. Gog and Magog, as they are the deceiving and ruling power among the Gentiles.

The Rabbins say that when Messiah comes he will give a new law, a new Sabbath, new sacrifices, a new altar and ministry, and that time will begin anew. The Jews kept the seventh day holy in memory of creation. We keep the first day of the week holy in memory of the new creation (redemption). And is it not more likely that as the Christian Sabbath began on the first day of the week, that is the day when Christ rose from the dead, that the thousand years then commenced, and not with the birth of the Savior; especially as he did not confirm his mission as Messiah until he rose from the dead. This, therefore, would bring the end of the thousand years to the year of our Lord 1033; we should not look beyond that period for an accomplishment of them, especially as all the events predicted in this book were then fulfilled. We can reason accurately from the past to the present. If we can ascertain when the prophecy was fulfilled, we can with the same degree of certainty tell when it began. There can be no doubt, then, that Gog and Magog of Ezekiel means pagan Rome, and that Gog and Magog of the Revelation means Papal Rome.

The kingdoms of this world, during the thousand years, became the kingdoms of our Lord and his Christ; paganism then fell, and Christianity was substituted in its stead; but at the expiration of the thousand years the church of Rome apostatised from Christianity and returned to idolatry, and now John in his predictions makes no distinction between papal and pagan Rome; he considers one system equally as vile and wicked as the other.

1. Then Gog and Magog can be interpreted of no other people but the people and church of Rome; and not only so, but the Rabbins all understand it in the same way. 2. This people were, at the expiration of that time, to have dominion (not absolute) in the four quarters of the earth. This was literally the case with the prince and people of Rome. 3. They are represented by John as a persecuting power; "they surrounded the camp of the saints" to put to death all who would not submit to popery; and this

* The last clause of the 21st verse of the former chapter ends with the final destruction of Babylon, and this begins with chaining the devil, and the shutting him up in the bottomless pit. He was let loose to destroy this city and people; and when he had accomplished his work, he was immediately bound up again. From this the reader may easily perceive that the thousand years commenced about the time alluded to.
has been the character of that church in every age, from that time to the present. 4. They reduced the church of Christ by persecution to a little camp, who had to flee into the wilderness to escape their fury. 5. They were a warlike people also, for they fought furiously with their enemies; (and Magog means a prince literally.) 6. Church and state, the temporal and spiritual power, were then united. 7. Universal darkness, ignorance of God and spiritual things, errors in doctrines and laxity in morals had spread their sable mantle all over the world. 8. This was the time the church of Rome shook off Christianity and substituted in its stead a mongrel system of religion, made up of paganism, Judaism, and Christianity. "She became all things to all men," in order to gain the more. 9. The blessed book of God, the Bible, was then prohibited to be read by the people, and this in direct opposition to our Lord's express command. John, 5: 39. 10. The priests were forbidden to marry, while the Scriptures declare marriage to be honorable in all; and St. Peter, their own patron saint, was a married man, and so were all the apostles, except Paul and Barnabas; and Paul declares that it was lawful for him, though not expedient as a missionary, to have a wife. Matt. 8: 14; 1 Cor. 9: 5. This, therefore, was the very time the devil was let loose to deceive the pope and people of Rome.

The Rabbins say that when Messiah comes he will reign a thousand years spiritually on the earth, and that during that time he will utterly destroy idolatry and renew and renovate the world. Tal. Bab. Sanhedrin, fol. 93: 1, 2; and also Rabb. sec. 5, fol. 185: 4. From this we may clearly deduce the following inferences: 1. That the thousand years either began with his birth or his death, or, more properly, his resurrection; because it was then he finished the work of Redemption, or the new creation, and was declared, as before observed, to be the Son of God, with power, by his resurrection from the dead. 2. It is more likely that it commenced with the latter than the former, because the Sabbath began anew; and no doubt a new era of time began then also; and not only so, but many distinguished saints, (probably martyrs,) rose from the dead with him, and went into the holy city, and appeared unto many, and great fear fell on the people. Matt. 27: 52, 53. 3. This, probably, is what is denominated the first resurrection, or the beginning of it. 4. During the first thousand years idolatry was utterly destroyed, and Christianity substituted in its place. Tertullian assures us that this was the case. He observes, "Christ has now come, and his reign is established on earth." 5. The conversion of the Gentiles commenced on the day of Pentecost, and not before. Acts, 11: 18. It was then that they heard the apostles preach the gospel to them in their own tongues wherein they were born, Parthians, Medes, Elamites, etc.

Therefore, the reign of Christ here must mean the predominant reign of Christianity over Judaism and heathenism, during the thousand years alluded to. It was during that time that a nation was born in a day, that "the heathen was given to Christ for his inheritance and the uttermost parts of the earth for his possession."
What makes the matter still more clear, is this: the day when the Israelites were delivered from Egyptian bondage was, with them, the beginning of days and years. The first of April was the beginning of the year, and the Passover was to be a memorial of their deliverance. Exod. 12: 2. The apostle Paul assures us this was but the shadow of good things to come, and the substance is of Christ. This prefigured the redemption of the world by our Lord Jesus Christ, a memorial of which is kept up in his church to the present time. "For as often as ye eat this bread and drink this cup ye show forth the Lord's death till he come." 1 Cor. 11: 26. And as the Jewish year then began anew, so the Christian year and Sabbath began anew; that is, when Christ finished our redemption and rose from the dead. And what is very remarkable, our Lord was crucified on the very day and hour when the Paschal Lamb was killed in Egypt. According to my calculation of time, we are now in 1880, instead of 1847, within 120 years of the two thousand years allotted to the Gentiles. This was the precise time Noah was preparing the ark for the security of himself and family, before the general deluge; and this, no doubt, is the time allowed to us Gentiles to prepare to meet the Judge of all the earth. Therefore, great events are at hand. 1. The sons of Shem, (the Jews,) will be converted to Christianity and taken into Christ, the spiritual ark of safety. 2. Before this can take place the stumbling-block, Gog and Magog, is to be removed out of the way. 3. An extraordinary person, or persons (ministers) endowed with supernatural gifts and graces, shall be raised up to preach the unsearchable riches of Christ among the Jews. 4. He will be the honored instrument in the hands of God of their conversion. 5. Then Gabriel shall swear by him that liveth for ever and ever, that time shall be no longer.

The light of the glorious gospel shone with peculiar lustre on a benighted world until intercepted by the darkness and errors of popery. Hildebrand, a bishop of the church of Rome, was then constituted both a prince and a pope; had the temporal and spiritual power blended; church and state was united, and the triple crown put on his head, and a drawn sword in his hand to slay his enemies. Then followed all the errors in doctrine and discipline, the mysteries and mummeries of papal Rome. She discarded all the essential doctrines of Christianity, and substituted in their stead mass for the dead, penance, purgatory, the celibacy of the clergy, absolution of sin by the priest, (who is a sinner himself,) transubstantiation, indulgences, intercession of saints, worship of images, burning of the Bible and of heretics, the dreadful Inquisition, infallibility of the pope, works of supererogation, justification by works, and not by faith, church service in an unknown tongue, (Latin,) fasts and feasts forbidden in God's holy word, desecration of the christian Sabbath, commanding the people to keep no faith with heretics, and asserting the pope had power to absolve them from their allegiance to princes and potentates. Here, then, are some of the absurd doctrines which were then introduced into the church of Rome and sanctioned by the pope himself. Hildebrand was one of the most vile and wicked men that ever lived; more
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the intolerant than even Nero. His own prelates denounce him as "a monster in wickedness, a sorcerer, perjured man, a necromancer, usurper, devil and deist." To maintain his power in church and state he shed more innocent blood than all the monarchs of Europe—that is, during his war of sixty years. He was a despot that the world was glad to get rid of him.

This, then, is the very pope through whom the papists trace out their succession in the ministry to St. Peter; that is, through the most vile and wicked man that ever lived, a devil and a deist. They certainly have leaped over the fence here, and landed in another man's field; but there were three popes at one time, all claiming the see of Rome. Surely, two of them must be usurpers; and what is still more extraordinary, a wicked woman was constituted pope at another time. Did the succession, then, we ask, come through a woman? And if so, which of the other three was the legal successor of St. Peter? Here, then, are four links broken in pieces in the chain of title, and all the tinkers in Europe and America can never weld them again. But when, pray, did Peter appoint a successor in the ministry? Where did he do it? and who was the very identical man? Let him be named, or let the Romish church be silent for ever.

As to the chair itself, it is a mere humbug; for St. Peter never sat in a chair, nor never saw one during his life; they are of modern invention, like steam boats. The Jews never sat on chairs, but on mats and cushions; and chairs are never named even in the Bible; but Napoleon Bonaparte will solve the mystery of St. Peter's chair at Rome. He describes it as an old Mahomedan one, with an Arabic inscription on the back of it, viz: "There is but one God, and Mahomet is his prophet." This chair, he observes, was sent by one of the crusaders as a present to the pope, and it was so curious that he christened it St. Peter's chair. "My soldiers," he observes, "took it from the see of Rome to France, but when the pope was restored, this chair was returned to St. Peters." This is not more singular than John the Baptist's head, his finger and foot, the very identical cross on which Christ was crucified eighteen hundred years since, and the very towel with which he wiped the sweat off his face; and some drops of his blood which are preserved in a bottle; all of which are to be seen in Rome to this day. Now, is not this marvellous? It really requires a miracle to believe it.

3 Cast him into the bottomless pit, or pit of destruction. He cast him down head foremost, until he came rolling over and over to the bottom of the pit. Shut him up, locked him up, secured and chained him to the floor of perdition, as the old murderer. The same hand and key that opened the door locked it again.

Set a seal. The King's seal of se-
nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

curity, viz, that of King Jesus. He is the person to bind the strong man armed. The Rabbins say the Lord of the universe, with she-tryah—that is, a stone sealed the pit of destruction, Targ. Jonath on Exodus 28: 30.*

That he should deceive the nations no more, that is, of Jews and Gentiles, he persuaded the Jews to believe that Jesus of Nazareth is not the Messiah; and the Gentiles, that the worship of idols is the worship of God,† and that justification by works is justification by faith.

Till the thousand years should be fulfilled or ended. He could not eclipse the light of the glorious gospel from the minds of the people, at least for the first thousand years of the Messiah’s reign; after this he was to be let loose to deceive the nations of the earth.‡

* We read in Matt. 27: 66, that the chief priests and pharisees sealed the stone of our Savior’s sepulchre, lest his disciples should come by night and steal the body away. This was done to make the door of the sepulchre more secure than before; so that the above expression means no more than this, that he made him more secure than before, to prevent his escape.

† The Jews elsewhere are called the nations or kindreds of the earth. Chap. 1: 7. Never was there a nation on earth more blindfolded by the god of this world, and by his wicked agents, than they. Their own historian says that the seditious trampled upon all the laws of men, and laughed at the laws of God, and for the oracles of the prophets, they ridiculed them as the tricks of jugglers, see War, book 4, 6. 3. And as for some of the citizens, they believed that God was yet among them, and that their city and temple could never be destroyed by the Romans. And we read, that the coming of the man of sin was to be after the working (the internal agency) of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. Chap. 13: 14. And for this cause, says the apostle, God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

‡ We see from this, that he was to be restrained from deceiving the nations of the earth until the expiration of the thousand years; and then to be let loose again to deceive the nations which are in the four quarters of the earth; verse 8. But to suppose that he was restrained from tempting believers and instigating the wicked to evil, is inconsistent; from the foundation of the world to the present, he has never been deprived of this power. Under the Old Testament dispensation he persuaded some of the wicked Jews to murder their own prophets and righteous men; and under the Gospel dispensation he has, in like manner, influenced his agents to persecute and put to death the innocent followers of Christ; but that his kingdom was depopulated throughout the world during the thousand years, every person who has read church history must admit. Immediately after the de-
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the construction of Jerusalem, the kingdom of the devil fell throughout the world, like lightning from heaven; and the glorious kingdom of our Lord and Savior Jesus Christ was built upon the ruins thereof. St. John had evidently seen this in the vision, when he said "the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

* Never was there a prophecy more literally fulfilled than this. From the year of our Lord 70, until A. D. 1033, the light of the glorious gospel shone upon the world like the sun in its meridian; but about the above period the darkness of popery began to overspread the whole universe; it darkened the very horizon, and obstructed the light of the glory of God from the minds of the people. Gross ignorance, superstition, unbelief, and idolatry, began once more to overspread the earth; and had not God, by his mighty power, put a stop to this spreading evil by raising up faithful men to protest against it, and the world in general, it would have been more ignorant and blindfolded by the devil than before. See verse 8.

† Our Lord had promised to his apostles, that when he should sit in the throne of his glory, that they should also sit with him upon twelve thrones, judging the twelve tribes of Israel. Matt. 19:28. And now this promise was literally fulfilled, for the twelve tribes of the Jews were destroyed, and the time for them to be judged had now come; verse 12. Christ himself was to be their judge, and these twelve apostles the jury; the latter was to pronounce them guilty, and the former to pass the sentence, "depart ye cursed, into everlasting fire, prepared for the devil and his angels." So that it was absolutely necessary the twelve apostles should be in glory before the destruction of Jerusalem.
beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

cal persons, their souls and bodies were re-united and raised to glory and honor. Souls, is a usual mode of expression for persons, men, women, and children. Gen. 12:5. Exod. 12:4. Acts, 2:41.

That were beheaded. The murdered martyrs and ministers of Jesus, men and women, young and old, rich and poor, bond and free, who laid down their lives freely for the name of Jesus. It was a very serious thing, indeed, at this early period of the church, to become a christian; it was at the very risk of a man’s life, liberty and estate, all were at the mercy of one man, viz. Nero, who abhorred the christians, because opposed to his views.

For the witness of Jesus. That he was the Christ, the Son of the living God, the King of Israel, and the only Savior of sinners.

And for the word of God. The gospel of our Lord Jesus Christ, embracing the whole history of his life, death, suffering, miracles, resurrection and ascension to glory.

And who had not worshipped his image. That is, the image of Vespasian. It was considered high treason in a Roman citizen not to worship the image of the emperor, and was punishable with death. The christians would neither take the oath of allegiance to him, nor worship his image. This they could not do, because it was gross idolatry; if they did do it, they certainly had renounced their allegiance to King Jesus, and this they would not do for all the silver and gold in the universe, therefore they chose rather to die than to deny their Lord and Master. See chapter 13: 15, 16, 17.

They lived and reigned with Christ a thousand years. That is, the martyrs of Jesus, the souls that were beheaded for the witness of Jesus, it was those exclusively and distinctly that lived and reigned with Christ a thousand years invisibly in Paradise. Earth is not in the text, nor is it possible, in the nature of things, that Christ should reign as a king personally on the earth. He is not a temporal but a spiritual king, nor is his kingdom of this world. It is righteousness, joy and peace in the Holy Ghost; he is a high priest for ever, after the order of Melchizedec. He is also our advocate with the Father, and will continue such until he has delivered up the kingdom to God, even the Father, when all rule, all authority, and all power shall be put under his feet, then he will assume the character of a judge, and after this he shall take his seat on his great white throne in glory, which he resigned when he came into the world to save man. And again, “the heavens must receive (continue) him until the final restitution of all things.” Acts, 3:21.

Finally, there are three reigns of Christ spoken of in this book: 1. The predominant reign of Christianity over
5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Judaism and heathenism, during the first thousand years of the Christian era. 2. The invisible or spiritual reign of Christ and his martyrs in Paradise, a thousand years after the first resurrection. 3. The personal reign of Christ and his saints a thousand years after the general resurrection. The world will then be refined and purified by fire, and be made fit for his reception; at present it is impure, unholy and utterly unfit for his residence. It now belongs to the prince and power of the air, the god of this world; and Christ has to dispossess the strong man armed, and then take the kingdom from him and possess it for ever and ever. But this point is still more clear from the prayer of the penitent thief on the cross and our Lord’s reply to him. He said, Lord remember me when thou comest (hast entered) into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise, (that is, in my spiritual kingdom.) Luke, 23: 42, 43.

To suppose for a moment, that disembodied spirits can reign visibly on the earth, is not according to the order of God, Jesus is the king immortal, invisible, and cannot be both invisible and visible at the same time, but the Rabbinus state distinctly, that his reign is to be invisible or spiritual; but on the other hand, if we believe that he is to come and reign literally on the earth, then there must be two general judgments—one is to take place before his reign, when the wicked shall all be destroyed, and not an unrighteous man be left on the earth. At the expiration of a thousand years a second general judgment is to take place. Rev. 20: 12. But if the whole world is to be righteous, and continue such during the thousand years, where then, we ask, did Gog and Magog come from? they are a powerful nation without number, with a prince at their head, are a persecuting power and will surround the camp of the saints, and God shall destroy them with fire from heaven, which proves that they had not yet been destroyed, viz. before the thousand years, nor during that time, nor after that time; and to suppose they were diabolical spirits, raised up from the dead to persecute and destroy the church would be absurd, and not only so, but the devil came to earth to deceive Gog and Magog. The fathers of the church differ widely in their opinion from the children of this generation.

5 The rest of the dead. Those who died a natural death in the Lord, they were not included in the first resurrection, as this was a special and particular resurrection of the martyrs of Jesus.

Lived not again. Were not raised to life again, there was no promise of this kind to them, it was made exclusively to the martyrs of Jesus; is it not curious, therefore, that men who
6 Blessed and holy is he that hath part in the first

would not sacrifice one dollar for Jesus, no, nor preach one gospel sermon freely to perishing sinners, should lay claim to a part in the first resurrection! I wish the Savior would come to earth at present; he certainly would expel all such men from the church.

The devil deceived the Jews and persuaded them to believe in a Messiah to come, and not in a Messiah who has come, and he is operating on us Gentiles in the same way—he is persuading us to believe in an immediate, personal and visible reign of Christ, and not in a spiritual reign of him who has come. The general Judgment, my brethren, is the most important thing to be looked for, and it is much nearer, probably, than we imagine, the signs of the times indicate that a great change is at hand, the fields are white already to harvest, the world is getting worse and worse every year, instead of better and better, and is now fully ripe for destruction, therefore, watch and pray always, that ye may be counted worthy to overcome. The Savior will come in an hour when we least expect him, and as a thief in the night, sudden and unexpected, but the day and the hour he has never as yet revealed to any man, and never will till time shall be no more. It is absurd, therefore, and contradictory to his most holy word, to fix a day or an hour for his coming.

This is the first resurrection. This is a particular resurrection of the ministers and martyrs of Jesus—men who counted not their lives dear to them, so that they might be found in Christ and overcome at last. The second resurrection will be general, the dead, small and great, shall stand before God; the young and the old, the rich and the poor, the black and the white, the bond and the free, the saint and the sinner, shall all appear before the judgment seat of Christ to answer for the deeds done in the body, whether they be good or bad, and we that remain and are alive when he comes shall be caught up in the air, be translated in a moment, and be with Christ for ever.* Paul alludes to the first resurrection. Phil. 3:11, Hence, Τὸ εἰκάστατον. The first or extraordinary resurrection. See 1 Thes. 4:16.

6 Blessed. Happy, glorious, honorable.

* This was a particular resurrection of the martyrs of the blessed Jesus, and not a general resurrection of both the righteous and the wicked; and if a resurrection, it certainly must have been that of the body, and not of the soul, and of course the body must have been changed from mortal to immortal, and the soul re-united to the spiritual body. But was it a visible or an invisible reign of Christ and his martyrs? Certainly an invisible one to the eye of the body, but a visible reign to the eye of faith; to suppose that men who were beheaded, killed with the sword, and burnt alive at the stake, should return to earth again, and visibly reign with Christ in their former personal appearance, would be a very erroneous idea indeed.
resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired Satan shall be loosed out of his prison,

And holy, Pure, perfect and fit for glory,*

_Hath part in the first resurrection._
He will then be a companion of the King of glory, walk and talk with Jesus, sit by his side in his kingdom, eat and drink at his table, with Abraham, Isaac and Jacob.

Will range the blest fields, on the banks of the river,
And sing Halleluyah for ever and ever.

"The Jews all wished to die in the land of Israel, because they believed they would be the first to rise from the dead and reign with the Messiah a thousand years in Paradise."

On such the second death hath no power. The Rabbins frequently speak of the second death, or the eternal torments of the damned; they say it has no power over the righteous in the world to come; they shall neither see nor feel the effects of it in the life to come.†

_They shall be priests of God._ They shall all become ministering spirits to the heirs of salvation; every pious man and woman has a guardian angel, who has the special and particular charge of them by night and by day. What a glorious thought this is! Blessed be our God for ever for his parental care over his poor helpless creatures. Ps. 36: 7.

7 When the thousand years are expired. They expired about the year of our Lord 1033, dating the thousand years from our Lord’s resurrection, for it was then he finished the work of our redemption.

* Those who died martyrs for Christ, from the commencement of christianity, and before this period, until the destruction of Jerusalem, had a part in the first resurrection; and it was those, in particular, who reigned with Christ the thousand years; but all those who died martyrs for Christ after this period, and during the thousand years, had also a part or a share in this resurrection; and they were more particularly blessed than other christians, who died a natural death, for they were the first that were raised to glory and that reigned with their Savior. This was the very reason why such a vast number of the primitive christians gloried in dying martyrs for Christ, i.e. because they knew they should have a part in the first resurrection. Some of the Roman emperors perceived that the christians gloried in martyrdom, and would not gratify them so far as to punish them in this manner.

† If you prefer to be burnt alive at the stake rather than deny Christ and renounce your holy religion, you shall be saved from the effects of the second death.
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

Satan shall be loosed out of his prison. The angel that locked the door shall then open it again, and permit him to come out, to deceive Gog and Magog,* and gather them together once more to battle. Rome was the seat of the Pagan beast, it is now the see of the papal beast, who is far more intolerant than the Pagan beast; free toleration, liberty of conscience is not known there. St. Peter himself would not now be allowed to preach Christ and him crucified, in the Pope's dominions. Paul was permitted to do it under Nero without the imperial edict. The pope is directly the opposite of our Savior in every respect—proud, haughty, imperious, sordid, selfish, bigoted, superstitious, and a persecutor of pious and good men. Oh! how unlike him who was meek and lowly in heart and in life, and who gave his life a ransom for all, to be testified in due time. The Rabbins believe that Mount Vesuvius is the very gate of hell; if so, the devil is near his palace at Rome, and can preside there morning and evening without much inconvenience.

Gog and Magog. Ezekiel calls pagan Rome such, and John calls papal Rome such, because she had apostatized from Christianity and returned to idolatry; that is at the expiration of the thousand years. Magog was the son of Japeth, who peopled the north, that is Italy and Rome. Ezekiel calls them the northern nation, and they were always designated among the Jews as Gog and Magog. See chap. 11:7. There this subject is made so plain and simple that no man can doubt that Gog and Magog of the Revelation mean the Pope of Rome and his people.

The Rabbins declare that Gog and Magog is the nation that shall destroy Jerusalem in the days of the Messiah. Targum on Cant. 8:4, (See verse 9.) It is perfectly clear, therefore, that Gog and Magog is papal Rome, and that she is yet, (for her idolatry and persecution of pious men,) to be destroyed by fire from heaven, or probably by a volcanic eruption. The terms will apply to no other people or nation on earth, haughty, proud, haughty, contemptuous, disdainful, The

* That is, those nations which had once been the kingdoms of our Lord and of his Christ; he shall go out to blindfold them, or shut their eyes against the light, and cause them to depart from the truth; he has various ways of working, and he uses various methods to draw away the unstable soul from the path of holiness.
9 And they went up on the breadth of the earth, and

The number of whom is as the sand of the sea. That is, they are without number, innumerable, found in every corner of the world, and every man, woman and child of them hostile to vital piety.

...And they went. Formerly when pagans, and now when papists.

* The Romans are called Gog and Magog, in Ezek. chap. 38:16, 17, 18. They were well known to the Jews by the name of the Northern nation, because Rome was to the north of Jerusalem. In the 15th verse the prophet distinguishes them by this name; and in the 16th verse he declared that they should come up against the people of Israel, (the Jews,) like a cloud, to cover the land. But chap. 39:23, puts the matter beyond doubt, for there they are called the heathens, and the very nation that was to destroy the Jews, and to lead the remainder into captivity. They were to destroy them by the sword or by war. See the last clause of the verse. This is the very nation that St. John speaks of in chap. 19:17, and Ezekiel in 30:2, 18. Gog, according to the latter, means the land and people or dominion of Magog; chap. 38:1. And Magog, the prince of Gog; both these names signify high or exalted. So that they were applicable to both prince and people; for the Romans had the dominion over all nations, and their prince or emperor presided over all other princes and kings; and not only so, but they were exalted, in their own opinion, above every other people, because they had conquered the world. It is said that the dominion of Gog had already extended into the four quarters of the earth; so that these two names were more applicable to the Romans than to any other nation under heaven. Ezekiel calls heathen Rome Gog and Magog; but St. John calls papal Rome such. When the kingdoms of this world had become the kingdoms of our Lord and of his Christ, then the Romans were no longer heathens, but christians. But after they had apostatized from the faith of the gospel, and embraced popery, they were no longer the followers of Christ, but apostates from the truth. So that the pope and his followers are Gog and Magog; he is their prince, and they are his people. And it is well known that the pope and his followers presided over the principal part of the world, especially about the year of our Lord 1000; and never was there a person more puffed up in his own opinion than he; and never were there people more self-conceited than his followers. They believe that salvation cannot be obtained out of the church of Rome, and that all who do not adhere to the pope must be damned; and they have got to be so wise as to become fools in religion; they know so much as not to read the Bible at all, or even teach it to their children; nor can any man convince them that they are a deceived people. Rome was the place of their nativity, and from this they were called Romans, and afterwards Catholics.
compassed the camp of the saints about, and the beloved

Surrounded the camp of the saints.
To persecute and put to death, as heretics, all who protested against their corruptions. We see from this that when they had dominion in the four quarters of the earth they had reduced the church of Christ to a little camp, which to escape their fury, had to live in tents or huts in the wilderness, to fly into the mountains and valleys for safety, the same as the christians in the days of our Savior; so that the papal beast is the same to-day that the heathen beast was eighteen hundred years since: Jerusalem was formerly called the camp of the saints, and now John calls the church of Christ (the spiritual Jerusalem,) the camp of the saints. See Maimonides.

* Here we have a prediction which was literally and wonderfully fulfilled. The devil, we read, was chained in the bottomless pit a thousand years, and at the expiration of it he was to be let loose again to deceive the nations; and this was actually the case. For about A. D. 1033 he had deceived the world so far as to persuade them to believe in the horrible doctrine of transubstantiation; also the adoration of images, and justification by works; and to accomplish this princes employed their authority to establish the Roman Catholic religion; appointing for slaughter all those who denied transubstantiation and adoration of the host. The first who opposed the doctrine was Berengarius; who, about the year of our Lord 1070, boldly and faithfully preached against it, and that with success, for he had many pious followers, who were called Berengarians. About twenty years after this they became very numerous. The next who boldly and faithfully opposed the doctrine was Peter Brusus, who taught long and publicly at Toulouse, under the protection of a nobleman of the name of Heldephonsus; and about A. D. 1147 Henry of Toulouse began to preach against it; and shortly after this the Lord raised up Peter Valdo, a citizen of Lyons, in France. He was a faithful, zealous man for the truths of the gospel. His followers and himself were afterwards banished out of Lyons by order of Pope Alexander the Third. They afterwards spread themselves into different parts of the world; he went himself into Duplehy, and was a means in the hands of God of the conversion of many wicked people in that place. His followers spread themselves into Picardy; and from this they were called Picards. King Philip, through the influence of the pope and his clergy, afterwards took up arms against them. He overthrew three hundred gentlemen's houses, who were followers of Valdo's party, and destroyed several walled towns; pursuing them into Flanders, whither they had fled, and causing them to be burnt to death. By means of this persecution many of them fled into Germany and Alsadia; and shortly after, the bishops of Mayence and Strasburg raised a great persecution against them, causing five and thirty citizens of Mayence to be burnt alive in one fire, and eighty in another. And at Strasburg eighty more were burnt alive. And through the faith and patience of these martyrs, in the year 1315 there were in Passau and about Bohemia eighty thousand persons who made profession of the same faith.
city: and fire came down from God out of heaven, and devoured them.

The beloved city. This may mean Jerusalem; they encompassed that city with a wall, and with their army as predicted by our Lord and by Daniel, and the people of the very same city and country surrounded the camp of the saints one thousand years afterwards, and for the very same purpose, that is, to exterminate or utterly destroy them, but this the devil and all his emissaries cannot do, for Christ’s kingdom shall never be destroyed, it is everlasting, and his dominion that which shall never pass away. Glory to God in the highest. Selah.*

And fire shall come down from God out of heaven and consume them. That is, a severe and heavy judgment which will utterly destroy the whole city, pope and people of Rome, by either a volcanic eruption—eruption proceeding out of the earth, or else by most terrible and dreadful lightning and thunder from heaven. Here then is a plain and positive prediction that remains yet to be fulfilled on the pope and city of Rome, (except they repent and renounce popery,) because of her idolatry, wickedness, apostacy, and persecution of pious and inoffensive protestants. The church of Rome was christian until the year of our Lord 1000; she then renounced christianity and returned to idolatry; she therefore cannot be called a christian church; and if there was such a thing as a regular succession in the ministry from St. Peter, it is utterly impossible to trace it out beyond the year of our Lord 1033; then the chain was broken in two, and a new church formed, and a temporal prince instead of a pious minister of Christ appointed to be head of the church of Rome. Had she continued to be a christian church she certainly would never have acknowledged any other head but Christ himself, and this is precisely the same view which the Rabbins entertain of Rome. A tradition has existed among them from time immemorial that the “Jews will never be restored to the Holy Land until the pope and people of Rome are destroyed, or consumed with fire from heaven.” The time for this last vial to be poured out on the seat of the papal beast is at hand, the fulness of the Gentiles has now come, and all Israel shall be saved. These long looked for and remarkable events are at our very doors. As a nation of

* This may mean the new Jerusalem, the beloved city of God, or the city where he chose to reside; it was a city during the thousand years, but at the expiration of the thousand years it became reduced to a camp. But it is not improbable that, by the beloved city, he meant Jerusalem. When heathens, they compassed this city round about with a wall and their whole army, and when papists they compassed the camp of the saints about, to persecute and put to death all those who would not submit to the pope.
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false

Gentiles was "born to God in a day" after Jerusalem was destroyed, so in like manner a nation of Jews shall be born to him in a day when Gentile Rome, the old and inveterate enemy of the Jews, shall be destroyed. May the great head of the church prepare us for the dreadful and heavy calamities which are coming on that people!

10 And the devil that deceived them. The Rabbins say that when the holy and blessed God shall sit in Judgment, Satan shall be let loose to deceive high and low, rich and poor. Tal. Bab. Zevachim, fol. 116; and therefore this must be a special judgment.

Cast into the lake of fire and brimstone. Some men who wish to be wise above what is written, say this is impossible. Wisdom declares all things to be possible with God! Christ and his apostles, we presume, knew more about hell than we do, and they all have declared to the world that both fire and brimstone are in hell; there is enough of it, we presume, in mount Vesuvius to burn up a thousand worlds like this, and if hell is beneath the surface of the earth, we are sure that plenty of it is there. Thank God, heaven is free from it, though hell is full of it.

The Asbestos of Italy, commonly called the mountain flax, is of a pure white color, like cotton; when prepared and dried, it is very much like our flax, but rather more soft and silky in appearance; it is very remarkable, that it may be heated through in the hottest fire, but cannot be consumed—it comes out of the flame and furnace precisely the same as it went in. This experiment I have tried repeatedly myself, and can vouch for the truth of this statement. The Romans, when pagans, burned their dead instead of burying them; this was done by wrapping the dead body in a sheet made of the mountain flax, and then placing it over the burning pile until the body was consumed; the ashes was after this taken and placed in an urn, and put either under ground or in a vault, but the sheet was not injured in the least degree by the fire. An urn of this description, with the ashes of some distinguished person is now to be seen in the Museum of the Missionary Society in Boston, it was dug up near Beyrout by one of the missionaries. Now, then, if nature can produce a soft, pliable substance like this, indestructible by fire, surely God, the author of nature, can change and fashion our vile bodies and make them immortal, so as to be able to bear with eternal fire without being destroyed or consumed. Beware sinner, how you trifle with sacred things; God is not mocked; whatsoever a man soweth, the same in kind shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption, but if to the spirit, life everlasting. A confirmed drunkard, in my hearing, in the State of Michigan, asked a Universalist if he believed in hell fire and torment beyond the
prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

grave; the other replied, surely not, there is no hell but conscience; the drunkard again replied, that is my belief, and I never knew until this moment my religion; I am now a good Universalist—I shall go on in the old course of drinking, gambling, tippling, lying, and I need not fear, I shall get to heaven at last. Now, then, Mr. ——, I thank you for explaining to me the nature of my religion.

Where the beast and the false prophet are. The father and the son, the prince and the pretended prophet. See chap. 11: 7; 13-13.*

For ever and ever. Through all succeeding ages of eternity, if always means limited duration, when applied to the torments of hell, it must mean the same when applied to the joys of heaven; and if the one shall finally end, the other must finally end also, and then both happiness and misery shall cease for ever. Why, this is perfect nonsense; the very same expression is applied to both heaven and hell in Matt. 25: 46.

11 A great white throne. Of purity, equity and justice; there is no bribery, corruption or bankrupt law here; you cannot take the benefit of the act with your pocket full of money, your store full of goods, and your house full of fine furniture, your wife and children also decked off in the best of silks every day. Remember, therefore, that the poor widow and fatherless children whom you have defrauded will be brought up against you in the day of eternity, as swift witnesses, to add the greater weight to your guilt and punishment, that is, unless you make restitution to them in this life.

He that sat on it. King Jesus, the Judge of all the earth, who will reward every man according to his works, whether they be good or bad; the wicked shall be punished with everlasting destruction from the presence of the Lord and the glory of his power for ever and ever. Hence, the chief men among the Ye hoo dim Jews, will, with the blessed and holy God, sit to judge the whole universe.

* Some men have gone so far as to try to make out this beast to be the Roman empire, which extended nearly throughout the world; and the false prophet to be a general succession of popes; but if this be true, the whole Roman empire must have been cast alive into the lake of fire and brimstone, and they are to be tormented there for ever and ever. But St. John calls the beast a man, and not an empire. See chap. 13: 15, 12. For the meaning of “for ever and ever,” see chap. 5: 14.
12 And I saw the dead, small and great, stand before God; and the books were opened: and another book

Yalkot, Simionie par. 2, fol. 41: 4.
See also 1 Cor. 6: 2.*

Before whom the earth and the heavens fled away. That is, before the general Judgment; the world was once destroyed by water, it will now be destroyed by fire, in order to refine, purify and prepare it like paradise, for the Savior to dwell in, it will then be restored to its original and pure element; small and great will be there, that is at the Judgment. Christ and his ministers, his members and martyrs will then, and not before, reign no doubt with him a thousand years personally on the earth; the saints will be like Adam and Eve in paradise—walk and talk with God our Savior, but this cannot take place until this mortal shall have put on immortality—for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. We shall not all sleep, but be all changed, in a moment, in the twinkling of an eye, at the sound of the last trumpet. The Rabbins are of opinion that the world will last six thousand years, and that during the seventh the Messiah will sit on his great white throne, with his saints at his right hand, to reward the righteous and condemn the wicked. They assert that as one day is with the Lord as a thousand years, and a thousand years as one day, and that as he was six days in creating the world, he will at the expiration of six thousand years destroy it. Peter seems to be of the same opinion. See 2 Epistle, chap. 3: 8; 13, 14. Therefore, great events, as before observed, must be at hand; Rome is to be destroyed, and the Jews then to be restored.

12 Stand before God. Be called up one by one to receive their final sentence from the Judge of all the earth, viz. our Savior: this custom prevails in the east to the present: several Arabs not long since were brought before the governor in Jerusalem for stealing; they all stood up with downcast looks and pale faces; he examined them one by one and found them guilty, and then pronounced the sentence, and gave them over to the officer for punishment; the bastinado was then applied most powerfully to each of them. The Judge of all the earth will proceed in the same way; the criminals will all stand before him with downcast looks and guilty countenances. Satan will stand ready at God's left hand to execute the final sentence, and when the Judge pronounces "Depart ye cursed into everlasting fire, prepared for the devil and his angels," he will then seize his victim, and carry him off in a moment to perdition. Oh, eternity, eternity, who can bear the thought of dwelling in everlasting burnings.

* It is called a white throne, because it never has been polluted with unjust proceedings against any one.
was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

_and the books were opened._ The records of eternity, where all the actions of the children of men, good, bad and indifferent, shall be laid before the whole universe for adjustment. The Rabbins say there are three books, Sepharim Naphatim, one for the righteous, one for the wicked, and one for the unjust, dishonest person. 

Another book. Probably the gospel, the book of life and of death; by it we shall be judged, and be either condemned or acquitted in the general Judgment. The law among the Rabbins was called the book of life.

The dead were judged. This means the wicked who are dead in trespasses and in sins; the dead in Christ shall rise first, and receive their final and eternal reward, and then sit on the great white throne with Christ to judge the world; the wicked shall then be brought forward in the presence of the general assembly, and church of the first born, whom they have despised and persecuted on earth, and who shall now sit as a jury to bring in a sealed verdict of condemnation.

13 And the sea gave up the dead. All that perished by sea and land, by war and bloodshed, will be called forth to Judgment.

Death and hell. The grave and hell delivered up the dead which were in them; that is, to be finally and eternally judged; the soul when it departs this life has either a temporary reward or punishment, but now they are all called forth to hear their final and eternal sentence; hence, שיבושים נפשות נפשות. The wicked shall be returned into hell, with all the nations that forget God our Saviour. Ps. 9: 17. The Jews rejected him, and were utterly destroyed. Atheists, Deists, Arians, Unitarians, with Gog and Magog reject him, and will all be bound up in bundles like sheaves of corn, and be burned up with unquenchable fire. Reader, it is a fearful thing to fall into the hands of the living God; he is a consuming fire, out of Christ, to all the workers of iniquity.

14 This is the second death. The one effects the body only, the other both soul and body; the one disunits, the other re-unites soul and body for final and eternal punishment; both deserve to suffer alike, as both were
15 And whosoever was not found written in the book of life, was cast into the lake of fire.

companions in sin. The Rabbins have seven different names for hell.*

1 *She-* ol. The eternal, invisible state of the dead. Ps. 9 : 17.


3 *Tath-* tith. The lower regions of the damned. Deut. 32 : 22.


5 *Gal*- zal-* ma*- weth. The valley of the shadow of death, or the shades of perdition. Ps. 23 : 4.


15 *Whosoever was not found written in the book of life.* All those who found not the gospel to be the power of God unto the salvation of their souls, were cast into the lake of fire and brimstone. Reader, may the good Lord of the universe prevent you from being one of this number. If you do not repent, believe the gospel—obtain the remission of all your sins from the hand of God; you are sure to perish for ever and ever. Hence, Rabb. Isaac says, "Wo to the wicked who are not written in the book of life, for they shall perish in the torments of hell for ever and ever."

* As the first death is a final and an eternal separation from all the pleasures and happiness of this life, so the second death is a final and an eternal separation from the presence of God and the glory of his power for ever and ever.
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

1 A new heaven and a new earth. A new church and a new ministry, or a new church and a renewed people, who were created anew in Christ Jesus. 2 Pet. 3:13. This is a quotation from Isaiah, 65:17, and is applied by the prophet, in the 18th verse, to the new and heavenly Jerusalem, distinguished as such, from the old and earthly Jerusalem. The word new is used by John and the Rabbins to, mean regenerated, renovated, purified. Therefore, the regenerated church and ministry. Hence, in the Messiah's day, the earth and the heavens shall be renovated. Tal. Bab. Sanh. fol. 92, 2. בֹּרַאי bo-rai, in Isaiah, is a present participle, and literally means He (Messiah) is renovating, renewing the heavens and the earth; the very meaning which the Talmud attaches to it. *

For the first heaven and the first earth had passed away. The Jewish heaven and earth had now vanished, disappeared, and the golden Phoenix sprung up out of its ashes. As soon as the one disappeared the other appeared in its place. The Jewish tabernacle was called heaven, because God took up his residence there; the people were called the earth because said to be the salt of the earth, which preserved the world from dissolution.

There was no more sea. Curse, war, plague, pestilence, famine, bloodshed, until the wars of Gog and Magog. The sea, among the Rabbins, means hostile armies, war, bloodshed. †

* In the 11th verse of the former chapter it is said, that the old heaven and the old earth had fled away from before the face of Him that sat upon the throne; and now a new heaven and a new earth is represented as appearing in its place; which means no more than the new and heavenly Jerusalem, or a new church and a new people, or a people created anew in Christ Jesus.

† No more curse, see chap. 22:3. The curse that came upon the Jews is contained in the 23rd chapter of Deuteronomy, commencing at the 16th and ending at the last
2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

2 I saw the holy city. The pure church and pure ministry, in reality; not in shadow, but in substance. Here St. John explains what he means by the new heaven and the new earth. See above.

The new Jerusalem. See chapter 3:12.

Prepared. By faith and prayer, by purity of heart and life.

As a bride adorned for her husband. The church is the bride, Christ the husband; her garment is holiness to the Lord. She is clothed with the glory of God, and the moon is under her feet. Chap. 12:1. She is like the king's daughter, all glorious within; her garments are of wrought gold and needle work, and Prince Messiah is her spouse.

3 Behold the tabernacle of God is with men. His high and holy place of residence. His ministers are his tabernacle; he has promised to be with them especially while the world shall last. The church is his temple, the ministry the holy of holies; and with them who are of an humble and contrite heart, and that trembles at his word, he has promised to dwell. Isa. 66:2; Ps. 114:2. Jesus, our great High Priest, is holy, harmless, undefiled, and separate from sinners; and holiness becomes his house and people. "If any man defile the temple of God, him will God destroy." And to his ministers especially he has said, "Be ye holy, for I the Lord your God am holy." The Rabbins speak of two sanctuaries; one above in heaven, the other below, viz. on earth.

verse. The blessing of the New Jerusalem is contained in Isaiah 65: commencing at the 21st and ending at the last verse. Zechariah's flying roll is interpreted by the angel to signify the curse which was to extend throughout the world. See chap. 5:3. This, no doubt, is the place St. John alludes to; and the reason why he compares the curse to the sea, is this: because it was to cover the earth as the waters the great deep. A little before the destruction of Jerusalem the world was like the troubled sea in the time of a storm, it was in a state of general commotion by means of the curse. "Nation rising against nation, and kingdom against kingdom, earthquakes in divers places, pestilence and famine, the sea roaring, and men's hearts failing them for fear of those things which were then coming upon the world."
4 And 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.

*He will dwell with them.* For ever and ever. The chariots of God are twenty thousand, even thousands of ministers; the Lord is among them, as in Sinai, in his holy place. Ps. 68:17. May he ever continue among them until time shall be no more. Amen, and amen.*

*And they shall be his people.* He will call them beloved which were not beloved, and his people which were not his people. The son of the bond woman shall now be cast out, and the son of the free woman become heir to the spiritual inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us. See Gal. 4:28, 29, 30.

*God himself shall be with them.* He will never leave nor forsake them who trust in him by faith; he never has done it, he never will do it. His promises are not yea and nay, but yea and amen in Christ Jesus.

*4 He shall wipe away all tears from their eyes.* He shall abundantly reward them for all their toil, labor, persecution, affliction, and dry up all their tears. They shall now be so happy, prosperous, rich, glorious, as to forget all their former affliction and persecution. See Isa. 25:8.

*There shall be no more death.* That is, by martyrdom or general persecution, viz: until the reign of Gog and Magog. But it may mean, however, the curse alluded to, verse 1. See Introduction.

*Neither any more crying.* Instead of weeping, there shall be a time of rejoicing, of great peace and prosperity to the church. She shall take the wings of the morning and fly to the uttermost parts of the earth.

* The Jews were of the opinion that God himself perpetually resided in their temple; and they were so puffed up with this opinion, that they thought it impossible their city should be taken, or the temple burnt by their enemies: but when they saw it burnt down by the Roman army, they gave up all hopes of being saved. Had the Almighty dwelt among them as a nation, they never could have been conquered by their enemies. When the king of Assyria marched his numerous army to destroy the city, the Lord their God sent his angel that night and destroyed in the camp of the Assyrians 185,000, and when they arose in the morning, behold they were all dead men: so Sennacherib, king of Assyria departed, and returned and dwelt at Nineveh. 2 Kings, 19:35, 36. But God and his Holy Spirit had now departed from them, and left their city and temple desolate. Matt. 23:33, 39; and it was but a short time after this until they were destroyed by the Roman army.
5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Any more pain. From the fire, furnace, faggot, prison, persecution, scourge, or banishment into foreign countries.*

For the former things have passed away. The cause which produced the effect of all your sufferings is now removed, the mother of harlots and abominations of the earth is dead, and your sufferings have died with her; the wild beasts of the earth are satisfied with her flesh and blood, are tired of war, and wish to return to private life: they will take the field no more against you or any other nation; the saints shall now take the kingdom from the beast and possess it for ever and ever. King Messiah shall reign in peace and prosperity a thousand years, and then Satan will be loosed for a little season to deceive Gog and Magog.†

5 He that sat on the throne. Christ himself. Chap. 20: 11. 
I make all things new. As I have created the old world, I shall now bruise the serpent's head, destroy his kingdom, power, and influence over all men, and create the world anew. Will remodel, renew, regulate, and set all the discordant elements in order or in their proper place. Will call, qualify, appoint, and send forth my own ambassadors into every part of the world to preach my gospel. I shall admit proper persons into my church, and exclude improper persons from it. My people shall become a mighty and powerful nation, and shall be regulated by my law and gospel, and walk in all my commandments and ordinances blameless. I shall have a faithful and spiritual ministry, and as to the membership,

* All believers who were born Jews, had to suffer more from their own nation than from the heathen. They used all their influence to persuade them to deny Christ and to renounce the christian religion; and not only so, but they had them persecuted and treated with the utmost contempt.

† The cause that produced the effect of all your pain is now removed; death is swallowed up in victory; it has lost its sting, and hell shall produce no more pain to your mind, it shall have no more power nor influence over you. This clause of the verse has reference to the second clause of the first verse, where it is said, "the first heaven and the first earth had passed away," the heavens or the earth remaining, or even the thought of being removed, could not effect the minds of those holy christians so as to produce great pain, sorrow, and crying. If this were St. John's meaning, he certainly would contradict what he has said elsewhere: for in chap. 12: 11, it is said, that they "loved not their lives unto death." This plainly shows that they were saved from the fear of death and of judgment; so that we must admit that the first verse of this chapter cannot be understood literally.
6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

all my children shall be taught of the Lord, and great shall be the peace of my people; finally every thing shadowed forth in the Jewish Church shall now be carried out in substance in my church. See chap. 2:1. John is referring here to things which should take place immediately after the fall of mystical Babylon, and not after the expiration of the thousand years.*

6 It is done. The old city is destroyed and the new built up on the ruins thereof. See Chap. 16:17. I am Alpha and Omega. See Chap. 1:11. I will give him that is athirst. That is earnestly, anxiously seeking salvation by faith and prayer. He that asks receives; he that seeks finds; he that knocks (by faith) at the door of mercy it shall be opened to him. Christ never has, nor never will cast out a poor penitent soul that comes to him; therefore put your trust in him. You have begun well, be determined to end well. You have put your hand to the plough, never look back to the world again: be determined to save your soul, and get to heaven. Let others do as they will, be thou on the Lord’s side. Amen.†

The water of life. The salvation which I have purchased with my own blood. I gave my life a ransom for you, poor sinner; shall I die, then, in vain. The Rabbins call the preaching of the prophets the water of life;

* I shall now substitute a new heaven and a new earth, in the room of the old heaven and the old earth. Our blessed Savior laid the foundation of the new creation himself, when on earth; but after his death he committed the care of the whole building to his twelve apostles; but it was not actually completed until after the destruction of Jerusalem by Titus; it was then, and only then, that the kingdoms of this world had become the kingdoms of our Lord and of his Christ. So that as soon as the old city vanished away, the new Jerusalem immediately appeared in its stead. The workmen were employed, and part of the materials prepared for the building; but the new city could not be completed until the old was pulled down. The building itself, and every thing pertaining to it, is described at large from the 11th to the 27th verses of this chapter.

† We see from this, that our Savior does not squander his grace on every kind of persons. None can drink of the water of life but those who feel that they cannot live without it. They must pant after it, the same as the hart after the cooling water brook. See Ps. 42:1. The Lord giveth grace liberally to all who ask for it in a proper manner; and he upbraided none who are sincere, whose only object, desire, and aim is, to glorify him in their soul, body, and spirit, which are his; but we must ask, if we expect to receive; seek, if we wish to find; knock at the door of mercy, if we expect it to be opened unto us.
7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and

deed, or things present, or things to come, all are yours, and ye are Christ's. Thanks be to our God for this.

*I shall be his God.* A Father and a friend that will stick closer than a brother. A pure, disinterested friend, who is not carried about with every wind of doctrine.

*And he shall be my son.* My heir to the spiritual inheritance. As a son he shall fear, reverence, serve and obey me, walk in my commandments and ordinances blameless. As a father, I shall feed and clothe him, teach and instruct him, protect and preserve him unto eternal life.

8 But the fearful. The coward, traitor, backslider in heart and life. He who like Judas, has sold his master, perhaps, for a little wealth, or a trifle of worldly enjoyment.

Unbelieving. In his divinity, doctrines, miracles, death, sufferings,

* The salvation of God is called the water of life, because it springs from the eternal fountain, which never can run dry. This water is like the boundless ocean, free for all; the rich cannot purchase it with money, and the poor may have it without money and without price. There is a general invitation given to all who wish to come and partake of it. The prophet Isaiah cries out, "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. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, saith the Lord, and eat ye that which is good, and let your soul delight itself in fatness." See chap. 55: 1, 2.
idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

atonement for sin, resurrection of his identical body, intercession with the Father, and his final coming to judge both the quick and the dead at the last day.

**Abominable.** Filthy, polluted, diseased by dissipation, unholy, profane, haters of fathers, and haters of mothers; without natural affection, implacable, unmerciful, haters of God and of all good men. Atheists, deists, infidels, scoffers, &c. Fit fuel for the eternal burning.

1st Class.

**Murderers.** 1. He that kills a man intentionally, is a murderer. 2. He that swears away life falsely, is such. 3. He that will kill if he can do it, whether in a duel or not, is a murderer in his heart, and will be punished by the Judge of all the earth for the intention, the same as for the act itself. 4. He that instigates directly or indirectly to murder, belongs to this class. 5. He that withholds that which will save life, takes away life, and will be condemned as a murderer in the day of eternity. 6. He that destroys life by the improper use of medicines, or improper practice in the medical profession comes under this head. 7. He that takes poison, or administers it to another to take life, is a murderer. 8. He that instigates to war and bloodshed, treason, arson, or insurrection, is such. 9. He that is the cause, directly or indirectly, of the death of his infant, is a murderer. 10. She that takes decoctions to produce abortion, is equally such. 11. He or she that administers the dose to produce such is equally as guilty in the sight of God. 12. He that by bribery, influence, or corruption, screens the murderer from punishment, is a murderer in the eye of God.

2d Class.

1. He that destroys his constitution by eating too much, or drinking too much, by drunkenness, gluttony, and debauchery, is a self-murderer. 2. He or she that brings on disease, by dancing, frolicing and dissipation, is equally such. 3. He that brings on premature death by dint of hard study or too close application to business in order to be rich and popular, comes under this head.

3d Class.

He that hateth his brother, (in Christ,) whether minister or member, young, or old, rich or poor, bond or free, black or white, is a murderer in his heart. For he that hates a man would kill him if he could do it; and malice aforethought is what constitutes murder in the first degree, in the eye of the law.

**Whoremongers.** Adulterers, fornicators, seducers and the seduced. Spiritually, lovers of pleasure, the world, flesh, devil, more than of God, are such.

**Sorcerers.** False prophets, false teachers, deceivers, fortune-tellers, se-
ducers from the simplicity of the gospel; men who preach for gain, and not for souls: the original meaning of the word is to deceive, disguise the truth, play the hypocrite, or act under false pretences; a man who pretends to be called to the ministry by the Holy Spirit when he is sure he is not, and whose only object is money, comes under this head, and is a spiritual sorcerer.

Idolaters. Those who love and serve any thing more than God, such as money, the world, the flesh and the devil, the ball room, playhouse, circus, horse race, wine bottle, card table; as well as those who worship, adore, and reverence graven images, or the host of heaven.

All liars. Deceivers, false teachers, slanderers; those who frame a lie and those who circulate it; those who shut to declare the truth, and those who deny it; those who pervert the truth and turn aside the stranger from his right, as well as false swearers, and those who promise, but never intend to fulfil, all come under this head.

Shall have their part. Portion, inheritance, future and eternal place of abode. They made choice of it in this life, and it would be unjust in the Deity to exclude them from it in the life to come. Their portion will be divided to them according to their works; each class will have a separate and distinct place of residence in hell, according to their various characters and dispositions: men of like passions and pursuits will probably be put together, and be punished alike; and companions in wickedness will be companions in punishment. There will then be a final and eternal separation between husband and wife, child and parent, minister and member, master and servant, prince and people; and to increase their misery, their Deliah or idol, on which they set their affections, will be placed before their view, and they will curse the day they ever saw it and were led astray by it. The wine bottle and alehouse will probably be before the eye of the drunkard; the card table and dice before the gambler; silver and gold before the miser and covetous man. See Luke, 16: 25; luxury before the voluptuous; pomp and splendor before the proud and haughty; the palace, and beautiful lakes and lawns before the prince; the hounds and hunt before the sportsman; the goddess of Reason before the infidels of France; the guillotine before Robespierre and Marat; and the Age of Reason before Payne and all his deistical companions. The fields of Waterloo and of Leipsic, the groans of the wounded and dying, will be constantly sounding in the ears of the Allied Powers of Europe; the burning of Moscow by Napoleon, and of Rome by Nero, and the vast multitudes of men and women who perished in the flames, will never be forgotten by these misguided and ambitious despots. The flames of Smithfield, and massacre of St. Bartholomew, will fall heavily on the pates of the popes of Rome. The assassin will be haunted night and day in hell by the ghost of his murdered victim, who will exclaim "you have been the cause of my ruin and damnation!"

As heaven refines, purifies, and improves the taste and disposition of the righteous, so hell, on the contrary, vitiates the taste of the wicked, and makes them more vile and vicious than before, and disqualifies them
9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife.

more and more every day for the society of the blessed; and as they were monomaniacs through life, they will remain so through eternity, cursing God and the Lamb for ever and ever.

In the lake that burneth with fire and brimstone. That is, the liquid lake of fire and brimstone, which is constantly sending forth columns of smoke and flames of liquid fire. 1. Then hell is called here a lake of fire and brimstone. 2. In it there is weeping and wailing, and gnashing of teeth. Matt. 8:12. 3. The smoke of their torment ascendeth up for ever and ever. Rev. 20:10. 4. They have no rest day nor night that worship the beast and his image. Rev. 14:11. 5. Their worm dieth not, and their fire is not quenched. Mark, 9:43, 44. 6. They are reserved in the chains of blackness and darkness for ever. Jude, 13. 7. They are (now) suffering the vengeance of eternal fire. Jude, 7. 8. There is no intercourse between the righteous and the wicked. Luke, 16:26. 9. The anxiety of the wicked is very great indeed in behalf of their relatives, lest they should come into this place of torment. Luke, 16:27. 10. They are conscious of every thing that transpires in this life; verse 28. 11. There is not the slightest mitigation of their punishment; it is to be perpetual and never-ending torments; verse 24. 12.

There is no intercourse between the living and the dead; the dead cannot be sent here to warn the living of his danger. They have the law and the gospel, and these are sufficient to admonish them of their danger, and if they do not believe them, neither would they believe though one rose from the dead; verse 31. 13. Finally, if there be no hell, there can be no heaven, for we have the same evidence precisely of the one, in the Bible, that we have of the other, for one is as clearly proved as the other; and if there be no devil, there is no God, for the one is as clearly and distinctly identified as the other—that is, in the Scriptures of truth.

You may now be ready to conclude that I have painted my picture in too high colors. You are mistaken, my friend; I have not touched it with either my paint or pencil: you have it from the pure fountain of divine truth, just as God sent it, plain, simple, and unadorned.

I have this day set before you life and death, heaven and hell, a blessing and a curse; therefore, in the name of God, choose life, that ye may live for ever. Amen, and Amen.

9 One of the seven angels. That is, Ezekiel; chap. 16:1, and 40:2, 3, 4.

The bride. The new church, the heavenly Jerusalem. Christ is now going to be united to her in holy and spiritual wedlock. He first espoused
10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

The great city. That is, in length, and breadth, in depth and height. It extends into Asia, Africa, Europe, and America. It is as high as heaven, as deep as the ocean, as broad and wide as the whole universe. The people are like the stars of heaven, without number. It is the city of the Great King Messiah. The temple, the tabernacle, the sacrifices, laws, and ordinances are all great and glorious. The old city was great in a particular sense, but the new and heavenly city is great in a general sense.†

* This is a figurative mode of expression, to show that he had surmounted great difficulties, and at length got on the mountain top, where he could behold every thing belonging to the heavenly Jerusalem.

† 1. It is great in length, and breadth, in depth, and height; it extends from east to west, from north to south; its height is above the fixed stars, and its foundation no man knows. See 1 Cor. 3:11. 2. It is great in power and glory; it is fair as the moon, clear as the sun, and terrible as an army with banners. See Canti. 6:10. 3. It is great in strength and stability. The wall of this city has often been attacked by atheists, deists, and infidels; but it never has fallen as yet, nor even one stone been moved out of its place. See verse 12. And as for the city itself, it has been besieged by all the world, and yet they never have conquered it, nor starved it into a surrender! Glory to God! He that is for us is more than all that are against us. He that spared not his own Son, but delivered him up for us all, how shall he not, with him, freely give us all things? And as for the beauty and excellence of this city, it exceeds all that ever has been seen in the world; its wall is great and high, and hath twelve foundations and twelve golden gates; three of the gates opened to the north, and three to the south, and three to the east, and three to the west. The city itself lieth four square, and the building of the wall of it is of jasper, and the city is made of pure gold, and even the very streets paved with pure gold, and the foundations of the walls of the city are garnished with all manner of precious stones. A river runs through the midst of the city, which proceeds from the boundless ocean and waters the whole world, it keeps all the cisterns of the city continually full, and conveys a vast quantity of water to every believing family, through pipes
11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had twelve

---

The holy Jerusalem. In reality, not in name, like the old city; it is pure, perfect, upright, holy. Descending from heaven. The old city originated on earth; this, in heaven, in the bosom of Jesus; all its members are true believers, born from above, and not from beneath, are not natural, but spiritual members; not birth, but new birth members, and they know the very time, when, and place where God converted them. They have the faith that brings assurance of pardon. Reader, hast thou experienced a change of heart? if not, thou must be born again, become a new creature in Christ Jesus, or perish for ever.

11 Having the glory of God. The glory departed from Israel, and it now rested on the true Church of God. May it never depart from her; it never shall till she departs from God. He never will dwell with a people of unclean lips, or impure life, or that wink at evil, or throws the mantle of charity over it. Her light as clear as crystal. Clear as the sun, fair as the moon, terrible as an army with banners.

12 A wall.* Of salvation, great

under ground; and they are sure to have a fresh supply daily, unless some of the pipes burst, or else become stopped with mire and dirt. The water is clear, pure, and wholesome; it washes white as snow, and this without any ingredient. And in the midst of the street of it, and on every side of the river is there the tree of life, which bears twelve manner of fruits, and yields her fruit every month; and the leaves of this tree are for the healing of all disorders: it heals the sick, cleanses the lepers, raises the dead to life, causes the deaf to hear, the blind to see, the dumb to speak, and the lame man to leap as a hart. This is the city of the great King, and none but the redeemed of the Lord shall be allowed to dwell there; and none but those have power to walk through the golden streets of this holy city: this is the King's highway of holiness, and a way the vulture's eye never saw, nor the lion's whelp ever trod: the unclean shall not pass over it, for it is for the pure in heart, and way-faring men, though fools, (in the eyes of the world,) shall not err therein. No lion shall be there, nor any ravenous beast, shall go up thereon, it shall not be found there: but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. See Isa. 35:8, 9, 10.

* There is a beautiful analogy between the new Jerusalem and the old in the remaining part of this chapter and the beginning of the next, so that every thing belonging to the old city and temple was only a type of Christ and his church. The old city was fortified with three walls on such parts as were not encompassed with impassable valleys,
gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

and high; a strong tower whereunto the righteous may resort continually. See *Is. 26:1; 60:18; Ps. 14:1.* The wall surrounds the whole city, and is of equal magnitude with it. v. 10:4.

**Twelve gates.** The twelve apostles: these were the doors by which the people entered into the Holy City. There were three for the north, three for the south, three for the east, and three for the west. The Savior designed that every quarter of the globe should be fairly and impartially represented, viz. by *his twelve ambassadors,* and through them the whole world was to be converted. They were appointed by Christ to admit proper persons into his church, and to exclude improper persons from it. See chap. 22:15.*

Having the names of the twelve tribes of the children of Israel written thereon. They were engraven on the very tables of their hearts, and the people were their epistle, known and read of all men. Each member knew which of the apostles were the honored instrument, in the hand of God of his conversion. Three thousand were converted under the preaching of Peter in one day, and perhaps for in such places it had but one wall: so that there was but one entire wall that encompassed the city. And so it is with the new city: Christ himself is the only Savior of his people; he encompasses them from east to west, from north to south; he is round about them as a wall of fire, and the glory in the midst of them. But this wall that encompassed the city of Jerusalem was the oldest and strongest of the three; and so it is with our Savior, he is eternal in duration, before all things, and by him all things consist: he came out from God, with whom he had glory before the world began; and he has all power in heaven and in earth, so that he can protect his church from external injuries in this life, and save them in the life to come. And as for the height of it, its top reaches to heaven, and its foundation is deeper than the sea; its length is described above, and as for the breadth of it, it is such that if all the artillery of hell was to play on it, and all the deists upon earth to batter it with their greatest battering rams, they cannot destroy it, nor even move one stone out of its place.

* This has reference to the power and authority that our Savior had given to the twelve Apostles, to admit proper persons into the church, and to shut out improper persons from the church; and he has promised to be with his ministers in this respect even unto the end of the world. See *Matt. 28:20.* The wall of the temple of Jerusalem had twelve gates for the twelve tribes of the children of Israel to pass through into the temple; and Ezekiel, in his beautiful description of the new and heavenly Jerusalem, represents it as having twelve gates also. See *Isa. 60:11.*
13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

fifty thousand more during his life, and this fifty thousand might have converted three hundred thousand.

The standard of Judah, Issachar and Zabulon, were at the east gate of the temple; the standard of Ephraim, Manassah and Benjamin, at the west gate; Reuben, Simeon and Gad, at the South gate; Dan, Asher and Naphtali, at the north gate, with their names written on their standards.

At the gates twelve angels. Ministers of justice, spiritual magistrates, viz. the twelve apostles. They are here represented as sentinels standing at the gates of the temple, the same as the Levites in the old city.*

13. On the east three gates. הֹוֹ דָּה, Arabia, India, China, Job, 1:3; Matt. 2:1. See Ez. 44:11.

On the west three gates. יְדָה, the Mediterranean Sea, and Spain beyond it.

On the north three gates. גֹּפָה, the remote cold region, because, at a distance from the sun, and means Rome, Italy, Britain.

On the south three gates. מֵתָרָה yaim, the Mediterranean Sea, and Spain beyond it.

14. Twelve foundations. That is, the doctrines of Christianity which

* This is only comparatively speaking, to show that the Apostles were accountable to God for the manner in which they exercised their power: if an unholy person or uncircumcised in heart entered into the holy temple of the Lord, or was admitted into the office of the ministry, it must be through them, and they were accountable to God for it. It is his will that no improper person should be admitted either into the church or into the office of the ministry. See verse 27. The priests under the law were stationed at the gates of the temple, for the purpose of preserving it from being defiled by aliens. See Ezek. 44:9, 11. And it was death by their law for any foreigner to enter into their temple; so that if any of the priests or Levites admitted an unholy person into the temple, they were as liable to be put to death as the person himself.

† It was through the instrumentality and the preaching of the twelve Apostles that the hundred and forty and four thousand were admitted through the golden gates into the holy temple; so that every member could tell what minister was the means of his or her conversion. St. John, in different parts of this book, makes use of the expression written, but it is generally in a figurative sense; and the reader must perceive that he means no more than this, that it was visible or plain to the understanding that the thing was so. See chap. 14:1.
15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

were planted by the twelve apostles in every part of the world. They laid the foundation, let others take heed how they build thereon; if any man build on this, wood, hay or stubble, false doctrines or false hopes, himself and his works shall be burned up with fire. We see there is no preference given here to one apostle over another. Peter laid the foundation of Christianity in Judea, and Paul in Rome, Italy and Europe, Britain, Spain, England, Ireland, Scotland and France. Peter's commission was to the Jews, Paul's to the Gentiles. Therefore Peter never was in Rome.*

15 He that talked with me. The prophet Ezekiel, chap. 40:3.

The golden reed. Precious faith, more precious than gold tried in the fire.

To measure the city. To examine the church by faith and prayer, and

On the east three gates. One for Joseph, one for Benjamin, and one for Zebulon.
And on the north three gates. One for Judah, one for Reuben and one for Gad.
And on the south three gates. One for Simeon, one for Levi, and one for Issachar.
And on the west three gates. One for Asher, one for Naphthali, and one for Manasse. See chap. 7:5. I have before remarked that there was in Solomon's temple a molten sea, and that it was borne up by twelve oxen, their hinder parts were inward, and their faces outward; three of them were looking toward the north, and three toward the south, and three toward the east, and three toward the west; the twelve oxen represented the twelve Apostles: and three of them looking toward the north, and three toward the south, &c. denoted that the twelve Apostles should be divided into four classes, and that three of them should carry the gospel into the north, and three into the south, and three into the east, and three into the west: so that the heavenly Jerusalem had three golden gates in every quarter of the globe. And twelve angels stood at these gates to admit proper persons into the city, and to keep improper persons out of it. See Gal. 2:9.

They were the wise master-builders, who had planted these doctrines in every nation under heaven. See 1 Cor. 3:6, 10, and Eph. 2:20. Before the destruction of Jerusalem the gospel had been preached in all the world by the twelve apostles. See Col. 1:23. It was not only preached in Lesser Asia, Greece, and Italy, but it was likewise propagated as far north as Scythia, and as far south as Ethiopia, and as far east as Parthia and India, and as far west as Spain and Britain.

* That is, the city and gates. See verse 12. He was to try how far the new ministers extended their authority, and to find out whether they used it to the edification or to the destruction of the church.
16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it, are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

see that all the ministers and members were holy, and fit to enter the kingdom of heaven.

16 The city lieth four square. Extends into every quarter of the universe. The world shall now be filled with the glory of God. Knowledge shall cover the earth, the same as the waters cover the sea, and all shall know the Lord, from the least to the greatest. The heathen shall now be given to Christ for his inheritance, and the uttermost parts of the earth for his possession, and his church extend from the rivers to the ends of the earth. Shall be general and not particular, like the Jewish church.*

Twelve thousand furlongs. A certain for an uncertain number. It may mean, however, twelve thousand miles, that is, in circumference.†

The wall thereof. It is only by faith‡ we can form any correct idea

* And the city lieth four square. This was exactly the shape of the Jewish temple. Take the words of Josephus here: he says, that it was written in their sacred oracles, that when their temple should become four square, that then their city and temple should be taken. See War, book 6, 5, 4. And from this we may learn that their temple was the shadow, and the church of Christ, the temple of the living God, the substance.

† That is, about 1500 miles; but this was not the measure of the city in circumference, but the measure of it on each of the four sides. Jerusalem was but thirty-three furlongs in circumference; but the Jews themselves were scattered all over the habitable earth; and as their law forbid sacrifices to be offered in any other place but in the temple, and the yearly passover to be celebrated in no other place but Jerusalem, they had to assemble together to this city yearly for this purpose. But after the old city was destroyed, and the new Jerusalem built on the ruins thereof, the true temple of God was not confined to one particular place or city, but it extended into every part of the world; so that spiritual sacrifices may now be offered up to God in every city, village, and house, throughout the world, and the true followers of the Lamb may feast on Christ, their spiritual passover, in their closet as well as in the church.

‡ By the eye of faith, through the medium of the gospel glass. If a person without the assistance of a telescope can see a planet at nine hundred millions of miles distance, how much farther can an enlightened minister of Christ see through the naked eye of
18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

of the plan of salvation, of its length and breadth, its depth and height, See Ezek. 42:16, 20.

18. The wall was jasper. Like jasper, pure, white, perfect, complete. Purity and justice were written on the very gates of it.

Like pure gold. Refined gold, brilliant, glorious, precious, valuable.

The city was pure gold. Like unto pure gold, rich, valuable, glorious, desirable to the believing soul; his heart and treasure is there, his abiding home while sojourning here.

19 The foundations. See verse 14.*

Were garnished with all manner of precious stones. That is, precious believers, who are built up a spiritual house, a holy temple, unto the Lord. The apostles were adorned, embellished with these; they were stars in their crown of rejoicing. The foundation of the temple in Jerusalem was adorned with the different kinds of stones described below. See 2 Chron. 3:6; Isa. 54:11; Lam. 4:20.

Jasper. A stone of a beautiful white color, an emblem of purity.

Sapphire. This is of a sky-blue color, speckled with gold, an emblem of a precious, valuable believer.

faith; and if an astronomer, through the assistance of a telescope, can see some millions of miles farther than with the naked eye, how much greater distance can a minister of the blessed Jesus see, when he has the gospel telescope to the eye of his faith; certainly he must be able to comprehend in some good degree the length, and breadth, depth and height, of the wall of salvation.

* That is, spiritually such; it was as pure and as precious as the most fine gold. The citizens themselves were the city, or the temple of God; the Jewish temple was covered over with large plates of gold of great weight, and at the first rising of the sun it reflected back a very fiery splendor, and it made those who looked upon it to turn away their eyes the same as from the rays of the sun; but as to those parts of it that were not covered with gold, they were exceedingly white, so that a stranger at a distance from it would take it to be a mountain of snow. See Josephus, War, book 5, 5, 6. This temple was an emblem of the temple of the living God; but the latter far exceeds the former, for it is not gold in part, but in whole; it is gold outwardly and inwardly, and it has no need of the light of the sun nor the light of the moon to shine upon it by night and by day, for the glory of God is the light of it.
20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, 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; every

* Chalcedony. Is of the color of fire, an emblem of flaming zeal.

Emerald. This is a beautiful grass-green color, an emblem of spiritual prosperity, a growth in grace, and in the knowledge of our Lord Jesus Christ.

20 Sardonyx. Of a blood-red color, like the Sardius, mixed with pure white, an emblem of him who had washed his robes, and made them white in the blood of the Lamb.

Chrysolite. Called the golden stone, because it resembles gold, an emblem of a pure and precious believer. Ps. 68:13.

Beryl. Of a bright, bluish green color, like the blossom of the flax, an emblem of love and humility.

A topaz. Of a pale yellow color, an emblem of old age, purity and piety.

A chrysoprasus. Of a beautiful green color, speckled with gold, an emblem of piety, purity and benevolence.

A jacinth. Of red purple color, like the amethyst, an emblem of power and princely dominion. See Chap. 1:6.

21 Twelve pearls. The twelve apostles. The church was embellished and beautified with these.*

And the street of the city. The

* They were more valuable than the most precious stones which the world could produce. The great Mogul had a topaz in his possession of an immense value, its weight was about 137 carats, £200,300 sterling. And Josephus observes that the twelve stones which the high priest wore on his garments were of such an immense value that they could not be purchased by man. See Antiq. book 3, 7, 4. That St. John meant by the twelve precious stones the twelve apostles, is evident, for the twelve stones described below are the same as the high priest wore on his garment; and upon every one of these stones was engraved the name of one of the twelve tribes of the children of Israel, and these being placed upon his garment, he felt the weight of the whole nation resting upon him every time he ministered in holy things, see Exod. 28:30; and so it is with Jesus, our glorious high priest and king, he is clothed with the garment of salvation, and the twelve apostles were united to him by faith; and one of the names of the twelve tribes of the spiritual Israel of God was engraved upon every one of these apostles' hearts; so that our blessed Savior had to bear the weight of these twelve stones on his own body, as well as the burden of the whole church, when he entered into the holiest of holies to make intercession for us with God.
several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

King’s highway of holiness, the narrow and straight way, which leads to life. The one way; the only way, by which we can enter into life. See Luke, 1:6; Isa. 35:8.

Pure gold. More precious than the gold that perisheth.*

22 No temple. That is, literal one; but it has a spiritual and glorious temple. The Lord God and the Lamb are the temple of it.

23 It has no need of the sun, &c. It shines beautifully and gloriously without it, for the Lord God is the light and glory of it.

24 The nations that are saved. From sin, its pollutions and corruptions. That is, the Gentiles who embraced Christianity.

Shall walk in the light of it. By faith and not by sight. They shall willingly walk in all his commandments and ordinances blameless.—(That is, after their conversion to Christianity.) Touch not, taste not, handle not the unclean thing. Hence the new Jerusalem will be a lamp to enlighten the whole world, and the nations shall walk in the light of it. Yalkot Simeoni, fol. 56, 3.†

* They were as precious, and of as much value in the eyes of a believer, as the most precious and costly diamond would be in the eye of a jeweller. Our Savior compares the grace of God to a pearl of great price, which, when a man hath found, he went and sold all that he had and bought it: see Matt. 13:46, and Acts, 4:24. And St. Paul counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. See Phil. 3:8, and Prov. 20:15.

† The commandments and ordinances of the Lord are all pure, making wise the simple and strengthening the weak. They are not grievous but joyous to the believer. He delights in the law of the Lord, and therein doth he meditate day and night. If God required us to keep all his commandments, and to walk in all his ordinances blameless, when at the same time it is impossible to do so, then might he not be called a hard master, reaping where he hath not sown?
25 And the gates of it 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 no wise enter into it any thing

And the kings of the earth. The rich men, princes, rulers and governors,*

Shall bring their glory and honor into it. Shall lavish their wealth more freely on it, than on the old city. Shall fear, reverence, obey and serve the church of the living God, the pillar and groundwork of the truth. They shall cast their idols to the moles and the bats; follow Christ in the regeneration, that when he shall appear, they also may appear with him in glory.†

25 Its gates shall not be shut by day. They shall be open night and day for ever. God shall always have a spiritual church and ministry on earth till time shall be no more; and there shall be no night of spiritual darkness there, but they shall be all light and glory in the Lord. The divine Shekinah shall be the light and glory of it for ever and for ever. Amen.

26 And they shall bring the glory and honor of the nations into it. Kings shall be their nursing fathers, and queens their nursing mothers, and the people shall all follow their example, be righteous, and support the pure, perfect, and holy religion of the blessed Savior.

27 There shall not enter into it. According to God's command, as ministers or members, knowingly or willingly. See Ezek. 44:8, 9; Isa. 35:9.

Any thing that defileth. A dead sinner, or he who is dead in trespasses and in sins: he would defile the whole body. Not one of them,

* Formerly they lavished their wealth on the old city of Jerusalem. See chap. 17:18; but now they do it on the new city, and this for the relief of the poor and the spread of the gospel. This was literally fulfilled in the reign of Constantine, if not before, and every person who reads this must easily perceive that the New Jerusalem had reference to the church of Christ; for how could it be said that the kings of the earth do bring their glory and honor into heaven itself?

† The ministers of the gospel shall bring the donations of the brethren into it, and this from all parts of the world. See 1 Cor. 16:2, 3, and 2 Cor. 8:4; also Isa. 60:9. There were a great many treasury chambers in the Jewish temple, in which were deposited an immense quantity of money, and a vast number of garments, and many other precious things. It was in those chambers that the tythes and offerings of the children of Israel were deposited, part of which were to be applied to the use of the poor, and the remainder to defray the expenses of the city and nation. See 2 Chron. 31:10, 11; and Josh. 6:19; also Jer. 33:11.
that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.

or one of the characters described in verse 8 or in chapter 22:15, shall enter the church militant, nor the church triumphant.*

* But those who are written in the Lamb’s book of life. Those who have their names inserted as genuine believers, in the records of eternity, or who have found the gospel to be the power of God unto salvation; it is these, and these only, that are written in the book of life. Reader! for God’s sake, for Christ’s sake, for your soul’s sake, do not stop short of a knowledge of salvation by* the remission of all your sins; then, and only then, are you in a fit state to die.†

* That is, any person who lives in willful transgression of the law of God; he shall not be permitted to enter into the holy temple. The angel who stands at the gate shall keep him out: but there always have crept into the church unawares wolves dressed in sheep’s clothing, who come to devour the sheep and lambs of the flock; but as soon as the apostles found out such men they cut them off from communion with the church, and so ought every minister of Christ. The Jews considered the Gentiles to be dogs or filthy persons, and on this account had it in Greek and Roman letters on the pillars of the sanctuary, that no foreigner should enter it; if they did, they considered the holy place defiled, and according to their own law had a right to put such a person to death. See Josep. War, book 5,2,4. How much more so must the temple of the living God be defiled if unholy persons be permitted to enter it? For how can two walk together except they agree? and what fellowship hath light with darkness?

† That is, those who are saved from sin, see verse 24. From this we see that no unconverted persons ought to be taken into full communion with the church, whether moral men or penitent sinners, they should be kept in a probationary state until converted. The church of Christ means all those who have found redemption in the blood of the Lamb, even the forgiveness of their sins, and all others belong to the synagogue of Satan. And as the church itself is only the shadow, and heaven the substance, the former should resemble the latter, for we know that nothing unholy can enter there.
CHAPTER XXII.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

1 A pure river of water of life. A free and full salvation by faith in our Lord Jesus Christ. This was to cover the earth the same as waters cover the sea. It is a great, glorious, pure and perfect salvation. This is the fountain opened in the house of David for sin and uncleanness to the inhabitants of Jerusalem. The law and preaching of the prophets are called by the Rabbins the river of life, and the water of life. John, in allusion to this, calls the gospel the river of life, because of its freeness, fulness, purity, and healing qualities. It revives, animates and invigorates the soul that hungers and thirsts after righteousness. Our Lord compares his salvation to a well of water, springing up into everlasting life. John, 4:14.

Clear as crystal. Pure, perfect, transparent. In it you can see the end from the beginning. "A fool,

* This has reference to the knowledge of salvation by the remission of sins, which was to cover the earth the same as the waters the great deep, and all nations were to know the Lord, from the least even unto the greatest. This refers to the 47th chapter and 1st verse of Ezekiel. The prophet here has reference to the spread of the Redeemer's kingdom. He represents the angel who had the measuring line, as measuring the depth of the water from its first rise until it became so deep that it could not be passed over. First when he measured the water it was only up to the ankles, the second time it was up to the knees, but the third time it was up to the loins: when he measured it the fourth time it was so deep that it was impassable. Now, if we view this as having reference to the spread of the gospel, we see how literally this was fulfilled: for in the time of John the Baptist's ministry there were but very few converts, but in the time of our Savior's ministry their number greatly increased: after the day of Pentecost their number still increased more and more: but after the destruction of Jerusalem the kingdoms of this world became the kingdoms of our Lord and of his Christ. So that in the time of John the Baptist's ministry the water was only up to the ankles: in the time of our Savior's ministry it was risen to the knees: and after the day of Pentecost it was up to the loins: but after the destruction of Jerusalem it became impassable. See chap. 7:9. The prophet observes, in the 9th verse, that every thing that liveth,
though a wayfaring man, need not err therein." And again: The spiritual man judgeth all things, yea, the deep things of God.

**Proceeding out of the throne of God.** Issuing forth from under the golden altar in the spiritual sanctuary, viz., in the New and heavenly Jerusalem. A living stream literally proceeded from under the altar in the Jewish temple to wash and cleanse the daily sacrifices.* This salvation was planned in heaven, and propagated by his apostles on earth. We shall quote one text of scripture which contains the whole plan of salvation. John 3:16. **For God so loved.** In an extraordinary, incomprehensible manner, the world of ungodly men and women, rebels against his government; a world of both Jews and Gentiles, the natural and moral world, including every son and daughter of Adam. **As to give.** Freely and not forcibly, voluntary, as a sin-offering, *his only begotten Son.* That is, *His Isaac,* Greek, the Son of himself, of the same nature and duration with the Father. This is the identical meaning attached to it by the Rabbins, and he was put to death for asserting this. Luke 22:71. **That whosoever.** Jew or Gentile, barbarian, Scythian, bond or free, young or old, rich or poor, prince or peasant. *Believeth in him.* Not as a creature, (this is blind unbelief;) but as the Creator, God over all, and blessed for ever; God manifest in the flesh, who is able to save to the very uttermost all them who come unto God by him. "He is the true God and eternal life," in whom dwelleth all the fullness of the Godhead bodily. A Christian does not want proof that the Bible is true, because he knows it to be such. He does not want proof that Payne's Age of Reason is false, for he is sure it is such. He does not want evidence that Unitarianism or Universalism is true, for he knows them (by experience and the Bible) to be untrue. "He knows that he has passed from death unto life, because he loves the brethren." **Should not perish.** In the ocean of perdition, the lake that burneth with fire and brimstone. The idea is taken from a sailor who had fallen overboard. The alarm is given by the man at the helm. The captain orders all hands on deck, the

---

which moveth, whithersoever the rivers shall come, shall live. And there shall be a very great multitude of fish, (converts,) because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. Here we have a beautiful representation of the spread of the gospel, under the emblem of a river. The fish spoken of here has reference to men, and the fishermen spoken of in the next verse, to the apostles. This is the very place our Lord alluded to when he told Peter to fear not, for from henceforth he should catch men; i. e. in as great multitudes as he had now caught fishes. Luke, 5:10; and Mark, 1:17. And this was all literally fulfilled in one day, under his preaching.

* That is, it flowed from the place where he reigned and ruled in his spiritual presence. See chap. 21:3. The prophet Ezekiel represents the river as proceeding out of the new Jerusalem; see the above chapter quoted from there, and chap. 4:6.
2 In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve

ship to be laid to, and a plank got ready; the poor drowning man is screaming for help; the plank is thrown out, with a rope attached to it; the man seizes it with a deadly grip, and is rescued from a watery grave to the joy of all on board. The poor sinner is overboard, out of the Ark of safety, floating upon the boisterous ocean of time, and the gulf of eternal misery beneath him; the next moment may be his last. The cry of the penitent sinner is,

Save me, Jesus, or I yield, I sink;
O save me, or I die! Save me, or I sink into hell.

The captain and crew, minister and members, are all on the alert to save the perishing sinner; the plank (the Savior) is thrown out; by faith and prayer, and the poor sinner lays hold of the only hope set before him, and is rescued from perishing in hell. And all hands rejoice, the church on earth, and the church in heaven. Have everlasting life. An eternal weight of glory. See chap. 14: 13.

2 In the midst of the street of it. The King's highway of holiness, the narrow and strait way, that leads to life. This the vulture's eye never saw, nor the lion's whelp ever trod. The ransomed of the Lord shall walk in it when they return to Zion again. See v. 14.

And on either side of the river. On this side and on that side of it. As in Ezekiel, (see below.) That is, in time and in eternity, in the church militant, and in the church triumphant, "wherever two or three are met together in the name of Jesus, there is he in the midst of them."* St. John alludes here to Ps. 46: 4; "There is a river, the streams of which shall make glad the city of our God, the holy place of the tabernacles of the "el-yon. The unoriginated ones, "the three in one," and one in three, viz., the three divine persons, in the one nature, "God the Father, God the Son, and God the Holy Ghost," of equal power, wisdom, glory, and endless duration, without beginning and without end. Pelagar means the streams of the river, or heralds of salvation to a perishing world, i.e. the twelve apostles. They are in Prov. 9: 10, called the tabernacles of the holy ones, because the Elohim were to abide with them forever in the ministry, Matt. 28: 20. These living fountains or streams were to make glad the city (church) of God, were to be the joy and rejoicing of it. In anticipation of this, David exclaims, "Elohim, our Savior, has gone up to (Zion) with a shout of victory, with the sound of the (gospel) trumpet. For God is king over

* This may mean the east, west, north, and south sides of the river. It spread itself into every part of the world; or, again, it may more properly mean time and eternity.
manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

all the earth. He reigneth over the heathen; he sitteth on the throne of his holiness," Ps. 47: 5, 6, 7, 8. Again, "Beautiful for situation, is mount Zion, the joy of the whole earth, the city of the great king, (Messiah,) in the sides of the north."

The tree of life. The Savior, who is the life of the whole world, literally, and the life of all true believers, spiritually. He is the true vine, that diffuses life and animation through all the various branches of the Christian church. It is only by faith and prayer we can have access to this tree, i.e. union and communion with God the Father, and with his Son Jesus Christ. This Adam and Eve lost in Paradise through unbelief.

That bears twelve manner of fruits. That sustains and supports twelve different branches (ministers) that are continually producing or bringing forth new fruit, (converts.) He was the vine, his twelve apostles the branches, who had different gifts and graces for the work of the ministry. These were the Father's of the church, who had begotten the hundred and forty-four thousand converts, named in chap. 7: 4.*

And yielded her fruit every month. That is, was continually producing new fruit. Ezekiel has it, "fruit in its season," bringing forth sons and daughters daily to the Lord.† The minister who labors faithfully, will labor effectually, and see the fruit of his labor every Sabbath; and he who has no fruit of his labor, is either a dead branch, or has never been united to the living vine by faith. And what shall it profit a man, (in the ministry) if he should gain the whole world and lose his own soul, or what shall he give in exchange for his soul. St. John refers here to

* Christ compares himself to a vine, and the twelve apostles to the branches of the vine, because they were grafted into him by faith. John, 15: 5. There was as near a union between him and their souls as there is between the branch and the vine; for without him they could do nothing. They derived spiritual sustenance from the tree of life, and by it they were able to bear fruit unto perfection. John, 17: 23.

† This may allude to Gennesaret, a place in the Holy Land, where our Lord and his apostles often resorted. Matt. 14: 34, 35. It was famous for almost all sorts of fruitful trees, but more especially for fig trees, and olive trees, and vines. This place afforded figs and grapes for ten months in the year. But yet, after all, it was not as fruitful as the paradise of God; for in this garden there were trees of all sorts, pleasant to the eye, and good for food; and these trees of the Lord's planting exceeded all others, for they bore fruit every month in the year, both winter and summer; so that if one tree left off bearing for a little season, another one was loaded with precious ripe fruit, which was fit for present use.
3 And there shall be no more curse: but the throne

Ezek. 47:12. Hence, on this side and on that side of the river of life, shall grow every fruitful tree, (minister,) and their leaf (faith)* shall not wither, (fail,) nor their fruit be destroyed (by persecution.) They (apostles) shall continually bring forth new fruit, (converts,) because of the water of life (gospel of salvation) which shall issue forth from the holy place, (church,) and his (the Savior's) fruit shall be for food to sustain the people; and his leaves (doctrines) shall be for the restoration of the soul. See Zech. 14:8; John, 21:14; 1 Tim. 4:16.

Were for the healing of the nations. To restore them to the image and likeness of God, which Adam and Eve lost in Paradise, but which Christ regained by his death and sufferings on the cross. Repentance brings the poor prodigal back again to his Father's house. Faith opens the door of mercy. Justification restores him to his favor; and sanctification heals him of all his spiritual diseases, washes him from the filthiness of flesh and spirit, and prepares him for glory, immortality, and eternal life, at God's right hand. Hence יָּשָׁה יִשְׂרָאֵל yeshah-Yisra'el. He restores my soul; reinstates it in the likeness of God. Ps. 23:2. There were trees in Judea whose leaves and bark were famous for healing different diseases, and were resorted to from every part of the country. See Jer. 8:22. And the doctrines of Christianity, when faithfully preached, will heal all our spiritual maladies, and restore the believing soul to the image of God. 3 There shall be no more curse.

* The leaves of the tree may have reference to the promises of the gospel. Oh! how precious a medicine are these to the believer, and to all who are earnestly seeking after the salvation of their souls! How precious to know that Jesus Christ is the Savior of all men, specially of them that believe; and that he has promised pardon and peace to the vilest of the vile; and he that cometh to him he will in no wise cast out, and that if he seek him with all his heart, he shall find him! These are a medicine to heal all his wounds, and a cordial to disperse all his doubts and fears. But when Jesus applies the promises to his guilty soul, and says to him "thy sins, which are many, are all forgiven thee: go in peace, and sin no more!" Oh! how truly happy and joyful he feels! He is not afraid to die and go to judgment, because he knows his peace is made with God, and that God is now reconciled to him. And what a consolation to know that God has promised to withhold no good thing from those that walk uprightly, and he will never leave nor forsake them that trust in him; and that his grace is sufficient for them in the hour of trial and temptation. Surely these are a precious medicine! Sinner, believe in the promises of God, for they are yours without money and without price. Jesus loves you and wishes you to recover of your disease; and if he does probe the wound to the bottom, it is to pour the oil and the wine of his grace into your wounded heart.
of God 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 in their foreheads.

5 And there shall be no night there; and they need

War, bloodshed, pestilence, famine. As was predicted by Moses two thousand years since. Deut. 28: 45. We shall now have a time of general peace and prosperity in the church. We, therefore, have nothing to fear, for he that is for us is more than all that are against us.

The throne of God and the Lamb shall be in it. In the spiritual sanctuary. They shall rule over the church, and rule in the hearts of all true believers; shall take up their abode in the temple of the new and heavenly Jerusalem. The Jews believed their temple could never be destroyed by the heathen, because God continually resided there; but he took his departure from it while on earth; and in forty years after this it was utterly destroyed, and not one stone left upon top of another. But the spiritual temple is to last for ever; is never to be destroyed. "Lo! I am with you (says Jesus) always, even unto the end of the world." Hence, "Justice and judgment are the habitation of thy throne, O God for ever and ever." Amen.

His servants shall serve him. Like the Levites in his holy temple, they shall serve God and his people faithfully, zealously, patiently and perseveringly, be the servants of all and masters of none. They may be weary in the work, but not weary of the work; duty with them is not a burden, but a delight, they can cheerfully sing:

"Joyful thus my faith to show,
I find his service my reward;
Every work I do below,
I do it to the Lord."

4 They shall see his face. Behold his glory beaming forth in his holy temple. The divine glory shall shine forth from between the mercy-seat over the cherubim, and upon the whole congregation of the true Israel of God. They shall see him daily by faith, which is the same to the soul as the eye is to the body: the one sees things visible, the other things invisible; and when they depart this life, faith shall be swallowed up in sight, and they shall see God as he is. Amen.

His name shall be in their forehead. Holiness to the Lord shall be visible in their very countenance. This alludes to the mitre which the high priest wore on his forehead, and on which was inscribed Holiness to the Lord. One was the shadow, the other the substance.

5 There shall be no night there. Spiritual darkness, blindness, ignorance of God and his holy religion. For the Lord God shall be the light and glory of his people for ever and
no candle, neither light of the sun; for the Lord God
giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and
true. And the Lord God of the holy prophets sent his
angel to show unto his servants the things which must
shortly be done.

7 Behold, I come quickly: blessed *is* he that keepeth
the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And

ever. This may, however, refer to
the dark and dreadful calamities
which came on the world a short
time before the destruction of Jerusa-
lem. Chapter 16:10.

6 *These sayings.* These predic-
tions, doctrines, threatenings and warn-
ings, are all faithful and true, be-
cause dictated by the inspiration of
God, and will be literally and exact-
ly fulfilled in a few years from this
time except the predictions which
refer to the expiration of the 1,000
years.

The Lord God of the holy pro-
phets. He who protected, preserved
and inspired them to act, think,
speak and live for him.

Sent his angel. Messenger, am-
bassador, to teach John and the
churches things which must shortly
come to pass. This angel, no doubt,
was the prophet Isaiah, for he was
so great, glorious and majestic, that
John mistook him for his Lord and
Master until he was told to the con-
trary, viz. that he was simply a
ministering spirit from heaven.

To show unto his servants. The

ministers of the seven churches of
Asia. Blessed title indeed, servants
of Jesus. Not lords over God's heri-
tage.

Shortly be done. Immediately,
within three years and six months.
The fields are now white to har-
vest; therefore, the reapers will
soon be sent into Judea to cut it
down.

7 *Behold I come quickly.* To exe-
cute judgment on all the ungodly,
and to make my church free and
independent, a holy, happy, and ho-
norable people.

Blessed. Happy, pious, glorious.

Is he that keepeth the sayings *and
prophecies* of this book. That not
only believes in them, but walks
according to them, because given by
the inspiration of God.

8 *I saw these things.* In the vi-
sion, revelation, made by the Savior
through this angel. See chapter 1:1.

I fell down. Prostrate before
him, as an act of adoration, because
I believed him to be my Master;
but he soon informed me he was
when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right-

but a servant, a guardian angel of the church, a brother in the ministry. See Dan. 10:8, 9.

9 See thou do it not. For I am neither a pope nor a prince, but a mere creature, therefore worship not me, but Christ, who is the Creator and upholder of all things. God has commanded all men everywhere, to reverence the Son the same as the Father.

Worship God. Worship Christ, the Christian's God, and no other, for God hath commanded all the angels in heaven to worship him. Heb. 1:6. To adore, reverence, worship a creature, the image or likeness of any thing in heaven above, or in the earth beneath, or the waters under the earth, is idolatry, and will exclude us from the kingdom of heaven. See verse 15.

10 Seal not. Conceal not, keep them not hid from the church, as they will soon be revealed to the world by a literal fulfilment of them. You need not cast your pearls before swine, lest they should trample them under their feet, and turn again and tear you in pieces. The publicity of them to the world may raise another general persecution against you.—Therefore let them be communicated to the church privately.

The time is at hand. Within reach, at your very door. The signs of the times indicate this. The trees are in blossom, therefore the summer is at hand.

11 He that is unjust. Towards God, himself, his family, the church, and his creditors.

Let him be unjust still. If Christ and his gospel, and his Holy Spirit, cannot convert him or them, certainly you cannot do it. Therefore, preach salvation to them no more; they are given over to a reprobate mind, and to a hard heart.

He that is filthy. Polluted by murder, adultery, fornication, drunkenness, dissipation, theft, robbery; also, atheists, deists, infidels, Turks, &c. &c.

Let him be filthy still. Preach my gospel to such vile men no more,
eous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that

as they are reprobates concerning the faith.

He that is righteous. Justified by faith in our Lord Jesus. Let him hold fast the beginning of his confidence, firm to the end; be rooted, grounded, established, and built up on his most holy faith.

He that is holy. Pure in heart and in life, sanctified throughout, soul, body, and spirit. Let him hold fast wherewith he hath attained, that no man take his crown. Here then are two distinct and different degrees of holiness, justification and sanctification. God help us to seek after both of them.

12 My reward is with me. A crown of glory is in my right hand, for the righteous; a sword of justice in my left hand, to punish the wicked, my enemies, who would not that I should reign over them.

According as his work shall be. He that giveth even a cup of water to one of my disciples, shall in no wise lose his reward. And on the other hand, he that injures one of these little ones that believe in me, it would be better he had a millstone tied round his neck, and be drowned in the depth of the sea. For every transgression and disobedience shall receive a just recompense of reward.

13 Alpha and Omega. See chap. 1 : 11.


Are they. All true believers who worship God in spirit and in truth, and in the beauty of holiness.

Keep his commandments. The king's commandments. Observe them all, small and great; not to put a part for the whole. Keeping some and neglecting others. Tithing mint and cummin, and neglecting the weightier matters of the law, such as justice, judgment and mercy. 1. There is a duty we owe to our God, to love him with all our heart, soul, mind and strength. 2. A duty we owe to our neighbor, to love and serve him as ourselves, to do by him in all things as we should wish him to do to us. 3. A duty we owe to our children, to bring them up in the fear, nurture, and admonition of the Lord. 4. A duty we owe to our rulers, to render unto Caesar the things (tribute and respect,) that are Caesar's; and to God the things that are his, in keep-
they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you
these things in the churches I am the root and the offspring of David, and the bright and morning-star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

I am the root and the offspring of David. See chap. 2: 8, 5: 5.

17 The spirit. The spirit of Elohim, a person of the same nature and duration with God called by St. Paul the eternal Spirit. He is the third person of the holy Trinity, when he (cf. 2 Tim.) is come he will convince the world of sin, of righteousness and of judgment. John 16: 8. Therefore he is omniscient, he is omnipotent also and he is styled θεός; God, Acts, 5: 4. Here, then, is proof beyond doubt of the divinity and eternity of the holy spirit. Hence ניקרי ניקרי ניקרי ניקרי The spirit of King Messiah. Targ. on 2 Chronicles 2.

The bride. The Lamb's wife, the pure and perfect virgin, who has been united to her living-head by faith.

Say come. They both cordially, affectionately and earnestly invite you to come to the water of life freely, to obtain salvation without money and without price, will you come my dear friend now, this day, hour, moment: may God help you to do it.

Him that heareth. The Gospel of our Lord Jesus Christ so as to obey it and live in all things according to it.

Him that is athirst. That earnestly seeks and desires it by prayer, the same as the weary traveller in the deserts of Arabia, the cooling spring of water. He not only earnestly and anxiously desires the refreshing water brook, but believes and hopes he shall soon obtain it. Only believe my brother, and thou shalt soon see and feel the salvation of God. Amen.

And whosoever will. Jew or Gentile, bond or free, black or white, young or old, rich or poor, sailor or soldier, prince or peasant, master or servant, minister or member, all are welcome, you may have it freely, but not forcibly; God sets life and death before you and says choose which you will; he persuades, but never compels; he knocks at the door, but never forces an entrance; the power to convince and convert is on his part, the power to repent and believe on your part, and as you cannot do his work neither will he do yours. The soul that sins shall die, the soul that believes shall be saved, so that in the day of eternity you will not be condemned for a talent which you have not, but for the talent you have, and which you have buried in the earth.
18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

18 I testify. I Jesus the first and the last, the great I am. It is I that speak in righteousness, who is mighty to save.

To every man that heareth. Minister or member, Jew or Gentile.

The words of this prophecy. The doctrines, duties and predictions, of this inspired book, the fact is it cannot be a prophecy without inspiration, therefore it is a real canonical book, dictated by the spirit of Christ, who influenced John to write it to the seven churches of Asia.

Shall add to them. In order to show that they are deficient in truth, in equity, in language, or, inspiration to endeavor to prove that they are not of God, but of man.

19 Diminish from them. Endeavor to lessen or destroy their force or influence on the minds of the people by denying the whole or any part of them, or even misapplying them, God shall punish him with the plagues of this book, either in this life or in the life to come. Deut. 4:2.

Shall take away his part out of the book of life. Shall excommunicate him from the kingdom of grace and glory. He that denies the authority and inspiration of the book, is an infidel, and has denied the faith, is a heretic, and deserves to have his name erased from the records of eternity, and also all the precious promises contained in this book.

20 He that testifieth these things. That is Christ, and not John; he wrote them as they were revealed to him by his Lord and Master; therefore they are the revelations of Jesus, and not of John; the very first chapter and verse of the book demonstrates this.

Surely I come quickly. Immediately, without delay, to take vengeance on the wicked and all them that obey not my holy gospel. Amen: So be it; may thy will, and not mine, be done.

21 The grace. Love, mercy, blessing, of our Lord Jesus Christ be with you all, Amen: and let all the people
say Amen. This is the last epistle sent by the beloved John to the church, it fills up and completes the New Testament of our Lord Jesus Christ. And probably this will be the last time I shall ever take up my pen to vindicate God's most holy word; and will, no doubt, be my last admonition to you, my dear friends and brethren. And now, may the blessing of the Triune God, Father, Son, and Holy Spirit, rest and abide with you and with all the Israel of God henceforth and for ever. Amen.

THE END.
A new and original exposition of the Princeton Theological Seminary-Speer Library